

CHAPTER-II

SIKASSA DISTRICT

(Its Nature and People)

Every district presents its own particular situation in its own special way. Its uniqueness can firstly be attributed to its natural situation. Because primarily human society tends to adjust itself to its natural environment which is not homogenous all over part of the world. Even in any district the element of heterogeneity is distinctly marked. Some parts of the district, more favoured by natural environment, show more advancement while its other part, where rigours of climate make life of people more difficult, remains naturally backward. Thus geographical conditions, by and large, determine state of society.

As time advances and human culture matures, the human element becomes more influential source in bringing about all sided development of the region. Thus the traits of society in any region are partly to be understood in terms of natural environmental relationship and partly in terms of kind, character and qualities of its people.

In order to understand a history-educational, social, economical, political - of a district it becomes imperative to have thorough study of its local physical aspects, occupations, customs, habits etc. of the people. Such studies

will help understand the reciprocal influence of social, economical and political factors on education. With this end in view an attempt is made here to give in the following pages the description of Satara district and movement of people.

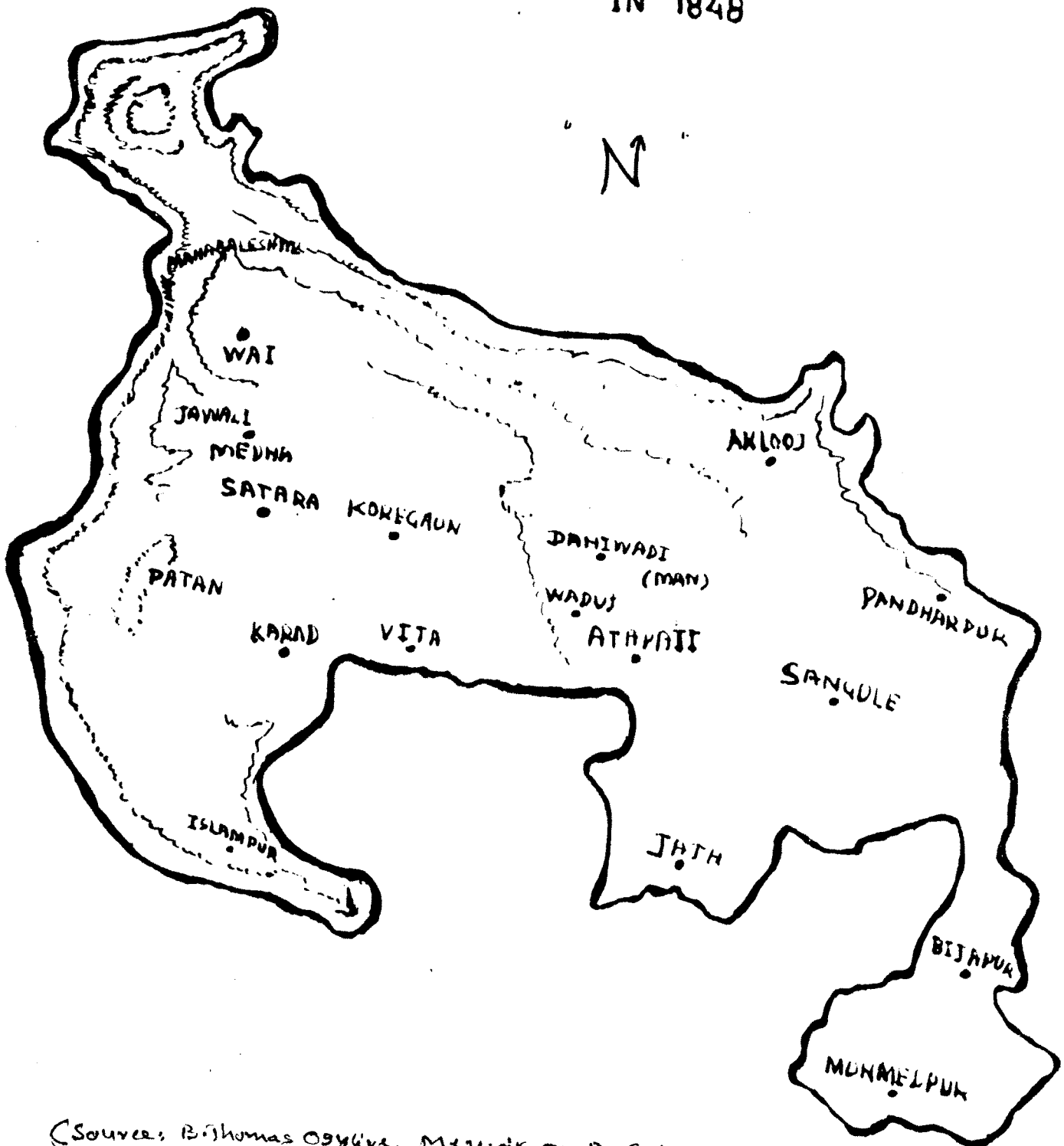
2.1 GEOGRAPHICAL SITUATION :

The district of Satara came into existence in 1848 on the death of Chhatrapati Shahaji Raje alias Apecheb Raje of Satara.¹ Mr. Frere was the first Commissioner. It was firstly named as Satara Province and not as a Collectorate or district.

As to its name the Satara District Gazetteer observed as follows "District Satara so called from the seven walls towards the gates which the Satara Fort was supposed to possess."² Some other sources claim that the word 'Satara' is derived from the 'Saptarishi' god whose temple is built on the fort, which was called 'Sapt-tara' and Satara is derived from 'Sapt-tara'. Thus there is a great deal of controversy over the name of 'Satara'. It is now well accepted thing that the Chhatrapati Rajaram (1789-1700) who made it capital of his kingdom by the turn of 18th Century A.D. and since then it became the capital of the Maratha Empire. When the British Government annexed this territory they made Satara city as their headquarters. So

Map No. 1

MAP OF SATARA DISTRICT IN 1848



(Source: Bishomas Oryéve, Mémoire on the Satara Territory)

SCALE 1" = 25 MILES

the leased territory was obviously called as 'Satara territory', or province or the district after the name of its headquarters.

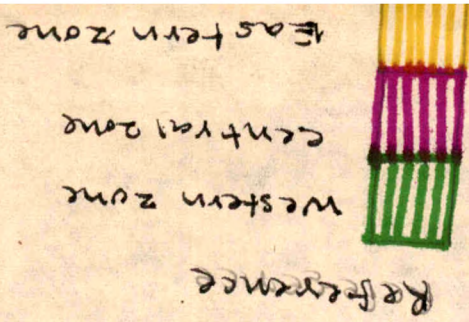
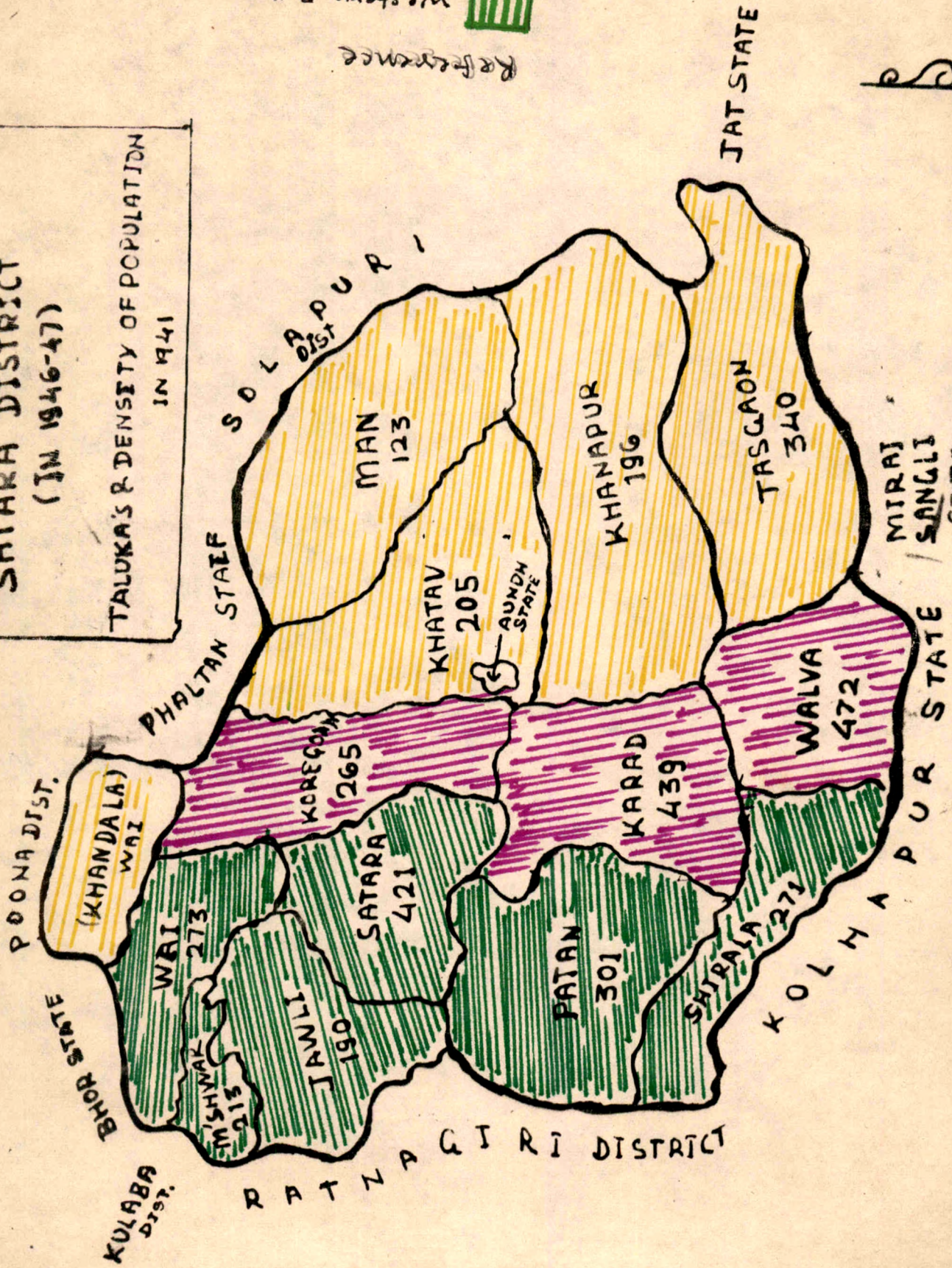
From the Thomas's Report it appears that in the beginning the Satara province³ was divided into the following eleven parts for the sake of its administration; and each was called district or Peta:

- 1) Satara, 2) Taragon, 3) Jooli, 4) Karad,
- 5) Walawa, 6) Wai, 7) Koregaon, 8) Khanapur,
- 9) Khatav, 10) Pandharpur, 11) Bijapur.

Map No. 1 of the Satara territory shows the district boundary in 1848. The said province had undergone a series of changes in course of time; some were of internal nature and others affected its boundaries, which resulted into diminishing its area. "In 1862-63 the Bijapur sub-division was made over to Belgaum district. The Taragon sub-division from Belgaum was joined to Satara on 1-8-1863. Moreover 1864-65 Pandharpur sub-division was attached to Solapur. Similarly from the 1st January 1867 the Taragon sub-division was abolished and its 83 villages were distributed among neighbouring sub-divisions of Karad, Koregaon, Khatav and Patan. In the same year 16 villages from Karad were transferred to Walawa sub-division. The last territorial change occurred on 1st August 1875 when Malshiras sub-division

SATARA DISTRICT
 (IN 1946-47)

TALUKA'S & DENSITY OF POPULATION
 IN 1941



SCALE 1" = 15 MILES

M.P. No. II

was attached to Solapur Collectorate.⁴ Thus in 1875 the Satara remained with 11 divisions and 2 sub-divisions and this position little more or less lasted upto the end of the British era i.e. 1947. However, internal changes did occur in the district but they have no effect on its boundaries. For instance in 1884 the Malod-peth peta (Mahabaleshwar) was carved out of the Jaoli taluka and the Khandala peta was merged in Mai in 1927. The position of Satara district as on 1947 is shown in the Map. No. II.

From the map it is clear that the district was divided into thirteen talukas viz.

- 1) Jaoli, 2) Kared, 3) Khanapur, 4) Khatav,
- 5) Koregaon, 6) Mahabaleshwar, 7) Man,
- 8) Patan, 9) Satara, 10) Shirala, 11) Tasgaon,
- 12) Mai, 13) Walawa.

Satara district at this stage was bounded by the Mira river and beyond the Mira, by the district of Poona on the North, by the district of Solapur on the East, by the river Warana and beyond the Warana by the Kolhapur State on the South and by the chain of mountains of Sahyadri and beyond Sahyadri by the Konkan districts of Kolaba and Ratnagiri on the West.⁵ The whole area lies between 17°5' and 18°11' North latitude and 73°42' 75°40' East longitude.

2.2 NATURAL ZONES AND THEIR SPECIAL FEATURES :

The district can conveniently be divided into three zones so as to compare and contrast its special features. This will help understand the regional imbalances in terms of economic, social, cultural and educational development of the district. The aspects of the district have been influenced by the hill complexes of Sahyadri and the Mahadeo hills originated in Mahebaleshwar peta. Sahyadri stretches from the North to the south along the western boundary of the district. The Mahadeo hills spread at the initial stage towards the east; and then turned to the south and the south-east boundary of the district. This has resulted into the formation of three natural zones viz. the Western Zone, the Central Zone and Eastern Zone. The dividing lines among three regions can be taken as follows.

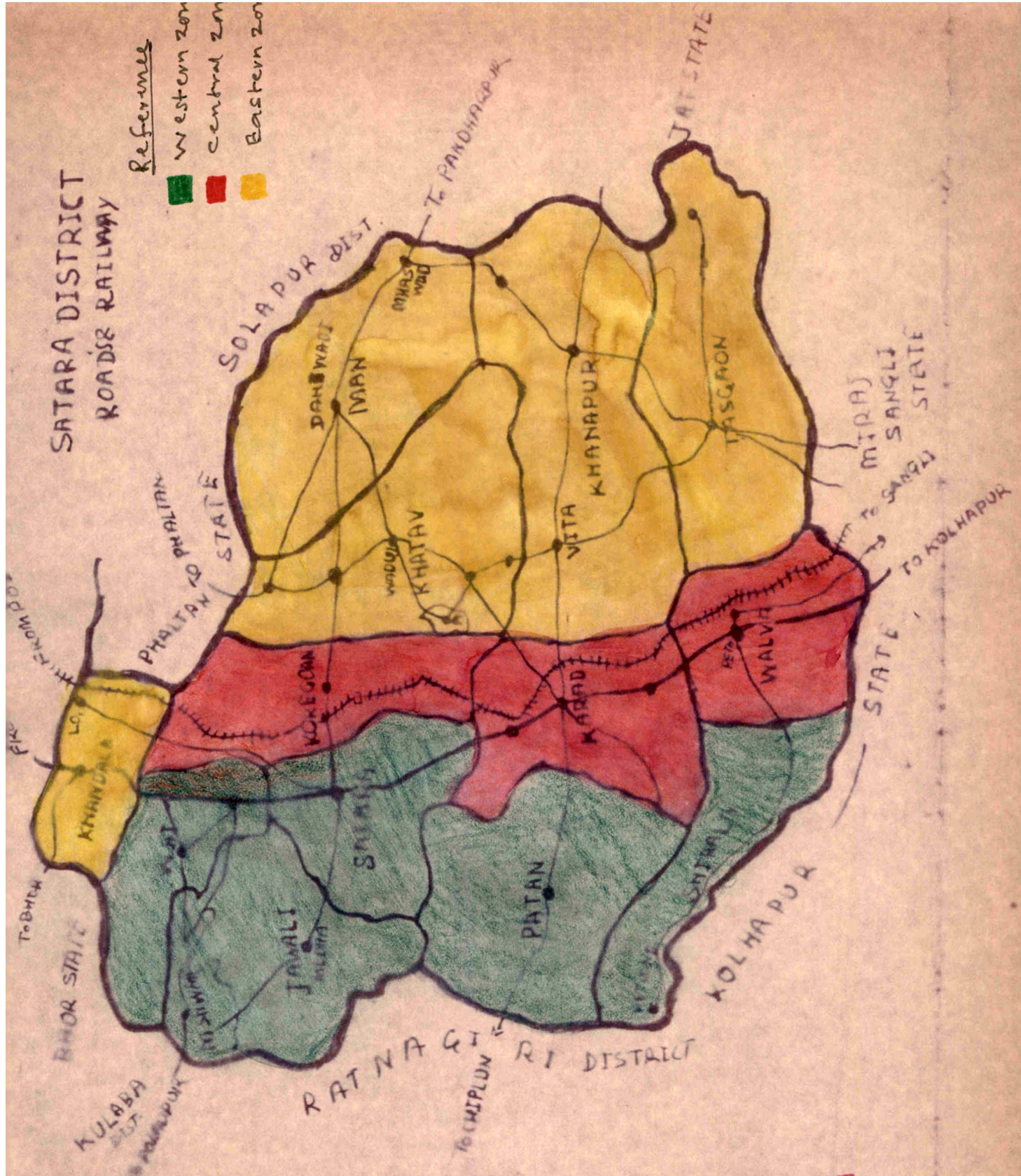
a) The Western Zone :

This covers the area from the western boundary of the district to the eastern boundaries of the talukas/Peta, of Patan, Shirala, Satara and Wai. The area covered by the zone was about 35% of the total area of the district. The population in 1941 was 38% of the district population. The zone may be called damp hilly country. It is full of thick, evergreen forests and has heavy rainfall 240" to 200" towards next to the Cherapunji. But the eastern boundary of the zone

SATARA DISTRICT ROADS & RAILWAY

Reference

- Western zone
- Central zone
- Eastern zone



Map No. IV



gets the rain fall between 80" to 48" Mahabaleshwar is the popular hill station. The villages and hamlets are to be found on the summit and the valleys of the hills. The jungles beset with wild beasts such as tiger, fox, wild pigs, bears etc. Road facility is totally absent. It is reported that "in the very interior part of the Javli taluka even bullock cart was not seen as late as 1952."⁶ Main crops of the zone were Rice, Nachani, Vari, Jowar, wheat and Pulses. The average density of the population of the zone was 278 per sq. miles.

b) The Central Zone :

This covers the areas of talukas of Walswa, Karad and Koregaon. It is known as the 'Kristna Khore'. Though not quite plain it is free from forests and hills. The soil is richer, deeper and heavier. Such soil produces magnificent crops when there is plenty of rain which varies from 80" to 23". Transport facilities are well off. The railway line which was opened in 1886, and other roads are good means of communication. The zone is comprised of about 23% area of the district and extent of the population in the zone in 1941 was 30%. The main crops were jowar, wheat, tobacco, groundnut, pulses, sugarcane etc. Average density of the population was 392 per sq. miles the highest in the district.



c) The Eastern Zone :

It is comprised of the areas of Khatag, Man, North East Wai (Khandala), Tasgaon and Khanapur talukas. The soil is poor and light. The rainfall is very scanty about 15". Consequently the zone is the scarcity area and "its estimated frequency is once in six years."⁷ The principal industry other than agriculture was sheep rearing, wool-spinning, kambli weaving and sheep folding etc. In winter and summer seasons people migrate for a period of three to six months of the year. The total area covered by the zone in 1941 was 43% and population 32%. The main crop is Bajri. Wheat and sugarcane are grown on irrigated land. The average density of the population was 216 per sq. miles being the lowest in the district.

The diagram No. 3 on the percentages by area and population, and Map No. III show relative position of the zones at a glance.

2.3 POPULATION :

The figures indicated in Table No. 1 about the population during the period from 1848 to 1941 show greater variations.

TABLE No. 1**Population during 1848-1941**

Year	Population		Total
	Male	Female	
1848	4,99,661	4,63,408	9,63,069
1861	N.A.	N.A.	N.A.
1871	5,67,396	5,49,652	11,16,050
1881	5,32,449	5,29,901	10,62,350
1891	6,13,832	6,12,157	12,25,989
1901	5,69,083	5,77,476	11,46,559
1911	5,39,070	5,42,208	10,81,278
1921	5,11,480	5,14,779	10,26,259
1931	5,92,303	5,87,409	11,79,712
1941	6,57,643	6,69,607	13,27,250

(Source : Census Reports of the respective years Supra Bibliography)

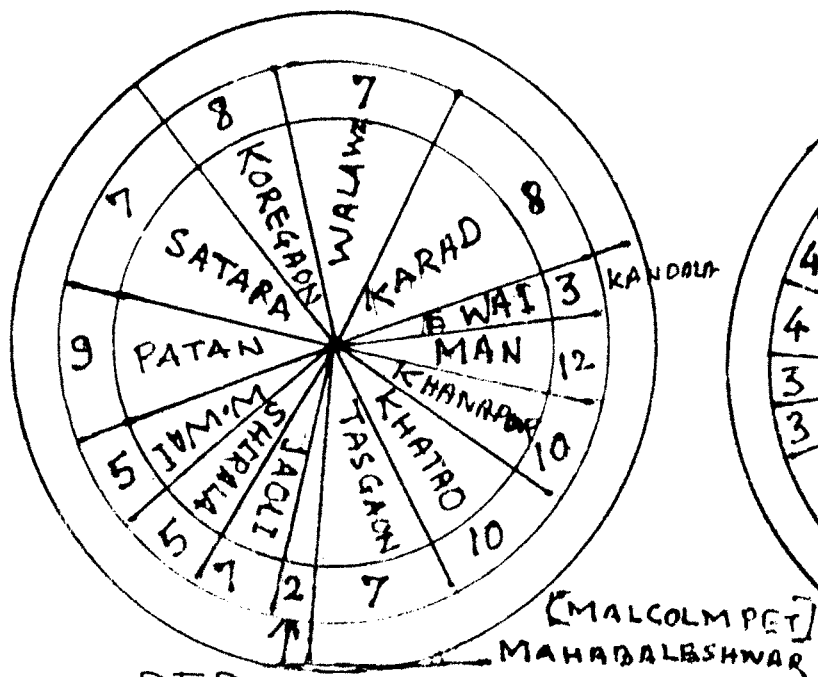
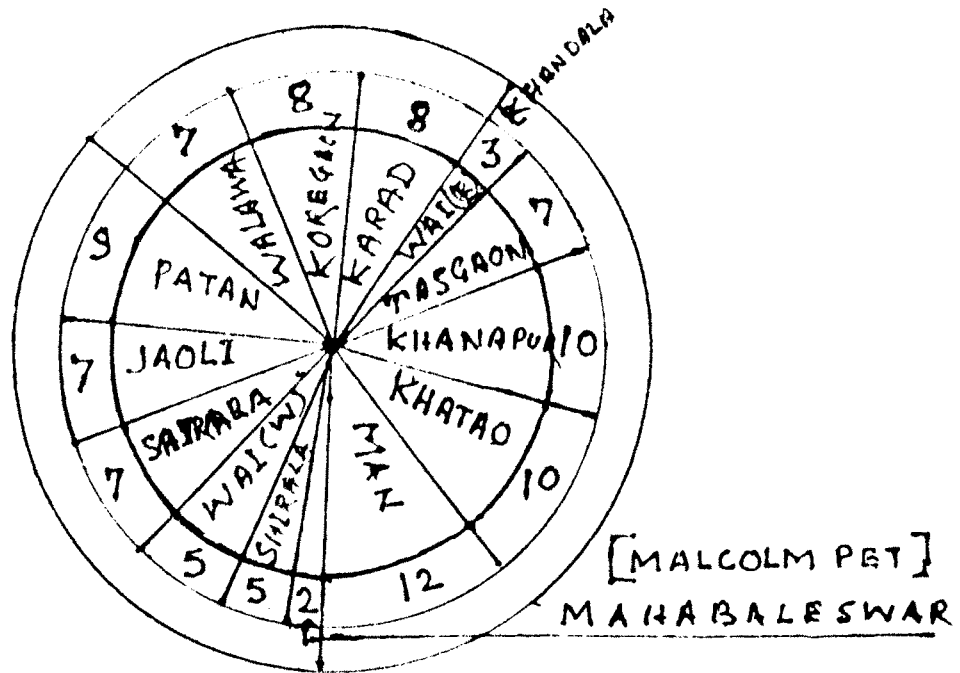
From the above table it is clear that the population of the district for the period between 1891 to 1921 showed downward trend while subsequent to 1921 it has maintained steady upward trend. This is in keeping with the general trend of Indian population. The decline in the population of the district could be ascribed to the severe famines and epidemic of plague of 1896-97 and the influenza epidemic of 1918. In this respect some pieces of information about the gravity of the calamity could be found in Government records. "The fall in the population is due to great influenza epidemic

of 1918-19, which created havoc in the damp hilly tracts, cut from medical help."⁸ "The epidemic of 1918 was severe and fearful, mortality caused by this one disease was sufficient to destroy the natural increase of more than thirty years. In 1918 roughly 6,600 persons died of influenza. There was had out-breaks of cholera in 1914 and 1919."⁹

The second special features of the population of the district has a high sex ratio since 1901. The sex ratio is the number of females per thousand male population. This was due to the out-migration of males from the district. Particularly people from the eastern and the western zone out-migrated for their livelihood due to the unfavourable climate in their zone.

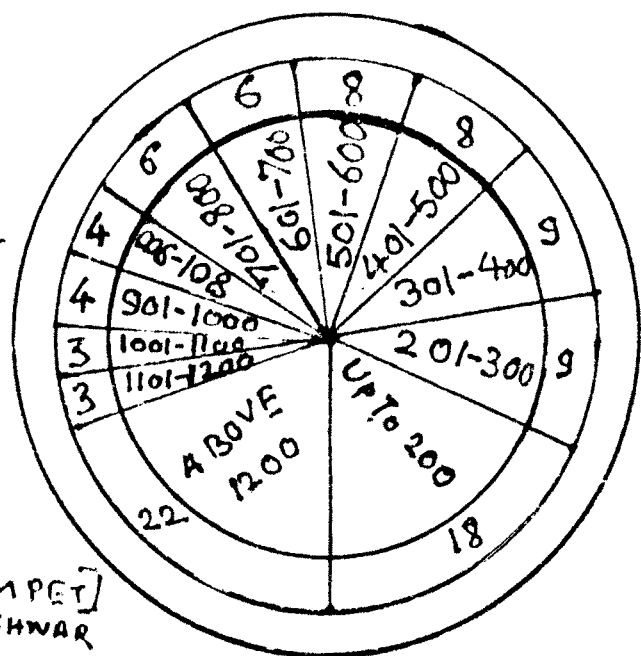
The third special feature of the population of the district was that there was also great variation in the density of population of the talukas which can be seen from the Map. No. IV. The density of population is low in the talukas in the eastern and the western zones and relatively high in the Central zone. The study of the population of this district is the guiding factor which suggests that the western and eastern zones which form major part of district should be given special facilities in educational and economic development so as to remove regional imbalances and to attain over all general welfare of the people in the district.

TALUKAS IN SATARA DISTRICT PERCENTAGE BY AREA



PERCENTAGE BY
POPULATION

Fig. No. V



PERCENTAGE BY
HABITATION WITH
POPULATION GROUPS

TABLE No. 2 (ii)

Area, Population, Towns and Villages/Habitations

Taluka	Area Sq. miles	% (1941)	Population (1941)	%	Towns	Urban Areas Population	Vill- ages	Rural Area Population
1. Jeoli	337	7	61,924	5	-	-	198	61,924
2. Karad	378	8	1,66,002	12	3	29,170	100	1,36,832
3. Khanapur	510	10	99,997	7	1	7,399	88	92,598
4. Khatav	501	10	1,03,577	8	1	5,505	86	98,072
5. Konegaon	346	7	91,776	7	2	12,260	72	79,516
6. Mahabaleshwar	88	2	18,714	2	3	7,180	55	11,534
7. Man	629	13	77,089	6	1	8,138	77	69,351
8. Patan	438	9	1,31,887	10	-	-	208	1,31,887
9. Satara	339	7	1,42,803	11	3	35,667	152	1,07,136
10. Shirdale	245	5	66,461	5	-	-	81	66,461
11. Tatygaon	325	7	1,10,609	8	4	30,188	65	80,421
12. Wai (Khandala)	390	8	1,06,473	8	1	14,893	121	91,580
13. Walva	304	7	1,43,537	11	3	22,332	57	1,25,205
-----	4830	100	13,27,249	100	22	1,72,732	1337	11,54,517

Source : Maharashtra Periphery (1954), pp. 28, 29 and Satara District Census Abstract, 1941.

2.4 AREA, POPULATION, TOWNS AND VILLAGES/HABITATIONS :

Satara is predominantly a rural district. Of the 1353 habited places in the district are 1331 villages and 22 towns and municipal cities. Six are inhabited places or included in urban area. This means that 2% formed the urban area with 13% population and 98% rural area with 87% population. In general, 'Town' means a Municipal area, cantonment area, or a place which has a population of 5000 or more and exhibits urban characteristics. Towns of Karad, Vita, Rahimatpur, Mahabaleshwar, Satara, Satara-Suburban, Mhaswad, Tasgaon, Ashta, Islampur have got municipalities. Talukas of Jauli, Patan and Shirala have no towns and hence they were solely rural talukas.

2.5 RELIGIONS :

The population is composed of the persons belonging to the different religions. The Table No. 3^{2 (ii)} shows the figures^{of} relative position of the people of various religions.

TABLE No. 2 (iii)**Religionwise Break-ups**

Religions	Population	% to the total population
a) Scheduled Castes	1,75,428	13
b) Non-Scheduled Castes	10,76,571	81
c) Islam	49,430	4
d) Christian	5,779	0.4
e) Tribal People	1,014	1
f) Other religions	18,827	1.6

Total :	13,27,349	100.00

(The data are compiled from the Satara District : Abstract of Census (1941).)

It is obvious from the above figures that the majority of the Satara population are Hindus (91%), while the Muslims are (4%). The tribal population in the district is insignificant. This district is free from educational problems of the tribal people. However, population of the Scheduled Caste was 13%. That poses special problem for education in the district.

Marathi is the principal language and is the mother tongue of more than 94% of the population. However, besides Marathi, sixteen other languages are spoken in the district. The muslims speak a mixed Urdu-Marathi. The Jain speak Kannad at home. Though the Kannada, Telugu, Gujarathi etc. are spoken they are not taught in schools. English was taught in High Schools as compulsory language. Urdu is taught in Urdu Schools run by Muslim community but their number was very limited.

2.6 INDUSTRIES:

During the whole century (1848-1947)⁴⁸, the district remained industrially backward except a few modern mechanised industries. The important cottage industries like cotton-weaving, carpentry, blacksmithy, copper and gold-smithy, basket-making, pottery, leather works and tanning, wool-spinning and weaving gul-making etc. were returned in the census in 1941 of the Satara district. These industries were found in almost all towns and big villages and are carried on in traditional way.

The Ogale Glass Works was opened on the 25th November, 1916 near Kared and carried on its production of paper-weights, flower-pots, tiles of glass, Hurricane lanterns, safty stoves, stainless steel pot. It is claimed that this works was the pioneer in this field in all over India. The

Second modern industry was the Cooper Engineering Works Ltd. started at Satara Road in 1922. Production of Iron Ploughs, Oil engines were carried on in this factory. Besides in the vicinity of the district two more works were in existence. The Kirloskar Brothers have started their steel manufacturing works in the vicinity of the district in 1910; and at Saharwadi the princely State of Phalga a modern Sugar Factory was started as early as 1933.¹⁰ These industries have direct influence on education and financial position of the local people.

2.7 AGRICULTURE AND IRRIGATION :

Agriculture is the most important economic occupation in the district. Many others also work in industries related to processing of products and trade, transport services. Juar, groundnut, tobacco, sugarcane, pulses, wheat, rice, millets etc. are the chief crops of the district.

It is claimed that nearly 40% of agricultural land is under drought-prone area. The talukas of the eastern Mal (Khandala), Khatav, Man get scanty and irregular rain ranging from 10" to 20". About 10% land was brought under irrigation by wells, bandharas, tanks. The important tanks in the district were Pingli tank, Rahand tank, Rajwadi tank in the Man and Nayani and Har-Yerala tanks in Khatav taluka. They were constructed as measure against famine. ~~Adas on~~

Satara People and their Movements :

The sixties of the 19th century could be regarded as very significant as well as formative period of the history of the Satara district. By this time people began to organise themselves into an association at district level to lodge collectively their grievances against the rule of the Government. In true sense, the first District Association formed in 1868 at Satara proved to be the 'O Na Ma' or the forerunner of the national independent movement. On the 26th of June, 1870, an association was formed by the local people with a view to inculcating spirit of self-respect and self-reliance in the minds of the natives and to bring about general welfare of young men of the district.¹¹

Liberal Organization :

The next significant landmark in political and social history of the district was the establishment of the 'Sarvajanic Sabha'. A veteran social worker Ganesha Vasudeo Joshi of Poona popularly known as Sarvajanic Kaka (which means a beloved and revered person to all in society) established with cooperation of the local people the 'Sarvajanic Sabha' in 1871 in Satara.¹² The Sabha rendered very useful services such as running of night schools to eradicate illiteracy, propagating a cause of women education and arranging meetings and conferences

for the spread of Philosophy of the Sabha throughout the district. The Sabha donated an amount of Rs. one hundred to the Khandesh Relief Fund. It made agitation to protect against the policy of Salt Tax in 1872.¹³ Social reform and political awakening among the natives, were mainly the twin objectives of the Sabhas.

To attain economic development, the Sabha decided to start a Sugar Factory under the auspices of the Satara Municipality.¹⁴ The Sabha strived hard to relieve miserable farmers from the Debt Act and took opportunity to convey the people's grievances to the Governor whenever he was at Satara or Wai on his pleasure trip to Mahabaleshwar.

A large number of people of the district stepped in this political and social movement rose to the occasion in consequent upon the establishment of the National Congress in 1885. They began to tour the district to propagated the cause of the National Congress. To start the work of the National Congress at grass root level the leaders established taluka Congress Committees in the whole district. A number of Conferences and meetings were held in the nooks and corners of the district. Of them, the Conference popularly known as the 'Manik Achiveshan'¹⁵ held at Walawa town in 1893 was worth mentioning for its grandeur and a galaxy of enlightened

men and the underdogs. It was attended by about two hundred delegates from all over Maharashtra. Prominent among them were Mr. Alan Octavian Hume, the founder of the All India National Congress, Lokamanya Tilak, Gopal Krishna Gokhale, Muzjoshi, Apate, Eane Guruji, Mahadeo Govind Ranade, the other audience of about one million was mainly from farmers and peasants. Mr. Hume was presented with an address in the Conference. This showed the height of popularity of the National Congress among the people and the extent of political awakening in them by the turn of the 20th century.

Revolutionary Organisations :

Apart from the liberal political movement of the time, there were also some revolutionary political organisations fighting against the British rule in the district of Satara. They took inspiration from the Mutiny of 1857. After the fall of Vasdeo Balwant, the movement took new turn more on sound basis. The revolutionary people began to establish revolutionary clubs in various parts of the Maharashtra. The object of this movement was to give direct or strategic fight to the alien Government with a view to restoring political power in the hands of the natives. The programmes they arranged under the movement were large and varied, such as starting national schools, gymnasiums, cultural organisations, trade in national commodities,

boycott on foreign goods and the production of explosive warfare arms and ammunition such as hand-bomb, pistols, rifles, etc.¹⁶

In the beginning of this century, the revolutionary organisations have extended their fields of operation all over Maharashtra and even at the international levels. The atmosphere in the whole country was very tense due to the partition of Bengal in 1905. During this period, the non-cooperation, national education, swadeshi were considered the important programmes of the movements of the time. The non-cooperation programmes took very violent nature as in some parts of India so in Satara. One Vasulaka Joshi from Dham (Village in Satara District) made political contact with rulers and people of Nepal, Afganistan and China to seek support to the political movement in Satara. Most prominent figure associated with this movement was Kalambe Master¹⁷ who greatly influenced pupils of his school by a number of ways such as excursion to historical places, study of the bygone history of Maratha. Among his friends were Ramarao Barge from Koregaon, N.K. Bhave, Balkrishna Joshi, Savalaram Budhakar, Laxman Paradkar, all were the teachers of Government Primary Schools. They periodically used to assemble at places to discuss and carry out their plans on national education and political tactics of warfare nature. Among their subordinate teachers were Bapusahab Chevan (Kumbhargaoon), Dada Patil (Supane), Anantdas Ramdashi Mardekar, Trimbak Gengadhar Marathe,

Abasaheb Jog (Tasgaon), Bhanu Gopal Paradkar, Harhar Pimprikar, Madhavanna Master (Bhilawadi) Eknath Dnyanoba Garao (Bhilawadi) the Talim Master Natsu (Masur), Gopal Bandu Garao, Atmaram Kalabe (Tarale) etc. The list could not be made exhaustive. All these teachers were highly influenced by burning spirit of patriotism and they strived hard to propagate a sense of nationality and patriotism among their young children and the young generation. Many of them possessed themselves a gift of eloquence, a high quality of graceful writing and untiring spirit of organisation.

Due to his active participation in political movement of the times, Kalambe master got the sack from the Government service.¹⁸ He afterwards, started National school at Mhapse¹⁹ and prepared a battalion of about 2000 patriots in consultation and cooperation with Baburao Kale of Maldan, and Madhavrao Doodhar of Ugar. It was his plan to give strategic straight fight to the British Government in collaboration with the Portuguese Government. But alas ! the latter failed to render its help in time. Consequently his plan could not succeed. Paradkar published his writings in the columns of the 'Daily Kala' (The Time) of Poona under the caption of 'Drama of Victory' (Vijayache Manogat) for which he lost his employment. Balkrishna Bhanu Joshi used to give training in armaments to the young and participated in the campaign of 'the bon-fire of

Foreign Cloth'. Some of them constructed balada, which became popular among the younger generation of the times. To sign dedicated programme in their blood was mostly ^{Popular} common among political workers. It was a sign of complete devotion to political cause. One Mr. Tare the founder of 'Sangli Education Society' was also among the scheme.²⁰ Mahadeo Hinge, drawing teacher prepared ^{Indigenous} national bomb. Most of the teachers indulged in the political movement were severely punished and imprisoned. Inspired by their dedicated teachers, many students were rusticated from schools. Among them were Mahadeo Shastri Divkar, Maruti Ganesh Bhosale, Nana Misal, Kurlakar and Ismile Noor Mahamed Hakim of Satara and Mahadeo Ingade. One Daji Alias Bappa Govaikar from Satara had alleged to be started a National Military School at Kabul and was run upto 1928. The Sumerth Vyayam Mandal, Sangli and Bhide Vyayam Mandal, Satara, were among the relics of the revolutionary movement of the times. One Damodhar Balwant Bhide a teacher was very influential and very active worker of the movement.

The revolutionary group owed its existence to the heroic spirit of traditional guerilla of Maratha people, determined to give straight fight against the rulers by organizing people in a systematic way. The activities they undertook were wide and varied and included the programmes of starting national schools, gymnasiums, political clubs, to

ingulcate a spirit of patriotism, a sense of unity among the natives and of starting underground works of assassination and arms, and of spreading the movement at international level to seek cooperation from the progressive groups of the world. But their plans largely bungled due to natural calamity. There was no end to the woes of people when the last century getting ready for its exit. In 1896, bubonic plague appeared all over the district. From 1896-1900, prolonged and disastrous famines were a regularly recurrent visitations.

Swadeshi Movement :

The National Congress held at Calcutta vowed to the four-point programme of (i) Swaraj, (ii) Swadesh, (iii) Non-cooperation, (iv) National Education as the basis of National struggle for Independence. But even before that period, it is interesting to see that the local leaders of Satara espoused the principle of Swadeshi by establishing the Shetkari Sanghs (Farmer's Organisation) in the different talukas of the district, and opening of shops of indigenous goods at Mai as early as 1872.

At the initial stage the movement had mainly two functions. Firstly, to inculcate the importance of Swadeshi in the minds of the natives so that they would incline more to the handicraft production. It achieved by giving lectures in seminars by the local leaders as well as by inviting leaders



of national importance, such as Lokamanya Tilak, Shivaram Pant Paranjape, N.C. Kelkar, etc. This gave impetus to local people to start with industrial and commercial organisations in the district. The indigenous Ink Manufacturing Factory was established as early as 1899 at Vita. The Soap and Menthol Production Factory was installed in 1905 at Satara City. The Pencil Factory was started in 1909 at Jalampur. The Match Box Factory and the Deccan Brass Works were established at Karad.²² Annasaheb Chiramule, the popularly known as Vima Maharshi (Pioneer in Insurance Undertaking) started the Swadeshi Company with the cooperation of local people and afterwards his spirit of enterprise gave birth to the huge Western India Life Insurance Company Ltd., Satara and the Swadeshi Commercial Bank Ltd., Satara.

One of the characteristics of these activities was that these early efforts towards the Swadeshi were of an experimental nature and they were carried out as a part of political movement and not as to enhance the production of native goods. Only on the eve of first decade of the 20th century a phase of industrialisation took place in the district on the modest beginning. Kirloskar, Ogale and Cooper started their industries in the first and second decade of the present century.

Satyashodhak Movement :

The second decade of the present century marked the turning point in the history of the district. There arose an ideological polemics among the leaders of Satara. One group, mainly belonged to the Brahmins who were greatly inspired by the political thoughts of Lokmanya Tilak had belief that only the political movement would pave the way to independence of the country. The other group, mainly drawn from the Non-Brahmins of Satara, inspired largely by the philosophy of Mahatma Jyotirao Phule the contemporary social reformer of Tilak and Vishnu Shastri Chiplunkar and Rajarshi Shahu Maharaj, believed in social reforms as means to achieve independence.

As the people of Satara were divided into two opposite camps, the cohesiveness that lived hitherto (1910) began to dwindle down. At the initial stage the political movement got a great set back. The Satyashodhak Movement (S.S.M.) held its sway over the district during the period from 1910 to 1925 and it became more popular among the rural areas of the district. The aim of the Samaj was to remove social inequality perpetuated throughout the ages among the Hindus. All the religious reformers of India from time of Krishna and Buddha down to Mahatma Phule have preached against the social inequality and tried to do away with those barriers which separated man from man and have stood in the way of the

growth of nationality and patriotism in this country. It was the teaching of the Satyashodhak samaj (1873) to free common men from the gross ignorance and ^{vicious} growing superstitions of the time. The leaders of the S.S.M. also thought that unless and until the masses were sufficiently well educated to understand the concept of 'Right of Man' there was little hope of an old institution like the caste system being easily destroyed. So they made two-pronged attack on the society. Firstly, they denounced the exclusive rights of priestly class and secondly, they arranged programmes by which they could educate opinions of the local people so as to bring about a favourable change in the society. Theoretically, the latter was more significant to attain their objectives on sound footing. Under the first, they arranged programmes of violent nature,²³ "such as arsoning and looting the houses of the Brahmins, ransacking the common food preserved for the Brahmins of pilgrims, levelling their wells, tarnishing their image in society and humiliating them by indulging in sordid campaigns." Datta Temple at Vita, Ram Temple at Shilewadi, the establishment of Lokmanya Tilak's Paduka (Foot prints) at Borakhal, the ransacking of Adambar and Parli were some of the glaring instances of their violent nature. This led to create enmity among the two sections of the Hindus resulting into the social tugsoil. It is paradox that the sordid campaign helped much not in removing the differences among them but to form the groups stronger and stronger in as-much-as the herd instinct

among them was largely developed. This gregarious impulse of caste consciousness seen in those days was deeply rooted among the two sections of the groups that even of late days the progressive forces, however, strong they may be, failed to fight shy of their differences. Thus it is now well established thing that the aftermath of the violent form of the S.S. movement was not veritably congenial to the objective of the Satyashodak Samaj. But this spirit is still dormant among the life of people and only a proper education would weed it out in course of time.

The establishment of educational institutions in rural areas was in real sense a constructive programme of the S.S. movement. It led to create educational awakening among the peasants who steeped in ignorance from time out of mind. A number of schools were established in the various parts of the district with the cooperation of local people. Consequently, the number of pupils in all schools rose from 30,000 to 60,000.²⁴ The key-centres of movement were towns of Peth, Kale, Soni, Bhilawadi, Satara, Yedmasohindra, Shivathar, Chitali, Wai, Karad and Walunja. The movement denounced the growing superstition such as spirit of castism, system of dowary, child marriage, polygamy etc.²⁵ The workers staged social concerts and conferences in town after town and propagated the cause of the Satyashodak Samaj of the various

programmes. This educational movement, has left glaring positive impress on the history of the district. This has given break-through to the spirit of educational enterprise among the non-Brahmins in the district. A glaring example of this, can be cited to the Rayat Shikshan Sanstha founded by the late Pa^omabhushan Karmaveer Bhanurao Patil (1887-1959) in 1919 at the conference of the 'Satyashodhak Samaj' held at Kale in the district. On the extent and quality of the work done by this educational institutions the District Gasetter^c of Satara observed : "Rayat Shikshan Sanstha brought a revolution in the field of education which is only to be equalled by a similar one brought about fifty years ago, by Vishnu Shastri Chiplunkar.²⁶" On the whole it can be concluded that though the two 'schools' at the initial stages seemed to be contradictory to each other, they in the long run proved to be complementary to each other. One propagated exclusively a spirit of patriotism, the other strived to inculcate a sense of self-reliance and social equality among the under-dogs. Virtually, the Freedom Movement had two aspects - Freedom from and Freedom for - and as such the nationalists tried to win freedom from the British by giving all importance to national movement by undermining the other aspect - freedom for - which was the central objective of the reformists. In view of the situation the Satyashodhak Movement held its own till about 1925 in the district of Satara.

Its small achievement of the times could in no case be considered as its dead failure. It gave just modest beginning to the concept 'social equality' right of man and dignity of individual when the whole society's lethargy allowed to inertia of progressive ideas. It is only in the latter phase - the evils of social inequality and social injustice which modern India is able to make a dead set to banish. The violent aspect of the movement has now been virtually forgotten in course of time and the Satara cannot now go on brooding such a wrong for ever. But longing for the social justice has remained and it will continue to seek expression until it is fully satisfied, through the spread of progressive education among the masses.

Another peculiar institution started in 1930 at Wai is the 'Pragnya¹ Patha Shala²' by Narayan Shastri Marathe popularly known as the Kavalanand. It concentrated upon study of Sanskrit and Oriental Philosophy. It tried to give objective views on the Hindu religion.

Dr. Agasha also started 'Aryangla Mahavidyalaya'²⁸ to train doctors in Ayurveda. D.B. Parashnis made rich collection of rare historic documents and pictures and conducted a Journal Itihas Sangriha for a number of years.

Non-Cooperation Movement :

Under this national movement some teachers in non-government schools also followed the path of their patriot

teachers and a few pleaders followed their suit. The movement took various forms such as the non-wearing of foreign cloth, boycotting foreign cloth and goods, establishment of national schools at Rahimatpur, Karad, Masur and Satara city and abandoning services by teachers in schools, observation of national week in protest against the Jallianwala Massacre, encouragement of hand-weaving and hand-spinning in families and schools. A few lawyers suspended their practice, litigants got settled their disputes by arbitary village courts. The legislatures were boycotted by non-seeking election, coalitions among the Hindus, the Muslims and the persons from all other religions, eradication of untouchability etc. were constructive programmes.²⁹ Again in February 1927 Mahatma Gandhi toured the district and experienced phenomenal rise in various activities of the movement. On this occasion the membership of the recently established Khadi Bhandar increased upto 11,900.³⁰ The Mahatma was presented with addresses by the various Municipalities at Ashta, Islampur, Karad and Satara. Besides the District Local Board at Satara presented him address at Satara City and Islampur. He laid foundation stone of the Vithhal Temple of the Mang Community (untouchable) at Karad. He was very much happy when he was presented with address by the Rayat Shikshan Sanstha in its communitarian hostel at Satara wherein students of all castes including the untouchables and the Muslims lived and dined together like members of a

family by ignoring man made distinction of caste, creed and religion on the principle of selfhelp. He was surprised to see the novel programme of social equality and blessed the founder Kameveer Bhauroo Patil and his pupils for his courageous services leading to the national integration, and candidly confessed that "whatever he (Mahatma Gandhi) could not achieve so far, was achieved by Bhauroo Patil in making the experiment of social equality, a great success through education."³¹

A movement of 'Savdal' was started in Satara in 1927, and it was developed by local leaders. In 1929, while addressing before the Swayan-Sevakas at Satara, Shankarrao Deo observed, "Satara in Maharashtra is a unique mother of Indian Independence and Swaraj."³²

In those days, Satara all along remained politically conscious. Concept of National Education was evolved as early as 1927 when the conference on national education was held in 1927 at Wai, under the auspices of Fajna Path Shala Wai. On this occasion Parayanshastri Marathe expressed his views - "Education that develops the potential power of child is called national education then Tatyasaheb Karandikar laid down the objectives of national education. The national education should produce a band of patriotic young men to free and serve the nation"³³ The Conference stressed the need of compulsory primary education, vocational education, teachers' organization etc.

They exhibited their rage in a number of ways such as hartal, marches, prabhat Pheri (morning procession), recruitment of the young in the Swayamsevak, Dala, propaganda through ballads, conferences, public meetings etc. Marutao Halabe, Damaana Ekbote, S.G. Ganapule, came to the fore as ballad-singers. 'Kashichi Rani' (Queen Laxmibai of Kashi), Mahatma Gandhi, Babu Ganu (The martyr) the National Congress, Chhatrapati Shiveji Maharaj, Chhatrapati Rajaram Maharaj, Bhagat Singh (Martyr) were the themes of the ballads of the time. Besides these programmes, the 'Jungle Satyagrah' and the movement of planting national flag on public buildings, on schools and colleges and Government offices in symbolic capture of power, were of more significant nature. The local people in Tanbeve village planted the National Flag on the village school building. Ergo the Government closed down school for a period of six months.³⁴ Similarly Willington College, Sangli, Daravid High School, Mai, New English School, Tilak high School, Karad, planted national flags on their institutions. The prominent among the flag planting movement were the places at Nasur, Bilashi, Islampur and Tasgaon. It is interesting to read a piece of valourous news appeared in the Times of India "A lathi charge proved ineffective against the violent crowd hurling huge boulders at the police and using deadly weapons. About 200 women were conspicuous in defending the Congress Flag hoisted over a contraband teak pole but the flag was seized and the insurgence suppressed.

Though the insurgence was suppressed by the Policemen, the patriot people of the locality never gave up their movement.³⁵ This can be seen from the following piece of information appeared in the Times of India dated 9-9-1930 : "There have been several instances of attacks last week on Government Officials and police officers in Bilashi area. The house of police officer near the present armed camp was stoned. A few days ago, the Deputy Collector was strangled in jungle, the bullocks being unyoked from his cart, and remained there till village sweepers hauled the cart to the nearest headquarters. The District Magistrate could not obtain water yesterday. The authorities expressed the opinion this morning that in spite of the raid that has been carried out on Bilashi village it is not safe for a party of less than 200 policemen to visit the village." ³⁶ A village of Bilashi is situated in far interior and at the strategic spot and covered by hills and thick woods of the Sahyadri. Most of the people in the locality ^{were} educationally and economically backward. Despite unfavourable geographical situation and their backwardness, they fought gallantly against powerful Government and showed the spirit of patriotism and love for freedom as early as 1930. So much evidence is sufficient to understand the extent of political awakening that took place in the district. Thanks to the indefatigable spade work of the leaders and a number of political workers, the district could be able to make sweeping political advancement in the later phase.

From a series of news related in the subsequent days by the Times of India, it appeared that the movement was well manoeuvred by the leaders of the times. "Help was rendered by a party of fourteen Red Cross Men. The Congress Workers from Satara arrived here late last evening." "It has been proved that doctors from Satara and Karad, who were allowed to attend the wounded, spent most of the time urging villagers to carry on satyagrah and go to jail if necessary."³⁷ Some other sources revealed that students from the Ayurvedic Mahavidyalaya at Satara acted as the members of the Red Cross whenever there was the clash between the policemen and the political workers.

As regards the movement of the Congress Tribunal, a reference could also be found in the Times of India : "News has just been received from the village of Kenadur (about 10 miles from Bilashi) the Congress has gained such hold on the people that when a case of grievance was reported, they formed their own arbitration court, summoned the accused before them, found him guilty and fined him Rs. 50/- half of which was given to the injured party and the other half to the village temple funds."³⁸

The impact of the Jungle Satyagrah was not small. This can be evidenced from the news columns of the Times of India (Satara 7 September 1930 : The breaking of forest laws

is still going on spasmodically and forest officers are having difficult time. Last night after being out all night, they (officers) found a number of agriculturists grazing their cattle on closed land for which they had paid no fees. This is going on regularly.³⁹ It was told that in September of 1930, about fifty thousand men and women participated in the jungle Satyagrah in the district.

By the summer of 1932, the centre of gravity was shifted from political activities to the cause of the Harijans (untouchables). The activities were varied and included entrance of the Harijans into temples of the caste-Hindus, propaganda through lectures and conferences, admission of the Harijan pupils in the common hostels attached to schools and collection of funds for the welfare of the Harijans. The temples of Ogalewadi, and Wai were freed to the Harijans. A conference to eradicate untouchability was held at Wai under the Chairmanship the veteran social worker of Maharshi Annasaheb V. R. Shinde.⁴⁰ The conferences of similar type were also held at Kole and Satara. In those days persuasion of popular opinion was the aim of the movement. However, more radical reform was carried out by Karmaveer Dhasurao Patil by starting cosmopolitan hostels at Satara and Poona for the students of all the communities irrespective of caste, religion or colour. This was a unique experiment in the field of social equality of the

times. Ergo the Harijan Sevak Sangh awarded annual grant of Rs. 500/- to Rayat Shikshan Sanstha of Satara.⁴¹

The Quit India agitation of 1942 was tactfully manoeuvred in the district. Village after village public meetings were held in. The Slogans of 'Prabhat Pheri' (Morning Procession) in almost all villages rent the air, Thirty-two patils (village heads) in Shirala Taluka voluntarily tendered resignations, on sixteen chavadis (village headman's office) the Flag of Congress was unfurled. On the 24th of August, 1942, under the leadership of Balakoba Patil, a morcha consisting of people from 20 villages was led on office of Karad Tahsildar. On the same day, marches on offices of Tahsildars at Patan and Shirala were led by local people. In Tasgaon taluka people from about 20 villages went to Tahsildar's office and planted the national flag on taluka Kachari (office of the Tahsildar). The Tahsildar was adorned with gandhi cap by the crowd in symbolic capture of power.⁴²

In Khatao taluka a morcha consisting of about 700 persons from the villages was led to Tahsil office at Vaduj. When the Tahsildar found that the mob could not be dispersed, he ordered firing with the result that 9 persons were killed and 75 were wounded.⁴³ A courageous boy died with congress flag in his hands. This was the spirit kindled by the body of teachers.

In Walva Taluka, Morcha consisting of about 5000 persons was led on Tahsildar office at Islampur. The morcha held a meeting in the Gandhi Chowk. By the time, policemen charged lathi on the crowd and some of them were arrested. One Umashanker Pandhya leader and two others were killed and many injured in the firing.⁴⁴ Nana Patil, Pandu Master, Naganath Naik-wadi were chief among the leaders in organizing the morcha.

Recently the Maharashtra Government have published the list of memorials of the martyrs in Maharashtra. From the list it appears that the Satara district (including Sangli district) has as many as 29 centres which is the highest number in the whole state. This is the testimony of the Valor of the Satara people. The measures of repression which the authority began to adopt simply served to swell the rising tide of anti-British. This gave breakthrough to the underground movement in the district. In his interview to Wallace Hangen "....Y.B. Chavan explained to him the implication of the underground movement : "After the firings we decided this was wasting man-power. We started game of hide-and-seek with the authorities. The underground leaders distributed anti-British pamphlets, trained recruits and sabotage and organised clandestine study groups."⁴⁵

The main objective of the underground movement was to defeat the British through underground tactical activities and sabotage was one of the means, employed to realise the objective. "The workers under the movement cut telephone and telegraph wires at 57 places in the district, a number of bridges on roads were damaged. The travellers bungalows at 17 places in the district were burnt. The Railway Stations at Nandre, Shirasade, Shenoli were set on fire. Goods trains between Nandre and Kirloskarwadi were derailed, and railway line about Karad station was blocked by putting huge boulders of stone. A pay-train was looted near the Bhaveninagar Station. Building of Civil Court at Wai was burnt, village records at some places were set on fire. The tapal motors at 6 places were looted, and post offices at 18 places were raided and the amount was sacked."^{4c} An ambush of the underground movement attacked policemen near Kirloskarwadi and relieved of them of their guns. A police party at Charan in Shirala Petha was stripped naked and was disarmed by the ambush. An armed band led by two Congress leaders raided the police Headquarters at Satara and took away three rifles. Another party raided the police posts at Karad and Shenoli and rifles were taken away. Government Godowns at Yelgaon was looted by the group of underground leaders. Kisanveer and Pandu Master, Vasantrao Patil and his colleagues and

Madhavrao Jadhav and Dattu Bala Patil made historical Jail breaks at Yeravada, Sangli and Karad respectively. The British Government reacted with worst atrocities that led to 2000 arrests, 6 deaths in jail and 13 killed by police firings. The collective fines of an amount of Rs. 52,100 were imposed on 32 towns.⁴⁷ In later period of struggle of this Quit India Movement, the concept of Prati Sarkar parallel Government was evolved in the district of Satara as in otherparts of the contemporary India. "On the 20th March, 1944, at the Miruravyechiwadi in Shirala Petla, a conference of the underground leaders was held and it was decided to establish the 'Prati Sarkar' in the district."⁴⁸ 'Prati Sarkar' means a parallel Government established by local people for their general welfare.

It had two pronged programme one to capture power from the British Government by violence and secondly to do away with local 'gundas' with a view to maintaining internal security and peace. The movement was widely spread and it was well organised by the leaders in the whole district. The 'Prati Sarkar' tried to establish arbitrary courts in every village, to annihilate the plunderers and decoits, to abolish the blackmarketing, to initiate cooperative movement, to eradicate untouchability to start literacy drive and libraries, to maintain communal harmony and to regularise the rates of interest etc. Wallace

Hangan observes, "On small scale it resembled Chinese Community Guerrilla Warfare"⁴⁹. From this it follows that the Prati Sarkar tried to bring about progress in political, social, economical, educational, cultural fields. With the advent of time, the Prati Sarkar was culminated through the well organized systematic efforts of the underground leaders into powerful organization. At the initial stages in 1946, a well equipped gymnasium was constructed under the leadership of Appasaheb Lad and G.D. Lad at Kundal near Kirloskarwadi, with a view to preparing a band of devoted patriots.

A parallel government was established in such villages as had at least 25 local members of the Tuphan Sena or Azad Sena. The trainees of the Tuphan Sena were given training in keeping with the objectives of the political movement. The training programme gave more emphasis on physical as well as moral education of the trainees. Physical training in the main, given at night was so rigorous that a trained sainik of spartan endurance, hardly budged to the reign of terror. For their moral education, a number of programmes were arranged such as conference, circulating libraries, discourses, etc. It was said that the cost of books in its circulating library was about Rs. 5000/-⁵⁰. The functions of the Tuphan Sena were varied and mainly consisted of : protection of the

underground leaders, collection of information by remaining vigilant on the movement of policemen, giving secret messages to the underground leaders, and maintaining peace and order in villages. The number of Tuphan Sainik of the time was said to be about 5000.

all villages

Almost ^{all} ~~ages~~ were covered under the Nyay Panchayat and about 80% disputes were settled by the arbitrary courts. Prohibition was almost made successful. Spirit of goondaism in villages was rooted out. They gave protection to oppressed men and women. The leaders encouraged the cause of education of local people. "The number of pupils in schools increased by 25%. Roads were built in villages, Khadi Sanghs were established. At 49 places village libraries were started⁵². In spite of all these welfare activities, the movement took a retaliatory form. But it was applied to the terrorised who supported the British Government. They had no selfish motives. Social justice was sought through the people's courts. Consequently the regular machinery of the British law and order broke down for sometime in some parts of the Satara District. When Jay Prakash Narayan paid a visit to Satara in 1946, after careful considering activities of the movement he expressed : "Only Satara people have successfully maintained the Prati Sarkar."⁵³

The success of the 'Prati Sarkar' can largely be attributed, with all other factors, to the instinted cooperation given by educational institutions in the district of the times. The teachers, the pupils, and the members of the Managing Committee of the educational institutions propagated the cause of Independence. Pupils were giving their role calls by say^{ing} ⁵⁴ 'Jayhind.' In other words, the educational institutions were the centre of the political movements. They inculcate in the minds of the students spirit of patriotism and motivated them to the political agitation and gave security to the underground leaders. The whole function of the 'Prati Sarkar' was in a wider sense a big educational experiment which had awakened a sleeping giant. It soared on the wings of enthusiastic expectancy of the promised Swaraj.

News Papers⁵⁵

The spread of news-papers in India came in with the advent of British in this country. As early as 1832, the first news-paper was started in Maharashtra by Balshastri Jambekar Anglomarathi journal 'Darpan'. In Satara, after the fall of mutiny of 1857, first news-paper namely 'Shubhsuchak' edited by Ramchandra Chitale, was published on the 10th of December, 1858. However, it is said that before that one named 'Bodhanrit' was in existence in the district. In course of time, a number of news-papers

and periodicals saw the light of day. However, some of them lived for a very short time they helped the general spread of education and contributed to the general enlightenment of the people. The total number of periodicals upto period under study was ⁴³73. Their list is given in the Appendix No. IV

Thus in Satara there was a good deal of spread of periodicals. It also reveals that even in taluka places the periodicals were published on the eve of the 19th century. If the periodicals are to be viewed as the index of literacy in community a good number of the periodicals in the district attribute^d to a fairly good literacy among people in the community.

It is revealed that the one of the objectives of these periodicals were to influence people against the thraldom and to propagate the cause of the National Congress. It is not wonder that some of the periodicals like the Hans were against social progress as they protested against the concept of temple entry of the Harijans, the others have criticised the policy of the Gandhian Congress. Thus the periodicals were indicators of local opinion. All except a few re-actionary news-papers, sought objectives to spread sentiment of nationalism and to influence the people in a such way that they would incline to bring about their social,

economical and educational progress. The contents of the periodicals consisted of news items, articles, editorial and a few advertisements and legal notices. Most of the editors of the newspapers wished to acquaint their readers with the happenings in India and the world. In this respect, their function was certainly educative. Another object was to bring to the notice of the Government officers woes and worries of the people. They reflected the strength of the political movements from time to time. They also performed educational and instructive function. They played the role of mass adult education agency by being informative and agitative for reform of society on all fronts - social, educational, industrial and also political. They were all missionaries of a single or several causes to which they dedicated themselves. This is in brief the retrospect of the press in the district of Satara.

Libraries :

The ex-Rajas of Satara were kind rulers and they gave patronage to education by motivating people to start their self schools and establishing library/libraries in their kingdom. The report of B. Thomas mentions that there were libraries at Satara city, Wai and Bijapur. When the Satara territory was brought under rule of the British

Government in 1848 a new era began in this state. At the instance of Thomas Ogilvy the Commissioner "new library at Satara was opened on the 24th August, 1852. The native gentlemen subscribed a large sum of Rs. 2000/-. The large and conveniently situated room was kindly placed at the disposal of the commissioner by Her Highness the Rane of Satara."⁵⁶ The Satara Native library began to flourish in course of time. Annual report of the D.P.I. mentions in his report 1862-63, "the most flourishing of these (district libraries in the division) is at Satara. There has been no falling off in the number of subscribers, nor any diminution of the interest."⁵⁷ It appears that the movement of libraries was progressing in the district. Because during the next period of eight years the number of libraries in the district increased to eight books. The Annual Report of 1871-72 gives a brief account. "The total books in these libraries were 4498 with 292 members. Satara had the biggest of all libraries in the Central Division, Poona Native General Library stood second"⁵⁸. These libraries were established at Satara, Wai, Karad, Tasgaon, Punesavali, Malcolm peth, Ashta, and Malcolm peth Native Library.

In course of time the political movements also started village libraries and now ones were reference of which has already been made in the forgo^e pages.

As to the interest of the people towards library the following piece of information gives some idea. "The Deputies almost without exception report that people but little taste for reading. The libraries are for the most part mere subscription reading rooms where the daily English and Vernacular papers may be seen by payment of a small subscription."

When modern primary schools and secondary schools were started in villages and towns a need for separate and independent library was hardly felt. These libraries were established at Satara, Wai, Karad, Tasgaon, Pusevali, Malcolmpoit, Ashta and Malcolmpoit Native Library.

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The political and social movements and other programmes in the various fields have all along upheld the cause of education. Moreover the leaders of the time utilised education as the means to realise their cherished dreams. Through the various programmes such as starting in villages and towns schools, night schools, libraries, sevadals reading rooms, farmers organizations, news papers meetings and conferences, they tried to change the outlook of common man and to transform society from the age old inertia. If education is viewed as the change in behaviour, these movements have certainly direct bearing on education.

Verifiably these centres of the various movements were open schools, run on indigenous method. They propagated the cause of national freedom, social equality and justice and brought about a new change and progressive outlook among the masses. The Deccan Education Society of Lokmanya Tilak, Gokhale and others, The Rayat Shikshan Sanstha of Karveer Bhauroo Patil, The Hignee Street Shikshan Sanstha of Maharshi Karve, The Depressed Class Mission of Maharshi Vithal Ramaji Shinde, Peoples' Education Society of Dr. Babasaheb Ambedkar are the fine products of these movements of the pre-independence period.

Many revolutionary leaders and freedom fighters have, during the post-independence period started their own

secondary schools and colleges in this district. For example, Terro associated with educational institution at Sangli, Ramnand Bharati Associated with the newly started Swami Vivekanand Shikshan Sanstha, Naganath Naikwadi, G.D. Lad, Vasant Rao Patil (popularly known as Vasant Dada) started high schools and colleges at various places. Thus this such review of the past movements will help understand an extent and forces behind the development of education in this district. With this understanding this aspect ^{which} is directly related to the system of Indigenous education, is discussed in brief. Veritably this topic is so vast as to form an independent study for research in education.

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56. Board of Education, Annual Report, Bombay, 1854-55,
Letter from Secretary, Vishnu Moreshwar Naik to the
Collector of Satara.
57. Director of Public Instruction, Bombay, Annual Report,
1862-63, Bombay, p. 61.
58. Annual Report,
1871-72, p. 106.