

PREFACE

The Sangli State was one of the Princely States in India and the descendants of the famous Patwardhan's in the Peshwa Period of the post-Panipat era, were the rulers of this State. Originally Miraj was the Jagir granted to one of the Patwardhans but due to growth and division of the Patwardhan family the main Jagir was partitioned into two Jagirs - Miraj and Sangli - and thus the state of Sangli came into existence in 1799 A.D.¹ and until its merger into Independent India it ruled its people for about 150 years. In all there ruled three rulers in the Sangli State and they were the descendants of the one and the same family and belonged to the Brahmin Caste among the Hindus.

In the past, the Brahmins in general and if at all they happened to be the rulers, even the Hindu majority it was said, was not to be happy with them and the Brahmins also could do things to devalue the majority. It was against this kind of traditional understanding in the minds of the majority people and to know, as to how, a State ruled by the Brahmins, worked for the people belonging to the different castes and religions, an effort is made through this research dissertation to get correct and unbiased knowledge and information about the

1 V.V. Khare, Ed., Aitihāsik Lekha Sangraha, Bhag XI, p. 6123.

socio-economic life of the Sangli State.

Any Princely State in the bygone times of pre-independent India was a form of feudalism and only exceptions were to seek goodwill and welfare of the people. Even in the Sangli State, one cannot say that all of the three rulers of it were benevolent and sought every time the welfare of their subjects. However rulers like Chintamanrao Appasaheb-II, (1910-1948 A.D.) proved to be worthy and benevolent. Really he was benign cultured, conscious, of the spirit of times and was anxious to make some political concession to the people and due to whose efforts Sangli was symbolised as a model of administration, where people and press enjoyed maximum civil liberty. Judiciary was discharged its function in an atmosphere untrammelled by executive interference. Likewise him although there were no all the rulers in the Sangli State, the policies they adopted sometimes seemed to be moderate and capable to seek the welfare of the majority people. It was, therefore, planned to study the socio-economic life in the Sangli State through research methodology that a historical study needs.

Accordingly the first chapter of this dissertation deals with the formation of Sangli State, its area and locations of the different talukas, family history of the Patwardhans, so

also their family dissensions and feuds and ultimately the formation of the Sangli State.

The second chapter deals with the socio-economic life on the eve of Sangli State's inception which includes, social set up, religion and castes - their inter-relationships, social life, economic conditions of the people and sources of the State exchequer.

In the third chapter discussion has been carried on, on the administration, internal and external policies and on some important events.

In the fourth chapter efforts have been made to look into the social policies of the rulers, social life of the people, Hindu-Muslim relations, Hindu caste system, position of women, priest craft, temples, festivals, etc., in the Sangli State.

The fifth and the six chapters cover the topics of education and its various stages, the economic conditions of peasantry and other classes in the society. In addition to all such topics, the subjects of the State lands, industries and village industries are given necessary space and attention.

The last chapter is based on the conclusions of all

the chapters and focusses on the achievements of the Sangli State and its rulers in the field of socio-economic life in the Sangli State and their substantial contribution to the life and culture in that part of the Marathi speaking people.

During the study of this subject efforts have been made as far as possible to use original documents such as Sangli Daptar (Chitnis Rumal), Sangli Gazettes, various acts promulgated from time to time and published in the Sangli State Gazettes, the diaries of Chintamanrao Appasaheb-I, published by Bharat Itihasa Samshodhaka Mandal, Poona, Aitihasik Lekha Sangraha edited by V.V. Khare etc.

In the course of preparing this dissertation I have received a valuable help and guidance from my research Guide Dr. M.D. Nalawade, Department of History, Shivaji University Kolhapur. He took pains in planning the chapters, correcting and rectifying the errors committed by me in this dissertation, for which I am deeply indebted to him.

Besides my research Guide, my two colleagues and friends Prof. S.K. Kulkarni and Prof. R.K. Korvi helped me lot for translating many Marathi documents into English for which I am very much thankful to them.

I also thank the staff of the following institutions

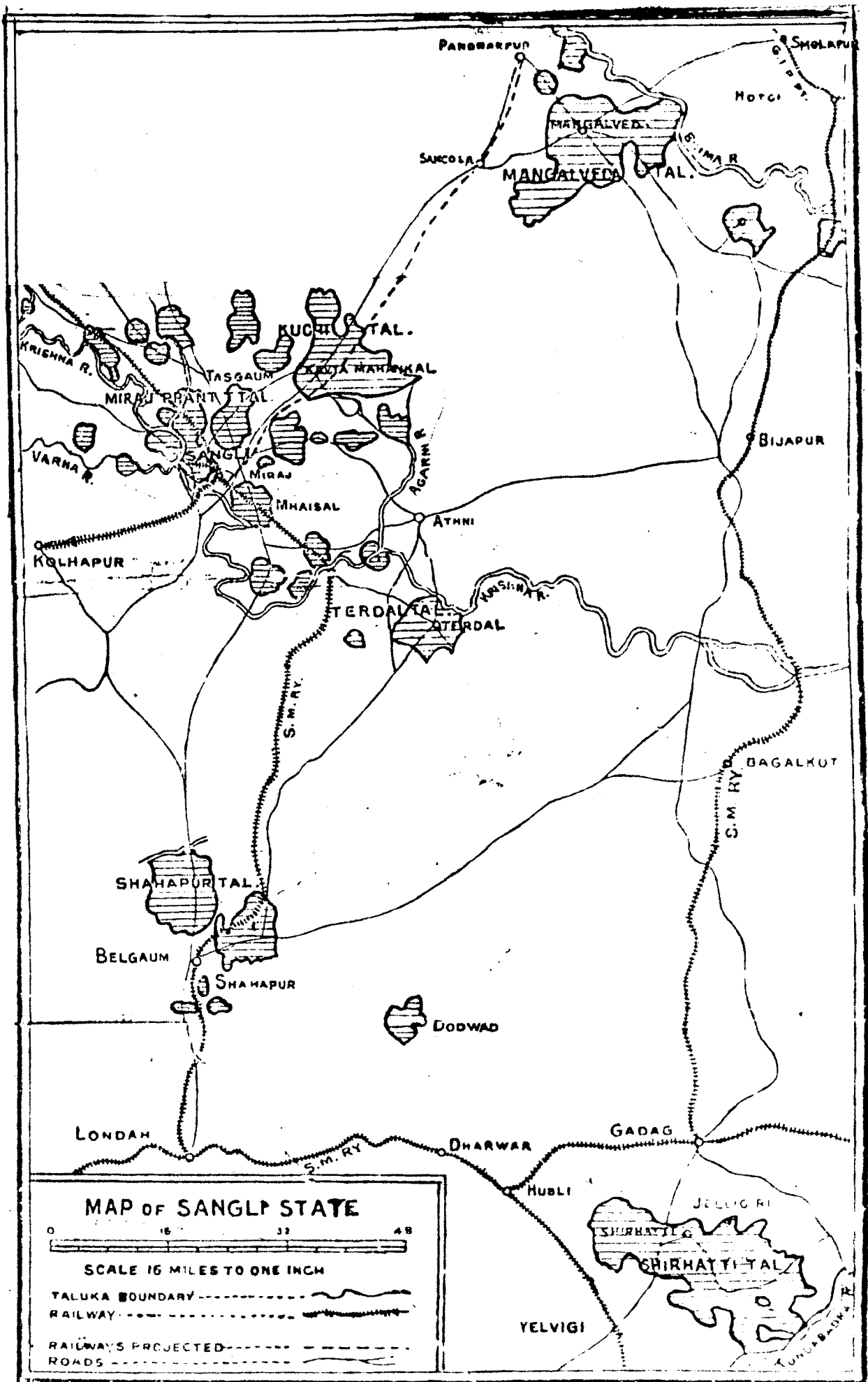
for permitting me to their institutions and making available to me their various books, original documents and other material - Dr. Balasaheb Khardekar Library, Shivaji University, Kolhapur, Shantiniketan College, Sangli, Shri Datta Mahavidyalaya, Kurundwad, Kurundwad Town Library, Sangli Town Library, Willingdon College, Sangli. The Manager, Ganapati Panchayatan Sansthan Sangli, Mumbai Marathi Granth Sangrahalaya, The Director and staff of Government Archives, Bombay, Superintendent and staff of Kolhapur Record Office, and the office of the District Collector, Sangli.

Lastly I thank Shri V.G. Chopade for his typing assistance.

Kolhapur:

(E.S. Karmalkar)

23.5.1986



PANDEARPUR

SHOLAPUR

MOTGI

SANCOLE

MANGALVEDHA TAL.

GODAVARI R.

KRISHNA R.

KUCHI TAL.

KOTA MAHANKAL

TASGAUM

MIRAJ PRANT TAL.

VARNA R.

SANGLI

MIRAJ

MHAISAL

AGARDI R.

ATHNI

BIJAPUR

KOLHAPUR

TERDAL TAL.

TERDAL

AGARDI R.

S.M. RY.

BAGALKUT

SHAHAPUR TAL.

BELGAUM

SHAHAPUR

DODWAD

LONDAH

S.M. RY.

DHARWAR

GADAG

HUBLI

JELGRI

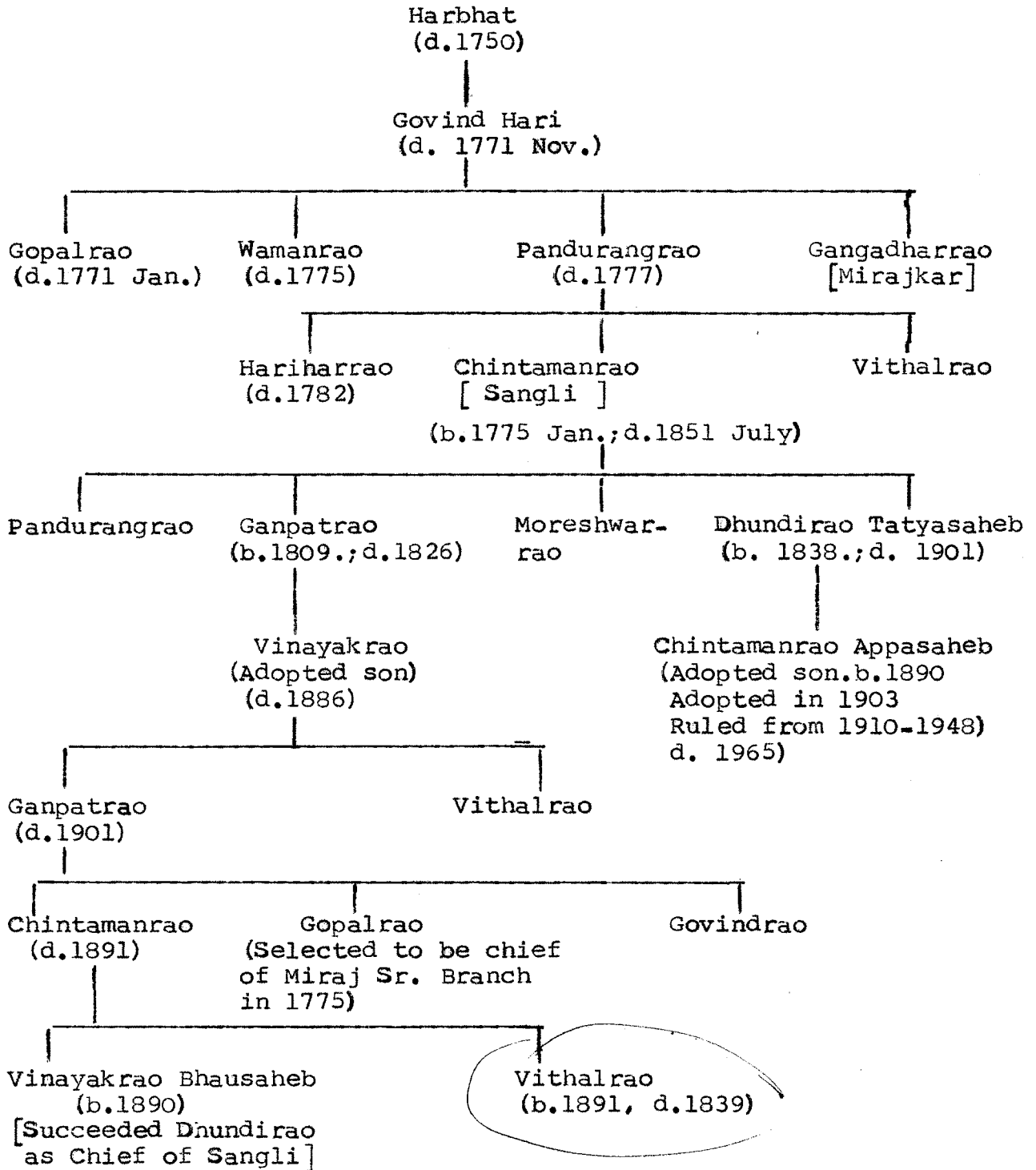
SHIRHATTI TAL.

SHIRHATTI TAL.

YELVIGI

KUNHABAD R.

GENEALOGY



Signs : b. - born
d. - died