



# Ambedkar Times

Weekly

Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com, editor@ambedkartimes.com

VOL- 16

ISSUE- 43

January 1, 2025

California (USA)

www.ambedkartimes.com

www.deshdoaba.com

## Coordinating three Cs: Self, Samaj and Seva

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times

Punjab has the honour of the lands of Gurus, Peers, Fakirs, and Yodhas. It welcomed all those who came to take its shelter and at the same time thwarted those who tried to scuttle its independent existence. Raja Poras and Raja Dahar took cudgels with Alexander the Great and Muhammed Bin Qasim respectively. Sardar Jassa Singh Ahluwalia, Sardar Jassa Singh Ramgarhia, Sardar Chharat Singh and later his grandson Maharaja Ranjit Singh not only kept the spirit and tradition of defending the land alive but decimated the adversaries of Punjab. Baba Guru Nanak not only raised voice against the atrocities unleashed by Babar but also condemned Kings as lion and courtiers as dogs. Dhulla Bhatti, the valorous son of the land of Punjab stood with the meek and helpless. The fire kept on burning by its countless martyrs. Equally proud full is its tradition of fighting against social exclusion. Ad Dharm movement led by Babu Mangu Ram Mugowalia, Ambedkarite movement spearheaded by Seth Kishan Dass, Charan Dass Nidharak, K.C. Sulekh followed by L.R. Balley, and the Bahujan Samaj movement formed by Sahib Shri Kanshi Ram contributed tremendously towards building an egalitarian society by putting an end to social discrimination. C.L.Chumber left his permanent job to join the struggle against the caste-based system of social exclusion, economic backwardness, and political marginalization. He began raising his voice against social injustice by founding a monthly magazine, Kaumi Udarian (National Flights) and brought a Souvenir on Babu Mangu Ram Mugowalia and the Ad Dharm Mandal. I began writing against caste divisions and empowerment of downtown in this monthly magazine. After obtaining a Diploma from Germany, I migrated to the USA where I have been living since then. It was my initiation into fighting for the social cause in Punjab that motivated me in my new surroundings to get into missionary journalism. The new journey began with the publication of "Ambedkar Times" (English Weekly) in 2009 followed by "Desh Doaba" (Punjabi Weekly) in 2012. Since then both the Weeklies have been published regularly without any consistent outside financial help. I am grateful for the motivations by my readers, contributors and well-wishers for keeping this spirit alive. I on my own behalf and the behalf of "Ambedkar Times" and "Desh Doaba" forums wish you all very very happy, healthy, and peaceful New Year 2025.

## THE BATTLE OF KOREIGAUM

After his defeat at Poonah, on the 16th November, 1817, the Peishwa fled to southern districts, followed up by General Smith, who conceived that he meant to shut himself up in one of his strong hill-forts and then withstand a siege. But, aware that all the petty rajahs of his dominions were ready to take arms in his behalf, he had a very different object in view.

Suspecting, moreover, the Governor-General's intention of supplanting his authority by that of the rajah, who had long been detained as a mere pageant in the fortress of Wusota, not far from Sattara, he resolved to anticipate the attempt, by dispatching a party to carry him off, with all his family; he thus possessed, and had completely in his power, the persons whose legal claim, being better than his own, might have become formidable in the hands of the Marquis of Hastings. Bajee Rao then turned his steps westward to Punderpoor, in the province of Bejapore.

After garrisoning Poonah, under Colonel Burr, General Smith began his pursuit, and on the 29th of November had to force the Salpee Pass, leading to the table-land in which the Kistna has its source. This pass, Gokla, one of the Peishwa's bravest officers but most evil advisers, attempted to defend; but he was beaten, the pass cleared with ease, and the British troops pressed on. No fighting, but rapid and toilsome marches, ensued, the army of the Peishwa flying in a kind of zig-zag route, while he always kept two long marches in advance. With 5,000 of his best horse, Gokla was hovering near Smith's flanks to seize any advantage that might occur.

On the 6th of December, Bajee Rao was forced to quit Punderpoor finally, and succeeded in getting round the flank of the pursuing force. Passing mid-way between Seroor and Poonah, he continued his flight northward to Wattoo, on the Nassick road, where he was joined by his long-lost favourite, Trimbukjee Danglia, who brought him a considerable reinforcement of horse and foot.

Nassick seemed to be the point for which he was making. It is a populous city and the chief seat of Brahminical learning in Western India, having temples that are all picturesque and almost innumerable; but the Peishwa lost his opportunity by lingering at Wattoo for General Smith, who, in continuing the pursuit, marched considerably to the east, and proceeded so far on the 26th of December, that when the Peishwa was still at Wattoo, he was to the north-east of him, and advancing in a line, by which his further progress by the Nassick road would certainly be interrupted.

The Peishwa therefore, after wheeling to the north of Wattoo, returned to it, and on the 28th turned suddenly to the south, and retraced his steps to Poonah. Colonel Burr, who commanded in that city, apprehending an attack, solicited a reinforcement from Seroor. Accordingly, Captain

Staunton (afterwards Colonel F. F. Staunton, C.B.), of the Bombay army, was detached at six in the evening of the 31st December, with the 2nd battalion of the 1st Bombay Native Infantry, mustering 600 bayonets, twenty-six artillerymen under Lieutenant Chisholm, of the Madras Artillery, and 300 auxiliary horse, under Lieutenant Swanston.

At ten o'clock in the morning of New Year's Day, 1818, Captain Staunton's force, when marching along the heights above Koreigaum village, in Bejapore, seventeen miles north-east of Poonah, and situated on the Beemah river, saw the army of the Peishwa, consisting of 2,000 horse and 8,000 foot, covering the plain below. The latter portion of the force, being mostly Arabs, were therefore greatly superior to the ordinary Indian infantry. Captain Staunton immediately endeavoured to gain possession of the village, the walls around which would render it inaccessible to cavalry, more especially as it was bounded on the south by the bed of the Beemah; and there he hoped to defend himself with his slender force - only 926 men in all - till succour came.

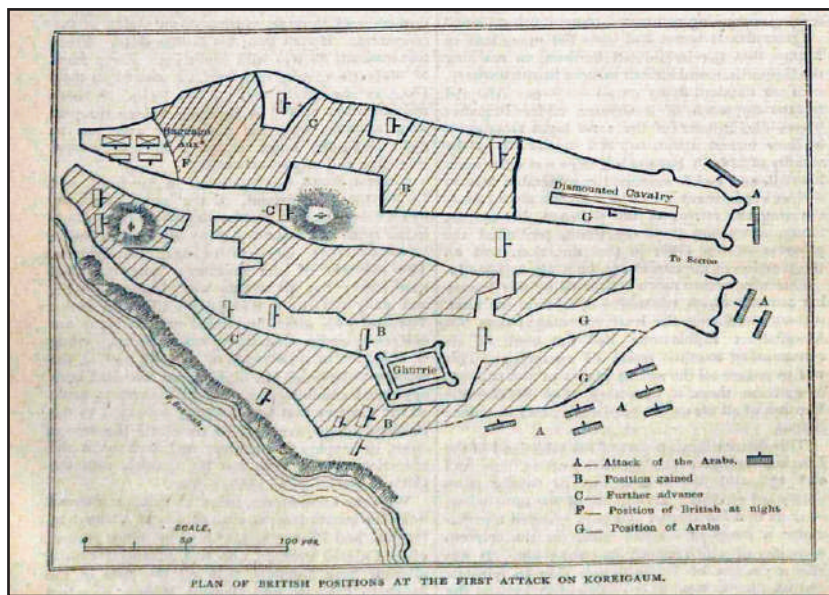
Aware of his intention, the Mahrattas sought to defeat it by pushing forward their infantry. Both parties entered the village about the same time, and a desperate struggle instantly ensued for the possession of it, and this actually continued from noon till sunset. Our troops were the first assailants in their attempts to expel the Arabs, but, failing to achieve this, they were compelled to defend what they had won; while the Arabs kept up a galling matchlock fire from a little fort of which they had possessed themselves, and from the terraced roofs of the houses at the same time, ever and anon rushing on, with the headlong courage of their race, upon the levelled bayonets of the sepoys, and also in the face of showers of grape from two guns, admirably served under Lieutenant Chisholm.

During this most desperate and protracted conflict, our troops, weary with their night march from Seroor, had to encounter, in endless succession, fresh parties of the enemy, whose vast superiority in numbers enabled them to send on large detachments; and, moreover, they had to fight for bare existence the live-long day, without food or water, and ere evening drew nigh their position was perilous in the extreme.

Of their eight officers, Lieutenant Chisholm had fallen; Lieutenants Swanston, Conellan, and



NEERAJ PAUL



(Contd. on next page)



# THE BATTLE OF KOREIGAUM

(Continue from page 1)

Pattinson, with Assistant-Surgeon Wingate, were wounded, so that only Captain Staunton, Lieutenant Innes, and Dr. Wylie remained effective. A great number of the gunners had been killed or wounded, and all who remained untouched were sinking with fatigue. The three last-named officers led more than one desperate charge, and re-captured a gun which the Arabs had taken, and slaughtered them in heaps. Every man fought then with the knowledge that there was nothing left for him to choose except victory or torture and death. Thus the surgeons had to do the duty of combatants.

"The medical officers," said the Division Orders of General Smith, "also led the sepoys to charges with the bayonet, the nature of the contest not admitting of their attending to their professional duties; and, in such a struggle, the presence of a single European was of the utmost consequence, and seemed to inspire the native soldiers with the usual confidence of success."

When evening came the chance of success seemed remote indeed. The enemy succeeded in capturing a choultry, in which many of the wounded had been deposited, and a horrid butchery of these ensued. Doctor Wingate was literally chopped into fragments, and a similar fate awaited the other wounded officers, when the building was recovered by a sudden onset, and every Arab in it was put to death. The re-capture of the gun is thus related by Duff:-

"Lieutenant Thomas Pattinson, adjutant of the battalion, lying mortally wounded, being shot through the body, no sooner heard that the gun was taken, than getting up, he called to the grenadiers once more to follow him, and seizing a musket by the muzzle, rushed into the middle of the Arabs, striking them down right and left, until a second ball through his body completely disabled him. Lieutenant Pattinson had been nobly seconded; the sepoys thus led were irresistible; the gun was re-taken, and the dead Arabs, literally lying above each other, proved how desperately it had been defended."

Near it lay Lieutenant

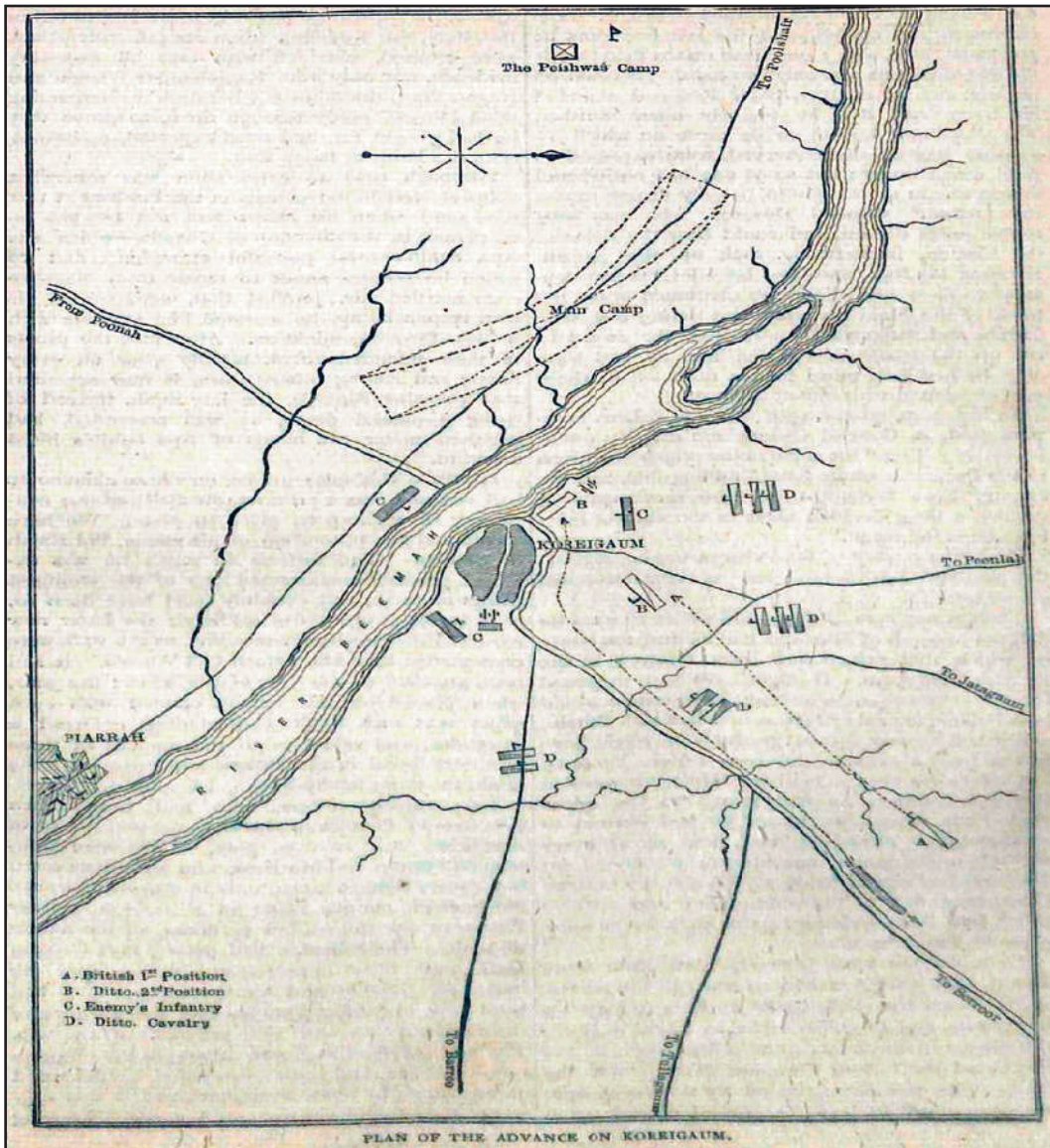
Chisholm, headless; on seeing this, Captain Staunton pointed to the corpse, and told his men that this fate awaited all who fell, dead or alive, into the hands of the enemy; and many who had been talking about surrendering now declared that they would fight to the last. Some water

Mahrattas to have made any attempt. They were preparing for a general flight, in consequence of hearing that General Smith was approaching. Unaware of this circumstance, Captain Staunton believed that they were simply taking up a position to intercept his advance on Poonah, and therefore

Among his wounded was the gallant Lieutenant Pattinson, a very powerful man, of six feet seven inches in height, who expired on reaching Seroor; and, during his last moments, was in the deepest distress, from a belief that his favourite regiment had been defeated. The Mahratta loss at Koreigaum was above 600 men. Both Gokla and Trimbukjee Danglia were present in directing the attacks; and once the latter fought his way into the heart of the village. While the carnage went on, the cowardly Bajee Rao viewed it safely from a rising ground two miles distant, on the opposite bank of the Beemah. There he frequently taunted his officers by asking them, impatiently, where were now their vaunts of cutting up the British, if they were baffled by one battalion. The Rajah of Sattara, who sat by his side, having put up an astabgeer as a shade from the sun, the Peishwa, in great alarm, requested him to put it down, lest the British should send a cannonball through it. When the battle was fairly lost, and the advance of Smith became certain, he started off for the south, and never drew bridle till he reached the banks of the Gatpurba river. The gallant conduct of Captain Staunton and his slender force was much lauded in India and Great Britain. The East India Company voted him a purse of 500 guineas and a splendid sword of honour, with an inscription panegyrising his courage, skill, and devotion to duty; but the rewards bestowed on his brave soldiers bore not the least proportion to their merits.

The place where our slain were buried, near the pretty village of Koreigaum, was long unmarked. The native dead were thrown into an old dry well, and a covering of earth was strewed over them. Chisholm, Wingate, and the Europeans were buried on the bank of the Beemah, near the village; and a handsome pillar of polished granite marks the spot. It is seventy feet in height, and bears, in English, Persian, and Mahratta, the names of the brave fellows who died at Koreigaum on New Year's Day, 1818.

Source Courtesy: Cassell's Illustrated History of India By James Grant, Vol.1, 1890



was procured about this time, and most grateful it proved to all, especially to the sepoys, whose lips were baked and dry through biting cartridges the entire day. The enemy now began to relax their efforts, and by nine in the evening had evacuated the village.

Captain Staunton and his brave little band passed the night undisturbed; and when day dawned, the Mahratta army was still in sight, but drawing off towards Poonah. No other attack was made on Koreigaum; for where the gallant, if ferocious, Arabs had failed, it would have been a useless task for the

he resolved to retrace his steps to Seroor.

In the dark, on the night of the 2nd of January, he sacrificed much of his baggage to provide means for bringing off his wounded, whom he brought away with his guns, and with them reached Seroor by nine a.m. on the morning of the 3rd. Save a little water, the troops had received no food or refreshment since they began their advance on the 31st December. He had lost a third of the battalion and of the artillery in killed and wounded 175 in all; and a third of the auxiliary horse were hors de combat, or missing.

## URGENT CARE CLINIC

### DR. TAKHAR'S FAMILY MEDICINE & URGENT CARE CLINIC

**8191 Timberlake Way, Suite # 400, Sacramento, CA 95823**  
**Phone: 916-688-8888 Fax: 916-688-8837**

Clinic Hours: Monday to Friday 9:00 AM to 5:30 PM, Saturday 9:00 AM – 4:00 PM & Sunday closed

**We speak your language: Panjabi, Hindi, Urdu, Farsi, Arabic and Spanish**



Dr. Paramjit S Takhar, MD



Goodie Takhar, PhD



# CIRCULAR ISSUED AT CALCUTTA RELATIVE TO A CENTRAL FEMALE-SCHOOL

[Proceedings of the Church Missionary Society for the Africa and the East, Twenty-Fourth Year, 1823-24]

When the idea of attempting to educate the Native Females of this country was first suggested, it appeared to be an undertaking so vast in its object and so hopeless in its nature, that many of the most zealous promoters of institutions for the improvement of India hesitated as to the expediency of the measure. Difficulties presented themselves on every side, such as seemed to preclude all rational expectation of success: the labour, too, appeared to be interminable; and it was even feared, that the effort to raise contributions for so apparently desperate a cause might not have a favourable influence on Missionary exertions in general. On the arrival, however, of a suitable person from England, who had consecrated herself to this specific object, the plan was proposed; and a commencement actually made, in the face of all discouragements. A full year has now elapsed, since the Calcutta Committee of the Church Missionary Society resolved on supporting Miss Cooke, in her endeavours to introduce the blessings of education among the Native Females of Bengal.

The Committee announce, with unfeigned thankfulness to God, that much greater success than could have been anticipated has hitherto attended the undertaking. The number of Female Schools already established is FIFTEEN; and ELEVEN

SCHOOL-HOUSES HAVE BEEN ACTUALLY ERECTED. In all these schools, for some time after their establishment, the attention is exclusively given to reading and writing; but as soon as a class has been formed who can read lessons in the Bengalee Book of Fables, instruction in needle-work is held out to the Girls as a reward, with a promise that they shall receive the usual remuneration for the work done.

As the fruits of industry began to be enjoyed, the desire of learning to work became greater; so that in six schools, where some proficiency has been made, about 80 dozen of dusters have been hemmed, and some have become capable of executing finer work. In a few of the schools, knitting has been also introduced.

Many applications have been made by Women unconnected with the Schools, for permission to attend in order to learn needle-work; but no female is taught to work, until she has made some progress in reading and writing.

Upward of 300 Female Children are now under a course of instruction. As the schools increase, the want of Teachers is naturally felt; and, in this respect, the schools begin to be productive. At first, only one woman could be found capable of teaching. Since the schools were opened, a respectable Widow has

qualified herself for the charge of one of the new schools, and three Young Women are preparing themselves to act as teachers.

The Committee have indeed, every encouragement to proceed. While, therefore, they acknowledge, with great thankfulness, the liberality by which they have been enabled to enter upon this arduous career, they feel assured that the disposition to give support to the cause will gather strength from its success. Under this impression, they would most respectfully and earnestly solicit the contributions of the community IN FURTHER prosecution of their plans. The time is arrived when a CENTRAL SCHOOL is urgently wanted. Hitherto Miss Cooke's initiatory labours have been carried on among detached schools, some of them separated from each other by considerable distances; and in the superintendence of which she has been indefatigable, visiting as many as her time and strength would admit, every day. As her schools increased, the labour of efficient teaching became proportionably greater. It is now become important to provide for the more easy and effectual management of her enlarged numbers. With this view, it is proposed to erect a school in some central spot, to be called the "Central School for Native Female Education". At present, Miss Cooke has to repeat

often the same lessons to a FEW at once; whereas in a school centrally situated, the first classes might assemble from all the schools after their morning lessons, and receive together the instruction now given in detached parties. The saving of labour would thus be considerable, and the improvement of the children would also be much more rapid. The advantages of such a school are indeed too obvious to need specification.

The Committee, therefore, solicit the attention of their friends and the public to this point; and hope to be enabled to add the important measure of a Central Establishment, in aid of the schools already so auspiciously commenced. The benefits which must be conferred on Native Society by the improvement of the Female Character will be felt by all; and, now that that first difficulties have been removed, and Providence has so clearly opened the way for attempting this desirable object, the united motives of humanity, policy, and Christian Benevolence urge us to go forward.

(Signed) D. CORRIE, Secretary  
Calcutta, Feb. 1823

Source Courtesy: Proceedings of the Church Missionary Society for the Africa and the East, Twenty-Fourth Year, 1823-24

## PILLAR TO COMMEMORATE THE BATTLE OF CORYGAUM

Bombay Castle, Dec. 13, 1824 - The erection of the pillar intended to commemorate the battle of Corygaum having lately been completed near the spot where the action took place; the hon. the Governor in Council is pleased, on the recommendation of Lieut. Col. Staunton, C.B., who commanded the British troops on that memorable occasion, to appoint Cundojee Mullojee, now a havildar in the 1st company of invalids, but late of the 1st bat. 2nd regt. N.I., and wounded in the action of Corygaum, to the charge of this pillar, and to declare the trust to be hereditary in his family forever; but, in case of the failure of any male issue to the person enjoying the grant, it will rest with the government to appoint a successor.

Cundojee Mullojee is promoted to the rank of jemedar, with the pay and advantages of that rank from this date, and will be borne on the books of the paymaster of the Poona division of the army.

A piece of land adjacent to the pillar, or an annual sum of money, will be further assigned, by government, for the future maintenance of the persons in charge of this trust.

Source Courtesy: The Asiatic Journal and Monthly Register for British India and its Dependencies, Vol. XIX, January to June, 1825 (Published: 1825)

## The Fight For Re-enlistment

(The Mahar Movement's Military Component - Richard B. White)

The 1895 petition argues that the Mahars as a group who are actually of the Kshatriya caste. This represents the Mahars attempt to change their position in the caste structure by "Sanskritization."

Our ancestors were Kshatriya. In about the year 1396 there was a great famine for about 12 years which was called Durhavedi famine. That time our ancestors survived by eating whatever they could find. Therefore, they were considered low case under the Peshwa rule.

The Mahars did not give up their positions in the Army easily. The British decision of Mahar "[d]elistment in 1893 had been a severe blow to them as a community, not only threatening their economic status, but also (in their view) giving official sanction to caste Hindu discrimination against them." Overcoming both of these threats was the focus of two different efforts to

petition the Government of India to reconsider its decision between 1894 and the start of the first World War.

The Mahars used two different strategies to influence the government; with both they tried to regain enlistment privileges in the army and an improved social status. Zelliott maintains that these efforts "illustrate the importance of army service to the Mahars. This was clearly the beginning of their efforts to induce government to intervene on their behalf, and their questioning of their traditional inferior status." In both instances, the movement was led by educated, former military officers.

The first organized attempt was in April 1895. Some of the details of the petition drive presented by Zelliott and Basham are speculative. Basham, who has completed the most recent study, states it was originally presented to the Viceroy, but was later returned for resubmission through the Bombay Government. It appears that the

petition was submitted by Gopal Baba Walangkar, a retired military officer, on behalf of the Anarya Doshpariharak Mandali, the non-Aryan committee for the rightings of wrongs, an Untouchable organization. Dr. Ambedkar, following the death of his father, found a copy of the petition in his papers. Ambedkar "believed that his father had obtained the assistance of Justice M. B. Ranade in preparing the petition." The petition compares Mahar actions to those of the higher castes and requests reinstatement in the military.

The petition's pleas were simple. The Mahars believed that, in 1859, the Government had declared that the castes who fought loyally for the British were to be given due preference for military enlistment. Therefore, they demanded:

In view of that promise, Government should employ in civil, military and police department without any discrimination these faithful and honest persons.

(Contd. on next page)

# The Fight For Re-enlistment

(Continue from page 3)

(They should also be given education and proper opportunity for suitable posts in the department.

The case they presented for reinstatement was more complicated than their demands. Much of their argument attempts to demonstrate that their identification as Untouchables was a mistake.

The 1895 petition argues that the Mahars as a group who are actually of the Kshatriya caste. This represents the Mahars attempt to change their position in the caste structure by "Sanskritization." The petition states:

Our ancestors were Kshatriya. In about the year 1396 there was a great famine for about 12 years which was called Durhavedi famine. That time our ancestors survived by eating whatever they could find. Therefore, they were considered low case under the Peshwa rule.

It continues by attacking the legitimacy of the higher castes. It claims, "The so called high caste and pure people's ancestors were as degraded as our people and were used [sic] to eat flesh of cow and beef. They wrote their own religious scriptures." Finally, the petition provides a "creation myth" about the high castes. It maintains:

The high caste people of the South are progeny of Australian Semitic Anaryas and African Negroes whereas the high caste people from North are mixture of several castes .... Several castes of foreign origin became high caste Hindus by giving up beef-eating.

The Chitpavan Brahmins of Konkan

came from the Jewish race. They fled from Africa for fear of their lives by the invaders and their ship was wrecked nearby Malabar coast. Their children and women drown and died in the sea. Those men who survived, married the native low caste women.... [W]hen they became rulers, they called themselves Brahmins.

The document's tenor shows the importance of military service to the Mahars and the use of Sanskritization tactics to show they were at least equal to the alleged high castes.

This campaign was unsuccessful. The Mahars were unaware of the debate "over recruitment policy or the acceptance of Lord Roberts views on martial races" which was the prime component in the British decision. However, Basham shows "the government of India took the petition seriously enough to request information about the Koregaon monument from the government of Bombay (presumably to verify the petitioners' claims). Eighteen months after the initial submission of the petition, the Indian government replied that it was "unable to rescind the orders which have been issued regarding the castes to be admitted to the Bombay Army." Shortly after the turn of the century, a second attempt was organized.

The second major petition was submitted to the government three times between 1904 and 1910. The document's "signatories included forty-two military pensioners" including Dr. Ambedkar's father. Basham's research found that "[s]everal of the signatories had also written letters to newspapers or had signed at least one

other petition, suggesting a long-term commitment and a willingness to agitate for change." This petition had a broader base of support than the one in 1895.

This campaign was more sophisticated than the first. The spokesman, Shivram Janba Kamble, spoke English (Walangkar could not). More importantly, the petition's "appeal for consideration was not on the basis of the Mahars' having been demoted from Kshatriyahood, but on the grounds of former service, English justice and human worth." This pragmatic approach attracted greater support than the earlier petition, and used arguments that were later refined by Dr. Ambedkar. In fact, Ambedkar took over leadership of the Mahars from Kamble.

The 1910 petition was more polite and less argumentative than the 1895 petition. The document states, "We do not aspire to high political privileges and positions, since we are not educationally qualified for them, but humbly seek employment in the lowest grades of the Public Service, in the ranks of Police Sepoys and of soldiers in the Indian Army." It continued:

We are making no new demands; we do not claim employment in services in which we have not been engaged before. Indeed, some few of our people do still hold positions in the Police Force, and have acquitted themselves most honourably. So also have our people been employed in the Indian Army from the very commencement of the British Raj in our country, and they have risen to the highest positions by their valour and good conduct.

Despite the reasoned arguments, this petition demands, like the first, were denied. The manpower demands of World War I had a greater effect, and beginning in 1914 Mahars, again, were recruited into the Army and given their own Regiment, the 111 Mahars. The Regiment's three battalions "were formed the toward the end of the war, but they did not see action and their martial qualities were untested." Shortly after the war, the Regiment was disbanded by the British "on the excuse of the economy." More important, however, is that the petition drives provided an organization for Dr. Ambedkar to use after the war to improve the social status of Untouchables. Basham correctly concludes:

Military service had been a significant factor for the Mahars in two respects. Education and skills acquired through military service created a class of community leaders, and the wish to retain the social and economic benefits derived from military service was a powerful incentive to organize behind these leaders and work for a common goal. A high level of organization and political activity in the Mahar community by the 1940s was therefore at least in part a consequence of their military past.[163]

The long association with the military gave Mahars an issue to organize around and the movement then worked to achieve more substantial achievements than just military service.

Source Courtesy:

The Mahar Movement's Military Component -

Richard B. White

University of Texas at Austin



## SKY TRANSPORT SOLUTIONS

### STRIVE FOR MORE

ਟਰੱਕਾਂ ਵਾਲਿਆਂ ਵੀਰਾਂ ਦੇ ਲਈ  
ਸਕਾਈ ਟਰਾਂਸਪੋਰਟ ਸਾਲਿਊਸ਼ਨ  
ਦੀਆਂ ਵਿਸ਼ੇਸ਼ ਸੇਵਾਵਾਂ



SPECIAL BIT INSPECTION AND DOT AUDIT COMPLIANCE:

NOTARY PUBLIC SERVICES.  
ON THE SPOT VIN VERIFICATION SERVICES.  
DOT OUT OF SERVICES??  
AUTHORIZED IRS E- FILE PROVIDER.  
WE HAVE COMPLETE SOLUTIONS  
FOR OUT OF SERVICE DOT.

SPECIAL DOT COMPLIANCE  
FOR SAFETY, AUDITS AND  
RECORD KEEPING.

WE PROVIDE  
ALL TRUCKING  
RELATED  
PERMITS AND  
SERVICES

ICC, DOT, IFTA, IRP Plates,  
PERMITS, NYP, KYU, OR,  
Canada Permit, CORPORATION  
AND LLC FILING  
SERVICES, 2290, PTI,  
Trailer plates.

PLEASE CONTACT US FOR MORE INFORMATION

PHONE: 209-855-6938, FAX: 209-762-6540

Email: skytransportsolution@gmail.com

Give us a chance to provide you best services

121 E 11th St. Tracy, CA 95376



# THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

"Now, it is well-known that the Mahars are also called Parwari. This name has never gone out of name, and has continued to exist side by side with their name Mahar, although the name Mahar became more prominent. But in times past the name Parwari was more prominently used than the name Mahar. For instance, during the time of East India Company, Mahars were very largely employed in the Company's army as soldiers and officers. In their caste columns they were all designated as Parwaris. There is, therefore, no question that the Mahars had this their other name. And I venture to say that this was the name by which the Mahars were called before the name Mahar came into being."

In this paper, I propose to raise these questions, and attempt to give an answer to them which in my judgment are most appropriate answers. These questions are: (1) Who are the Mahars? (2) Why do they live outside the village? and (3) Why have they been classed as Untouchables?

## I. Who are the Mahars?

Mr. Wilson derived the word 'Maharashtra' from the word 'Mahar' and suggested that Maharashtra meant the country belonging to the Mahars. This derivation of the term Mahars is sought to be supported on the analogy of 'Gujarashtra' the country of the Gujars and 'Saurashtra' the country of the Sauraj. An objection is taken to this derivation of the term Mahar on two different grounds, the one objection rests upon the view that the term Maharashtra does not mean the country of the Mahars but that it means the great country. The second objection that is raised to this derivation is based upon the view that the Mahars who are at present so fallen in their social status that it could not be supposed that they at any time in the course of history have had so exalted a position as to be the ruler of the country. It is my view that this derivation put forth by Mr. Wilson is unsupportable for two very different reasons. The first reason which leads me to reject the derivation suggested by Wilson may be formulated in the following terms : It is obvious that if Maharashtra meant the country of Mahars, it is obvious that the Mahars as a community distinct from the rest of the population must have been in existence from very ancient times and must have been known in history, by that name. Now is there any evidence to show that the Mahars are as a community known to history by the name Mahars ? Confining ourselves to the Bombay Presidency the three principal communities which comprise the Untouchable classes are: (1) The Mahars, (2) The Chambhars, and (3) The Mangs. Of these the Mahars form by far the largest group. It is extraordinary to find that while Mangs and Chambhars are known in history as existing communities, there is nowhere any mention of the Mahars as a community. Reaching back to Manu he mentions certain classes which in his time were recognised as Untouchable Communities. Among them the

Chambhars are specifically mentioned as an Untouchable Community. The Mangs are not mentioned by Manu. That is probably because Mangs were not to be found in the territory which was known to the author of the Manusmriti. But there is ample evidence in the Buddhist literature that the Mangs who therein referred to as Matangas existed as a separate community bearing a name which became well known to all. But neither in the Manusmriti nor in the Buddhist literature is there any mention of the Mahars as a community. Not only is there mention of the Mahars in this ancient lore but even the later Smritis of quite modern times make no reference to the Mahars as a community. Indeed upto the advent of the Muslims, one does not meet with the word Mahar. One finds it mentioned only once in the Dnyaneshwari which is 1100 A.D. Before him the name Mahar is simply non-existent. What are we to suppose ? Was there no such community as the Mahars in the ancient times before Dnyaneshwari ? Or, are we to suppose that there existed a community but then it was known by some other name ? Whichever the case is the non-existence of the name Mahars militates strongly against the view of Mr. Wilson. If the term Mahar was not known, much less could it become the basis of a name given to the country. The second reason which leads me to reject the view of Mr. Wilson is based upon the considerations arising out of the totems which one finds existent in the Mahar community. Mr. Wilson's hypothesis if taken to be correct must necessarily lead to the conclusion that the Mahars are an aboriginal race inhabiting the country before the entry of Aryans in the country now known as Maharashtra. I feel certain that such a conclusion is untenable for reasons which I am sorry to say, have not been fully appreciated by those who allege that the Mahars belong to the aboriginal classes of this Province. As a first step in the chain of reasoning, I am depending upon in support of my view, I would like to point out one notable fact and it is this—there are no Marathas where there are no Mahars and wherever there are Mahars there are Marathas also. This link is not a mere matter of accident, that the link is integral, is supported by another piece of evidence which is also usually overlooked by students of ethnology. Now it is well known that the Marathas have a clan organisation. They have what they call their 'Kuls' : and they have also what is called a totem. The importance of the 'Kul' and the totem



will be obvious to every student of ethnology. A common 'Kul' and a common totem are indicative of kinship. Bearing this in mind a comparison of the 'Kul' among the Mahars and the Marathas yields a very significant result.

### (The Table mentioned below is not found in the M. S. - Editors)

A glance at the table would show that there is no 'Kul' among the Mahars which does not exist among the Marathas and there is no 'Kul' among the Marathas which is not to be found among the Mahars. If anthropology can be relied upon in support of the proposition that the common 'Kul' is indicative of kinship then the Mahars and the Marathas form a kindred community and the Mahars could not be rejected as an aboriginal community unless one is also prepared to go to the length of saying that the Marathas also are an aboriginal community. Whether the Marathas are an Aryan or a Non-Aryan community is a question on which there is no unanimity. Risley held the view that the Marathas were not Aryans: and he rested his conclusions mostly on anthropometric measurements. Others have challenged this view and concluded that the Marathas are Aryans and have sought to meet the anthropometric objections of Risley by the argument that there were two waves of the

Aryan invaders and the Marathas belonged to the Second. That is the reason why their anthropometric measurements do not tally with those taken as standard by Risley. The second hypothesis seems to derive some support from the fact that in ancient times Maharashtra was called 'Ariake' on the ground that the Aryans formed the predominant population and also because in the Karnatak the Maratha is still called 'Arer Mated' (The Aryan Man). Be that as it may, there is no question that the Mahars are not an aboriginal people. In addition to what has been stated in support of this proposition there are other land-marks and survivals which can be relied upon in support of this view. The first thing to which attention must be drawn is the fact that a great number of the 'Kul' which indicate the status of a Rajput are also to be found among the Mahars. In the quarrels that have taken place between the Brahmins on the one hand and the Marathas on the other on the issue whether the latter were Kshatriyas or not, the test sought to be applied was whether the 'Kul' of the claimant was one of the 96 'Kuls' which were admittedly belonged to the Rajputs in whose status as Kshatriyas was beyond question. Now if this test was applied to the Mahars, there could be no question

(Contd. on next page)



# THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

(Continue from page 5)

that the Mahars would have to be pronounced as belonging originally to the Rajput that is to say to the Kshatriya class. It is suggested that the Mahars have been appropriating the 'Kuls' of the Rajputs since very recently with the idea of improving their social standing. That evidently is a mistake. There is a long tradition among the Mahars that they belong to what is called the 'Somavansh' which is one of the two branches of the Kshatriyas, that the Mahars have had these 'gotras' from long past and have not appropriated to them in recent times is clear from the fact that as long ago as the Court of Enquiry held by the Brahmins into the status of the last Maratha King of Satara, namely Pratapsing whom the Brahmins refused to recognise as a Kshatriya. One party of the Brahmins who favoured the side of Pratapsing contended that as the Bhonsale Kul was one of the 96 Kuls of the Rajputs, and as the Rajputs were recognised as Kshatriyas, Pratapsing must be pronounced as a Kshatriya. The other side in reply to this contention propounded a conundrum. It contended that if that argument was sound, all the Mahars would have to be pronounced as Kshatriya because they too had 'Kuls' like those of the Rajputs. Apart from the validity of the view as a test, the fact remains that the Kuls which the Mahars have appropriated is no new phenomenon. This is one consideration in support of the view that the Mahars are not aboriginals.

The second consideration in support of this view is the word of salutation which is peculiar to the Mahars. The word of salutation used by the Mahars is Johar. This word is undoubtedly a corrupt form of the Sanskrit word 'Yoddhar'. It is well-known that in ancient Vedic times the Brahmins and the Kshatriyas had adopted separate words of salutation. The Brahmins said 'Namaskar' : the Kshatriyas said 'Yoddhar'. It is difficult to conceive that the Mahars should have been allowed to use the term 'Yoddhar' as a word of salute if they were a body of low class ; or if they were aboriginals particularly because the word of salute among the Chamars and the Mangs is quite a different word having not the remotest connection with the status of the Kshatriya. The Mangs used the word 'Furman' which seems to be a corruption of the word 'Farman' meaning 'command'. The Chamars used the word 'Duffarao' a word of which I am unable to give the derivative : but the fact remains that only the Mahar Community uses as its word of salutation the word 'Johar' which as I have stated above was a word which was in exclusive use by the Kshatriyas as a word of salutation. There is no doubt that the Marathas too at one time used the term 'Johar' as a word of salutation. It was in vogue during apart of Shivaji's rule; and even Shivaji in the one and the only letter admitted to have been signed by him in his own hand and addressed to Maloji Ghorpade has used

the word 'Johar' as the word of salutation. It is well-known that the Marathas since after Shivaji began to use 'Ram Ram' in place of 'Johar' as a word of salutation. It is curious that the Mahars did not follow suit. Why the Mahars continued to use the word 'Johar' even when the Marathas had given it out and why were they allowed by the State to continue 'Johar' when the State enforced 'Ram Ram' on all others, are questions which require some elucidation. But the fact remains that 'Johar' is indicative of the status of a Kshatriya.

There is one other matter to which attention must be drawn because it militates against the view which I am supporting namely that the Mahars are not aboriginals and that they really belonged to the Maratha community and at one time were reckoned as Kshatriyas. The fact is the custom prevalent among the Mahars of burying the dead body when as a matter of theory and practice the Marathas and the Kshatriyas have the custom of burning the dead. The existence of this custom of burying the dead must be admitted but to admit the existence of the custom is not to admit the form of the conclusion that is sought to be derived from it. In the first place, there are indications that this custom of burying the dead is not original. But the original custom among the Mahars was to burn the dead seems to be supported by the fact that even though the Mahars bury the dead they still carry with them to the cemetery cinders and burning coal in an earthen pot along with the corpse.

There must have been some purpose for such an act and there could be no conceivable purpose except to use the fire for burning the dead. Why the custom of burning the dead gave place among the Mahars to the custom of burying the dead, it is difficult to give a precise reason. But it seems that the burying of the dead was a custom which was enforced upon the Mahars at some later date when the Mahars had become fallen in the status and classed as Untouchables. Considerable support can be found for this view from what the Padma-Puran contains. It is stated in the Padma-Puran that certain communities were prevented from burning their dead because burning the dead was a privilege of the three regenerate classes. If this is correct then the custom of burying the dead could not outweigh the overwhelming evidence which goes to show that the Mahars are not aboriginals and they might as well have been in times past part of the Marathas by race and Kshatriyas by status.

## II. Why do they live outside the Village ?

It is notorious that the Mahars live outside the village. This is a fact which it is difficult to sense at any rate for foreigners for the reason that the village is generally built on an open site without any indication of its boundaries. But two things demonstrate incontrovertibly that the Mahars are reckoned as being outside

the village. Every villager makes a distinction between the village as such and the Maharwada meaning thereby that the Mahar-Wada, that is to say the settlement of the Mahars is not within what is meant by the village. A more ocular demonstration is afforded wherever village has its wall. Wherever a village has had a well known in vernacular as 'Gavkus' it will be noticed that the settlement of the Mahars is always outside the wall. Now this fact read in the light of what has been said in this paper in connection with the first question gives considerable significance to the second question. If the Mahars are not an aboriginals race why are they treated as the reject of the society, and made to live outside the village community. The most natural answer which strikes one as being a true answer is what one finds in the injunctions contained in the code of Manu. Speaking of the Chandal, Manu lays down that he should be compelled to live outside the boundary of a village. Generalising from what Manu has said about the Chandal it might be guessed that what was said by him of the Chandals was imposed upon all similar classes by the Hindu Rulers in all its rigour. On a deeper consideration I find that this cannot be the answer to the question raised. What Manu has stated is not so much the original command of the law-giver. What Manu has done in my judgment is to recognise what had happened as a result of the forces operating during the historical period and made the real his ideal because it suited the purpose he had in mind. The answer to the question must be looked for in quite a different direction. The direction in which a true answer can be found lies in my view in the field of study which relates to the period when a pastoral Community became a settled community. It must be a matter of common knowledge to all students of the growth of civilization that the form of the wealth of the community was the chief determining factor in determining the habits. The pastoral people never settled anywhere but lived a nomadic life migrating from place to place because their wealth consisted in sheep and cattle and the sheep and cattle moved from place to place those owned it also moved whenever their wealth carried them. A community which had learned the art of cultivating the land and valuing its produce gave up their nomadic life and settled at one place undoubtedly because their wealth consisted of immoveable property namely land. Now this process whereby nomadic life gave place to a settled life has been a long drawn out process : A process in which some roamed about and some were settling down. It must also be well known to students of early history of human civilization that all social life in those early days was organised into tribes and these tribes were often at war with one another. Now in the light of these considerations one must reach back to the beginning when communities or tribes began to cease to be nomadic and

became settled and imagine what must be the needs which they must have felt as the most supreme needs of the earth. Here was a tribe which had settled down and formed a settlement now spoken of as village. It is possessed of gray com. It is possessed of sheep and cattle. On the other hand, it is surrounded by tribes which are nomadic and which are casting covetous eyes on the grain and the cows and the sheep which it owns. Obviously the first and the foremost question to such a settled tribe would be to protect itself against the raids and invasions of the nomadic tribes. How could they protect themselves? How could they provide this protection ? Obviously they themselves cannot engage in constant warfare whether defensive or offensive for the protection either of their corn or of their cattle. For their energy is all absorbed in the pursuit of agriculture, an occupation to which they are new and for which they have to depend upon their own manual labour. The only way they could protect themselves is to look to their tribal chief. But how could the tribal chief protect his tribe which is settled and engaged in tilling the soil assiduously that it can find neither time nor men from its own who would take up arms on its behalf. The tribal chief must, therefore, look to some other source for raising a force to act under his command in defence of his tribe against the invasions of the nomads. From what quarters can the tribal chief secure recruits for his defence force. Obviously from one source. Here not very far there are tribal wars going on. One tribe waging a war against another tribe. In this warfare a tribe is routed and the men belonging to one tribe are broken up by defeat and parties of them small disheartened and fearful of their own safety are moving about in search of a safe place. How excellent would it be both for the chief of the settled tribe and the broken men of a defeated tribe if destiny would bring them together. The chief of the settled tribe would get the force he needs to protect his tribe without disturbing the occupation of the tribe. The men of the broken tribe would get an assured subsistence in return for service to the village community and also get the chieftain's protection. But having got the men from the broken tribe next question for the tribal chief to consider is where to settle these men. They could not be allowed to settle in the midst of the settled community because they belonged to a different tribe, and were not kindred. Only kindred could live within the settlement of the tribe.

Obviously the only way by which the chieftain could settle the broken men of another tribe whom he needs as a force to be employed in defence of the settled community was to settle them beyond the limits of the settlements made by his tribes. This is the process which alone can explain in my judgment why the Mahars live outside the limits of the village. The Mahars are broken men of

(Contd. on next page)

# THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

(Continue from page 6)

tribes which in primitive times were warring with one another. They were taken hold of by the chief of the settled community namely the Patil of the village and were allowed to settle on the confines of his village. They did for him the duty of watch and ward, and were given in return certain sites. There is nothing strange in the Mahars living outside the village limits. There is nothing in that fact which can signify that they belonged to a lower status and that on that account they were made to live outside the village limits, that they were brought to the village by the village headman for the defence of his community and that they were made to live outside their village limits not because they were of a low status but because they belonged to another tribe is a conclusion which can be supported by reference to what has happened in Wales or Ireland. A study of the Brehon Laws of Ireland which gives the tribal organisation of the Irish discloses that the Irish too had their village community which was a settled community and on the borders of the settlement of the community there lived a body of people who were known as Boairs. The Boairs were remnants of a broken tribe which were brought by the village chieftain for service under him and in the interest of the protection of the community. Exactly the same state of affairs existed in the Wales villages known as Gwelleys. Every Gwelly had a body of strangers settled on his confines. They were called Alltuds. They too were parts of a broken tribe brought by the chieftain of the Gwelly for the protection of the Gwelly. This is in my judgement the only satisfactory answer to the question. The question, however, remains as to why the Mahars continued to live as a separate community when in Ireland and in Wales the Alltuds and the Boairs in course of time ceased to remain distinct communities, and became absorbed in the general mass of the village population. The answer to this question is not difficult. It is that, it was the development of the system of caste and Untouchability which has prevented this fusion. But this of course raises by anticipation the third and the last question which is raised for discussion in this paper.

### III. Why are the Mahars classed as Untouchable ?

The origin of Untouchability is to be sought in the struggles of Brahminism against Buddhism. This is a strange answer to the question but there is no doubt that it is the true answer. In order to make matters clear it is necessary to explain the principles for which Buddhism stood. It is unnecessary to go into all the details. It would be sufficient to state that one of the things which Buddha opposed most strenuously was Yajna which was the chief and principal form of religion of the Aryans. The Yajna involved the sacrifice of the cow. The cow was the most important animal in the Aryan economy. The whole system of agriculture depended upon the cow. The cow gave

milk which formed the chief sustenance of the people and the cow gave birth to bullocks which served as animals necessary for the cultivation of the land. Although the Buddha's objections to the Yajna were based on philosophical grounds the common mass of the people whose intellect could not travel beyond the realities of life gathered round the banner of Buddhism because they could see that it was intended to save the cow from the incessant slaughter to which that animal was subjected by the Brahmins for sacrificial purposes. The cow, therefore, became at first an object of special consideration and lastly of veneration. The Brahmins whose supremacy was seriously jeopardised by the people refusing to consent to the sacrifice of the cow had to devise some means whereby they could win back the heart of the masses who had gone over to Buddhism. How did the Brahmins do this? The reverence of the cow created by the Buddhist religion had gone so deep down into the minds of the people that it was impossible for the Brahmins to do anything else to do except to give up their Yajna and begin instead to reverence and worship the cow as the Buddhists did. But that was not enough. The Brahmins in their struggles against Buddhism were not actuated by any pious motive of religious consideration. They were actuated by a purely political motive namely to regain the power and prestige they possessed over the masses and which had been transferred to the Buddhist Bhikkhus. They knew that if they were to gain any ascendancy over the Buddhist, they must go a step further than the Buddhists had gone, and they did go a step further, and proclaimed that not only they shall kill the cow but they shall not kill any animals or destroy any living creature. The origin of the vegetarianism prevalent among the Brahmins is to be found in the strategical move which the Brahmins of the past took as a means of outbidding the Buddhists.

Along with this, one other thing must be borne in mind. Before the Buddhist times and upto the period of Asoka beef was a food common to all classes, the Brahmins, the Kshatriyas, the Vaishyas and the Shudras. There is nothing repugnant in that. The cow was just an animal as the sheep or the goat or the deer was. Consequently, although the population was divided into four classes, the four classes did not differ in the matter of their food, and particularly all ate beef. The only difference probably was that some ate meat of animals that were slaughtered. This was possible for those who could afford to buy. The rest who were poor were used to eat the flesh of dead animals either because the well-to-do did not care to use it as food. It is quite conceivable also that the village chieftain gave the carcasses of dead cows and dead animals to the men belonging to the broken tribes who had settled on the confines of the village by way of remuneration for the services which they rendered to the settled commu-

nity. Without doing any violence to truth, one could say that, before the Asoka period so, far as the eating of the cow's flesh was concerned, there was no difference whatsoever. All ate cow's meat. The only difference that existed was this namely that the village people ate slaughtered meat while those living outside the village ate the flesh of the dead cow. This difference must be noted, it had no religious or social significance. It was just the difference of the rich and the poor connotation. After the Buddhist times and especially in the period of Asoka an important change takes place. Cowkilling was either given up voluntarily or was stopped by the State. The result was a sharp difference arose. The villages ceased to eat beef because they lived on slaughtered meat and as the slaughter being stopped they ceased to eat beef. The broken tribe-men who lived on the border continued to eat the flesh of the dead cow. It was unnecessary to prohibit them because it did not involve the Himsa of the cow. Now, this division namely those who did not eat beef at all and those who did was not a mere economic difference. It was a difference which gave rise to religious considerations. The killing of the cow had become a notion which from the point of view of religion has become repugnant. And a class which dealt with the dead cow also became a repugnant class. Untouchability has its origin in this notion of repugnance. And that notion of repugnance is based upon the reverence or irreverence to the cow. The Brahmins who out of consideration of their own self-interest agreed to reverence the cow and worship it. It went so far as to treat any class which had anything to do with the cow in a manner incompatible with reverence to the cow, Untouchable are not worthy of association.

That, this is the origin of Untouchability and that this is the reason why Mahars have come to be regarded as Untouchables can be seen if any one who cares to prove into the subject and to find out what are the special pursuits of these communities in India who have misfortune of being treated as Untouchable communities. An enquiry into the subject would show that all-over India the Untouchables perform certain duties which are common to them. These duties relate to the carrying of the dead cow, skinning the carcass, eating the flesh, selling the bones etc. There is no exception to this proposition. It applies in all cases and to all provinces. Why there should be such close association between the dead cow and Untouchability ?

Why do the two go together ? My answer is they go together because one is the cause of the other. Untouchability has arisen out of the repugnance of the Hindu community, which as a result of Buddhism developed a reverence of the cow, towards those who have not ceased to eat the cow. The Mahars had not ceased to eat the dead cow and consequently became the object and victims of this repugnance.

\* \* \*

The three questions pro-founded in this paper have now been answered. There, however, remains one more question and it is this : Why were the Mahars called Mahars ? Many have attempted to give a definition but of all the definitions the one given by Doctor Bhandarkar seems to be the correct one. According to Dr. Bhandarkar, the word Mahar is a corruption of the word Mrut Ahar-those who live on dead meat. It accords with what has been stated above in discussing the question of the origin of Untouchability. But in this connection there arise two other subsidiary questions. One is why was this particular feature of the Mahars, life taken as a basis for so designating them. The answer to this has already been given but it may be summarised here because it goes to strengthen the correctness of the derivation of the term Mahar. As I have already said the eating of the cow's flesh was at one time so universal that nobody ever cared to note the fact. Even when some ate slaughtered meat and some ate dead meat the difference had only economic significance but no religious or social significance. But when all had given up eating cow's meat those who continued to eat presented a difference which was noticeable to the naked eye and significant to the religious mind. It is, therefore, natural that the difference so obvious and so significant should have been made by the rest of the population a basis of designating that class. But this derivation of the term Mahar creates a difficulty which must be grappled with. If this is the correct definition of the term and if these are the reasons why it came into vogue, it must have come into operation when the difference became sharp and significant. What was the name by which the Mahars were known in history before they began to be called as Mahars ? That the name Mahar is a new name admits of no doubt because it does not occur anywhere either in literature or history before the time of Dnyaneshwar. This, however, makes the other question more important namely what was the name by which they were called before the name, Mahar became their common name. Now, it is well-known that the Mahars are also called Parwari. This name has never gone out of name, and has continued to exist side by side with their name Mahar, although the name Mahar became more prominent. But in times past the name Parwari was more prominently used than the name Mahar. For instance, during the time of East India Company, Mahars were very largely employed in the Company's army as soldiers and officers. In their caste columns they were all designated as Parwaris. There is, therefore, no question that the Mahars had this their other name. And I venture to say that this was the name by which the Mahars were called before the name Mahar came into being.

That this name Parwari is a  
(Contd. to next page)



## A HISTORICAL SKETCH OF THE EVANGELISTIC WORK DONE BY THE AHMEDNAGAR BRANCH OF THE MARATHI MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, IN THE HALF CENTURY, CLOSING WITH THIS YEAR OF 1881.

By Rev. S. B. FAIRBANK, D. D.

### Evangelism by Natives.

When the Mission was begun in Ahmednagar, in December 1831, there were two native preachers stationed here. They were Babaji of the Brahman, and Dajiba of the Parbhu caste. Babaji was a very earnest preacher, but was allowed to remain in the work here only 1 year and 4 months. He died on the 17th of April 1833. Until the Lord gave the Mission the brothers, Haripunt and Narayan Khiste, who were Brahmans, and were converted and received to the membership of the church in 1839, Dajiba was the only Native preacher connected with the Mission. Then, for a few years Narayan was employed in preaching, and Haripunt in teaching and superintending schools. Afterwards Haripunt became the preacher and Narayan taught.

In 1842 Bhagoba Powar of the Mahar caste began to go from village to village singing his pade and telling of salvation by Christ. And Francis Fonceca, who was before a Goanese Romanist, was employed for a time at Ahmednagar. In 1842 Ramkrishnapunt Modak, a Brahman, and Marutiraw Sangale, a Wanzari, were received. In 1843 Khandoba Bhingardive, Rabirpanthiguru, and Sakharam Bharshankar, both Mahars, were received. In 1844 Lakhmanraw Shelake and Lakhiram Magade, also a guru of the Kabirpanth

sect, and Yesoba Powar, brother of Bhagoba, all three Mahars, were received. The same year Ramchandrapunt, a Brahman, was received at Sirur. In 1845 Raghoba Chandekar was received at Ahmednagar, and Shivaram, a gosavi, was received at Sirur. These were both Mahars. These were all employed by the Mission, and constituted its staff of Native Agents when I was allowed to find my home in Ahmednagar, in October, 1846. Eight of the ten were employed in evangelistic work.

In 1848 two of these native agents, Haripunt and Ramkrishnapunt, were formally licensed as preachers of the Gospel. The others, though men of ability and influence, had received only an imperfect education, and were of that class of Evangelists that we have since denominated Bible-readers.

The number of these Bible-readers was not much increased till 1855. "The Deputation from America" visited Ahmednagar and held a convention with the Mission in November and December, 1854. One of the results of that convention was the occupation of village stations by some missionary families, and the occupation of many outstations as homes by Bible-readers and School-teachers. Mr. Hari R. Khiste, usually known as Haripunt, was ordained as pastor of the first Church in Ahmed-

nagar, and Mr. Ramkrishna V. Modak, usually known as Ramkrishnapunt, was ordained as pastor of the second Church in Ahmednagar. Mr. Vishnu B. Karmarkar and Mr. Sidoba B. Misal, and, in 1857, Mr. Maruti R. Sanyale received licenses as preachers. Besides these there were in 1856, 38 native agents. More than half of these were usually employed as school teachers. But during some months of the year the scholars were obliged to work for their daily bread and could not attend school. At such times the teachers were employed as Bible-readers, and on this account it seems fairest to regard half the native agents as engaged in evangelistic work. The year 1857 begins the second half of the fifty years we have under review. But as the new departure was in 1855, it is best to divide the half century into unequal parts, the first of 23 years, and the second of 27 years.

During the first period, of 23 years, the total number of years of evangelistic work by our native agents is 128. Of these 16 were by licensed preachers and 112 by catechists, Bible-readers, &c.

During the second period of 27 years, the pastors wrought 195 years, the licentiates 75 years, and the Bible-readers, &c. 724 years, making a total of 994 years, or nearly 1000 years of evangelistic work. Besides this, for the last 18 years, na-

tive Christian women have been employed in evangelistic work for women, and the total amount of their service is about 170 years.

To sum up then the various items we have, work by Missionaries 100 years, by Missionary ladies 50 years, by native preachers and Bible readers 1,122, and by Bible-women 170, making a total of 1,442 years. This means a vast number of sermons, and addresses, and talks, and conversations, and discussions and exhortations. And many of them were prepared with study and care and were delivered with earnestness and with prayer that they might prove the means of salvation to those who heard them. Had they all been thus delivered, it would seem that their effects must have been far greater than those we see manifested in the churches and among the people of this region.

But we would not speak disparagingly of the results that have been attained, in giving the people such knowledge of Christianity that there is a general conviction of its truth and of its surpassing excellence. Were not this people bound, and held by the fetters of caste, we should see them coming in multitudes to profess Christianity.

Source Courtesy: Memorial Papers of the American Marathi Mission, 813-1881

## ANNIVERSARIES OF BRITISH VICTORIES THE ACTION OF CORYGAUM, IN 1818

On the last evening of 1817, a small force, commanded by Captain Staunton of the 1st Bombay N.I., marched from Seroor to Poonah. It comprised an officer and twenty-six men of the Bombay Artillery, with two guns; the 2nd Battalion 1st Bombay N.I. [now 2nd N.I.], about 500 strong; and 250 "Auxiliary Horse."

Early in the morning of the 1st of January 1818, Staunton's progress was stopped, when he was near the walled village of Corygaum, by the appearance in his front of a large mass of the Peishwah's troops, estimated at 20,000 cavalry and 800 infantry. He succeeded in taking part of the village (its name is spelled in

half a dozen ways, from which my readers may choose for themselves), but not in time to prevent the Arabs of the enemy's infantry from occupying the other part. A continued struggle was maintained till nine in the evening, when the Peishwah's hordes, having failed to overpower or exterminate the comparatively small British force, finally retired. The Arabs gained momentary possession of one of the guns, but it was recovered under circumstances that call for special notice. Lieutenant Patterson, who was six feet seven inches in height, and of strength and courage in proportion to his towering stature, lay shot through the body and mortally

wounded; but when he heard that the gun had been captured, he rose to his feet once more. Seizing a musket near the muzzle with both hands, he used it with such effect that the Arabs recoiled beyond the reach of his terrible blows, leaving him in possession of the gun, and surrounded by those whom he had struck down in his expiring efforts. Of eight European officers, two were killed and three wounded (one mortally); of twenty-six artillerymen, twelve were killed and eight wounded; of the 2nd Battalion 1st N.I., fifty were killed and 105 wounded; and of the Horse sixty-two were killed and thirty-four wounded or missing. The enemy's

loss was estimated at 500 or 600. After so severe a conflict and such heavy losses, and with men who had had no food for two days, the march towards Poonah was deemed impracticable, and on the 2nd of January, Staunton marched back, unassailed, to Seroor. The name of "Corygaum" is borne by the 2nd Bombay N.I., and Poonah Horse. The anniversaries of the year may worthily begin with that of an action in which Bombay Sepoys emulated the heroism of their British leaders and comrades on the 1st of January 1818.

E. O'CALLAGHAN

Source Courtesy: The Illustrated Naval and Military Magazine, Vol.II, 1885

## THE MAHARS: WHO WERE THEY AND HOW THEY BECAME THE UNTOUCHABLES?

(Continue from page 7)

very ancient name is proved by the fact that it occurs in Ptolemy's. He uses the word 'Pauravardi' which probably is a misspelling or mispronunciation of the word Parwari\*. What does the word Parwari mean? It is, of course, a difficult question to answer.

For all that one knows it means dependence which is the root meaning of the word 'Pariwar' of which 'Parwari' appears to be corruption. The broken tribes even undoubtedly dependent for their means of livelihood upon the village community

and the village community might very appropriately designated by the descriptive name 'Parwari' those broken tribe men who were strangers to the community but were dependent upon it. It might be mentioned here that the term 'Parwari' which was in vogue was not confined to what is known as the Mahar community. It was used in a general sense. As there is documentary evidence to show that at any rate it included also the community which is now known as the Mang community.

The term 'Parwari', therefore, seems to have been applied to all

men who came and settled as strangers to the village community. Not only the term 'Parwari' is a composite term but the term Mahar is also a composite term and does not connote a common origin.

The Mahar community appears to be composite community and includes within it a strata which is high in origin and a strata which is low in origin. This is indicated by the different 'Kuls' of the Mahars. Those whose 'Kuls' fall within the 96 belong to the higher strata, those whose 'Kuls' do not fall within them fall in the lower strata. But a common name

Mahar which has been in existence for the last so many hundred years has produced in them a consciousness of kind which has destroyed any notions of high or low. But it is just as well for students of ethnology that what is now known as Mahar community is in its origin a conglomeration of broken parts of different tribes who had nothing in common except that they were the 'Parwaris', that is, the dependents of the village community.

Source Courtesy: Dr. Babasaheb Ambedkar Writings and Speeches, Vol.17 Part-2