

ஸரஸ்வதி மஹால்
॥ सरस्वति महाल् ॥
SARASVATI MAHAL



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By R. Jayaraman

Tanjore Sarasvati Mahal Series No. 180.

SARASVATI MAHAL

A SHORT HISTORY AND GUIDE

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BY

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THE TANJORE MAHARAJA SERFOJI'S
SARASVATI MAHAL LIBRARY, THANJAVUR.



1981]

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INTRODUCTION

A distinguished American Statesman and Scholar, after spending a couple of hours in this great Library said in his inimitable style that one cannot even make a dent in the knowledge and wisdom available in this institution even after a deep study and research for a couple of years. The visitors range from Pandits to Princes who peruse the rich collections in various languages with awe and reverence. Their faces light up and immediately they want to know about the history of the institution. Hence an attempt has been made by me in this regard.

Within the compass of this small work, I have attempted to give a short history of this great Library and also a bio-graphical sketch of the founder Raja Serfoji relying on authentic sources. The book is also intended to serve as a guide.

I am very grateful to the Collector and Chairman of the Administrative Committee Thiru D. Sundaresan, I. A. S., for giving me this rare opportunity and to Thiru S. Kannan, B. Sc., B. L., District Judge and Ex-officio Member who took a very keen interest in the publication of the work.

I dedicate this work to Srimanth Ry. P. Thulajendra Raja Saheb, Prince and Landholder, a descendant of the great Serfoji and Life Member of the Administrative Committee.

Thiru P. Parswanathan, B. A., Administrative Officer has to be congratulated for the expeditious execution of this work.

I am also very happy to record that the Members of the Staff and the Printing Press have fully co-operated with me in this effort.

Thanjavur, }
3-10-1981. }

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PREFACE

Raja Serfoji's Sarasvati Mahal Library is one among the wonders of the world. It is needless to assert that this is a great treasure house of knowledge and a repository of ancient wisdom. The personal collections of the Rajas' of Maratha dynasty adorns the shelves of the Library. It is the largest manuscripts Library both Palm-leaf and paper in the country. The benevolent influence of the great Cholas, the erudition of Telugu Nayak Kings' (1532—1677) and the scholarship of Maratha Rajas (1677 to 1855) who ruled the Thanjavur principality during the centuries had enriched the Tamil Culture. Raja Serfoji, a many sided genius has added lustre to this great tradition by his refinement and mastery of languages such as French, Greek, Latin and English.

The visitors to the Library speak various languages. They stand in awe and admiration of the various works of arts, Curios and valuable collections. Scholars from other countries of the world also visit the Library to make research in various fields of knowledge. Therefore, it was felt, that a compendious volume setting forth the origin and development of this great Library should be published. The Administrative Committee felt that it should entrust this task to Mr. R. Jayaraman, Advocate & Member of the Committee. He has been in the Committee for over 10 years and his selfless service for the improvement of the Library is well known. He is also a reputed scholar. He has spared no pains to collect all the important and relevant information from authentic sources and has presented them in a lucid style in this volume. It is a labour of love for him. We are very grateful to him for this effort.

A long felt need has been satisfied. I am sure that this Library publication will be welcomed by the Scholars and the public and run into several editions.

Thanjavur, }
28—9—1981. }

D. SUNDARESAN, I. A. S.,
COLLECTOR & CHAIRMAN,
T. M. S. S. M. Library, Thanjavur.



MARBLE STATUE OF RAJA SERFOJI BY FLAXMAN.
THE TURBAN CAN BE REMOVED.



Saint Raghavendra

ஸ ர ஸ் வ தி ம ஹ ா ல்

॥ सरस्वति महाल् ॥

SARASVATI MAHAL

It is with a view to enlighten the Scholars about the origin and development of this great Library, this book is written and published. Incidentally this book is also designed to serve as a guide to the treasures which abound in this temple of learning and wisdom. Historical back-ground with certain authentic sources of reference is included wherever necessary to bring the fragrance of the past.

The great Library contains the personal collections of Raja Serfoji, the Scholar Prince (1798 — 1832) after whom it has been rightly named. One of the earliest references about the Library appears at page 159 of the book "Last days of Bishop Heber" by Thomas Robinson printed and published in the year 1829. The famous Jesuit Bishop Heber on a private visit to the Library Museum and Printing Press of the Raja, at his invitation on 28-3-1826, was received by Raja Serfoji himself. The entries in the diary reproduced by the Author, in the book, mentions that the Bishop was shown round the Library on 30-3-1826.

"A noble room with 3 pillars and handsomely furnished in the English style. On the one side there are portraits of the Maratha dynasty from Shahajee to Shivajee, ten book cases containing a very fair collections of French, English, German, Greek and Latin books and two others of Maratha and Sanskrit manuscripts. In the adjoining room is an air-pump, an electrifying

machine, an Ivory skeleton, astronomical instruments and several cases of books, many of which are on the subject of medicine which was for some years his favourite study. He showed us his valuable collection of coins, paintings of flowers and natural history with each of which he seemed to have considerable acquaintance, (particularly with the medicinal virtues of plants in his "Hortus Siccus".) When he took our leave his minister showed us a noble statue of the Raja by Flaxman which stands in the great hall which was used by the ancient Hindoo Court before the conquest of Marathas. The pedestal is a remarkably large and fine slab of black granite 18 feet by 16½ feet. His stables contain several fine English horses; but that of which he is most justly proud, as the rarest curiosity of an Indian Court is an English printing press worked by native Christians in which they struck off a sentence in Maratha in the Bishop's presence in honour of his Visit".

The Bishop remarked after his visit that, "I have seen many crowned heads but not one whose deportment was more princely".

During the later half of the 19th century the Library attracted the attention of eminent indologists and great scholars. The then Government of Madras by G. O. No. 71 dated 16th March, 1871. appointed Dr. A. C. Burnell to catalogue the manuscripts in the Thanjavur Library. His introduction to his catalogue printed in London in 1880, and published for the Government of Madras reveals great deal of research and labour devoted by the learned scholar. According to him, "the manuscripts described here are the result of perhaps 300 years collections firstly by the Nayaks of Tanjore, secondly after about 1675. by the Maratha Princes. The manuscripts are of very different value and come from very different sources. Some of the palm leaf manuscripts belong to the earlier period

but the greater part are collected in the last and the present centuries. All the Nagari manuscripts belong to Maratha times, and a large number of these were collected at Benares by the Raja Serfoji (Carabhoji) above fifty years ago."

Burnell, who was also the author of "Elements of South Indian Palaeography" had catalogued roughly about 12,346 manuscripts.

The Library, according to him was first brought to the notice of European Scholars by H. S. H. Count Noir, Prince Fredrick of Schlesing-Holstein who brought an account of it to the late Prof. Gold Stucker. In March, 1871, the then Governor of Madras Lord Napier, whose scholarly and lively interest in the past of India is well known, deputed A. C. Burnell to catalogue the manuscripts.

Dr. A. C. Burnell has catalogued the Sanskrit manuscripts in three volumes: Vol. I, II & III.

Thereafter the work of cataloguing was entrusted to Prof. P. P. S. Sastri at the request of the Administrative Committee of the Library and by the Government of Madras in their G. O. Ms. 563 dated 9-4-1927 for carrying out their long delayed desire to publish a descriptive catalogue of the manuscripts. This was published in 21 volumes the details of which are given below :-

Vol.

- I. Vedas
- II. Vedas (continued)
- III. Vedas - Vedangas (continued)
- IV. Vedangas - Kalpa Srauta
- V. Kalpa - Srauta (concluded)
- VI. Kavyas
- VII. Kavyas (concluded) Caritam
- VIII. Natakas
- IX. Kosa, Chandas & Alankara

- X. Vyakaranam
- XI. Vaisesika, Nyaya Sankya and Yoga Miscellaneous Tracts.
- XII. Purvamimamsa and Uttara Mimamsa - Advaita.
- XIII. Uttara Mimamsa (Advaita)
- XIV. Uttara Mimamsa (Visistadwaita, Dvaita, Saiva, Caitanya and Avidika)
- XV. Mahabharatha, Gita, Ramayana, Siva Rahasya. Mahapuranas and Upapuranas.
- XVI. Natya, Sangitha Kamasashtra, Vaidya & Jothisha.
- XVII. Grhya Sutras, Bhashyas and Prayogas
- XVIII. Vrata, Agama, Tantra, Dharma Sastra, Bhashya and Prayoga
- XIX. Mantra, Stotra and Supplement Indices to Vol. I to XIX
- XX. Mantra Sastra
- XXI. Stotras

The Telugu Manuscripts were also catalogued in two volumes by Prof. P. P. S. Sastri.

The Marathi Manuscripts and books were catalogued by T. R. Ramachandra Goswamy and Published in four volumes in the year 1938.

The Tamil manuscripts were catalogued by Pandit L. Olaganatha Pillai and Dr. L. Venkatarajan and published in five volumes.

TAMIL MANUSCRIPTS

- | | | |
|------|------|---|
| Vol. | I. | Compiled by Pandit L. Olaganatha Pillai |
| | II. | do. do. |
| | III. | do. do. |
| | IV. | do. by Dr. L. Venkatarajan |
| | V. | do. do. |

Volumes 3, 4 & 5 are list of medical manuscripts.

MARATHI MANUSCRIPTS AND BOOKS

- Vol. I. Vedanta, Purana and Ramayana
by T. R. Ramachandra Goswami, 1938
II. Bhagavata etc. do.
III. Vahyas
IV. Supplement

TELUGU MANUSCRIPTS

- Vol. I. By Prof. P. P. S. Sastri
II. do.

CATALOGUE OF OLD ENGLISH BOOKS

This catalogue refers to all the Serfoji Collections in English.

CATALOGUE OF FRENCH, LATIN, ITALIAN AND GREEK BOOKS

This catalogue refers to the French, Latin, Italian and Greek works collected by Raja Serfoji.

The manuscripts known as "Kagalkar" "Patanga Avaduta" and "Jambunatha Landagai" collections are of later origin. The members of the above families have donated the old and valuable of manuscripts to the Library.

A SHORT BIOGRAPHICAL SKETCH ON RAJA SERFOJI 1798—1832.

The founder of the Thanjavur Maratha Dynasty is Venkaji alias Ekoji, 1676—1683, brother of great Shivaji. The Kings who succeeded him are Shahaji 1684—1712, Sarbhoji-I, 1712—1728, Thukkoji 1728—1736, and Prathap Singh 1739—1763. After Prathap Singh his son Tulajaji (1763—1786) assumed power. Raja Serfoji is the adopted son of Raja Tulajaji. He was born in a collateral line on 24—9—1777 (Salivahana Era 1699). The horoscope of the Raja available among Modi records-Mss. No. B. 4327/E 11623 is published hereunder.

॥ श्रीरस्तु ॥

॥ श्रीयुत श्रीशरभोजी महाराजस्य जातकम् ॥ *

ओं श्रीगणेशाय नमः । दीर्घायुष्यमस्तु । शुभमस्तु ॥

जननी जन्मसौख्यानां वर्धनी कुलसंपदाम् ।

पदवी पूर्वपुण्यानां लिख्यते जन्मपत्रिका ॥

आदित्येन्दुकुजाः सौम्यगुरुशुक्रशनेश्वराः ।

राहुकेतू च रक्षन्तु कन्यालग्नसमुद्भवम् ॥

स्वस्ति श्री विजयाभ्युदय शालिवाहन शकाब्दः 1699 कल्यब्दाः 4878
तदुपरि हेविलंबि नामसंवत्सर भाद्रपदबहुल अष्टमी 34-83 बुधवारं आर्द्रा नक्षत्रं
47-21 अस्मिन् ** शुभदिने सूर्योदयात्पूर्वं विघटिकाष्टकसमये कन्यालग्ने
श्रीमद्राजाधिराज शरभोजराज शुभजननम् ॥

			चन्द्रः राहुः
		राशिः	गुरुः शुक्रः
केतुः	भौमः	बुधः शनिः	लग्नम् रविः

॥ शुभमस्तु ॥

* From T. M. S. S. M. Library, Mss. No. B. 4327/D 11623.

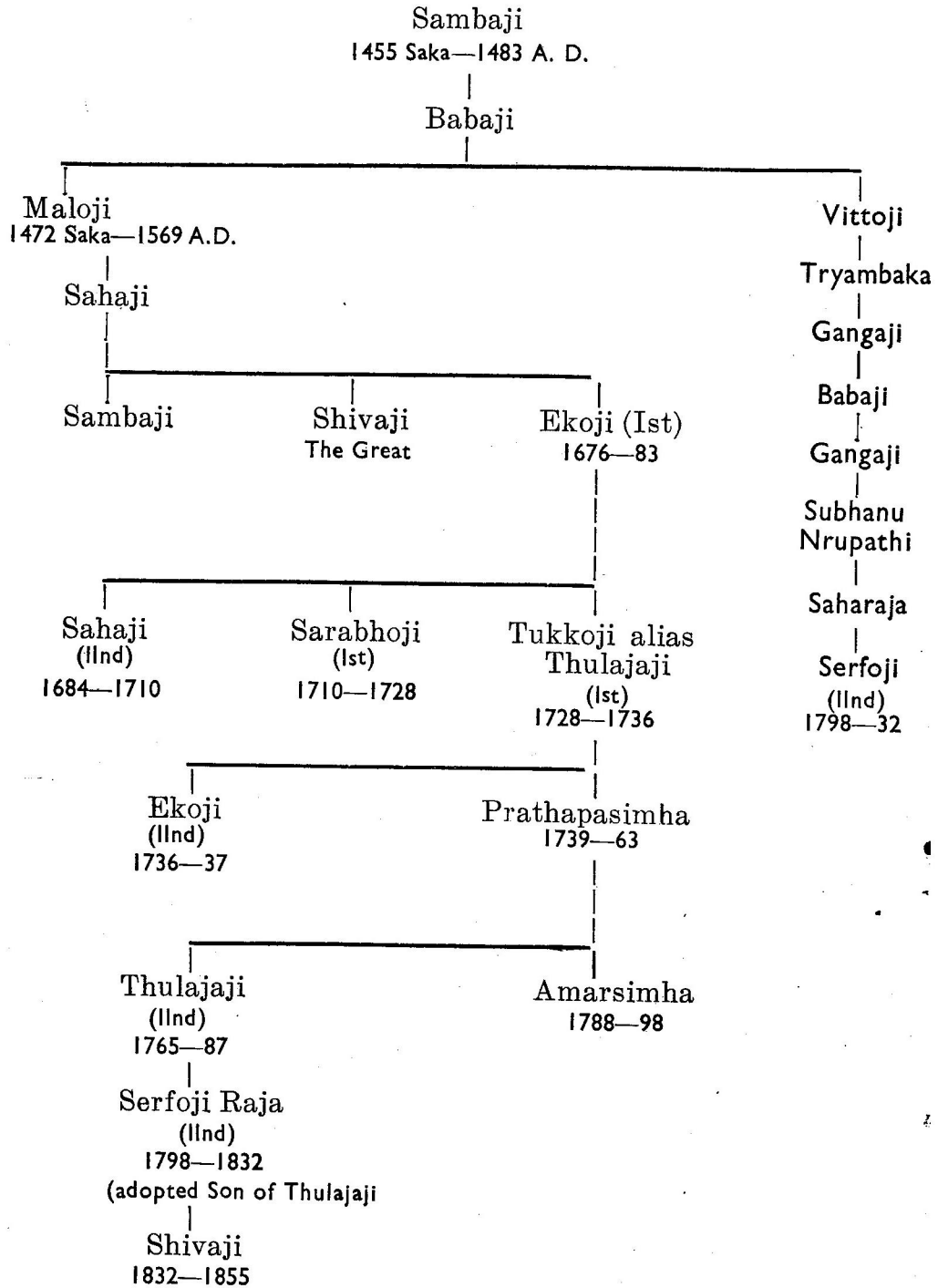
** The English date corresponding to this is 24-9-1777 A. D.

That he was born in a collateral line is clearly established by the genealogical table given in Marathi plays. These are musical dramas cast in the form of Yakshagana whose authorship is ascribed to Raja "Sarabhoji". Radhakrishna Vilasa, Mohini Mahesa Parinaya, Ganesa Vijaya, Ganesa Lilarnava, Ganga Visveswara Parinaya, Subhadra Kalyana and Meenakshi Kalyana are some of them. These puranic episodes bear testimony to Serfoji's intimate acquaintance with deep interest in mythology. The manuscripts are available in the Library. The play which is relevant for our purpose is Mohini Mahesa Parinaya Natakam. We get the genealogical table in the words of the Sutradhara (i.e.) the manager of the Drama troupe. The genealogy is reproduced elsewhere in this book. One can trace the lineage of Serfoji from great Shivaji. Sahaji had three sons, Sivaji, Ekoji, the founder of Thanjavur Raj. and one Sambaji. In turn Sahaji and his brother Vittoji are the sons of one Maloji. Raja Serfoji was born eighth in the line of Vittoji and his father was called Sahuraja.

It is also relevant to point out that there is a theory that Mohini Mahesa Parinayam and other plays of the same period are written by one Renganatha Kavi alias Duptti Kuppachri who was a Court Poet of Raja Serfoji.

The inscription entitled "Bhosle Vamsa Charitra" in the Big Temple, Thanjavur, is in Marathi language and Nagari script. The inscription covers 110 pages in print and at the end gives the name of one Babu Rao son of Vittal Rao as the author of the inscription and that he completed the inscription on 13-12-1803, corresponding to Salivahana Saka Era 1759—Rudrothkari-Margasirsha Amavasya day. The inscription is completed in the 5th year of Raja Serfoji's reign and presumably at his command. The narrative starts with the usual 'Prasasthi' with poetic license in linking any Royal family with Hindu Puranic lore but we get a fairly cogent account, right from Ekoji, the founder of Maharashtra Raj in Thanjavur till the 5th year of reign of Raja Serfoji. The genealogy narrated in Mohini Mahesa Parinayam is confirmed by the inscriptions.

GENEALOGICAL TABLE



On 22nd January, 1787, Tulaja adopted Serfoji. In his letter to Archibald Gampbell, Governor of Madras, he describes Serfoji as the son of Sahaji, the son of Subhanu Raja, my near cousin by lineal descent who is ten years old and proper in all respects.

Tulajaji died at the age of 49, but he had appointed his half brother one Amir Singh, a son of Raja Prathap Singh by a sword wife as the regent on condition that he should hand over the kingdom after Serfoji attained majority. But the intentions of Amir Singh was different and he wanted to usurp the throne. A Conference of Pandits were called and it was declared after consultation that the adoption of Serfoji, the only son of his parent was invalid. Then Amir Singh proclaimed himself as the successor to his brother Tulaja in 1773. He also began illtreating his ward Serfoji.

Even during his lifetime, Raja Thulaja had requested Christain Frederick Schwartz, a Danish Missionary to take charge of the early education of the Prince. It is recorded that the King Tulaja addressed the Missionery, pointing to his newly adopted son, in the following words: "This is not my son, but yours, into your hand I deliver him" and further "I appoint you guardian to the child, I intend to give him over to your care". It may be now relevant to point out that Mr. Schwartz had obtained permission from King Tulaja to preach Christianity inside the four walls of Thanjavur Fort and Tulaja was a benevolent monarch. So he pleaded with Amir Singh to hand over the custody of the minor and he also succeeded in this by the intervention of the company government. He was for nearly four years was the guardian and protector of Raja Serfoji. Serfoji was removed from Thanjavur and stayed at Madras and also travelled extensively with his mentor Schwartz. He received his early education from various scholars



Raja Serfoji visiting Father Schwartz lying in bed due to illness.



EKOJI
1676—1683

SAHAJI
1684—1710

SERFOJI I
1711—1728

on multifarious subjects, important among them being Mr. Gericke, the Missonary. It was under the guidance of that good man, Serfoji drank deep the waters of wisdom, which fertilised the heart of the prince and produced such fruits which showed that the impressions made by his precepts were sound and the results permanent.

But, unfortunately Fr. Schwartz passed away on 13—2—1798 even before Raja Serfoji ascended the throne. The grief of Raja knew no bounds. He felt that he had lost his father. He commemorated his love and esteem for the Father by constructing a Church near Siva Ganga Garden, Thanjavur. The marble plaque installed in the Church depicts the visit of the Raja to see the ailing father Schwartz. His tutor Gerike is also in the plaque.

It was Schwartz who was in no small measure responsible for the deposition of Amir Singh. The Ranees of Tulaja and Serfoji also appealed to the Company Government against the ill-treatment. The Government once again convened a meeting of the timid pandits who were probably forced to swallow their earlier decision regarding the adoption of Serfoji. They now declared the adoption valid. Amir Singh was deposed and Serfoji was declared as Raja of Thanjavur. The grounds on which the adoption was held invalid earlier were (1) that he was the only son of his natural father (2) that he was too old at the time of adoption (3) and that his adoptive father was imbecile at the time of adoption. A student of Hindu Law as it now stands will certainly raise his brow at the turn of events on this question of adoption. The Privy Council in *Sri Balusu vs. Sri Balusu*, a case on this point observes as follows ✓

“On this point they add that there seems to have been a great deal of exaggeration used in urging the religious topic throughout this controversy, especially in later times. Manu,

says that by the eldest son as soon as he is born, a man discharges his debt to his progenitors; and it is through the son that he attains immortality. According to him the son serves his father's spiritual welfare at the moment of his birth. There is no intimation that if the boy dies the next day, or fails to have a son, this service is obliterated. Why then should it be so if the boy is adopted? It is true that Manu attributes additional value to the first born son and grand-son. It may be that such further benefit is lost by adoption, as it would be by death but that it is a very different thing from depriving the ancestors of the adopted son of the means of salvation, which has been already attained. Vasishta whose text is the fundamental one does not rest his injunction on spiritual benefit at all, but he says that the only son is to continue the line of his ancestors, one of the very commonest of human motives for desiring legitimate issue. Nor does he make any allusion to 'put' here, or if Mr. Justice Knox is right, elsewhere. If he was really thinking of the spiritual benefits of the son's ancestors as the ruling consideration, it is inexplicable that he should not have said so. Moreover, their Lordships asked during the argument why a man who had given a natural son in adoption could not afterwards, if he was so minded, adopt another; and neither authority nor reason was adduced to show that he could not"

So the law as it now stands the adoption of only son is not an illegality. The decision of the Pandits in upholding the adoption as early as 1798 also appears to be correct.

At the time, when Raja Serfoji was declared to be the Ruler in 1798, it was Marquis Wellseley, the Governor General, who succeeded Sir John Shore, brought with him the decision of the secret committee of the court of Directors in favour of Serfoji. The Company Government, for restoring the throne to Serfoji had, by an agreement, deprived him much of his powers

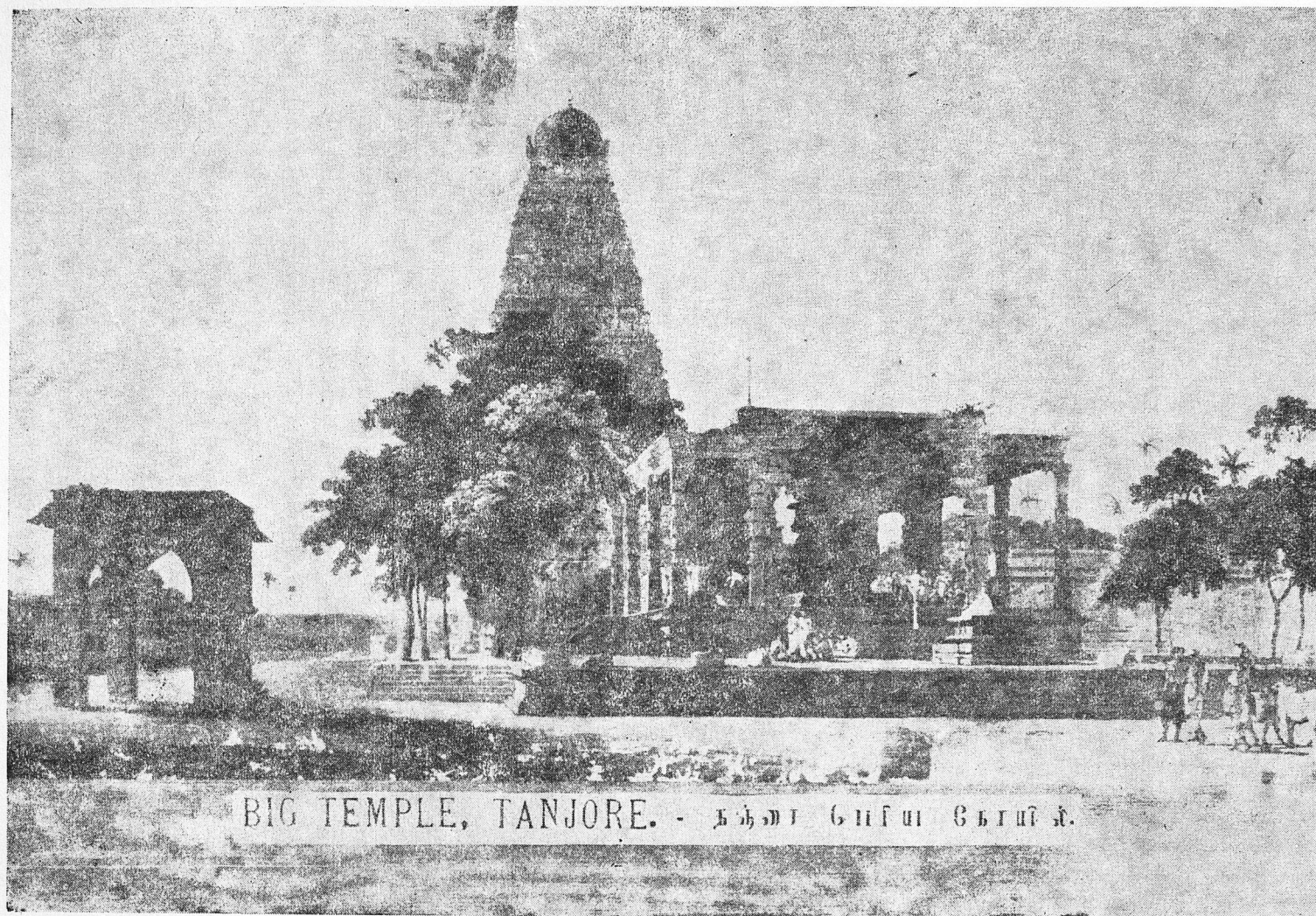
and revenue. He became only a titular dignitary. He had only magisterial powers inside the Fort of Thanjavur, and its neighbourhood and about 300 villages as his personal possession. It appears that Serfoji has resigned the administration in the hands of the Company. The morality of this arrangement may be questionable. Whatever it may be, Serfoji devoted his time in the pursuit of culture and learning and became great. He was a many sided genius with vast knowledge, wider sympathies, correct sense of proportion, clear foresight and a deep seated awareness that the growth of human spirit is the more precious possession to anyone in the world. Several foreigners of great reputation and scholarship such as Bishop Heber, Dr. Buchanan, Bishop Middleton and Lord Valentia, who paid a visit to Thanjavur Court, have left valuable impressions of the Raja and his cultural activities. Let us hear from them.

At this stage, it is necessary to quote extensively from a contemporary traveller George Viscount Valentia from his "Voyages and Travels to India, Cylone and the Red-sea" etc. published in the year 1809. Incidentally a reference to the visit by Lord Valentia to the Big Temple, Fort and the Palace is very interesting. He visited Thanjavur on 29th January, 1804 (i. e) during the sixth year of his reign. The relevant portions of his diary are extracted hereunder :

"As my stay was to be so short, I accepted Major Marting's invitation to breakfast with him in the small Fort; it is distant about a mile from Captain Blackburn's house. This Fort was given upto the Raja by our treaty with him; but in case of war, we reserved a right to reoccupy it; this we have now done; and Major Marting has raised a new corps of very fine lads, who are rapidly advancing to a state of discipline under his active exertions. He resides at present in an old choultry, which has been fitted up for his use by the Raja, which is handsome, and

pleasantly situated. After break-fast we went to see the Fort. It is a mile round, very strong, and in good repair, the walls are lofty and built of large stones; on the corners of the Ramparts are cavaliers; the ditch is broad and deep and cut out of the solid rock, and has a well formed glacis. It joins on one side to the large Fort, which is fortified in a similar manner and in which the Raja lives. It had gone to decay, but he is repairing it at a great expense; his troops are the only garrison.

Within the small Fort is the celebrated Pagoda, the chief building of which is the finest specimen of the pyramidal temple in India. It has been drawn by Mr. Daniell with some little embellishments. The Raja was extremely anxious that I should not request to enter it. He said, if I did not insist on it, no one else could. Of course, I complied with his request, but went to the door to view the bull of black granite, which Mr. Daniell has also drawn, but incorrectly as to the number of pillars supporting the roof over it, and the space between each of them. It is said to be one of the finest specimens of the ancient Arts in India; the Raja had a drawing made of it for me, on a scale, by a country draftsman of great merit. Previously to the treaty between the present Raja and the Madras Government, the garrison had possession of the Pagoda, which the Brahmins had quitted. On its restoration, the Raja had it purified at a very great expense and sentinels are now placed to prevent anyone from entering. The Brahmins met us at the gate, and presented fruits and flowers. Opposite the gateway of the Pagoda is a pyramidal building, nearly similar, on the walls, at present it serves as a depot for stores. We afterwards mounted the Ramparts, which, being higher than the surrounding wall of the Pagoda, gave us a full view of the interior. The great temple itself is certainly a very beautiful piece of architecture, and different in its top and ornaments from any other I have met with ... the Pagoda formed a foreground; then appeared the large Fort with the Raja's



Daniell's Painting of Big Temple, The Mandapam in the 4 pillars is not now in existence.

Palace and Pagodas; behind that a rich country covered with rice fields and topies; and beyond all, a chain of lofty mountains. The cannon was only begun to be mounted on the walls; when once that shall be completely finished, it will require a very strong army to besiege it, and a very powerful battering train to form a breach Twelve was the hour appointed for visiting the Raja. We are punctual to our time. On entering the Great Fort I was saluted with seventeen guns, and found his guards drawn out, who presented arms, they remarkably neatly dressed, and in a good state of discipline. The Palace is an old building, with several lofty towers, surrounded by a high wall. The great square, into which we first entered has never been finished. The passages that lead to the durbar were narrow, and soon obliged us to quit our palanquins. The moment I came in sight, he arose from his musnud, and met me at the door of the durbar, he shook hands, and in very good English expressed his high delight at having the honour of receiving me at his Palace. He then took my hand and led me to a chair on the right of his musnud; Captain Blackburn was seated on his left, and three of his courtiers; his attendants stood behind and around. He was dressed in the Maratha fashion, with few jewels, but a bunch of very handsome pearls hung over his turban. The room was not large, but very cool; it formed one side of a square, nearly filled by a tank, in the centre of which was raised a small apartment, that communicated by steps with that in which we were sitting. Every thing was handsome and in excellent repair. The facility and propriety with which he expressed himself in English was to me a great satisfaction. It was the first time I had been able to converse with a native prince, except through an interpreter. The Nawab Vizier is the only man with whom I could have had as much pleasure in free conversation. The Raja's manners are excellent, and good nature beams from his countenance. He is young, fat and handsome, with a full black beard, and rather a fair complexion. His Highness had two wives, but has had hither to

no issue; should he continue without any, the children of his deposed uncle will become his heirs; a circumstances which is by no means improbable.

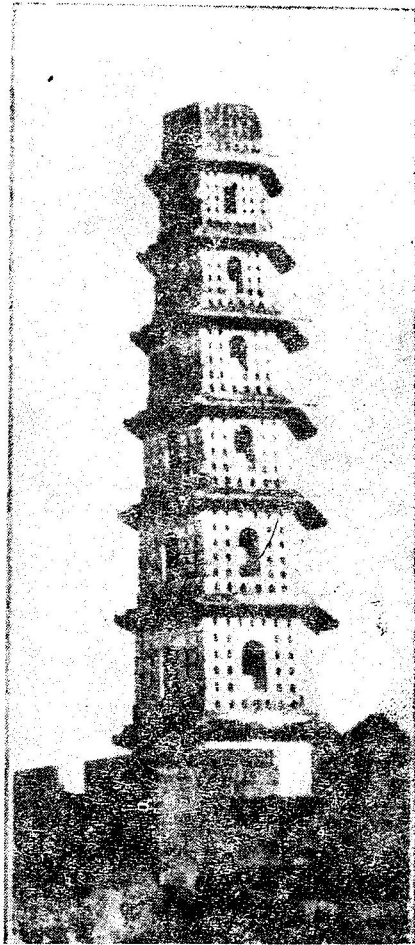
I assented with great pleasure to a proposal of his to show me some part of the Palace, and was conducted by him to a very large and excellent room up-stairs, where, he informed me, he generally lived. It was carpeted, and had English Chairs. Opposite to each other were four book cases, filled chiefly with English books, amongst which I was not a little pleased with discovering my grand-father Lord Lyttalton's History of Henry the Second, which I immediately pointed out to his Excellency. One side of the room opened to a verandah; the opposite side was covered with portraits of Thanjavur Princes of the Maratha dynasty downwards in succession, from seavagee its founder.

"The pictures were in handsome gilt frames, painted on canvas by a native artist, from drawings on the walls of the palace, many of which were going to decay. They had considerable merit and were interesting, as being likenesses of persons who had made a conspicuous figure on the theatre of English politics. Hung up against the wall were several native musical instruments, somewhat resembling, a guitar richly ornamented with diamonds and pearls. The Raja made one of his people play several tunes, and amongst others, God save the King, and Marlbrook. In one corner was an English pedal harp, his favourite instrument, but as it is beneath his dignity to be supposed to understand music, I could not request him to play. He however composes tunes, and is training an English band, having sent to Europe for instruments. The upper part of the walls was covered with carved deities; he told me he had them there to show to Christians, who could not see the more holy ones in the temples. The staircases are as bad as in Bengal."

21 $\frac{5}{714}$ 10

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"He next conducted me to a room he called his drawing room; the walls were covered with prints and pictures of every possible kind. It was furnished with English chairs and tables and on the latter were paper, colours and every implement of drawing, another amusement of which he is very fond. In short it seems to me, that he passes his life in a course of rational amusement and study. How different from the generality of Asiatic Princes, who are either slaves to ambition, or sunk in the debauchery of the harem! We now returned to the durbar and I proposed to take my leave. Flowers were brought by a servant. He put a large wreath of yellow, mixed with green, round my neck smaller ones round my wrists, and a nosegay of the same colours into my hands. They were profusely wet with rose water. A string of small pearls, to which was suspended a jewel of uncut emeralds and rubies, was also put round my neck.



"Manora"

Saluvanayakan Pattinam—1815.

The Tower constructed by Raja Serfoji in commemoration of the victory of the British over Napoleon Bonaparte at Waterloo.

"The next apartment was much more interesting. It was the durbar of the native Gentoo Princes, far exceeding in size and magnificence that erected by their Maratha conquerors. The

pillars were of black stone, loft and massive; the roof was of vast masses of the same. The musnud was raised in the centre about three feet from the ground. It was sixteen feet by eighteen and two feet thick, of one piece of black granite, like the bull in the Pagoda. Surprised that they should prefer their own building to this really Royal Throne, I enquired the reason, and was told that the first prince of this dynasty died a few days after he had been seated on it; that it was therefore considered as unfortunate by his successors, and had been totally abandoned. Like the other, it forms one side of a quadrangle, but has pillars around, and on one side a lofty tower, like those at the entrance of the Pagodas which adds much to its magnificence. The heat was, great and I was now heartily tired; I therefore declined any further researches, and returned to Captain Blackburn's having received another salute of seventeen guns as I left the Fort."

FEBRUARY 1:

"At ten His excellency the Raja arrived at Captain Blackburn's to return my visit. He was on horseback, dressed as yesterday, and attended by his cavalry and other troops. His General was at their head, distinguished by wearing a steel glove similar to the ancient armour, which reached upto his elbow. His suwarry was not numerous or splendid. His chief mark of dignity was a white umbrella, which in this country gives a particular title of honour. Tondaiman wished much for one, but it would have been so cruel a mortification to the Raja had he received it from the Madras Government, that they only sent him two silver sticks. His horses were fine, and his servants very neat. He had several red flags with him and his courtiers had perpendicular shares that kept off the sun; others had coloured umbrellas. His band, also and tom were with him. I received him on the steps, and led him to my couch, placing him on my right hand. He requested to see Salt's drawings, which were shown to him,

he made several judicious remarks upon them, and expressed himself highly pleased. He sat near an hour with me and on his departure, received from me exactly the same presents that he had given me the day before. He was obliged to take off his turban to have the flowers and jewels put round his neck; his Maratha turban being too large for them to go over. His courtiers had presents according to their rank. On departing, he earnestly requested to hear from me, and expressed many wishes for my safe arrival in England."



Raja Serfoji II
of Thanjavur, who quotes Fourcroy, Lavoiser, Linnaeus, and Buffon fluently, has formed a more accurate judgement of the poetical merits of Shakspeare than those so felicitiously expressed by Lord Byron, and has actually emitted

The above vivid account of Lord Valentia gives a correct picture of Raja Serfoji. He was an impartial observer at that point of time in History. His assessment of the qualities of the head and heart of the Prince has been very high.

Bishop Heber describes his visit to Thanjavur during March, 1826 as follows:—

"I have been passing the last four days in the Society of a Hindoo Prince, the Raja

English poetry very superior to Rousseau's epitaph on Shenstone, at the same time that he is much respected by the English Officers in his neighbourhood as a real Judge of a horse, and a cool bold and deadly shot of a tiger. The truth is that he is an extra-ordinary man, who having in early youth received such an education as old Schwatz, the celebrated missionary could give him, has ever since continued, in the midst of many disadvantages to preserve his taste for, and extend his knowledge of European literature, while he has never neglected the active exercises and frank soldierly bearing which become the descendant of the old Maratha conquerors, and by which only, in the present state of things, he has in his power to gratify the prejudices of his people and prolong his popularity among them. To finish the portrait of Maharaja Serfoji I should tell you that he is a strong built and very handsome middle aged man, with eyes and nose like a fine hawk and very busy gray mustacheous, generally splendidly dressed but with no effeminary of ornaments and looking and talking more like a favourable specimen of a French General Officer than any other object of comparison that occurs to me."

Raja Serfoji passed away on 8th March, 1832. The sad demise of the noble King was reported by the Acting Resident J. Blackburn to the Chief Secretary to the Government at Fort St. George. A true extract of the letter is produced below, which will indicate the high esteem in which he was held by his subjects.

"The Right Honourable The Governor will be much grieved to be informed His Highness Maharaja Serfoji is no more.

His decease took place at 4 a. m. yesterday morning and his life had been despaired of for 18 hours previous to the final dissolution.

The ceremonies prior to the removal of the body in procession then commenced and by 6 O'clock p.m. the corpse was consumed in sight of an assembled multitude of little short of 90,000 persons; and I endeavoured that every possible honour should be paid on the part of the British Government.

During the protracted and varying state of His Highness's illness I passed much of my time in the Palace as did also Mr. Assistant Surgeon Bill and Mr. Acting Superintendent Surgeon Currie, and I cannot resist bearing my testimony to

the firmness, perfect resignation and cheerfulness with which His Highness bore it throughout. The time carried attendance, solicitude, and care of some of His Highness's relations, Principal Officers, and servants was such as to impress me with the highest respect for the kindness of heart and social qualities that could have called them forth in so eminent a degree. The testimony of deep respect and regret shown towards the corpse on the whole line of the procession by all rank of people, two thirds of whom must have been in the intimate knowledge of his behaviour, to and Government of, his subjects goes far to prove the moderation the equity and liberality of his rule over them. In some countries of Europe I have witnessed similar scenes but never did I witness one where the expressions of regret were so touching or apparently so sincere, it seemed as the whole community were deprived of their common father and friend. Our common feeling of sorrow seemed to pervade the whole, and I am assured that the whole population of the Fort in number about 25,000 abstained from food the whole day, and that upwards 30,000 persons again attended His Highness Sivaji when he returned to collect the ashes of his father this morning.

It will be proper to bring to the observation of the Right Honourable the Governor, that the fact of the Queen's having been dissuaded from ascending the funeral pyle of her husband will have most effectually and entirely broken the practice of this place such as permission can now never again be given from the Palace.

May I request the favour of you to procure me the orders of the Government for the installation of His Highness the Raja Sivaji.

May I request you also to bring to the Right Honourable the Governor's notice the extract from the general letter of the Court of Directors under date January, 12th 1831, contained in your's of the 1st November, 1831, directing the discontinuance of the office of Resident on the demise of His Highness the late Maharaja and with reference to the subsequent recommendation of the Government for the continuance of the office and procure me his commands."

Tanjore,
March, 9th, 1832.

I have the Honour to be,
Sir,
Your most obedient servant,
(Sd.) J. Blackburn,
Acting Resident.



Saint Samartha Ramadass Spiritual adviser of great Sivaji. He is said to have visited Thanjavur twice during the period of Ekoji and blessed him.

Sarasvati Bhandar and Sarasvati Mahal

The Court and Palace records of Thanjavur Marathas are in Marathi language and Modi script. These records are kept in various bundles in the Library and generally known as Thanjavur Raj Records. In these records reference has been made to Sarasvati Bhandara. Bhandara in Marathi means store house or Treasury. Therefore it is clear that this great Library during early stages was known as Sarasvati Bhandara. Even as early as 1776 during the period of Raja Thulaja, we find such reference in Modi bundles and several items of expenditure relating to the Library are recorded in the accounts. We also come across very useful and interesting information apart from acquisition of books and expenditure relating to acquisition of books and manuscripts.

But it is in evidence that only during the period of Raja Serfoji, there was acquisition of books and manuscripts in large numbers and that too very valuable manuscripts and Granthas. The Raja spared no effort or money in this noble pursuit.

A few entries from the Palace accounts of the Thanjavur Raj records will give an idea to the Readers about the zeal of the Raja in this regard. In the year 1805 the Thambiran Swamigal of Tiruppanandal had written to Raja Serfoji acknowledging the receipt of Rupees one thousand for the acquisition of manuscripts from Varanasi. The copy of the letter is in Modi script. A Tamil translation of the letter (item No. 13, No. 2 in bundle No. 137) is given below :

ஸ்ரீ விஸ்வேஸ்வரஸகாயே

மகாராஜா அவர்களே,

விஸ்வநாதஸ்வாமி விசாலாக்ஷி கோவிந்த ராஜ்ஜி மோஹிதே
சர் கேலுடைய பதிலுக்கு — தேவப்ரசாத் மூலிப்ரசாத் காரியசித்தி
சந்தான உண்டாக எல்லா சாம்ராஜ்ய வைபவத்துடன் ஆனந்தமாக
இருக்கவேண்டியது. ஜேஷ்ட சுத்த ஏகாதசி புதன்கிழமைவரையில் திருப்
பனந்தாள் ஷேத்திரத்தில் காசியில்தான். சிவஸ்மரணத்துடன் தங்கள்
க்ஷேமத்துக்கு எழுதச்சொல்லி உத்திரவுசெய்யவேண்டியது. தாங்கள்
அனுப்பின உத்திரவு வாராணசியில் இருந்து கிரந்தம் வருவதற்கு
பட்டியல் மற்றும் ஆயிரம் ரூபாய் அனுப்பிவைத்தீர்கள். அவை வைகாசி
மாதம் தேதி 17க்கு வந்து சேர்ந்தது பட்டியல் அனுப்பினபடி நகல்
எழுதி வாராணசி ஷேத்திரத்திற்கு அனுப்பி இருக்கிறோம். சர்காருடைய
அலுவலகத்தின் சம்பந்தமான நாகோஜி தோர்வர்த யதார்த்தமாக
வாராணசிக்கு பிரயாணம் செய்கிறார் அவரிடத்தில் எழுதியபடி கிரந்தம்
கொடுக்கப்படும். மேற்கொண்டு இந்த விஷயமாக நடக்கவேண்டியவை
களுக்கு உத்திரவு வந்தபடி நடந்துகொள்கிறோம்.

வைகாசி மாதம் தேதி 17.

The entries generally indicate the name of the person from whom the books were purchased and also the price paid with dates or the names of artists, painters, who were commissioned to undertake the work of copying and painting.

From Modi Records :

(The gist of entries with the year and the number of the bundle is given)

A. D.

- 1803 Copies of Dramas are prepared for enacting the plays.
- 1805 Marathi works - Parasara's Jataka Parijathakam, Umamaheswara Samvadam, Hora Sastra Vachanam were acquired.
- 1804 Books on Gynacology, Principle of Midwifery, Encyclopaedia of diseases, Encyclopaedia Britannica, Practical survey, Pharmacopia and 97 books on similar subjects purchased.
- 1806 Arrival of a consignment of books from Turin and other Articles-delivery from the port with the name of the ship. Vide bundle 101, copied vol. 20.
- 1807 One Persian (Urudu) scholar was employed to copy Parsi granthas— He copied several Urudu works.
- 1803 Purchased one book on Art on Wrestling from a Vastad. The title of the book is 'Janjharache Abyas Paddhati'.
- 1807 Purchased a Barometre, books on Chemistry, Mathematics, Electricity, Medicine, French Chemistry, Architecture etc. (Bundle No. 166)
- 1807 Printing types purchased from England for the Press in 'Navavidyakalasala Yanthrasala'.
- 1807 Copies of manuscripts received from Kasi Madam at Kasi through Havaldhar Thorwant who had been on Kasi Yatra (bundle 143-c)
- 1807 One Horticulturist called Pallikondan Maistry from Madras was employed to propogate fruit and flower growing. He has written a book in Marathi on the method of Grafting, Manuring, etc. (bundle 118-c).
- 1807 One 30—3—1807 Mr. Turin sends English hunting dogs and books on Veterinery Science through express postman - account of expenses (vide bundle 137-c) given.
- 1808 One Aswa Vaidya Hanumantha in Raja's service wrote certain Marathi works on Aswa Chikitsa (6 copies).

- 1811 Purchased books on Srowtham from one Bala Dixit.
- 1813 Caused books to be written on the Science of Cullinary art in Marathi, Tamil and also in English (bundle No. 320-c).
- 1813 Purchased instruments and plates of silver and copper to make blocks and paintings of steel engravings (bundle 21-c).
- 1816 Articles of gold leaf, colour etc. purchased (bundle 195-c)
- 1817 One Chitrakaran Venkatadoss is said to have written ' Pictures of Animals
- 1819 Expenses for Copying Balabodhini, Apasthamba Vyakhyanam, Sukhasapthasathi (bundle 115-c. vol. 13).
- 1819 Venkataperumal, Venkatanarayana and Gopalakrishna Naik Painted books of Botany (flowers and herbs) for painting 3 books, they were paid 700 chakrams (vide bundle 100)
- 1819 Vikatakavi Muthusami and Chinnasami wrote books on Jalavidya (Magic) in Tamil. Jala Thirattu etc. (bundle 107-c).
- 1821 Purchased Sivarahasyam while on Pilgrimage to Kasi
- 1821 Acquired Ramamruta Taranga through his Son-in-law Nagoji Kesava Rao Mohite.
- 1823 Palmleaf Tamil Kambaramayana (1978 palmleaves) from Mayavaram (vide bundle 105-c).
- 1824 Purchased English books from one Griffth Book Seller of Madras (vol. 8).
- 1825 Purchased one Medical Work called 'Ramadeva Vaidya' from Appasamy Vaidyar (bundle 102-c).
- 1825 Rajah's Artist Sarangapani painted People of 18 Different Castes Jan. 8th. in Pictures (104-c).
- 1821 Purchased Skandapuramam, Sivapuramam, Sivadharmam, Kurma-
July puramam all Tamil palmleaf manuscripts in Tamil account given.
- 1825 Copying in Marathi from Sanskrit, Vanaparvam, Adiparvam, Duronaparvam, Utharakandam, Anusasanaparvam by Srinivasa-
chhari, Krishnamachari, Samachari, Bhujangachari respectively
account of wages paid given.
- 1825 Palm leaf manuscripts in Sanskrit such as Sarira Snanapana
Pakavali, Swapantha Viduvan, Anandakandam (bundle 100-c)
acquired.

- 1825 Marathi Manuscripts purchased and copied. Harivamsa copied by Srinivasachari, Tulamahatmyam, Shiksha Dharma, Uttarakandam by Marathi Copists.
- 1826 Copying Sanskrit - Yajur Veda Bhashyam, Rig Veda Bhashyam Copied by Panchanada Sastri (bundle 59-c).
- 1826 Madhusudhaneeyam copied by Anantha Bhut in Sanskrit expenses account (bundle 61-b).
Yajurveda, Other Kandas by Ananthachari, Thrithiyashtaka Samhita, Panchakashtaka Samhita, Chaturthamsa Samhita copied by Mosali Ranganathaswami (bundle 116-c).
- (1826 Two binders of books Abhirama Pillai and Muthu Pillai were employed to bind old books.
- 1826 Agniswara Mahatmyam and Chandrakalaratnam acquired - expenses given.
- 1826 Venkatasami on Culinary Science Rajah's Butler has written a book in Marathi.
- 1827 Rajah sends his Pandit Vedanga Sastri to Madras for further studies in Madras College (105-c)
- 1827 Account for purchasing English Medical books from Madras Doctor and his Assistant Doctor and also Surgical Instruments for Rs. 532/
- 1827 Purchased Samaveda manuscript from Poonathrough one Mahadeva Bhut. One Panchanatha Sastri Son of Kuppuswami Sastri is deputed to scrutinise Veda Bhashyams. One Annasami Srowthigal appointed to scrutinise and write copies - expenes account vide bundle 106-c.
- 1827 One Ananta Bhut was employed to write in Marathi - Natya Grantha. One Thiruvarangam Pillai wrote verses in Tamil for Garbhini Balaroga Chikitsa (vide bundle 160-c).
- 1827 Marathi translation of Tamil Naidatham by one Rajaram Bhut Kavi. Expenses of account vide bundle 160-c.
Copies of Marathi Dramas Rukmani Swayamvaram, Janaki Parinayam, Kumara Sambhavam - Sanskrit Sutha Samhita copies were taken-expenses account.
- 1827 Bhaktakavya - Thiruvankada Kavikrita Kavyas Bhagavata Champu, Marathi Dinakariya Hanuman Kanda (Marathi) copied through Thiruvankada Kavi.

- 1828 The following Marathi books were purchased from one Vasudeva Sastri - Parasurama Prathapam, Sraddha Kanda, Mayuka Sraddha Kanda, Prayoga Parijatam, Yagna Kanda.
Chandrika Sraddha Kanda, Bhattoji Bhatiya Sraddha Kanda, Bhagavata. Bhattikavyam, Krishna Vrithi, Narayana Vrithi, Palm leaf manuscripts in Sanskrit purchased (bundle 274-c).
- 1828 Sankara Samhita and Indra Pattabhishekam were copied.
- 1829 Manuscripts received from Kasi Thambiran through Ramachandra Malhar - purchased for 199 virahans (vide bundle 160-c).
- 1829 From Arumugam Pillai purchased Tamil Kurmapuranam, 3711 poems, Tamil Skandapuramam 1410 poems for 20 varagan.
- 1829 Rig Vedam in Sanskrit copied by one Krishnachari-Tamil Vedanta Vaishanava Mutt works copied by the same copiest.
- 1829 Manuscripts of Appaiya Dikshitar brought from Odayarpalayam expenses account vide bundle 160-c.
- 1829 Purchased History books from Lord Bishop - vide bundle 187-c.
- 1829 Purchased books from Mrs. Kindersely w/o Resident Mr. Kindersley-also Chinese pictures from Mr. Turin (bundle 95-c).
- 1830 Purchased through Gangadhara Bhut, Marathi manuscripts, copying by Annachari - Smriti Ratnakara, Chikitsa Sangraham manuscripts (vide 231-c. bundle).
- 1830 Purchased from one Abraham Pillai, English books on English Music for Rs. 99—8—0 (vide 231-c bundle).
- 1831 Purchased books on English Music and Science from Traders of Tiruchirapalli (bundle 304-c).
- 1831 One Kavi Venkobachar was asked to translate Sivabratam into Marathi (bundle 304-c).
- 1831 All the English works on anatomy were translated into Marathi by one Sanji Lakshmanan who was in East India Company Service at Madras before entering Serfoji's service (bundle 98-c).

The above excerpts are only illustrative and not exhaustive.)

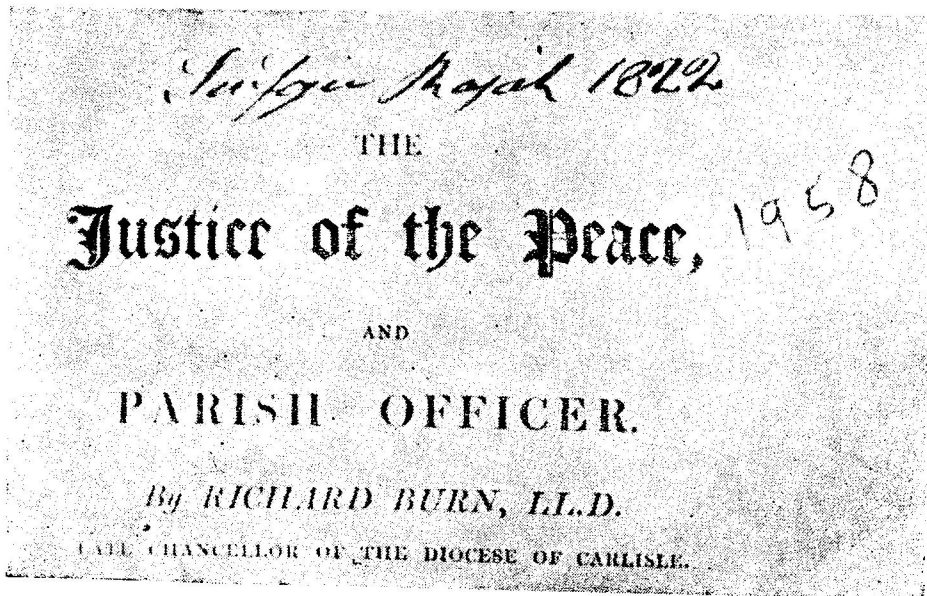
Another interesting entry in the Modi records has to be mentioned before we conclude this section of the book. This is a petition by one Babaji Pawar a servant of Raja Serfoji seeking certain favours with a prayer for preferential treatment. In the petition he mentions that he is one of the oldest servants. According to him Great Shivaji came to Thirumazhapadi on the northern side of Coleroon River and halted. There he fell ill. This Babaji Pawar states that he carried Shivaji across the river Coleroon and brought him safely to Thanjavur and that such an old and trusted servant is neglected by the Palace administration.

The original letter, in Modi, has been translated into Nagari script and also Tamil. (Volume 6-Modi note book-Page 183)

Printed books in English, French and Greek Collected by Serfoji.

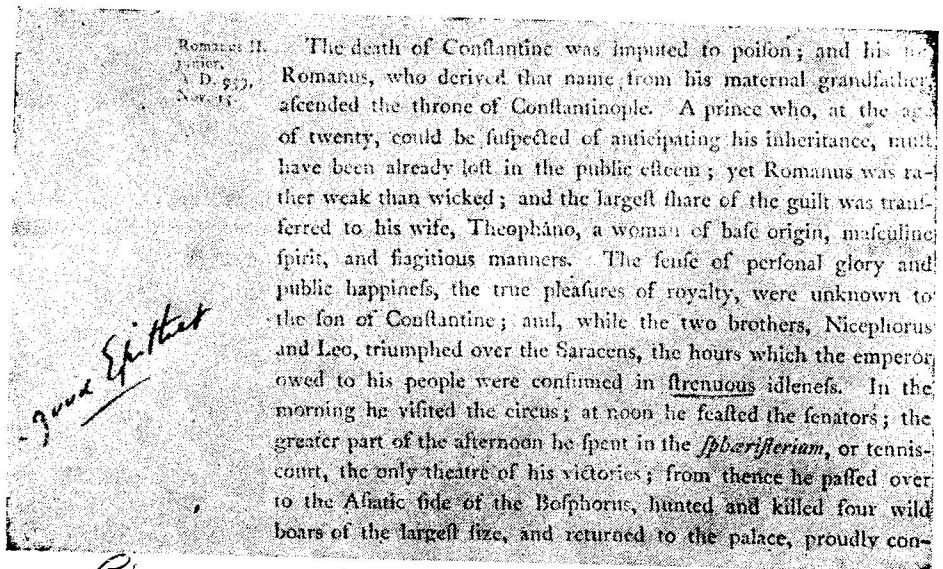
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(The catalogues reveal the zeal and avidity with which Serfoji collected books on various subjects (i.e.) Classics, Journals, Periodicals, Lexicans etc. and will elicit the admiration of book lovers. Some of them are rare first or second editions highly valued by collectors in the continent and America. In almost all of them we find the autograph of the Raja in his bold and fluent hand with the year of acquisition. One is delighted to find the comments of the Raja, in the margin of the pages in some of the books which proves his deep erudition and clear understanding of the subject. For instance, a Reader will come across several such remarks of the Raja in the fifth volume of the History of the Decline and Fall of Roman Empire by Edmand Gibbon published in the year MDCCLXXXVIII (1788).)



Signature of Raja Serfoji with year in the title page of the book.

The collections on Medical Science, Military Science, Natural History, Political Science, Philosophy, Religion History, Travels and Voyages are very rich. There are 3,830 English books in this section.



Comments made by Raja Serfoji in the margin of the book.

Dhanwantari Mahal

Raja Serfoji had deeply studied all the available books in English on Medicine and Surgery (vide Medical Science 2048 - 2507 — Serfoji's collections) The noble aim of the Raja was to import this knowledge in collecting and recording systematically the manuscripts on Siddha, Ayurveda and Unani systems of medicine. For the aforesaid purpose he had established a Research Centre by name "DHANVANTRI MAHAL". He had also translated the Tamil verses and recipes in Marathi. In this Research Centre several physicians worked and very rare formula in tabloid form were prepared for the first time. Some of them are, Vasantha Kusumakaram, Raja Mrugankam, Swarnamalya Vasantham, Triloka Chinthamani, Chandrakalarasam etc. He had also developed a herbarium in his Palace. It is to be noted that patients were given free treatment and remedies were prescribed for various diseases in Dhanwantri Mahal. Case sheets were also maintained in English.

Serfoji's Falcon

We learn from contemporary travellers that the Raja was "a real judge of a horse, a cool bold and deadly shot of a tiger." He was also interested in Falconry, a rare sport among princes of the age. The birds of prey were trained in pursuit of game while hunting. It is in evidence that one Bhujanga Rao Hari Rao a Courtier acquired the favourite bird of the Nawab of Udayagiri for Serfoji Raja. Serfoji had the Urdu book on Falconry "Bajnamah", which deals with the treatment of diseases of birds, translated into Marathi. He also invited Europeans and other nobles to see his falcons' hunt

Cataract Capsule and treat.

Samba Chinnu. Age 22.

Of a good habit,

19th. August 1827. This affection of one year standing, which he traces to an attack of inflammation produced by a fall. Let him take purge and apply the Solution of Belladonna every Morning.

20th. The pupil is fully dilated. The Capsule is much thickened and striated. Continue Belladonna.

21st. Introduced a Needle and broke up the Capsule, which adhered to the uvula, it was very tough and much thickened. Part of it is in the anterior chamber. Evening there is much pain in globe. Apply Lachris. N^o 10. Purging Draught. Apply extract of Belladonna.

24th. There is still pain and much redness with the Lachrymation.

Repeat Lachris. N^o 8. Continue Belladonna.

26th. He is greatly better. Let him have Rhubarb powder gr^s 15. Carbo-
natis Hygnesia ʒij in pepper mint water.

27th. The pupil is nearly large, clear & oval. A portion of the detached Capsule is floating in the anterior Chamber. The vision is improving daily. There is some conjunctival redness, no pain.

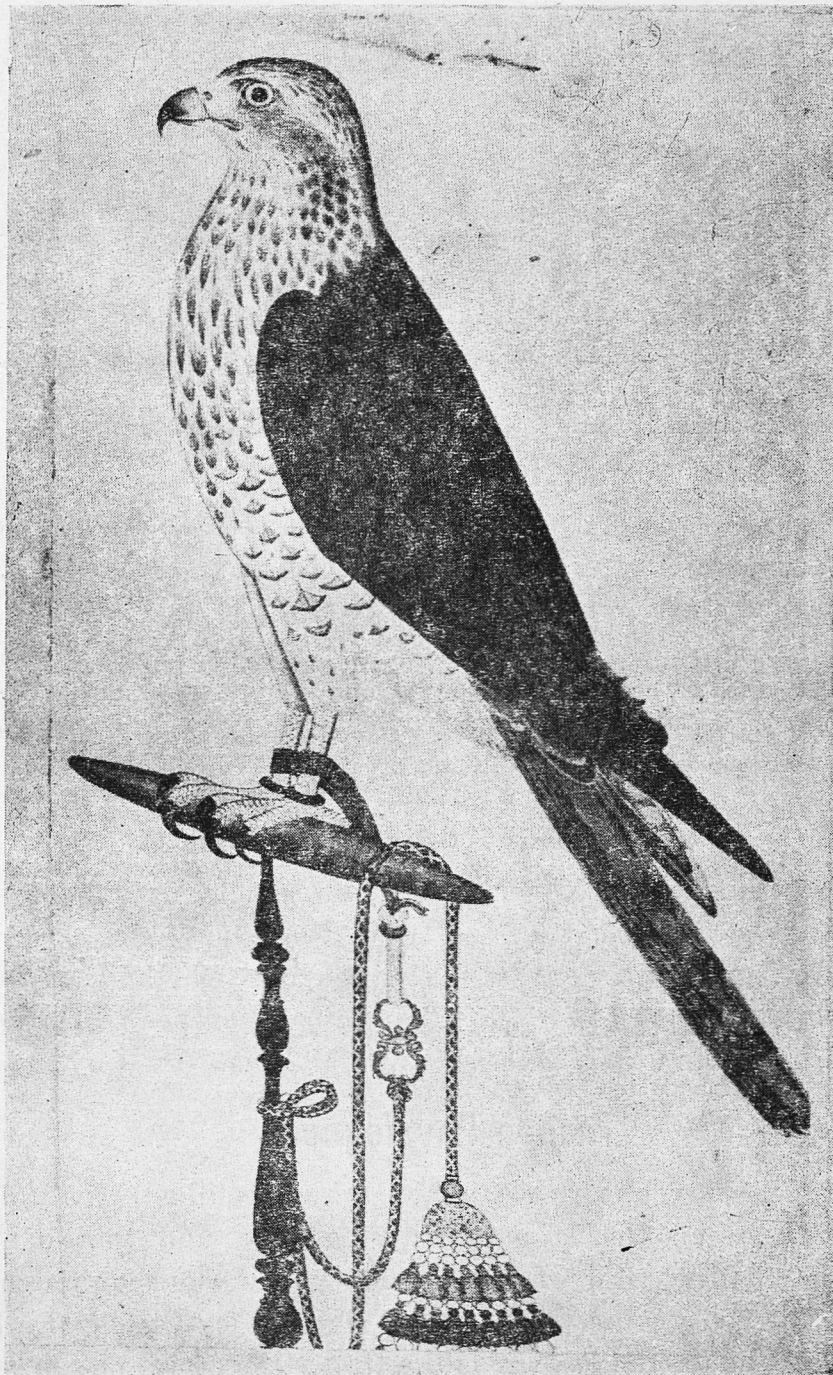
Continue

28th. There is a small portion of Opaque Lens adhering to the Nasal portion of the uvula.

29th. Sight is gradually improving. Conti. V. op.

30th. Doing well.

31st. When the Needle introduced the Tip of it is broken, which was taken again by the Forceps.



Serfoji's Falcon

OF THE ROMAN EMPIRE.

rious flag entangled his horns in the belt of Basil, and raised him from his horse: he was rescued by an attendant, who cut the belt and flew the animal; but the fall, or the fever, exhausted the strength of the aged monarch, and he expired in the palace, amidst the tears of his family and people. If he struck off the head of the faithful servant, for presuming to draw his sword against his sovereign; the pride of despotism, which had lain dormant in his life, revived in the last moments of despair, when he no longer wanted or valued the opinion of mankind.

C H A P
XVIII

*What are we
to understand
by this?*

Comments made by Raja Serfoji in the margin of the book

Encyclopedia Brittanica

The Encyclopedia which is published with editorial advice from various faculties and Research bodies all over the World records about the Library as follows:

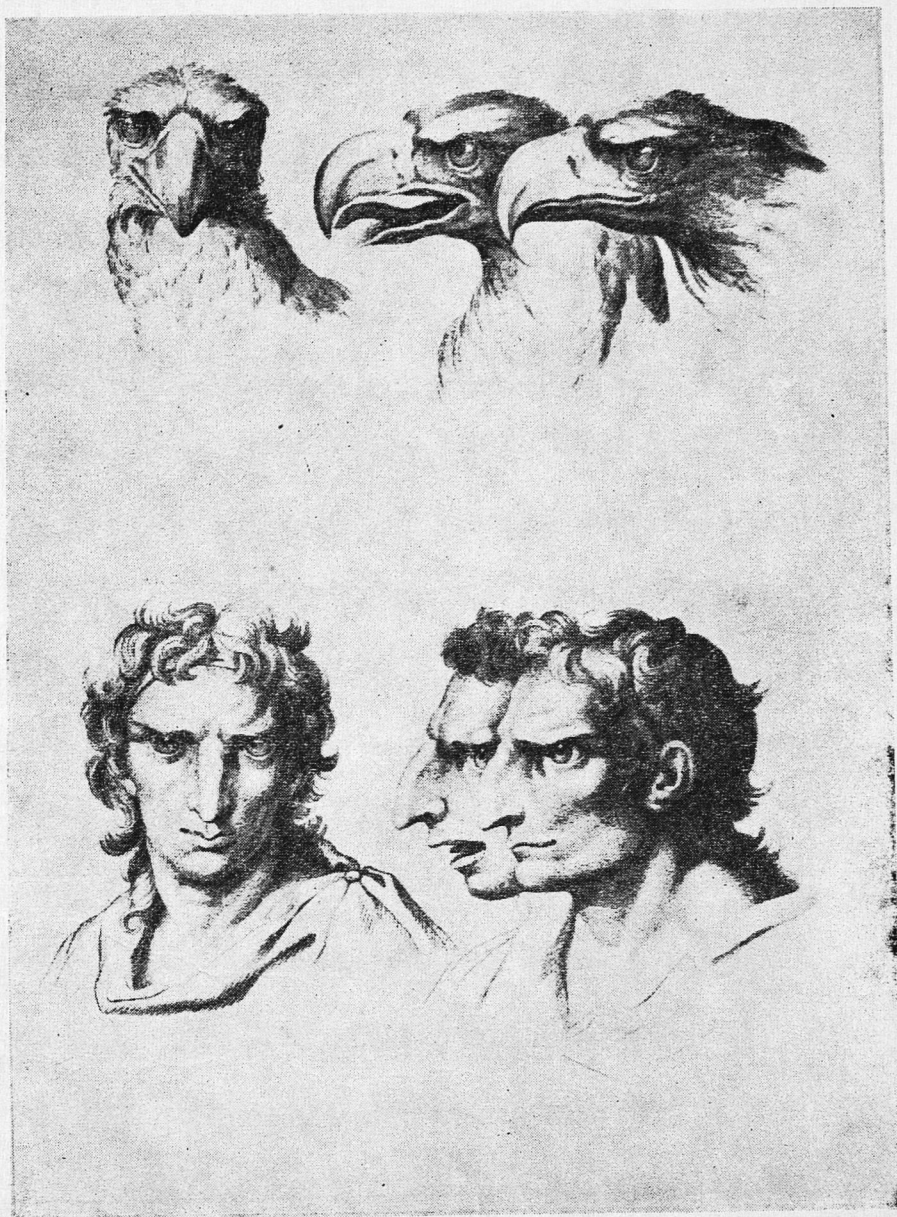
"A remarkable Library in India is that of the Raja of Thanjavur, which dates from the end of the 16th or beginning of the 17th century. There are about 18,000 manuscripts in a wide variety of languages. A. C. Burnell's printed catalogue describes 12,375 articles".

Nava Vidya Kala Nidhi Saia

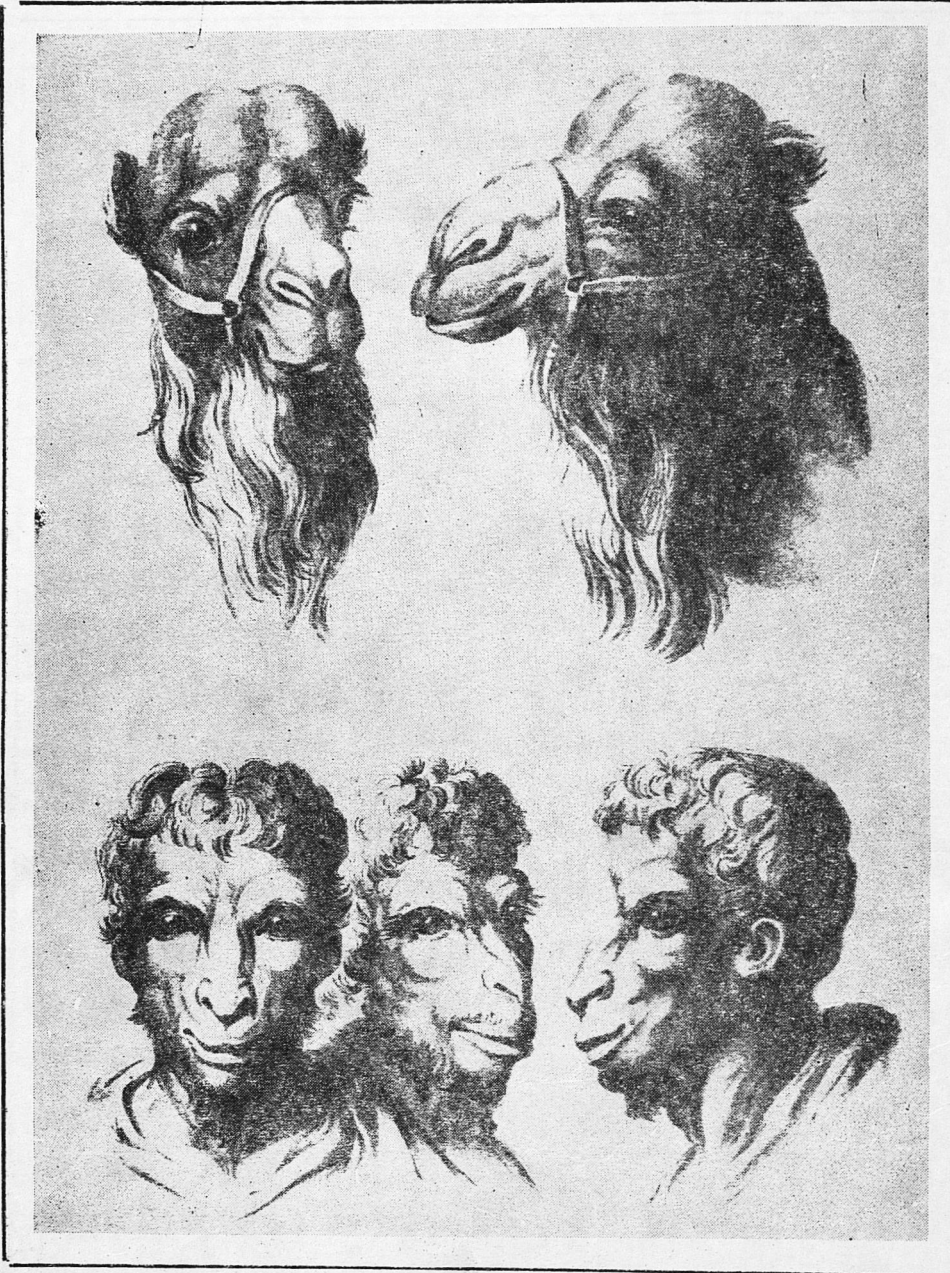
A visitor to the Library will find a few books in a show case printed at the Printing Press set up by the Raja. His press was known as "Nava Vidya Kala Nidhi Sala" which was the first of its kind in those days. The Raja imported types from England through his friends at Tranquebar and Madras.

Human Physiognomy

"A series of Lithographic drawings illustrative of the relation between the Human Physiognomy and that of brute creation" is the title of a rare book which was acquired by the Raja. The book consists of several designs by Charles Le Brun, a noted French artist known as the father of the French School of painting which depicts the amazing resemblance between Human Physiognomy and that of animals. Le Brun's studies of nature



HUMAN PHYSIOGNOMY



HUMAN PHYSIOGNOMY



HUMAN PHYSIOGNOMY

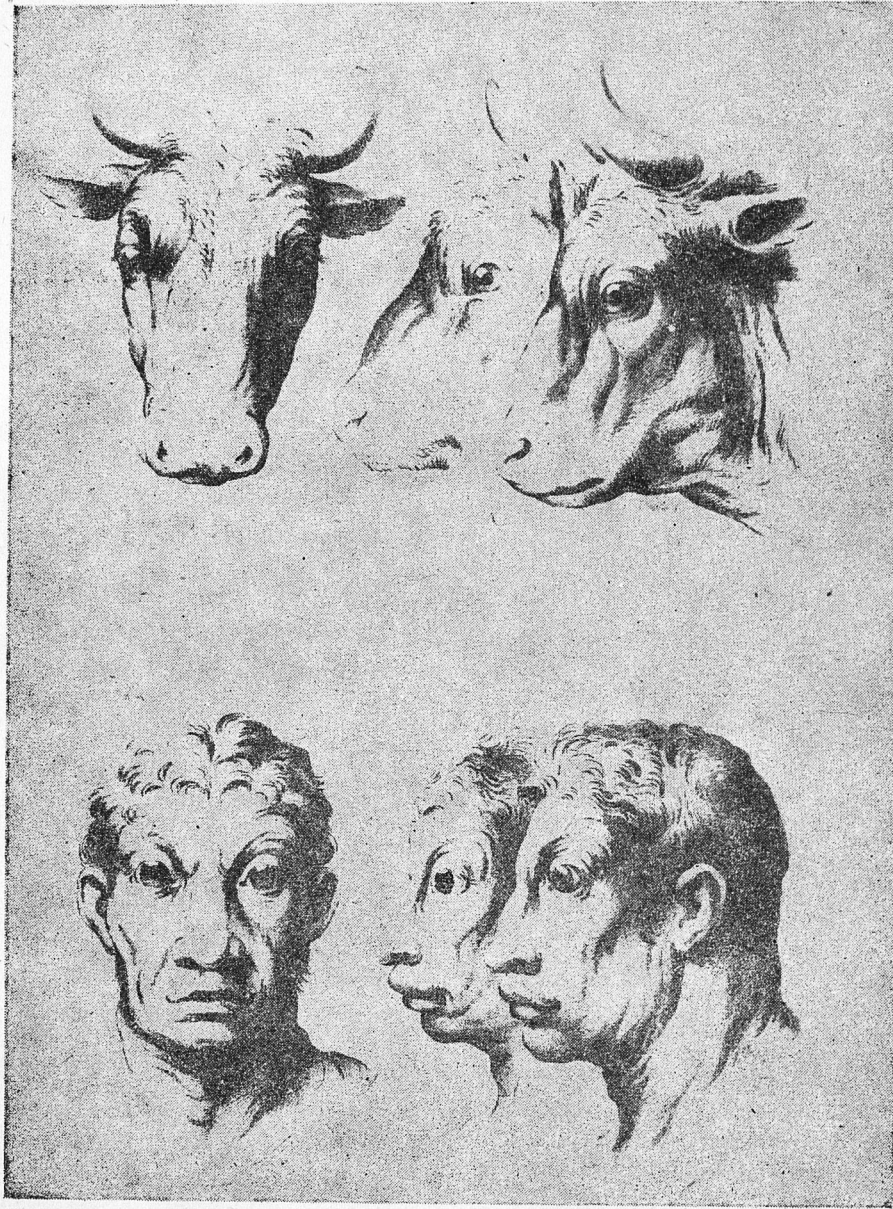


HUMAN PHYSIOGNOMY



HUMAN PHYSIOGNOMY

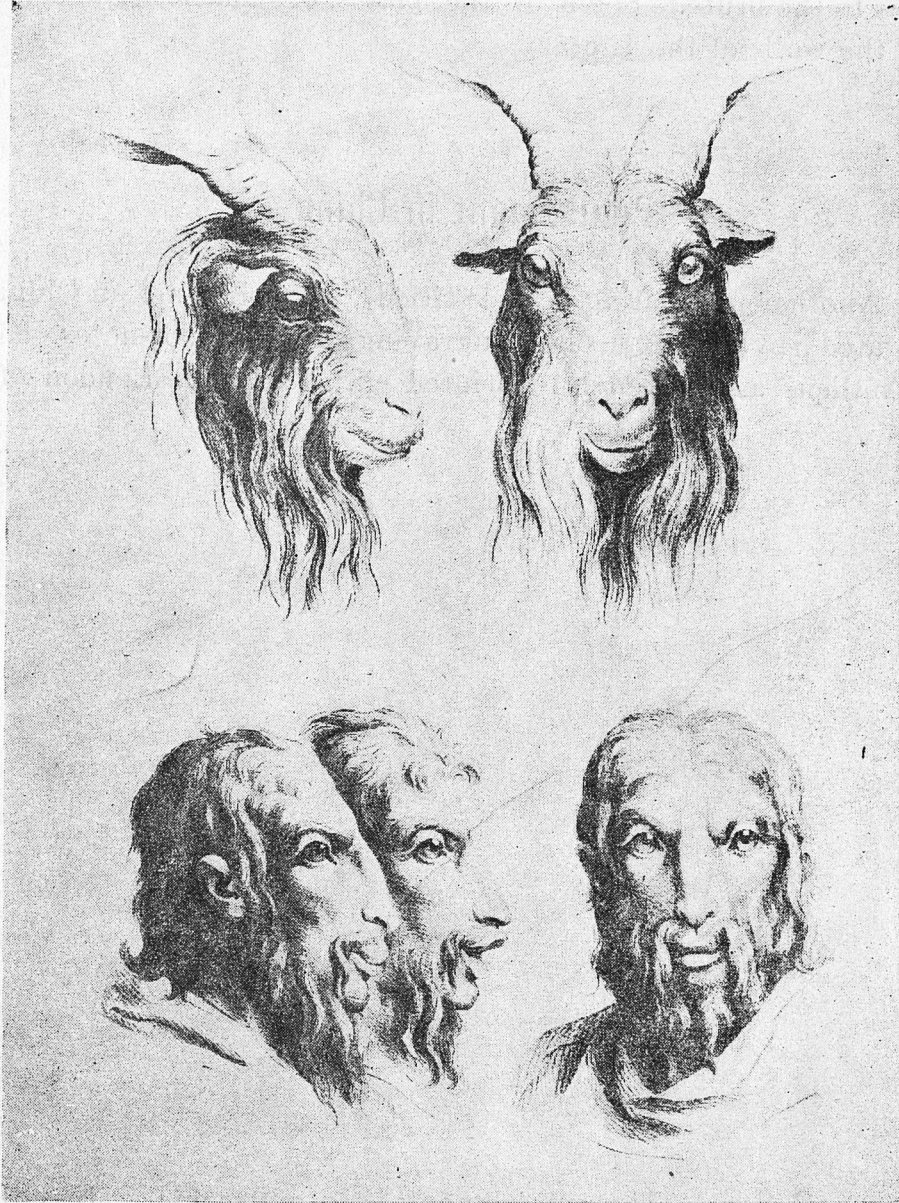
has probably lead him to belive that this external resemblance has a reciprocal tendency to some of the propensities of mind,



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character, mannerisms and that exterior marks are certain signs of the affections of the mind.

The noblest aim of painting unquestionably is to reach the mind which can be accomplished only by the representations of



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sentiment and passion, of the emotions of the mind as indicated by the figure in the countenance.

The Excellence of Le Brun's Art leads one to doubt whether the transition is from beast to human species or from human species to the brute. Some of the plates of Charles LE BURN adorn the walls of the Library.

Punishment in China

Another interesting book is titled "Punishments in China" illustrated by twenty one engravings with foot-notes both in English and French - printed in 1804 at London for



William Miller. The punishments are gruesome. Ingenious methods appear to have been devised to torture the victims who have committed various offences according to the then prevailing law of that land.

Pictorial Manuscripts

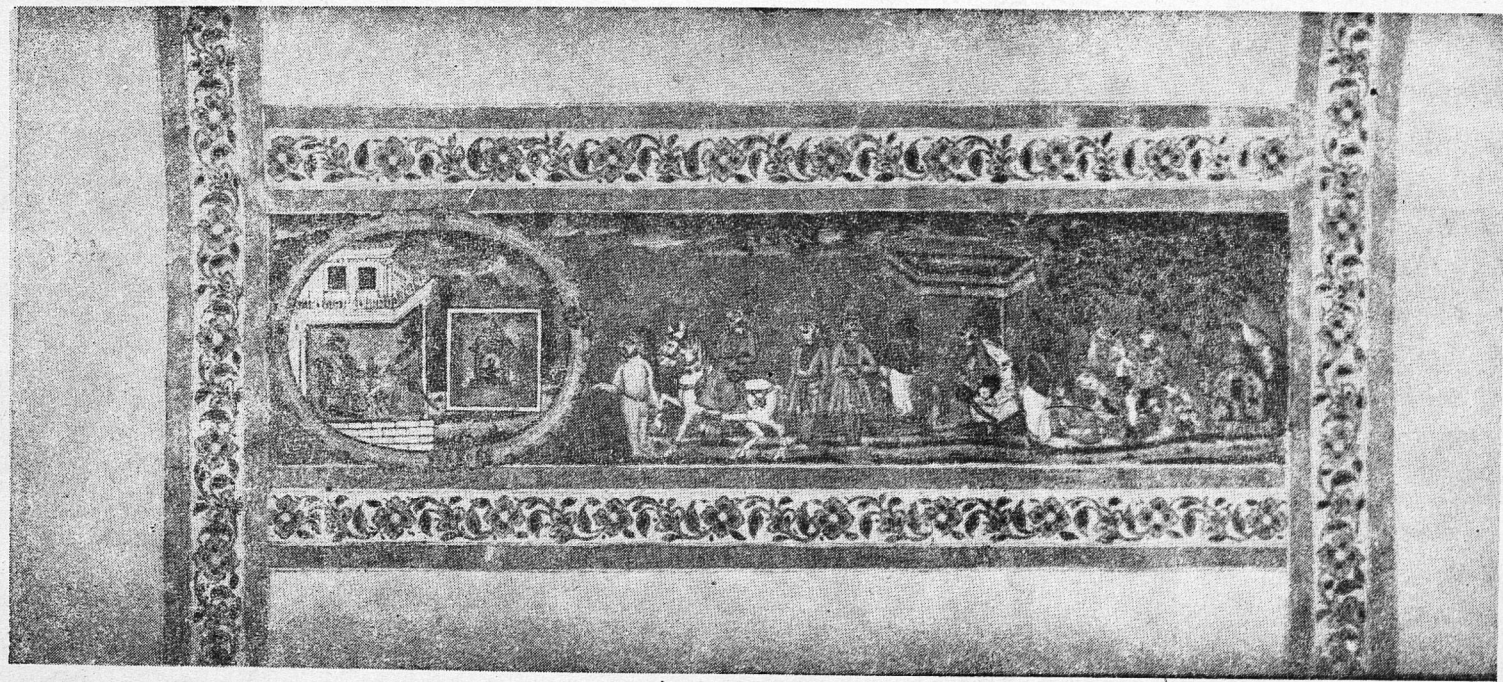
The Raja employed and encouraged a number of artists in his Chithra Mahal, where painting, sculpture and idol casting were developed. We find reference in Modi manuscripts regarding, purchase of paints, varnish, oil, turpentine and separate accounts appear to have been maintained by the Durbar. This Chitra Mahal was attached to Saraswathi Bhandar. Some of the favourite artists of the Raja are Appa Ramanna, Sarangapani, Kuppa Chithrakar, Krishnan Raman of Pondicherry, Anna Chithrakar, and Venkatadoss Chithrakar. The important among the pictorial manuscripts appear to have been painted during Serfoji's period.

Rig Veda Manuscripts :

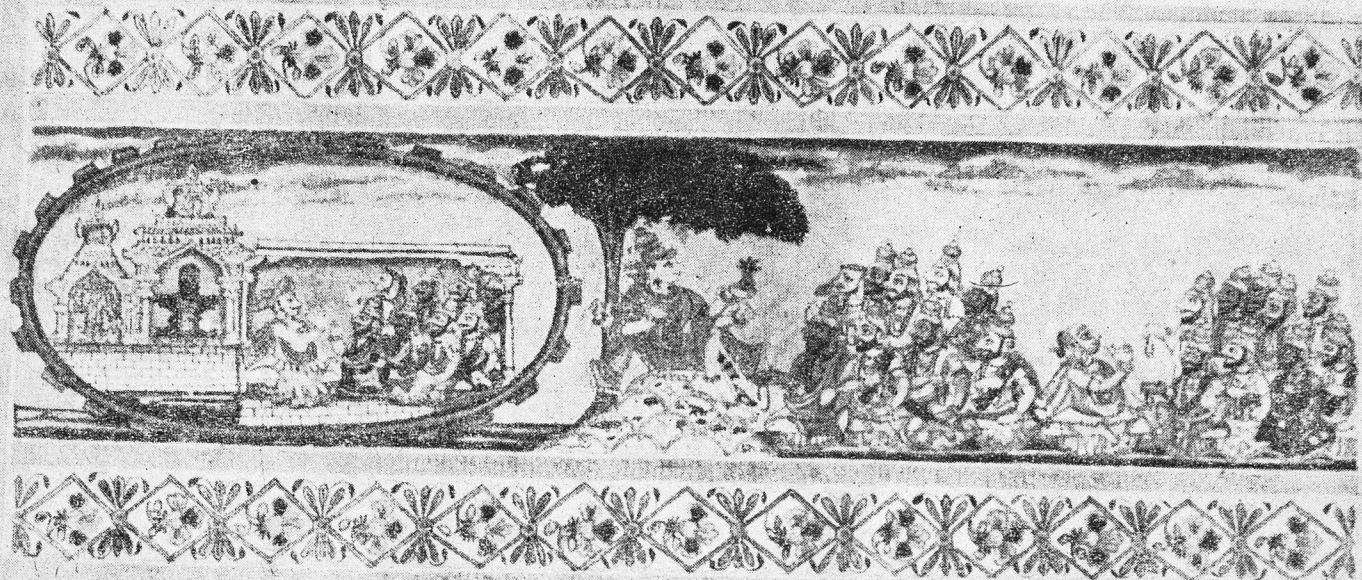
The title or cover page of these paper manuscripts contain pictorial representations of Gods and Goddesses in Hindu pantheon, or various scenes from Puranic Stories. Floral decorations also illuminate and decorate the title pages. The subject is RIG VEDA SAMHITHA in Sanskrit. In similar paper manuscripts written in Marathi, scenes from Maha Bharatha, Bhagavatha and Ramayana are depicted in colour and gold. The miniature paintings on the cover pages are exquisite in the ornamental border designs. The features are very clear and lovely. The pictures are bright as if they were painted recently. It is said that rare vegetable pigments are mixed in the paints for drawing these pictures. Prof. P. P. S. Sastri has vividly narrated the stories in pictures in Vol. I of Sanskrit Catalogue.



Divine Wedding of Parvathi and Parameswara—Lord Vishnu, Himavan & Mena Parents of Parvathi are Seen in the Picture,



An incident from Halasaya mahathmya Purana. The dream of Dhananjaya a Vaisya—Worshipping Lord Kadambavaneswara—Report by him to King Kulasekara Pandya.



The story of Harabaktha who leads sages to famous stone banyan tree where Lord Dakshinamurthy manifests himself.



Pradosha Dance of Lord Siya.

Another important manuscript in this series is Prabodha chandrodaya of Krishna Misra with pictorial representation of various gunas (i-e) emotions and sentiments of a person as characters in the play.

The water marks in some of the papers indicate the year of manufacture. The paper manufactured in India as well as imported papers are used in these manuscripts.

Aswa Sastra and Gaja Sastra.

These are rare illustrated manuscripts in Sanskrit already published by the Library. The sages Salihotra, Susruta and Garga, in that order, are the great authorities on Aswa Sasthra. This work on horses is said to have been written by Nakula, the fourth among the Panchapandavas based on the treatises of the sages in a lucid manner.

So also Gaja Sastra is another treatise on elephants by sage Palakapya. The manuscript also contains extracts from Vyasa and Vysampayana.

The text as compiled contains extracts from other works and also profusely illustrated. Both Aswa Sastra and Gaja Sastra deal with the capture, maintenance, breeding, training and treatment of animals. It may be, that the works deal with the mythological origin of the animals. However it should be considered as the earliest authentic treatise in veterinary science. Some of the illustrations in the introductory portions are pleasing and can be easily compared with the work of masters.

Other important pictorial manuscripts displayed in the show cases are botanical drawings, various ghats on the holy river Ganges in Varanasi, Military Costumes, Miniature Painting of



Narada—Aswa Sastra

Ramayana, Palanquins of various designs, Anatomical Plates, Old Atlases, Costumes of India, Textile Designs, Animals, Both Domestic and Wild, Fishes etc. A narration of this section



Manmatha—Aswa Sastra

will not be complete if special mention is not made about the pictorial representation of various Characters in the famous play of Krishna Misra, "Prabodha Chandrodayam".



Rati—Aswa Sastra

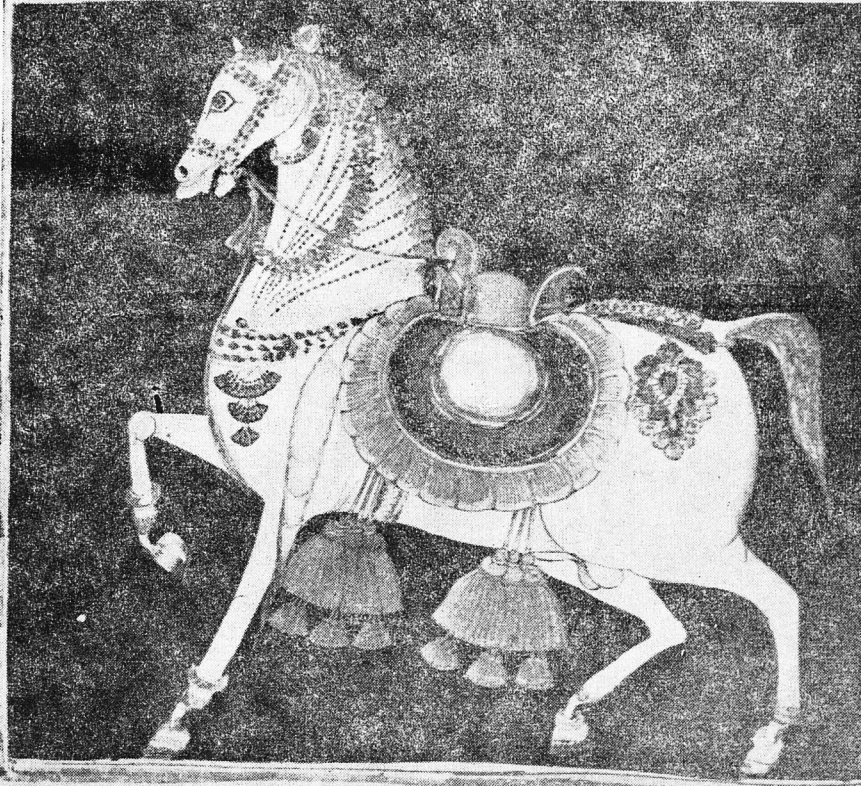
तपथा ९ तस्मादुत्तमं लोकं पानालं च पथामुखं स्वर्गं चान्ये महर्षयः शपेन वानिः पराभवेन १०
 एवं विमुक्ततामूसा रानि होवो मुनीश्वरः चक्रैः पालसाहं नरधंस हिताततः ११ ततः प्रभु
 तिलोक्तं स्मिन्वाहं निम्नं गंगाः तपविदितं नैपा रानि होवो भवजं १२ इति नकुलकृते
 अश्वचिकित्सिते पुष्पाध्यायः ७



Nakula and Sage Salihothra with horses — Aswa Sastra



Lord Krishna with Pancha Pandavas—Aswa Sastra.



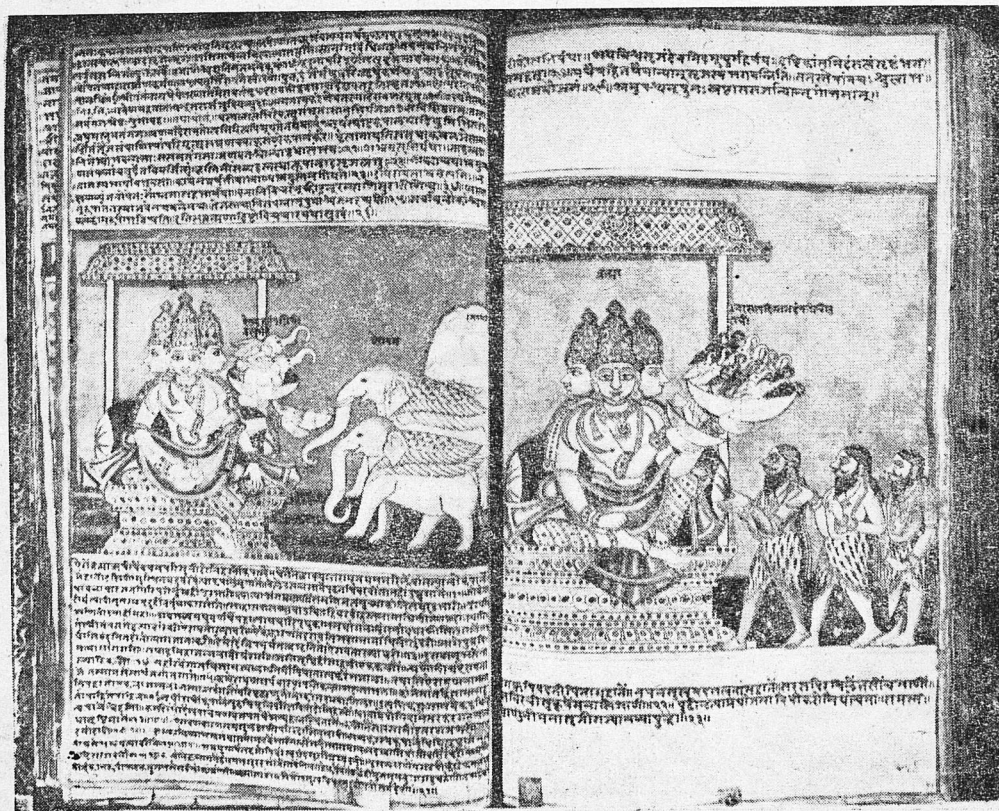
अथ आयुर्लक्षणं आयुर्लक्षणमश्वानामतदुर्ध्वं प्रवृक्ष्यते शान्तिहोत्रादिनिर्दिष्टं
 यथा पूर्वतपोधनैः सुमहांतश्च ये वाहाः कृत्स्नकणालथैव च स्वरनेत्रस्वभावे
 पुनर्दीनाश्चिरजीविनः महाघोणमहाकाया ये चाश्वाः पृथुवक्षसः तेषां दीर्घं
 भवेज्जायुः क्षिप्त्वांश्चैव ये सदा ७



Aswa Sastra



Lord Ganapathi—Gaja Sastra



Brahma with Iravatha

—

Brahma with Sages — Gaja-Sastra



Sri Vishnu — Gaja Sastra.



Sage Palakapya with Disciples — Gaja Sastra



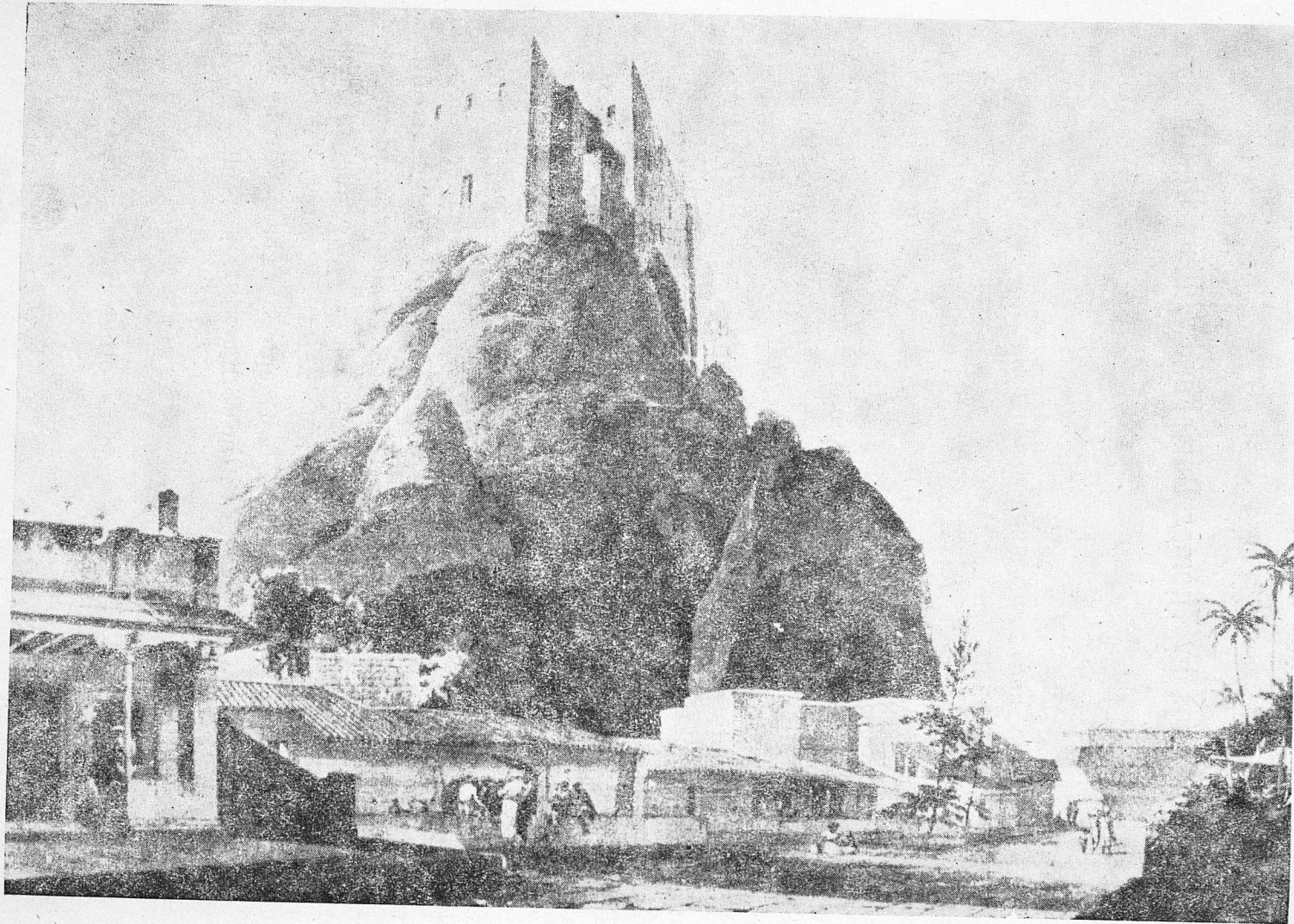
Goddess Saraswathi — Gaja Sastra.

The Paintings by Thomas Daniel and William Daniel

The Raja had acquired several books of Thomas Daniel and William Daniel, the celebrated painter and the engraver. Thomas Pennet, in the foreward of his book "The Views of Hindoostan" dated January 1, 1798, refers to Mr. Thomas Daniel "as the greatest traveller in Hindoostan of this or perhaps any other times." The two volumes, "Oriental Scenes — Twenty four Views of Hindoostan", one dedicated to Rt. Hon'ble Henry Dundas (March 1st, 1795) and another to the Honourable Court of Directors of the East India Company (August, 1797) are important among their works. The Art of Engraving and Working of from plates of copper was in vogue during this period. The Prints were called steel engravings.

It appears, they were commissioned by the East India Company to do 100 Scenes of Hindoostan. Both the Painter and the Engraver are referred to in their accounts by contemporary travellers in India during this period. The rare prints depicting various scenes(i.e.) Mountain ranges, Temples, Palaces, Landscapes right from Himalayas to Capecomrin adorn the walls of the Library. The delightful view of the Rock Fort Temple, at Tiruchirapalli and the famous Big Temple of Thanjavur as it appeared during the last decade of the 18th century are reproduced in this book.

The steel engravings of various other noted artists also adorn the show cases.



View of the Rock Fort Temple, Thiruchirapalli - Daniel's Paintings.

Some rare Tamil Manuscripts in the Show Cases :

Thiruvoimozhi Vachakamalai of Koneri Dasyai is a rare Palm-leaf manuscript with illustrations. A miniature Palm-leaf manuscript on Pancha Pakshi Sastra will amuse and surprise the visitor.

One of the oldest editions of Kamba Ramayana is also exhibited. Classics in Tamil both in paper and Palm-leaf are among the Tamil collection's.

A short account of the Nayaks of Thanjavur.

(1532 to 1677)

The Nayak Kingdom of Thanjavur was established in or about the year 1532. The Founder Sevappa Nayaka, was closely related to the Emperor Atchutha Raya of Vijayanagar. His wife Murtimamba was the sister of Vardamba queen of Atchutha Raya. Sources also indicate that Sevappa got Thanjavur as Shridhana for his wife. He might have also acquired the Kingdom by his Valour. Any how, after the famous battle of Talikota, the Thanjavur and Madura, the feudatories of Vijayanagar became independent.

Sevappa and his son Achyuthappa pursued the policy of protection of their subjects, patronage of Religion, Arts and Letters. Both of them were very fortunate in having Govinda Dikshitha, a sound scholar as their Minister. During this period there was an extravagant growth of Sanskrit and Telugu Literatures. The following verse was often quoted by the scholars during the Reign of Achyuthappa in praise of the King and the Minister.

त्रिनामाद्यन्त नामानौ महीक्षिदीक्षितानुभौ ।

शस्त्रे शास्त्रे च कुशलौ आहवेपु हवेपु च ॥

The King Achyuthappa and the Minister Govinda were loved and respected by one and all. Govinda was the author of Sangeetha Sudha, and several other works. His contemporary was the famous Appayya Dikshitar. Yegnanarayana and Venkatamakhin are the two illustrious sons of Govinda Dikshitha.

The next King Regunatha son of Achyuthappa was a great Warrior. He was also a musician, sound Sanskrit and Tamil Scholar and Author of several works. Pious and Charitable in disposition he endowed generously to Siva and Vaishnavite Temples. During his reign he patronised two Madva Gurus Sudindra and Raghavendra. Maduravani and Ramabadramba were the two rare poetesses who adorned the court of Ragunatha.

Vijaya Raghava, the last of the Thanjavur Nayaks was known for his great piety. The traditional enmity between the Madura and the Thanjavur Naiks resulted in the battle of Vallam and capture of Thanjavur by Alagiri, a General of Chokkanatha, the Nayak King of Madurai and a little later, the establishment of Maratha Dynasty of Ekoji.

The amazing and tragic development which led to the fall of Nayak Kingdom of Thanjavur, is narrated in one of Mackenzie's manuscripts (Telugu) very vividly. The translated extract entitled "The War with Thanjavur" pages 190 to 203 from Oriental Historical Manuscripts, Vol. II by William Taylor, Missionary published in the year 1835 is reproduced here. The extract will also give us a picture of the Country during the 17th century, the customs and manners of the people.

THE WAR WITH TANJORE

By WILLIAM TAYLOR, Missionary.

The Maharaja, Muttu Virappa Naicker, having made Cumara Rangappa Naicker, the excellent son of Cumara Muttula Naicker, his second in power at Madura, he reigned over the whole of the Pandian Country with great equity. He built many Agraharas (houses for Bramins) and many temples; and had many reservoirs for water excavated. He made many presents to the temples and to the Bramins; and fully patronised all that depended on him. Thus he ruled with the greatest splendor and prosperity; so that the neighbouring kings were in awe of him. He so governed the kingdom from Subakiruthu year down to Virodhikiruthu year; being ten years. This was Salivahana Sakhabdam 1594 (A. D. 1672).

Afterwards Raja Muttu Virappa Naicker's son, Raja Chokkanatha Naicker, was Crowned; and, for a short time, as always before, Cumara Rangappa Naicker was the second in power; but soon after the latter died. The second sovereignty then descended to Cumara Tirumalai Naicker, the younger brother of Chokkanatha Naicker. And thus Raja Chokka Natha Naicker governed the kingdom with great equity.

Matters being thus situated, Achyuta Vijaya Raghava Naicker, the ruler of the Tanjai nagaram capital (Tanjore) had a daughter born to him, and carefully brought up; endowed with superior sense and great personal attractions. Information of this circumstance having been received by the Dalakarthha (general) named Tirusirapuram Vengata Kistnappa Naicker, and by the treasurer, named Chinna Thambi Muthaliar, they agreed that it was desirable to obtain such a person in marriage for their King Chokka Natha Naicker. They made known the matter to him; and by his sanction sent suitable persons to negotiate the marriage. These accordingly proceeded towards Tanjore; and sent before hand to announce to Achyuta Vijaya Raghava Naicker, that such and such persons were coming; at the consequent interview they addressed him, saying, "Our King, Raja Chokka Natha Naicker, desires that you will present your daughter

to him in marriage". So soon as Achyuta Vijaya Raghava Naicker heard these words, he became incensed, and said, "Our daughter cannot be given to your King". But not stopping there, he freely indulged himself in ribaldry; and, without rendering the proper courtesy to the messengers, he told them to return whence they came. When, in consequence, they had returned to Trichinopoly, they caused the unhandsome treatment they had experienced at Tanjore to be fully understood by the Dalavayi Vengata Kistnappa Naicker, and by the treasurer, Chinna Tambi Muthaliar, in the immediate presence of the King Chokka Natha Naicker. On the simple hearing of the expressions, that had been employed, Sri Raja Chokka Natha Naicker was incensed to the highest degree; and, on the instant, took measures for assembling together many elephants, horses, and infantry; as also many large Cannons and small arms, with connected matters; then addressing the Dalavayi Vengata Kistnappa Naicker, he said, "Do you forthwith set out with this assembled force, and storm the fort of Tanjore; conquer the whole of the people connected with that capital; and, having subdued the entire country, return. By this means you must add to your martial renown. Besides, hereto fore having combated in many places, and acquired great reputation for bravery, you have the titles of Sugriva's crown and Vaivasasi; and since you are valiant as Arjunan, you commonly have his ten names applied to you in this kingdom. As you are a very skillful man, take with you the treasurer, Chinna-Tambi-Muthaliar: and assembling all the forces proceed against the Tanjoreans."

On receiving this command, the Dalavayi Vengata-Kistnappa-Naicker placed the royal order on his head, and replied, "We will do according to the king's command, then taking his dismissal, and placing himself at the head of the whole army, he quitted Trichinopoly, and passed over the boundaries of the Tanjore country. An encounter took place between the Tanjore troops stationed there and the invading force, and blood ran like water in the channels for irrigation. There was then great destruction, and many slain in the Tanjore force, many also were wounded. Those who remained went to Tanjore and reported what had occurred to their king. The simple hearing of this intelligence was to him like the thrusting of a heated iron rod into his ear; and in a transport of anger, he instantly assembled a great force, and sent it against the Trichinopolitans. In the interim these, with

the greatest celerity, advanced against the Tanjoreans. A fierce encounter took place between them. Achyuta Vijaya Raghava Naicker sent information of these events to his Royal Guru (or Chief Spiritual Adviser) named Soma Santira Sami and calling him held a consultation with him; as the result of which the latter employed many incantations and imprecations, with the view of doing mischief to the Trichinopoly King. Intelligence of this mode of proceeding having reached Raja Choka Natha Naicker he took counsel as to what should be agreed on to do in return; and sending, with great speed, for his own Spiritual Adviser, named Bhaktapiriya Sami, he told him What was transacted at Tanjore, and directed him speedily to employ means with a view to set aside the effect of their devices. Thereupon Bhaktapriya Sami counteracted the incantations of the enemies; so as to deprive them of power to do harm to any one. Besides which he formed the design of making a Yagum, (sacrifice, or ceremony) the effect of which should be to cause all the Tanjore Troops to come over and join the King's forces; and forthwith he had gathered from all parts of kingdom lacs upon lacs of pumpkins; having made these a subject of madgical incantation, he caused all of them in the night time to be broken and cast into the river Cauvery. The object of this proceeding was, that whosoever should drink of the water of the Cauvery, thus impregnated with these pumpkins, should come over to be on the side of the Trichinopoly King. While this device was being conducted the two armies had come to an engagement; and the Tanjore army being beaten, retreated, and entered into the fortress of Tanjore.

Hereupon the Dalavayi Vengata Kistnappa Naicker, being greatly rejoiced, gave to the whole of his army presents of jewels, rejoicing them all; and then putting the camp in motion, he proceeded and encamped near to Tanjore. Immediately afterwards the Dalavayi Venkata Kistnappa Naicker sent a message, by suitable persons, to Achyuta Vijaya Raghava Naicker, to this effect "Notwithstanding all past occurrences you are a Great King, and an illustrious personage. Moreover, as you refused to bestow your daughter all this discussion between your's and our's has occurred. But wherefore should it be continued? Consent to the marriage of your daughter with our King; and let a reconciliation take place. If so, we will cause our army to retire". On their delivering this message, Vijaya Raghava Naicker became very angry at learning its purport; and sent to them

(intermediately) the following reply ; “ The former speech was different, now that you have seen the army does the tone vary ? It must not be so. If you are such very brave persons, fight on ”. At that time there were, on the ramparts of the Tanjore fort, twenty thousand musketeers, and otherwise a great force. Although the besieging army saw all these, yet they did not in any wise give way ; but posted the army, and mounted cannons upon raised breast-works, and having fixed the mark on the fort and troops upon it, they discharged against it, with great rapidity, some tens of thousands of cannon shot. The defending troops were not able to sustain the infliction from the discharge of cannon ; and coming over (in inclination) to the side of the besiegers, sent them terms of capitulation ; declaring themselves to be their own people. At that time the mark being against the gates, these were struck and split in pieces ; and at the same time, the ditches were filled up, by bringing and casting into them great quantities of wood (fascines) ; when the place was entered, and taken by storm ; some ascending the breaches made by the cannon shot, and some going in by the gates. Achyutha Vijaya Raghava Naicker at this critical juncture, was at his devotions ; praying with his eyes shut, and making the Vaishnava mark on his forehead. Some of his own people came and said, “ O Great King ! the enemies have entered our fort by storm, and are now inside ”. As he was a great devotee of Narayana, he did not abandon his homage ; but merely made a sign to signify, “ Let them come, we shall see. ”

But the Dalavayi-Vengata-Kistnapa-Naicker, being very intelligent, and a person of an elevated mode of thinking he at this same very critical time sent a message to Achuta-Vijaya-Raghava-Naicker, to this purport. We have stormed your fort and are now within it, accompanied by a very great army ; and your own troops, together with the fort, are now altogether ours. What resource now remains to you ? Therefore hereafter speak of peace, and we will still retire our troops.” But without interrupting his homage, and silently continuing his mental devotion the king merely made a sign to this effect — “ Though even our kingdom, and every thing besides, go away, yet relinquish your endeavours to intimidate me, even but a little, or to compel me to give you my daughter and to sue for peace.” This message he conveyed with the greatest confidence, not uttering a single word. The Dalavai-Vengata-Kistnapa-Naicker, on receiving this intelligence, called together the troops,

and advanced with them up to the very gates of Achuta-Vijaya Raghava-Naicker's palace. In the interim, he having finished his homage, and hearing that the enemy's troops had advanced to the gates of the palace, became very angry and arming himself along with a weapon with great courage, he gave directions to assemble his crowned wives, little children and all the rest of their attendants, in a place of refuge, and surrounding them with earthen vessels filled with gunpowder, he said, "At whatever time I may send word, at that time you will apply fire to these vessels charged with gunpowder, and attain the possession of Vaicuntha." Having given these orders, and while about to come forth out of the palace, he was accompanied by his people, those being excepted who had gone over to the side of the Trichinopolitans; and especially near to him, in order to guard his sacred person, were the Dalavai Rangappa Naicker, Timma, the conductor of the royal elephant, Chokkanathan, Vira-Banu-Chinna-Raja, and Akki Raja. These five persons, well armed were around about him as he came out, also being armed, from the principal, entry of the palace, and fronted the enemy's army, who had been eagerly enquiring "Where is the king? We do not see him come out" The appearance of Achyuta-Vijaya-Raghava-Naicker at this time was that of a youthful, well looking person, though more than eighty years of age, his extremely over-hanging eye-brows had gold wires attached to them to keep them up; his shrivelled waist was wrapped round with valuable robes; and his dress studded with very many gems; he held in both his hands two very long highly furbished and glittering swords; and thus presenting himself before his enemies, assayed himself to commence war. Now it had happened, sometime before this, that in a transient fit of anger he had put irons on his son Mannarappa Naicker, and confined him in prison; and the wish now occurred to the Dalavai Rangappa Naicker to release him taking advantage of the present conjuncture. He in consequence spoke on this point to Achyuta-Vijaya Raghava Naicker, who consented, saying, "It is well; let Mannaru-Sami be released and brought." Some persons immediately went, and having cast off his fetters, brought him with them. Then Mannarappa Naicker, regarding his father, uttered the following verse."

Let the sea cast up jewels, and hide them with straws
But, conquering ruler ! We own no such flaws

To the sea be that shame, but we will assert,
That jewels are jewels, and dirt is still dirt.

He at that same time stood before his father in the most suppliant attitude, and with his hands closed together in the manner of prayer; while Achyuta-Vijaya Raghava Naicker beholding his son, and yielding to unrestrained parental affection, folded him in his arms. They then briefly inquired on the state of their mutual health, and spoke about the events of the war; their opinion was this—"The royal queens, with the children and others, are all in the Mahl; and it is certain, not with standing we may fight a little, and afterwards obtain Vaicuntha, yet that if they remain there, when we are dead those of Trichinopoly will accomplish their own word, and taking our daughter thither, they will establish their own pretention; therefore we ourselves must cause the whole of them to obtain the divine form." Thus consulting and speaking, Achyuta Vijaya Raghava Naicker despatched his son and Akki Raja on this errand into the Mahl.

Meantime the whole of the royal females held in their hands drawn swords, and were constantly waiting, anxious to know if the king's mandate of death would come or not. When they saw the before-mentioned two persons approaching, they inquired. "Is the king well? what command has he sent.? As soon as the Mannarappa Naicker had announced the fatal mandate, the royal females began immediately to cut each other in pieces with swords and axes; and some receiving deadly wounds, forthwith attained heavenly bliss. As a great number of domestics were within the palace, the whole of the remainder set fire to the gun powder; previous to which act the two before mentioned persons quitted the palace, and stood before the king, after having given in their report. No sooner had fire been applied to the gunpowder within the Mahl, then a loud double explosion took place; and the fire and smoke filled and surrounded the whole palace, setting it on fire. Achyuta Vijaya Raghava Naicker however did not give way to the least grief of mind on beholding that combustion, but said, "O Mannarudeva! this is a requital for you." and then, putting no restraint on himself, he rushed on to the battle. But before all this, the Trichinopoly commander, the Dalavai Vengata Kistnappa Naicker, had very respectfully addressed them to this effect "O divinities! while you are endowed with such distinguished

wisdom, why do you disturb so much water in so trifling a work? A relationship between yourselves and our king is not a novelty; for from the time of the Maharaja Tirumalai Naicker, there has been between yourselves and them a relationship as close as between milk and water; but now, from so much resistance, all this business has proceeded. However, for the future, be you and they in harmonious accord." This, and more to the same purpose he said before people inside had set fire to the Mahl. To which the reply was "We do not use double speech; having heretofore spoken in one way, is it because of what has occurred, supposing us afraid and consenting to you, that you now speak in this manner? Is life the greatest, or is honour the greatest, However it may be as to right order, at all events we must preserve honour, and acquire fame. Hence cease consultations, and come and fight with us." While negotiations were thus rejected by them, and they were advancing onward, Timma, the driver of the royal elephant, a very skillful person, with Chockanathan, Virabhanu-Chinna-Raja Akki Raja, and the Dalavai Ranganna Naicker, these five persons restrained the king and Mannarappa Naicker, entered each one singly into the midst of the enemy's army sword in hand, and fought to the extent of their power; when ten persons cut up the five, and these five received the paradise of the brave. Thereupon Achyuta Vijaya Raghava Naicker, and his son Mannarappa Naicker, taking sword in hand, entered into the enemy's army, and for a time bravely fought with much strength, each one killing many persons after which they both of them obtained Vaicuntha.

At the time of these occurrences a nurse, who had nourished the child of Mannarappa Naicker, named Sengamaladasu, taking the said child, now two years old, in her arms, escaped without any one knowing it, and went to Nagapattinam and there reared it with great care.

At a former period, while Achyuta Vijaya Raghava Naicker and Chockanatha Naicker were on friendly terms, a communication, by palanquin and posted bearers, was established between Tanjore and Srirangam, within the boundaries of Trichinopoly; and it was the daily custom of the former, after his morning devotions and putting the Vaishnava mark on his forehead, to proceed post by palanquin to Srirangam, where on paying his homage and seeing the lord of Srirangam, (the idol) he again entered his palanquin and returned to Tanjore. After which he took his morning

meal. But when the former good understanding was broken up, and the two kings were at variance with each other, then as Achyuta Vijaya Raghava Naicker could no longer safely make his visits to Srirangam, he had a lofty and highly ornamented tower erected at Tanjore, hence he could see the shrine of Srirangam; and he was there accustomed everyday to perform the ceremony of putting on the Vaishnava mark, and to regard the aforesaid shrine; from which circumstances the said building popularly acquired the name of the Namatirtam pillar; and it stood for a long time; but it is now broken and fallen down. Since he was thus a devotee of Maha Vishnu, it happened that, on the very time of his falling in the combat, he was seen at Srirangam, attended by his children, friends, and all his domestics; on which occurrence the Bramins being greatly rejoiced said, "See here is the Tanjore king come to pay his visit to the lord of Srirangam, and taking all the keys and seals of the inner recess, they admitted him and all the rest to the shrine of the god; and after giving them the tulsi water, which they received, and putting on their heads the customary crown, he, with the whole band of his attendants, entered into that inner recess, and there disappeared. Thereupon the whole of the persons belonging to that place said, "What miracle is this? not without great astonishment.

The Dalavai Vengata Kistnappa Naicker sent suitable persons to adjust the affairs of the whole Tanjore Kingdom, and put a new garrison in the Tanjore fort; he also had the head of Achyuta Vijaya Raghava Naicker, and of his son, cut off, and taking these, together with many rich jewelled garments, to as full an extent as desired, he returned, together with the army to Trichinopoly; and, on receiving the king's orders, he entered the town, and presented the two heads of the Tanjore persons and jewelled robes, before the Maharaja Sri Raja Chokkanatha Naicker's presence, which the king, regarded with much satisfaction and addressed the Dalavai Vengata Kistnappa Naicker, saying to him, "The ten names which were before given to you, belong to you only, and to no other." and further honoured him with the gift of many presents. Besides he had many donatives distributed to the treasurer, Chinna Tambi Muthaliar, and others, and said, with great joy, "Our determined resolve has now been accomplished according to our purpose."

Subsequently, he bestowed the viceroyalty of Tanjore on one Alagiri Naicker, whom he regarded with the greatest affection, calling him elder brother, because he was the son of the nurse who had nourished the king when an infant, and they had both partaken of the samemilk. The King having made a regulation, that, with the exception of necessary public expenses, the whole of the remainder of the revenue should be transmitted by him to Trichinopoly, and sent Alagiri Naicker to Tanjore. Accordingly he, having received the king's orders, proceeded to Tanjore and settled the whole country; and, as before in the time of Achyuta Vijaya Raghava Naicker, the latter had acted with equity, so he also conducted himself, and after deducting expenses, transmitted the remainder of the revenue to Trichinopoly. He in this way managed the kingdom, as the chief of Tanjore under Chockanatha Naicker, with spontaneous diligence.

While matters were proceeding in this course Sri Chockanatha Naicker, having heard favourable reports of Mangammal, daughter of Lingama Naicker, of Chandragiri Dupakul, sent suitable messangers to Dupakul Lingama Naicker and having married the said Mangammal, he experienced great happiness from the union. While so governing the kingdom, the aforesaid Alagiri Naicker did not send the revenue and other things to the king, as he had been accustomed to do heretofore; nor did he transmit the needful letters; and whereas he before used to write reverential petitions, he now addressed a letter, composed in terms of equality, to the presence of the king Chocka-natha-Naicker. Whereupon the rayasers (or secretaries) who were in the presence of the king, receiving this letter, brought it into the presence of the king, and said, "Alagiri-Naicker, of Tanjore instead of writing a petition, as heretofore customary, has now written in this kind of style." The king, being much displeased, opened and looked at the letter, and became greatly incensed, so that he put his hand on his mustacheos, and his eyes sparkled with rage. He instructed his secretaries to write a reply in these terms, "Thou understandest the nature of thy power; dost thou not? As thou and we were nourished with milk from the same breast, we placed our favour upon thee; and, so soon after sending thee to Tanjore, what means this beginning of treason, this withholding of revenue and other things, and this want of fear in sending a letter as if to an equal? If for the future we perceive this thy mistaken conduct, we shall not forbear; therefore see and conduct thyself with good sense." According to these instructions the secretaries wrote. As soon as the letter had reached Alagiri Naicker he read it over; and thinking lightly of it, returned an answer, conceived in

ironical and equal terms, to this effect "Did we not write according to the constant practice of the Tanjore rulers, when addressing those of Trichinopoly; where is the difference?" On this letter coming to the presence of the king, Chocka-natha-Naicker, and his understanding the contents, he was in an illustrious rage; and, ordering all the troops to be assembled, he sent for the Dalavayi-Vengata-Kistnappa-Naicker, and after making him acquainted with all the circumstances connected with the letters he gave him orders in these terms "Set out forthwith for Tanjore with the army; and taking Alagiri-Naicker by the hand, conduct him hither."

Thereupon the whole of the court advisers formed a deliberative council; in which they came to these conclusions "There is sufficient cause to urge the marching of an army against Alagiri-Naicker; but since it will be needful to proceed against him with a much greater force than was heretofore sent against Achyuta-Vijaya-Raghava-Naicker, should the matter be thus hurried on, how can it be managed? Therefore it will be expedient to proceed regularly according to the rules of Sama-Dana-Beda-Dandam, and having done so, then we may conquer Alagiri-Naicker." Agreeable to which counsel they all, with faithful integrity, pacified the king.

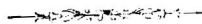
Such being the state of affairs, we advert to the infant Sengamaladasu, that was concealed by his nurse, who took refuge in the house of a petty merchant. He received her hospitably; and abundantly supplied both her and the child Sengamaladasu with food and clothes; and thus continued to protect them. While they were there, it came to the knowledge of the Rayasam-Vengannan, who had been employed as a secretary by Achyuta-Vijaya-Raghava-Naicker, that the off spring of the king was concealed at Nagapatnam. He accordingly came to that place, and had an interview with the nurse and Sengamaladasu, in the house of the merchant; and all three resided together in that house for some years. When Sengamaladasu had attained to ten years of age, he took with him the nurse who had brought him up, and the secretary Vengannan, and proceeding to Visiapur, had an interview with the Padshah of Secunderabad (or with Secandra-Padshah) and explained to him that their capital and its domain had been taken away by force; as the replies to questions proposed were acceptable, the Padshah distinguished them with much favour; and calling for the son of the late Vaji-Rao, named Ekoji-Raja, he gave him orders in these terms "Thou wilt take with thee twelve thousand horse, as also Sengamaladasu, and conquer Alagiri-Naicker, who has taken these people's kingdom; and, having captured the fort, thou

wilt cause Sengamaladasu to be crowned and reinstated in the kingdom; and then return."

Accordingly Sengamaladasu, and Ekoji-Raja, with twelve thousand cavalry, proceeded to Tanjore, and fought with Alagiri-Naicker. While besieging the fort, preparatory to storming it, Alagiri-Naicker being unable to withstand their force, and humbled in mind, wrote a petition, as he had at first been accustomed to do, to the king at Trichinopoly, in these terms "Since foreign kings are thus come, and are about to obtain forcible possession of the kingdom, I beseech you to pardon my fault and to drive away these foreigners; when you will keep possession of the kingdom as heretofore." On the arrival of that letter, the whole of the executive ministers assembled and represented to the king, that as foreign Rajas were about to subdue the kingdom, it was therefore needful at this time for the whole of them to go in order to conquer the enemies, and to protect the country: and this advice they urged upon his attention. But, he, being displeased with Alagiri-Naicker, gave answer without any leaning to either side, saying, "What is either Ekoji or Alagiri to me?" In consequence the ministers, perceiving the king's state of will, remained quiet. Thereupon Ekoji-Raja captured the fort of Tanjore, and reinstated Sengamaladasu in the possession of the kingdom. Sengamaladasu afterwards gave to Ekoji-Raja, and the others with him, a great many splendid robes; and appropriated the revenue from Cumbaconum district for the maintenance of their army; and they, upon being sent to that place, remained there with the whole army, on account of the money arising from the revenue.

Subsequently Sengamaladasu, preparatory to bestowing the post of Dalakartapiratani (or general) got ready many presents, and calling for one Venusannavai, he consulted with him on whom to bestow the office of Dalakarten; when it occurred to him to ask the opinion of the nurse who had reared him. Accordingly, going to her apartment and asking her opinion on this subject, she replied, "On whom can it be more suitably bestowed than on the merchant who protected us?" Therefore, because she said, "You must give that office to no other than the Chetty," and as Sengamaladasu was merely a child, he did not reject her counsel, but gave the post of Dalakarten to that merchant, delivered upto him his own seal, bestowed on him

all kinds of presents, and mounting him on the royal elephant, gave him a public entry into the town. At all this the Rayasam-Venganan was deeply grieved; and he thought, "Though I had conducted Sengamaladasu to Vijayanagaram, and with so much negotiation and unmeasurable pains procured him an interview with the Secandra-Padshah, bringing thence an army, conquering the enemies, and causing him to be crowned; yet not withstanding all this, not to give me the post of Dalakarten, but to bestow it, by the advice of a nurse, on a street shopkeeper! And did he not also bid me obey and act according to that person's orders?" With these reflections he quitted Tanjore in great anger; and, going to Ekoji-Raja at Cumbaconum, he said to him as follows "You came from a great distance, and after great and varied efforts you took the fort; but wherefore give it over to Sengamaladasu? Who besides would thus have given over so large a tract, perfectly in their own power, and yielding the annual revenue of a crore?" On hearing this speech Ekoji Raja replied, "Harihari! why dost thou gabble on at this kind of rate?" and was angry. But the Rayasam-Venganan, not ceasing on that rebuke, continued to carry on the like insinuations every day, for a period of six months. Ekoji-Raja did not assent; and said, "Should the Secandra-Padshah hear this speech, severe punishment would visit us; and therefore we dare not act contrary to his written orders; "which was the usual reply. At this time some of the Palayakkarars to the south conquered some districts pertaining to the Tanjore dominion. About the same period the Secandra-Padshah died. Of this intelligence Ekoji-Raja received written information. Availing himself of this opportunity, the Rayasam-Vengannan addressed Ekoji-Raja in the following terms "You have no need of any precautions; come into the fort. They are by no means people of war. We will give you the kingdom, and ensure its subsequent peaceable regulation." Induced by these suggestions, and as the "Secandra-Padshah was deceased (Ekoji-Raja) consented; and sending for the Rayasam-Venganan, he entered Tanjore, by the eastern gate, accompanied by his troops. As Sengamaladasu had no persons capable of making resistance, he himself with the whole of his personal attendants, went out by the western gate from the fort, and took refuge in the Trichinopoly country. Ekoji-Raja took possession of the rich country of Tanjore. Thence forward, down to the present time in Mahrattas have ruled over the Tanjore kingdom.



Some of the celebrated Literary works and authors during the Nayak and Maratha periods.

(1532 TO 1855)

Govinda Dikshita, the illustrious and powerful Minister of the Nayak Kings is said to be the renowned author of Sangeetha Sudha a treatise on music and also commentaries on Jaimini sutras and Kaumarila Darsanam - a commentary on Kumarila Bhatta's Darsana. His sons are Yagnanarayana Dikshita and Venkata Makhin. Chatur Dandi Prakasika of Venkata Makhin, an authority on carnatic music has already been published by the Music Acadamy, Madras. His other works are Karmanta Vartika a commentary on Bodayana Sutras and Sulabha Mimamsa a treatise on Vedic Trignometry. Sahitya Ratnakara, Alankara Ratnakara and Raghunatha vilasa Nataka are the works which are attributed to his brother Yagnanarayana Dikshita. The great Appayya Dikshita has lived during this period. (Raja Chudamani Dikshitha, author of Tantra Sikhamani and Rukmini Parinaya Nataka and Nilakanta Dikshita are said to be the disciples of Venkata Makhin. Nilakantha Dikshita the grand nephew of Appayya Dikshita is the celebrated author of Siva Lilarnava and Gangavatarana Kavya.

King Reghunatha Nayak was a great patron of Sanskrit and also the reputed author of several Telegu and Sanskrit works. Besides the great men of letters mentioned in the previous paragraph, two great women poets of rare merit adorned his court. They were Ramabhadramba and Maduravani. Ramabhadramba is the author of Kavya Raghunathabhyudayamu. The works which are attributed to King Raghunatha and available in the Library are Ramayana Sara Sangraha (vol. 15. Sanskrit catalogue 9467 and 9468) and Valmikicharitam.

Then we come to Maratha period :

Ekaji alias Venkaji the founder of Thanjavur Raja had 3 sons. They are Shahaji, Serfoji-I and Tukkoji. All the three of them ruled Thanjavur in succession. Prathapa Singh son of Tukkoji succeeded his father. After Prathap Singh his son Thulaja ascended the throne. Thulaja adopted Serfoji-II (1798-1832), after whom this Library is named. After Serfoji-II his son Sivaji ruled for a period of 23 years. On his death in 1855, the Maratha rule in Thanjavur came to an end.

Shahaji was a linguist and a patron of learning. He encouraged scholars of merit who adorned his court. Sanskrit works of great merit were produced during this period. Dharmakuta a rare commentary on Ramayana was written by Triyambaka Rayamakhi son of Gangadhara, a minister of Shahaji. Sahendra Vilasa of Sridhara Ayyaval of Tiruvisanallur is another great work. Both the above works have already been published. There were as many as 45 scholars of Tiruvisanallur who received substantial grants from Shahaji in addition to several others. Dr. V. Raghavan in his introduction to Sahendra Vilasa has elaborately dealt about the works and authors of Maratha court during this period.

Kuravanji Nataka is a type of musical play, very often conducted in temples during festival days. They are devotional dramas in Tamil which flourished during the days of Shahaji. Shahaji himself is credited to have composed Thyagesar Kuravanji, a Tamil play, the hero of the play being Lord Thyagesa, the presiding deity of Tiruvarur temple worshipped by Maratha Kings. He has also composed several kirthanas of rare scientific merit. Shahaji has been deservedly called the Bhoja of Thanjavur.

Sivabharatham, a sanskrit manuscript dealing with the ancestry and achievements of the great Shivaji is said to have been

written during the period of Serfoji-I. A Tamil version of the manuscript is available in the Library. Tukkoji the successor of Serfoji-I is credited with composing 'Sangeetha Saramrutham' a treatise on music.

Ghanasyama Pandita and Manambhatta are two great scholars who lived during the period of Thukkoji.

Prathap Singh and his son Tulaja continued the noble tradition. Tulaja was an enlightened monarch. Telugu and Sanskrit Literature flourished during his period. The famous Yakshaganas, (i.e) Operas in Telegu, rendering the stories of Mahabharata and Ramayana seem to have been written during Tulaja's period.

We have already covered the period of Serfoji-II earlier in this book. At this stage it may be relevant to point out that Kottaiyur Sivakkolundu Desikar was the author of Sarabhendra Bhoopala Kuravanji another Dance Drama, hero of the play being Raja Serfoji himself. Desikar appears to have been a favourite Tamil Poet of Serfoji-II. He had also edited several medical manuscripts at the request of the Raja. Some of the great saints who lived during the Maratha rule are Bodhendra, Raghavendra, Sadasiva Brahman and Baskara Roya. The celebrated musical trinity, Saint Thiyagaraja of Tiruvaiyaru (1759—1847) Muthuswamy Dikshitar (1775 to 1835) and Syama Sastri (1762—1821) who were authors of soul stirring and rich musical compositions of highest order and of all times lived only during this period.

It is a period of revival of carnatic music in its purest form. The following are some of the great musicians who adorned the court of Serfoji. Venkatasubbia, Anai Ayya brothers, Veda nayagam, Paidala Gurumurthy, Veenai Annachi Iyer, Veenai Subbukutty Iyer, Veenai Kalahasthi Iyer, Thalainayar Krishna

Iyer, Pallavi Somu, Pallavi Gopala Iyer, Thodi Sethurama Iyer, Subbaraya Sastri, Chowkam Seenu Iyengar. In fact there seems to have been an exchange of court musicians and scholars between enlightened Princes and Zamindars. Like visiting professors they were encouraged to travel from court to court and delight the audience with their scholarship.

We get the following names of poets and scholars from the available records of Serfoji's period, who very often participated in the Vidvat Sadas convened by the Raja. Narayana Suri, Sabdabhushana, Vancheswara, Yagneswara Dikshita, Virupaksha Govinda Kavi, Mukundaraja and host of others. The important among Tamil scholars are Mathrubhoota Kavirayar, Sivakkolundu Desikar, Vasudeva Pillai, and Tirumangala Pillai. Sangeetha swamy a saint, Kokilakantha Merugoswamy, Hindusthani Singer Ramdas Swamy are some of the great musicians who lived during Serfoji's time.

Syama Sastri was patronised by Raja Serfoji. It is said that the Royal patron used to pay frequent visits to the humble abode of the musician which was situate in the Agraharam west of Bangaru Kamakshi Amman Temple with in the Fort. This Temple itself was constructed by Raja Thulaja.



THE LIBRARY AFTER 1855.

The British East India Company declared that the Maratha Raj was extinct on the death of the last ruler Shivaji on 22-11-1855. Even under the earlier treaties, first with Amir Singh in 1788 and 1792 and later with Raja Serfoji in 1799, the British had practically taken over the Kingdom of Thanjavur. Raja Serfoji and his son Shivaji were only titular heads. On the death of Shivaji, a different situation arose as he had no male issues. His father Serfoji had left 5 daughters who were all married. Of these 5 daughters, one died childless, another died leaving her only daughter and the third died leaving a son and a daughter. This daughter was later married to Shivaji, but they lived apart due to incompatibility of temperament. The remaining two daughters of Serfoji were living each with a son. One of these sons performed the funeral rites of the late Raja Shivaji.

The daughters of Serfoji are (1) Sakuvar Boi Ammani, (2) Rajamma Boi, (3) Sulakshanamba Boi (4) Rajes Boi and (5) Bayamma Boi.

Raja Shivaji himself, even though he married as many as 21 wives, had no sons. He had only two daughters. The first daughter Rajes Boi was born in the year 1827 and was an invalid. The second daughter Mukthamba Boi was born in 1846 and she was only a child, aged 9, at the time of his death.

On the arrangements to be made consequent on the death of Maharaja Shivaji, the resident of Thanjavur Mr. H. Forbes sent a note making out a strong case in favour of the claim of the younger daughter that she should succeed the Raja. But the political department in a crisp and terse letter from London dated 16-4-1856 turned down the recommendations of the resident.

While putting forward his recommendation forcibly and ably Mr. Forbes did not also fail to mention that the Government should not lose sight of the manner in which the Thanjavur Raj was acquired by the British. In his own words, "It is not a conquered Country and the acquisition never cost the British Government, the life of a Single soldier nor the value of a single rupee, the cry of the Orphans were never heard, nor was the tear of a widow ever shed when the rule of the country was passed from the Raja to the hands of the Government. In the 50 years during which we held our possession, we have in round numbers drawn from it a total revenue of twenty crores or as many millions sterling. Neither Serfoji nor Shivaji offered the smallest hindrance to the peaceable settlement of the country or in any degree whatever departed from the strictest adherence to the Treaty." So Mr. Forbes wanted that a daughter of a firm and loyal ally deserves the Government's utmost consideration in being established to the throne.

As seen already, the political department decided against the continuance of the Titular dignity of Thanjavur Raj. So they had to decide on the arrangement of the maintenance of the family of the late Raja and his dependant. At this point of time the question of disposal of the state jewels of great value in the Palace, a valuable Library of oriental works and an armoury which have fallen into the hands of Company Government with the Raj also came up in addition to the other bigger issues such as the administration of Pagodas Chattrams, Villages which are the personal property of the Rajas and the abolition of Raja's Court etc., Mr. Forbes was appointed commissioner to carry out the process of liquidation.

In fact the political department in its circular dated 8-6-1856 directed a catalogue to be prepared for the Library. But from the despatches of Mr. Forbes, it is seen that the members of the royal family did not co-operate in this regard. The sirkele

(i.e) the Officer of the late Raja in charge of the administration of the Palace, was adopting dilatory tactics. The attitude was due to the hope still entertained by them that succession to the Raj will be possible. [Even though the Commissioner appears to have taken custody of the Palace along with the Library on 18-10-1853, no catalogue appears to have been prepared by the Sirkele.]

There after Kamakshi Boi Saheba the senior surviving Ranees filed a Bill on the equity side of the Supreme Court of Judicature, Madras questioning the confiscation of the Estate (i.e) the villages which formed the Mokasa or the private property of the Raja. Fort of Thanjavur with the movables and immovable properties and obtained a decree declaring her to be entitled to the estate of her deceased husband. But the case went on appeal to the Privy Council and the Judicial committee reversed the decision on her ground that the seizure of property was an exercise of Sovereign power and it is an act of state over which the Supreme Court at Madras had no jurisdiction. Accordingly the Madras Government regarded the Raj as merged. However the Ranees enlisted the services of John Bruce Norton the famous barrister and presented a forcible memorial to the British Government. Mr. Norton himself went to England to mobilise public opinion. His appeal evoked remarkable public response. The seizure according to the memorialists was a worthless act of annexation and a political atrocity. [Finally on 21st August, 1852 the Governor General in Council issued an order to the Madras Government for relinquishment of the estate. It was declared that the senior widow will have the management and control of the whole estate on behalf of the other widows and also the surviving daughter of the Raja, Mukthamba Boi Saheba. Thus the personal property including the Library was handed over to the senior widow Kamakshi Boi Saheba but there was no restoration of the dignity of the Raj.

Finally in a note dated 21—8—1862 the Chief Secretary of the Madras Government permitted the Ranees to retain the Library at Thanjavur. But it was also suggested that the books might be sent to Madras for being valued and the value in money be paid to the family, if they so desire it. This suggestion does not appear to have been implemented at all.

In an earlier despatch, it was recommended by Sir C. Trevelyan, that a sum of Rs. 25/- should be sanctioned to maintain the Library in a public building.

The plea in equity that Library and other properties are the private properties of the Raja was so strong, the company Government hesitated to take over the Library, or dispose it as they desired. On the other hand, the valuable oriental collections attracted the attention of eminent indologists who happened to hear about it and also pass through Thanjavur.

The Palace records, which were in Mody were also made over to the Queens. The Library also continued to be located within the Palace premises (i.e) in the same building constructed during the Naick period.

It is during this period that A. C. Burnell was posted to Thanjavur as a Judge and he prepared his famous catalogue about which reference has been made in the earlier part of this book.

The heirs of the late Raja, thus, inherited the Library along with the estate. But the estate was heavily burdened with debts. Several claims over the estate were pending during the first decade of this century.

There was also no amity between the Ranees. The Junior Ranees filed a suit against Kamakshi Boi Saheba questioning her adoption of Rajaram Ingle, a grand-son of Raja Serfoji, through his daughter and also for the appointment of a permanent Receiver

to manage the estate. In this suit the courts considered various questions which are not relevant for the purposes of our narration. The important finding was that all the widows of the late Raja were possessed of a joint estate for their respective lives with their right of survivorship. They accepted the contention that the senior Ranees were unfit to manage the estate and appointed a Court Receiver for the aforesaid purpose.

The Receiver continued to manage the estate which included this great Library till, 3rd May 1912 when Jijamba Boi the last of the Ranis died. So the question arose as to who are the next heirs of the late Raja specified in the Government Grant of 1852. There upon the Receiver Instituted an inter-pleader suit in O. S. 26/1912 to decide the question. He impleaded as defendants various claimants to the estate.

The first and second defendants were the sons of Raja Ram Ingle who was the adopted son of Kamakshi Boi Saheba. The third defendant was the adopted son of one Sambu Singh who was in turn adopted by the second daughter of late Raja, Mukthamba Boi and her husband Sakaram Saheb. The defendants 4 to 11 are the sons of the sword wives of late Raja known as Mangala Vilas group, a seraglio of the Raja. Among other important claimants, were, the sister's grand-sons of the late Raja, a descendant of Sambaji son of Great Shivaji, who was the ruling prince of Kolhapur, and a descendant of Raja Ram another son of Great Shivaji.

It is to be noted that the Thanjavur Palace Library was included among the suit properties as item 1 of schedule H of the plaint in O. S. No. 26/1912.

When the proceeding was thus pending, all the parties to the suit considered that the Library is a large and valuable one and eminently fit to be preserved and maintained as a public Library and mutually agreed to relinquish their claims to this item of property. They also decided to set apart Rupees One Lakh

from the funds available with the Receiver as an endowment for the future maintenance of the Library. This magnanimous gesture was hailed by one and all as a great act of the members of the Royal family. Their generosity to throw open the great Oriental Library to the public and to create a Trust was certainly to be applauded. A compromise decree was passed in pursuance of the application filed by them on 25-3-1918 with reference to this particular item of property (ie) the Library. The letter written by all the claimants in the suit to the then Secretary to the Government, Education Department Madras indicating the terms of compromise is reproduced hereunder. They expressed in this letter that the Library should be known hereafter as Thanjavur Maharaja Serfoji's Sarasvati Mahal Library. Thereupon the then Government of Madras framed a scheme for the administration of the Library in G. O. MS 1306 Home Education dated 5-10-1918 on the lines indicated in the letter by the various claimants to the Palace estate.

**Letter from MRRY. Shivaji Raja and others, defendants in O. S. No. 26/1912
(The Tanjore Palace Estate suit)**

**To-The Secretary to Government, Home (Education) Department
(through the Subordinate Judge of Tanjore)**

Dated—the 14th October, 1917.

We the undersigned, have the honour to submit this application under Sections 4 and 5 of the Charitable Endowments Act VI of 1890 and to request that Government will be pleased to vest in the Treasurer of Charitable Endowments the Tanjore Palace Library and the Government securities belonging to it as described in detail in the enclosed schedules.

2. The Tanjore Palace Library is part of the property belonging to the Tanjore Palace Estate regarding the succession to which an interpleader suit—O. S. No. 26 of 1912—is now being tried by the Subordinate Court of Tanjore. The whole estate

including this Library is now in the management of the Receiver appointed by the Court pending disposal of the suit.

3. We are the defendants in the suit interpleading against one another. The Library above mentioned is a large and valuable one. And it is eminently fit to be preserved and maintained as a public Library in trust for the public. Speedy steps have to be taken for its preservation and upkeep as the pending litigation may take long before the final court of appeal adjudicates on it. In view of all these circumstances we have by mutual consent agreed each to relinquish his claims whatever it is to this item of property in the suit and constitute it a public trust forthwith. As an endowment of funds is necessary for the upkeep of the Library we have also agreed that out of the funds of the estate in the hands of the Receiver a sum of One Lakh of Rupees should be set apart for the purpose our claim to the same being also relinquished likewise.

4. To give effect to our agreement we have filed an application in the Subordinate Court of Tanjore in the above suit under Order XXIII, Rule 3 of the Civil Procedure Code requesting the Court to remove the aforesaid two items of property—the Library and a Lakh of Rupees—from the scope of the suit, to declare them not to be the property of any of us and to exclude the same from the decree to be passed in the suit.

5. A sum of about three lakhs of rupees has been invested by the Receiver in 5½ percent War Bonds of 1920. We have requested the Subordinate Judge to allot out of these bonds of the face value of One Lake of Rupees.

6. It is the express wish of us all that the following form part of the conditions of the trust and the endowment and shall be given effect:

- 1 The Library shall be called the “Tanjore Maharaja Serfoji’s Sarasvati Mahal”

- 2 It shall be located in the Tanjore Palace with the permission of Government.
- 3 It shall never be removed from there.
- 4 The scheme framed under the Charitable Endowments Act VI of 1890 shall provide for a board of trustees consisting of five members as follows :—
 - 1 The Collector of Tanjore (Ex-officio)
 - 2 The District Judge of Tanjore (")
 - 3 An adult male member of the family of the successful claimant or claimants in Original Suit No. 26 of 1912 aforesaid to be nominated by Government.
 - 4 & 5 Two non-official Hindu residents of the Tanjore District outside the family of No. 3 above, one to be nominated by Government and the other by No. 3 above.

Schedule

I. The Tanjore Palace Library which is included as item 1 of schedule H of the plaint in Original Suit No. 26 of 1912 on the file of the Subordinate Court of Tanjore. All the books, manuscripts, etc., and the furniture appertaining to the same.

II. Particulars of the 5½ percent War bonds are given below: Stock No. 017484 of 5½ percent War bonds of 1920—face value Rs. 1,50,000—out of this One Lakh of Rupees.

Thus the Tanjore Palace Library came to be known as Thanjavur Maharaja Serfoji's Sarasvati Mahal Library.



ERRATA

Page	Line	Read as	Instead of (error)
4	6	acquaintance	acquaitance
11	11	was	were
11	13	1793	1773
11	19	missionary	missionery
15	9	is	it
18		with	in the
27	9	references	reference
27	11	and	are
35	9	formulae	formula
38	10	first	firs
44	3	character	charactor
65	11	off	of
80	34	Delete the word 'in'	
86	11	crores	crorers
87	22	Seizure	sequire



AN APPEAL

Manuscripts on Palm Leaf or Paper of the ancient works of the wise men of the past, are the great treasures, solely inherited by the Nation, and it is the moral obligation of persons who possess them to preserve them safely for the future generations of mankind.

Probably you have some of these in your possession or you know friends or neighbours who possess them. You can make a great contribution to the cause of the preservation not only of our National Culture but also of the Culture of Humanity as a whole by arranging to present such manuscripts to the famous T. M. S. S. M. Library, Thanjavur.

The manuscripts so presented will be accepted and acknowledged with pleasure and gratitude by the authorities of the Library, preserved with meticulous care and made available to successive generations of readers and scholars for study and research. The hitherto unpublished works found among them, will be printed and published in due course, as facilities occur, with the expression of the Library's gratitude for your gift.

The great Scholar-King of Tanjore, Rajah Serfoji, has attained immortal fame by dedicating enormous time and wealth to the expansion and firm establishment of this world-famous 'Sarasvati Mahal Library'. It is open to you to share the honour of Serfoji, in your own measure, by contributing your manuscripts to the great institution built by him.

This great Honour is beckoning to you to accept it, will you hasten to take it up?. The Library waits for your answer.

Administrative Officer,
T.M.S.S.M. Library.