



PRATAPASIMHENDRA VIJAYA PRABANDHA.

BY

Ramakrishna Kavi Pandit.

Critically edited with Introduction, and Notes

By

Rajasri.

A. Krishnaswamy Mahadick Rao Sahib, B. A.,

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"General Introduction to the Madras Government Oriental Series".

The Government of Madras took up for consideration the question of publication of the various manuscripts in different languages on subjects like Philosophy Medicine, and Science etc., early in May 1948. Important Manuscript Libraries in the Madras Presidency were requested to send a list of unpublished manuscripts with them for favour of being considered by the Government for publication. The Honorary Secretary of the Tanjore Maharaja Serfoji's Saraswathi Mahal Library, Tanjore, alone complied with this request. This list as well as a similar list of unpublished manuscripts in the Government Oriental Manuscripts Library, Madras, were carefully examined and a tentative selection of manuscripts suitable for publication was made. The Government in their Memorandum No. 34913/48-10, Education dated 4-4-1949 constituted an expert committee with the Curator of the Government Oriental Manuscripts Library, Madras, as the Secretary for the final selection of manuscripts suitable for printing and for estimating the cost of publication. The following are the members of the Committee.

(b)

**The name of personel of the Committee
Constituted for selecting Manuscripts for
Publication.**

1. Sri T. M. Narayanaswami Pillai, M. A., B. L.,
2. „ R. P. Sethu Pillai, B. A., B. L.,
3. „ C. M. Ramachandran Chettiar, B. A. B. L.
4. „ R. Krishnamoorthy (Kalki).
5. Dr. N. Venkataramanayya, M. A., Ph. D.,
6. Sri M. Ramanuja Rao Naidu, M. A.,
7. „ V. Prabhakara Sastri.
8. „ N. Venkata Rao.
9. „ H. Sessa Ayyangar.
10. „ Masthi Venkatesa Ayyangar.
11. „ M. Mariappa Bhat, M. A., L. T.,
12. Dr. C. Achyuta Menon, B. A., Ph. D.
13. „ C. Kunhan Raja, M. A., D. Phil.,
14. „ A. Sankaran, M. A., Ph. D., L. T.
15. Sri P. Rama Sastri.
16. „ S. K. Ramanatha Sastri.
17. Dr. M. Abdul Haq, M. A., D. Phil., (Oxen).
18. Afzul-ul-Ulma Hakim Khader Ahamed.
19. Sri P. D. Joshi.
20. „ S. Gopalan B. A., B. L.,
21. „ T. Chandrasekharan, M. A., L. T.,

The members of the Committee formed into Sub-Committees for the various languages, Sanskrit, Tamil, Telugu, Kanada, Malayalam, Mahrathi and Islamic Languages. They met during the month of May 1949 at Madras and at Tanjore to examine

(c)

the manuscripts and make a selection. The recommendations of the Committee were accepted by the Government in G. O. No. Mis. 2745 Education dated 31-8-1949 and they decided to call these publications as the “MADRAS GOVERNMENT ORIENTAL SERIES,” and appointed the Curator, Government Oriental Manuscripts Library, Madras-5, as the General Editor of the Publications. The following manuscripts have been taken up for publication during the current year.

**“A” FROM THE GOVERNMENT ORIENTAL
MANUSCRIPTS LIBRARY,
MADRAS.**

TAMIL.

1. Kappal Sattiram.
2. Anubhava Vaidya Murai.
3. Attanakolahalam.
4. Upadesa Kandam.
5. Colan Purva Pattayam.
6. Konga Desa Rajakkal.
7. Sivajnana Dipam.
8. Sadasiva Rupam, with commentary.

TELUGU.

1. Sangiaratnakaramu.
2. Aushada Yogamulu.
3. Vaidya Nighantu.

(d)

4. Dhanurvedya Vilasamu.
5. Yoga Darsana Visayamu.
6. Khadga Laksana Siromani.

S A N S K R I T.

1. Vishanarayaniyam.
2. Bhargava Nadika.
3. Hariharacaturangam.
4. Brahama Sutra Vritti Mitaksara.
5. Nyayasiddhanta Tatvamirtam.

M A L A Y A L A M.

1. Garbha Chikitsa.
2. (a) Vastulakshnam.
- (b) Silpasastram.
- (c) Silpavisayam.
3. Mahasaram.
4. Kanakkusaram.
5. Kriya Kramam.

K A N A D A.

1. Lokopakara.
2. Rattamata.
3. Diksabodhe.
4. Asvasastram.
5. (a) Aushadagalu.
- (b) Vaidya Vishaya.
6. Sangita Ratnakara.
7. Supasastra.

(e)

I S L A M I C L A N G U A G E S.

1. Jamil-Al-Ashya.
2. Tibb-E-Faridi.
3. Tahquiq-Al-Buhran.
4. Safinat-Al-Nazat.

**'B' From the Tanjore Maharaja Serfoji's
Saraswathi Mahal Library, Tanjore.**

T A M I L.

1. Sarabendra Vaidya Murai. (Diabetes)
2. Do. (Eyes).
3. Agasthyar.
4. Konganarsarakku Vaippu.
5. Tiruchitrambalakkovaiyar, with Padavurai.
6. Kalachakram.
7. Talasamudram.
8. Bharatanatyam.
9. (a) Pandikeli Vilasam Natakam.
- (b) Pururava Chakravarthi Natakam.
- (c) Madana Sundara Vilasa Natakam.
- (d) Percy Macqueen's Collection (in the
 Madras University Library of Folklore)
10. Ramaiyan Ammanai.
11. Tamil Padalkal (including Pattinathar
 Venba and Vannankal).

(f)

TELUGU.

1. Kamandaknitisaramu.
2. Taladasapranadipika.
3. (a) Ragunatha Nayaka Abhyudayamu.
(b) Rajagopala Vilasamu.
4. Ramayanamu (by Katta Varadaraju.)

MAHARATHI.

1. Natyasastri Sangraha.
2. (a) Book of Knowledge Vahi.
(b) Folk Songs.
(c) Dora Darun Veni Paddati.
(d) Aswasa Catula Dumani.
3. (a) Pratapasimhendra Vijaya Prabhandam.
(b) Sarabhendra Thirtavali.
(c) Lavani.
4. Devendra Koravanji.
5. Bhakta Vilas.
6. Sloka Bhadha Ramayana.

SANSKRIT.

1. Aswasastri (with Tricolour illustrations)
2. Rajamraganka.
3. Chikitsamrata Sagara.
4. Ayurveda Mahodadhi.
5. Gita Govinda Abhinayam.
6. (a) Colacampu.
(b) Sahendra Vilasa.
7. Dharmakutam (Sundara Kanda.)

(g)

8. Jataka Sarah.
9. Vishnutatvanirnaya Vyakhya.
10. Sangita Darpana.
11. Bija Pallava.

It is hoped that the publication of most of the important manuscripts will be completed within the next four years.

Some of the manuscripts taken up for publication are represented by single copies in the Library and consequently the mistakes that are found in them could not be corrected by comparing them with other copies. The Editors have, however, tried their best to suggest correct readings. The wrong readings are given in round brackets, and correct readings have been suggested in square brackets. When different readings are found, they have been given in the foot note or incorporated in the text itself.

The Government of Madras have to be thanked for financing the entire scheme of Publication although there is a drive for economy in all the departments. My thanks are due to the members of the Expert Committee who spared no pains in selecting the manuscripts for publication. I have also to thank the various editors, who are experts, in their own field, for readily consenting to edit the manuscripts and see them through the press. The various Presses that have cooperated in printing the manuscripts in the best manner possible also deserve my thanks for the patience exhibited by them in carrying out the corrections made in the proofs.

T. Chandrasekaran,

General Editor.

(h)

FOREWORD

The publication of this small Marathi work entitled "PRATAPASIMHENDRA VIJAYA PRABANDHA" composed by Ramakrishna Kavi Pandit is part of our scheme to publish works of historical interest available in the Saraswathi Mahal Library in Tanjore. This is a poem celebrating the victory of Raja Pratap over Dost Ali Khan, Nawab of the Carnatic in the year 1740, and its chief importance lies in the fact that the poet was a contemporary of the King and narrates at first-hand the incident of the battle.

Raja Pratap is one of the great Maharatta Kings of Tanjore. He is the grandfather of Raja Serfoji the Scholar King whose name is immortalised in the Saraswathi Mahal at Tanjore. Raja Pratap ruled between 1739 and 1763 and his reign witnessed the most difficult period of South Indian History. The sheltered days when a King could prosper within his borders by doing no more than abstaining from poking his nose in the affairs of his neighbours had gone for ever. Two rival European powers, namely the English and the French, were striving for dominion in the South and the local rulers had to hitch themselves either to the one or the other. Pratap was no exception and, willy-nilly, Tanjore became one of the theatres of Carnatic wars. The correspondence of the East India Company with the South Indian rulers, especially the Rajas of Tanjore, provide ample raw materials

(i)

for writing the history of this tangled period. They also give us edifying instances of the shifting tactics of the British, the French and the Nawab of Carnatic, in the midst of which Pratap strove to be upright and fair. In face of these contemporary records of the doings of the French and British adventurers who never scrupled to set the Indian rulers by the ears and turn their misfortunes to their profit, one feels amazed by the well-known but untrue diatribes of Macaulay against the Bengalis that cunning was as natural to them as the paw to the tiger or the sting to the bee. Macaulay did not discover the glass house in which he was living when he threw stones at Indians.

Out of this murky smoke of the many battles, Pratap emerged as a great and valiant King. We get a fairly good glimpse of his greatness in this poetic account now published. It has a peculiar significance in this sense, that Pratap was destined to be the last of the great fighting Kings of the Maharatta dynasty and that this poem was the last of this type of poems that could be written celebrating a victory. Because, even the heroism of Pratap could only delay by a few years the inevitable disappearance of the Tanjore Raj as an independent power. Raja Tulaja, his son and successor, was attacked and taken prisoner by the combined forces of the English and the Nawab of the Carnatic in the year 1773 and though he was restored to the throne by the masters of the East India Company in England, this only served to emphasise his dependance on the good favours of the British.

(j)

Then followed the reign of Amar Singh, the son of Pratap by a sword-wife. He ascended the throne with the aid of the British by pushing aside the infant Serfoji who sat on it for a short time as adopted son of Raja Thulaja. Then Amar Singh himself was forced to descend and young Serfoji became King of Tanjore in 1798, again with the aid of the British Power. Thus during this period of the Maharatta power, Pratap stands out a great figure and the poet rightly acclaims him as a hero and warrior.

But more important than his victories are the literary legacies he has left us. He was a patron of learning and himself a man of letters. It is not as well known as it ought to be that not only Pratap but nearly every one of the Maharatta Kings before and after him had literary achievements of their own to boast of in Marathi, Telugu and Sanskrit literature. Indeed, the literary achievements of these talented kings and their courtiers are entitled to an honoured place in any account of the cultural history of their times.

Mr. Krishnaswami Mahadik, who has ably edited this work has given us both an introductory account and a translation of the poem. He has ably surveyed the chief events of the period furnishing the back ground of Pratap's personality and has given an interesting sketch of the King himself. About the poem, he has presented to us a brilliant critique. As pointed out by him, the poem in the original Marathi is characterised by rare stylistic

qualities and though it is not possible to convey the peculiar grace of the original text in a free, English translation, still Mr. Mahadik Rao has done the difficult task remarkably enough.

Mr. Krishnaswami Mahadik is himself a talented descendant of the Tanjore Maharatta Kings. He is an artist of a rare type with remarkable equipment for musical and literary criticisms. His interests are numerous as evidenced by the fact he has edited for us a rare work on veterinary science entitled "Cows and Horses, their breeding and treatments" which is now in print. He has been spending a good part of his time in Saraswathi Mahal Library doing research in the branches of knowledge which he has chosen for himself. He is, naturally, a scholar in Marathi which is his mother tongue and is now engaged in editing the Marathi manuscripts of this Library chosen for publication in the Madras Government Oriental Series. I am sure his labour of love will be widely appreciated by those who desire to have the rare Marathi manuscripts in our Library brought to light for the benefit of the public.

We are grateful to the Government of Madras for generously helping us with funds for the preservation and publication of the hidden treasures in our Library.

S. Gopalan,

HONORARY SECRETARY,

T. M. S. S. M. Library Committee.

Preface by the author.

PRATAPASIMHENDRA VIJAYA PRABHANDAM is a Marathi manuscript preserved in the Saraswathi Mahal Library, Tanjore. The author of this work is Ramakrishna Kavi Pandit, who was a contemporary of Pratapasimha Rajah, King of Tanjore.

The work deals with the conquest and death of Dost Ali Khan, the son of Sadulla Khan, the first Nawab of the Carnatic, during an engagement in the year 1740 with Pratapa Simha Rajah, the famous Maratha ruler of Tanjore, who ruled between 1709 and 1763. It is a single paper manuscript 11" x 4", and containing 14 pages and no other version or copy of the Prabandha is available anywhere else. The language is in Marathi in Devanagari script. Though written 280 years ago, the manuscript is extremely well-preserved due to the excellent quality of hand-made paper on which it is written. It was probably written after the battle with Dost Ali Khan, in the year 1740, because the writer adds in the concluding stanzas that King Pratap highly praised its excellence and rewarded its author with costly presents. As containing a statement of facts, its veracity could well be relied on. Even though several authors have written treatises on the Tanjore Rajas and the literary productions in their courts, no one seems to have noticed this rare manuscript and nothing is said about it anywhere by subsequent Marhatta writers. It is singular that a work of historical importance of this type has so far been neglected.

This work is one of the finest Marathi works found in this Library. The language is that of an accomplished scholar and the stanzas, short and crisp, are set to mellifluous and sweet rhymes. The movement of the verses is perfectly rhythmic. Both

the style and the treatment of the subject accord this work a high place in Marathi literature. As a historical poem dealing with the expedition of King Pratap Singh of Tanjore and his conquest over Dost Ali Khan, the second Nawab of Arcot, when he invaded Tanjore territory in 1740, its value is immense. Though celebrating a victory in a battle it is not only devoid of any vulgar crowing over the defeat of the opponent but is characterised throughout by a note of serenity and tolerant understanding. In reading the Prabanda one is impressed with the harmony of tone and the measured fitness of phrases. It is undoubtedly a rare legacy bequeathed by the 18th century to Marathi literature. The flash of genius in the work shows what golden ores we can extract and hand down to the future from the buried accumulation of the past left unnoticed. Ramakrishna Kavi Pandit, the writer of this work is not a hallowed author but he is a most subtle and suggestive one of the intellectual group in which he lived and surely he takes a high place in the galaxy of Marathi Poets by his grandeur and charm. He has the creative ability of conceiving a single incident, a single situation, seizing it as a reality and making us see it. Reading the description of the fighting in the poem, one hears the actual din and clatter of arms, stampede of elephants and the prancing of horses. The words are appropriately woven into the actual situation, so that one gets a panoramic view of what takes place during a battle. The fierce fighting, the clanging of arms, the looting, the condition of the invaded country, the plight of the common man, the destruction leading to harrowing scenes and the set-back of all religious activity for the moment are very vividly portrayed by the author.

The Pratapasimhendra Vijaya Prabanda is also a song of praise over King Pratap. Of traditional religious emotion there is nothing in it. Yet

the story of the defeat of Dost Ali Khan, suggestively treated, carries a sound message for the preservation of one's religion and the maintenance of good Government, based on Dharma and Justice, for the welfare of the people. Unlike other prabhandas it eschews the lofty, religious note and adapts itself to the tone and temper of the populace for whom it is sung.

To appreciate the work of the author it would be worthwhile to study the life and achievements of King Pratap Singh, the hero of this Prabhanda. Among the famous Kings of Tanjore, Pratap takes his place only next to Shahaji and Serfoji the Second. When Pratap ascended the throne, there was a good deal of confusion in the country. Tanjore, which came under the Maratha rule in 1676, continued to be ruled without any disturbance by the line of Ekoji the founder, till 1735. In 1735, Ekoji the Second, the grandson of the founder, ascended the throne and died in about a year without leaving any issue. King-makers and pretenders set up by them exercised power one after the other, till in 1739, by the over-whelming force of public opinion, Pratap was raised to the throne and the kingmakers themselves could not resist the tide in favour of Pratap. With the decline and fall of the neighbouring Hindu Rajas of Mathurai and Tiruchirappalli, precipitated by Mohammadan power, Tanjore came to be hemmed in on all sides by Muslim states, and Tanjore, the only solitary Hindu state worth mentioning, remained independent, able to arm and defend herself, against the inroads of Muslim neighbours. The times required a valiant king who could cope with the situation boldly and crush all factions and intrigues that threatened the existence of the state. Only a strong hand could deal with the anarchical tendencies of the times and King Pratap was rightly chosen to lead the people. He was brave and handsome and tactful

and clever. He won the praise of his subjects by tactfully granting them a greater share in the yield of the lands. He excited their admiration by his valour and fearlessness. He was of tolerant disposition and, to testify to his equal regard for all religions, he built a huge mosque at Nagore and endowed it with 15 villages for its maintenance. At the same time he extended his help to people who were harassed by Muslim fanatics. For instance, when Muslims swept over Conjeevaram, the Jagat Guru Sri Shankaracharya Swami of Kamakoti Peeta was forced to fly to the Poligar of Udayarpalayam for refuge; King Pratap welcomed His Holiness to Kumbakonam and had his head-quarters established there. The King personally went to His Holiness accompanied by his famous finance Minister, Dabir Pandit, and granted a number of villages for the maintenance of the Mutt at Kumbakonam. Though kind and tolerant, he could be stern and ruthless in putting down disobedience and treason. Koyaji Katigai, a nobleman, who intrigued against Pratap in favour of the pretender Shahuji or Kattu Raja; Syed the so called king-maker who attempted a coup to usurp the throne for his son-in-law, Chanda Saheb; and the famous minister Annapa Shetge who flouted the authority of the king were among the casualties to his relentless sternness in the interests of the kingdom. When Syed was at the helm of affairs in the early part of Pratap's rule, Hindu religion was declining, temples and charities were thrown out of gear and during military engagements with neighbouring Muslim states, the people suffered persecution in various ways. Ramakrishna Pandit gives a picture of these nefarious doings in his poem. Before Pratap came to the throne, the Kings of Tanjore were paying tribute to the Nawab of the Carnatic. After the defeat of Dost Ali Khan, Raja Pratap was unwilling to pay any tribute; the Nizam had to collect it at the point of the sword, and Anwar li-

khan had to send three expeditions to Tanjore in this connection. Pratap stabilised his military strength during this time. The Nawab, the English, and the French vied with one another to obtain his help and favour. He had gathered a very strong and large army. The Nawab, Mohammad Ali, in one of his letters stated that "it was due to King Pratap that he was still alive." The East India Company and their famous General Lord Clive, used to address Pratap as "His Majesty," and accorded him all respects and honours due to an Independent King.

To save his kingdom from falling into the hands of Muslims, Pratap solicited help from his agnatic cousin, Shahu Chatrapathi, King of Satara. The latter sent a large force to help Pratap against Dostali Khan. At this time, Chanda Saheb, the son-in-law of Dost Ali Khan was not pulling on well with his master. Further, by his depredations in the South he not only earned the enmity of the Nawab of Carnatic, his father-in-law and master, but that of the Nizam also. He did not go promptly to the succour of Dost Ali Khan. But on the contrary, Maharaja Shahu of Satara sent a strong force of ten thousand under the command of Raghuji Bhonsle, (of Nagpur) and Fate-singh Bhonsle, to assist King Pratap Singh against Dost Ali. The result was that Dost Ali was defeated and killed and Chanda Saheb himself, who harassed the territory of Tanjore frequently, was taken prisoner and removed to Satara (1740 A. D.)

Raghuji Bhonsle had planned to conquer the entire South India and free it from the clutches of the Muslims. But King Pratap was reluctant to help him to carry out his farsighted plan as he feared that Tanjore might be forced to become a vassal state of the Satara ruler. Therefore King Pratap did not render any effective help to Raghuji

Bhonsle to further his plans. Tiruchirapalli was conquered by Raghuji and this was offered to Pratap. But he refused to take charge of this Kingdom. So this place was offered to Morari Rao, the brave desperado and adventurer from Gooty. Subsequently as Morari Rao ravaged the surrounding territories, the Nizam took umbrage and sent a huge army to wrest it from Morari Rao. Thereafter, the Nizam handed over Tiruchirapalli to Anwarudin and also obliged the Tanjore Raja to agree to pay a tribute. If King Pratap had put his entire heart and soul in favour of Raghoji, a different history might have been written. But in the confused tangle between the Nizam and the Nawab, the Maharattas and the foreign Europeans traders, no clear perspective of the ensuing events was possible. When the whole situation cleared, and by the time King Pratap realised where his interests lay, it was like the day after the fair and he was unable to commit himself to any bold plan of independent action.

Six years after his deposition, Kattu Raja, the last pretender, sought help from the French at Pandichery to restore himself to the throne. Failing in his mission there, he went to Calcutta to the English people and requested them to espouse his cause. But the Madras Government had recognised Pratap as King of Tanjore and with his assistance planned to capture Karaikal from the French. However the pretender offered Devikottai, a harbour town lying at the mouth of the river Coleroon, as prize to the English. This appeared a glittering offer to the English, and they took up his cause against King Pratap, and sent two expeditions to Devikottai. The first expedition proved a failure and Manoji, the brave Maharatta commander of the island fortress, defended it with indomitable courage. The second one however met with slightly better results under the command of Stringer Lawrence and Clive. The town was well defended but Pratap

was not for pushing the matter to a final issue and he agreed to a peaceful settlement by which his status was recognized as the lawful King of Tanjore, and Devikottai was given as a prize to the English; The pretender for whose cause the English had sent two expeditions against Pratap was pensioned off and he found himself a mere pawn in their diplomatic game. Thus the English for the first time in India obtained by Military action a place of strategic importance and this very first successful attempt paved the way for their future policy of expansion and aggrandisement. What proved to be a fruitful policy to the English in their first attempt at Military conquest, ultimately ended in the total eclipse of Indian rule and glory.

On two previous occasions King Pratap helped the English against the French. But the English, forgetting their obligation to him, sent two expeditions against him and finally forced him to cede some of his territories as a guarantee for the payment of tribute. It could be gathered from the foregoing that the foundation of the British empire in South India was well and firmly laid by the acquisition of Devikottai from King Pratap. Pratap and his son Thulajaji did not forget the treachery of the English, and thereafter they decided to put down the intriguing foreigners with a firm hand. In fact, at one time, they found it necessary to levy tolls on foreigners, according to their status in life, whenever they entered the Tanjore territories.

The Carnatic war between Mohammed Ali and Chanda Saheb and the interference of Muzaffar Zung and the French made the position of Tanjore very delicate, as it was situated within close proximity of Trichirapally, the main battle-ground. Both sides sought the help of King Pratap Singh in their fight for the Nabob's throne. Mohammad Ali had to run away to Tanjore and seek shelter

under King Pratap who treated him as guest and feted him for three months. Chanda Saheb and Muzaffar Zung attacked Tanjore and collected large sums of money as arrears of tribute to the Moghals and forced Pratap to cede 81 villages around Karikal to the French.

The Tanjore Rajah was carrying on prolonged negotiations with them, in order to gain time. He was only awaiting the arrival of Nazir Jung to help him against Chanda Saheb and Muzaffar. When at last Nazir Jung arrived, Chanda Sahib and his compatriots took fright and fled to Pondichery. Learning that Morar Rao of Gooty and Nanjaraj of Mysore had come to help Mohammad Ali who was, for a second time, besieged in Trichirapalli, Pratap Singh sent an army under the able command of his general Manoji. The English under their brave leader Clive laid siege to Arcot and with the fall of Arcot Mohammad Ali recovered Trichirapalli. Manoji captured the fort and village of Coilady. Chanda at last sought refuge in Tanjore and he was beheaded by Manoji. When Nanjaraj of Mysore was refused the territory of Trichirapalli he and Morar Rao joined the enemies of Mohammad Ali, and attacked Tanjore. Manoji succeeded in driving them out of Tanjore in spite of the help given by the French.

In 1758 when Count De Lally invaded Tanjore from the French settlement of Karikal, he could not get much booty by looting Nagore as Manoji managed to beat them back to Karikal, and this made Lally beat a retreat to Pondichery. Rajah Pratap helped the English in their siege of Pondichery in 1761, when finally the French as a colonial power was destroyed.

Though Mohammad Ali was helped on several occasions by Pratap, he treated Pratap ungratefully and wanted to annex Tanjore state to his domain.

In the year 1762 he wrote to the Directors of the East India Company to help him to carry out his object. However they prevailed on the Rajah to pay 22 lacs as arrears and to assure regular payments of the fixed tribute to the Nawab. The English people stood surety for the payment to the Nabob on behalf of the Rajah. In return, the Rajah got back coilady and Elankadu, from the Nawab. Since then Tanjore gradually lost its independence and finally in 1800 was reduced to a dependent state under the English. Thus the English became the virtual rulers of Tanjore.

From the beginning of his reign, Rajah Pratap was continuously engaged in military campaigns against one neighbouring state or another. But in spite of his military preoccupations, he found time for literary pursuits. He encouraged art and literature in his court. Apart from being a great military leader and warrior, he was a great scholar and linguist. He patronised several learned men, and himself wrote a large number of treatises in Marathi. He was considered a high authority in Marathi in his times, and was acclaimed as a scholarly and knowledgeable man. The following works are attributed to his authorship:—

(1) Usha Samhita (2) Ramadinacharya (3) Krishna Manjari (4) Indriyajaya (5) Anantachaturdasi Vrittha Katha (6) Madana Sanjivana (Kama Shastra), (7) a beautiful work on Bhagvat, (8) Prabodhachandrodaya Samkshepa Suvarnamalika (9) Mudrarakshasa Nataka Katha.

Besides these works he has written eleven dramas (Natakas) in Marathi namely (1) Krishna Janana (2) Usha Kalyan (3) Dhruva Charita (4) Parijatapaharana (5) Parvathi Kalyan (6) Prabodhachandrodaya Nataka (7) Mayavathi Parinaya (8) Mithravinda Parinaya (9) Yayathi Charita (10) Laxmana Parinaya Rupaka and (11) Seethakalyana Nataka.

His queens and mistresses were highly accomplished ladies. They were noted not only for their beauty, but also for their skill in dancing and music. Muddu Palani one of his Telugu mistresses was famous for her literary achievements. She wrote two Poetical works called RADHIKA SANTVANAMU and SAPTA PADULU in Telugu language. The latter is said to be a very fine piece of poetry.

King Pratap ruled from 1739 A. D. to 1763 A. D. for a period of 24 years and on 12th December 1763, he died after a brief illness. His two queens committed "Sati" (Self-immolation in fire) and even today we can see the great memorial structure in the form of a temple in honour of the Rajah and his two queens within the compound of the Royal burning ground, on the banks of the River Vadavar in Tanjore. The temple is surrounded by a three domed structure, the central representing the King and the sides the two queens

He was succeeded by his son and heir, King Thulaja Rajah in the year 1763, A. D. Thus in brief is the history and achievements of Maharaja Pratapsingh of Tanjore.

At the end of this work a translation of the original text is given which, if not a literal translation word for word, at anyrate will facilitate easy understanding and appreciation of the main work. My sincere thanks are due to the Government of Madras, to Sri. S. Gopalan, B. A. B. L., the Hony Secretary and to other members of the Staff of this Great Library for their help and co-operation in getting this book published.

TANJORE. }
6—11—49. }

A. Krishnaswamy Mahadic.

॥ श्रीः ॥

॥ श्रीमत्प्रतापसिंहेंद्र विजय प्रबन्ध प्रारंभः ॥

॥ अयमाचंद्रतारकं प्रसिद्धो विजयतां श्रीरस्तुः ॥



॥ श्रीगणेशायनमः ॥

१. विनय युक्तनमीन विनायका ॥
वितरिमन्मतिजोकवि नायका ॥
उपरि वंदिन सुंदर शारदा ॥
सकलशास्त्रकलाप विशारदा ॥
२. श्रीमद्भौसलवंशचंद्र तुळजारजेंद्र जन्मावळी ॥
अन्वर्थारुय भला प्रतापनृपती विख्यात भूमंडळी ॥
केले निर्भय चोळमंडळ अरि दंडुनि जेणेस्वता ॥
ऐका चित्रविचित्र त्या नृपतिचें अख्यान हें तत्वता ॥
३. रूपानें मदनावतार दुसरा भूपावळीचा तुरा ॥
बापाहुनि गुणाढ्य फार नशिवे पापाच्या वागुरा ॥
कोपातति सदैव शांतहि बुधां जो पाळिता सद्गुणी ॥
सोपानीं शिवभक्तिच्या स्थित सदा सोपा भल्यां लागुनी ॥
४. पट्टाज्या प्रभुनें करीं कवळुनी पट्टाभिपिक्तें त्वरे ॥
हृद्वापेटुनि संगरार्थ निघतां भट्टारकाग्रसरे ॥
कट्टांसी अपुल्या भयाकुळ पळे कट्टा गनीम स्वये ॥
मोटा शौर्य अदृष्टवत नृपजो घटार्थहानिश्रये ॥

९. डंका ज्या प्रभुचा गर्भारहि धनुष्टंकार आकर्णनी ॥
शंकाक्रांत नितांत शत्रु विगताहंकार ते होउनी ॥
बंका येउनि सेविनी धनपती संकाश दातातरी ॥
लंकारि प्रतिमान जो गुणगणालंकार पृथ्वीवरी ॥
१०. आणी लाघव कल्पका वितरणें आणीक कर्णासही ॥
नाणी लोभदिटी प्रतापमयजो नाणि सदा संग्रही ॥
वाणीनें स्तवि कोण जेथ न गुणावाणी असेज्यापरी ॥
कोणीही नृपसर्वथापि न दिसे क्षोणीतटाभ्यंतरी ॥
११. प्रतापसिंहेंद्र नृसिंह पांही ॥ मुखीं नसोनीच विकार कांहीं ॥
हिरण्यदर्शी पट्टु सर्वथाहीं ॥ स्तंभामधें जन्म ज्यास नाही ॥
१२. कीं भोंसलेंद्र नृपहा गुणरत्न सानू ॥
श्रीकोसलेंद्रचि दुजा अवतीर्णमानू ॥
उद्दाम जो निजगुणीं रमवीत लोकां ॥
श्रीरामसाम्य म्हणऊनि बरे विलोका ॥
१३. अमुलम अति जेकां अन्यराजन्य वर्या ॥
तसिंहि वरिलि जेणें जानकी ते सुचर्या ॥
निरखुनि निज दृष्टी दृष्ट पुष्ट स्वबंधु ॥
भरत सहज ज्याच्या नित्य आनंदसिंधु ॥
॥ आर्या ॥
१४. ज्याचा सहज सुमित्रानंदन साचार बाहु दक्षिणतो ॥
अरिजन दमनीं जोकां करिता साहाय्य अत्तरक्षणतो ॥
१५. शत्रुघ्नतो विक्रमसिद्ध आहे ॥ त्रैलोक्यनाथत्व समान पाहें ॥
नजिकवे जे परवीर योध्यां ॥ तंजापूरी हे म्हणुनी अयोध्या ॥

१६. शाहेंद्रादि महीभुजीं निज भुजीं जे चोळ भू पाळिली ॥
नाही नाथ समर्थ येक म्हणुनी ते कीं बहुचोळली ॥
ऐसी संधि विलोकुनी तुरुकते राज्यां पहा पैठले ॥
कोशक्षीण करूनि चोळधरणी भोगार्थ उत्कंठले ॥
१७. शौर्याच्या मगजें अकृत्यमगजें आरंभिले लौकरी ॥
म्हेछांचा कळपें प्रचंड जळपें घेऊनि सेनावरी ॥
केलींकीं अधरोत्तरें बहुतरें हें धर्मराज्यें कसी ॥
पौलस्त्यें निकरें पुरा निजकरें तोन्ही जगें तें जसीं ॥
१८. अैता सुंदर ठाव पाहुनि बरा सैतानसे दुर्मती ॥
बैतावाचिती डोलडोलुनि मदें नैतावताराहती ॥
त्रेताग्री अणऊनि सेवककरीं घेताति हुक्का छळीं ॥
बैताळीस कुळेंममग्र नरका नेतातिजे आपुलीं ॥
१९. फत्तर म्हणति देवा काफर ब्राम्हणासी ॥
इतर गाणिति हिंदु तुल्य तेने तृणांसी ॥
वितरिति धनधान्यें पंचमांकीं फकीरां ॥
सततकरिति अैसा पातकांचा जकीरा ॥
२०. जे मनी धरुनि तामस माजा ॥ ठोकुनी सकळ विप्रसमाजा ॥
सह्यजातटिंच बांधुनि माजा ॥ पांचदाकरिति नित्य निमाजा ॥
२१. गणिति शास्त्र पुराणहि वेदना ॥ तृणहि देति न देव निवेदना ॥
करुनि देवलकां बहु वेदना ॥ रचिति आलार्थिं त्रिग्रह भेदना ॥
२२. खर्चास देइल अम्हास सरा म्हणोनि ॥
अर्चावतार हरिचे वधुंसी मिलोनी ॥

यत्नास अंतरन पाडुनि येकवेळे ॥

रत्नाकरा निकट ते कितियेक गेले ॥

१९. भाताचीतरि बेगमी करिल हा भाता अश्या निश्चये ॥

कांताथुक्त शिवावतार जलधिप्रांतस गेले भये ॥

त्राणार्थी स्मरुनि किरातपण ते राणांत कित्तेकही ॥

जाणा निर्भय राहिले हरिसह ध्याणार ज्यादेवही ॥

२०. नागराज निज भूषणें बरीं ॥ नागपट्टणतदीय हें तरी ॥

त्यागराजह्मणु तेथ राहिला ॥ त्यागुनी स्वनगरादि सोहळा ॥

२१. बाधीना सहसा इतःपर तुम्हा या धीर शब्देंमहा ॥

आधीं देउनि कौल तो रयतिला स्वाधीन होतांपहा ॥

हांती देति सर्वेचि खापर उरें मातीच ते वारकीं ॥

याति भ्रंशक यातनाहि करिती यातीत जे नारकी ॥

२२. अैसे बारिक कांतिले बहुजिही सन्मार्ग शास्त्रांतिले ॥

स्वार्थासीच नितांतले द्विज सुर द्रोहार्थ जे पातले ॥

राष्ट्रीं स्वाप्तचि धातले सकळही जे दुर्मतीं रातले ॥

पापाचे तारि पूतले शिवशिवा कैसे मदें मातले ॥

२३. कैसा काटचि लागला न सुटतां या धर्मराज्याप्रती ॥

तें सामाजिक अकृत्य करुनी संप्रार्थीती यारिति ॥

बैसावें अजिता प्रतापनृपते साम्राज्य सिंहासनीं ॥

जैसा श्रीपति विश्वरक्षक तसा पाळीं अम्हा तूं घणी ॥

२४. चिंता सोडुनि द्या अभीष्ट पुरवुं चिंतामणी मीं असें ॥

हंताहि अरिमंडळा निज बळां हंताज्याला वसे ॥

संताचा दवडुनि दुस्सहमन संतापहा निश्चये ॥

संताना परि रक्षितो श्रितजनां संतान वृक्षस्वये ॥

२९. देऊनियां अभय यापरि सर्वलोकां ॥

पट्टाभिषिक्तजाहला नृपती विलोका ॥

केला महोत्सव जनीं महुसाल तोषें ॥

कोंदाटले नगर सर्वाहि वाद्यय घोषें ॥

२६. पौलस्त्येभुवनावळी दुखवितां श्रीराम वीराग्रणी ॥

सौलभ्यें प्रकटूनि रावणमुखां जिंकून युद्धांगणीं ॥

साम्राज्यासनिं बैसतां जनमुखें धालामनिं तोजसा ॥

ताम्रावीण नृपाभिषेचनिंजगा आनंद जाला तसा ॥

२७. शाला मंदिल जादरासह दिलें अत्यादरानें घना ॥

ज्याला मोलनसे तसेच विविधालंकार विद्वज्जनां ॥

मंत्री आणि वजीर सेवकाहिंती जेकां हजीर स्वये ॥

केलेते बहुमान वेतन धनें संतुष्ट पूर्वान्वये ॥

२८. जीचेदान अनन्यलक्षण नृप श्वेतातपत्रा परी ॥

जाला जीस्तव भूवराह हरिही जे श्रेष्ठभूतांतरीं ॥

तैसीही वसुधा उधार नसतां धाराळ धारामुखें ॥

जेणें विप्रकरी समर्पिलि बरी ग्रमादि नानामुखें ॥

२९. अैमा प्रतापनृपती अपुल्या प्रतापें ॥

हे पाळितां वसुमती यवनेंस पापें ॥

यावा स्वयूथ अपणासह तो रणासी ॥

कीं बांधिलें म्हणऊनी मग तोरणासी ॥

३०. तदा कोपे राजा अणवि निज फौजा बळकटा ॥
 वधूं दोस्तछीला यवन तरु मूला अतिखटा ॥
 अश्या यावृत्तांत परिसुनि निजांतास्तव निघे ॥
 धरूंवेगे घाटा तुरुक निज थाटामिछुनिघे ॥
३१. तों कृष्णा उतरुनि महुनि गदारोळें कनोळें त्वरें ॥
 छेदूनी अरिची शिरें घेऊनि शौर्योत्करें ॥
 येण्याच्या झडपेचि सर्वकडपे मारुनि फौजाभल्या ॥
 आर्माटे अतिनीट दामलचरू घाटावरी पातल्या ॥
३२. जेथें वीर वजीर थोर असती गंभीर शौर्यागळे ॥
 हस्ती मस्त समस्त गंडयुगळीं दानांबुज्यांच्या गळे ॥
 घोडे उंचअरबि वायुजव ते जोडे न ज्याला असे ॥
 तो फार प्रबलाढ्य पत्तिगणही तोफा संख्या नसे ॥
३३. मोटे भांबडभूत दुतचि अले लोटे यमाचे जणूं ॥
 काळीं जें झुलुपें प्रलंब कुलुपें तें आयसांची गणूं ॥
 बारागांवहि धांवणी सहजज्यां धाराळ अश्या धुत्यां ॥
 स्वारांचें अजिवर्णवे भुजबळ स्वराज्य कोणासत्यां ॥
३४. ज्याचा चपेटा न वजाय सोसला ॥
 अर्पी अरीच्या हृदयांत जो सला ॥
 देव द्विजांच्या भजनेच पोसला ॥
 सर्दार तो जेथ रघोजि मोंसला ॥
३५. वित्तेशाहुनि जे धनी खळजनीं उत्तेजितां पातले ॥
 सत्तेने परराज्य हे अनुभवुं सत्तेभसे मातले ॥

- फत्तेसिंगहि ताम्रते वधुनियां फत्तेकरूं लौकरी ॥
 गत्तेने अपल्या अला मिळउनी कित्तेकसेना बरी ॥
३६. होते सर्व तुरुष्क वाट धरुनी ते घाटमाथां जई ॥
 आले जालुनि त्यावरी दुसरिया मार्गे मन्हाटे जई ॥
 चारी सिंधुमिळोनि लोटति महीवर्ते युगांती जसे ॥
 डंका ठोकुनि तेरिती अरिजनांते घेरिति सज्जसे ॥
३७. भाला विभूति करीं भालाग्रसील कीं नभाला बळें करुनियां ॥
 ढाला पुढारुनि सुढाला जगत्तरिवृढाला हरा स्मरुनियां ॥
 कालाभ्रतुल्य यमकाला समान अणि काला अजिंक रणितो ॥
 घालावयास बळ घाला अरीवरि निघाला सिपाईगणतो ॥
३८. आधीं दावल दाविली परदळायेकीकडे रोकडे ॥
 छेदूं दोस्तलि मस्तका उतरले घाटातळीं थोकडे ॥
 दृष्टी तों भगवेंनिशान पडतां मृष्टी बुडाली असें ॥
 दुष्टीं म्लेच्छगणीं मनांत गणिलें कष्टी पडूनी कसे ॥
३९. अग्नीवारि जेविपंतग जाती ॥ पुढारले तेवि तुरुष्क जाती ॥
 खणाखणि मांडलि येकमेकां ॥ न वर्णवे हो कविलागि जेकां ॥
 ॥ घनाक्षरी ॥
४०. तेव्हां मन्हाटे सदेव ॥ हरहर महादेव ॥
 म्हणातचि स्वयमेव ॥ उकाउनि धांवति ॥
१. जाला वाद्यांचाही लांक ॥ वीर अग्नीचे कळोळ ॥
 ध्या ध्या शब्दे गदारोळ ॥ सिंहापरि मर्जती ॥

२. नम्रकरूनि फिरंग ॥ कितियेकानीं तुरंग ॥
उचलिले चतुरंग ॥ सेना कांपे अरिची ॥
३. युद्धकार्यी सरंदाज ॥ कितियेक तिरंदाज ॥
शर वृष्टि वीरराज ॥ धांवलेकरितची ॥
४. भाले फिरवीत नीट ॥ आवेशानें रणधीट ॥
कितियेक ते अवीट ॥ घोडे घालीत जाले ॥
५. म्हणताति पट्टाईत ॥ कोठें कोठें नवाईत ॥
बहुदिसांतागाईत ॥ अमचें राज्यनासिलें ॥
६. पूर्वी सोडुनी विचार ॥ तोफा घेतलाकीं फार ॥
तोफा अतांहीं ध्यावार ॥ म्हणऊनि करिती ॥
७. भांडीसूत्र नाळा बाण ॥ जजाले बंदूखा जाण ॥
जंबूरेही अरी प्रण ॥ ध्यावयास सोडिती ॥
८. वीज गर्जे कडकड ॥ तैसा शब्द घडघड ॥
होतां थोर गडबड ॥ ताम्र सैन्यां जाहली ॥
९. चहुकडें जाला धुर ॥ दृष्टि नचलेचि दुर ॥
घाविरले म्हेळशूर ॥ चकपकराहिली ॥
१०. करीतचि पांचजन्य ॥ पाहोनियां दशादन्य ॥
दाणादाण पर सैन्य ॥ पळूसिद्ध जाहलें ॥
११. गेला दोस्तळीचा ताव ॥ म्हणे म्हाट्याची माव ॥
नकलेचि हा जमाव ॥ येकायोकिं पातला ॥

१२. होतों बांधुनियां घाट ॥ कसे आले निराघाट ॥
करावया आटघाट ॥ आमुचियां नांवाचा ॥
१३. पुत्र दुष्ट सबदळ ॥ चंदा जांवाई ही खळ ॥
यांच्या पायेंचि सकळ ॥ नाश जाला कुळाचा ॥
१४. न धरितां मनीं द्रव ॥ धर्मराज्या उपद्रव ॥
केला तयाचा ध्रुव ॥ परिपाक घडला ॥
१५. मुखें ह्मणे हाथहाय ॥ नांही अदृष्ट सहाय ॥
आतां वांचणें तेकाय ॥ गमाऊनि नांवाला ॥
१६. असा करूनि निर्धार ॥ सावरूनि दळभार ॥
घेऊनियां सरदार ॥ हौंदा रणीं लोटिला ॥
१७. जय अल्लाच्या आधीन असें चितुनी ते दीन ॥
म्हणतचि दीनदीन ॥ मिसलले लौकरी ॥
१८. घंटा नादें घणघण ॥ धावताचि ते वारण ॥
मही वाजे दणदण ॥ जन कांपे अंतरी ॥
१९. पिछवांते झणझण ॥ शरजाती सणसण ॥
शस्त्रा शस्त्रि खणखण ॥ येकमेकां होतसे ॥
२०. खुरी घेतां अश्वभार ॥ खुरोत्थित रजें फार ॥
दाटला तें अंधकार ॥ भांद्यनेत्रांये अति ॥
२१. रक्त प्रवाहें सहज ॥ बैसलें तेंतळिं रज ॥
संग्रामाची गजबज ॥ पुन्हा थोर मांडिती ॥

२२. ऊनतपे रखरख । तेणें शस्त्रें लखलख ॥
झळकती सूर्यसख ॥ भयें नेत्र झांकिती ॥
२३. गुंडेशाईचे राऊत ॥ कधीं कधीं नये ऊत ॥
ज्याच्या शस्त्राग्रीचा ऊत ॥ जाळीतो अम्हा प्रति ॥
२४. अैसे बोलूनि मगज ॥ टाकूनि हताश्वगज ॥
प्रण धनचिनगज ॥ ताम्र तयां अर्पिती ॥
२५. अैसा संग्राम तुंबळ ॥ होतां मन्हाट्यांचें बळ ॥
जालें तेवेळे प्रबळ ॥ ठोंकुं लागले अति ॥
२६. त्यांच्या बाणाचें उठाण ॥ न साहनियां पठाण ॥
वेगें टाकूनियां ठाण ॥ पलायन करिति ॥
२७. मोटा ज्यावरि मदार ॥ पठाणाचा सरदार ॥
भग्न तोही सरदार ॥ खान होउनि गेला ॥
२८. कोणी भाल्यानें मोगळ ॥ जीवें घेतले वोंगळ ॥
रुधिराचा तो ओघळ ॥ तळीं थोर चालिला ॥
२९. पळूनीयां पहादूर ॥ गेला खानबहादूर ॥
शस्त्र घायें जो सिंदूर ॥ वर्ण रक्ते नाहला ॥
३०. थोर ज्यासी अहं मद ॥ तोही सैदमहं मद ॥
निवटिलांकी द्विरद ॥ सिंहन्याय साजला ॥
३१. धर्मसेतु विभंजन ॥ महामायाविभंजन ॥
पळवीला प्रभंजन ॥ मेवरीति करूनि ॥

३२. खत्ता जालें अवसान ॥ हसनछी वयें सान ॥
म्हणे करा यहसान ॥ जीवदान देउनी ॥
३३. वीरश्रीचा संभ्रमांत ॥ त्याची नायकूनि मात ॥
शरेंत छिर अमात ॥ उडवीलें गगनीं ॥
- ॥ श्लोक ॥
३४. दोस्तछी अपले अमीर खपले पाहुनि अैसेरणीं ॥
शोकाब्धींत निमग्न होउनि मनीं लोकास्तमाना गणीं ॥
बाळार्का समदीप्रतों धनरवें कालानळें तापला ॥
गोळा प्रणकरूं तदीय हृदयीं गोळा बळे बैसला ॥
४१. यावळा म्हणुनी गताभु पडिला तो छिन्न वृक्षापरी ॥
हाहाकार तव्हांचि थोर जहला त्या ताम्र सैन्यांतरीं ॥
दाणादाण हतावशिष्ट यवन प्राणास रक्षावया ॥
राणोराण निसंग शीघ्र भरले जाणा धरूनी मया ॥
४२. कित्तेकाजाणिं घाटमस्तकिं बळे येरीकडे भीडतां ॥
बत्ती लाविलि येकदांच सकळां यंत्रा अरी नेणतां ॥
तेणेंमीर असच्चमूसह पहा निर्दग्ध तो जाहला ॥
एवंतो विजय प्रतापनृपती दोहीं सृळीं लाभला ॥
४३. अैसी हेताच फत्ते ब्रह्मटिति कटकीं जैत्र भेरीं मन्हाटे ॥
उद्घोषें झांगडाच्या अवनिसह पहा अवघें व्योम दाटे ॥
बांके सिंगें तुतारे धमकति करणे भीम भोंभोरवानें ॥
तेव्हां ते मर्दगाजी म्हणति जय दिला आजि अम्हा शिवानें ॥

४४. डेरे दांडे निशाने हय गज वहिरया पालण्या उष्टू नाना ॥
 वस्त्रें शस्त्रें सुयंत्रे निखिल चिलखतें बत्करेंही खजाना ॥
 अंबाऱ्या जीन हौदे अगणित कढया पाखरातें दुकानें ॥
 केलें कोपें फनातें कटक लुटुनिया मोगलांचें क्षणानें ॥

॥ पंचचामर ॥

४५. हयादिकांसि टाकुनी ॥ भये स्वतोंड झांकुनी ॥
 गळूनि ते बळागळे ॥ पळुंकित्तेक लागले ॥

४६. वळेपदांसि वेंगडी ॥ नचालवेचि ते घडी ॥
 पुनःपुना भयें किती ॥ फिरूनियां विलोकिती ॥

४७. पळूनि जासिकेउती ॥ अगे म्हणूनि राउती ॥
 तयां खळांस नगुती ॥ प्रवेष्टिलेंच मागुती ॥

४८. तई स्वचिन्ह लोपुनी ॥ कित्तेक भस्म लेपुनी ॥
 त्वरें स्वकर्ण टोंचिती ॥ तुझा म्हणूनि याचिती ॥

॥ श्लोक ॥

४९. लाउनि मंडारउदंड माळां ॥ कीं कौडियांच्यच गळांत माळा ॥
 घालूनि हातीं मग पोत देती ॥ उशे उशे यापरि बोलवीती ॥
 ॥ वनाक्षरी ॥

५०. ऐसैं खदलाबदल ॥ ऐकुनियां सबदळ ॥
 येरीकडेंस बदळ ॥ पळूसिद्ध जाहला ॥

१. गेले बाप भाऊबंद ॥ जाले स्वसैन्य बेबंद ॥
 सर्वदूत मुखें मंद ॥ ऐकुनी घाबिरला ॥

२. कोटें मऱ्हाटे ते बाग ॥ करितील पाठलाग ॥
 म्हणूनियां जिता माग ॥ धरूनियां निष्ठला ॥

३. सर्वे अश्वचारि पांच ॥ मनीं करी पांचपांच ॥
 निज जीव मात्र वांचऊनि ॥ निसेरवीं चूकला ॥

४. बळीहुसैन तयार ॥ जाळा पळूंच तयार ॥
 धरितील जीत यार ॥ शाहीचे म्हणुनी ॥

५. चंदाही हें वर्तमान ॥ येतां खालेकरी मान ॥
 बारागावें पवमान ॥ वेगें मार्गे सरला ॥

॥ श्लोक ॥

६. सिंधुभाजि शिलासमूह तरला नौकेपरि सज्जसा ॥
 नोहेतो गुण शैल सिंधु कपिचार्की राघवाचा जसा ॥
 तैसा सद्भिजय प्रतापनृपती श्रीमत्प्रतापेंचहा ॥
 जाला प्राप्त मऱ्हाटियां न गुणतो साचार त्यांचा षहा ॥

९१. येरीकडे तुरुकजे मुलुकांत होते ॥ श्रीमत्प्रतापमनुजेंद्र भयें अहोते
 जाले पलायन परापण येकवेळे ॥ तालेमुखावारिल ते वितळूनि गेले ॥

९२. आटोनी अधजे अवीट घटले आटोपतीना दुज्या ॥
 दाटोनी मगजें उगोंचि सळिलें दाटोनिज्यांही द्विजां ॥
 वाटोनी जगहेंपिणार पळतां वाटोनियद्दीतिर्की ॥
 वाटोनाट विजार ते भिजविती वाटोणिनें पातकी ॥

१३. व्हांवें कृतांतपुर दर्शन आपणासी ॥
 भावें अश्याच यवनें मग पापनाशी ॥
 येऊनि चोरगतिनें अजिलूटि केली ॥
 रायामनीं परमकोपलता उदेली ॥
१४. खंडा तो कवळुनि भोसलकुलोत्तंस प्रवीराग्रणी ॥
 खंडावें अरिमस्तका म्हणुनीं मस्तानाचिर्ती गणी ॥
 गाढे विक्रमासिंधु बांधव तईं धीर प्रधानादिजे ॥
 गाढेरावहि सेटगे विनव्रिती आज्ञा अम्हाला दिजे ॥
१५. तुझ्यानावें राया घनयवन दायादगणजो ॥
 हरिभन्यायेंतो वधुनि अजि येतोच समजो ॥
 असें जो सेनानी वदति अभिमानी पडुनियां ॥
 दिली मानें पानें निरखुनि नृपानें मगतयां ॥
१६. तदा केला डंका अशनिरव संकाश गमला ॥
 ध्वनी त्याचा लोकां परदुर्दयें धोकाच जमला ॥
 तुरुष्काये घेरीतसि विजय मेरीही पिटिली ॥
 प्रति ध्वानें भारी भुवनततिसारी लिंगटलि ॥
१७. वैसलोजि सरदार तुरंगी ॥ भोंवतीसह चमूचतुरंगी ॥
 खोविले शिरिं तुरे कलगीचे ॥ चालिले संवगडे सलगीचे ॥
१८. लोटातो अरफ श्रमार्त्त इकडे गोठांत जो बैसला ॥
 मोटातो दळभार सिंधुलहरी लोटा परी पैसला ॥
 जाले गोगलगाय मोगल वळें आले सहायासजे ॥
 खालें पाहति धैर्यलेश न मया खालें मनीं तो सजे ॥

१९. पहाटे पसूनी किति ते भुकेले ॥ पहामोड खाउनियां नीट गेले ॥
 टढा हंळतीनें कितीयेक वेळे ॥ पुढारुनि जुंझावया सिंघेले ॥
६०. वेढूनी अरफावळें दुतरफा ध्या ध्या म्हणोनी तदा ॥
 वोढूनी समशेर शेर समरी चौताळले येकदा ॥
 जैसा तो शिकरा धरुनि निकरा मारी खगां आणिका ॥
 अलतोचि विचार भासुनि तईं साचार लोकांनिका ॥
 ॥ घनाक्षरी ॥
६१. दोंदळीचे दळभार ॥ नाटऊनि घरदार ॥
 संग्राम करिती फार ॥ देवदैत्यते जसे ॥
१. वीरविक्रमी जुलाल ॥ नेणों खळति गुलाल ॥
 रक्तनदी स्नानें लाल ॥ रणीं शोभती तसे ॥
२. माझा येकतर वार ॥ वे म्हणून तरवार ॥
 वोढुनियां अनिवार ॥ धडका तो हाणिति ॥
३. तथा प्रहारें दुधड ॥ होती ताम्र धडधड ॥
 अश्वातळीं धडधड ॥ कोसळुनि पडती ॥
४. आंगीं वीरश्रीचा ताव ॥ लागताहि चंड घाव ॥
 भूपतीचे वीरराव ॥ फुलापारि मानिती ॥
५. पटे फिवरीत चंड ॥ कटे गजशुंडा दंड ॥
 अट्टहासें खंडखंड ॥ करुनियां टाकिति ॥
६. मोटे प्रतापी जुंझार ॥ सर्व यवनाचे स्वार ॥
 केले परलोकां स्वार ॥ अर्धक्षणाभीतरि ॥
७. पाईं रुप्याचे तोडर ॥ लोटे पदाती वेडर ॥
 लोखवीले महीवर ॥ छिन्नाभिन्न लोकरी ॥

८. अरफासीं धुरंधर सरदार येकंदर ॥
केले निर्भय कंधर ॥ आवेशुनि समरी ॥
९. जैसा साधवेनागड ॥ तैसा अजिक नागड ॥
निवटूनियां झांगड ॥ नौबत ते टोकिळी ॥
१०. बोलती तैं वीरराज ॥ प्रतापेंद्र महाराज ॥
याच्या प्रतापेंचि आज ॥ फत्ते रणीं जाहलीं ॥
११. घोडे उंठ मतंगज ॥ डेरे दांडे छत्रे ध्वज ॥
वस्त्रें भूषणें नगज ॥ लुटूनियां सोडिलीं ॥
॥ श्लोक ॥
१२. गेले म्हेळ हतावाशिष्ट अवघे जे पळे दुष्कृते ॥
आले स्वस्त्राळिं देव सर्वहि मळे घाले स्वसौर्यामूर्ते ॥
जाले सप्तथरूढ मूल बहुधा बोले जनाची गिरा ॥
बालेंदपम हा प्रतापनृपती वर्धिष्णु होवो बरा ॥
१२. आहेतिजंवरि कुलाचल सप्तसिंधु ॥
कीं तारका सकल सामसरोजवंधु ॥
तावत्प्रताप वसुधेंद्र महाकृपाळु ॥
सत्पुत्र पौत्रसह हे तंवभूमि पाळु ॥
१३. प्रबंध ऐकूनि बरानवाजी ॥ देउनि भू आणि मतंगवाजी ॥
विद्वज्जनांला बहुधान वाजी ॥ प्रतापमिहप्रभु मानवाजी ॥
१४. श्रीमत्प्रतापमनुजेंद्र ज्याभिधानें ॥
केला प्रबंध वरहामति संविधानें ॥
श्रीरामकृष्ण कवि पंडित सत्तमांनी ॥
आचंद्रतारक वसो जग ज्यासमानी ॥

॥ श्रीमत्प्रतापसिंहेंद्र विजय प्रबंध संपूर्ण. ॥

The story of Pratapasimhendra Vijaya Prabhanda.

1. The author invokes the blessings of God Vigneswara and Sharada the Goddess of learning.

2. Raja Pratap is born to Thulajendra Maharaja who is considered to be the Moon of the Bhonsle dynasty. His fame in the world is consistent with his name Pratap which means glory. His fame shines over the whole earth. He freed the entire Chola-Desa from the fear of enemies by punishing them. The author here requests the readers to hear the beautiful and varied account of this great King's virtues and heroic deeds.

3. He is the second incarnation of Manmatha, the God of love in his beauty, and a crest among all Kings. He is in no way inferior to his father in his virtues and will not utter a single word of sin. He is iracible yet mild in disposition and always protects wise and learned men. He is easily accessible to the pious and learned. Himself a great Siva-Bhakta, he is always surrounded by learned men.

4. As soon as the King was crowned, he took hold of the long sword and started, as leader of his army, with firm determination to fight. Thereupon the bitterest enemy fled away in terror along with his army. Such is the King, a great organiser and a fortunate warrior.

5. The enemies on hearing the grave and solemn sound of his large war-drums and the fearful twang of his bows left their pride behind and assured of his victory over them, arrived at the guard rooms at the Palace and worshipped this liberal and generous King. Adorned on this earth with all

virtues, he can only be compared to Sri Rama the destroyer of Ravana.

6. He is like "Kalpaka Tree" and Karna the liberal donor. He is not miserly; yet he has amassed huge wealth. He never fails to praise learned and virtuous persons. Such a king is not to be found through-out the length and breadth of this earth.

7. Behold! Pratapasimha the Narasimha, but he is without the offensive face. He is always the ready-giver of Hiranyadana, but is not born from the pillar unlike Narasimha Avatar.

8. He is a gem among the Kings of Bhonsle dynasty for his excellent character. All must respect him as the second incarnation of Sri Rama on this earth.

9. That which was impossible for other kings to achieve Sri Rama achieved by breaking the mighty "Shiva's Bow" and married Janaki, the all virtuous. (Even so are the achievements of Pratap). His near Kinsmen were all healthy and immersed in the ocean of happiness.

10. His sincere friends and relations were his right-hand for self-protection and for subjugating his enemies.

11. He is heroic in destroying the enemies like the Lord of the three Universe, and is invincible in battle by any army, however strong and brave they may be. Behold! Tanjore is another Ayodhya the unconquerable city.

12-13 The land of the great Cholas which was once ruled by Shahaji and others of his dynasty with real might of their arms, had now no strong or mighty ruler and hence the land was being squeezed

and tortured (after the advent of the muslims). Just at this time, taking the opportune moment, the Musalmans forcibly invaded his country and depleted its treasury to satisfy their greed. Drunk with brute force, they commenced their nefarious activities. This gang of infedels with large army perpetrated acts of violence and arson in the land of the virtuous. In the form of demons they started destroying the three universe.

14. Seeing the beautiful land and drunk with power they let loose Satanic acts of violence. They did not stop with this. They forcibly procured through their servants the sacrificial fires lit for Yagnas and lighted their hookhas therewith. By these sinful acts they prepared their forty four clans to accompany them to Hell.

15. They called idols as mere stones; Brahmins as innidels and treated the rest of the Hindus as trifling and worth-less. They distributed the country's wealth to the unworthy and the wicked. By their heinous deeds they piled up huge bundles of sins.

16. In blind rage they beat the community of pious men, stationing themselves near the slopes of Sayadri Hills. They offered their Namaz prayer five times a day (and yet committed atrocious crimes.)

17. They caused great distress and pain by abusing all Hindu scriptures and sacred literatures. They prevented offerings to Deities and inflicted severe hardships to priests. They preached hatred to Hinduism and all it stands for.

18. Some of them expecting ample reward from their masters, carried away beautiful wives of Hindu Priests, to the shores of the Arabian Sea and thence to foreign lands to be sold as slaves.

19 Notwithstanding the sweet promises of protection and of food given by them still the people were terror-stricken and they fled to the forest.

20 They took with them for safety the idols of Nagaraja of Nagapatina, and Thiagaraja of Tiruvarur to the forests. These idols of Gods had to leave their stately cities and live in the forest sacrificing their festivals and ceremonies.

21 The Mussalman invaders first promised the population that they would not be further troubled or affected. They offered assurances from their rulers to the cultivators; but the moment the peasants came under their sway they were given only the begging-bowl and all that remained to these innocent people (after forcible taxation) were mud and earth. They converted many people as Muslims and thereby transported them to hell.

22 They tortured those who led noble and pious lives according to dictates of Sashtas and Sanmarga. For furtherance of their self-interest they showed unbounded malice and spite towards all things Hindu. They preferred to appoint their own near relations in the service of the state. Alas! How these idols of sin were puffed with pride.

23 What a terrible pest had come over this Dharma Rajya! Thereupon the people unanimously made up their minds and came to King Pratap and prayed "Oh! Lord! King Pratap! you will sit unconquered on the Throne of this great Empire and protect us just as Mahavishnu offered protection to the whole universe".

24 The King in reply requested his subjects to cast aside their anxiety and promised to fulfil all their wishes like "Chintamani" the all-giving jewel. He assured them that he would with his great

strength destroy the enemies. The Raja who is himself a "Santhana Vriksha" promised his people to protect them more than he would his own children.

25 After giving them assurance of security the king performed with great rejoicing the coronation ceremonies. The entire city was resounding with music.

26 Just like Rama, the heroic leader of his army, who easily won a victory over Ravana, the king of Demons when he caused distress and pain, King Pratapsingh, sitting on the throne of his great Empire, defeated the Muhamadans and thus brought satisfaction and joy to his subjects.

27 He gave presents of rich shawls, embroidered turbans, costly garments, riches and several valuable ornaments to all learned men. To his Prime-Minister, other officers and servants and to such others as were present he gave several presents, honours, enhanced salary and gifts to their hearts' content with his own hands in the manner of his famous ancestors.

28 His gifts were without parallel like the white umbrella of the King; and he donated liberally large number of villages to the deserving.

29 In the manner described above, while King Pratap was ruling on this earth, the Muslims came into his territory with vast army to the battlefield to erect festoons of sin. They wantonly courted fight.

30 Raja Pratap becoming intensely angry set out to meet them with a powerful army, determined to wipe out the entire root and tree of Dost Ali Khan and his hordes. Hearing this they came down the ghats with great pomp and splendour to meet the Maharatta army.

31 The strong Maharatta army crossed the river Krishna and raised their war-cry in the middle slaying and cutting the heads of the enemies in the course of their violent sweep. With great show of vigour they reached the battlefield of Damalacheru (in Krishna District)

32 The entire army was in complete battle array. The brave soldiers and Ministers looked solemn and heroic. The war-elephants were in rut. There were matchless and superb Arab-horses with the speed of wind. The infantrymen were famous for their fighting qualities. There were also innumerable cannons of various descriptions.

33 The soldiers were fierce-looking, sturdy and strong like the messengers of Yama, the God of Death. Their lengthy whiskers were jet-black and were hanging like heavy iron-locks. They would without exhaustion run the whole distance between twelve countries. The cavalry-men's strength and prowess were indescribable and they formed the real bulwark of the state.

34 The pious cheiftain Raghoji Bhonsle (of Nagpur) who always praised God and protected Brahmins, came down to the help of King Pratap. His blows and onslaught could not be borne by the trivial enemy and his coming proved a real pike in the hearts of the enemies.

35 Rich and influential people goaded and encouraged bad characters to rebel and revolt. The Muhamadans having taken possession by force, enjoying other peoples' territories, and intoxicated with power like passion-made elephants started exploiting the country. To subjugate and destroy the infidels Fathesingh Rao Bhonsle (of Nagpur) also came to the help of King Pratap with all available army he could gather.

36 The Muhamadans were camping, fully prepared, at the summits of the Ghat. The Maharattas reached the top very cleverly by another route unknown to the enemies, and assaulted them. The onslaught was such that it appeared like the end of the earth when the four oceans sweep over the land in deluge. They surrounded the enemies and proclaimed their approach by beat of their huge War-Drums.

37 The expert spearmen, wearing sacred ashes on their foreheads and whirling their long spears were standing ready as if they were attempting to pierce the sky with all might. Praying to God Shiva and thrusting forth their shields they dashed forward with all their strength and bravery. The valiant soldiers were like black-clouds and like Yama the terrible God of Death. They were conquerors over Time. Such heroic warriors set out to annihilate the enemy

38 At first they made pretence of taking one route, but swiftly changed their plan and appeared all of a sudden before Dost Ali Khan and his army obstructing their passage. Seeing this, Dost Ali Khan descended the ghats, reaching the lower regions and halted there in sheer fright. When the Maharatta Ochre-coloured flag was sighted he thought that the world had come to an end for him. Getting terrified he began to ponder over the impending danger and difficulties.

39 When both sides met in battle the Maharattas easily wiped out the enemies as moths attracted towards flame get killed. The picture, the author says is beyond description.

40 DHNAKSHARI:—

The angry Maharattas then rushed towards the enemies praising their Gods and uttering their war-cry of "Har-Har-Mahadev".

(1) The sound of musical instruments rolled out in full blast. Fires raged all around. Roaring louder than lions the Maharattas challenged the Mussalmans to receive their blows.

(2) With naked Firang Sword (straight bladed) in their hands and mounted on their war-steeds they furiously attacked the four primary divisions of the enemy force.

(3) In battle the Maharattas were all experts. Some were experts in swordplay, some others were experts in arrow-shootings. The brave soldiers showered arrows thick as rain on the opponents and rushed against them.

(4) The bold and excited spearmen rotating their lances with consummate skill speared and knocked down several horses.

(5) Experienced and skilful swordsmen and youthful young soldiers, were recalling to their minds the ravages and destruction caused by the enemies to their beloved country.

(6) Forgetting their own-self and their beloved families and loading several cannons they invited the Mohammadans to receive cannon balls and fire as reward for their previous acts.

(7) Large cannons, small and lengthy cannons, rockets, and guns opened their salvos. Small artillery were also used to kill the enemies.

(8) The sound of the bombardment was like the roar of thunder and lightning doing great havoc among the enemy ranks.

(9) The smoke of the artillery fire rose up to the sky obstructing vision. The enemy soldiers looked aghast and frightened.

(10) Seeing their own weakened condition they began to wail and bellow forth loud lamentations and prepared themselves to run away from the field in scattered and confused state.

(11) The pride and haughtiness of Dost Ali Khan fled from him and he began to wonder at the strategem of the Maharattas. He could not understand how such a huge army could have emerged so suddenly and from no where.

(12) He was further wondering how when he was encamping in strong formation with proper safeguards all around his camp, the Maharattas could have pierced his stronghold and threatened to exterminate him.

(13) His wicked son, his entire army, the cruel and idiotic Chanda, his son-in-law, and his entire clan, he presumed, would be trampled and crushed under foot by the Maharattas.

(14) He atlast realised that it was the reward for his pitilies acts of havoc caused to an unprovoked and just country.

(15) His face revealed utter exhaustion and despair. He thought that luck was not on his side and it was futile to survive after loosing his fair-name.

(16) Deciding in this manner he rallied round his shattered army, and once again urged his elephant to go forward in order to make a last stand.

(17) Trusting that the subjects of Allah would be victorious this fallen and humbled man crying "Dheen Dheen" (God, God) rushed forward swiftly and got mixed in the fight.

(18) The bells clanged heavily; the elephants stampeded; the ground shook; the people around trembled in fear.

(19) Dagger met dagger furiously; arrows flew past whistling; weapons of all kinds clashed with each other creating terrific clanging noise.

(20) The horses pranced on their hoofs and the darkness caused by the rising dense dust from the hooves of the horses dimmed their vision.

(21) Repeatedly they fought with zeal and in the thick of the fight the battle field turned red by the free flow of blood.

(22) The Sun's heat was fierce and blazing. The glint and flash of the weapons were like the brilliance of the Sun and fear closed the eyes of the soldiers.

(23) The horsemen of the kingdom of the ruffians, with renewed vigour, attacked the Maharattas. The intense fire of their weapons burnt the Maharattas also.

(24) Boasting their valour the enemies sacrificed their own elephants, horses, life, wealth, and ornaments.

(25) In this terrible and vehement fighting, when the Maharattas' strength of arms gained superiority and fame, the enemies retreated leaving every thing behind them.

(26) Unable to bear the swift flight of arrows of the Maharatta Bowmen, the Pathan soldiers abandoning every thing hastily fled from the field.

(27) The Moghals had great regard and confidence in one Pathan chieftain. He too was routed, slain and despatched to his forefathers.

(28) Many Moghals were cruelly massacred to death. The flood of blood formed several little ponds.

(29) Bathed in crimson-red blood, the Khanbahadurs with deep gashes of wound all over their bodies took to their heels.

(30) Syed Mohammed, the proud and haughty commander of the enemies, killed his own elephant and fled.

(31) These enemies who destroyed the bridge of justice and Dharma and were hypocritical conjurers were defeated and driven out like clouds before heavy winds.

(32) Hassan Ali, the youngest of the commanding chiefs, told his men that the time for calculating was over and fervently appealed to them to sacrifice their life and fight to the last man.

(33) His words were not heard in this thick din and roar of the fight. His head was chopped off and thrown high in the sky by the Maharattas.

(34) When Dost Ali found that all his chieftains were killed in this manner, he decided that the Sun had set on his world and became extremely grief stricken. The huge cannons of the Maharattas were roaring like thunder and belched forth flame. Then one of the cannon balls squarely landed on Dost Ali Khan's chest.

41. Like a chopped off tree he dropped down calling "Allah! Allah! Then there began general lamentation among the Mohammadan army. Immediately confusion and stampede followed. The Invaders ran helter-skelter in all directions to save their lives in utter fright. Many ran for their life into the adjoining jungle.

42. Some of the remaining soldiers mustered strong on one side of the hilltop. When they were unaware, the Maharattas turned their full artillery on the crowd and opened fire. The entire remnants of the exhausted army were consumed in the fire. As a result King Pratap obtained success in two places.

43. When success was thus gained the Maharattas triumphantly proclaimed their victory by loudly striking their huge war-drums. The deep sound of numerous kettledrums filled the sky. Long horns, bugles, and trumpets were throbbing. Karna the huge trumpets were making fearful sound. The Heroic soldiers said they owed their victory to God Siva.

44. They looted tents, poles, flags, horses, elephants, bullock-carts, palanquins, sedan-chairs, camels, various kinds of clothes weapons, cannons, different kinds of body-armour, coats of chain, treasury, canopied seats of elephants, saddles uncovered seats of elephants and entire shops. With frenzied fury the Maharattas destroyed and wounded the Moguls.

45. PANCHACHAMAR:— With their mouths shut, getting weaker and weaker, many of the Muslims started running as fast as their legs could carry them leaving behind their horses.

46. Unable to walk even a short distance, with painful cramps in their feet and fear gripped in their hearts, the fleeing men were constantly looking back to see whether they were being pursued.

47. The Maharatta cavalry men pursued the fleeing army and once again entered the field to destroy them.

48. Thereupon the fleeing Mohammadans began to hide their identity. Some smeared sacred ashes on their bodies; some bored their ears; while others took to begging saying that they were friends.

49. Some smeared turmeric powder on their foreheads, wore cowrie garlands round their necks, and held sacred torches in their hands like pious mendicants. They gave the torches to pious Hindus and requested them to praise God and say "Udoh! Udoh! (God be praised, God be praised).

50. GANAKCHARI:— Hearing the confusion and disorder, the rest of the army got ready to run away.

(1) Fathers, brothers, and all Kith and Kin were gone. Their own army became disorderly and the soldiers' faces showed dismay. Hearing this, bold Hussain became nervous.

(2) He was afraid that the Maharattas would turn round and pursue him. Determined to get back alive, he escaped all alone abandoning his horse and other ranks of the army.

(3) Realising that he had become an outcast he became all the more anxious to flee away to save his life at least.

(4) Brave Hussain Ali was afraid that he would be caught alive by the loyal subjects of the Maharatta state, and got himself ready to run in order to save his life.

(5) Hearing the news of the defeat of the Muhammadan army, Chanda Saheb hung his head in shame and swiftly retreated back with his force twelve countries beyond, like a whirlwind.

(6) SLOKA:—Just as Rama crossed the ocean with his Monkey army by means of stone-bridge cast over the ocean, King Pratap with his prowess crossed the ocean of the infidel armies by means of victory-bridge. The glory and fame of the Maharattas by their own virtues became widespread.

51. In those parts of the country which were under the Muslim occupation, once again godly life and peace came to be reestablished. The misfortune that had set in on the face of the territory melted away.

52. The fleeing sinners, uncontrolled by any leader, wantonly teased and tormented the local population while running pellmell in all directions.

53. So as to get a glimpse of the city of the God of death, the Muslims reached Papanasam village (in Tanjore District) by another secret route and committed plunder and robbery causing excessive anger to King Pratap.

54. Grasping the two-edged broad bladed "Khanda" sword King Pratap, the expert commander of the Bhonsle dynasty, firmly resolved to shatter the heads of the marauders.

55. Bold and valiant Kinsman Gade Rao (Mallarji Gade Rao, the brother-in-law of the King) and the resolute and courageous minister Setge (Annapa Shetge) requested orders from their King to destroy the enemies on behalf of their King just as a lion would annihilate an elephant. When his commanders expressed their desire, the King with profuse affection and love bestowed on them honours and gave them 'Betel of honour' as befitting heroes and bade them start on the mission.

56. The thundering sound of their mighty wardrums announced their marching. This sound

caused consternation in the hearts of the enemies. They encircled the Muslims and loudly sounded their victory kettle-drums, the sound of which reverberated and reached all over the three universe.

57. The commanders sat on their steeds surrounded by infantry cavalry, elephants and horses. They had tucked plume and gem-studded ornaments on their turbans. They rode forward escorted by friends and comrades at arm.

58. The idiotic and wicked Arabs, sorely exhausted, were camping near a big cow-shed. The vast Maharatta army reached their camp and began to spread all round their encampment rushing like enormous waves of the ocean. The Mogals who came to their assistance were moving at a snail's pace, and hence could not render any assistance. They came with heads downcast in shame and with hearts dismayed.

59. Since early morning they had no food and were exceedingly hungry. They refreshed only on mere sprouts available in the fields and were desperately ready to offer fight.

60. Encircling the besieged army the daring Maharattas with unsheathed "Samsheer" swords raving and stamping, challenged them to receive their dreadful blows. People around rightly thought that just as hunting hawks would swoop down on little birds of prey and kill them, so also the Maharattas destroyed the Muhammadans.

61. GANAKCHARI:— The infantry on both sides forgetting their home and family fought furiously. It was like the fight between Gods and Demons.

(1) They matched their heroism and played Gulal, with blood and bathed in its river.

(2) The Maharatta commander invited the enemies to fight. They unsheathed their swords and dealt such powerful blows that the enemies could not stand the force in the battle.

(3) Their mighty strokes severed and decapitated the heads of several Muhammadans. Their heads and trunks rolled and fell down with tremendous thud at the feet of the horses.

(4) The valiant commanders of brave King Pratap, in their extreme state of heroic passion, treated the powerful blows of the enemies as if they were mere hits by flowers.

(5) In the general slaughter, brandishing their long swords like wild tempest, the Maharattas hacked to pieces the trunks of several elephants.

(6) In this famous battle the rest of the Muhammadans were despatched to the other world in a trice.

(7) Causing fright by the sound of their silver ankle-ornaments they threw the enemy into confusion and made them lick dust.

(8) With great excitement they chopped off the heads of the expert Arab chiefs and commanders.

(9) Achieving the arduous task of a victory.

(10) The Victorious Maharattas said they owed their success to Pratap's fame.

(11) They then plundered their horses, camels, elephants, tents, poles, umbrellas, flags, all kinds of garments, ornaments and jewels.

(12) The rest of the Mohammadans ran away from the territory and along with them they carried

back their sins and crimes. All the deities that were kept in hiding in the forests were taken back to their original temple cities. The pious and good people were restored back their sweet pleasures and happiness. People said that their nation's pest had been destroyed and they all as usual took to good and noble ways of living as firmly as the root and trunk of the tree. Like the youthful moon, let King Pratapsingh Maharaj be ever prosperous and victorious.

62. As long as seven mountains and seven seas exist and so long as the Sun, Moon and the stars exist let King Pratap, the compassionate the gracious the protector of the poor and the just ruler of this sacred earth, shall exist in this world with sons and grandsons.

63. Having heard this composition, King Pratap praised its excellence and gave the author plenty of gold, elephants and horses. He also gave large presents to several learned people.

64. This composition was named after King Pratapsingh and was composed by the learned poet Ramakrishna Pandit. The author concludes the Prabhand by praying for the existence of this work as long as the Sun, Moon and the Stars exist in this universe.