

Dr. Shridhar Venkatesh Ketkar the doyen of Marathi Encyclopaedia was born in the last decade of the last century. Ketkar family originally belonged to Konkan and migrated to Vidharbha region. Ketkar's life was full of struggle from childhood till his death.

His was the personality endowed with rare qualities of head and heart. His passion for knowledge and thirst for scholarship became evident from his school days which ultimately blossomed in accomplishing the task of completion of Marathi Encyclopaedia. His desire for higher learning was considerably widened during his studies and stay in U.S.A. His intense urge for the upliftment of the common Indian man and Indian Society always inspired him to undertake varied projects. His vision of life, literature and culture was all encompassing which gave thrust for creativity and erudition. Apart from the task of preparation of Marathi Encyclopaedia Ketkar emerged as a Novelist, Essay writer, Historian and renowned public figure among Maharashtrians of very high order. He could see beyond his times which often created and invited controversies which he sometimes relished too. He was elected to preside over the Marathi literary conference held at Hyderabad in the year 1931. Ketkar died on 10th April 1937.

The writer of this monograph Dr. D. P. Joshi is presently working as a lecturer in Marathi, at Vivek Vardhini College, Hyderabad. He is serving on the Editorial Board of 'Panchadhara', a Quarterly published by the Marathi Sahitya Parishad, Andhra Pradesh. He is also the General Secretary also.



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The Sculpture reproduced on the endpaper depicts a scene where three soothsayers are interpreting to King Suddhodhana the dream of Queen Maya, mother of Lord Buddha.

Below them, is seated a scribe recording the interpretation. This is perhaps the earliest available pictorial record of the art of writing in India.

From : Nagarjunakonda, 2nd century A. D.
Courtesy : National Museum, New Delhi.

MAKERS OF INDIAN LITERATURE

S. V. KETKAR

D. P. JOSHI



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I

THE NEW ERA EMERGES

The first half of the twentieth century has witnessed the emergence of a galaxy of great people in various fields affecting social life in this country. Earlier, the latter half of the nineteenth century was deeply influenced by western education. It generated the powerful forces of the renaissance, and we find that there was a great deal of activity in the field of social reform, education, literature, and to some extent in the field of economic development as well. We witness during this half century, the establishment of the University of Bombay in 1857 and the emergence of the Indian National Congress in 1885, besides the emergence of a powerful journalism between 1880 and 1930.

The impact of Western education on the mind of the younger generation was reflected in the spirit of awakening, particularly in the field of scholarship. Though in the early nineteenth century, Lokhitwadi, alias Gopal Hari Deshmukh, in his famous writings of *Shatpatre* (Hundred Letters) closely questioned the social structure prevailing then in India, particularly after the advent of British power, a systematic and critical evaluation was initiated only in the latter half of the nineteenth century in Maharashtra. Mention must be made here of the contribution of Gopal Ganesh Agarkar and Jyotiba Phule who were the most critical exponents of this new school of thought. The influence of this school was wide spread. It gave momentum to various reformist movements and the establishment of numerous institutions. It did push to the background the various sectional movements like Brahmo-Samaj, Prarthana Samaj and even Arya Samaj, equally a section of society was jolted by the new trend which found a spokesman in Vishnusastri Chiplunker and later to some extent in Lokmanya Bal

Gangadhar Tilak. This revivalism was combined with fierce nationalism. Broadly speaking a new nationalist school based on the individual's freedom (both in action and thought) and the revivalist glorifying the achievements of an age old Indian Culture were the two very important trends prevailing in those fifty years (1880 to 1930) of Maharashtra's social life. The death of Lokmanya Bal Gangadhar Tilak in 1920 brought this period to an end. Hence we can indentify this half century as a period of awakening in all fields of life in Maharashtra.

An important feature of this period is that it gave birth to new ideas and new perspectives. This newness emerged as a part of the process of social reconstruction. We also find that a generation of scholars, activists and reformers came on to the scene. A few became absolute admirers of western education and British Administration and a few favoured a discreet following of the middle course. An important fact which impresses us is a galaxy of scholars, and literary personalities who dominated the social life. Western Education proved a very useful springboard for these people. It also initiated a new trend of introspection and spirit of evaluation among them. Scholars like Gopal Ganesh Agarkar and Vishwanth Kashinath Rajwade were compelled to propogate the cause of Indian Languages. They sincerely felt that unless native Indian Languages were enriched with the substantial original work in all fields of human knowledge no worthwhile social progress could be achieved. Hence research and social change became the two important hallmarks in the social life of Maharashtra between 1870 and 1930. Justice M. G. Ranade wrote a book on Maratha history and a history of literature and at the same time gave impetus to social reforms. Tilak wrote on the Vedas and Bhagawad Gita and equally concentrated on political reforms. Gopal Ganesh Agarkar strived hard for new social perspectives but was equally conscious of his own literary creativity. He did contribute a thesis on Marathi Grammar and translated Shakespeare's play into Marathi. A few stalwarts like Justice Telang and Chitmanrao Vaidya however chose to write in English. The point which needs to be emphasised is that social change whether moderate or radical was never sought without a proper intellectual infrastructure. It is to the credit of Dr. S. V. Ketkar that he considerably contributed to this infrastructure and extended his sights to a far reaching horizon of a new world which had already emerged in Europe and America. He

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struggled extremely hard to usher in all that was new and worthy for the benefit of Indian Society.

II

DR. S. V. KETKAR, THE MAN AND HIS PERSONALITY

Dr. Shridhar Ketkar was born on 2nd February, 1884. His father Mr. Venkatesh Rao ketkar was a post Master at Raipur in Madhya Pradesh. Originally Ketkar's family belonged to a small obscure village in Ratnagiri District in the Bombay presidency. The family migrated to Upper India in search of a livelihood. Mr. Venkatesh Rao died when Shridhar was hardly five years old. His uncle Narayan Rao an eminent, affluent and established advocate was there to lend support. Smt. Laxmibai, mother of Shridhar Ketkar settled down at Amaravati town in the Vidharbha region after the death of Mr. Venkatesh Rao, and Shridhar Ketkar had his early school education there. He got through the Entrance Examination in 1899. During this period Ketkar developed sound reading habits and exploited all the available library resources in the town. He was very active and enthusiastic in the literary and cultural activities. He tried his hand at composing poetry, besides taking interest in the Swadeshi movement and other patriotic activities. Laxmibai died suddenly in the year 1900 of cholera and this turned the fortunes of the young Shridhar. The death of his mother was followed by yet another death, that of his sister, and thus it severed all the available family bonds. At one moment young Shridhar felt relieved to exclaim that now he was a free bird out of the cage and could now mould his future as he wished.

Fergusson College Pune was quite a renowned educational Institution in Western Maharashtra in those times. It was Mr. Ketkar's earnest desire to get admitted in that college. But his uncle had other plans. He got Mr. Ketkar admitted in the

Wilson College, Bombay. He was in Wilson College for five years much against his will. This Institution was managed by English people and English culture was all pervading there. Young Shridhar's patriotic temperament used to feel suffocated on this account. Marathi, the language of the region was not permitted in any form in the college. It may be well understood that Mr. Shridhar Venkatesh Ketkar developed a profound hatred for the imperialistic attitude of the British. He would often skip classes and devote himself to the books which he could acquire. His thirst for knowledge in its many sided forms was most evident during his college days. During this period he made the acquaintance of Mr. K. R. Mitra, the editor of the monthly magazine 'Manoranjan', who was quite a well known figure in the literary world. This brought Mr. Ketkar into the field of the editorial circle of the magazine. His other activities were also in full swing. The result could be well imagined. Shridhar failed to acquire a pass in the Intermediate Examination at the first instance and equally suffered in getting a B. A. degree. It is an irony of fate that Mr. Ketkar who desired to become a torchbearer in the field of human knowledge in later years could not secure even a degree in India. Possibly he was very much under the spell of various political and other developments taking place around him. Mr. Ketkar was an extremely sensitive young man with sharp intellect. The first decade of the twentieth Century in India was a very inflammatory period, thanks to Lord Curzon and his administration.

During this period Ketkar developed a desire to proceed to the U. S. A. for advanced studies. His friend Mr. Shilotri was also planning and was facing many difficulties likewise. Mr. Ketkar too had to face many obstacles. His relatives, particularly his uncle was not very enthusiastic about his going to the states before securing B. A. Degree in India. His uncle pleaded that even if he wished to go he should at least possess a bachelor's degree. But Ketkar was quite determined to reach America. He managed to reach Bombay from Amaravati and there he had an opportunity to meet Lokmanya Tilak. Tilak blessed him, and in between he tried his hand at publishing a literary magazine. Finally he left for America on 15th April, 1906.

The first and foremost task Mr. Ketkar faced after landing in America on 2nd June, 1906, was to search for the means of

livelihood. He adopted the method of self-reliance, the only honourable course available to him. His early life in India was more or less trouble free and luxurious. But in America he undertook various petty jobs to maintain himself such as serving as a boy servant in a hotel or a worker in a farm or a salesman for household articles. Possibly he had to learn a lesson to live with the present and not to bother about the morrow. This hard learned lesson became the guiding star for the rest of Ketkar's life. He secured his B. A. degree in 1907 and M. A. degree in 1908 and Ph.D. in 1911. The subject he chose for his post graduate research was the 'History of Casts in India.' He attempted to put the whole problem in a historical perspective, notably his efforts to put the analysis of the Hindu Caste system into some rational framework. Ketkar worked very hard to prepare his thesis after studying thousands of books which were available in the library of the University of Cornell. As he was studying his main topic of research, Ketkar incidentally came to utilise and to develop the Science of Bibliography and the compiling of an Encyclopedia in 1910. His methods and painstaking efforts earned him the name of a hard working and studious scholar and soon he became a legendary figure in the research circle of the University. He was quoted as a living, ready reference in more than one subject. All this helped Dr. Ketkar to provide a solid base for his future enterprise. He did not miss a single opportunity to participate in any intellectual forum and activity and developed his talents and resourcefulness with single-minded devotion. His motive was obviously to serve his mother country India after his return. America was a country full of vitality and many sided richness and was emerging as a big world power. At one moment he thought of staying in America itself. He did not know for certain whether his intelligence and work would be appreciated and rewarded in his mother country. Had he decided to stay on in the U. S. Ketkar would have risen to great heights. But all this was temporary and finally he decided to go back to India, knowing fully well that the consequences would not be very cheerful. He left America for Bombay on 2nd May of 1911.

While returning, he stayed in England for six months to study the situation there. He used to visit the library and Museum in London almost everyday. He was looking around and was keenly observing the happenings there. During this period Ketkar was

under constant financial strain, and to relieve the tension he used to contribute regularly to various magazines and journals.

He was keen to improve his studies in his own subject i. e. 'History of Casts in India'. During this period he arranged to publish the Second Volume of his book on Casts. As his studies progressed, his mind became more & more preoccupied with the past, present and future of the Hindu people and Hindu Caste. He could see that a new India was emerging and he was confident that the Hindu community would dominate the future of the contry despite the fact that many divisions, groups and internal frictions existed. During his stay in England he came across a club named 'Nobody's Club'. This club was formed by the Britishers to promote understanding between different communities and work for the harmonious relationship between various groups. Ketkar was attracted towards this and became a member of the club. Later he became the Secretary of the club. There he came into contact with a lady called 'Miss Kohan' who was a German born Jewish. She was a very intelligent and considerate person and Dr. Ketkar was instantly drawn into her circle of acquaintances. This acquaintance later blossomed into a romance and finally ended in their marriage which was performed in India a few years later. Miss Kohan was a scholar of comparative literature. How Miss Kohan was attracted towards Ketkar is a mystery. Possibly Ketkar's intelligence, capacity for hard work, his self confidence and other qualities might have impressed Miss Kohan most.

Before proceeding to the U. S. A. Ketkar was awarded a scholarship by the Maharaja of Baroda and as per the agreement he had to serve the Baroda State, after his return from America. He was supposed to work as a lecturer in English Language and Literature. But by the time he came to India Ketkar was a changed person. He was not prepared to spend his time as a teacher only. He was a visionary and a nationalist and was not in any way interested in either affluence, or fame. As he brushed aside the temptation of staying back in America for worldly benefits, equally, he freed himself from caging himself into a small world. His mind was full of many ideas, plans, and visions for serving the better cause of the country and the community.

For months after his return he took a well deserved rest and watched the Indian scene. An offer of a post to teach in Calcutta University came around which he accepted. But he hardly served there for a few months. During his stay in Calcutta he studied the social life there and wrote a book on Indian Economics and a few more research articles. His findings and observations through his research were not palatable to the authorities in Calcutta and he had to leave Calcutta uncereemoniously. There the Vice-Chancellor of Calcutta University, Shri Ashutosh Mukherjee would not entertain the findings of his hypothesis.

During his stay in Calcutta Dr. Ketkar wrote a book on Hindu Law. In this book he tried to analyse the factors affecting the economics and sociology and their interaction. Dr. Ketkar possessed an original mind and it was a blend of various extraordinary qualities associated with a certain amount of ruthlessness which sometimes bordered on recklessness. He was fond of studying various topics and writing articles about them. Dr. Ketkar wrote as many articles as possible during his short stay in Calcutta; the main current prevailing through these articles was to awaken the intellectual consciousness of the Indian people. Nationalism was a very powerful current in his writings. It looked as if Dr. Ketkar was in a hurry and wanted to achieve many things in the shortest possible time for the benefit of his mother land. Hence he chose various diverse subjects for his studies. His choice and range of subject matter is really astonishing. Having understood the currents of the world's emerging civilisation, Dr. Ketkar wanted Indian Society to adopt as many things as possible to improve their material lot as well as spiritual wisdom. To achieve these twin objectives, Dr. Ketkar was ready for any confrontation. But Dr. Ketkar had no clear cut answers. His attempts were trials in dark wilderness. It was a one man mission with vibrant signals of destiny. Dr. Ketkar could bear them and he was struggling that others also should bear them.

Dr. Ketkar returned to Bombay in May 1914. He had more than one idea, dreams and plans for writing books, and publishing them. First he tried to secure the co-operation of many established people in the field, but it did not yield any positive results. He went to Madras in December, 1914 to attend the

Conference of the Indian National Congress. There he circulated a Pamphlet to highlight the concept of reorganisation of states in India on a linguistic basis. He wished to invite the attention of all those present there. In his earlier writings also he pleaded for the same particularly in his books on 'Hinduism' and 'Indian Economics'. Along with the reorganisation he was very emphatic about imparting higher education through the medium of the mother tongue. He was sincerely of the view that regional languages need to be encouraged in order to reduce the burden of English on the Indian mind and brain. Ketkar propagated this view in 1914-15. In order to get a clear idea of the language problem of Ceylon or Sinhaladesh he toured Ceylon in 1915. He recorded his disappointment over the total surrender to the English Language. As such he became more and more determined and enthusiastic to raise the standards of regional languages in India. This could be achieved by raising the general standard of the masses and creating more and more resources to obtain this goal. He toured the Madras state and Andhra desha in particular in the year 1915. During his stay at Madras he was introduced to Mr. T. Gopinath of 'The Hindu' by Dr. A. Laxmipati. There he saw the work of 'Andhra Vijnan Sarvasamu' which was under preparation. He was delighted to see the work and with his usual dynamism went into all the details of this Telugu project. Besides, he toured the Andhra area to propagate one of his pet theories, linguistic reorganisation, and to his surprise people were very enthusiastic about the concept behind it. In fact there were already efforts on by way of meetings in the Andhra area for the establishment of a linguistic State. Dr. Ketkar's lectures were delivered in English and Sanskrit and were very well received by the audience and well reported in the press. This pleased him immensely. As soon as he returned to Maharashtra, he was all the more determined to do something substantial for the cause of Marathi, his mother tongue. He was toying with the idea of compilation of an encyclopaedia which was his favourite hobby, but was not yet clear about the practical problems.

During this time he delivered lectures in Nagpur on the administration of the Central Province and the establishment of a separate University. These lectures created widespread interest in the public mind. Consequently Ketkar prepared a detailed memorandum and presented it to the Government. This also

created quite a stir and controversies, which Dr. Ketkar enjoyed most. All the while he was planning and discussing his grand project of a Marathi encyclopaedia. He had studied all the available encyclopaedias, and knew their usefulness. He had also studied the technique and science of Bibliography. He was aware of the organisational problems being faced by such companies. In fact on one occasion he had a chance to suggest a few alterations in the scheme, in one of the encyclopaedia in the States. All this came handy and with fanfare he established a Limited Company for the preparation and publication of the Marathi encyclopaedia. This development took place on 4th March, 1917.

Dr. Ketkar commenced the preparations for an encyclopaedia in right earnest. He prepared a detailed draft scheme visualising the encyclopaedia which would cover all the branches of human knowledge. He also took note of the existing situation in other Indian Languages too. He wanted his efforts to give necessary impetus and push to study as well as cultural awakening. He was very emphatic on both these points. As far as the practical aspects of his labour were concerned, he hated to rely on donations and ordinary philanthropic efforts. Hence he established a joint stock company which was very novel in such efforts. Shares were made available for sale and purchase by the public, and a Company office, staff and employees were appointed on ad hoc basis. A grand plan to finish the work as per schedule was also envisaged; he could secure the services of many intelligent and talented colleagues as well as wellwishers. He secured the blessings of Lokmanya Tilak, itihasacharya V. K. Rajwade, and Dr. R. G. Bhandarker. He was quite earnest in securing their writings for his project but some how that did not materialise. Otherwise their sincere and helpful blessings were available for him for which he felt proud. He planned a 23 Volume encyclopaedia of which the first five volumes were to be devoted for a general outline and all the rest were to be devoted to the main body i. e., in the alphabetical order followed by an appendix. Earlier he expected the whole scheme to be completed in nearly twenty years. In fact he could finish the whole job in just twelve years. This fact speaks for itself. The amount of labour, planning and energy which he spent on the job can be very well imagined. Hundreds of thousands of books which were available in India were referred to for the subjects, which were likely to be beneficial. He was sure that the publication of the

encyclopaedia would open a new chapter in the field of scholarship and human knowledge.

Even before embarking on the scheme a small but very important point needed his attention. Dr. Ketkar realised that a comprehensive bibliography of existing Marathi books whether in published or manuscript form was not available. He knew that unless the existing material was fully utilised and explored, it would be futile to build a sound building. Hence he planned and compiled a bibliography of Marathi literature. He published this volume in the year 1919. The publication of this Volume provided a very important clue to scholars and writers as well. Dr. Ketkar wrote a very illuminating preface to this Volume which was compiled by his colleague Shri. Y. R. Datye and R. T. Deshmukh. The publication of this Volume also gave an assurance to the sponsors of the encyclopaedia of coming things.

The main encyclopaedia was divided into two sections. The first section consisted of five Volumes which consists of the detailed outline and detail survey of Indian culture and life, the second section consisted of 23 Volumes arranged in alphabetical order of writeups on subjects by other editorial board colleagues obviously under the keen and penetrating eye of Dr. Ketkar who duly took into account the various prospects of studies, sociological, historical and cultural. Dr. Ketkar's approach was a comprehensive one, a blend of all the approaches. As a born optimist he was deeply interested in seeing new India awakening from her slumber. That was his passion which charged his personality like a dynamo of electricity.

Among all the Volumes the first Five Volumes created a lot of interest in the public mind, Dr. Ketkar's writings were always forthright, penetrating, voluminous and many a time provoked controversies. The first volume of the first section was mainly devoted to the theme 'India and the world'. It was his intense desire that India should come up and march ahead in the midst of nations and in order to achieve this objective he believed that an understanding of the heritage of the past was an essential pre-requisite. He analysed the present day Indian Society or Hindu Society sometimes passionately and often dispassionately. The abolition of the caste system was the major point of

discussion throughout this Volume apart from the study and structural frame of Hindu Society.

The Second Volume was devoted to the detailed analysis of Vedic knowledge of which he was very proud of. The third volume was mainly the study of the history of ancient India of the pre-Buddha period. The Fourth Volume was a logical corollary of the previous one. The Fifth and final volume was the history of science. It was an excellent survey or review for the period covering two thousand years.

In between, his acquaintance with Miss Kohan whom he met in England blossomed into romance and finally he married her on 4th May, 1920. She came to India to assist Dr. Ketkar in his gigantic task, because she herself was a scholar in her own right. The marriage took place as per Vedic rites. Mr. Ketkar was staying in Pune in those days and Pune was quite famous for its orthodoxy. The marriage of Ketkar with Miss. Kohan created widespread interest. Dr. Ketkar was only too eager to create a new value system and new traditions and this marriage provided him with an excellent opportunity. Miss. Kohan's entry into Ketkar's life was full of turmoil, struggle, successes, failures, achievements, and depressions. Ketkar withstood all these storms with the help of Shilavati, as she was named as per Brahmnian tradition. She proved an extremely devoted wife, a wise housewife and scholar of eminence too. Dr. Ketkar was indeed fortunate to marry Miss. Kohan i. e. Shilavati.

The work of the Marathi encyclopaedia was progressing as fast as could be despite the fact of squabbles in the Gnan Kosh Mandal. Dr. Ketkar had to face problems on the printing and selling side. But as usual he overcame them with his indefatigable energy and enthusiasm. He established a separate press for the company and so far as selling the copies of the encyclopaedia he believed in meeting customers in person and pleading with them. Obviously Ketkar shouldered the major burden. His selling art became almost legendary in his life time. Bringing out the first volume in the year 1921 and the last in 1927 was indeed a miracle, an outstanding task by any account. All the 23 Volumes were planned, prepared, printed and published with considerable rapidity as per plan adhered to. In a way, it did create a history in Maharashtra. Equally admirable

was the fact that the entire project did not entail any financial loss to anybody. Workers engaged in the task were paid fairly and in time and shareholders were given their due in the form of complete set. All this success was the result of the extremely painstaking efforts of Dr. S. V. Ketkar, who brushed aside all the comforts in life. He literally visited most of the houses of educated people in all the towns pleading and coaxing them to purchase a set of the encyclopaedia. This left a very deep mark on his physical health and we find that Dr. Ketkar becoming a victim of more than one disease after 1930. This setback of course in no way deterred him from pursuing the noble work of doing substantial work in the sphere of knowledge and that took in Marathi only. Dr. S. V. Ketkar would have been a scholar extraordinary had he preferred to write and publish in English. The Marathi world saluted him by offering him the prized post of presidentship of the literary conference held in Hyderabad in 1931.

As the work of the encyclopaedia was drawing to a close, Dr. Ketkar started thinking of a few more avenues to give expression to his thoughts and theories. Dr. Ketkar was not just an ordinary compiler. He was a social scientist with a fiery passion to change the present world. Indeed he was more of a thinker, scholar than a compiler. History impelled him to get engaged in a stupendous task which normally is reserved for great Institutions and for a longer period. As none was willing or competent to undertake the task Dr. Ketkar had to take a plunge. That apart, his real passions were sociology, archeology, history, literature and allied subjects. He spent days and nights reading and writing about them. He gave deep thought to the changes which he desired in society. As such he had enough material with him to give expression to. Only the burden of compilation of Marathi encyclopaedia was holding him back. Once out of it Dr. Ketkar felt as free as a bird and started thinking in many directions. The literary scene in Marathi in the early twenties was not too encouraging; hence he started publishing a magazine named 'Vidyasevak' in 1924. Even during the hectic early period of the preparation of the encyclopadeia ketkar found time to write a novel and a few articles. Thus it can be easily imagined how he must have allowed his imagination and genius to have full play when the main task was out of his way. Many issues of 'Vidya Sevak' he wrote almost singlehanded touching almost all literary

problems of the days and occasionally created and enjoyed a few controversies too. He had yet another cause dear to his heart; that was the ancient history of India, Deccan & Maharashtra. As soon as he became free he threw himself into yet another stupendous task of compilation of research material and interpreting of the ancient texts. After starting to do this he poured out wise writings. He published two volumes of 'Prachin Maharashtra' which were important achievements, 'Shatwahan Parva' was published in 1935. Equally he wrote six important novels which again created history and of course a few controversies too. Seventh one remained incomplete.

As if this was not enough to keep his mind, brain and body busy, Ketkar visualised publishing the translation of his Marathi encyclopaedia work in Gujarati, Hindi and other Indian Languages. Indeed this was a very tall order for a single individual to attempt or even to think of. But Ketkar was not an ordinary person. He did establish a company to publish Gujarati Volumes and got the first volume published. He attempted and succeeded in pushing through the Marathi project in order to highlight the importance of regional languages and Indian culture and certainly not for the development of Marathi alone. His vision was broadbased in every sense and his perspective all pervading which in turn demanded greater goals and greater achievements. Unfortunately it must be recorded that society, didn't share or co-operate in his grand design. So far as Gujarati was concerned, opposition came even from Mahatma Gandhi. This shattered him most, and shattered his health too. His diabetes became more aggressive. Ketkar felt as if he were losing the cause, and course of life. His ever demanding optimism disappeared occasionally. He felt sad; however, during this period he completed the task of writing two volumes of 'Prachin Maharashtra,' a monumental work. Ketkar's was truly a remarkable personality, throughout his life his main ambition was an awakening of the masses and enlightenment of the Indian Community. He was very active in every field of social life and nothing barred him from taking interest in taking part in politics too. After the passing of the 1935 Act he sincerely felt that the parliament of England was committed to freedom of India and hence it was just a matter of time to work out the remaining framework. To establish his theory and point of view, he even filed a suit against the Viceroy of India. Somehow, other legal

experts did not share his perspective. He differed with Mahatmaji and openly opposed him in all these details which he compiled and brought out in the book 'Victorious India' which is still a very interesting and readable document.

Smt. Shilavati Ketkar took care of him through the later part of his life. It was a life mixed with successes and failures. It was all of fluctuating fortunes. Dr. Ketkar never became rich or even aspired for it, but somehow managed to live a comfortable life. His health started deteriorating after 1935. He died on 10th April 1937 at PUNE under very tragic circumstances. He had no children. This vacuum he filled by adopting a son and a daughter. He was greatly respected by many people but had very few friends. His high stature could not be comprehended easily by others and that must have distracted others from creating deep friendly bonds. His was a lonely life which of course is the curse of highly idealistic persons. Such restless souls cannot be at peace with anything which attracts common folk. Further, Ketkar was a bit eccentric from the beginning. His mental, intellectual and physical powers were really astonishing. This also created an envious atmosphere around him during his life time. He was like a lion who never allowed himself to be caged. With all that Ketkar was a very charming person and the essence of his charm lies in his intense love of literature & intellectual pursuits. He poured everything from his heart through his pen like incessant rain. Writing research articles was thrill for him and he himself was called 'Gnan Kosh'. His memory was encyclopaedic. Truly he was a gem of a person of whom the goddess Saraswati must have been proud.

III

SCHEME UNFOLDS

It was during his stay in America that Ketkar first conceived the idea of an encyclopaedia. There he came across persons associated with the preparations and selling of dictionaries, bibliographies and encyclopaedias. These books provide a very useful and essential base for the research and general advancement in any field of knowledge. Western scholars during the course of their progress had built traditions, but India did not have any such living traditions in its true sense. The system of education was in its infant stage. Regional languages were still at elementary level and even standard text books for various sciences were scarce. Dr. Ketkar was aware of this but he could do nothing immediately. He was also aware that unless a proper atmosphere in society in general and in educational institutions in particular is created and maintained, such books by themselves would be of no use. Hence it took quite some time for Ketkar to create such an atmosphere or wait till such situation prevailed in society. We see that even before engaging himself to such gigantic task of compiling of an encyclopaedia Ketkar was constantly moving about, writing, and meeting a cross section of the people. His Lectures, writing articles and studying educational system was fired with definite aim. All these untiring efforts were directed towards a definite goal. When he started the Gnan Kosh Mandal in 1915-16, considerable interest was generated and when the complete set was published during 1921 substantial curiosity had awakened. Apart from the preparations of Marathi encyclopaedia. Ketkar had to track a new path, in writing novels, new direction in social reforms, all leading towards a new horizon. Destiny wished it and demanded heavy price for it and Ketkar willingly paid it.

Dr. Ketkar established Gnan Kosh Mandal in 1915. The First Volume 'Gnan Kosh' was released in 1921 and the last one in 1927. It is true that the production of such a gigantic task consisting of Twenty Three Volumes was a team work. Dr. Ketkar could gather around himself a team of able and hard working scholars; but the main burden of study, writing and editing was carried by him alone. He was very keen to put the stamp of originality on every item rather than copying it from other sources, likewise he was very clear in his mind about the total conception of his scheme. The volume of information and level of knowledge were the points which he considered quite seriously.

Mention also must be made here of his preface to the bibliography of Marathi books published in 1917. There were hundreds of books written over the centuries but there was no proper catalogue and this was a great hindrance to any diligent scholar as scholarship does not grow in darkness, it has to be supported with by subsidiary instruments. Moreover scholarly thinking is a creative and continuing process and needs correction if it goes astray. This can be well achieved if proper books on the subject matter are available. Ketkar realised this and hurried to fill the vacuum. He ordered a detailed bibliography to be prepared, a task accomplished in record time. Ketkar wrote a beautiful preface of 50 pages. The work is highly penetrating and it provided a solid base for future study. In fact Ketkar provided a brilliant interpretation of Marathi community as a whole and even after seventy years no fresh base can be found to replace the study of language, people and their culture. Ketkar was at his best when he wrote this preface, possibly it was a glimpse of the new dawn which was slowly emerging through his efforts.

Ketkar devoted all the first five Volumes of Marathi encyclopaedia to various important subjects. The First one was devoted to the 'India and World' in which he outlined the parameters of his perspective. If India has to progress, she must acquire sufficient advanced and upto date knowledge about the rest of the world. This Volume was published in the year 1921. Apart from acquiring the knowledge of the world, Ketkar desired that the reader should develop a keen interest in various modern sciences. This Volume consist of five Hundred pages with Four major sections one of which was the on political relationship of

India and the world. He clearly visualised two important dominating factors, first was the emergence of an institution consisting of various nations and the second one was the advent of Bolshevik Revolution taking place in Russia. So far as the first one was concerned, he quoted the character of League of Nations in detail and examined it quite extensively. Secondly he also quoted the basic tenets of Soviet Russia. He could grasp their economic implications also. He cautioned the Indian people against taking any extreme stand on the philosophy of communism but urged them to study it, as he could see that its impact would be far reaching. He also clearly indicated that communism in the form envisaged by Russia could not be made applicable in India and there were remote chances of its succeeding in India.

He thought it proper to examine the concept of Hindu society and its variance with other sections and groups. He clearly stated that Hindu culture does not mean only Aryan culture but the combination of Aryans and Dravidans over the centuries and its expansion and abstraction over the centuries. Ketkar thought it advisable to examine the cultural heritage of the Hindus; particularly the epics, language, literature of deities. In the First Volume itself he correlated the Indian culture and other geographical areas around India particularly Ceylon, Burma, China, Japan, Tibet, Africa and America. He was of the view that Indian culture got affected in certain areas, and other groups were also equally influenced by Hindus. This part of the book was written by Ketkar in detail and he outlined the possibilities also in the period of the rest of the 20th Century. He strongly pleaded and stressed the importance of tolerance on the level of universal brotherhood. This entire volume is a very scholarly commentary on the past, present and future of India as a whole.

Ketkar devoted the second volume to Vedic knowledge. This he did with the view of tracing the links of history, society and the continuity of knowledge. He was very clear on the requirements of comparative study of different branches of knowledge but was handicapped by the lack of knowledge of other European Languages. This Volume was divided into Fifteen Chapters. Topics covered under this Volume were the basic knowledge of Vedas, Upanishads and Six philosophical systems. While detailing the information he did not over look the geographical and social environment as prevailing then, and the

general level of human knowledge. Ketkar took care to provide the relevant data, statistics, and chronology, to make it very comprehensive and upto date. Due note of the studies done by western scholars was taken into account and commented upon the Yagna Institution being the focal point of ancient culture and ketkar outlined its significance. He gave extensive quotations to substantiate his statments. In a way this Volume is useful even today for those who wish to have basic information regarding traditions and culture.

The Third Volume consists of more than six Hundred Pages in ten lengthy chapters. It was titled as 'Budha Purva Jag' Era before Buddha. Dr. Ketkar mainly reviewed the history of Egypt and India, ancient Indian culture, and other literary traditions. He started from the concept of history, the origin of man and the universe and early scripts. Vedas were studied and reviewed from the historical as well as etymological point of view. As a matter of fact his compilation of vedic etymology in this volume is a very distinct contribution as far as Marathi readers and scholars are concerned. The Fifth Chapter alone in this Volume consists of Four Hundred Pages. It is not merely paraphrasing from various source-books but clear enunciation of vedic grammar. The rest of the Volume is devoted to other systems of culture spread all over world. Ketkar took every care to analyse and comment on each and every important aspect. In fact this temptation he could never resist. Whether one likes it or not Ketkar emerges as a scholar through these comments and interpretations. It is also true that many scholars through these comments and interpretations, both contemporary and later scholars never agreed with Ketkar. Be that as it may, Ketkar deserves the credit for putting the entire discussion in its totality and comprehensiveness. Many scholars would have taken decades to accomplish this task whereas Ketkar completed it in few years; after all he was a man in a hurry.

The Fourth Volume contains the detailed discussion and narration of historical events after the death of Buddha. This Volume contains thirty chapters of five hundred and fifty pages mostly devoted to the topics arising out of the impact of Buddha and Jain religion Philosophy around the wourld. Ketkar has taken due cognition of the achievements of Roman and Greek culture. In fact the entire world history spread all over two

thousand years has become the topic of interest for Ketkar. Ketkar was particularly interested in the thought process and establishment of Institutions, their rise and decay. Hence the entire account of this span became extremely thrilling throughout these writings. He kept India, Indian thought as the central point of focus. His writings particularly about Buddha and Buddhist religion became instantly controversial and a point of animated discussion, but very few people could demolish his arguments convincingly. His survey of Greek and Roman culture was noteworthy and exhaustive. He rightly realised the importance of the conquests of Mohammaddans from Middle East and their impact on Indian History. These three topics have almost taken up more than three hundred pages of this Volume which is the most important part of the Volume as well as the entire encyclopaedia.

The fifth and final Volume of the first section is devoted to the modern scientific development which had taken place all over the world. Ketkar did not limit his study only upto physical or biological sciences but applied his insights to many subjects; even literary topics which are termed as sciences. Instead of simply pouring information, Ketkar went quite deep into the human thought process. This is evident from the first chapter which consists of thirty pages. He gave the correct and scientific basis to the entire subjects. This he did with a view to prepare the readers for the second section of the encyclopaedia which would consist of sixteen Volumes and would contain the information about thousands of subjects alphabetically arranged. Hence it was imperative that Ketkar should have given due impetus to a definite perspective. He wrote about ancient knowledge with equal zeal. His last chapter is an appeal to people in general and to Maharashtrians in particular to devote their energy for the pursuit of knowledge. His concern about the existing lacunae in the education system and linguistic policy is quite evident. He criticised the Indian Universities and their failure to develop a true scientific culture. He pleaded for studying and learning not only Indian languages but other European languages too. Last chapter emerges as his appeal to the public in general and amounts to open thinking. This happens to be the final volume of the First section and hence its importance could be well understood. The remaining Volumes were to be compilation of systematic information written by any group of scholars under his

guidance.

After publication of the first section of Five Volumes, the remaining eighteen volumes of Marathi encyclopaedia were published at regular and quick intervals between 1921 to 1927. This Ketkar did with remarkable speed and efficiency. The rest of the Volumes except the last one which was an appendix were devoted to thousands of subjects arranged in alphabetical order. The main burden of writing articles rested on Ketkar's colleagues in Gnan Kosh Mandal but occasionally ketkar used the services of other authors too. As the work progressed ketkar devoted his attention to the printing and selling part also. A fact to be noted in this regard is that the quality of printing, editing and illustrations was uniform throughout. He extensively used the illustrations to make his volumes worthy for preservation and reference. Hence it is no wonder that with the vast expansion of knowledge few important volumes are worth reprinting and deserve study. One such volume has already been reprinted in 1976. The Second section of the encyclopaedia commenced from Volume Six and was published in 1924. Ketkar as an editor handled approximately Five Hundred topics in this Volume. Each and every topic was carefully selected and arranged in alphabetical order. Ketkar also realised that information on various topic would be scattered in all the Volumes of the second section but that was unavoidable. However he tried to present a cohesive picture of that particular topic.

The policy which he adopted as an editor of encyclopaedia was very note worthy. Few points (As he already mentioned in Vol. 21) emerge as guiding principles so far as choosing topics, writing correct notes on them, editing, compiling and ultimately printing in the Volume.

Firstly, the traditional knowledge, and age old information on various social human sciences was to be correctly amalgamated with modern system of sciences. These two streams by themselves presented very challenging task, hence collation and comparison which was indeed a very difficult task. Besides its relevance, and utility to modern society of present and future also influenced Ketkar considerably. He thought it advisable to examine and analyse all available information with that end in view. One such problem which proved a major problem to Dr.

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Ketkar was the scientific terminology to express and communicate information to modern society. Surely the compulsions of modern man and society were different than those of ancient age, and middle age of European Culture. Indian Education was slowly taking shape in thirties, new universities were being established. New educated class of men and women was being followed hence their urge for correct and comprehensive information was great. Quite often as Dr. Ketkar notes that good number of books let alone few on different subjects were lacking in Marathi, possibly in other Indian Languages too. This was a very demanding task. Experts on various subjects were not easily available, besides their dependibility was also very doubtful. Hence Ketkar thought it prudent to entrust the task of writing notes of encyclopaedia to his trusted colleagues in the Gnan Kosh Mandal. He could easily summon all the available books from various libraries and cause the entries being written correctly. This was very rigorous method of scrutinizning such system. He was quite conscious of the fact that this might have not been an ideal system but it did prove useful.

Second point which Dr. Ketkar had borne in mind that encyclopaedia need not necessarily be original research on each subject; compilation and correct presentation were essential pre-requisites of any standard encyclopaedia, and encyclopaedia which Ketkar compiled had prepared did possess a touch of originality. After having gone through all the tests, the note or notes which ultimately would emerge had proved to be a piece of original research. Ketkar was very conscious and proud of compilation of the entire scheme of encyclopaedia and he mentions at one stage that this being one of the very important and gingantic effort undertaken and successfully executed by an Indian for the benefit of the language literature and society. Had it been just a sheer compilation, it would not attract the same attention and recognition from the scholarly world in India and abroad. With this end in view, he deliberately chose quite a few topics and initiated research on them so as to demand recognition. One of such many topics was 'Studies in Vedas' as Dr. Ketkar put it. The outcome of such collective study is noticed in the second and third volume of first section also. In fact the first section which he termed as a section of preface was itself a novel idea. This was done in order to promote the urge of information and shaping the correct temperament of new

educated class. Ketkar was very passionate about that and spared no efforts to put his ideas in practice. He was indeed fortunate enough to get the colleagues like Y. R. Datye who worked as a chief Assistant besides a regular sub editors numbering seven were also there. They were very ably assisted by a team of section heads. Ketkar took the assistance from subject experts outside the Mandal as need arose.

At the end of completion the project Ketkar devoted one volume as an index to the entire encyclopaedia. In the preface of this volume Dr. Ketkar mentions very sadly that the resources of preparing such encyclopaedia are lacking in India and he would have wished to sit in London library and produce an excellent job. Indian libraries either in Universities or elsewhere sadly lack important books. This was perhaps the case if of Book culture in Indian societies in general and in libraries, Universities in India in particular. It was a very pathetic in more than way. Ketkar's efforts were to rejuvenate such culture in Indian mind.

With that view in mind Ketkar took considerable physical pain in setting the sets of encyclopaedia. He visited the families of rich and middle class people a day in day out and convinced them to have such a set in their family. Often efforts were ridiculed but Ketkar was the last man to feel tired or exhausted. His sheer mental energy was really stupeduous and inspiring. It is noteworthy that Marathi Society did take note of his sincerity and responded him in the best possible way under the circumstances. Even after his death Marathi Society could produce a galaxy of eminent figures in preparing the subjectwise encyclopaedias, be it encyclopaedia of physical Culture or Dictionary of words just to mention few. This chain is unending even today it could be termed as rich tribute to the genius of Dr. Ketkar. Maharashtra was proud of him admired and honoured him.

IV

KETKAR AS NOVELIST

The Marathi novel before Dr. S. V. Ketkar had touched great heights in the novels of H. N. Apte and Prof. V. M. Joshi. Their contribution to this form of literature was important in more than one way. Mr. H. N. Apte's novels were focussed on the social problems and evils while Joshi's novels depicted the basic philosophical problems of the human individual and society. Both these novelists brought a distinct change in the presentation of novel as a form. Instead of using it as a mere tool of entertainment, they lifted it to much higher level. But they had their limitations too. Though they handled social problems, they could not comprehend the extremely intricate and complex nature of the social system which affects the personal well being of an individual. Ketkar correctly filled this vacuum and succeeded to a considerable extent in giving the novel a new direction both in substance and expression.

Ketkar had noted at one occasion in his usual humorous way that he had to write novels just to relieve himself from the strain from the other works on hand, i. e. The project of the Marathi Encyclopaedia. This may not be taken literally but it must be said to the credit of Dr. Ketkar that he was a very keen observer of human behaviour and society; equally he was a very conscious worker committed to social change. He had a deep love and regard for the young generation and was interested in their wellbeing. His worldwide travels and tours of India and Ceylon gave him a rare insight for the projections of new ideas and idealism both in individual and social life. Being a scholar of very high eminence, he had something to say on many human and social problems. His mind was very active throughout and he

was a highly innovative thinker. His was a great creative mind bestowed with many qualities. All this might have encouraged him to writing novels or perhaps novel form attracted him like a magnet. Whatever it may be, he did write seven novels and they created a history worth recording and worth remembering.

Ketkar began writing his first novel *Gondavanatil Priamyada* (A Lady Named Priamyada in Gondavan) in the year 1926. He wrote this novel in the form of narration and conversation based on the life of a family situated in Raipur, a district in Central provinces in the last decade of the Nineteenth Century. He brought in a funny mixture of characters in order to project his own view, (or voice of a particular view point). Dr. Ketkar was a firm believer of free but fair friendship between opposite sexes and encouraged love marriages in society. He was opposed to rigid forms of relationship and was interested in freeing society from its shackles. All this he brought into the novel in a very unconventional way. The social problems in which Dr. Ketkar was deeply interested was the marriage institution in Hindu Society. He was a staunch advocate of late marriage preferably adult marriage. Hence this problem was presented in the novel in the form of three couples. Out of these two couples were intentionally shown as a case of remarriage along with adult marriage.

He chose a very interesting and typical theme for his second novel the *Exile* (Paraganda). This novel was published in 1926. While in America he had seen the life of Indian people who have migrated to U. S. A. for one reason or other. While highlighting the problems of Indian Community outside India; Dr. Ketkar focussed his attention on social problems. The first and foremost being the problem of mixed marriage. Ketkar created characters in the novel in order to facilitate discussion and to give vent to his view in the form of discussion. These discussions many a times were converted into long lectures or soliloquies. This style of Dr. Ketkar was his own. Ketkar had studied the problem of caste system in India for his Ph. D. degree. His views on various social problems were already discussed in his thesis. Ketkar again brought his views in the novel from different contexts but with considerable passion and intensity. Naturally the characters in the novel became subservient to his thoughts and views. Gangadhar, Rukmini and Mattamayuri and Lala Gajpati Rai are

the main characters in the novel. Incidentally Gangadhar is a symbol of the younger generation, a youth who is dedicated to the cause of National awakening. Initially he was interested in revolutionary methods but after staying in America his vision becomes wider and sharper and he gets converted to Gandhian movements. Somehow Dr. Ketkar believed that the exiles would be able to fulfil the vacuum as he saw it.

The third novel written by Dr. Ketkar was 'Ashwadi' (optimist) which was published in 1927. This novel is a satirical one and focusses on the then prevailing atmosphere in the social life of Maharashtra. The central character of the novel is Swami Brahmagiri alias Devidas Sapre a social worker, Ketkar wished to highlight the difficulties of a social worker too. The hero of the novel had travelled extensively in the world and had gathered rich experience and broadened his vision. He wished to initiate the movement of renaissance in India and wanted to sacrifice his life for the cause of social upliftment. While doing so he encountered numerous difficulties and Ketkar has very graphically drawn the picture of the complexities of the working of the social mind, Ketkar unhesitatingly commented upon the numerous problems. He even brought the theme of social purification and religious conversion through the character of Godavari. Ketkar did not agree with the most famous and popular theory of self sacrifice in social service. He did not share the concept of cheap sacrifice. Instead he pleaded for fruitful, enlightened well desciplined hard working servants. Self sacrifice possibly may lead to self deception and becomes a fancy and this generates the uncalled wishful thinking in society providing a status of ego and hypocrisy. Ketkar differed from this approach, and created a multitude of characters in this novel to project his themes and every character became a social problem in its own manner. He portrayed the characters of women with considerable sympathy and understanding. Anyway the problem projected by Dr. Ketkar were unique in more than one way, and the approach outlined was exceedingly interesting.

GAVSASU the fourth novel was published in 1930. This novel apparently appears as an appendix to his second novel The Exile. The story centres around the problem of marriages of Indians residing in England. This tiny community is a blind follower of English culture. Incidentally this novel does not pose many

problems but concentrates only on a few questions, mostly the marriage institution. The characters are mostly chosen from different communities and castes and languages. The main character is Mrs. Kailasnath, a rich lady settled in England. She was eager to find a suitable bridegroom for her daughter. Her efforts in that direction are vividly portrayed. The story develops on the basis of meetings of young people and their affairs, rivalries and irritations as well. Ketkar wanted to warn the society that such problems would be unavoidable in future and they would need tactful and considerate handling. Ketkar was very sure that in coming days women folk will have to undertake earning as well as child bearing. Hence running away from the problem is of no use. This novel was centred in the social problems of the new generation of the middle class community. Ketkar had abundant experience of human psychology and possessed very interesting information of various provinces, region communities and Maharashtra. He had studied these problems with interest and passion. He was eager to see the progress of Marathi community but was equally aware of the pit falls that hinder the path of progress. He gave vent to his feelings through a very typical character in his third novel Ashawadi. Occasionally he portrayed the hypocritical nature of the so called social reformers. Ketkar succeeded in drawing attention to the problems which Maharashtra was facing, but the same cannot be said about the artistic excellence of the novel. In fact Dr. Ketkar never cared for the craft or the art of the novel. He developed his own style.

His Fifth novel Brahman Kanya (the daughter of Brahmin) is considered his best novel. After creating three very interesting novels ketkar seemed to have acquired the art of the novel. Both in substance and presentation, this novel is considered to be one of the good novels in Marathi. The subject matters is handled with the required measure of intensity but at the same time Ketkar keeps himself aloof from the problems and emotions of the characters. The problem handled in the novel is that of intercaste marriages. Ketkar as a social scientist knew very well that there is no point in running away from the stark reality of ever changing pattern of life. As such he drew characters and problems from various castes and sub-castes.

The novel is centred on the heroine Kalindi, daughter of Mr.

Apparao Dagge, a devoted social reformer. She falls in love with a business man Shivcharan who was initially a servant of Mr. Apparao. He belonged to a lower caste and Kalindi decided to stay with him without marriage which from any point of view was an extraordinary step. Kalindi was a wellgroomed educated lady and refined tastes and certainly no free lancer. Hence her step generates considerable heat and arguments in and around the family and society. Ketkar describes the tension and difficulties of Kalindi and does not allow the novel to become a scandal. His main interest is to focus the attention of readers on the children born out of such marriages which are termed intercaste, or out of caste. Ketkar portrays the character of Kalindi in bold colours. Shivacharan deserts her and she decides to stay alone and struggles for a decent survival. The rest of her life is a narration of her struggle with circumstances but finally she sustains herself with dignity and emerges strong. In the course of her struggle she meets a trade union leader, and through him Ketkar portrays the economic problems of the emerging working class. He adds one or two sub-stories to highlight the problems. He is interested in bringing out the new socio- economic philosophy into sharp focus as it affects human relationships. Ketkar admirably succeeded in this, for he brings in the character of Vaijnath Sastri who was earlier introduced in his first novel Gondavanatil Privamavada in the form of a research scholar and social philosopher. Through this character Dr. ketkar outlined the basic tenets of his philosophy in the form of a 'Magana Carta'. The entire novel assumes a shape of a 'smriti' for the new society. Ketkar has achieved this with his excellent presentation of character and situation. Brahman Kanya is often quoted as Ketkar's best novel; obviously with all the technical faults taken into account.

His sixth novel Vichakshana was written during the last few years of his life and was published in 1937 after his death, in complete form. This novel high lights social problems but mostly deals with social evils. It assumes a satirical tone in presentation. Ketkar wished to expose the activities which are generally carried on under the grab of religion. He was very eager to expose the hypocritical nature of social reforms too. Vichakshna is the central lady character of the novel. She was the daughter of a man who allows considerable freedom to his children. This again creates problems. Demand of freedom from tradition is one

thing and enjoying freedom by getting the right results from it is yet another thing. The perception of tradition in society and the emergence of the new generation provides a ticklish problem for the sociologist as well as for the reformists. Ketkar handled this problem in his peculiar way. It may be said that Dr. Ketkar was prepared to risk exposing the young generation to the new world. But he wished them to understand the world, society and people around them Thoroughly. Ketkar did not rule out the possibilities of a few individual lives being ruined in the initial stages in order to establish a healthy approach towards human relationships. Ketkar was facing these problems in his life too. He poured all his likes, dislikes and theories in the novels either in the form of characters or through conversation between the characters.

His last novel is Bhatkya the Wanderer or Tramp. This novel is written in a most unconventional way. The hero is sadhu who is engaged in exposing and facing the evils of Hindu society. As in 'Vichakshana' Ketkar brings out many evils of Indian society. Possibly in the last few years of his life his mind must have been over burdened with various social evils. He was not in a position to bring out the necessary changes or initiate a reformist movement. Hence he exploited the medium of novels to highlight the gross distortions affecting Indian Society. The hero of this novel moves from town to town and records the impressions of his own way. This method saved in a way Ketkar from the usual charge of lack of artistic sense. Dr. Ketkar ventilates his anger against many senseless traditions and problems of personal or social hygiene through him. Normally many things would not have fitted in the story but the form chosen by Ketkar gave him, a somewhat convincing outlet to speak out and it must be said to the credit of Dr. Ketkar that he speaks boldly and loudly without caring for the feelings or the reactions of others.

To sum up it can be said Dr. Ketkar's novels brought into sharp focus the changing scene of Indian society; its problems, perceptions, and struggle for survival. He did this in the most forceful manner without much concern for art or artistic excellence.

V

KETKAR'S OTHER WRITINGS

The compilation, publication and its circulation of Marathi encyclopaedia on a wider scale was Ketkar's dream. He concentrated his mind and every ounce of his physical energy for the fulfillment of that dream. But Shridhar Venkatesh Ketkar's mind and intellect was extremely creative and energetic. The personality imbued with these faculties would not and could not remain content in one or two single achievement and accomplishments. He was a scholar in social sciences in true sense of term. He was deeply interested in Sociology, political Science, History, Arts, Literature, Culture and what not. It is indeed difficult to pinpoint the subject which did not attract his mental faculties. The outcome of such interest could be varied and equally it can be said that the results of his efforts were not all too satisfactory, nonetheless, it can be safely said that Ketkar's was a very remarkable personality born in later half of 19th Century and worked in first of 20th. He was very proud being called as a Indian Scholar even though he deeply loved his mother tongue Marathi and Maharashtra. In the early period of his career he wrote books on Sociology, Economics in English Language but his main and essential contribution was in Marathi. He had a urge in seeing an advancement and upliftment of educated mind of his country men. He had a abiding faith in the destiny of his country and country men. This fierce nationalism based on the clear perception of advancement of human knowledge singles him out from the rest of contemporary Marathi writers and Scholars. It is true that Ketkar's was a dynamic personality and great activist, with sharp intellect mind and tongue, he created good number adversaries also. His occasional bouts of whimsical acts also contributed in no less

measure, but that only establishes himself as a hero of emerging Indian Nationalism and Scholarship.

Apart from the 23 Volumes of Marathi encyclopaedia in which he was associated as a chief Editor, he did contribute in other branches of literature. His eminence as novelist has already been dealt separately, besides. He wrote the following books :-

ENGLISH

- 1) History of caste in India Vol. I 1909
- 2) Essay of Hinduism, Its formation & future
(Second Vol. of 'History of Caste in India')
- 3) An Essay On Indian Economics 1914.
- 4) Hindu law and Methods and principles of
Historical study 1914.
- 5) Victorious India 1937.

MARATHI

- 1) Nishastrache Raj Karan
(Polity of un-armed people or community) 1926.
- 2) Maze Bara Varshanche Kam
(A review of my work in Gnan Kosh) 1927.
- 3) Maharashtrache Kaya Parikshan 1928.
- 4) Bhartiya Samaj Shastra 1936.
- 5) Prachin Maharashtra-Shatwahan Prava 1935.
- 6) Prachin Maharashtra-Adiparva 1931.
- 7) Prachin Maharashtra Sahatwahan Parva
II 1963.
- 8) Miscellaneous writings in Ketkar 1915

All these books novels, and compilation of Marathi encyclopaedia were written between 1909 to 1937 in different forms at different places but with definite perspective. Motivation of Dr. Ketkar's which had added strength to his writings in his urge for the search of identity of India as a country, as a society, its people, its past, present and Future. Even While Dr. Ketkar was alive many scholars and well wishers did not agree with his conclusions, his methodology but every one admired his forthrightness and foresight. Besides he had collected and collated volumes of information and research in the entire gamut of Indian social and cultural life. This by itself is a unique

achievement.

His first major research in his book *History of Caste in India* published in two volumes published in 1909 and Second in 1911. This book was the outcome of his studies for Ph.D. research. In the first volume he mainly concentrated on the studies of Indian society as described and analysed in 'Manu Smriti', but he had the desire to elaborate thesis at later stage, which he eventually did in the Second Volume. His main thrust of research was the formation of castes in society. It was generally presumed and held that the caste system in Indian Society is the result of four Varnas which were later fragmented into various small castes or sub-castes. But Ketkar viewed this formation from altogether a different direction.

Ketkar's main contention being that castes were not the direct outcome of Varnas. They were the emerging groups formed from various tribes, sects and which in turn were converted in castes. In fact, according to Dr. Ketkar, amalgamation rather than fragmentation was the key point in the process of formation of castes in India. This process according to Dr. Ketkar must have been spread over centuries which in turn has helped the visibility of Hindu Society.

The concept of Hindu Society was very dear to Dr. Ketkar. He believed the reformation of Hindu society and propounded theory in the *Universal Brotherhood*. In his book on 'Hinduism' he analysed the structure of Hindu society, which he felt as an inevitable study for reformation. He did not favour the sections or sub sections instead he wished that Hindu Society to throw away the shackles of anachronic concepts and prejudices. Ketkar tried hard throughout his life to remove the age old concepts and supplementing them with modern dynamic and scientific knowledge. In a way Dr. Ketkar wanted his theory to prove as a beacon light for decades to come. Be that as it may, Ketkar's writings did provide a stimula in early twentieth century for basic wider and deeper research about Indian Society.

His book on *Indian Economics* offers very interesting studies and results. He presented the data which he had collected in course of his studies to prove the point that India as country will have to reform and restructure its established conceptions. India

is a country unique in its own way and the standard theories from western countries will not provide the correct solutions. Whereas it is necessary to remove cobwebs from our cupboards, equally important is to inject new ideas in various segments of our social life.

His studies and writings on economics were mostly done while he was in Calcutta, during the early period of his career. He wrote yet another book during his stay there that on 'Hindu Law'. In this book he enumerated the concepts of Hindu Law which are quite distinct from 'Smriti' Laws.

The above mentioned books were written before 1915 and that too within a period of just seven years. Ketkar was busy in his task during 1915-1929 to write six novels and many articles. The last volume of encyclopaedia was out in the year 1929 and Ketkar devoted himself to the task of historical research of 'Prachin Maharashtra'. Dr. Ketkar opened the flood gates to a number of historical problems and created many controversies through these volumes. He was interested in bringing out the antiquity of the Deccan since the eclipse of Mahabharata dynasties. This period was entirely a dark period for which few traces of records available. Dr. Ketkar correlated all these evidences from various sources. The chief merit of this book is in compilation of available records of Shatavahan kingdom and subsequent rulers of Maharashtra. The rich heritage of language, literature and culture was forcefully presented in these volumes. As usual scholars did not agree with the conclusions of Dr. Ketkar. They even disapproved of his method. However from the general reader's point of view these volumes still remain the important source material of what is termed 'Ancient Maharashtra'. Possibly this was the first major effort to compile and examine the literary sources of the history. However he had given considerable attention to other evidences too.

The important contribution of Dr. Ketkar to Marathi literary criticism is available through his book 'Maharashtriyanche Kavyaparikshan.' He wrote a series of articles through his 'Vidya Sevak Magazine'. He had the necessary insight of a critic to evaluate ancient Marathi literature, poetry and the traditions of poetics. Marathi literary criticism which was faithfully following the Sanskrit poetics had no answer to many points raised by the

compositions of Dnaneswar, Ramdas and a host of others. Ketkar rightly felt that though Marathi poets have by and large accepted the Sanskrit tradition, they have borrowed from other sources too, such as Prakrit, Apabhramsha and folklore songs, but above all they have tried to create something of their own. These three trends dominated the creative activity of Marathi from 13th to 18th century. Ketkar rightly felt that an entirely new approach was needed to understand these creative forces. In fact a new criticism of Marathi was long over due. This new perspective of Dr. Ketkar is refreshing in contrast to other scholars. It can be safely said that the issues raised by Dr. Ketkar are still valid on many grounds. In this manner Ketkar happens to be the pioneer of an entirely new approach in scholarship as far literary criticism is concerned.

Ketkar as a writer and scholar was always very eager to reach the readers. His prime time and energy was reserved for the Gnan Kosh but the insight which was sharpened due to the stupedious task which he visualised and completed was not prepared to keep quiet. He instantly thought of a vehicle to express his thoughts and no sooner it struck him he just started it. It was a publication of a magazine by name 'Vidya Sevak' which he started in September, 1924. It continued till 1928 incessantly though revived again it was closed in August, 1929.

Before 1915 Ketkar's books dealt mostly on the theoretical subjects like, Economics, politics Law, Hinduism and History of Caste. These writings were confined to English Language and atricles were in Marathi but in lafer period it was in Marathi. Mostly India witnessed a emergence of a new leader in Mahatma Gandhi and his movement in 1920. Ketkar could very well grasp his theory of political movement in the form of Non-cooperation. Ketkar eventhough was not fully in agreement on the finer points of 'Gandhi's theory and its practices but broadly he supported him through his articles in 'Vidya Sevak', these articles were later published in the book form under title 'The polity of Unarmed people.' Ketkar was very conscious of the fact that under given situation in 20th Century it is unavoidable, rather imperative that India as a country should remain a Dominian Republic while maintaining its links with the British Kingdom for its own development and interest. This means certain amount of adjustments with the British people while opposing British tyranny.

Further involvement of Indian masses wholly in the building of the nation is absolutely necessary which can be well achieved by the movement as planned by Mahatma Gandhi. Katkar stoutly opposed the Khadi, Charkha and other details of Gandhiji, on the contrary he was pleading for preparing situations under which British would be compelled to grant Dominion Status to India.

Ketkar's pleading and theorising invited very favourable reception in Maharashtra. It evoked the open debate, on considerably higher level among educated people. He went even a step further and thought of establishing a voluntary organisation to achieve that objective. However it fizzled out in due course.

Ketkar wrote a number of other articles too, both literary and otherwise, as an activist on the social and political plane. He was very enthusiastic about his views on various current issues, Special mention must be made here of his book 'Victorious India.' This book is a typical product of Ketkar's genius. As soon as Ketkar had realised that the freedom of India had almost dawned and the act of 1935 guaranteed many of India's requirements by which India will no longer be a slave of British Crown. Dr. Ketkar took the legal aspect into account, obviously overlooking the political side of the issue. He charged that the British viceroy was not following the provisions made in the Act. He even went to the extent of filing a suit against the British viceroy. Besides he had his own reservations about Mahatma Gandhi's approach. He also filed a suit against Gandhi considering the prevailing situation of war that affected India and the world. No one took seriously what Ketkar had to say. It is undoubtedly true that he had posed quite a few interesting points through his book 'Victorious India.'

Ketkar's other writings also were provocative and illuminating. He was concerned about the language policy of the India which he was advocating since 1909. Further his anxiety about removing the social evils in India led him to write consistently.

Apart from the major work of producing the encyclopaedia Ketkar wrote tirelessly from 1909 to 1937 almost spending his major time on writing and educating the masses and scholars as well. He was a gem of the scholars hence he could guide them. He was deeply involved in social cause to uplift the masses from

their rotten condition. Above all he was a true and staunch nationalist, and India can indeed be proud for having produced such a giant.

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