Chapter 1

Scott and Munshi: The Making of Historical Novelists
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1.1 Sir Walter Scott’s Personal Background

1.1.1 Birth and Parentage

Born on August 15, 1771 in College Wynd, Edinburgh, Walter Scott had as his birthplace, a city alive with associations of Scottish greatness and glory. His father was a writer to the Signet, his mother the daughter of a well-known physician; while his ancestry was intimately connected with Border warfare. His grandfather was ‘Beardis’, the famous unshaven Jacobite. Both on his paternal and maternal side, Scott descended from some of the oldest families of the Scottish Border country.

Scott was exceptionally weak as a child, and it was supposed that he would not survive his childhood. As a child, he was unable to mix with other boys in outdoor games. He therefore read enormously Old plays, Middle-Age legends, romances and ballads. While still an infant, his fragile physique lent a more vivid life to his imaginative sensibilities. It is said about Scott that he drew his genius more from his mother Anne Rutherford, “a woman of imagination and inexhaustible memory, a great genealogist, full of stories and local legends” \(^1\), than his father.
1.1.2 Early Childhood and Influence of His Grandparents

In 1773, the infant Scott suffered from Polio which rendered him lame in his right leg for the rest of his life. He was sent to Sandyknowe, a farmhouse in Tweeddale in the hope that fresh air and exercise would mend his delicate health. Located 30 miles southeast of Edinburgh in Roxburghshire, Sandyknowe belonged to Walter Scott's grandparents Robert and Barbara Scott. His grandmother used to entertain him with tales of Border warfare between the Scots and the English and stories of his own family's struggles during the civil and religious turmoil of 17th and 18th century Scotland. He was highly fascinated by the songs and legends regarding the Scottish history and traditions told to him by his grandmother and he absorbed every tale told to him by her.

Scott's residence at Sandyknowe had provided him with a firm grounding in storytelling and ancient oral Border traditions, which he later employed in his fiction. In January 1775, his grandfather died, and Scott returned to Edinburgh. His stay in the Borders had improved his health, and he was now able to walk with the aid of a small staff.

Figure 1.1: Scott's childhood at Sandyknowes, in the shadow of Smailholm Tower*

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1.1.3 Education and Intellectual Interests

During his student life, Scott was not a brilliant scholar. But he took great interest in the study of language. He went to Edinburgh High School in 1778 for five years. He was not among the academically bright students, though he read almost everything that he could lay his hands upon. During holidays, he used to explore the countryside, visit old castles and used to live with a dream of past, which became more and more detailed in its accuracy with the passing of time. As a student, he acquired a good reading knowledge of Latin, but neither at school nor at college could his odd dislike for Greek be overcome. He read French fluently but spoke it badly. He gradually showed some competence in German language. He picked up enough Italian, German, Spanish and French to read the books that interested him. “But at school as in later life, it was English literature that he knew intimately and widely” 2. He had also developed a deep passion for history and antiquary.

1.1.4 Influence of Aunt Janet (Jenny) Scott on Walter Scott

In 1783, when he turned fourteen, he went to the Edinburgh College for his studies. He fell sick once again and remained confined to bed for several months. His health deteriorated and had to interrupt his studies. All treatments failed and he was sent to Kelso to stay with his Aunt Janet (Jenny) Scott for a year. Scott's constant companion was his Aunt Janet (Jenny) who would read to him on days when he was unable to venture outside due to his illness. Aunt Jenny not only told Scott stories but also made him a competent and enthusiastic reader. It is said that “His education in romance dated from the cradle. His lullabies were Jacobite songs; his grandmother told him tales of moss-troopers and his Aunt Janet read him ballads from Ramsay’s Tea-table Miscellany upon which his quick and tenacious memory fastened eagerly” 3. It is remarkable that, he knew by heart the ballad of Hardiknute from this collection, even before he had learnt to read.
1.1.5  Scott and the Legal Profession

Scott returned to the University in 1789 to study law, and was eventually conferred the Bar-at-law. His father was a lawyer, and Scott himself was called to the Scottish bar. He was qualified as a lawyer and was admitted to the Faculty of Advocates in 1792. He practiced as an advocate in Edinburgh from 1792-96. But as a pleader he had little success, for he was more interested in the lore and antiquities of the country.

In 1799, he was appointed Sheriff of Selkirkshire with a salary of 300 pounds a year. Later on, he became the Clerk of the sessions and his emoluments were enhanced by another 1000 pounds a year. However, one thing was very evident that there was a deep influence of his legal training on his novels. Just as the medical knowledge helped Somerset Maugham to acquire the idea of human nature, in the same way the humours and pedantries of the legal profession had a lasting effect on his works. According to Baker, “Scott revelled in the intricacies of the law; many of his plots turn on obscure legal points, and great trials furnish some of his most impressive scenes” ⁴.

1.1.6  His Marriage

Scott married at the age of twenty eight. Earlier he had fallen in love passionately with Williamina Belsches, daughter of Sir John Belshes. Though the girl at first responded to his love, she spurned him and married Sir William Forbes of Pitsligo, a rich banker in 1797. In the same year, Scott, after a brief courtship, married Charlotte Carpentier on Christmas Eve in Carlisle Cathedral. Charlotte was a French girl, then living under the guardianship of Lord Downshire. The alliance with her supplemented the assets of his property as she brought him an estate.

1.1.7  His Literary Pursuits

After his appointment as Sheriff-deputy of Selkirkshire in 1799, Scott spent his leisure in compiling the Minstrelsy of the Scottish Border (1802), a collection of ballads which he had gathered over the years. With the appearance of his first
original work *The Lay of the Last Minstrel* (1805), Scott became the most widely read poet of his day. Its success made Scott decide upon literature as the chief work of his life.

In spite of his duties as a law officer, and many journalistic activities, he proceeded with his long narrative poems, *Marmion* (1808), *The Lady of the Lake* (1810) and *Rokeby* (1812), which brought him fame and reputation as a popular poet. His narrative poems, particularly the first three, enjoyed great popularity, until Byron appeared on the scene with verse tales that appealed more adroitly to the same kind of taste. Scott therefore decided to quit the field of poetry and turned to prose fiction. When in 1812, Byron's *Child Harold* (1812) was published; Scott realized that his own fame would be overshadowed by the ascendancy of this new poet. He therefore turned to the writing of prose romances.

### 1.1.8 His Inclination Towards Novel Writing

Scott was forty-three when he started writing novels. His first novel *Waverley*, was a romantic novel, set in the aftermath of the Jacobite rebellion of 1745. The plot, as observed through the native eyes of a respectable English gentleman, dealt with the mores and traditions of a vanished Highland society. Scott published anonymously, for fear that being known as the author of a common novel would ruin his reputation as a poet and a lawyer. When the novel proved successful, Scott followed up with a series of historical novels called Waverley novels set in Scotland. When he ran out of themes for Scottish novels, he started publishing English novels, but he still did not reveal his identity.

The novels proved to be more popular than the verses and, although there was no author's name on the volumes, it became an open secret that the novels were penned by Scott. In 1815, The Prince Regent, later George IV, expressed his desire to dine with Scott, so that he could meet the author of *Waverley*.

### 1.1.9 His Mansion

In the year 1811, Scott bought the estate of Abbotsford, an estate near Selkirk on the River Tweed, the place with which his name is forever associated. When
Scott was a boy, he sometimes travelled with his father from Selkirk to Melrose in the Border Country where nearby there was a little farm called Cartleyhole, which Scott eventually purchased. This farmhouse developed into a wonderful home called Abbotsford. Scott began to spend large amounts of money on this estate. He modeled its furnishings and architecture on the traditions of medieval era.

In order to meet the financial need arisen due to the purchase of the mansion, he resorted to rigorous novel writing. After the publication of his first novel Waverley (1814), the second novel Guy Mannering was written in just six weeks. During the seventeen years which followed the appearance of Guy Mannering, Scott wrote on an average nearly two novels a year, creating a host of characters and illustrating many periods of Scotch, English and French history, from the time of Crusades to the fall of the Stuarts. Scott reached the peak of his popularity with the publication of his novel Ivanhoe (1819). As David Daiches rightly puts it, “We find in the work of Walter Scott a deep sense of Scottish history and nationhood as well as an attitude to the past and the present which derives from a peculiarly Scottish experience and colours his best novels.”

1.1.10 Financial Ruin

Scott had become a partner in James Ballantyne’s printing business in 1805. In 1826, a business crisis overtook the whole country and as a result both, the firm of Ballantyne in which Scott was a partner and his London publishers crashed. Scott was at this time fifty-five, and he found himself ruined, involved in liabilities of a huge amount of money. He faced tremendous financial difficulties. He was legally not bound to pay the huge sum of £ 1,39,000 as he could have easily taken refuge under bankruptcy laws, but as an honest man he undertook to pay the entire sum owing to his moral obligation. He pledged the future income from his publications to a trust in order to repay his creditors. He set to excessive

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Footnote: Abbotsford - The farmhouse developed into a wonderful home called Abbotsford. Through windows enriched with the insignia of heraldry the sun shone on suits of armour, trophies of the chase, a library of over 9,000 volumes, fine furniture, and still finer pictures. Panelling of oak and cedar and carved ceilings relieved by coats of arms in their correct colours added to the beauty of the house.

It is estimated that the building cost him over £ 25,000. More land was purchased until Scott owned nearly 1,000 acres (4.0 kms). A neighbouring Roman road with a ford used in olden days by the abbots of Melrose suggested the name of Abbotsford.
work to pay the huge debt.

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**Figure 1.2: Abbotsford House†**

### 1.1.11 His Last Phase of Life

In the year 1826, Scott had to pass through terrible time. His wife had fallen ill and he himself was aging. His wife died on 15th May, 1826 but his courage never forsook him. In 1827, he finally admitted to the authorship of the Waverley novels at a public dinner. He visited Paris to collect material for a biography of Napolean and then went to Edinburgh to write through winter, crippled with rheumatism and troubled by chilblains. Within two years of the disaster, he had earned enough to pay his creditors. It was indeed heroic but the intensity of labour and the strain were too much for a man of Scott's energies.

Scott's health started deteriorating beyond measure. In 1829, he suffered from hemorrhages. In 1831, he had a stroke and then apoplectic paralysis. It

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was thought that a voyage to Italy might improve his health. The British government promptly made a naval vessel available to Scott for the voyage. He visited Malta, Naples and Rome along with his son-in-law Lockhart to recuperate; but his heart longed for Scotland. On 15th December, 1831, he received the news of the death of his ten year old grandson Johnie Lockhart.

He therefore turned homewards. He returned to his mansion Abbotsford and once again tried to write, but his energies had vanished by now. He realized that his end was very near. As he lay dying, he fancied that the Duke of Wellington was coming to visit him at his mansion and he made plans for his reception. Scott died of overwork on 21st September, 1832 and was buried beside his wife in Dryburgh Abbey.

1.1.12 Memorials and Commemoration

When George became king in 1820, he granted Scott a knighthood and asked him to organize his tour of Scotland of 1822. For the tour, Scott arranged solemn spectacles and pageantry, which included the wearing of kilts\(^5\) by the Royal party and guests. The tour made the kilt popular and it became a symbol of Scottish national identity.

During his lifetime, Scott's portrait was painted by Sir Edwin Landseer and fellow-Scots - Sir Henry Raeburn and James Eckford Lauder. In Edinburgh, the 61.1 metre tall Victorian Gothic spire of the Scott Monument was designed by George Meikle Kemp. It was completed in 1844, 12 years after Scott's death, and dominates the south side of Princes Street. Scott is also commemorated on a stone slab in Makars' Court, outside The Writers' Museum, Lawnmarket, Edinburgh, along with other prominent Scottish writers; quotes from his work are also visible on the Canongate Wall of the Scottish Parliament building in Holyrood. There is a tower dedicated to his memory on Corstorphine Hill in the west of the city and as mentioned previous Edinburgh Waverley railway station takes the name of one of his novels.

In Glasgow, Walter Scott’s Monument dominates the centre of George Square, the main public square in the city. Designed by David Rhind in 1838, the mon-

\(^5\) *Scottish garment*: a knee-length wraparound tartan garment that is part of the traditional Scottish highland dress for men and is also worn by women and girls
ument features a large column topped by a statue of Scott. There is a statue of Scott in New York City's Central Park.

![The Scott Monument in Edinburgh's Princes Street](http://en.wikipedia.org/wiki/File:Schottland-Edinburgh-Sir_Walter_Scott_Monument.JPEG)


**Figure 1.3: The Scott Monument in Edinburgh's Princes Street**

**Figure 1.4: Sir Walter Scott statue by Sir John Steell on the Scott Monument, Edinburgh**

### 1.1.13 Creation of the Walter Scott Prize

The annual Walter Scott Prize for Historical Fiction was created in 2010 by the Duke and Duchess of Buccleuch, whose ancestors were closely linked to Sir Walter Scott. At £ 25,000 it is one of the largest prizes in British literature. The award is presented at Scott's historic home Abbotsford House.

### 1.2 Works of Sir Walter Scott

Scott's chief works include poetry, novels, dramas and miscellaneous prose.
1.2.1 Poetry

- *Minstresly of the Scottish Border* (1802–03)
- *The Lay of the Last Minstrel* (1805)
- *Marmion* (1808)
- *The Lady of the Lake* (1810)
- *The Vision of Don Roderick* (1811)
- *Rokeby* (1813)
- *The Bridal of Triermain* (1813)
- *The Lord of the Isles* (1815)
- *The Field of Waterloo* (1815)
- *Harold the Dauntless* (1817)

1.2.2 Novels

- *Waverley* (1814)
- *Guy Mannering* (1815)
- *The Antiquary* (1816)
- *The Black Dwarf (Tales of My Landlord, First Series)* (1816)
- *The Tale of Old Mortality (Tales of My Landlord, First Series)* (1816)
- *Rob Roy* (1817)
- *The Heart of Midlothian (Tales of My Landlord, Second Series)* (1818)
- *The Bride of Lammermoor (Tales of My Landlord, Third Series)* (1819)
- *A Legend of Montrose (Tales of My Landlord, Third Series)* (1819)
- *Ivanhoe* (1819)
- *The Monastery* (1820)
• *The Abbot* (1820)
• *Kenilworth* (1821)
• *The Pirate* (1821)
• *The Fortunes of Nigel* (1822)
• *Peveril of the Peak* (1823)
• *Quentin Durward* (1823)
• *St. Roman’s Well* (1823)
• *Redgauntlet* (1824)
• *The Betrothed (Tales of the Crusaders)* (1825)
• *The Talisman (Tales of the Crusaders)* (1825)
• *Woodstock* (1826)
• *Two Drovers* (1827)
• *The Highland Widow* (1827)
• *The Surgeon’s Daughter* (1827)
• *Chronicles of the Canongate, First Series* (1827)
• *St. Valentine’s day* (1828)
• *The Fair Maid of Perth (Chronicles of the Canongate, Second Series)* (1828)
• *Anne of Geirstein* (1829)
• *Count Robert of Paris (Tales of My Landlord, Fourth Series)* (1831)
• *Castle Dangerous (Tales of My Landlord, Fourth Series)* (1831)
1.2.3 Dramas

- Halidon Hill
- Macduff’s Cross
- The Doom of Devorgoil (1830)
- Auchindrane or the Ayrshire Tragedy (1830)

1.2.4 Miscellaneous Prose

- The Secret History of James I (1811)
- Border Antiquities of England and Scotland (1814–17)
- Paul’s Letters to His Kinsfolk (1816)
- Lives of the Novelists (1821–24)
- Letters of Malachi Malagrowther (1826)
- The Life of Napoleon Bonaparte (1827-28)
- Tales of a Grandfather (1828–31)
- Letters on Demonology and Witchcraft (1830)

1.3 Munshi’s Personal Background

1.3.1 Birth and Parentage

Born on 30th December, 1887 in Broach, a small town in Southern Gujarat, Kanaiyalal Maneklal Munshi was the seventh child of his parents Maneklal Munshi and Tapibehn Munshi. He was the only son of his parents, the other six children being daughters. He belonged to a Brahmin caste that claimed its heritage from the Vedic sage Bhrighu, and is known as the Bhargava Brahmin caste.
Maneklal and Tapibehn had their due share of misfortune. Two of their daughters became widowed in their teens; Tapibehn had therefore to live in Broach to look after them.

Munshi generally stayed with his father wherever he was posted. He liked to live with his father for he loved him ardently, though he was slightly afraid of him. Maneklal was a deeply religious man, simple, direct and honest. In those days, illegal gratification came easily to revenue officers to enhance their private fortunes. Yet Maneklal's honesty became axiomatic. He was hard-working, loyal and fearless. This brought him recognition and rapid promotion.

Munshi did not inherit the robust physique of his father. Even as a child he was delicate and showed the characteristic which persisted till the end - a lack of appetite. It required all the patience and the efforts of his mother and three sisters to feed him as he toddled from room to room. This possibly retarded his normal physical development.

1.3.2 Early Childhood and Influence of Parents

Munshi's urge to write, and ever to write, was inherited from his parents. His personality developed in congenial family surroundings. His parents' ideal husband-wife relationship was inspirational for Munshi. Even Maneklal, the efficient official, had literary leanings and once wrote a drama in verse. Tapibehn, in spite of her negligible formal education, knew akhyans (the Puranic episodes rendered in Gujarati verse) by heart and composed poems and discourses; she even wrote her memoirs to unburden her heart. From her own experience, she wrote out maxims of conduct. She was extremely religious and told her son, the stories from the Ramayana, Mahabharata, the Puranas and particularly legends of the Bhargavas and their great ancestor Parshurama. When he grew up, he recreated the stories from the Purana in his plays and novels. Tapibehn and Maneklal transmitted to their son the best that they possessed- a moral character, high aspiration and a deep faith in God. For Tapibehn, her son was the dearest possession, the paramount interest of her life.

Maneklal Munshi wanted his son to enter the Indian Civil Service and took his education into his hands when he was barely five years old. Munshi began the study of English, with the *Reading Without Tears*, taught by his father. As his
mother remained at Broach, Munshi lived with his father, a lonely child with no companions and no opportunity for games. As a result, he was forced to invent a world of his own imagination.

1.3.3 Education and Intellectual Interests

Munshii studied his first three standards in English in Surat and then joined the school at Dhandhuka where his father was transferred. He failed in the examination. Luckily his father found a competent teacher who coached him in English. After two months, Munshi was promoted to the higher class. His father, satisfied with the boy's progress, presented him with a few novels of Sir Walter Scott, including *Rob Roy*. Munshi did not understand them fully, but they thrilled his imagination all the same.

The next year, 1900, Maneklal was transferred to Broach as Deputy Collector. Munshi then joined the local High School. In the Matriculation Examination, he had to write an essay on “Your Favourite Pastime”. Munshi's thesis was 'Reading Novels'. That was his only pastime. He never cared for sports. He was a very sensitive man and hated failure. He gave up all attempts to excel in sports and concentrated on reading novels.

1.3.4 Influence of Mother on Munshi

The days when Munshi stayed at Broach for his vacation were the days of great excitement for Tapibehn. She would prepare his favourite sweets, clean the rooms and spread new covers in the drawing room. Then, Munshi, or 'Bhai' to use Tapibehn's pet name for him, would come and share with his mother all he had learnt during the session; history of England and France, the achievements of Congress, of Surendranath Banerjee, Aurobindo Ghosh and Bipin Chandra Pal. Munshi's discussions with his mother also included metaphysics, God, soul and its transmigration, caste system and re-marriage of widows. She encouraged him in all his endeavours. Her single-minded devotion to Munshi had a profound influence on him. He respected the susceptibilities of his mother and tried to act upon faithfully all that she expected him to do. She also induced in him a lasting religious attitude.
1.3.5 Influence of Teachers

After passing the Matriculation examination, Munshi took admission in a college at Baroda. Here he came under the influence of his two teachers. One was Professor Jagjivan Shah, Professor of Philosophy, who had a strong bias towards Western civilization. The other teacher was Sri Aurobindo Ghosh. Munshi was also greatly influenced by Mahatma Gandhi, Sardar Patel, Bhulabhai Desai, and Mohammed Ali Jinnah.

Munshi was influenced by Indian as well as Western writers and their ideologies. Among Indian, Dayanand Saraswati, Shri Aurobindo Ghosh, Bankimchandra Chattopadhyaya and Mahatma Gandhi and among Western writers, the French novelist, Alexandre Dumas in his art as a story-teller; and Walter Scott, the English novelist provided a model for his historical novels. “Ibsen and Shaw inspired Munshi to write plays that made him the pioneer of modern Gujarati drama.” Munshi was greatly influenced by the Vedic and Classical Sanskrit Literature also. He had also made a serious study of the English, French and German literature and of the history of the various countries.

On his father’s death on May 1, 1903, a new sense of responsibility was born in the fifteen year old boy. He applied himself seriously to his studies and passed his examinations regularly. However, the text books did not satisfy his passion for reading and he sought solace in English poetry; his favourite authors at this time were Burke and Mill, Byron, Tennyson and Shelley. In 1904, his first article in English on Dayanand Saraswati appeared in College magazine; the same year he passed the Intermediate examination in the second division.

1.3.6 His Religious Bent

Munshi was deeply influenced by his mother’s religious training of offering worship to the family deity, Lord Shiva. The impact of religion was so profound on Munshi that he imagined, at the time of his initiation ceremony to be a confirmed Brahmin, that “he would actually attain ‘divinity’ on wearing the sacred thread” Gradually the radical Munshi questioned several religious precepts and decided to recite his prayers in Gujarati instead of Sanskrit. Still later, he abandoned devotion to Shiva due to impact of the reformist religious groups, the
Prarthana Samaj and the Arya Samaj, on his thinking\(^9\). However, the influence of modernity and rationalism did not deter him from his deep faith in God, nor did he leave his yogic practices that helped him discipline his mind and body. Patanjali’s /Yogasutra/ had a profound impact on him. He also got interested in Ramkrishna Paramhansa and therefore *The Gospel of Shri Ramkrishna* was his companion for quite a many years. “The deep mystical search never abandoned Munshi despite his unflinching belief in the contradictory emotion, the joy of life, that he often displayed in his life and works” \(^{10}\)

1.3.7 His Legal Profession

In 1905, Munshi took a first class in the first year LL.B (permitted to Junior B.A. student in those days) and won the Ambalal Sakerlal prize. In 1906, he took his degree with sixty percent marks in English for which he was awarded the Eliot prize. Then he got the degree of LL.B in July 1910. After acquiring his degree in Law from the University of Bombay, he enrolled himself as an advocate in 1913, and soon became a member of the Bar. Munshi began practicing at the Bombay High Court. His fame as a good and successful lawyer spread far and wide. Consequently he started getting cases from all over India.

1.3.8 His Marriage

Munshi was married before he joined college. He was only thirteen when he got married. At that time, he was studying for his matriculation. His wife, Atilakshmi was nine years old, but looked like a girl of five. “I did not want to marry”, says Munshi in his autobiography. “Firstly, I had decided to marry the friend of my childhood (the girl friend of Sachin). Secondly, my wife was too young and was, even for her age, too small. But I could not state any of these reasons, for I always obeyed my father’s wishes.” \(^{11}\)

Munshi’s wife Atilakshmi was completely illiterate and this very thing tore him to pieces. He writes in his diary, “I have never spent a more wretched vacation. My heart is broken. My happiness is gone. A shadow has crept over my home. When shall I be happy- when? When will this incessant pain end?” \(^{12}\). But as Munshi writes in his autobiography: “Lakshmi (his pet name
for her) was ignorant but innocent and had the highest regard for me. I could see in her devoted eyes only respect for me. It was impossible to be cruel to her, so I began to control myself strictly" 13.

1.3.9 His Dream-Wife

In *Shishu ane Sakhi (The Child and the Comrade)*, Munshi mentions a dream girl who had fascinated him when he was still a young boy, and the very vision of that girl often haunted him. Munshi wrote in his diary that his ideal wife was someone like Tilottama, the heroine of Bankimchandra’s *Durgeshanandini*. She should be the one modeled on Rosalind, Elizabeth Bennet, or Shirley, who could break the monotony of small talks by discussing Kant and Spencer. Munshi was disappointed beyond measure, he remarks in *Adadhe Raste (Half-way)* when at the age of thirteen he had to marry nine-year old Atilakshmi who was practically uneducated. After four years in 1904, when she went to stay with him, Munshi was completely heartbroken because he had imagined a different woman for a wife.
1.3.10 His Second Marriage

In 1922, Munshi came in contact with Lilavati, a writer who left deep impressions on Munshi’s mind. Her lucid character sketches of the leading personalities of the time, then unpublished, enthralled Munshi. She wrote of Munshi:

“He has great capacity for probing the hearts and minds of men. But his sparkling intellect is associated with an unconcealed egotism. He judges the world with his intellect. He shuns sympathy because he thinks it lowers his dignity. But deep underneath this hard crust of intellect is hid an under-current of love flowing from the heart. Someone may have tasted it; but the waters of the spring are not accessible to all.

On finishing the reading, Munshi realized that his dream girl had come to life. Lilavati was invited by Munshi to assist him in editing the literary journal, Gujarat, that he had started. Soon they fell in love, since Lilavati's marriage with a wealthy businessman had been an utter failure because of their mental incompatibility.
Munshi, being caught in a love triangle, faced a fierce conflict between love and duty, passion and reason. His traumatic experiences and incessant struggles during the period between 1922 and 1924 are recorded in his autobiographies *Mari Binjwabdar Kahani* (*My Irresponsible Story*) (1943) and *Sidhan Chadan (Steep Ascent)* vol. I & II (1923). Munshi records in *Sidhan Chadan (Steep Ascent)* vol. I (1967),

“Love and the Gita, the struggle between passion and duty, my baffling effort to lighten the sorrow of the two loving women, my incessant struggle to make them happy, all these nearly drove me mad … Lila and I gave vent to our furious pent up passion in our letters … But Lakshmi! She always stood before us like an image of forbearance hewn out of frozen tears.  

Munshi was not satisfied with the ideological and platonic love; in fact he firmly believed that the self-fulfilling earthly love was also a means to attain the spiritual end in the scheme of universe. Such conviction has been vividly dramatized in his mythological play *Avibhakta Atma* (*The Undivided Soul*) (1923). His Vasishthha persuades Arundhati of the necessity of marriage even for ascetics to attain the unity of souls.

In 1924, Munshi’s wife Atilakshmi died in child birth. Two years later in 1926, Lilavati's husband died of heart attack. The same year, Munshi married Lilavati, commencing his journey with his undivided soul.

According to Jayana Sheth, Three women played significant roles in Munshi’s life. The noblest, according to him, was Atilakshmi in her sacrifice. The deepest was his mother's love whose understanding inspired him. Of her Munshi said, “Mother has been the guardian goddess of my life. But the most inspirational, the essence of his life was Lilavati.”  

1.3.11 His Literary Pursuits

Munshi, who started writing under the nom de plume of Ghanashyam, started his career as a junior advocate in Bombay, rose to hold some of the highest positions in the cultural, literary and political life of the country. When in 1913-1914, Munshi's first novel *Ver ni Vasulat* (*Revenge Accomplished*) started getting
serialized in The Gujarati, an influential Bombay Weekly edited by Manilal Ichchharam Desai, Munshi attracted the attention of Gujarati reading public. Since then, till the very end of his life, he held the stage.

In 1915, when Gandhiji returned from South Africa, Munshi already commenced his literary and socio-political activities. He worked as a co-editor of Navjivan ane Saiya in Gujarati and Young India in English, both of which later on passed on to Gandhiji and under the editorship of Gandhiji, became the voice of the nation. Munshi also started Gujarat, a monthly periodical. He also started in Bombay Gujarati Sahitya Samsad to promote literary and cultural activities. He ran for some time Social Welfare, an English weekly devoted to social problems. Towards the closing years of his life, he founded the Bhartiya Vidya Bhavan with its branches in some important cities in India and in London, with a view to revive largely through the publications of the Bhavan’s Book University, the cultural heritage of ancient India.

Munshi has written novels, short stories, plays and farces, pen portraits, biographies and autobiography, and articles on literary criticism and research. He has also written in English, Gujarat and Its Literature and an account of his travels to Europe.

1.3.12 His Autobiographical Novels

Munshi’s autobiography in four volumes consists of Adadhe Raste (Half Way) (1943, serialized in 1932-33), Sidhan Chadan (Steep Ascent) (1923, serialized in 1932-33), Madhavananya and Swapna Siddhi- ni Shodhman (In Search of Dream Realization) (1953). Munshi’s autobiographical works make an important contribution to the genre of autobiography in Gujarati literature. Dhirubhai Thakkar says,

“Gandhi based his autobiography on truth, Munshi made it artistic by mingling the art of the dramatist with that of a recorder of facts… Munshi’s autobiography is the longest and most interesting work of the genre in Gujarati literature.  

Munshi’s truthful and dramatized narration of events of his life reveals his inscrutable personality of an egoistic, extrovert and impulsive man who at the time of writing his earliest autobiography Shishu ane Sakhi (The Child and the Comrade)
(1932) was a known literary, social and political figure. When the last autobiographical work *Swapna Siddhi ni Shodhman* (*In Search of Dream Realization*) (1953) was published, Munshi was the Governor of Uttar Pradesh.

1.3.13 His Historical Novels

Munshi was a litterateur with a wide range of interests. He is well known for his historical novels in Gujarati, especially his trilogy *Patan-ni-Prabhuta* (*The Greatness of Patan*), *Gujarat-no-Nath* (*The Master of Gujarat*) and *Rajadhiraj* (*The Emperor*). His historical novels, said to have been inspired by Alexandre Dumas and Sir Walter Scott, took Gujarat by storm. It may be mentioned here that when he was accused of distorting history to suit his creative purpose he defended himself by saying that he was writing novels and not history.

1.3.14 His Last Phase of Life

K.M. Munshi is remembered for his versatility: freedom-fighter, lawyer, one of the makers of India's Constitution, literary giant, philosopher, creative artist, educationalist, promoter of art, music, dance and drama, an able administrator, an advocate of Sanskrit and Hindi, environmentalist and a builder of institutions. By his versatility, he has made his contribution in all fields of life-political, social, educational, cultural and religious. Dr. Munshi is rightly remembered among the great architects and builders of modern India. He died on February 8, 1971.

1.3.15 Commemoration

A postal stamp was issued by the Government of Gujarat on 31st December, 1988 in the memory of Shri Kanaiyalal Munshi after 18 years of his death.
1.3.16 Creation of the K.M. Munshi Prize

In the memory of Shri K. M. Munshi variety of awards are being presented which includes “Kulpati Munshi Award for best bhavan vidyalaya in India”. The award, is given to the school in recognition of its extraordinary achievements in academics, cultural, literary and sports activities. The school is chosen for this award out of 380 bhavan institutions in India and abroad.

1.4 Works of Shri Kanaiyalal Munshi

Munshi’s chief works include novels, dramas, short stories and miscellaneous prose.

1.4.1 In Gujarati

Historical Novels

- *Patan ni Prabhuta (The Greatness of Patan)* (1916)
- *Gujarat no Nath (The Lord of Gujarat)* (1917)
- *Prithvi Vallabhb (The Darling of the World)* (1920)
- *Rajadhiraj (The King of the Kings)* (1922)
- *Bhagavan Kautilya (Lord Kautilya)* (1923)
- *Jaya Somnath (Hail Somnath)* (1940)
• Bhagna Paduka (The Broken Sandals) (1956, written in 1948)

Social Novels

• Ver ni Vasulat (Revenge Accomplished) (1913)
• Kono Vank (Whose Fault?) (1915)
• Svpnadrishta (The Dreamer) (1924)
• Tapasvini (The Lady Sage) I & II (1957)
• Tapasvini (The Lady Sage) III (1958)

Autobiographical Novels

• Adadhe Raste (Half Way) (1943, serialized in 1932-33)
• Sidhan Chadan (Steep Ascent) (1923, serialized in 1932-33)
• Madhavananya
• Swapna Siddhi-ni Shodhman (1953)

Mythological Novels

• Lopamudra I (1933)
• Lomaharshini (1945)
• Bhagavan Parashurama (Lord Parashurama) (1946)
• Krishnavatara (The Descent of the Lord)
  – Volume I (1963)
  – Volume II (1966)
  – Volume III (1968)
  – Volume IV (1969)
– *Volume VI* (1972)
– This novel started being serialized in “Samarpan” in 1960. Parts VI, VII and VIII were posthumously published.

**Social Plays**

- *Vava Sheth nun Swatantrya (The Freedom of Vava Sheth)* (1921)
- *Be Kharab Jan (Two Bad Guys)* (1924)
- *Agnankita (The Obedient)* (1927)
- *Kaka ni Shashi (Uncle’s Shashi)* (1929)
- *Sneha Sambhrama (Confusion of Love)* (1931)
- *Bhramacharyashrama (The Hermitage of Continence)* (1931)
- *Dr. Madhurika* (1936)
- *Pidagrasta Professor (The Afflicted Professor)* (1946)
- *Chie Tej Thik (Best As We Are)* (1946)
- *Vah re Men Vah (Well Done, Myself), Fantasy* (1953)

**Mythological Plays**

- *Purandar Parajaya (The Defeat of Indra)* (1922)
- *Shambar Kanya (Daughter of King Shambar), Part II of Lopamudra* (1922)
- *Avibhakta Atma (The Undivided Soul)* (1923)
- *Tarpana (The Obsequial Offering)* (1924)
- *Putra Samovadi (Like Unto a Son)* (1929)
- *Deve Didheli (Given by God), Part III of Lopamudra* (1934)
- *Vishvamitra Rishi, Part IV of Lopamudra* (1934)
Miscellaneous Works

- *Mari Kamala ane Biji Vato* (My Kamala and Other Stories), A Collection of Short Stories (1912)
- *Ketalak Lekho* (Some Articles), I & II, Literary Criticism (1926)
- *Gujarat na Jyotirdharo* (The Torch-bearers of Gujarat), Historical Biographies (1926)
- *Shishu ane Sakhi* (The Child and the Comrade), Autobiographical Prose-poem (1932)
- *Thodak Rasdarshano* (Some Litterary Appreciations), Literary Criticism (1933)
- *Narsaiyo Bhakta Harino* (Narsinha, the Devotee of Hari), Biographical Sketch (1933)
- *Adivachano* (Words at the Beginning), Inaugural addresses at Gujarati Literary Conferences, Part I (collected) (1933)
- *Narmad, Biography* (1939)
- *Gujarat ni Asmita* (Gujarat Consciousness), Essays on Culture (1939)
- *Adivachano II*, Inaugural addresses (1941)
- *Europe ni Safar* (Travel to Europe), Travel Notes (1943)
- *Ketalik Vibhutio* (Some Great Beings), Biography (1947)
- *Dr. Madhurika Film Script from the original social play* (1948)
- *Atma-Shilp ni Kelavani* (Education for Self-Sculpture), Essay (1950)
- *Bhagwad Gita ane Arvachin Jivan* (Bhagwad Gita and Modern Life), Translation of the original English work (1950)
- *Gujarat ni Kirtigatha* (Story of Gujarat’s Glory), Historical writings (1952)
- *Parisha na Pramukh Padethi* (Presidential Addl Folloess at Literary convention), Lectures (1955)
- *Narasinha Yuga na Kaviyo* (Poets of the Narasinh Era), Literary History (1962)
- *Chakravarti Gurjaro* (Emperors of Gujarat), Historical Research (1966)
1.4.2 In English

- I Follow the Mahatma, (Political) (1940)
- The Early Aryans in Gujarat, (Historical) (1941)
- Akhand Hindustan, (Political) (1942)
- The Glory that Was Gurjar Desha
  - Volume I (1943)
  - Volume II (1944)
  - Both the volumes were revised in 1954 (Historical)
- Imperial Gurjars, (Historical) (1944)
- The Indian Deadlock, (Political) (1945)
- The Ruin that Britain Wrought, (Political) (1946)
- The Creative Art of Life, (Philosophical) (1946)
- The Changing Shape of Indian Politics, (Political) (1946)
- Bhagwad Gita and Modern Life, (Philosophical) (1947)
- Gandhi, the Master, (Miscellaneous) (1948)
- Linguistic Provinces and the Future of Bombay, (Political) (1948)
- Somnath, the Shrine Eternal, (Historical) (1951)
- Land Transformation, a Philosophy, a Faith, (Philosophical) (1951)
- Sparks From the Anvil, (Miscellaneous) (1951)
- Gospel of the Dirty Hand, (Miscellaneous) (1952)
- Our Greatest Need and Other Addresses, (Miscellaneous) (1953)
- To Badrinath, (Religion) (1953)
- Janu’s death and Other Kulapati’s letters, (Education-Letters) (1954)
- City of Paradise and Other Kulpati’s letters, (Education-Letters) (1954)
• Sparks from the Governor’s Anvil, (Miscellaneous) (1954)
• The Wolf boy and other Kulpati’s letters, (Education-Letters) (1956)
• The Saga of Indian Sculpture, (Historical) (1957)
• The End of an Era- Hyderabbad Memoirs, (Miscellaneous) (1957)
• Swan Love and other Kulpati’s letters, (Miscellaneous) (1958)
• The World We Saw, (Miscellaneous) (1960)
• Replies to the Reader, (Miscellaneous) (1961)
• Warnings of History, (Historical) (1961)
• Reconstruction of Society through Trusteeship, (Miscellaneous) (1961)
• Foundations of Indian Culture, (Cultural) (1962)
• President under Indian Constitution, (Law) (1963)
• Chinese Aggression, (Political) (1963)
• National Emergency and Its Problems, (Political) (1963)
• Bombay High Court: Half a Century of Reminiscences, (Reminiscences- Biography) (1963)
• Views and Vistas, (Journalism) (1965)
• Gandhiji’s Philosophy in Life and Action, (Gandhian Philosophy) (1965)
• Pilgrimage to Freedom, (Political) (1968)
• Problems of Food and Agriculture, (Miscellaneous) (1974)

1.4.3 In Translation

Hindi

• Lopamudra
• Adadhe Raste
• Sidhi Chadan
• Lomaharshini
• Bhagavan Parshuram
• Swapna Diddhi Ki Khojmen
• Vah re Main Vah
• Bhagna Paduka
• Bhagwad Gita aur Adhunik Jivan
• Badrinath ki Aur
• Jaya Somnath
• Tapasvini I, II, III & IV
• Krishnavatara I & II
• Kulvadhu
• Ver ni Vasulat
• Bhagavan Kautilya
• Kono Vank?
• Svpnadrishta
• Rajadhiraja
• Patan ka Prabhutva
• Shishu aur Sakhi
• Gujarat Ka Nath
• Tarpana

Kannada

• Krishnavatara I, II, III & IV
Tamil

• Jayadevam

Marathi

• Bhagava Parshurama

Sanskrit

• Prithvi Vallabh

English

• Bhagava Parshurama I & II
• Krishnavatara I, II III & IV
• Prithvi Vallabh
• Gujarat no Nath (The Master of Gujarat)
• Ver ni Vasulat (Revenge Accomplished)
• Jaya Somnath
• Tapasvini
• Dhruvswamini

1.5 Scott and Munshi

1.5.1 Comparison Between the Lives of Scott and Munshi

A close study of the lives of two literary giants, Sir Walter Scott and Shri Kanaiyalal Munshi reveals a fascinating similarity between the two, even though they be-
long to two different countries; Scott – the native of Scotland whereas Munshi belonging to the state of Gujarat.

1.5.2 Weak Physique During their Childhood

As a child, Scott possessed an extremely weak and fragile physique. As an infant of eighteen months, he was crippled for life due to an attack of Polio. Even though he grew up to be a man of stout and robust body, he never lost his lameness in spite of great efforts of his parents and grandparents. This resulted in his escape from participation in outdoor games with other boys of his school. The time that others utilized in playing, Scott very fruitfully utilized in prolific and enormous reading of old plays romances and ballads. This resulted in the brilliant development of his imaginative faculties at a very small age.

Munshi too like Scott had a delicate health since his childhood. He suffered from a weak appetite which resulted in the herculean task on the part of his mother and his three sisters to feed him as he tottered from one room to another. This possibly impeded the development of his physique. Even as a man, Munshi continued complaining about the problem of his appetite that resulted in the enormous problems of his wife Atilakshmi also. Munshi, like Scott was interested in reading and he read everything that laid on his hands.

1.5.3 Mediocre Students During School Days

While studying in school, Scott was a mediocre student. He did not fare much well in the school examination. He had a deep interest in the study of language. That is why he used to read any book that came into his hands. During vacation time, he used to enjoy visiting old castles and countryside as he had a great fascination for such places of antiquity.

Munshi, like Scott, was an average student. After completing first three standards in English in Surat, he failed in the fourth standard while studying in Dhandhuka where his father was transferred. But the timely coaching by a competent teacher helped Munshi pass the examination. His father contended with the improvement of his son, gave few novels of Sir Walter Scott to Munshi.
In the beginning, Munshi could not comprehend the novels fully but they indeed thrilled his imagination. Gradually Munshi became a prolific reader and started reading English poets also which included Byron, Tennyson, Shelley and others. A great influence of Scott on Munshi was certainly felt as Munshi like Scott was a lover of historical places and ancient buildings which is evidently experienced in his writings as an established novelist.

1.5.4 Influence of Parents and Grandparents in Moulding their Lives

Scott's grandmother Barbara Scott played a vital role in moulding his life. When Scott was sick, his grandmother used to entertain him by telling the stories of Border warfare between the Scots and the English, Scottish legends and Scottish songs. Scott used to patiently listen to all that was told to him by his grandmother. This all that he gathered during his childhood was utilized by him to its optimum in writing his novels. Even Scott's aunt Janet motivated Scott in becoming an enthusiastic reader. She not only told him stories when he was bed ridden but also cultivated piquant interest of reading in him.

Munshi, on the other hand was fortunate to have an extremely loving mother Tapibehn who, in spite of negligible formal education, told his son the stories from great epics like Ramayana and Mahabharata; the incidents from Puranas and the legends of the Bharavas and their ancestor Lord Parshurama. Like Scott, Munshi utilized everything that he garnered from his mother during his childhood and transformed that all into the creation of marvellous stories of his plays and novels.

1.5.5 Associated with Legal Profession

Scott ascended from the family of lawyers. So like his father, he too got himself qualified as a lawyer, got himself admitted to the Faculty of Advocates and started practicing law. But during his tenure of legal profession of four years, from 1792-1796, he could not establish himself as a pleader. The sole reason behind this was that he was more interested in the lore and antiquities of Scotland compared to the profession he had adopted. He wanted to dedicate his life
to writing since he had a strong desire to be a writer, not a lawyer.

On the other hand, Munshi too belonged to the lineage of advocates. His father also was a lawyer. After enrolling himself as an Advocate at Bombay High Court, he started practicing law. Unlike Scott, his fame as a competent and successful lawyer spread far and wide and he became a popular name among the great lawyers of India. Along with the practice of law, Munshi like Scott, could not resist the temptation of writing. He therefore started writing in the literary journals, the novel in the form of continuous story.

1.5.6 Turbulent Relationship with Women

Before Scott got married to Charlotte Carpentier, a French girl in 1799, he had passionately fallen in love with Williamina Belsches, daughter of Sir John Belsches who initially responded to his love, but later on got married to Sir William Forbes, a rich banker in 1797. Scott was terribly disturbed; the incident shook him from inside and left him grief stricken. But his marriage with Charlotte after a brief courtship of six months, changed his life and he could forget the pain of a desolate lover in the warm company of his wife.

Munshi, on the contrary married when he was only thirteen years old. His wife Atilakshmi was only nine years old and looked like a child of five. Munshi was utterly disappointed with the marriage as his wife unlike him, was totally illiterate. At the age of 35, in the year 1922, Munshi met Lilavati, a writer who left a lasting impression on him. Munshi was so much fascinated by her that he wished to marry her. His wish was fulfilled in 1926, when Lilavati’s husband died of cardiac arrest and Munshi’s wife Atilakshmi died during delivery of a baby. The same year Munshi got married to Lilavati, a woman in whom he had seen the vision of his dream wife. In the loving company of Lilavati, Munshi spent the rest of his life in absolute peace and satisfaction.

1.5.7 Both Wrote Anonymously

Scott started writing novels at the age of forty-three. He began by writing a romantic novel *Waverley* based on the Jacobite rebellion of 1745. Scott did not
reveal his name while publishing the novel. This is because he was afraid that his reputation as a poet and as a lawyer would get ruined if people would come to know that he was the author of such a common novel. But the novel was a big success and so Scott wrote a series of historical novels all set in Scotland under the pen name of the writer of Waverley novels. When he was exhausted with the themes of Scotland, he chose England as the setting of his novels.

Munshi while practicing law as an Advocate started writing novels at the age of twenty-nine. He also like Scott wrote anonymously under the pen name of 'Ghanshyam' because he had a fear in his mind that he would be blamed for being negligent in the practice of law by paying more attention to writing novels. The novel *Patan-ni-Prabhuta (The Greatness of Patan)* became very popular. Munshi therefore wrote a series of historical novels all set in various parts of Gujarat.

### 1.6 Final Outcome

The above discussion clearly shows that in spite of belonging to two different cultures and two different countries, there is a catchy resemblance in the upbringing, thinking, literary interests, imaginative pursuits and love for antiquities and countryside in Scott and Munshi. Both the novelists though wrote in different centuries, had a lot in common. An immediate reason behind this could be Munshi's captivating interest in the novels of Walter Scott from the very beginning that is from the early school days. But whatever may be the occurrences, one thing is certain that both the novelists carved a niche in writing the historical novels in their respective languages - Scott in English and Munshi in Gujarati.

### References

2. Ibid., p. 124.


9. Ibid., p. 192.


12. Ibid., p. 34.

13. Ibid., p. 34.

14. Ibid., p. 79.

