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The chief contributor to the Ratnagiri Account is Mr. G. W. Vidal, C.S. Mr. Vidal has, besides supplying materials for parts of the sections on Trade, Manufactures, History, Land Administration, Sub-divisions, and Places of Interest, prepared and revised the Description, Production, and Capital Chapters. For Land Administration and Places of Interest much assistance has been received from Mr. A. T. Crawford, C.S.

The bulk of the Sávantvádi Account is from a memoir written for the Bombay Gazetteer by Colonel J. F. Lester the last Political Agent.

As far as possible the names of other contributors are shown in the body of the book.

JAMES M. CAMPBELL.

August 1880.
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RATNÁGIRI.
RATNÁGIRI.

CHAPTER I.

DESCRIPTION

The district of Ratnagiri, lying between 17° 10' and 18° 5' north latitude, and 73° 35' and 73° 55' east longitude, has an area of 2780 square miles, a population of 1,013,126 souls, and a land revenue of £101,342 (Rs. 10,13,420).1

Except for two coast villages, Bágmándla and Kolmándla on its north bank, the Sávántí river for about twenty-four miles, from the coast to the old port of Mahárá, forms the northern boundary of the district, separating it from the native state of Jaipur, or as it is usually called, Habsan. Last of all, apart the boundary follows an irregular chain of hills, that runs a south-east, and joining the Sahyádri range at the Hátolt pass, divide Ratnagiri from the southern extremity of the Kolhés district. On the west lies the Indian Ocean, giving the district a seacoast of about 160 miles, from Bánkot or Fort Victoria, to a point some two miles south of Fort Redi. On the east, the water shed of the Sahyádri hills from Hátolt to Naradwa, forms a well defined natural boundary, and except for the one village of Gonna in Sangaemhívar that passes beyond it, divides the district from Sátára and Kolhés. The southern boundary is more irregular. At the south-east coast, the Sávántí river state comes between Ratnagiri and the Sahyádri hills, leaving Ratnagiri a narrow tongue of land that runs down the coast line, and diminishes almost to a point near Fort Terekhol, the northern limit of the Portuguese province of Goa. This narrow strip of coast, scarcely more than four miles at its broadest point, forms the Vengúl sub-division.

The area included in the district of Ratnagiri is, for administrative purposes, distributed over nine sub-divisions. These, as shown in the following summary, have an average area of 421 square miles, 143 villages, and 118,237 inhabitants.

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1 This chapter is contributed by Mr. G. W. Vidal, C.S., partly from materials supplied by Mr. A. K. Naíre, C.S., Mr. J. H. Todd, C.S., and Mr. C. H. Winchester, C.S.

2 The population figures are those of the 1872 census, the revenue is that recovered during the year ending 31st July 1879.
Chapter I.

Description.

Sub-division.

Coast Line

(Bombay Gazetteer, 1185; Bom. Gov. Sol. II. 6.)

The district is formed by a narrow belt of low land, lying between the Indian Ocean and the Sahyadri hills, with a total length of about 160, and a breadth varying from thirty to forty-five miles. Though hilly and rugged as a whole, the district presents in different parts many characteristic features. Near the Sahyadri hills the valleys are more open and the hills less rugged than towards the centre of the district, which is little else than a mass of wild rugged hills. These again, towards the coast, fall into nearly level plateaus, in great part made barren by a capping of laterite rock, left by deep narrow steep-sided valleys and ravines, through which rivers and streams find their way from the Sahyadri hills to the sea. These rivers, tidal and navigable, have on their banks the chief ports and nearly all the fertile land of the southern Konkan. Over the rest of the country the soil is miserably poor, most of it a stiff iron clay, often mixed with gravel.1

Coast Line

The coast is almost uniformly rocky and dangerous. At sea, from a little distance, the line of black steep cliffs seems unbroken, and most unwelcoming. But those who in small boats or native craft creep along the coast, find, one after another, bays and coves shut in between jetting points of black rock and edged with sand of perfect whiteness. Here and there a thin sprinkling of red earth contrasts with the black rock, and though there are no trees, there is, even in the hot weather, a fair covering of green brushwood. In places, the hills draw back a little, leaving at their base a rich level of rice fields, with generally a belt of coconut palms between them and the beach. Almost every ten miles is a river or bay, large enough to form a safe harbour for native craft, while at least four or five are by size and position fit to be leading ports and centres of foreign trade. The promontories at the mouths of the larger rivers are usually crowned with the ruins of old fortresses, and in one or two places, as at Suvandurg and Malvan, rocky islands, divided from the mainland by narrow channels, still show the remains of
strong Maratha fortifications. In the numerous bays and openings along the coast are extremely picturesque villages, shaded more or less densely by palm trees, the houses usually built in one or two long narrow lines, each house standing in its own little plot of arecanut garden.

Inland, the district is a series of raised lateral table lands with a varying depth of soil, the rock cropping out at frequent intervals. Between the table lands are valleys, the smaller ones mere beds of mountain torrents, the larger containing strips of rice land, often fringed with betelnut groves or plantain gardens, with here and there a mango or jack tree orchard. Some of these table lands, especially those some way inland, are fairly wooded. But near the coast they are barren plains strewn with stones, with an occasional patch of soil in the crevices of the rock. Except in some of the alluvial lands at the heads of creeks and in a few watered tracts mostly in the south, the crops, sown in June, are reaped in November. From November to June the land is absolutely bare. During the rainy season, a coarse rank grass grows freely on all the hill sides, but it has little value and makes poor fodder. The inland villages and hamlets lie usually in the valley under clumps of shady mango, jack, and tamarind trees. Many of them in connection with their temples, have beautiful sacred groves, devoted, preserved from ancient days. In these groves no breach or stick may be cut, save for the use of the temple or of the community. Above are lofty trees overgrown with creepers, ferns, and orchids, and linked by parasites trailing in graceful festoons, below a tangled growth of bush and scrub intersected by many paths, the whole a mass of luxuriant vegetation, to a lover of nature one of the pleasantest features of the district.

From all parts of the district, the base of the Sahyadri hills bounds the eastern horizon. These mountains, both in form and size, are easily distinguished from any of the numerous spurs that roughen the surface of the district between the base of the main range and the sea. In the Sahyadri hills both above and below the main range, the tops are often crowned or gardened by large massive basaltic rocks. These, with little and from art, can be made fortresses most difficult to reach, and to look at, almost impregnable. Many of them have springs of the finest water, and in all a supply can be secured in cisterns or reservoirs. These hills are crossed by numerous passes, which except in two or three places where made roads have been constructed by the British Government, form the only means of communication with the Deccan. The best known of these precipices defiles are, taking them from north to south, the Hatlot, the Amlola, the north Tirva, the Kumbhur, the Mala, the south Tirva, the Amla, the Anaskura, the Kajury, the Phonda, and the Nadrur passes. In climbing and on gaining the crest of these passes the scenery is on all sides most grand. Mountains rise behind mountains three or four thousand feet high, and covered with trees except where the huge black rock is too solid even for the hardest shrub to take root. The hills are in places always green, and during the rainy season, especially towards its close, when torrents pour down the mountain sides, the vegetation is...
Chapter I.
Description.
Hills

extremely rich, and gleams of sunshine, reflected from the breaking masses of clouds, give a thousand passing tints to every hill. Both at the opening and the close of the south-west monsoon, the most tremendous tempests and thunderstorms are common. To the west of the Sahyadri hills, which rise sheer from base to crest, the country is comparatively low, the plateaus seldom rising more than five hundred feet above sea level. So rugged and hilly is the whole district, that no detailed account of its innumerable spurs and eminences is possible. The lower hills are for the most part bare and treeless, and where trees occur, they are yearly stripped of their leaves and branches to be turned to ashes on the rice fields in the valleys below. Only here and there are lofty hills with slopes more or less covered with verdure. A few of these deserve special mention.

Beginning from the north, the first hill of importance is the hog-backed Mandangad, a ruined fort, about fourteen miles from the sea in Dápól, which, commanding a view of Mahábaleshvar, is itself a conspicuous land-mark for many miles round. South-east of Mandangad lies Pálgad, also in Dápól. Further on, in the same direction and in the Khéd sub-division, three isolated hills of considerable height rise in a line parallel to the Sahyadri and separated from them by the narrow valley of the Tagbudi river. The north-west of these hills is Mahapatgad, which faces the Hásíl pava and Maevarangad in the Sátara district the famous 'Saddle back' of visitors to Mahábaleshvar; the central is Sámagadh, and the southmost facing the Ambolgháti is Rasálgad. All these hills are capped by strong perpendicular scarps of basalt, and two at least of them were, like all similar coigns of vantage, fortified by the Maráthás. Except the Sahyadri ranges, there are no hills of any great height either in Chiplún, Sanganéshvar, or Ratnághír. Passing south to Lánja in Rájápur, Máchál a triangular hill of considerable height is seen close to the old fort of Víshálgaíd, at the foot of, though detached from, the Sahyadris. Unlike most high Ratnághi hills whose tops are narrow ridges or peaks, Máchál ends in a fine broad plateau and could be made a sanitarium. The following table prepared from the Trigonometrical Survey Chart shows the heights and positions of some of the principal points from which observations were taken during the survey:

### Ratnághír Hills

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<th>East Longitude</th>
<th>Height in Feet</th>
<th>Situation</th>
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<td>Kánta</td>
<td>Dápól</td>
<td>17°37'30&quot;</td>
<td>73°7'40&quot;</td>
<td>1100</td>
<td>Hill on table land, 4 miles south-east of Banks.</td>
</tr>
<tr>
<td>Nágad</td>
<td>Dápól</td>
<td>17°42'10&quot;</td>
<td>73°13'37&quot;</td>
<td>983</td>
<td>Highest point of range of hills, about 4 miles north of Dápól camp, and 1 mile from the coast.</td>
</tr>
<tr>
<td>Mahábalésvára</td>
<td>Khéd</td>
<td>17°46'3&quot;</td>
<td>73°23'22&quot;</td>
<td>906</td>
<td>Hill, 1 mile north-east of near village, between Dápól and Kálad, about 15 miles from the coast.</td>
</tr>
<tr>
<td>Adur</td>
<td>Chiplún</td>
<td>17°14'9&quot;</td>
<td>73°12'41&quot;</td>
<td>303</td>
<td>A conspicuous hill known as Bıyá Hill on the sea coast, about 18 miles south of Dápól.</td>
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Konkan.

RATNÁGIRI.

Kumbhárí, Chapuri... 17 24 8    73 49 20    2487  Sahyadri range 6 mile north of the Kumbhárí pass.
Javarp... Ratnágiri... 17 17 55    73 15 47    359  Highest point of the fort.
Kajjondí... 17 12 23    73 30 54    729  Highest point of a range of hills, 2 miles east of the village of Kajjondí and 6 miles from the coast.
Varava... 17 11 46    73 16 33    218  Hill south-west of the village of Varava on the sea coast about 2 miles north of Kajjondí.
Mora... 17 1 54    73 10 6    604  Highest point of hill 2½ miles north of Ratnágiri fort.
Ratnágiri Fort... 16 50 9    73 19 49    298  Light-house tower.
Javarpí... 17 8 47    73 31 34    729  Hill in the east of the village of same name, about 6 miles from the coast.
Tik Tek... 16 50 35    73 20 21    397  Ridge of hills on sea coast, about 12 miles south of Ratnágiri.
Khabar... Rájpur... 16 58 35    73 33 50    ...  Hill about a mile west of village of same name near Lainja, about 13 miles from the coast.
Manoll... 16 55 11    73 50 30    2340  Western extremity of ridge running east and west about 4 miles south of the Amba pass.
Ghona... Davgad... 16 50 57    73 22 29    319  Hill on coast three miles south of Vijaydurg fort.
Shitoha... 16 15 28    73 36 13    567  Hill on sea coast about 16 miles south of Vijaydurg.
Siríān... 16 14 39    73 36 42    675  Hill about 2 miles north-west of village of same name, about 9 miles from the coast.
Vilván... 16 26 9    73 54 18    2249  Highest point of hills, a mile and a half east of Davgad fort.
Parula... Vílván... 16 58 14    73 38 43    517  Hill in village of same name, eight miles north of Vengaon.

The numerous streams and watercourses, which form the river system of the district, vary little in the character of their course. Rising either in the Sahyadri hills, or in the various spurs connected with them, they traverse the country through narrow deeply cut ravines, and deliver their tribute wave to the Indian Ocean after a short but tortuous course, seldom of more than forty miles. The general flow is from east to west, with in some instances a slight tendency to fall towards the south. A noticeable feature of these rivers is the suddenness of their windings. In many parts they have the appearance of land-locked lakes, until the passing of an outstanding hill shows the line of water stretching at right angles to its former channel. Though of comparatively small size and volume, and ill suited for irrigation, the principal rivers are of great value to the district. Their deep tidal channels, navigable for twenty miles or more, when supplemented by good roads between the sea-board and the Deccan, afford easy means of communication, and provide an outlet for the produce of the country; their broad estuaries offer good and safe anchorage for craft plying up and down
The Sávitrí. The Sávitrí or Bánkot river, for its last twenty-four miles the northern boundary of the collectorate, is one of the five streams, panch ganga, which have their sources in the village of old Mahábaleshvar. Descending the mountain side in a narrow rocky channel, it passes by Mahád and Dásgaon through southern Kolába, and reaches the Ratnágiri district at Mahápral, and after a total course of about fifty miles falls into the sea at Bánkot. During its passage through the Ratnágiri district, it receives the waters of no tributary. The mouth of the Sávitrí is formed by bluffs hills, putting out on either side of the creek into the sea. Fort Victors or Bánkot crowns the southern headland. The old fort is still there, though in ruins, and on the shores of the creek are traces of the first English Residency in the southern Konkan. Bánkot is only a fair-weather port. The passage is marked by buoys and beacons, but a rather formidable sand bar with at low water a depth of 2½ fathoms lies across the entrance to the anchorage. In 1853, at the end of the stormy season, a native vessel containing the wife, child, and servants of a member of the Bombay Council was wrecked off this bar, and perhaps without sufficient reason, it has ever since been considered dangerous.² The river is, for native craft, drawn seven feet of water, navigable thirty-six miles to the town of Mahád in Kolába; and for vessels of sixteen feet draught up to Mahápral in Ratnágiri, about twenty-four miles from the mouth of the river. Between Bánkot and Mahápral there is no difficulty, and large craft work up on a single tide. Between Mahápral and Mahád the river narrows, shoals, and rocky ledges, and reefs are numerous; and even for small craft, navigation is both difficult and dangerous. Such craft are often three or four days working up from Mahápral to Mahád. Every year within these limits the creek is sitting and becoming more difficult. The principal ferry across the Sávitrí is between Bánkot and Bágmandla. Boats also ply between Shlipolá, Panderi, Nigadi, and Mahápral, and the villages opposite to them in the Habalí's territory. After the first two or three miles, the scenery of the creek is particularly striking. The hill, rising boldly from the water's edge to a considerable height, are especially on the northern bank, clad with thick forests, which on some of the reaches surround the water on all sides, giving the creek the appearance of a mountain lake. Further inland, the hills draw back, giving place to broad belts of low land, divided from the water by mangrove swamps, and before Mahád is reached, the banks have become flat and uninteresting.

The course of the Váshishiti is parallel to, and about thirty miles south of, the Sávitrí. This river, the largest and most important

¹ Mr. Crawford's Report, 4430, 12th December 1877.
² Mr. Crawford's Report, 4430, 12th December 1877.
the district, rises in the Diva pass and takes its name from Vashishth, a follower of Rám, who is supposed to have inhabited that region. About fifteen miles from its source, after a rapid fall through rocky ravines, the river reaches the town and cotton mart of Chiplun, and at this point becomes tidal. Passing the island of Govalkot it suddenly widens, and after a course of twenty-five miles through low mud banks fringed with mangroves, it reaches the sea at the port of Anjanvel. Like the Sávtrí the entrance to the Váishhthi is guarded by a turnable sand bar, which on the south bank leaves but a narrow passage, under the rocky headland on which stands the old fort of Anjanvel. On the north bank, a mile above Anjanvel lies the once famous port of Dábhol. Situated on a narrow strip of low ground between the creek and a precipitous hill, its present aspect does not suggest its former greatness. When gales from the north-west make the anchorage off Anjanvel fort dangerous, the numerous craft waiting to leave the river, are off the Dábhol shore, where they are completely protected from the wind, and where there is sufficient water to float vessels of much heavier burthen than ever now enter the Váishhthi. Still, neither Anjanvel nor Dábhol is more than a fair-weather port. The Jagbudi, the principal tributary of the Váishhthi, rises near the Hálot pass. In its first twelve miles course lies from north to south. Here it turns at a right angle, and after twelve miles from east to west, reaches the town of Khéd, the head-quarters of the sub-division of that name. It here meets the tidal wave and again turning sharply, continues its course for another twelve miles from north to south, till from the right it joins the Váishhthi, about twenty miles from the coast. Several smaller tributary streams are, on either bank, received into the Váishhthi. Up the larger of these the tide runs for some distance, and the smaller coastal boats can pass to villages a mile or two from the main river. The entrances to these smaller creeks are generally hidden by mud banks covered with mangroves, which bar the passage when the tide is out. The Váishhthi is at any state of the tide, navigable for the largest craft as far as the village of Diva, about eight miles below Govalkot, the landing place for Chiplun. Very large craft work up on the tide to Govalkot itself, twenty-eight miles from the mouth of the river, and there discharge on the quays, constructed in 1860 by Sir M. R. Kennedy, or into flat boats which work up the narrow tidal gullet to Chiplun, three miles further. The Jagbudi is also navigable for small craft as far as Khéd. The triangular island of Govalkot or Máp is formed by the division of the Váishhthi into two channels at Chiplun. The northern channel, probably the original course of the river, but now passable only by small boats, forms one side of the triangle, while the base and the other side are the southern channel, which turns at an acute angle to re-join the main stream. The extreme length of the island is two miles and its breadth one mile. At the apex of the triangle is a low hill, the ruins of an old fort, which guards the approach to Chiplun. The island, formed entirely of alluvial deposit, is highly tilled. About a mile below Govalkot is a group of small islands of salt marsh and mangrove swamps.

1 Mr. Crawford's Report, 4430, 12th December 1877.
There are two chief ferries across the Váshíshthi, between Tarnbandar and Dábhool, and between Maldol and Hodkáhd. The river becomes fordable at the eastern angle of the Góvalkot island.

The next river of importance is the Shástri. Rising in the Sahyádri hills near Prachitgad, after a total course of about forty miles it falls into the ocean at Jaiygad, a rocky promontory jutting into the sea twenty miles south of the estuary of the Váshíshthi. Flowing for about sixteen miles west, past the town of Sangameshvar, until it meets the Báv river at Phangas in the Ratnágíri sub-division, the course for a few miles changes abruptly to the north, and then takes a north-westerly direction to the coast. The tidal wave reaches as far as Pet, the modern Sangameshvar, two miles lower down the south bank of the river than the original town of that name. During its course several small rivers unite with the Shástri. The principal of these is the Báv, which, rising in the Sahyádri range near the Amba pass, after a course of about thirty-five miles through a comparatively fertile valley, joins the Shástri on its left bank at Phangas about twenty miles from the coast. The Gadnádi from the Mala pass, meets the Shástri on its right bank, five miles lower down, while a smaller stream rising near Velamb in the Chipun sub-division joins the Gadnádi on its right bank, two miles above the junction of the latter with the Shástri. Jaygad, at the mouth of the river, is a good and safe fair weather port, with a broader estuary and a less difficult bar than the Sávitrí or Váshíshthi. But the river soon narrows and shallows, and though vessels of moderate draught can still run up on the tide within a few miles of Sangameshvar, the channel is said to be gradually silted. The Gadnádi is navigable for small craft as far as Mákhyán, the seat of a small trade. But the Báv very soon becomes too shallow for any but small boats. There are four chief public ferries across the Shástri, between Tavsál and Lásíegán, between Tambaháí and Kudli; between Phangas and Dingni; and between Sangameshvar and Asurda. The Báv is crossed by ferries as Vándri and Parchuri.

About twenty-five miles south of the Shástri lies the Ratnágíri river or creek, with no special name and comparatively unimportant. Rising in the Amba pass, it falls into the sea after a course of some forty miles. The mouth of the river is very narrow, and on the south side is guarded by a large sand bank. Outside the entrance and to the north, and at the mouth, houses at its extremity, lies the promontory on which stands the fort of Ratnágíri. As this bay gives safe anchorage for small craft during the north-west winds, few vessels pass into the narrow creek. There are no important towns on its banks. But small craft can work up on the tide twelve miles as far as Harchí. Up to this point the influence of the tide is ordinarily felt. But in the monsoon freshes, even at the mouth of the river, the water has no taste of salt. There are two chief ferries, one between Ratnágíri and Bháta, the other between Someshvar and Pomendi.

About twelve miles south of Ratnágíri is another small river, the Muchkundi, which rises at Máchál near Prabhaví, and flows into the sea with the fort of Puranagad on its northern bank. Small craft navigate the river twelve miles as far as Sátaví.

1 The cave at Máchál is the traditional home of the sage Muchkundi after whom the river is named.
The next river, the Jayapur creek, rising in the Anaskura pass, after about twenty-five miles as a mountain stream, reaches the ancient trading town of Rajapur, where, in years gone by, the English and French had factories. Here it meets the tidal wave, and after another fifteen miles reaches the ocean at Yashvantgad, a promontory on its north bank about twelve miles south of Purangad. Yashvantgad is a fair weather port and the creek is navigable to within three miles of Rajapur. The entrance under Yashvantgad is narrow; but a mile or so further up, the river suddenly broadens into what at first sight seems a large landlocked salt lake, with an island in its centre, opposite Jayapur. After passing this island the channel turns sharp to the south for two miles, when by a gradual curve it resumes its easterly direction. The principal ferrys across this creek are two, between Yashvantgad and Jayapur, and between Jayapur and Nata. The Rajapur bay, as it is called, affords shelter from the north-westers which blow during the fair season, but with westerly winds there is a heavy short swell in the bay, which makes it a not very safe anchorage; at that time the north side of the bay should be resorted to. There are only seven or eight feet of water on the bar at low tide. But further in are depths of from eighteen to twenty-four feet abreast the large village of Jayapur, inside on the left bank of the river.

Four miles south of Yashvantgad is the mouth of the Vijaydurg creek or Vagotna river. Rising in the Kajurda pass and flowing south-east for about fifteen miles, receiving on its way the waters of several smaller streams, this river reaches the tidal wave at or near Kharecpatam. After this point its channel rapidly widens, and passing the quay of Vagotna on its left bank, reaches the ocean at Vijaydurg, a bold headland on the south side of the estuary, crowned by the ruins of an old fort. The mouth of the river is by the promontory of Vijaydurg completely sheltered from the south-west, and being split into several bays and backwaters, gives, all the year round, a splendid anchorage to craft of large size. This river has no bar. At its entrance between Vijaydurg fort and the high cliffs to the north-east on which there is an old Maratha battery, there are depths of from twenty to twenty-four feet at low water. Inside it rapidly shoals, and 2½ cables further in the depth at low water is only from twelve to thirteen feet. After rounding Vijaydurg, the channel turns south-east for four miles parallel

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1 Hydrographie Notice No. 17 by Capt. F. W. Jarrold, R.N., 7.
2 In the fine season vessels may anchored anywhere in the harbour, the best position being in 21 fathoms mud and clay, at low water, with the extremes of the fort bearing from W.S.W. to S.W. Further in the water shoals quickly, but vessels of less than twelve feet draught can enter the river at any time, and lie in perfectly smooth water a cable from the shore abreast the landing place. A long ship should be moored head and stern, with the best bow to elb, which in the freshest runs at the rate of nearly four knots an hour. The harbour is accessible and affords perfect shelter to vessels during the south-west monsoon, in the height of which steamers of the Indian navy conveyed troops there during the 1857 mutiny. It is high water, full and change, of the moon at 10 hours 37 minutes; mean springs rise 6 feet 3 inches, neap 4 feet 10 inches. Hydrographie Notice, 17, 6.
3 Ibid, 6.
to the line of coast, and then passing a small island in mid-channel, gradually curves to the east. At the bend of the river a large backwater runs south for two or three miles, forming the peninsula of Gheria. The creek is navigable for vessels drawing seven feet as far as the village of Vágotna, where quays have been built, and for smaller craft, up to Khárepátan twenty miles inland. The chief public ferry is between Vágotna and Kumbháváda.

The Devgad.

The Devgad river rises in the Sivagad pass, and after a comparatively straight course of about thirty-five miles from east to west reaches the sea at the fort of Devgad which forms the southern headland about twelve miles south of Vijaydurg. There are no towns of any importance on its banks. Several small islands have been formed in the bed of the river in its tidal section, and it is only navigable for a few miles.

The Áchra.

The Áchra, a small river taking its name from the chief town on its left bank, rises in a spur of the Sahýádri range near the Phonda pass, and has a southwesterly course of rather less than thirty miles to the sea. The entrance to the river is narrow, and lies about fourteen miles south of Devgad. Small craft can pass as far as Áchra four miles from the mouth.

The Kálaví.

The Kálaví rises in the Naradva pass near Bhairugad, and for the first twenty-four miles forms the northern boundary of the Sávantvádi state. At this point it receives the waters of a tributary stream, called the Gadnádi, and taking a southwesterly course, and passing in succession Rámgad on the right and Malund and Masura on the left, reaches the ocean after another twenty miles at a small bay, three miles north of Málvan. For the last four miles it flows due south, separated from the sea only by a narrow spit of land. During its course, the Kálaví receives numerous small tributary streams. But the volume of water is comparatively slender, and the river, navigable for only eight miles, has no important town on its banks. There are two chief ferries, between Masura and Bhévavantgád, and between Redi and Tondoli.

The Karí Creek.

The Karí river rises in the Sahýádri hills, near Manohargad in the Sávantvádi state, and after a winding course of about thirty miles, passing Kuddá on its left bank, and engulfing numerous small tributaries, reaches the Ratnágiri district and British territory at Talgaon. For the next fifteen miles, it forms the boundary between the Sávantvádi state and Ratnágiri; then flowing west for four miles it turns sharp to the south, and following the line of the coast for four miles more, is to its mouth, eight miles south of Málvan, cut off from the sea only by a wall of sand hills less than half a mile broad. Navigable for a few miles only, it has no towns of importance on its banks.

Besides these larger rivers, numerous smaller creeks and backwaters break the coast line, but have no communication with the interior. During the fair season several of these minor creeks afford shelter to small coasting vessels and fishing smacks, and to cross all or nearly all of them, ferries are wanted.
Beginning again from the north, the first of these smaller inlets is the Kelai creek, lying midway between Bánkot and Savarndurg. The entrance to this creek is narrow and difficult. On the north bank, a high steep brushwood-covered hill overhangs the narrow channel, while a long spit of sand and salt marsh flanks the southern bank. This creek is for some ten miles navigable for small canoes.

The Áda creek, some two miles south, is much like, but smaller than the Kelai creek. In both of them large quantities of fish are netted.

Four miles south lies the Anjarla creek or Jog river, important only as being the outlet for the produce of the teak forests, raised in the villages on its banks by Káñoji Angria about one hundred and fifty years ago, and still kept by Government as Imperial reserves.

Between the Jog and the Váshishti are no creeks or backwaters worth notice, and the coast line comparatively straight and regular gives little or no shelter. Between the Váshishti and the Shástri, and south of the open roadstead of Gubágar, lie two snug little bays, Pálshet and Bóya, sheltered from northerly winds by projecting headlands. Between the Shástri and the Ratnágiri rivers are four minor creeks at Ganpatipula, Karyá It Neva, Ara, and Kálbádevi, all of them crossed by ferries. The Kálbádevi backwater from the Mírya bay, the stormy-season port of Ratnágiri, runs inland in two branches, one going eastwards to Mangoaon and the other running four miles south to Ratnágiri. Both of these tidal creeklets are navigable. Between Ratnágiri and the Muchkundi a small creek runs up to Pávas, a town in the Ratnágiri sub-division. From this to the Devgad creek, there is nothing to notice. Between Devgad and the Áchra river, two small streams of no importance and having no local names, cross the Sálashí portion of the Devgad sub-division. At Málvan a small bay and backwater make an indifferent harbour. Between Málvan and Vengurla, where is a small creeklet, no other creek remains to be noticed. Finally at Rád, the extreme south of the district, a small river falls into the ocean.

The district contains no natural lakes and but few artificial reservoirs of any size or importance. The only reservoirs that call for notice are those at Dhámápur, Varád, and Pendur in the Málvan sub-division. Of their age or of their builders there is no record. The Dhámápur lake has an area of fifty-five acres, and a maximum depth of 37½ feet. Formed by damming a valley with an earthen bank, though the dam leaks considerably, it holds water all the year round, and shows no tendency to silt. It waters about 500 acres, forty of them garden and the rest rice land. The Pendur lake covers fifty-two acres and has a maximum depth of twelve feet. The embankment is of earth, with a masonry waste weir and sluice. It holds water only till April, when the sluice is opened, and in the bed of the lake rice is grown. It waters about eighty acres, and has silted in places. The Varád lake covers thirty acres and has a maximum depth of from nine to twelve feet. On one side it has a masonry retaining wall. Like the Pendur lake it holds


Chapter I.

Geology.

The following sketch of Ratnagiri geology has been compiled from the notes and maps of Mr. C. J. Wilkinson, formerly of the Geological Survey of India, who, owing to bad health, was himself unable to prepare it. The area examined by Mr. Wilkinson, extending from the southmost part of the district to about eight miles north of Ratnagiri town, and up to latitude 16° 6' north, includes the whole breadth of the district. Beyond that the eastern boundary of the surveyed area trends north-west till it strikes the Muchkundi river, about sixteen miles inland. Hence, the boundary runs north up to and along the left bank of the Bav river, till its junction with the Shastri. The whole of the area thus defined lies in the southern Konkan.

The rocks of this part of Ratnagiri belong to five groups. These, arranged in their true or descending order, are:

I. Post Tertiary, or Recent 
II. Upper do. 
III. Middle or Lower Tertiary 
IV. Upper Secondary 
V. Azoic

In describing these groups it will be most convenient to begin with the oldest, and consider the others in ascending order. Measured by the superficial area they cover, by far the most important is the Konkan Laterite; the next is the Deccan Trap; the Gneissic series covers the third, and the Kaladgi quartzites the fourth largest area; the remaining rocks occupy very small surfaces, and are comparatively of little importance.

The peculiar rocks belonging to the great Gneissic or Metamorphic Series, which occurs so largely throughout the southern part of the

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1 Contributed by Mr. R. B. Foote, F G S., Geological Survey of India, from Notes by the late Mr. C. J. Wilkinson, formerly of the Geological Survey. When wanted by Mr. Wilkinson, but little had been written about Ratnagiri geology. The earliest reference occurs in Mr John G. Malcolm's well known paper on the Fossils of the Eastern Portion of the Great Basaltic Districts of India, read to the Geological Society of London in 1837, where he describes his discovery of sandstones (quartzites) at Achrā, north of Malvan. Mr. H. J. Carter, F R S., of the Bombay Medical Service (Jour. Bom. As. Soc 1854) correlated the Ratnagiri clays with the Travancore beds, in which Lieutenant-General Cullen had discovered subsequently several fossils. Mr. Carter was of opinion that the Konkan laterite was a true decomposed trap, not a detrital rock like the Travancore laterite. Lieutenant A. Ayton's geology of the Southern Konkan, published in 1854 (Edinburgh New Philosophical Journal, New Series, IV., 471) referred chiefly to the districts south of Ratnagiri, but contained some notes on the laterite seen near that station, which he considered distinctly detrital. Mr. Wilkinson's observations have as yet been published only in brief form, in a paper drawn up by himself and published in 1871 (Geological Survey of India, IV. 44, under the title Sketch of the Geological Structure of the Southern Konkan); Mr. Wilkinson's more important observations were incorporated in Mr. Foote's memoir on The Geological Features of the South Maratha Country and adjacent districts (Geological Survey of India, Vol. XII. Part I., 1877).
Konkan | RATNÁGIRI.

peninsula and forms the foundation on which all the other formations rest, are but sparingly exposed in Ratnágiri, only in the southern parts along the sea coast and in the valleys of the Ashámát river and its affluents. The prevalent strike of the beds is north-west to north-north-west in the band of rocks running along the coast, with which it shows a remarkable parallelism, suggesting some connection between the strike of the rocks and the run of the coast. The predominant varieties of rock in this band are mica schists and quartzites, showing a certain amount of folding parallel to the line of strike. In the upper valley of the Ashámát river, gneiss and mica schists are most common, especially at and around Ashámát village itself, but Hornblendic schist with gneiss occurs also at several places higher up the river as near Harkul and Kupavada. Talc schists are met with at, and to the north of, Budvádi four miles west of Ashámát. In this quarter the prevalent strike of the rocks is north-west to south-east, occasionally tending to east and west. The most northerly exposure of the gneiss occurs in a small inlier, surrounded by quartzites of the Kaladgi series, at the foot of the Phonda pass. Here light-coloured gneiss, with a little silvery mica, dips south-west, at an angle of about 30°.

Kaládgí Quartzites and Shales occur in the southern Konkan, in numerous detached inliers, divided from each other by the overlying beds of the Deccan traps and the Konkan laterite. Only one of these inliers is of considerable extent. This occurs at the foot of the Phonda pass, and extends north-west some fourteen or fifteen miles, covering between eighty and 100 square miles of surface. Of the inliers, the next in size is a very irregular-shaped patch, stretching about ten miles north from the right bank of the Ashámát river, at a point, a mile east of the coast. From the two principal villages within their area, the former has been described as the Lora, the latter as the Achra inlier. Several small inliers of quartzite lie at some distance south-east of the Achra area, and a perfect cluster of little inliers occurs along the banks of the Khárepán stream, north of the Lora area. At Malvan, a small patch of these Kaládgí beds pene into the sea, and the Vengurla rocks, Sindhudurg, Kavda rock, and other smaller rocks off the coast, also consist of the same hard beds. These rocks belong, unquestionably, to the Kaládgí series, as developed in the Kaládgí and Belgaum districts. The lithological characters of the rocks in both quarters are identical, and their connection is established by the line of inliers which occurs in the Deccan trap region in the valleys of the Dadh ganga, Ved ganga, and Harankosai rivers, near Váki Shengasen, and Ajra. The Kaládgí beds were formerly much more largely represented in the Konkan, but they suffered immense denudation, chiefly before the outpouring of the Deccan trap. Hundreds, if not thousands, of feet of beds were cut away, and what now remains is but a scanty remnant.

Near the Phonda pass and Lora, the members of the Kaládgí series may be well seen. They consist of white, yellow, or pink altered sandstones (quartzites, quartzite-sandstone) and shales, which lie unconformably on the upturned edges of the old gneissic rocks. In the north-west corner of the Lora sandstone area is a group of hills,
of which one, Salva hill, is about eight or nine hundred feet high. The arrangement of the beds in the main mass of the hill is difficult to determine, as the sides are thickly covered with detritus and brushwood; but at the western base, shales, generally associated with this sandstone, occur, dipping slightly to the west and passing under the trap at its boundary while the summit of the hill is formed by a thick bed of sandstone pink in colour, and either horizontal or with a very slight dip westward. Other high hills and spurs on the edge of the Sahyadris are formed of sandstone lying on metamorphics, partially disclosed and capped by the same thick bed of sandstone, here dipping eastward, the two portions of the beds on the respective hills being apparently the remains of a low anticlinal axis. The intervening beds have been swept away, possibly before the trap covered the country. The first flows of trap poured into the hollows between the hills, for, at the boundary of this patch of sandstones, the trap is generally found at their bases. As the successive flows surrounded them, the highest remained islands in a trap sea. Finally, they were covered by some of the higher beds, now only seen in the scarped sides of the Sahyadris a few miles eastward. As has been mentioned, this trap has, except one or two patches, been twice denuded. The effects of this denudation on the trap, west of Salva hill, are rather curious, for, side by side with this hill, their bases almost touching, is another hill, conical in shape, and formed entirely of successive beds of trap. Nearly of the same height they are a strong contrast, the trap hill conical and barren, the lines of flow showing black and strong; and the sandstone hill long flatcapped and thickly wooded.

The central part of the Lora area is low. On the south side, towards Phonda, are considerable spreads of nearly bare, gritty, quartzite sandstone, much weathered on the surface. In the Lora river shales appear at one place dipping south-west at 30°. In a fresh section these are soft and argillaceous, in colour white and pink. In the river they are green and associated with quartzite bands. The country north of the Lora river is very flat and low, and covered with thick clay soil. The hills flanking the Sahyadris on the eastern side of the area are sandstone, capped by a very thick bed of the same rock. At the western base of Salva hill shales occur, passing under the trap. The shales must be calcareous here, for at their point of contact with the trap, they are transformed into a compact, light-blue rock, like limestone in which the lines of disposition are crumpled and indistinct. This calcareous rock occurs very locally, but is highly prized as the only source of lime in the district. Other shales, externally of bluish colour, occur in rolling beds on the south side of a low range of trap hills, which pass eastward from the eastern flank of the Salva hill group. The most northerly exposure of the Kaladga beds appears to be at Panbala, two miles north-west of Kharepatan where there is a small sandstone inlet.

South-west of Phonda, light brown or bluish argillaceous shales underlie the low sandstone range. The shales, which are soapy to the touch, are thinly fissile, and generally, rather soft, but contain
In the Áchra inlier the sandstones form a small range, east and south-east of the village. The hills here rise to a maximum height of about 300 feet, which exceeds that of the surrounding laterite plateau. Though other varieties are found, the rock is chiefly white and of saccharoid texture. South-west of the village, the sandstones stretch into the sea. Shales occur intercalated among the lower beds of sandstone, and are seen in the river bank sections here, and also further south at Chindurvádi. The beds dip south-westward or roll about. The same or similar beds show a few miles north of Áchra on the banks of a small river and its affluents, most at Hindia, Mitbáv, and Nárimga. On the south side of the lower reach of the Ashánat river the Kaládgi rocks appear in several detached patches, the most northerly of which is a small exposure of fine-grained white or yellow altered sandstone, lying south of the village of Chunávra, and dipping north-west at an angle of 10°. Similar sandstone is seen in the stream at Masa, where it shows a north-easterly dip.

In the ravines north of the small Masura river are dark blue or slate-coloured shales, weathering light blue or nearly white. They are sometimes hard, with a conchoidal fracture, sometimes soft, and soapy to the touch. South of the river the same peaty, argillaceous shales show in several ravines, as those of the Málgon and Chámped streams. Near the end of the ravines they are covered by pink sandstone which is again overlaid by trap-flows and laterite. In the Kankavíl patch, a little to the south-east, the pink sandstone and grey shales are both seen. At Málvan and in the islands off the coast the sandstone, or rather quartzite rock is white sometimes with spangles of golden mica. A small quartzite outlier occurs on either side of the Kudál river at Devlí, a little distance from the sandspit which bounds the river mouth to the south. Beds of quartzite occur at the mouth of the Páit stream near Niví, but whether they belong to the Kaládgi series, or to the gneissic series, seems doubtful; their colour and texture point to the former, their lie, upturned at a high angle, suggests the latter. The same doubt seems to attach to the age of the quartzite, forming Redi point at the southern end of the district.

The Kaládgi rocks have been correlated, on good evidence, with the great Kadápá series of the eastern side of the peninsula, and with the Gwáhír rocks in Central India.

Resting with well marked unconformity upon the Kaládgi rocks comes the great series of Trap flows, which, over the Deccan and western India, were poured about the end of the cretaceous period. The space of time between the great denudation of the Kaládgi rocks and the outpouring of the trap was of immense duration, for the Vindhyán, a great azoic series, and the whole vast thickness of plant-bearing formations, now grouped under the title Gondwána Series, all came into existence during that interval. The
Gondwana series represents the whole great Mesozoic or secondary period below the Cretaceous rocks, as known in peninsular India, and its oldest groups may be Upper Palaeozoic, while the Vindhyan series doubtless represents a good part of the Palaeozoic period.

Except along the scarp of the Sahyadri mountains, but a short length of which was surveyed by Mr. Wilkinson, the trap series is not well exposed in the Ratnagiri district. The greater part of the exposed trap belongs to the very lowest flows, and the surface of these is generally covered by thick beds of Konkan laterite. Even where cut into by the numerous rivers, valleys, and ravines, the surface of the trap is very often greatly obscured by lateritic debris of all kinds, from great fallen masses to gravel and soil.

The great trap scarp and some of the great spurs were studied by Mr. Wilkinson near the Pondha pass, up which climbs the high road from Ratnagiri to Kolhapur. Here the Sahyadri spurs consist entirely of trap, with lines of flow, generally, easily traceable in the main mass of the hills. The result of the irregular denudation of these beds is, that conical peaks have been left varying the otherwise even outline of the hills, and generally surmounted by sharp black junts of rock. A good example of this occurs in a spur south of Phonda, which runs west from the main range. In its peaks, portions of a thick bed of black columnar basalt are seen; the bed, of which these are outliers, being very conspicuous in the Sahyadri themselves. The lowest beds of the traps in the great spur, running west from the main range, south of Phonda are approximately of the same height as the latente plateau of the west, under which they pass. The latente forms a band of irregular breadth between the sea and the main trap area. The band is widest opposite the Phonda pass, where the latente overlaps the trap on to the denuded surface of the Kaliagini beds in the Lora patch described in the last section. The trap is here covered by latente for a distance of about twenty-six miles; but the width of the latente band decreases rapidly to the north and still more to the south. At Kankeshwar near Devgaad, the trap reaches the coast, and for the Devgaad river, northward, forms the coast line, "skirting along the base of the latente cliff overlooking the sea." This trap, black on the outside and greenish grey on fracture, has small hollows unfilled with any mineral. It contains also little patches of chrome. The flow seems to have a very slight seaward dip.

The varieties of trap exposed in the Phonda pass are thus described by Mr. Wilkinson. 'In the spur south of Phonda, up which the road passes, the lowest trap has a concretionary structure, decomposing into enormous lodes some three or four feet in diameter. Further up, the trap is grey and porphyritic, still preserving the concretionary structure. Then it is black in colour and more like basalt. This is associated with pinkish amygdaloid, containing quartz and zeolites, the latter principally stilbite and lanlladite. About five or six hundred feet from the crest of the hill is a thick black bed of columnar basalt, very prominent and stretching for miles. Portions of this bed can also be distinguished on the spurs, forming sharp peaks.'
A variety of coarse greenish brown trap, which sometimes includes amygdaloids, was noted by Mr. Wilkinson in a ravine opening into the Kudal river, south-west of Dhámápur, about seven and a half miles east-south-east of Mélvan.

No distinct point of volcanic outburst was found in the Konkan, but two or three trap dykes were noted by Mr. Wilkinson, which differ in their mineral character from the great majority of trap dykes traversing the metamorphic rocks in the country above the Sahyádris, and which seem to be more nearly akin to the Deccan traps, and may, perhaps, really belong to the same period. One of these occurs on the coast about a mile east of Nivr, north-west of Vengurla. The dyke of columnar basalt has broken through the metamorphic hard hornstones and quartzites, and for a short distance flowed over them. The age of these particular metamorphic rocks is doubtful. They may be gneissic, but they may equally well belong to the Káládígi quartzites.

No inter-trappean formations were noted in the Konkan, nor does Mr. Wilkinson mention any iron-clay formation resulting from decomposition of the Deccan trap rocks.

Resting upon the denuded surface of the Deccan trap at Ratnágirí is a deposit of white clay, in which the remains of plants are found in the condition of lignite. This deposit may with good reason be ranked with the lignite-yielding beds discovered by the late Lieutenant-General Cullen in Tràvancor. The two formations are regarded as of the same age, because of the similarity of their geographical position, and the similarity, if not identity, of their lignites and fossil resins.

Mr. Wilkinson described the plant bed at Ratnágirí as 'a thickness of a few feet of white clay seen to be resting on the trap in well and other sections, imbedding fruits, and containing thin carbonaceous seams, composed for the most part of leaves.' He adds: 'This is separated from the soft laterite above by a ferruginous band about an inch thick, having much the appearance of hematite. It is vesicular with quartz-filled hollows.' Mr. Carter, who thought these Ratnágirí clays identical with the Tràvancor beds, mentions the occurrence of blue clays at Ratnágirí. The Tràvancor beds consist of blue clays with intercalated lignites and mineral resem in olive brown earth, resting upon blue, green, grey, argillaceous limestone, containing Orbitolites malabarica and shells some of which, such as Strombus fortis, Cerithium rude, Bunella bufo, Cassis sculp/a, Voluta jujua, Conus catenulatus and C. mafarginatus, have also been found in the tertiary beds in Cutch and Sind, where they appear to belong to beds of uppermost eocene or eocene age. Except, the first, all are figured in Colonel Grant's paper on the geology of Cutch.

1 These Tràvancor beds underlie the local latites, which General Cullen considered to be the detritus of the gneissic beds that formed the southern Ghāts; an opinion strongly supported by

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1 Trans. London Geol. Soc., Second Series, V. 289; or the reprint in Carter's Geological Papers on Western India.

2 330—3
the discovery (1862) of a truly conglomeratic variety of clayey latere at Coñanad in Trévancor. Probably, because of their imperfect preservation, the nature of the fruits and leaves has been described neither from Trévancor nor from Ratnagiri.

Further study of the infra-lateritic deposits in the Konkan is much required, and is urged upon Ratnagiri residents.

Of all the formations met with in the southern Konkan the remarkable argillo-ferrigenous deposit known as Konkan laterite covers the greatest surface, and most affects the appearance and character of the country. Its geographical position, strictly analogous to that of the laterite deposits of the Coromandel coast, suggests its being a sedimentary formation; but it is a deposit that does not reveal its origin on cursory inspection; and some observers, whose opinions merit consideration, among them Captain G. Wingate and Mr. H. J. Carter, have regarded it as the result of decomposition of trappean rocks, and, therefore, as identical in character with the Deccan iron-clay (laterite). The latest observer, Mr. Wilkinson, has not expressed any positive opinion on the subject as a whole. Probably, he took the sedimentary origin for granted, or was unaware of the controversy. What light his notes give is in favour of the sedimentary origin. Referring to this peculiar deposit, he speaks in various places of 'laterite sandstones', 'laterite conglomerates', and 'shaley laterite'. Parts of the formation are therefore clearly of sedimentary origin. No evidence is advanced in favour of the trappean hypothesis, except the lithological resemblance of the Konkan laterite to the iron-clay (laterite) of the Deccan. But the vast difference in geographical position is against the trap theory, and the lithological resemblance exists as strongly between the Konkan laterite and the Trévancor and Coromandel laterites, both of which are true sedimentary deposits in all probability of marine origin.

One very great objection to a trappean origin is that it involves an outpouring of trap long after the close of the Deccan trap period; and of such further outpour no other evidence exists in the Konkan. How long a time must have passed before the completion of the great plain of marine denudation on which rest the oceanic plateau of Ratnagiri and the overlying Konkan laterite, is proved by the immense thickness of trap, not less than from 2500 to 3000 feet, removed after the close of the Deccan trap period.

The laterite makes the country monotonous, forming wide and in many places flat plateaus, sheets of black slag-like rock. The laterite plateau with a general elevation of between two and three hundred feet, is, except where it is worn away and leaves a deep uneful soil, bare and black with no vegetation but scanty grass and a few stunted trees. It is cut through by numerous rivers, the largest of which rise in the Sahyadri, and after flowing across a comparatively open trap country, enter the laterite by deep ravines which widen towards the sea, the rivers becoming broad tidal creeks. In these ravines, along the banks of the rivers, are villages with every
available spot of their rich alluvial soil, growing rice and other grain. At the coast, the laterite forms bluff cliffs, in the lower part of which the trap is disclosed. Speaking of the laterite at Ratnagiri, which rests upon the plant beds, Mr. Wilkinson says: On exposure the soft laterite soil hardens rapidly. Here and along the coast it is very thick, trap showing only in deep sections, and at the base of the cliffs. East of Ratnagiri, the laterite stretches fifteen or twenty miles, beyond this, the trap hills are more irregular in outline and rise gradually towards the main range of the Sahyadris. The eastern boundary of the laterite runs west of Lánja, in a south-east direction, passing east of Rájápur to Khárepútan. About Phunda it is found nearer to the Sahyadris than in other places. In speaking of the laterite boundary, reference is made to the boundary of the plateau, which has a very constant elevation, and consists of a series of flat-topped or slightly waving hills, separated from one another by deep stream-hollowed ravines. Further east, laterite occurs in patches, many of them outliers of the great mass, but often at a lower level, the product of the denudation of the older laterite. These often have the appearance of true laterite, but are more generally found as gravel, sandstone, or conglomerate. It has already been stated that at various places Mr. Wilkinson found that the laterite was locally an unquestionable sedimentary deposit. One instance of this occurs at Rádi, where the laterite is shaley, and contains shreds of fossil wood. Similar shaley structure was also observed at Kankeshvar, about three miles south-south-east of Devgad. Here in some places the laterite is hard and compact, and consists largely of hematite. It is, however, often white, or light pink, with hollows filled with clay. Like the trap, the surface of the laterite plateau shows a gentle dip towards the sea-coast.

The Ratnagiri Alluvial Deposits are of two kinds, sea and river. Neither is of any extent or importance. To the sea alluvium belong the recent shell beds on the sides of the creek north of Málván. These beds are formed of broken shells and sand sifted into a mass. They lie some distance above the present high water mark, and have a slight westerly dip. There are similar beds at Devgad. The sand spits, by which the mouths of the Kudál and Asmhat rivers are for considerable distances bent south, must all be reckoned as sea alluvium. They are doubtless due to the prevailing northerly coast current.

The river alluvia are limited to the lower reaches of the several creeks, and are almost entirely obscured by wet cultivation.

Among Subaerial Formations must be reckoned the small, blown sand hills on the coast, near Málván and Devgad, where they cover the raised beds of sea alluvium of subaerial origin, as also the various patches of pseudo-laterite rocks, before alluded to as re-consolidated from the debris of the true Konkan laterite or other older ferruginous rocks, as in the red soil formed by the decomposition of the Deccan trap at Sánkedi to the north-east of Asmhat. The soils depend almost entirely on the character of the sub-rock
DISTRICTS.

Chapter I. Description.
Geology. Water-bearing Strata.

by whose decomposition they have been formed. Those formed by the decay of the trappean rocks vary a good deal in colour, from blackish grey to light brown and deep red. As might be expected from the quantity of iron they contain, the laterite soils are generally red. The quarternaries of the Kalâdîr series give rise to sandy soils, and the shaley beds to clays. The great development of clayey soil on the Kalâdîr rocks, exposed in the Lora area, is in all probability due to the decomposition of such shaley beds in low-lying positions, which give rise to swampy flats.

As regards its water supply, the district may be divided lengthwise into five belts or strips: the sea coast; an inland belt of laterite eight or ten miles broad; a second ten mile belt of mixed laterite and basalt; a third belt of basalt six to eight miles wide; and fifth, the foot and spurs of the Sahyâdri hills. Along the sea coast some of the largest villages, as Harnai, Guhâgar, Ratnâgiri, Shiroda, and Redi, stand on sandy beds. All these are supplied with drinking water from wells, fed generally by the sea, filtering through the sand. This water, though more or less brackish, is by no means unwholesome. The supply is abundant, and as almost every house has its own well, the water is preserved clean and free from surface impurities. Other coast villages, such as Dabhîl, Murud, Anjarla, Kolap, and Velas stand on artificially or naturally reclaimed marshy lands, or on beds formed from silt gathered near the mouths of rivers. These, owing to their naturally rich soil, are thickly studded with gardens, all-watered from wells, which also supply drinking water to the inhabitants. In these gardens, especially during the rainy season, every bit of cowdung, house sweepings, ashes, and filth of every kind is used as manure, and as a consequence, a great deal of organic matter finding its way into the wells, breeds fevers and other epidemics. Even in these villages pure water is usually found in springs, in the sides of the overhanging hills. The second or laterite belt, immediately behind the sea coast, is supplied with drinking water partly from wells, and partly from hillside springs. The wells are not many, and are never the sole water-supply. Except in a few tidal-creek villages, where the water is brackish, they are mostly fed by freshwater springs. The hill-side springs used for drinking are carried in open channels to the houses, and where the houses are some distance apart, the water is generally pure and good. The third, or mixed laterite and basalt belt, is mostly supplied from wells, with in a few cases the help of running springs. The supply is both abundant and wholesome. In the fourth or basalt belt, the water-supply is scanty and bad. The villages mostly depend upon jharas or dabhols, hollows dug in the beds of streams, lined on all sides, and covered over from above with wooden beams. Entrances made on the downstream side are, to prevent their being filled with débris, every year closed before the monsoon floods. The monsoon water-supply of these villages, drawn from the running streams, is subject to all kinds of pollution, the people using the beds of streams as latrines.

1 From notes by Mr. J. Elphinston, C. S., 1872.
and throwing into them all their house-sweepings. The villages in
the fifth belt, immediately at the foot of the Sahyadri hills, have in
many places good wells lined with timber. In others, holes dug in
the beds of streams are resorted to. But in these villages the chance
of pollution is small. There are no settlements above them,
and the streams bring pure rain water gathered from the hills. 
A statement prepared in 1872, shewed that out of 1329 towns and
villages, with a population of 573,876 souls, 544 villages had
separate wells for the upper and lower castes: 445 villages had wells
used by the higher castes only: and in 474 villages, the water of
running streams, in 13 villages, pond water, and in 276 villages,
water drawn from holes dug in the beds of streams, was used for
drinking purposes.

Hot springs are found in various parts of the district. The line
of springs runs half-way between the Sahyadri hills and the sea,
and seems to stretch both north and south of the Ratnagiri district.
Three villages, two in the Dapoli sub-division and one in Rajaipur,
have been named Unhala from their hot springs. There are similar
springs near the towns of Khed and Sangameshvar, and at the
villages of Aravli and Tural in the Sangameshvar sub-division.
The water of all these springs, as far as taste and smell form any
test, seems strongly impregnated with sulphur. But Dr. A. Duncan,
who in 1837, examined the water, came to a different conclusion.
He writes "The water of all these wells is so far as I could
certain, to the taste both insipid and sulphury. Does this
latter result from its insipidity, for I find no trace of sulphur
in it, nor of iron, nor of alkali, nor of iodine, nor of any thing?
And when it has been cooled and freely exposed to the air, it
becomes a pleasant, and a healthy water to drink. It would seem
at simply boiled water, yet it may contain foreign ingredients,
although, with my limited means, I have been unable to discover
them. 2 The temperature of the water varies in different springs from
105° to almost the boiling point (212°), and at Tural the experiment
of poaching an egg has been successfully performed. Cisterns have
been built to enclose most of the hot springs. Dr. Duncan remarks
that some of these wells was formerly much frequented for a variety
of ailments, cutaneous, dyspeptic, and rheumatic. As a bath, the
water affords a remedy, of great power in several forms of
rheumatism. It excites the appetite, and is therefore serviceable
in some forms of dyspepsia. I have also observed cases of debility,
without lesion or apparent disease beyond perhaps a want of relish
for food, considerably benefited. I am less acquainted with the
effects produced on cutaneous ailments, but on some of these, I
infer, a bath of this sort cannot be otherwise than beneficial. The
water is still much used for bathing and washing clothes, but is not
regarded by the natives as having any special sanctity. The springs
appear to be perpetual, and are no doubt the remains of volcanic
activity.

1 G. R. Goul, Dept. 2521, 26th June 1872.
On the top of a hill about two miles from Rájápur, close above the Unhála hot spring, a curious phenomenon is from time to time observed. Certain springs, at irregular intervals but almost always during the fair season, bubble up, and suddenly and without warning overflow the rocky soil, covering a considerable area of ground. This apparent freak of nature can only be accounted for, on the hypothesis, of an underground syphon forcing the water through a permeable stratum. The natives regard the phenomenon as a miracle, and believe the water to be a true stream of the sacred Ganges. According to local tradition, the springs were first observed some three hundred years ago, and up to the year 1821, continued to flow regularly every year for a month or six weeks in January or February. From that date to the present time, the phenomenon has been manifested only once in every two or three years. It occurred in February 1876; but has not since been observed. The area covered by the springs, about 3150 square yards, is surrounded by a high stone wall, and paved with stones. Fourteen cisterns of various sizes have been built to receive the water. The water invariably begins to overflow in the first of these cisterns, which holds less than a cubic foot. Within a few minutes of its first appearance, the remaining cisterns are rapidly filled. These cisterns are in no way connected with each other. Only one cistern overflows, and here the water is let off through the mouth of a cow, carved out of stone. The volume of water pouring through this outlet is estimated to have a diameter of 2½ inches. This last cistern is said always to hold water, while the remaining cisterns run dry as soon as the springs cease to flow. During the overflow, the water bubbles up through all the interstices in the pavement, as well as through the beds of the cisterns. The spot is held in great veneration, and devout Hindus, unable to perform the journey to Benares, believe the water of these springs to be equally efficacious with that of the Ganges itself. Their awakening is hailed with joy for hundreds of miles, and it is estimated that while the supply of water lasts, about four hundred pilgrims daily visit the springs. Their history is said to be told in the Medini Purán. According to the local legend a Kunbi, called Gangáji Salunka, was in the habit of going regularly every year to the Vithoba temple at Pandharapur. At last he grew too old and feeble to make the journey. Working in his field on the day on which he ought to have started for Pandharapur, he was so grieved at the thought that he could no longer accomplish his cherished task, that he sat down and wept. The deity taking pity on his distress and to reward his lifelong devotion, to his unspeakable delight caused a stream of pure Ganges water to well up around him.

The climate of the district, though moist and relaxing, is on the whole decidedly healthy. The rainfall is abundant and comparatively regular. The south-west monsoon breaks on the coast usually about the 4th of June, and the rains continue with little intermission to the middle or end of October. The average fall registered at the civil hospital Ratnágiri, for the twenty-eight years ending 1878...
is 101 inches and 49 cents. During this period the highest fall recorded was 165.66 inches in 1878; and the lowest 63.56 inches in 1855. The supply of rain at Ratnagiri is somewhat less than the average recorded for the whole district. The records of the several stations, where rain-gauges have been used continuously for the ten years from 1868 to 1877, give, taking the rainfall of each year from the 1st May to the 30th November, a combined average of 109 inches and 46 cents. As a rule little or no rain falls between December and April. There are however occasional exceptions, the most notable occurring on the 15th January 1871, when 15.75 inches fell at Ratnagiri within a few hours. This cyclone, for such it was, swept up the coast with great violence. The steamer Outram foundered in the gale off Vengurla, and numerous small native craft were wrecked along the coast. The wind also caused much damage to houses on the coast, and hundreds of trees were everywhere uprooted by the storm.

Another very violent storm of a cyclonic character swept the coast on the 22nd and 23rd May 1879. Up to the hour when the

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1 Dr F. C. Barker, M.D., Civil Surgeon, Ratnagiri. The available details for the city of Ratnagiri annual rainfall are:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Inches</th>
<th>Cents</th>
<th>YEAR</th>
<th>Inches</th>
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<td>126</td>
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<td>1868</td>
<td>109</td>
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<td>1870</td>
<td>101</td>
<td>64</td>
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</table>
hurricane burst in its full fury, there had been no signs of its approach. Few of the numerous native vessels caught in the open sea were able to weather the storm or make safe anchorage. Many vessels were wrecked even while anchored in the ports and harbours throughout the line of coast. The list of casualties was heavy. A coasting steamer was beached to save life near Vengurla, and upwards of 150 native vessels were wrecked, with a loss of over 200 lives and about £27,500 (Rs. 2,75,000) worth of cargo.

It is noticeable that the supply of rain inland averages considerably more than on the coast, and that, as might be expected, the fall is, other conditions being equal, heavier or lighter, according as the point of observation is further from or nearer to the great Sahyádri range, which powerfully attracts the rain clouds. Mandangad is an exception to this law. Considerably rougher than any of the other inland stations, it shows a greater average though further removed from the Sahyádri hills than Khed, Chipuln, Sangameshvar, Rájápur, or Lánja.

The humidity of the Ratnágiri station is relatively great. The average mean at 10 A.M. in 1878 was 64'75 per cent and at 4 P.M. 69'66 per cent. The climate on the sea coast and for some miles inland is very temperate, extremes of heat and cold being never felt. The following tables and chart give the results of thermometer readings in the shade, taken at the civil hospital Ratnágiri, in two series, (A) from 1871 to 1876, and (B) from the 1st January 1877 to the 30th June 1878. The mean annual temperature is shown by A to be 81° 45' and by B to be 81° 66'. According to Mr. Chambers the annual mean is 80° 8' and the range between the greatest and least monthly means 7°.

**SERIES (A).**

*Averages taken from the monthly average temperatures of the six years ending 1876.*

<table>
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<tr>
<th>YEAR</th>
<th>January</th>
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<th>March</th>
<th>April</th>
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<td>Max</td>
<td>Min</td>
<td>Max</td>
<td>Min</td>
<td>Max</td>
</tr>
</tbody>
</table>

Average Maximum
70 1/8

Average Minimum
71 3/8

Average Range
13 3/8

Mean Temperature
77 45'
**RATNAGIRI.**

SERIES (A)—continued.

Averages taken from the monthly average temperatures of the six years ending 1876—continued.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>July</th>
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<th>December</th>
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<td>88.6</td>
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<td>81.9</td>
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<td>83.2</td>
<td>76.8</td>
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<td>1879</td>
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<td>79.5</td>
<td>83.1</td>
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<td>82.8</td>
</tr>
<tr>
<td>1881</td>
<td>80.1</td>
<td>81.0</td>
<td>78.0</td>
<td>82.7</td>
<td>78.0</td>
<td>82.8</td>
</tr>
<tr>
<td>1882</td>
<td>80.1</td>
<td>84.1</td>
<td>79.0</td>
<td>83.0</td>
<td>77.8</td>
<td>82.7</td>
</tr>
</tbody>
</table>

Average range...

Mean temperature...

Mean annual temperature 81° 46' 5.

SERIES (B).

Observations from 1st January 1877 to 30th June 1878.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>January</th>
<th>February</th>
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<th>May</th>
<th>June</th>
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</thead>
<tbody>
<tr>
<td>1877</td>
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<td>59.2</td>
<td>85.7</td>
<td>73.7</td>
<td>85.0</td>
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<tr>
<td>1st January to 30th June 1878</td>
<td>68.4</td>
<td>88.1</td>
<td>69.5</td>
<td>85.8</td>
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<tr>
<td>Average range</td>
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<td>15.1</td>
<td>14.4</td>
<td>12.1</td>
<td>10.4</td>
</tr>
<tr>
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<td>78.3</td>
<td>80.75</td>
<td>83.5</td>
<td>86.15</td>
<td>83.0</td>
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</tbody>
</table>

Mean annual temperature 81° 60' 5

1 These observations were taken with self-registering thermometers, supplied by the Observatory in a steel case under the Superintendent's directions.
Chapter I. 
Description.

Climate.

Ratnagiri.

According to both series of observations the lowest minimum average is reached in January. On the 7th January 1873 the lowest minimum and maximum limits, 63° 5' and 73°, reached during a period of observation extending over four years, were registered by Dr. C. Joynt, M.D., at his house in Ratnagiri. The maximum and minimum rises are nearly regular and uninterrupted during each successive month from January to May, the exceptions being the maximum of February 1876, which is 2° 2', and the minimum which is 3° 7' lower than that of January of the same year, and the maximum of February 1877 which is 1° 1' lower than that of January.

There is a marked fall in the maximum temperature from May to June, and a less marked, but still perceptible fall in the minimum. There is a similar fall between June and July. During July, August, and September the readings show little variation either in the maxima or minima, the rise or fall during these months apparently depending entirely on the scarcity or abundance of rain. The range of the thermometer is also very slight at this period, and very much less than at any other time of the year. From September to October there is a marked rise in the maximum temperature and at the same time a fall in the minimum, the only exception occurring in July 1877, when the maximum, owing to the exceptionally scanty rainfall, stood higher than in October. Similarly there is a uniform rise in the maximum from October to November, and except in 1875, a fall in the minimum. From November to December there is, with one or two exceptions, a fall both in maxima and minima. The readings in Series A. show May to be the hottest month, the thermometer giving a mean average temperature of 87° 4', and at the same time the highest maximum average of 61° 6'. Series B also shows the highest mean temperature for May (86° 15'); but the average maximum was exceeded by that of November, (52° 6'), in 1877. This high temperature in November was abnormal, and is accounted for by the deficiency of the rainfall of that year.

The subjoined table gives the results of the thermometer readings at the civil hospital of Dapoli for the years 1871 to 1877 inclusive. From this it will be seen that the mean annual temperature of Dapoli is rather more than five degrees lower than that of Ratnagiri, 76° 27" as compared with 81° 45' and 81° 66' shewn by the Ratnagiri observations, and that the average maxima and minima are also uniformly lower for each month in the year. According to Mr. Chambers the annual mean is 78° 5', and the range between greatest and least monthly means 9° 5'.

1 Prepared by A. Pollard, Esq., Honorary Surgeon, Dapoli.
RATNAGIRI.

Thermometer readings at the Civil Hospital, Diphu, 1871-1877.

<table>
<thead>
<tr>
<th>Year</th>
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<th>March</th>
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<td>61</td>
<td>77</td>
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<td>94</td>
<td>61</td>
<td>95</td>
<td>66</td>
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</table>

Average minimum: 68.96
Average maximum: 90.70

Vengurla. Meteorological Return, 1877.

<table>
<thead>
<tr>
<th>Month</th>
<th>Mean Temperature</th>
<th>Mean Daily Range</th>
<th>Mean Maximum</th>
<th>Rain</th>
<th>Bats</th>
<th>Wind</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>77.78</td>
<td>12-18</td>
<td>83.23</td>
<td>71-12</td>
<td>90.00</td>
<td>NE &amp; W.</td>
<td>91</td>
</tr>
<tr>
<td>February</td>
<td>74.14</td>
<td>14-20</td>
<td>78.21</td>
<td>70-07</td>
<td>80.55</td>
<td>N E &amp; W. and W.</td>
<td>90</td>
</tr>
<tr>
<td>March</td>
<td>78.21</td>
<td>11-19</td>
<td>85.41</td>
<td>74.24</td>
<td>87.55</td>
<td>Do.</td>
<td>91</td>
</tr>
<tr>
<td>April</td>
<td>83.49</td>
<td>10-03</td>
<td>88.60</td>
<td>76.43</td>
<td>101.13</td>
<td>N W.</td>
<td>90</td>
</tr>
<tr>
<td>May</td>
<td>86.13</td>
<td>6-15</td>
<td>88.70</td>
<td>71.54</td>
<td>97.16</td>
<td>Do.</td>
<td>90</td>
</tr>
<tr>
<td>June</td>
<td>81.18</td>
<td>7-59</td>
<td>84.90</td>
<td>77.86</td>
<td>85.90</td>
<td>N W. &amp; S.</td>
<td>90</td>
</tr>
<tr>
<td>July</td>
<td>79.78</td>
<td>7-59</td>
<td>82.66</td>
<td>74.59</td>
<td>89.26</td>
<td>Do.</td>
<td>90</td>
</tr>
<tr>
<td>August</td>
<td>77.78</td>
<td>7-59</td>
<td>78.88</td>
<td>76.61</td>
<td>89.05</td>
<td>Do.</td>
<td>90</td>
</tr>
<tr>
<td>September</td>
<td>77.86</td>
<td>6-10</td>
<td>76.21</td>
<td>70.13</td>
<td>81.12</td>
<td>4-67</td>
<td>90</td>
</tr>
<tr>
<td>October</td>
<td>81.27</td>
<td>6-10</td>
<td>85.29</td>
<td>79.26</td>
<td>84.93</td>
<td>6-77</td>
<td>90</td>
</tr>
<tr>
<td>November</td>
<td>80.63</td>
<td>6-10</td>
<td>84.50</td>
<td>76.40</td>
<td>83.13</td>
<td>26</td>
<td>97</td>
</tr>
<tr>
<td>December</td>
<td>80.72</td>
<td>6-10</td>
<td>85.83</td>
<td>74.61</td>
<td>84.41</td>
<td>H. &amp; W.</td>
<td>90</td>
</tr>
</tbody>
</table>

Chapter I.

Vengurla.

The annexed statement gives the result of the meteorological observations at the sea coast town of Vengurla in the extreme south of the district, during the year 1877—
Chapter I. Description.

Climate.

Dapoli.

After the close of the south-west monsoon, north-westerly breezes prevail throughout the remainder of the year, blowing with more force and regularity during the hot months of March, April, and the first half of May, and tempering the greater heat of this period of the year. On the coast and inland, as far as the cool sea breezes penetrate, the hot season is perhaps the most agreeable, and at the same time the healthiest season of the year. The breeze usually springs up from nine to ten in the morning and lulls shortly after sunset. The nights are still, but seldom oppressive, and the little wind that blows is a land breeze. The mornings until the sea breeze sets in are the hottest and most trying time of the day. At a distance of fifteen or more miles from the sea, greater extremes of heat and cold are experienced, and during March, April and May, both days and nights are oppressive. At Chipuln, Khed, or Sangameshwar, the thermometer during the hot season will show 105° at noon for days and sometimes weeks together, and the wind is both hot and moist. In the tract of country at the foot of the Sahyadri range the heat is still greater during the hot weather, being intensified, as the natives assert, by the refraction of the trap rocks at the summits of the hills. Dapoli is generally considered the healthiest station in the district, its equable temperature, excellent drinking water, and the fine open plain on which it stands specially fitting it for a military cantonment, and a residence for Europeans all the year round. On the other hand, the Mandangad or Bankot portion of the Dapoli sub-division, owing to the prevalence of fever, is perhaps the least healthy part of the district. The rest of the collectorate including all the south, which is comparatively hotter than the north, is generally healthy though enervating and relaxing.

The climate may be considered favourable for recovery from intermittent fever even of long standing, and perhaps for rheumatism when the constitution is unimpaired, favourable for those whose livers suffer from the dry heat of the Deccan, unfavourable for constitutional debility, nervous affections, chronic dyspepsia, and all complaints requiring a light and bracing atmosphere; fatal in monsoon to those subject to bowel complaint. Children thrive and appear for the most part plump and lively; yet new-comers from a dry climate are apt to suffer from boils.
CHAPTER II.

PRODUCTION.

SECTION I. — MINERALS.¹

According to a legend, the truth of which the presence of quartz makes not improbable, gold used to be found near Phonda at the foot of the Sahyadrí hills. In the south very pure specular iron is in small quantities associated with the quartz rock. And all the latite of the district is charged with iron² though in too small a proportion to make it worth smelting. Near Malvan iron ore is found, not far under ground, in detached masses on the tops of hills, its presence being marked by small ferruginous surface fragments. The ore is massive and compact; outside it is brown or reddish brown and inside steel grey and glimmering; it is brittle, and of a yellowish brown. The fragments are sharp, the fracture flat conchoidal, and the specific gravity 3·32. Before the blow pipe it yields a dark blue shining enamel. Its constituents are water, black oxide and peroxide of iron, alumina, silica, and a trace of manganese and magnesia. It contains a steel grey lamellar powder difficult of solution both in nitric and muriatic acid.³ There are several veins close to the mamladär’s office at Malvan, three of them showing on the surface. These, it seems probable, must, at some distance below, be at least as rich as on the surface, and this belief is strengthened by observing the immense blocks of quartz rock jutting into the sea, which both in their horizontal and vertical fractures, seem to be joined by iron rusted away under the continued action of salt water. One man and boy, with pickaxe and crowbar, could in one day raise 400 pounds of good ore from the surface veins. In former times the Malvan mines and those at Gothna, a village above the Sahyadrí hills, were much worked. In 1844 the smelting of iron was carried on at Masura, Kálávali, Varangaon, and several other villages, with in most cases, four smelting furnaces in each village. To extract the iron the ore was left in the sun for a week or two and

¹ Except the mineral, forest, and fish sections, this chapter is the work of Mr. G. W. Vidal, C.S.

² In 1874 while digging a well in the jail garden at Ratnagiri large iron stone nodules in the form of hollow shells containing scorze were found diffused through the latite. And though wells near had no metallic flavour, the water of this well was so strongly impregnated with iron, both in the ferrous and ferric states, that the smallest addition of arsenic threw down copious precipitates of Prussian and Turner’s blue. C. Joynt, M.D.

Chapter II.
Production.
Minerals.
Iron.

was then made brittle by roasting and powdered. The furnace was round, three feet high, and narrowed from $\frac{1}{2}$ feet below to one foot above. In this about sixteen pounds of fine powdered charcoal were laid, and on the charcoal cinders and charred wood were piled, and the whole lighted. When blown into a mass of fire, about one pound weight of the powdered ore mixed in water with an equal quantity of powdered charcoal was thrown in, and this was repeated at intervals till after about three hours smelting a mass of iron about ten pounds in weight, was formed in the bottom of the furnace. This, dragged out by a pair of large pincers, was placed on an anvil, and beaten by heavy hammers. The smelting was generally repeated twice a day in the morning and in the evening, the outturn of each smelting being about a shilling, half of which went to the bellowsman. Though the process was known to the cultivating classes they never practised it, and it was left as a monopoly to a wandering class known as Jhávádás. In the smelting large quantities of fuel were used, and in 1844 partly from the increasing dearness of fuel and partly from the fall in the price of iron, it was made only in small quantities. Formerly the yearly outturn was worth about £200 (Rs. 2000). In 1855 a Mineral Viewer sent to examine the Málvan and Sávantvádi mines reported that superior iron could be obtained, but from the want of coal the quantity would always be small. It would never meet the demand for railway bars though it might supply a superior iron for general purposes. The local manufacture is said to have now almost entirely ceased.

At certain depths are occasionally found remains of trees changed or changing into a kind of coal in which is imbedded a large quantity of crystallized pyrites. Some of the seeds of the trees occur separately with similar crystals imbedded in their centres.

Talc.

Below the laterite crust appear in some places, as in the Rámgad district, immense veins of talc associated with and running into quartz rock. This, made into cooking pots and dishes, is sold in small quantities, the vessels being valuable to chemists as they can stand the most intense heat.

Stone.

The stones used for building purposes are blue basalt or trap and laterite. A soft description of sand stone is found near the seashore, but it is only fit for use in works of an inferior class. This stone is cut into oblong blocks of a small size, and walls, built of this material with a coping of a harder kind of stone, have a neat appearance. Trap stone is found in most parts of the district, but it varies much in quality and a good deal of it is unfit for building purposes. The best quality is hard, of a light colour, breaking with a clean fracture, and ringing when struck with a hammer. The black stone of which the old fort at Harnai is built, is soft and the ramparts are now fast crumbling away. Trap stone work of a common class can be executed cheaply, but good cut stone work, for

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2 Contributed by C. Esron, Esquire, C.E., Executive Engineer.
which carefully dressed stones are required, is expensive, as, for this class of work, masons have, as a rule, to be brought from the Deccan. The cost of quarrying trapstone varies from 10s. to £1 12s. (Rs. 5 - 16) the 100 cubic feet, according to the size of stone and class of work required. Laterite, the stone most in use, is a claystone impregnated with iron in the form of red and yellow ochres with a perforated and cellular structure. It is easy to work, but care is required in the choice of stones as the inferior sorts decay rapidly when exposed to the weather. The masons, who work in laterite, called kokirs, are mostly native Christians from Goa. Laterite stone cost at the quarry from 8s. to 10s. (Rs. 4 - 5) the 100 cubic feet. It may be obtained of almost any size. The rate for the best sort of laterite masonry work is £2 10s. (Rs. 25) the 100 cubic feet.

In making and repairing roads two kinds of metal are used, trap and latite. The former costs 10s. (Rs. 5), and the latter from 4s. to 6s. (Rs. 2 - 3) the 100 cubic feet.

Sand or gravel of a good quality is found in the beds of most streams and rivers. The rates vary from 3s. to 7s. (Rs. 1 1/2 - 3 1/2) the hundred cubic feet. The metallic sand, used instead of blotting paper for drying ink, is found at the mouths of several of the rivers. A superior kind of red clay for the manufacture of butter-pots, bowls, and water jars is found at Malvan.

The lime in general use is made from calcined cockle shells. There is an inexhaustible quarry of these shells in the bed of the Ratnagiri creek near the village of Juva, about two miles from Ratnagiri. This quarry supplies the whole district with lime, which, according to quality, in Ratnagiri costs from £1 4s. to £1 10s. (Rs. 12 - 15) the 100 cubic feet. Shell lime possesses but little cementing properties and only answers when used with laterite stone. Unless mixed with portland cement it is not fit for use in high class trap masonry. Lime stone is found at Chuna Kolvan in Rajapur and in the Salya hill in Devgad. The stone found at Salya is of a superior description and yields when burnt a large percentage of lime, but owing to the isolated situation of the quarry the lime is so costly that it is cheaper to get lime from Bombay which costs delivered at Ratnagiri £2 16s. (Rs. 28) the 100 cubic feet.

Good brick-earth is found in several parts of the district. The best at the village of Patgaon in Sangameshvar. Burnt bricks are made at Khed and Chiplun and are suitable for rough work. The usual price is 14s. (Rs. 7) the thousand. The rate for tiles varies from 6s. to 7s. (Rs. 3 - 3 1/2) the thousand. Ridge tiles cost 4s. (Rs. 2) the hundred.

SECTION II.—FORESTS AND TREES.

In 1756, when Fort Victoria was captured by the British, most of the tributary ravines and water-courses of the lower reaches of the
Chapter II.

Production.
Forests.

Bânkot creek were clothed with fine teak. Curved teak logs known and highly prized as 'Bânkot knees' were largely exported to Bombay, and it is probable that the ribs and framework of most of the fine old ships of the Indian Navy came from Bânkot and its neighbourhood. Gradually all forest on the borders of the Sâvitri and Vâshishta rivers was felled, used in ship building on the creeks, or removed to the Bombay yards. At the same time, Arab traders were carrying to Zanzibar the best timber along the Ratnâgiri and Muchkundi rivers. The Marâthâs had large ship-building yards at Mâlvan and Vijaydurg. But while they consumed much fine timber, the rulers thought for the future and took steps to preserve the supply. The only valuable teak reserve now left in the south Konkân, 'Bânâ teeth' in the Dâpoli sub-division, and the Mhân, Dâmâpur, and Pendur forests at Mâlvan were sown by Kânhoji Angria about 1650, and in all their territories his successors stringently enforced forest conservancy. Half-way between Bânkot and Râjâpur, too far from Râjâpur and with trade insufficient to attract the Arab ships, the lands along the south banks of the Shâstri river and its tributary the Bâv were covered with fine forest, mostly teak, much of it of a large size. About the beginning of the present century the district was richly wooded. This was mostly brushwood, but on the slopes and spurs of the Sahyâdiris, on the undulating red soil strip that runs midway between the Sahyâdiri range and the sea, and on the banks of many streams, rivers, and estuaries, there was abundance of ain, kinjal, and teak of no great size but hard and lasting, much valued for ship building. At this time the district was thinly peopled, and except round the hull forts, cultivation was scarcely possible. The Peshwa Râjârâv, and after the transfer of the district (1818), the British Government imported and settled labourers; tillage gradually spread, fire and the axe cleared large tracts of dense scrub and even of fine timber, and areas nearly as large again were gradually laid bare to supply wood ashes to enrich the new fields. The Marâtha Government always cared for its trees and forests. Though allowed to supply their own wants, the people seem to have been prevented from selling or exporting timber. For sometime the British Government maintained the old restrictions; but about 1829, on the suggestion of the Collector Mr. Dunlop, the forests were, for the most part, placed at the disposal of the people. The land-holders, it was thought, would regard the forests as among their best resources, use them thriftily, and husband them with care. But with almost all, the grant was considered a charter for unlicensed, unlimited, and unguarded wood-cutting. The narrowness, and the ease and cheapness of the sea carriage to Bombay tempted the people to busy themselves in felling, cutting, and carrying timber. Untold quantities of Ratnâgiri wood were, year after year, sent to Bombay. The forests on the south banks of the Shâstri and Bâv rivers had, until Mr. Dunlop's proclamation, stood almost uninjured. After the proclamation, the land-holders

1 Hové (December 1788) mentions that the hills on both sides near Fort Victoria were overgrown with high teakwood trees almost to the marshes. In another place he says (194) the country is one wood. At the same time further up, near the town of Mhând, the hills were totally destitute of vegetation (193). Bom. Gov. Sel. XVI. Forbes (1771) speaks of the western hills near Fort Victoria as bleak and barren. Oriental Memoirs, I. 190.
sold the standing timber as fast as they could find buyers, and fleets were built of the largest native craft. The result is that for the present the Ratnagiri forests are almost destroyed.

The present tree-covered area, nearly 100,000 acres or about four percent of the whole district, may be divided into four parts: Government reserves, private forests, coconut plantations, and village groves. The principal Government reserves are: Bandhara in the Dapol sub-division, Vadbeldar and Mahapatgad in the Khed sub-division; Vaghalkar in the Rajapur sub-division; and Mhán, Dhámápur, and Pendur in the Malvan sub-division. The private forests, some of them exceedingly well cared for, varying from one-half to 300 acres belong to 114 persons in 162 villages. The coconut groves fringe the sea coast and the shores of all estuaries, they are very dense and increase in area every year. As regards the village groves of the 357 district villages, scarcely one has not mango, oil-nut, and jack trees in profusion. Each division, vāda, of the village, Bráhman, Mhá, or Chámbar, nestles in the shade of its fruit trees, while the nooks and ravines are often covered with thick clumps of wild fig, bannan, and other large forest trees. The following statement shows in detail the distribution of the tree-covered area of the district:

### Ratnagiri Tree-Covered Area, 1878.

<table>
<thead>
<tr>
<th>Sub-division</th>
<th>Government reserves</th>
<th>Private reserves</th>
<th>Coconut groves</th>
<th>Village plantations</th>
<th>Total Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dapol</td>
<td>260</td>
<td>27</td>
<td>195</td>
<td>32</td>
<td>331</td>
</tr>
<tr>
<td>Khed</td>
<td>147</td>
<td>5</td>
<td>167</td>
<td>23</td>
<td>211</td>
</tr>
<tr>
<td>Chiplun</td>
<td>215</td>
<td>210</td>
<td>204</td>
<td>24</td>
<td>253</td>
</tr>
<tr>
<td>Karkemshivar</td>
<td>153</td>
<td>113</td>
<td>14</td>
<td>22</td>
<td>190</td>
</tr>
<tr>
<td>Ratnagiri</td>
<td>167</td>
<td>206</td>
<td>32</td>
<td>32</td>
<td>223</td>
</tr>
<tr>
<td>Bajjaur</td>
<td>215</td>
<td>200</td>
<td>39</td>
<td>39</td>
<td>250</td>
</tr>
<tr>
<td>Uundu and Vengurla</td>
<td>28</td>
<td>2048</td>
<td>22</td>
<td>22</td>
<td>250</td>
</tr>
<tr>
<td>Total</td>
<td>1331</td>
<td>11,443</td>
<td>263</td>
<td>263</td>
<td>12,275</td>
</tr>
</tbody>
</table>

The area of village plantations is only a rough estimate.

So far the forest denudation seems not to have affected the rainfall, nor has it so impaired the timber resources as to raise the fear that the district will suffer from want of good and cheap building material, whether for native coasting craft or for houses. For the smaller craft the local supply suffices, and for larger boats good and cheap timber can be easily brought from the Malabar coast. The abundance of coconut leaf mats and bamboo, makes the demand for house timber small. It is easily supplied on the spot. In one respect the loss of so much forest has harmed the district.

1 About twenty years ago, Mr. Crawford found several of these ship-owners in a flourishing condition. One of them had no less than thirty-one chólds, the largest native craft ranging from 275 tons (1100 khandus) burthen downwards, built on the Shattar.

2 Undi or undini, Calophyllum inophyllum.

3 Ficus retusa, nándvrik.

a 330—5
Their sources and upper courses stripped of trees, the torrents sweep away large quantities of soil, and this settling in the still tidal basins is filling the beds of the navigable rivers. The Savitri, along whose banks the denudation is complete, has suffered most. The Vashishti, whose banks and adjoining ravines are also bare, has become impassable for large craft, four miles lower than in former days. On the Shastri river, Sangameshwar where not thirty years ago the largest native vessels could load and unload, is now six miles from the nearest navigable point. In like manner, the Muchkundi, Rajapur, and Vijaydurg rivers have silted for miles below the once large ports of Rajapur and Khagrapatan.

The measures proposed by the Collector Mr. Crawford, in November 1878, for forest conservancy and extension, were the increase of the present, and the creation of new Government reserves; the encouragement of land-holders willing to establish or extend private forests; and the reassertion of Government rights more or less abandoned in the past ten years.\(^1\) As regards khoti villages, the scheme approved by Government for the extension of forest reserves is as follows: where the Khot or hereditary farmer of the village is prepared to hand over assessed land suitable for forests, Government on their part agree to remit the assessment and to pay to the Khot one-third of the value of the forest produce when sold from time to time.\(^2\)

From an economic point of view the coconut palm, Cocos nucifera, is by far the most important tree in the district. It replaces the bana or palmrya, Borassus flabelliformis, and the wild date tree, Phoenix sylvestris, which are so plentiful in the northern Konkan. The coconut gardens are with few exceptions situated on the sea coast, on beds of sandy deposit or of silt brought down by the rivers. The soil of the river silt being much richer, the gardens are proportionally more valuable. As a rule, trees owned by Brahmans and Marathas are kept for fruit only, while those held by Bhandaris are tapped for their juice or toddy. But many Brahmans who will not themselves engage in the tapping or liquor-trade, have no scruple about letting their trees to Bhandaris for this purpose. From the earliest times coconut trees have, under one form or another been subjected to special cesses, a distinction being always made between trees reserved for fruit and trees kept for tapping. In the former case the individual trees were occasionally taxed; but more often the land itself was, without reference to the number of trees standing on it, assessed at high and special rates. A special cess was under the Peshwa's rule, levied on every tree tapped for liquor, bhandar-mad, and the right to collect this cess was, under the name of khelkumari, farmed in the Malvan and part of the present Devgad sub-divisions, and elsewhere collected direct by the state. The maximum leviable rate was in Malvan and Devgad 2\(\frac{1}{2}\)d. (1 a. 8 p.) a month, or 2s. 6d. (Rs. 1) a year on

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\(^1\) Forest details are compiled from Mr. Crawford's Report, 2861, dated 21st November 1878 and from H. E. the Governor's Minute dated 21st July 1879.

each tree tapped. Under the new system a special license is granted to tap trees, at a fixed rate for each tree, and under certain conditions as to the number of trees included in the license. The licensees are allowed to sell toddy by retail at the foot of the tree, but not to distil, the latter privilege being vested exclusively, in the licensed shopkeepers for the sale of country spirits. The total area of land under coconut cultivation is 7894 acres. The exact number of coconut trees in the district cannot be stated with accuracy. But counting 100 trees for each acre of garden land, which is an extreme estimate, an approximate total of 789400 trees is reached. The following table shows in the settled sub-divisions the number of trees for which tapping licenses were granted for the five years ending 1876-77:

<table>
<thead>
<tr>
<th>Sub-Division</th>
<th>1872-73</th>
<th>1873-74</th>
<th>1874-75</th>
<th>1875-76</th>
<th>1876-77</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ratnagiri</td>
<td>9081</td>
<td>12,374</td>
<td>11,728</td>
<td>6048</td>
<td>5360</td>
</tr>
<tr>
<td>Chapudia</td>
<td>7701</td>
<td>6477</td>
<td>6778</td>
<td>6667</td>
<td>5624</td>
</tr>
<tr>
<td>Fined</td>
<td>81</td>
<td>81</td>
<td>40</td>
<td>46</td>
<td>71</td>
</tr>
<tr>
<td>Esnake</td>
<td>10,174</td>
<td>10,369</td>
<td>10,874</td>
<td>10,593</td>
<td>8014</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>37,517</strong></td>
<td><strong>56,170</strong></td>
<td><strong>56,023</strong></td>
<td><strong>31,711</strong></td>
<td><strong>28,837</strong></td>
</tr>
</tbody>
</table>

Toddy-yielding trees let at from 2s. to 6s. (Rs. 1-3) a year, the yield varying for each tree from thirty-five to sixty-four imperial gallons (8-16 mens). Ordinarily, three kinds of palm spirits are manufactured, called respectively rasi, phul or dhat, and pheni, rasi being the weakest and pheni the strongest spirit. In some places a still stronger spirit called duvadi is manufactured. The strength of these spirits probably varies greatly in different parts of the district. The average wholesale rates at which the farmers buy stock from the manufacturers are for the imperial gallon, tadi 2\(\frac{1}{2}\)d. (1 a. 10 p.), rasi 8\(\frac{3}{4}\)d. (5 as. 7 p.), phul 1\(\frac{1}{4}\)d. (8 as. 9 p.), pheni 2s. 6d. (Rs. 1-4-6), and duvadi 4s. 9d. (Rs. 2-6-4). Retail prices vary considerably according to locality. In Ratnagiri the prices formerly fixed by regulation were 1s. 11\(\frac{1}{4}\)d. (15 as. 10 p.) the gallon for rasi, 2s. 4d. (Rs. 1-2-8) for phul, and 4s. 3\(\frac{3}{4}\)d. (Rs. 2-2-6) for pheni. Recently, fixed wholesale and retail prices have been abolished, and the farmers permitted to arrange their own terms with the Bhandars on the one hand, and their customers on the other. In the villages and landing places on the coast, where toddy, both sweet and naturally fermented, is easily procurable in every Bhandar's garden, the consumption is comparatively much larger than that of distilled spirits. But in the inland districts, where, owing to the distance from the trees the importation of

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1 Three samples of toddy spirits from Ratnagiri priced respectively 4 annas 11 pice (7\(\frac{1}{2}\)d.), 2 annas 7 pice (4d.), and 1 anna 11 pice (3d.) per reputed quart bottle were found by analysis to be 23-2, 60 1, and 69 7 degrees below proof. Report of the Chemical Analyst to Government, 1878-79, 27.
DISTRICTS.

Chapter II.
Production.
Trees.
Liquor-yielding Trees.

sweet juice is next to impossible, fermentation setting in within twenty hours of its extraction, no fresh and but little fermented toddy is consumed.

The spirits are distilled in private stills, licensed to be kept at certain Bhandarís' houses under fixed conditions, as required in proportion to the number of trees licensed to be tapped in the vicinity. One still is usually allowed for every hundred trees, and the still-pot is limited to a capacity of twenty gallons (5 mans). The following estimate shews roughly the profits derived from coconut cultivation, the trees being kept for fruit only, and being grown on the best coast garden, dágari bágáyat, land. (The calculation gives for each tree a net yearly profit of 2s. 4d. (Rs. 1-3-0).) The profits from the inland gardens, dongrí bágáyat, are much less. The returns from tapped trees cannot be estimated with any accuracy, but they may safely be assumed to be considerably higher. (A coconut tree as a rule yields no return either in fruit or juice for the first eight or ten years, though under exceptional circumstances trees occasionally bear in their sixth year. The trees live for seventy or eighty years but do not generally bear fruit for more than sixty years. If tapped they become unproductive much sooner.)

The only other liquor-yielding palm found in the district is the xáímád or surmád, Caryota urens. It is generally distributed, but is tapped only in the Dápoli sub-division, where there are several scattered plantations. Thee trees are Government property, and their number is 2602. The right to tap them and sell the juice in its sweet state at the plantations, is yearly put up to auction.

The following is a list of the principal timber trees found in the district:—

Teak, ságván, Tectona grandis, grows in suitable localities on the slopes of hills, but seldom attains any size, the trees being principally useful for rafters. It is plentiful in the
Dapoli sub-division where there are some flourishing reserves, and scarce in Khed and elsewhere throughout the district. Blackwood, *shewan*, Dalbergia assoo, sparingly distributed, is of small size and crooked growth. *Ain*, Terminalia tomentosa, or Pentapetra coracae, grows plentifully in the Khed sub-division and elsewhere. *Kinyal*, Terminalia paniculata, is also plentiful, and like the *ain* much used for plough handles. *Khae*, Acacia catechu, is common. Catechu, *kat*, extracted from the heart wood of this tree used to be the source of a small revenue to Government, and of employment to the aboriginal tribe of Katkaris, who derive their name from the occupation. *Nina*, Lagersturma lanceolata, is common. *Timam*, Lagerströmius regina, common and generally distributed near the coast, but not found far inland, yields good timber. Its rich lilac flowers make it a conspicuous object during the hot season. *Asina*, Bredelia retusa or ssporea, generally distributed, is a valuable timber tree. *Heda*, Nauclea or Adina cordifolia, common on the coast is of large size, the wood rather soft. *Arjun*, Terminalia or Pentapetra arjuna, the white *ain*, common near streams and rivers, grows to a very large size. *Bakul*, Mimusops elengi, found mostly as a cultivated tree, is preserved chiefly for its strong smelling flowers which are used for garlands. *Kinyat*', Careya arborea, is common, of small size and generally crooked. *Korrovkel*, Olea dicha, is common on the slopes of the Sabyadi Hills. *Bhendi*, Thespesia populnea, grows freely near the sea coast. The *Balu*, Acacia arabica, is not found within the limits of the district, and every attempt to introduce it has failed. Bamboos, Bambusa vulgaris and Dendrocalamus strictus, are cultivated with great success, and the Casarina, *suru*, Casuarina equisetifolia, has been found to thrive well in the Dapoli sub-division. The sand hills on the coast would make excellent casarina groves.

The commonest Fruit Trees are mango, *âmba*, Mangifera indica, which grows luxuriantly everywhere, and is in Ratnâgiri, Dapoli, and Bankot, highly cultivated by grafts. Jack, *phanaa*, Artocarpus integrifolia, is found with the mango in every village homestead throughout the district. It is carefully cultivated everywhere and attains a large size. Dr. Gibson mentions that he has seen in the old forts at Suvardurg and Ratnâgiri jackwood pillars four feet in diameter. *Undi*, Calophyllum inophyllum, is common on the coast, and valuable on account of the bitter oil extracted from the seeds. The trunks of this tree are scooped out into canoes. The Indian Mangosteen, *râgumbhi* or *kokam*, Garcinea purpurasc, generally distributed yields the vegetable concrete oil sold as Kokam. This oil is used in the southern districts as a substitute for butter. The dried and fruit is also used in cookery and with the addition of syrup and water makes a palatable cooling drink. In the Collector’s garden at Ratnâgiri some trees, said to have been grafted from plants brought from the Straits, yield delicious fruit just like the imported mangosteen. Cashewnut tree,
Chapter II.
Production.

Trees.

Fruit Trees.

Anacardium occidentale, grows plentifully especially in the southern sub-division. The fruit is eaten, and the astrigent juice is used by native workmen as a flux for soldering metals. Tamarind, Tamarindus indica, is common about village sites. The Black Plum, Eugenia jambolana, is common everywhere. Wood apple, Persea elephantum, is generally distributed Bombax, Terminalia belerica, is common. Bibea, Semecarpus anacardium, the marking nut tree and the Smyth tree, Zizyphus jujuba, are common everywhere both on the coast and inland. The Gallnut tree, Bombax, Terminalia chebula, grows well. The galls are used for dyeing, but in this district seldom for ink making. The bark is used for tanning. A’ju, Phyllanthus emblica, and Soap nut, Sapindus mukorossi, are also found throughout the district.

Of the above trees the wood of the jack and the tamarind is used extensively as timber, while the scooped out trunks of the mango and the undi furnish serviceable canoes.

The following trees are also more or less commonly cultivated in irrigated garden lands:

- Cocoanut, náral maid, Cocos nucifera;
- Betelnut, supi or pophal, Areca catechu;
- Lime, limbu, Citrus aurantium;
- Guava, gavi, Psidium guajava;
- Orange, anaranjed, Citrus aurantium;
- Kusu, Acacia catechu;
- Plantain, bel, Musa sapientum;
- Pomegranate, dulum, Punica granatum;
- Bullock’s heart or Sweet Apple, irmphal, Annona squamosa;
- Custard apple, irmphal, Annona squamosa;
- Pomegranate, dulum, Punica granatum.

Under the Peshwá’s rule certain fruit trees were subject to a cess, dast, varying in amount in different localities. This tax is still levied in those sub-divisions where the survey settlement has not been introduced. There has been no fresh enumeration of trees since the district came under British rule, and in levying the cess no account is taken of increase or decrease in their number. Permission however is required before cutting down any tree subject to the cess. The particular trees taxed in khoi villages vary slightly in different parts of the district. The following list embraces all: Jack, Artocarpus integrifolia; rámá, Garcinia pumpur; undi, Calophyllum inophyllum; tamarind, Tamarindus indica; cashew, Anacardium occidentale; cocoanut, Cocos nucifera; and betelnut, Areca catechu. The two last are subject to the cess only when grown on other than garden lands. In Government villages where the survey settlement has not been introduced a cess is levied on the produce of all trees bearing valuable or marketable produce.

As an illustration of the very minute supervision exercised by the native revenue officers under the Peshwá’s rule, one or more

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1 The local vernacular name káyu appears to be restricted to the Konkan. The tree is indigenous to the West Indies. It is probable that the Portuguese on its introduction to the west coast of India, called it káyu, as a rendering of the Brazilian acajou. The French by a similar transliteration called it casheu.
banyan trees, Ficus indica, in the Ratnagiri sub-division, were subjected to the cess on account of the number of undi, Calophyllum inophyllum, berries dropped beneath them by a colony of flying foxes, who had taken up their quarters there. The banyan trees were in themselves valueless, but the fortunate owner who thus secured a plentiful crop of oil bearing material, was not suffered to escape paying his fair share of the spoil to the state. An average betelnut tree will produce annually from two to three pounds of nuts, worth from Is. to Is. 6d. (8 to 12 annas). The produce of jack trees varies greatly, according to the soil and the trouble bestowed on their cultivation. Under very favourable conditions a jack tree will produce as many as 400 jacks, but this is exceptional. As a rule it is found that the trees which produce the fewest jacks make up for the deficiency in number by the increased weight of the fruit. The average yearly profit on each jack tree may be estimated at about 4s. (Rs. 2).

Chapter II. Production.

Trees.

Cesse on Fruit Trees.

Grafted mangoes are by far the most profitable of all fruit trees. An average bctelnut tree will produce annually from two to three pounds of nuts, worth from £3 4s. to £4 (Rs. 32 - 40). Fruit from specially good grafts commands a considerably higher price. Common mango trees yielding an equal weight of fruit do not return a yearly profit of more than 2s. (Rs. 1). Tamarind trees, which are comparatively poor in this district, yield about half a hundredweight of fruit, worth about Is. (8 as.). A good cashewnut tree, Anacardium occidentale, will in Malvan, where much trouble is taken in their cultivation, yield a yearly profit of not less than 10s. (Rs. 5). Elsewhere the profit does not exceed 2s. (Re. 1). The undi, Calophyllum inophyllum, yields a crop of fruit which will produce from 28 to 35 pounds of oil worth about 9s. (Rs. 4); while the wood apple, kavanthi, Feronia elephantum, produces 14 pounds of oil valued at 8s. (Rs. 14). A full sized kokum tree, Garcinia purpurea, yields every year from 1s. to 2s. (8 as. to Re. 1) worth of concrete oil. The yearly produce of a gallsnut tree, hisda, is, if collected, worth about Is. (8 as.); and of a belcha, Terminalia belerica, the fruit of which is used medicinally, about 3d. (2 as.) The tygs, Phyllanthus emblica, also yields about 3d. (2 as.) worth of fruit, which is dried and used both for medicine and food. Plantains return about 6d. (4 as.) a tree. There are numerous other trees such as the bor, Zizyphus jujuba, whose fruit is picked and eaten, but not brought to market.

Besides trees already enumerated, such as the mango, the tamarind, and the jack, there are many trees, useful chiefly for shade and ornament, to be found near villages and temples, and in roadsides avenues. Among these are:

The Banyan, vad, Ficus indica; the pindal, Ficus religiosa; the wild fig tree, umbar, Ficus glomerata; the bel, Aegle marmelos; the nõndruk, Ficus retusa; the nim, Melia azadirachta; the karanj, Pongamia glabra; the satvin, Alstonia scholaris; the pingora, Erythrina indica; the silk cotton tree, shavari, Bombax malabaricum; and the beautiful bastard teak tree, palas, Butea frondosa.
The supply of firewood throughout the district is obtained chiefly from the silk cotton tree, Bombax malabaricum; the pinná, Erythruna indica; the kájír, Strychnos nux vomica; the bāl, Áglae marmelos; the áda, Phyllanthus emblica; the chípa, Michelia champaca; the karanj, Pongamia glabra; the satíva, Alstonia scholaris; the hundal, Sterculia urens; and other trees and shrubs too numerous to mention. The áin and the kínjal, Terminalia tormentosa and paniculata, are the principal sources of the rób or ash manure used in agriculture throughout the district. The salt marshes also produce several species of mangroves which are sold from time to time on behalf of Government and are useful for firewood.

SECTION III. — DOMESTIC ANIMALS.

The live stock reared in the district are of very inferior breeds. The pasturage is, both inland and on the coast, poor and devoid of nutriment. No Indian millet, juviri, Sorghum vulgare is grown, and the straw of the náchni, Eleusine corocana, is but a poor substitute. Except during the latter months of the rainy season, green fodder is not procurable, and haráli grass, Cynodon dactylon, is scarce and difficult to get. The cattle are lean, ill-fed, and of stunted growth. Sheep imported from the grazing grounds above the Sahyádris very rapidly deteriorate, while horses, however well cared for, lose condition. Goats alone appear to thrive, but even they are of inferior breed and give but little milk. Buffaloes are of two breeds, the Jafarabad and the country-bred, the former being held the more valuable and being scarce. Good milch buffaloes cannot be obtained, and if imported from the Deccan districts, give a reduced supply of milk. The average price of a country-bred she-buffalo is about Rs. 10 (Rs. 40) and of a bull Rs. 12 10s. (Rs. 25). A few Jafarabad cows are also kept here and there as well as the country breed. The average price of country-bred bullocks is Rs. 2 (Rs. 20), and of cows Rs. 1 10s. (Rs. 15). Sheep are rarely kept, except near the larger towns, where there is a meat-eating population; and even where the consumption of mutton is considerable, sheep farming is an unprofitable speculation. Few if any sheep are bred in the district, the butchers' stocks being replenished, as required, by importations from the Deccan.

1 Sheep are kept by Musalmán butchers only, and the mutton is eaten chiefly

1 Probably no sheep would ever come down into the Konkan, but for the fact that the Dhangars reap a rich harvest from money paid to pen and graze their flocks on the best rice lands in the valleys. The young shoots, after the rice has been cut, afford good pasturage, and the sheep droppings plentifully manure the ground before it is broken up by the plough. The Dhangar is usually paid in kind about 14 pounds (£ 1 10s.) of rice in husk a night for every hundred sheep penned on the ground. The Dhangars bring pome and bullocks with them to carry the grain thus amassed which they trade for cash and at the end of the season they have usually saved a good round sum in cash, with which and their flocks they retreat to the Deccan in the monsoon. In the northern sub-divisions, Chapul and Kud, the Dhangars having come down by the Kumbharli or other passes with large flocks, directly the rice lands are dry enough to bear a sheep's tread, graze their way along by Mahád, Bóla, Véghána, Pen, Kálwán, and Thán to the wholesale marts at the Bombay municipal also other houses at Bandra, where the whole flock is easily sold for a good price. M. A. T. Crawford, C. S.
by such Marathás and Musalmáns as can afford to pay for the luxury. All castes except Bráhmans, Shenvis, Jangámas or Lingáyát priests, and Kásáras occasionally eat sheep and goat’s flesh, though many will not do so openly; and the majority of the population are, except on great and special occasions, too poor to purchase meat. The average price of a full-grown sheep is about 8s. (Rs. 4). Goats are kept in every village throughout the district, and by all classes of the people. Bráhmans and Shenvis keep goats for milk only, while Marathás, Kunbis, Musalmáns, Mahárs, Dhamarás and others keep them for meat as well as milk. No care whatever is bestowed on the breeding of goats and they are permitted to graze, save where there are standing crops, unrestrainedly over rice stubble and hill sides alike, the latter notwithstanding their rocky and unpromising appearance and scanty herbage, affording ample means of sustenance. He-goats sell for 6s. (Rs. 3) and she-goats for about 4s. (Rs. 2). As might be expected, Ratnágiri is not a horse-breeding district, and very few horses are kept even by the more wealthy natives. Except on the main lines of road, riding is usually a slower mode of progress than walking. The rugged paths from village to village, strewn with laterite boulders, and plateaux of slippery sheet rock, are frequently impassable for horses, or at least so difficult and dangerous to man and beast, that the attempt is not worth while. The higher Government officials, Mámálatdárs, and others whose duty compels them to travel from place to place, very rarely keep ponies, preferring the greater ease and safety, and perhaps equal speed of the country doths, for which, from amongst the Kunbi class, bearers can be easily procured in every village. The Kunbi bearers, long used to such work, carry the doh or pálki on their heads by means of cross bars attached to the main pole, and do not carry the pole on the shoulder, as is the custom of professional hamáls. Although they do not attain the speed and precision of the latter, they are decidedly safer and less liable to slip in going over difficult places. Donkeys are rarely kept and the few that are found are mostly the property of vagrant tribes. There are no camels.

The following statement shows the number of animals returned for each sub-division of the district for the year 1877-78:

<table>
<thead>
<tr>
<th>Sub-division</th>
<th>Buffaloes</th>
<th>Cows</th>
<th>He-buffaloes</th>
<th>She-buffaloes</th>
<th>Horses</th>
<th>Maras</th>
<th>Peelis</th>
<th>Goats</th>
<th>Sheep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mátéwá</td>
<td>23,458</td>
<td>12,399</td>
<td>7,581</td>
<td>2,401</td>
<td>39</td>
<td>11</td>
<td>1</td>
<td>2,606</td>
<td></td>
</tr>
<tr>
<td>Dánpíl</td>
<td>28,413</td>
<td>16,647</td>
<td>6,606</td>
<td>2,650</td>
<td>37</td>
<td>9</td>
<td>1</td>
<td>1,617</td>
<td></td>
</tr>
<tr>
<td>Khilista</td>
<td>19,125</td>
<td>10,709</td>
<td>5,125</td>
<td>1,929</td>
<td>39</td>
<td>9</td>
<td>1</td>
<td>416</td>
<td></td>
</tr>
<tr>
<td>Cháprí</td>
<td>17,119</td>
<td>9,892</td>
<td>4,782</td>
<td>1,490</td>
<td>49</td>
<td>9</td>
<td>1</td>
<td>416</td>
<td></td>
</tr>
<tr>
<td>Káthí</td>
<td>13,072</td>
<td>7,891</td>
<td>3,508</td>
<td>1,192</td>
<td>32</td>
<td>19</td>
<td>1</td>
<td>316</td>
<td></td>
</tr>
<tr>
<td>Dápálí</td>
<td>1,509</td>
<td>869</td>
<td>323</td>
<td>126</td>
<td>55</td>
<td>14</td>
<td>1</td>
<td>117</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>104,618</td>
<td>60,365</td>
<td>25,868</td>
<td>8,543</td>
<td>204</td>
<td>76</td>
<td>2</td>
<td>46,065</td>
<td></td>
</tr>
</tbody>
</table>

Except Bráhmans, Shenvis, Parbhús, Lingáyats, Gujars, Bhátiás, Márvádís and Kásáras, all castes keep poultry. At the same time
the presence of cocks and hens about a house is usually a sign of scanty means; for the well-to-do invariably break up their poultry yard as soon as the profits derived from it are no longer a matter of importance. Poultry are kept for profit only, and never for pleasure or ornament. Two breeds of fowls are ordinarily met with, the Surat, and the country-breed, the former being greatly superior in size. The average price of a Surat cock is 2s. (Re. 1) and of a hen 1s. (8 as.) Country-bred cocks and hens are worth respectively about 1s. (8 as.) and 6d. (4 as.) In a few large towns ducks are kept, but not to any extent. Geese, turkeys and guinea-fowls are seldom, if ever, seen, except near the houses of European residents. They can, at very moderate prices, be bought from Goanese breeders, who from time to time visit the district with young stock. As a consequence of the recent establishment of a regular thrice-a-week line of small steamers touching at all ports, agents from Bombay come and buy poultry and eggs for the Bombay market, taking away from one port sometimes as many as three or four thousand eggs. These supplies are now daily advancing in value and they will soon range little below Bombay rates.

SECTION IV. — WILD ANIMALS.

The Ratnagiri district, with but few forests of any size, and most of these situated on the precipitous slopes of the Sahyadri range, is from the sportsman's point of view, essentially a poor district. Large game such as Tiger, Sambur and Bears are scarce and their haunts more or less inaccessible. To obtain Bison the boundary of the district must be overstepped. Panthers are not uncommon, but little help in finding them can be expected from the villagers, who as a rule are totally without experience or ambition in the matter. In the southern sub-division until about fifteen years ago, panthers used to be very common, and from their familiar way of frequenting villages in pursuit of dogs, cats, and goats, were called village tigers, pāṃti vāgha. One village from its great number of panthers was called Vāghotan. Of late the villagers have exterminated panthers by firing the hill sides, where among the boulders the panthers had dens. Wild Boars are plentiful in suitable places; but from the nature of the ground, hunting them on horseback is impossible. Similarly, though Hares, Jackals, and Foxes, inhabit the steep rocky hills, coursing is, if not an impossible, at least an unsatisfactory sport, dangerous alike to man, horse, and dog. Two species of Deer and Antelope are found, and these alone perhaps of all the four-footed game in the district repay pursuit.

On the other hand, from a naturalist's point of view, the district is not without interest; several families such as the Rodents and the Chiroptera are well represented, and afford a hitherto but imperfectly explored field. The following is a list of the principal animals found in the district, classified in the order given in Jerdon's Mammals of India.

Order—PRIMATES.

Fam.—SIMIADÆ. The Monkeys or Simiæ are represented by (1) a species of Langur, probably Presbytis or Semnopithecus entellus,
the Hanumán or vánar, and (2) the little Macaque or Bonnet monkey, māka or kēta, Macacus radiatus. The latter is readily distinguished from its various congeners by a cap of long hair resting flat on the crown. This wig, which is very frequently parted down the middle, either by accident, or perhaps through vanity, gives its possessor a very knowing and human appearance. Both species are plentiful and distributed universally throughout the district; but the Langurs are perhaps more often seen, as they affect the neighbourhood of large villages and towns, while as a general rule the bonnet monkeys prefer the wilder forests and more secluded haunts. Both species are equally mischievous when occasion offers. The natives rarely take any steps to stop their depredations or punish the marauders, preferring with characteristic patience to submit to the removal of the tiles or thatch from the roofs of their houses, and the plunder of their gardens and granaries. Occasionally, an old male Langur, who, by reason of his general incompatibility of temper and tyrannical disposition, has, as a strong but necessary measure, been ostracised by the unanimous voice of his tribe, and compelled to lead a solitary and morose life, vents his ill-temper by frightening women and children, and making himself generally obnoxious in the village. The assistance of a European officer is sometimes sought to shoot rogue monkeys[1] of this description; but such instances are rare and the case must be hopelessly incurable, before such aid is sought. It is a common belief amongst the Konkans that a gun which has once shot a monkey can never again shoot straight. The Kātkars, a wild forest tribe, who subsist almost entirely by hunting, now that their more legitimate occupation of preparing catechu, kēl, has been interfered with, habitually kill and eat monkeys shooting them with bows and arrows. In order to approach within range, they are obliged to have recourse to stratagem, as the monkeys at once recognise them in their ordinary costume. The ruse usually adopted is for one of the best shots to put on a woman’s robe, sīrī, under the ample folds of which he conceals his murderous weapons. Approaching the tree on which the monkeys are seated, the disguised shikiri affects the utmost unconcern, and busies himself with the innocent occupation of picking up twigs and leaves. Thus disarming suspicion, he is enabled to get a sufficiently close shot to render success a certainty. Both the Langur and the Bonnet monkeys can be easily tamed, but the latter are far more lively and interesting pets than the former.

Sub-Order—Cheiroptera are represented by the common Flying Fox or Fruit Bat, vadh vāgul, or dhāmka, Pteropus medius, or P. edwardsi, as it is usually, but erroneously styled; one species of Vampire bat, Megaderma lyra; and three or four other small bats. Flying Foxes are exceedingly plentiful. They feed chiefly on the fruit of the various fig trees, and of the undi, Calophyllum

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[1] I remember a rogue monkey of enormous size at the Godl or Dock village near Vijaydurg, who actually assaulted single men passing near his haunts, wrested sticks from them, but then severely and was even accused of having tried to rape a woman. At last, the whole neighbourhood assembled and surrounding his haunts with about fishing nets drove him into them and clubbed him to death. Sir A. T. Crawford, G. S.
Chapter II.
Production.
Animals.
Wild.

inophyllum, and do a considerable amount of damage. They are also accused of drinking the fresh juice of the cocoanut from the vessels or gourds hung up to receive it, and in some cocoanut gardens guns are habitually set to catch the thieves.

Order—Insectivora.

The common musk rat, Sorex carol.escens, is common everywhere, but no other representatives of this order have hitherto been observed in this district.

Order—Carnivora.

Fam.—Ursidae. The Indian Black or Sloth Bear, scele, Ursus or Melursus labiatus, is within the limits of this district occasionally seen on the western slopes of the Sahyadri range during the cold season. It is generally believed that during the hot months of March, April, and May, when only are the forests sufficiently thin for the pursuit of large game, most of the bears cross the watershed to the cooler regions of the upper Sahyadris, Ghāt Mātha, where also they can obtain a richer supply of their favourite food, the fruit of the wild fig tree, umba, Ficus glomerata.

Carnivora.

Urscide.

The Badger, Weasel, and Marten families, Melididæ and Mustelidæ, have no representatives in the district; but the common Indian otter, ud, Lutra nair, is plentiful on all tidal creeks and backwaters, and affords excellent sport when found in shallow water or on the mud banks of the creeks. During the heat of the day they repose under the thick cover of the mangrove trees and other bushes, which grow on the swamps of the tidal creeks, and start forth shortly before sunset in parties of four or five to fish in the open rivers. The native fishermen seldom molest them, and until fired at frequently, they are comparatively fearless, diving and gambolling all round the boats. When alarmed, if cover is available on the banks of the river, they will instantly leave the water; if not, they endeavour to elude pursuit by long dives and clever doubles. For the sport, at least two small canoes well manned and handled, and able to turn rapidly, are necessary, besides a complement of two or three beaters on foot on either bank of the river.

Lutraæ.

Fam.—Felidæ. The Tiger, vāgh, Felis tigris, is scarce, and seldom seen away from the dense cover of the Sahyadri range. Panthers, bibiya, Felis pardus, of small size are found all over the district in hill and temple forests, preying on goats, dogs, small cattle, and occasionally entering houses. They are seldom shot, the Konkanis, as a rule, being very indifferent sportsmen, quite unable to beat a forest with any method and precision, much less to track and mark down large game. Hunting Leopards, chittās, Felis jubata, are, it is believed, found occasionally in the Sahyadri range; but they are rare visitants. The only other members of the cat family are the Leopard Cat, Felis bengalensis, exceedingly rare and confined to the Sahyadri range, and the Common Jungle Cat, bāul, Felis chaus, found everywhere, and a very regular nocturnal visitor to every district camp.

Felidae.
RATNAGIRI.

Fam. — VIVERRIDAE. The Striped Hyena, *Heus*, *Heus strata*, is common, and the steep rocky hills of the district are peculiarly favourable to its existence. A species of Civet Cat, *kastur* or *juadi minal*, *Viverra malaccensia*, is found in the district, and when the anal pouch has been at once extracted, its flesh is said to be eaten and esteemed by the Marathas, Kunbis, and other castes. The Common Tree or Toddy Cat, *mareri* or *hando*', *Paradoxurus mousanga*, is distributed generally. It is a great pest to poultry-keepers, destroying out of apparently mere wantonness every fowl it can lay hands on, without any regard to its actual requirements or appetite. It also robs fruit trees and has a decided liking for palm toddy. The Common Tree or Toddy Cat, *mareri* or *hando*, *Paradoxurus mousanga*, is distributed generally. It is a great pest to poultry-keepers, destroying out of apparently mere wantonness every fowl it can lay hands on, without any regard to its actual requirements or appetite. It also robs fruit trees and has a decided liking for palm toddy.

Fam. — CANIDAE. The Jackal, *kolha*, *Canis aureus*, and the Indian Fox, *khod*, *Vulpes bengalensis*, are both common. Wolves are unknown, but packs of Wild Dogs, *holanda*, *Cuon rutilans*, have been seen in the Sahyadri range, and are well known to the hill peasantry, who have many wonderful tales as to their destruction of tigers.

Order — RODENTIA.

Omitting the Cetacea, which order is probably represented by the Plumeous Dolphin, *Delphinus plumbeus*, and the Indian Fin Whale, *Balaenoptera indica*, the Rodents according to Jerdon's classification, come next. Of these the chief representatives are: (1) the Bombay Red Squirrel, *Sciurus elphinstonei*, only found in thick forests in the Sahyadri range; (2) the Common Squirrel, *khuru*, *Sciurus palmarum*, universally distributed; (3) the Porcupine, *sali*, *Hystrix leucura*, rare; (4) the Common Hare, *sura*, *Lepus nigricollis*, and several species of Rats and Mice, including the giant of the family, the Bandicoot, *gus*, *Mus-bandicota*. Hares are not nearly so plentiful in this district as in the Deccan, and owing to the ruggedness of the country, coursing is a sport which affords little amusement and some danger.

Order — UNGULATA.

The sole representative of this order is the Indian Wild Boar, *dukar*, *Sus indicus*, found both in the Sahyadri hills and near the coast, in brushwood overhanging the tidal creeks. During the hot months and at low tide, the pigs in the vicinity of the creeks habitually resort to the mangrove swamps, *khajans*, where they wallow for hours together. In such situations bog hunting from horseback is impossible, as indeed it is throughout the district. The pigs of this district are like the cattle, a lean lank race, shewing in the general poverty and dearth of nourishing food, contrasting very unfavourably with their sleek sugar-fed brethren of the Deccan. They do a large amount of mischief. Native sportsmen hunt them perhaps more than any other animal, but the pig, as a rule, holds their own, and wherever there is thick forest, their number does not seem to diminish. Native beaters have a very wholesome fear of the species, and take care to give a very wide berth to a full grown boar,
Chapter II. Production.

Animals.

Wild.

**Ruminants.**

The Ruminants found within the limits of the district are: (1) the sāmbar, Rusa Aristotelis, restricted to the Sahyādri range, and difficult to obtain; (2) the Spotted Deer, chital, Axis maculatus, also restricted to the dense Sahyādri forests and seldom seen; (3) the common Rib-faced or Barking Deer or Muntjac, bhekra or jangli bakri, Cervulus auratus, as distinguished from the Four-horned Antelope, Tetraceros quadricornis, also called bhekra by the Marathas, sparingly distributed throughout the district in the thicker hillside forests, from the coast to the summits of the Sahyādri range; (4) the Mouse Deer, pisora, Meminna indica, restricted to the Sahyādri forests and but seldom seen, looking when put up more like a hare than a deer from its elevated hind quarters and diminutive size; (5) the Four-horned Antelope, bhekra, Tetraceros quadricornis, generally and plentifully distributed, found alike in thick and thin forest rocky and almost barren hills and dense groves, wherever the low bushes on which it feeds give sufficient herbage. Bison, gava, Gavrus gaurus, may possibly on rare occasions stray within the limits of the district, but they cannot be properly included in the list. One or two herds range along the Sahyādri; but they keep to the more level portions of the crest, Ghāt Māthā, and have not been known of late years to cross the watershed. The nilgai, Portax pictus, is unknown within Ratnāgiri limits. Of the deer mentioned above only two species, the Barking Deer, Cervulus auratus, and the Four-horned Antelope, Tetraceros quadricornis, are found in sufficient numbers and in sufficiently accessible places to repay the trouble of shooting them. The venison of both species is excellent, and in a district where mutton is scarcely obtainable, and a fish and fowl diet is a matter of necessity, it is all the more appreciated. These two species are to the Konkan, what the Black buck, Antelope bezoartica, and the Gazelle, chikāra, Gazella bennettii, whom they replace, are to the Deccan. Owing to the same bhekra being applied indiscriminately to both species, they are, though utterly distinct, very frequently confounded, and more especially the does. The horns of the Muntjac buck, jangli bakri, have their bases or pedicles covered with hair for some inches up, and are rough and wrinkled, while the does have in the place of horns bristly tufts of black hair. On the other hand the true Four-horned Antelopes, bhekraśas, have in the bucks two pairs of smooth horns, the posterior pair being considerably shorter than those of the Muntjac, and not covered with hair at the base, and the anterior pair being mere bony knobs, never more than an inch and a half long. The does of this species have, like the Muntjac does, no horns; but the bristly tufts are wanting; and the canine teeth, conspicuously long in the upper jaws of the Muntjac of both sexes, are altogether wanting in the female four-horned antelope, and are comparatively much shorter in the male.
SECTION V. — SNAKES.

The district is everywhere more or less infested with snakes, both venomous and harmless, but they are perhaps more plentiful in the Raigarh and Devgad sub-divisions than elsewhere. Both species and individuals are numerous, and the barren rocky hills, little frequented by man, and giving innumerable hiding places, specially favour their existence. The mortality from snake-bite is always exceptionally large in this district, as compared with others in the Presidency. In 1856 no less than 257 deaths were recorded: in 1872, 108: in 1873, 122: in 1874, 102: in 1875, 144: in 1876, 123 and in 1877, 103. Large sums have been disbursed by Government from time to time in rewards for their destruction, but as yet there has been no very marked diminution in the number of deaths.1 In 1875, 62,780 snakes were destroyed at a cost of £197 9s. 4d. (Rs. 1970-6-6): in 1876, 140,328 snakes were killed for £411 15s. (Rs. 4417-8), and in 1877, 75,899 for £233 13s. 8½d. (Rs. 2386-13-6). It is observable that the mortality from snake-bite is much larger during the rainy months than at other periods of the year. It is known that snakes are more active, and secrete a greater quantity of venom during wet weather than during the dry season. The long grass found on all hill sides and waste places, during the latter rainy months, renders the detection of snakes more difficult than at other times of the year. It is probable that in many cases the heavy rain drives snakes into human habitations for shelter and in pursuit of the rats, mice, and frogs, which during these months abound. During times of scarcity and failure of crops, the poorer villagers in some parts make a regular occupation of snake-hunting for the sake of the rewards. Going out in small parties of two to three men, they turn over stone after stone on the rocky hill sides in search of their prey. After a successful day’s hunt, a basket of from forty to fifty snakes, consisting with a few exceptions of the Indian species, Echis carinata, will be despatched to the nearest Mamladhar’s station. There are no professional snake-charmers among the regular inhabitants. Here and there a Maratha or Kunbi acquires some dexterity in catching snakes alive and handling them, and having learnt to repeat at the same time a few incantations, professes to be able to make snakes bend to his will.

1 In 1856 (29th October), on account of the very high death-rate from snake-bites, Government on the suggestion of Mr. Betington, Police Commissioner, agreed to offer rewards at the rate of 1s. 6d. (12 as.) for a cobra and 1s. 3d. (8 as.) for other venomous snakes. A month later (28th November) Mr. Betington, on tour in Ratnagar, found the people taking to snake-killing with alarming zeal. Leaving all other work, they soon became experts, and every day brought hundreds of snakes to the Mamladhar’s station. The cost was serious, and he suggested that for all but cobras, the rewards should be reduced to 3d. (2 as.). The reduction was made, but the slaughter of snakes continued so active and proved so costly, that on December 10th, the Magistrate stopped all rewards except for cobras. In eight days (December 2–10) at a reward of 3d. a snake, 118,921 snakes were killed, and of this total, nearly one-half (50,476) were in one sub-division. In about a fortnight over £2040 (Rs 20,400) were spent in rewards. Deaths from Snake-Bites in the Bombay Presidency, 29th April 1872, Govt. Res. Gen. Dep. 76 of 1872.

2 The present (1879) rate of rewards is 3d. (2 as.) for a cobra and 6d. (5 pice) for other sorts of poisonous snakes.
Hitherto no exhaustive scientific examination has been made of the various species of snakes found in the district, and it is therefore impossible to give a complete list, or to identify more than a few of the commoner kinds. Moreover the vernacular names are hopelessly confusing. Several species of entirely distinct families are frequently classed together under one name and the ignorance and superstitions which prevail amongst the natives with regard to snakes, render their statements, even as to the simplest matters of fact, misleading and unreliable.

The following is a list of the best known species found in the district:

**Pythonidae.** — The Indian Python, *Hx., Python molurus* (L.), is occasionally but very rarely seen in thick forests and groves. Very exaggerated accounts of its size and power are given by natives. It is popularly believed to kill both men and cattle by constriction. Its length is stated by Dr. Nicholson to be from ten to twenty feet. In addition to the *Hx., the natives distinguish another variety of Python, by the name of *chisel*. The two snakes, however, are identical.

**Erycidae.** — The Black Sand Snake, *dutonda*, Eryx johnii, (Russell), or a closely allied species, the Red Sand Snake, Gongylopus conicus (Schneider), is found here and there, but is not common. The name *dutonda* or double head is derived from the short thick tail of this snake, which is mutilated by snake charmers, so as to make it resemble a second head. This species is said to grow to about four feet, of which the tail is only one-twelfth.

**Oligodontidae.** — Several species of filamented ground snakes are found, two of which have been doubtfully identified as *Oligodon subgriseus*, (D and B), and *Situotes Russellii*, (Daudin).

**Lycodontidae.** — The Lycodon, *Lycodon aulicus* (L.), a harmless species, is not uncommon. In its colouring it bears some resemblance to the venomous *Krait*, and is one of the several species which the natives unite under the name of *mangiyr*.

**Colubridae.** — The Rock Snake, *dhāman*, Ptyas mucosus (L.), is abundant throughout the district. It is found on the edges of rice fields, grassy hill sides, and frequently about haystacks. It preys chiefly on rats and field mice, and is usually seen in pairs. It grows from seven to eight feet in length. The name *dhāman* is applied to this snake by Muhammadans and Marāthās alike. Natives also frequently call this snake the *adhela*, a term applied, it appears, in other parts of India to the Lamadryad, Ophiophagus elaps (Schlegel). But the common belief is that the *adhela* is distinct from the *dhāman*, and a smaller species. If so it may possibly be the slender *dhāman*, *Ptyas korros* (Remw). This latter species, however, has not yet been identified, and its occurrence is very doubtful. The natives have a superstition regarding the *adhela, that its bite is dangerous to man on a Sunday, but not on any other day of the week.

1 Elementary Treatise on Ophiology, 50
The Checkered Snake, *Tropidonotus quinctuncialis* (Schlegel), usually called the 'water-snake', is found throughout the district, frequenting ponds, river-beds and water-courses. Frogs are its chief food, but now and then one may be seen swimming along the surface of a river or pond with a fish in its mouth. This species grows to about four feet, and is one of the very few snakes which the natives admit to be harmless.

The Green Ground Snake, *Tropidonotus plumbeicolor* (Cantor), is also common about Ratnagiri and is believed by natives to be venomous.

**DROPHIDE.**—The Common Green Tree or Whip Snake, *Passerella mycterizans* (L.), not common in this district, but found occasionally, is frequently seen in a snake-charmer's collection. It attains a considerable length, the attenuated tail being nearly as long as the body. It has a peculiarly pointed snout. It is generally believed by natives to attack the eyes of travellers passing under the trees it infests; but is perfectly harmless.

**DIPSADIDE.**—The common brown tree-snake, *Dipsas Gokool* (Gray), is also found throughout the district. It is one of the many species indiscriminately called *manyar* by the natives, and erroneously believed to be venomous.

Many other species of harmless Colubrine Snakes, no doubt, occur, and are distinguished by the natives by special names; but their identity has not hitherto been clearly established.

**ELAPIDAE.**—The Cobra, *Naja tripudians* (Merrem), of the spectacled or monocellate variety, is found everywhere, although not often seen owing to its nocturnal habits. It affects human habitations more, perhaps, than any other species. Many superstitions are current amongst the natives as to its cunning and revengefulness. It is believed that a cobra, if accidentally or purposely hustled out of the path it is taking or the spot it is resting in, will follow the aggressor for miles by land and water, until it can find a favourable opportunity of inflicting its deadly bite, and that it will easily and unerringly identify its enemy amongst a crowd. As an instance, a story is told of a Brahman, who was travelling along the coast road from Gubagar to Dabhol. Shortly after leaving Gubagar, he met a cobra on the road, and the cobra was compelled, though not molested, to turn aside and make room for the traveller who continued his journey. The revengeful reptile followed the man, gliding swiftly and unobserved behind him for some six miles, until they reached the Vasheshri river. There the man crossed the creek in the ferry boat, a passage of upwards of a mile, and on landing at Dabhol proceeded to a rest-house, where he passed the night with some fifty other travellers. The wily cobra swam the creek after the ferry boat, followed the man to the rest-house, concealed itself until sleep had overtaken the travellers; and then gliding swiftly to its innocent and unsuspecting victim, wreaked its horrible revenge.

The Hamadryad, *Ophiophagus claps* (Schlegel), has not hitherto been found in this district.
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Of the genus Bungarus, neither the Kreit, B. curuleus (Schlegel), nor the Malayan Bungarus, B. fasciatus (Schlegel), is known with certainty to occur; but it is possible that one of the two species does so. Some specimens called manyār, sent from Mahābaleshvar for examination to the Grant Medical College, Bombay, were declared venomous,¹ and a manyār found in Ratnāgiri was subsequently declared identical with the Mahābaleshvar manyār. The species, though pronounced venomous was not, it appears, discriminated. The description given by Dr. G. C. Bell of the Mahābaleshva manyār seems to correspond, as far as it goes, with B. fasciatus. He observes that "those caught in dark localities and with the skin recently cast present a much darker appearance, and the cross bars are white and destitute of the yellow colour observable in older skins." According to the natives, there are three varieties of manyār, which they distinguish as the dhānīa, the gansi, and the kadboli manyār. Of these the gansi is the largest, and the kadboli the smallest. Possibly the gansi is a true Bungarus, and the others distinct species of harmless colubrine snakes. For instance, Lycodol anlicus, Šimotes Russellii, and Dipsas Gokool are frequently called manyārs. Most natives are familiar with names as names; but very few can apply them with any confidence to particular specimens. As regards the dhānīa and the kadboli it is commonly believed that they never use their teeth as weapons of offence. To account for injuries said to be inflicted by them, the kadboli is supposed to wound with its tongue, while the dhānīa has an unfortunate habit of causing certain death to human beings, by merely casting its shadow over them from a tree or the roof of a house. The gansi manyār alone is credited with the possession of poison fangs.

VIPERIDE. — The Chain Viper, ghanos or kandur, Daboia elegans (Russellii, Gray), the well known Cobra de Manilla² of the Indo-Portuguese, corresponding with the Tio Polonga of Cejlon, is found throughout the district. It is conspicuously marked with three rows of white-edged oblong brown spots. It grows to a length of about five feet, has very long and formidable fangs, is of thick build, and somewhat slow and sluggish in its movements. It preys on rats and occasionally attacks and kills sitting hens. The bite of this viper is highly dangerous. The natives, as usual, distinguish three varieties of ghanos, the dhānīa, the fakia, and the kusāda. The dhānīa is the true Daboia elegans, and the term is very appropriate to the species, having reference to its handsome bead-like markings. "A specimen of a snake called fakia ghanas by the natives, was, after examination at the Grant Medical College, doubtfully identified as Coluber lachesis." The third and smallest variety, the kusāda ghanos, so called from the effects produced by its bite, a lengthening of the bitten part as in leprosy, is probably only another name for the fornay, Echis carinata. The snake which the natives call the kandur is probably the full grown Daboia, the name of dhānīa ghanos being applied to

² The name Cobra de Manilla is corrupted from Cobra mensil or Coluber mensilis.
younger and smaller specimens. Vipers of sufficient size to be called kändür are very rare. The following description of the kändür by Dr. E. de Crepigny, late Civil Surgeon, Ratnági, seems to point conclusively to its identity with the Daboia eichii. It is described as a large reptile, five or six feet in length when full grown, of an olive colour, marked with large oval regular well-defined brown spots, large flat triangular head covered with scales; fangs immense. The effects of the kändür's bite seem to shew themselves immediately, and from the reports of the native police, it appears that congestion of the lungs with hemoptysis invariably occurs, followed by coma and death. A man, reported to have been bitten in the early morning, went to sleep again, and awoke with oppression of the chest, difficulty of breathing, eyes sunk-in, head heavy, viscid phlegm hawked up, and described as being very tenacious and capable of being drawn out six or eight yards without parting, this latter symptom being considered a certain sign of kändür bite. In another case, a woman bitten by a kändür suddenly became insensible and vomited black blood.

The fursa, Echis carinata (Schneider), is by far the commonest species of venomous snake in the district, and is identical with the 'Kapar' of Sind. It is abundant on all rocky hill-sides, seldom venturing from under cover of rocks and boulders. From its diminutive size and dangerous bite, this snake is perhaps more dreaded than any other species. Seldom exceeding twelve to eighteen inches in length it can easily conceal itself, and even coil up unseen in a native shoe. When disturbed, it displays great activity and strikes with the utmost ferocity at the first object that presents itself. It may readily be distinguished from all other snakes by the peculiarity of its markings, consisting of a connected chain of white arches or semicircles on each side, cutting into a median or vertebral row of white spots, and by its strongly peeled scales, sheldless head, and vertical pupil. The body colour is in various shades of brown. The natives distinguish several varieties of fursa; but they are all referable to one species. The fursa is accountable for most of the yearly deaths from snake-bite. The action of the virus of this adder on the human system is peculiar, and the effects produced by it appear to differ from those of any other known species. The symptoms of fursa bite have been thus described. 'Slight pain in the bitten part with local edema, increasing up to the third or fourth day, and then gradually subsiding; swelling of the neighbouring lymphatic glands; giddiness and heaviness of the head relieved by emetics and purgatives, and a marked tendency to hemorrhagic diathesis as evinced by the troublesome trickling of blood from the bitten part when lanced, and from abrasions of the skin where these exist. In some cases there is also bleeding of the mouth. The average of 62

1 Report dated March 8th, 1862. I have seen several large chain vipers, and myself killed some which were immediately called kändür by the natives. In the largest of the chain vipers the marks fade with age, and to some extent blend with the body colour. It is then, so far as I could gather, that the natives thinking them another species call them kändür. Mr. A. T. Crawford, C.S.
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fatal cases gives death in 44 days. Ordinary fatal symptoms are, bleeding at the top of the upper gum, bleeding from new and half healed scars, bleeding from the bitten part, heaviness of the head, and lock-jaw, almost invariably. Bubo in the groin or arm-pit is another symptom. None of these, however, except lock-jaw are invariably fatal symptoms. The bleeding takes place at any time after the bite, from one to two hours afterwards, up to the seventh or eighth day. Thus the action of a farsa bite is very slow as compared with other deadly snakes. A man bitten by a cobra, after three or four hours' lethargy, sleeps quietly out of life. Another, bitten by a farsa lives from three to twenty days, his head quite unaffected, but with blood issuing from his eyes, nose, and mouth, and oozing through all the pores of his skin, and then an oppression of the chest comes on, from which he dies. The efficacy of ammonia in counteracting the effects of a farsa bite has been the subject of much discussion. Mr. Campbell, a former Superintendent of Police, found it effectual both at the early and later stages. On the other hand, Dr. E. de Crespigny, Civil Surgeon of the district in 1862, was inclined to the opinion that liquor ammonia was inert in these cases, and that in the instances of recovery from its use, recovery would have taken place as well without it. He mentions instances of sloughing of the fances and obstinate vomiting having been induced by improper administration of ammonia, and adds that 'if long continued it is calculated to exaggerate all the peculiar haemorrhagic symptoms observed in bad cases.' In 1861, out of 285 cases sixty-two deaths occurred from farsa bites. Of these sixty-two fatal cases, fifty-four were treated with ammonia. In the Ratnagiri Civil Hospital, a native remedy, the root of a herb called jangla, has, for some years past, been used with success both internally and as a paste for external application to stop the haemorrhage.

SECTION VI.—BIRDS.

A great part of the Ratnagiri district is still, as regards its avifauna, almost a terra incognita, and but little is known with certainty as to the distribution of species within its limits. The geographical situation of the district would lead to the expectation of finding an intermingling of the typical forms of Central or Continental and of Southern or Peninsular India. The little experience that has been gained partially confirms this expectation. At present, this is little more than speculation, and the subject has yet to be worked out exhaustively. Careful comparisons of large series of specimens from different localities may perhaps hereafter lead to the discovery of many interesting intermediate forms, groups, and sub-species, more or less clearly distinguishable from the typical forms to which they most nearly approach.

On the whole the district cannot be said to be very rich either in species or individuals. With the exception of the Grallat:"
and Incessores, the various orders are somewhat weakly represented. The absence of partridges, sandgrouse, bustards, and cranes, and the comparative dearth of quails makes the district an indifferent game country. On the other hand, duck, snipe, and golden plover are plentiful, and the alluvial banks of the tidal creeks, the mangrove swamps, salt marshes, and flooded rice fields afford feeding grounds to innumerable waders.

The diversified aspect of the country should give good opportunities for studying the distribution of species, as affected by physical conditions. Beginning from the sea, the first aspect is a rocky coast with numerous bays and indentations, fringed with coconut gardens and tidal estuaries, bordered by mangrove swamps and mud banks. Immediately above the sea beach succeeds a belt of low, rugged, laterite capped hills, and rocky plateaus for the most part bare, or but scantily clothed with low thorny bushes, intersected at irregular intervals by the deep precipitous ravines cut by the tidal rivers. Here with the exception of the village sites, which are more or less well covered with leafy trees, there is little or no verdure, and cultivation is chiefly confined to the alluvial banks of the rivers. Further inland, the country becomes more elevated, the hills more undulating and more thickly covered with brushwood and pollarded trees. Well shaded villages and luxuriant groves are dotted about, and the laterite is gradually replaced by trap. Lastly, the Sahyādri mountains rise abruptly from the low lands at their base, with innumerable spurs and slopes richly clad with evergreen forest.

With so many and varied features, and with an elevation ranging from the sea level to upwards of 3000 feet, much diversity of animal forms and species might naturally be expected. The waders, swimmers, divers, and generally speaking, all the aquatic and oceanic species are restricted to the coast and the broad tidal estuaries, extending inland only so far as the tidal wave exerts its influence upon the various rivers. On the other hand, the birds of prey, with the exception of the fishing eagles, the pigeons, doves, and the great majority of the perchers, range throughout the district from the coast to the Sahyādri hills. Amongst these are a few, whose habitat lies only in the higher ranges of the Ghats, and other species approach the coast only where spurs of the Sahyādri stretch, in a line of unbroken forest, westwards to the sea.

Though, compared with the northern Konkan and the Habis territory on the north, and with Sāvanvādi, Goa, and Kānāra on the south, the Ratnāgiri district presents a decidely diversified appearance, till, as regards its ornithology, it is essentially a forest tract, and the prevailing species of birds are such as might be expected in a humid well-wooded forest country, rather than in bare open plains, such as are seen to the east of the Sahyādri range. Of these the following are prominent instances. The common Ratnāgiri paroquet is the Rose-headed species, Palæornis purpureus, the Rose-ringed Paroquet, Palæornis torquatus, being comparatively a scarce bird. Similarly, the common dove of the district is the Spotted Dove, Turtur saturatus, replacing entirely the Little Brown Dove, Turtur
The Jungle Myna, Acridotheres fuscus, in great part replaces the Common Myna, Acridotheres tristis, and the Red-whiskered Bulbul, Otocryptis fuscicaudata, (Jerd. 460, 2) is almost equally as common in the well wooded tracts as the Malabar Bulbul, Molopas haeumorrhous. Passing over the Sahyadri range into the Sátára district, even within a few miles of the watershed the reverse is clearly seen. The species mentioned as common in Ratnágírī, are on the eastern side of the hills restricted to the immediate neighbourhood and the well wooded slopes and spurs of the Sahyadri range. Further east, these species are entirely replaced by the Rose-ringed Parakeet, the Little Brown Dove, the Common Myna, and the plainer colored Madras Bulbul. Many similar instances might be adduced. Numerous species, such as the Common Green Barbet, the Southern Yellow Tit, the White-winged Ground Thrush, the Green Bulbul, and other forest-loving birds are common throughout the Ratnágírī district. On the other hand, birds which more or less exclusively affect dry open plains, such as Sand grous e, Courser plover, Bustard, and others are either unknown, or so rare as to be seldom seen.

In the subjoined list of species the scientific names are, as far as can be ascertained, those fixed by the latest authority,¹ and in each instance the number, according to Jerdon's Birds of India, is added for convenience of reference. Species separated since the publication of that work are marked by the addition of bis, ter, or quart, to the number given to the species, most nearly resembling them. The list containing 255 species must be more or less incomplete. But it is believed that, as far as it goes, it will be found accurate. All species of doubtful occurrence have been excluded and separately enumerated.

Order—RAPTORES.

This order is represented by four species of Vultures, three Falcons, one Hawk, five Eagles, one Buzzard (Poliorinus), two Harriers, two Kites, and nine Owls. The true Buzzards have no representatives. The above are all that can at present be said with certainty to occur. But when the higher ranges of the Sahyadri hills have been more thoroughly explored, it is probable that other species will have to be added. Many birds of prey are rare and occasional visitants, living in the most inaccessible hills and densest forests, seen with difficulty, and with still greater difficulty obtained for examination.

Fam.—VULTURIDÆ.—The Indian King or Black Vulture, Otoxypus calvus, (Scop. Jerd. 2), is occasionally but rarely seen. It is not known to breed within the limits of the district.

The Long-billed Brown Vulture, Glyphicus indicus, (Scop. Jerd. 4), which will probably prove to be the paler variety or western form of G. indicus, separated by Mr. Hume as G. pallecens, is plentiful in the large fishing villages on the coast, and may always be seen.

¹ Tentative list of the Birds of India, Stray Feathers, VIII. 73 et seq. corrected up to 1st March 1872. Allan Hume.
feeding in company with the white-backed vulture. All along the coast are many breeding places, rocky cliffs and bluff headlands, such as this bird delights in. It seems to be a permanent resident, but its nest has not yet been discovered.

The White-backed Vulture, Pseudogyps bengalensis, (Gmel. Jord. 5), is by far the commonest vulture in the district, and is universally distributed. It breeds from December to February on the tops of lofty mango, silk cotton, and other trees, generally in thick groves. The nests are large stack platforms with a slight depression lined with green mango leaves. A single white egg is laid, averaging 3.12 x 2.5 inches. These vultures usually build in small colonies, two or three nests being often found on one tree. If their nests are invaded, they make no attempt to defend their young.

The White Scavenger Vulture, Neophron ginglyannus, (Daud Lath.), N. percnopterus (Lin Jord. 6), the Dart Bird or Pharaoh’s Chicken, is seen in parts here and there throughout the district, but is by no means plentiful. They breed at the same time and often in company with, and on the same tree as, the white-backed vulture, appearing to be on the best of terms with their neighbours, each taking an interest in the other’s concerns. They usually lay two eggs, greyish white, more or less thickly blotched and speckled with dingy red. Konkani Marathás call all vultures guark, but dignify the dart bird or scavenger with the more aristocratic name of pāndri ghūr, white kite.

Sar — Falconidae. Sub-Fam. — Falcones — The Peregrine Falcon or Ibyri, Falco perigrinus, (Gmel. Jord. 8), is, during the cold weather, occasionallv seen on the coast, and on rocky islands off the mainland, such as Suvardurg fort. Here, as elsewhere, it is a rare bird.

The Red-headed Merlin or Tarumti, Chiquiera falco, (Daud. Jord. 16), is also rare, but is said to be a permanent resident. It is comparatively common in the adjoining Sátrá district, where in January and February it breeds on mango and tamarind trees, laying from three to four eggs. These falcons are, when building, extremely noisy and vicious, attacking all intruders, such as crows and kites, with the greatest audacity.

The Kestrel, Cerchnes triminnaulus, (Gmel. Jord. 17), makes its appearance in small parties in October, at the beginning of the cold weather, and leaves about the muddle of March. It is not so plentiful in this district as in the Deccan plains.

Major Lloyd in his general Konkan list gives in addition to the above the Shahn, Falco perigrinator, (Sand. Jord. 9), and the Laggar, Falco laggar, (Gray. Jord. 11), and in all probability they are to be found in this district; but the writer, having failed as yet to obtain specimens, has omitted them from the local list of falcons.

Sub-Fam. — Accipitres.— The Shikra, Astar badius, (Gmel. Jord. 24), is universally distributed, and a permanent resident, breeding in March and April, usually laying in a very loosely constructed stick nest four pure unpotted eggs of a greenish white. No other hawk

1 Bombax malabaricum.
is known with certainty to visit the district. It is possible that
the Beera Sparrow Hawk, Accipiter virgatus, (Tom. Jerd. 25),
occurs in the higher Sahyadri ranges. A straggler from a party
of European Sparrow Hawks, Accipiter nisus, (Linn. Jerd. 24), may
also now and then have been seen in the cold weather; but there
is as yet no authentic record of its appearance.

Sub-Fam. — Aquilinae. — The Dwarf or Booted Eagle, Hieraetus
pennatus, (Gmel. Jerd. 31), is rare. Specimens have been obtained
by the writer in the Dapoh and Chaplu subdivisions.

The Crested Hawk-Eagle, Limmnaetus Curvatus, (Gmel. Jerd. 35),
is by far the commonest eagle in the district, and is
universally distributed from the sea coast to the foot of the
Sahyadris. Very destructive to poultry yards, it preys also on
bush quail and has been seen pursuing green pygmy unsuccessfully
from tree to tree. It also attacks and kills small snakes,
though this latter occupation is probably exceptional. It is
usually alone. The breeding season opens about the latter end
of December and continues up to the end of April. They begin
building early in December, taking like the Shikra a very long
time about their work. Nests, apparently finished, are found
some weeks before any eggs are laid. The nest is always
placed on the fork of a tree, high up, and is a large loose
structure of sticks, lined throughout with green mango leaves. A
mango tree is usually chosen for the nest and it is noticeable that
although there may be numbers of Pariah Kites, Milvus gorgias,
Brahmani Kites, Haliaetus, and other Raptors in the
neighbourhood, the particular clump of trees chosen by the pair
of crested hawk eagles is held by them as their exclusive property,
and no trespassers are allowed to build anywhere near. The only
exception to this, ever observed by the writer, was a pair of brown
fish owls, who had reared a pair of young ones in a hole in a tree
joining the tree containing the eagle's nest. The owls, being
hidden by day, perhaps escaped the tyrann's notice. These eagles
make no attempt to actively defend either young or eggs from
human invaders, and appear to desert their nests, not only when
robbed of eggs, but even if only looked at and examined before an
egg has been laid. A single egg only is laid. Out of twelve nests
found by the writer, with eggs or young, no instance occurred of
more. The eggs are greenish white and devoid of gloss, shewing
a beautiful pale green lining when held up to the light. The
average measurement of seven eggs taken by the writer was 2.65
by 1.91. The natives call this eagle the Shendere ghār, in allusion
to its conspicuous black crest.

The Lesser Indian Harrier Eagle, Spilornis melanotis, (Jerd. 33,
bis), replaces in this district its well known and larger congener
the Crested Serpent Eagle, Spilornis cheela (Jerd. 39). It is
sparingly distributed throughout the district, generally frequenting
hill sides and low brushwood, and is solitary in its habits. It
is a permanent resident, and breeds in the hot weather. It is
by Konkan Marathas mis-called Mhorangi ghār, a name which
applies more properly to the Crestless Hawk Eagle, Nisaetus
bonelli, (Jerd. 33). Snakes, lizards, and frogs form its chief
food.

The Osprey, Pandion haliaetus, (Jerd. 40), is common on the large
tidal creeks and estuarics, where fish are plentiful. Of its nes
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Building nothing is known. It is often seen in company with the next species.

The Greybacked Sea Eagle, Haliaeetus leucogaster, (Gmel. Jerd. 43), is found all down the seaboard of the district and for a few miles up the larger tidal rivers. It is a permanent resident and breeds regularly year after year in the same nest in November and December. The nests are huge stick platforms five feet or more in diameter. They lay two white eggs, measuring about 3 x 2 3/8 inches. At all times, whether breeding or not, the nests are the homes and head-quarters of the sea eagles. Here they always return after each trip in search of food, and here also, both in and below the nest may be found the debris of their meals, snake bones and skins, fish bones, and occasionally, as the poultry keepers in the fishing villages well know, half-eaten domestic fowls. The ground below an old nest is always covered with a thick layer of bleached bones. They do not appear to be very particular in their choice of a building site. Any lofty tree with a strong horizontal branch suits their purpose. Sometimes they build in the mango trees, which shade the fisherman's huts, and sometimes in coconut gardens, though never on coconut trees. One pair has for many years past occupied a gigantic nest in a banian tree, overhanging the sea wall of the picturesque old inland fort of Saurashtra. No more than one pair of adult birds is ever seen at this nest, and the young birds are, as soon as they can shut for themselves, probably driven off to seek fresh hunting grounds. The eagles usually hunt in couples, making short trips up and down the coast, beating up the shallow water on the sea-shore in quest of food. Both when perched and on the wing, they utter a loud, clear, resonant far-reaching cry. The native local name is Kākani.

Major Lloyd gives Konkan species the following eagles. The Spotted Eagle, Aquila clausa (Pall. Jerd. 28), the Fawny Eagle or Wokhāb, Aquila vindhiana (Frankl Jerd. 29), the Black Eagle, Neopterus malaiensis, (Reichenb. Jerd. 32); the Crestless Hawk Eagle, Nisaetus bonelli, (Tem Jerd. 33); the Common Serpent Eagle, Circaetus gallicus, (Gmel. Jerd. 35); and the Crested Serpent Eagle, Spilornis cheela, (Daud Jerd. 33). Any or all of these may occur in the Ratnāgiri, but they have not hitherto been recorded as found in any particular locality within the limits of the district. It may be observed that in all probability the Crested Serpent Eagle, or Harrier Eagle, Spilornis cheela, is replaced not only in Ratnāgiri, but throughout the Konkan by the smaller race, Spilornis melanotus (Jerd. 39 bis), above described.¹

Sub-Fam. — BUTEONINM. — The White-eyed Buzzard, Poliornis to bson (Frannk. Jerd. 42), has been obtained in the south and in Ratnāgiri by Dr. Armstrong, and in Dāpol by the writer, but it appears to be scarce everywhere.

The Pale Harrier, Circus macrurus, (S. G. Gre. Jerd. 51), is abundant everywhere in the cold season. They come in October just when the Southern Crown Crest, Spizaëala malabarica,

¹ Since the above was written a specimen of Spilornis cheela has been obtained in Sāvāntvādī.

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STRIGLIDAE. (Jerd. 765 bis), and the Little Finch Lark, Pyrrhuloxia gracilis, (Jerd. 760), are rearing their young broods on the bare rocky plateaus thinly covered with coarse grass. Numbers of young nesting larks, ill-hidden from their keen-sighted enemies, are destroyed by the harrerons. By day they hunt either singly or in pairs, beating silently over plain and hilsides for young birds, hares, mice, and locusts. By night they gather in large parties, roosting on the ground, often under cover of long grass. Montague's Harrier, Circus aeruginosus (Mont. Jerd. 52), probably visits the district in the cold season, but has not yet been obtained by the writer.

The Marsh Harrier, Circus aeruginosus. (Linn. Jerd. 54), is also occasionally found in the cold weather, but is not common.

Sub-Fam.—Milvinae.—The Maroon-shouldered or Brahmani Kite, Harriastur indicus, (Boedd. Jerd. 55), is comparatively common on the coast, but is not often seen inland, or at any distance from water. Crabs appear to be its chief food. It breeds from January to April. On the coast, coconut palms are their favourite site. Inland they choose any large available tree, occasionally mangrove trees in mud swamps. They usually lay two eggs, white minutely speckled with reddish brown. They desert their nests on very small provocation, and at once begin building a fresh. They never make any active defence of young or eggs, but if their nest be invaded, fly round overhead in short circles. Once when the writer's birdwrist had climbed a tree to examine one of their nests, an unfortunate screech owl, Strix javanica, flew innocently out of an adjoining tree, and was at once attacked with the greatest ferocity by both the parent kites, who vented their wrath on it by swooping at it, and striking viciously at its back, pulling out handfuls of feathers. The kites did not pursue the owl far, and their victim escaped a 'sadder and a wiser' bird. The Konkani name for this kite is tambadi nilorangi.

The Pariah Kite, Milvus goivinda, (Stiles, Jerd. 56), is too well known to need description. No village is without them, and all the natives have a wholesome hatred of them, for they do without doubt kill chickens, especially when they have young. They breed in January, February, and March, choosing any high tree, but generally a mango, and making the usual stick platform lined with rags and leaves. Two is the normal number of eggs, and the eggs vary greatly in colour, shape, and size, the commonest type being a dingy white ground thickly blotched at the larger end with red. They defend their eggs and young with great vigour, and the robbing of their nests is at all times a perilous undertaking. They dash at the intruder who climbs the tree, one on either side of him, flying opposite ways, striking at him as they rush past with wings and claws. Considerable nerve is required to repel these attacks, especially when, as usually happens, the tree is a difficult one to climb, and the birdnesters' time is fully occupied in keeping his own balance. Pariah kites are called gahr or Kobadi gahr by the Konkanis.

Fam.—Strigidae. — The Indian Screech Owl, Strix javanica, (Gmel. Jerd. 60), is found here and there throughout the district, but is nowhere common. It is entirely nocturnal in its habits, and hides by day in holes of decayed trees and buildings. It breeds in December and January.
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The Brown Wood Owl, Syrnium indrani, (Sykes, Jed 63), has been procured by Dr Armstrong at Fanasgaon in the Devgad sub-division. It appears to be rare, and has not been observed in the northern portion of the district where the next species, the mottled wood owl, is comparatively common.

The Mottled Wood Owl, Syrnium ocellatum, (Lass. Jed 65), is found in the northern sub-divisions of Khed and Dápoli and Sangameshwar, and probably elsewhere, in suitable localities. As a rule it does not affect heavy forest, preferring mango clumps on the outskirts of villages. It is less common near the coast than inland. They nest in January and February in holes and depressions of trees, ten feet or so from the ground, laying two very spherical creamy white eggs. The young, if taken from the nest, become very gentle and good tempered, and will with great gusto devour lizards, grasshoppers, and cockroaches. Dogs are their greatest aversion. Whenever a dog enters a room or tent where are captive owls, the birds puff out all their feathers and lower their heads like angry turkeycocks, snapping their mandibles with great rapidity, and pretending to be very bold. They also readily learn to distinguish friends from strangers, and will snap and show evident signs of alarm on the appearance of a strange face. Entirely nocturnal, they take little notice of anything that happens by day. In confinement their wing bones become very brittle, and liable to fracture and dislocation.

The Rock Horned Owl, Bubo bengalensis, (Franhl. Jed 69), is found amongst rocky cliffs overhanging tidal creeks and mountain streams, and is rather common. It appears to perch on trees as well as on rocks, though when disturbed from a tree it always flies to the rocks. It comes out directly the sun is down, and is always on the alert and easily disturbed in the day time. It has a deep duelsyllabic hoot, which may be syllabled hoo! hoo! the last syllable being prolonged. Rats, lizards and crabs are its chief food. The writer has seen one feeding on the remains of a pheasant which he had wounded the evening before, but owing to the darkness, was unable to recover. It breeds in January or February on the ground, making no nest, but scooping out a hole in the earth usually under cover of a projecting boulder or ledge of rock, laying three or four, rarely five, round white eggs of the usual owl type.

The Brown Fish Owl, Ketupa ceylonensis, (Gmel. Jed 72), is common throughout the district. It affects thick forests and lofty trees always near water. Fish and crabs form its chief food. They thrive well in confinement, and will eat raw or cooked meat, the former by preference, as well as fish. They drink water freely and greatly enjoy a bath. This fish owl and the rock horned owl are both called kama by the natives of the Konkan, the term Ghābād being usually applied to the screech owl and the hooting or mottled wood owl. They breed from January to March in holes and depressions of trees, at no great height from the ground, laying usually two eggs. The nests have no lining, but are usually strewn with powdered bark. The cry of this owl is a long deep separated sigh, excessively human in its intonation. To those unaccustomed to it, and by nature superstitious, this repulsive laugh, as Tickell describes it, when heard close overhead in the dead of night, is an alarming sound.
Bruce's Scops Owl, Scops brucei, (Hume. Jord. 74 sept), has been obtained by the writer at Khed, and will probably be found elsewhere, but it appears to be rare.

The Malabar Scops Owl, Scops malabaricus, (Jerd. 73, quater), a curious little horned owl, is throughout the district found in thick groves and coconut gardens. The natives call it Kuta, an imitation of its low soft call. It is strictly nocturnal, never appearing until after sundown. By day it hides in holes of decayed trees, and occasionally in crevices of dry wells. It is usually seen in pairs. They nest in January in holes of trees, laying three or four glossy white eggs almost spherical. Unlike other allied species, they are extremely gentle and timid, and if caught on their nests, make no attempt to retaliate by pecking or clawing. The young birds have a grey tinge all over their plumage, which turns with age to rufous.

The Spotted Owlet, Carine brama, (Tom. Jord. 76), the well known pingla of the Deccan, has been obtained by Dr. Armstrong at the Fonda pass, and on one occasion by the writer in the Dapoli sub-division. Its occurrence in these localities is perhaps exceptional, as it does not appear to have been found elsewhere. The spotted owlet is plentiful in the west of Satara, and may here and there extend itself down the western slopes of the Sahyadris. From the base of the Sahyadris to the sea it appears to be almost entirely replaced by the next species.

The Malabar Owlet, Glaucidium malabaricum, (My Jord. 78), is found in a form pronounced by Mr. Hume to be intermediate between Athene malabaricum and Athene radiatum, the Jungle Owlet, and almost near the latter as the former. It is plentifully distributed, and in the northern sub-divisions appears almost entirely to replace the Spotted Owlet, pingla, Athene brama (Tom.), so common in the adjoining district of Satara. The Malabar owlet is a lively little bird, and diurnal in its habits, flying from tree to tree, and uttering its clear tremulous whistling call at intervals throughout the day. It seldom hides itself in holes of trees, except during the breeding season, March and April, when it lays three or four round white eggs, undistinguishable from those of the preceding species. When caught or wounded it is extremely vicious, defending itself with its sharp claws with much vigour. The writer has seen this bird fly out from a tree in the full blaze of the morning sun, and make an unsuccessful swoop at a wounded tree-warbler, which had just been shot and was fluttering slowly to the ground. This species is by the natives called kwaras, a term also applied to the little Scops Owl, kuta, in the Deccan.

In his list of Konkani owls, Mayor Lloyd includes the Indian Scops Owl, Scops pennatus, (Hodg. Jord. 74) This species appears to be entirely replaced in Ratnagiri by the Malabar Scops, (Jerd. 75 quatr.) The Jungle Owlet, Glaucidium radiatum, (Tuck. Jord. 77), is also given as a Konkan bird. As before mentioned, the owlet found in Ratnagiri has been pronounced to be the Malabar Owlet, Athene malabaricum, (Jerd. 78), or more strictly a form intermediate between Athene malabaricum and Athene radiatum.

The Grass Owl, Strix candida, (Tuck. Jord. 61); the Dusky Horden Owl, Bubo coromandus, (Lath. Jord. 70); and the Brown Hawk Owl, Ninox scutellata, (Raff. Jord. 81), have not hitherto been seen in Ratnagiri.
RATNÁGIRI.

Order — INSESSORES.

The large and various order of the Perchers comprising the swallows, goatsuckers, bee-eaters, rollers, kingfishers, hornbills, parrots, woodpeckers, barbets, cuckoos, honey suckers, hoopoes, shrikes, minivets, crows, bycatchers, thrashes, babblers, bulbulas, crakes, robins, chats, wren-warblers, treeswarblers, wagtails, pittas, crows, magpies, starlings, weaver-birds, amadinlas, sparrows, buntings, finches, and larks are fairly represented both in species and individuals. From the coast to the Sahyadri hills, perchers of all kinds flourish in abundance. The various aspect of the district and its irregular configuration afford ample means for the wants and peculiarities of the different families included in this order.

Chapter II.
Production.

Birds.

INSESSORES.

Fam. — HIRUNDINIDAE — Swallows, Martins, and Swifts, especially the first and last, are plentiful throughout the district, and particularly so on the sea coast. The natives apply the term 

Sub-Fam. — HIRUNDINIDAE. — The Common Swallow, Hirundo rustica, is a permanent resident and as far as is known does not breed in the district. It is therefore less often seen than its congeners. It appears in the cold weather in great numbers and leaves about the middle of March.

The Wire-tailed Swallow, Hirundo stilba, (Steph. Jord. 84), is a permanent resident, though sparingly distributed. They breed in rocks overhanging streams, under bridges and culverts, making a beautiful cup nest lined with feathers having two or three delicate white eggs spotted with red, and when fresh shewing a brownish tinge.

The Red-rumped or Mosque Swallow, Hirundo erythropyga, (Sykes. Jord. 83), is the common swallow of the district, found plentifully in all parts, both inland and on the coast. They make retort-shaped mud nests under the eaves of buildings, under ledges of rocks and other similar places. The interiors of ruined fort buildings are an especially favourite place with them. The nests are usually single. These swallows appear to breed only in the hot weather, but nests in a more or less complete state of preparation are found all the year round. The theory is, that 'the long retort-shaped nests well lined with feathers are built as winter residences, and the less developed ones as breeding places.' This is perhaps borne out by the fact, more than once noticed by the writer, that the winter nests of this species are used as roosting places by the Indian Swift, Cypselus affinis.

The Dusky Crag Martin, Ptyonoprogne concolor, (Sykes. Jord. 90), is found sparingly all down the coast. They breed in the hot weather, making a beautiful cup nest lined with feathers under the ledges of rocks overhanging the sea shore, laying three or four white eggs minutely speckled with brown. These nests are always found single. No other martins are known to occur, though probably, during the cold weather, the Mountain Crag Martin, Ptyonoprogne rupestris, visits the higher Sahyadri ranges.

1 Nests and Eggs of Indian Birds. Allan Hume, 76.
Chapter II.
Production.

Birds.
Cypselinae.

Sub-Fam.—Cypselinae.—The Common Indian Swift, Cypselus affinis, (Gray, Jerd. 100), is plentifully distributed, being especially common about the rocky coast head-lands. Numbers breed every year, during April and May, in the rocks at the base of the sea wall of the island fort of Suvarnadurg. They areregarious in their habits and a dozen or more nests may be found all joined together in clusters.

The nests, and especially the outermost ones of the group, though they look very untidy and unfinished, are strongly made. The materials used are grass and feathers, stuck together with glue, the latter showing more in the lining than outside, and giving the interior a very sticky appearance. The entrance to the nest is usually at the top through a narrow crevice left unattached to the rock. The eggs, usually three to a nest, are a delicate white, very elongated and transparent. These Swifts use no mud in building their nests.

The Palm Swift, Cypselus batassiensis, (E. J. Gray, Jerd. 102), is an inhabitant of this district, although the palmyra tree, Dypsis flabelliformis, with which it is usually associated, and on which alone it is said to nest, is almost unknown. One solitary old palmyra, perhaps the only one in the district, stands on the crest of the cliff overhanging the village of Bankot, the northern boundary of the district. In this tree a pair of Palm Swifts were seen to roost for several nights running in April and May, but of their tiny watch-pocket nest no trace was found. These Swifts have also been seen and taken at various times of the year in coconut gardens at Ratnagiri, where no palmyra palms are found.

The Edible Nest Swiftlet or Salangane, Collocalia unicolor, (Jerd. 103), is, as Jerdon has stated, found on some rocks rising out of the sea, above the northern boundary of the port of Vengurla.

The Vengurla swiftlets breed in March and April, in caverns of the rocks, the nests being made of impregnated saliva, in the form of white gelatine, pure white when fresh, but then old, brownish and mixed with extraneous substances. The rock on which the nests are found is about four miles long. The right of collecting the nests is every year farmed on behalf of Government, and for the ten years ending 1877, brought an average revenue of £2 17s. (Rs. 284). The farm is always taken by Goanese and the produce is dried and sent to Goa. The average yearly yield is stated to be about 28 pounds, which makes the Government royalty about 2s. the pound, and this estimate is probably below the mark. The quantity produced is said, of late years, to have greatly fallen off. Jerdon, on what authority is not stated, gives the annual produce as a hundredweight. Under any circumstances the farm must be a profitable one. According to McCulloch, the common price at Canton for birds’ nests of the first sort is £5 15s., 1/2d. the pound, for the second sort about £4 11s.; and for the third sort about £2 15s. the pound.

The Indian Crested Swift, Dendrocoelum coronatum, (Tick. Jerd. 104), is distributed throughout the district, and appears to be equally common near the coast as near the Sahyadris. It seems to be a permanent resident. According to Mr Hume, this species of Klocho breeds from April to June on bare dead branches of forest.
The nest is 'a very shallow half-moon-shaped' composed of thin flakes of bark, gummed together by the bird's own saliva against the side of a tiny horizontal branch. The nest is nowhere more than \( \frac{1}{4} \) inch in depth. At most \( \frac{1}{4} \) inch deep in the deepest part, and can be easily covered by a half crown. The parent bird, though slender, is fully ten inches in length, and consequently the bird, when sitting across the nest and the tiny branch to which it is attached, completely hides the nest, and no one would suspect that there was any nest at all. The writer has not found any nests of this species.²

Fam. — Caprimulgidae — The Jungle Nightjar, **Caprimulgus indicus**, (Lath, **Jord.** 107). This species of goatsucker having the tarsus feathered appears to be rare. A single specimen was obtained by the writer in a thicket near Guhágar. It was, contrary to the usual habits of the family, found perched high in a tree after the sun was well up.

The Common Indian Nightjar, **Caprimulgus asiaticus**, (Lath, **Jord.** 112), is common wherever there is sufficient forest to give cover by day. It is very plentiful on the hillsides overhanging the north bank of the Kelsi creek in the Dapoli sub-division, which are covered with thick scrub brushwood. Here may evening after sunset, great numbers of these birds may be seen, hunting noislessly a few feet above the bushes, after the various moths and insects that fill the air. Perching at short intervals on the bare ground, they utter their well known cry, which has been aptly compared to the sound made by a stone scudding over ice. The native name for this and other species of goatsuckers is kógu.

Franklin's Nightjar, **Caprimulgus monticolus**, (Frankl. **Jord.** 114), a larger species, at once distinguishable from its congeners by its unfeathered tarsus, and wholly white outer tail feathers, is perhaps equally common, at any rate in the north of the district. In addition to the above species, it is probable that Sykes' Nightjar, **Caprimulgus marathensis** (Sykes, **Jord.** 113), inhabits the Sahyadri forests. The latter species as well as the Nighntjar, **Caprimulgus kelaarti**, (Lyth, **Jord.** 106), is included in Mayor Lloyd's list of Konkan birds.

Fam. — Meropidae — The Common Indian Bee-eater, **Merops viridis**, (Lin. **Jord.** 117), is plentifully distributed throughout the district. In the day time it is usually seen alone or in small parties. Taking up a position on a branch or stalk of coarse grass, it makes frequent short sallies after its insect prey, returning with the utmost regularity to the same perch, time after time, for hours together. In the evening the bee-eaters of one locality all gather together, and after disposing themselves for some time in one large flock, retire to roost night after night in the same trees. The local Maratha name for this bird is patkal kidi. No other species of bee-eater has been recorded from Ratnágiri. The writer has, however, received specimens from Sávantvádi of the

1 Hume's **Nests and Eggs of Indian Birds**, 92.
2 No other swifts have been observed in Ratnágiri, but the Alpine Swift, **Cypselus melba**, (L. **Jord.** 99), has been obtained in Sávantvádi.
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Blue-bailed Bee-eater, Merops Philippus (Lin. Jord. 118). Major Lloyd mentions the Chestnut-headed Bee-eater, Merops Swinhoei, (Hume. Jord. 119), as found in the southern district of the Konkan, while Mr. Fairbank says it is found on the hills in the Goa and Sávantvádi forests.

Fam.—CORACIADA. The Indian Roller, tás or dhāu, Coracias indica (Lin. Jord. 123), is the only species of roller found. Though nowhere very plentiful, and not often seen near the coast, a few birds are always found about well-wooded inland villages. Mr. Fairbank describes this species as a cold weather visitor, leaving the Marátha country in March, and Major Lloyd calls it a winter visitor to the Konkan. The writer is inclined to think that the roller is in many cases a permanent resident. He has had no opportunities of verifying this during the rainy months. But in the Khád sub-division in the latter part of March, he has found several nests with fresh eggs, and it is clear that young broods from these nests would not have been ready for a long migratory flight before the middle or end of May, if so soon. Captajn G. F. L. Marshall, R.E., in his 'Birds Nesting in India' enters the Indian roller's breeding season as from the latter end of March to the first half of June, while another observer, Mr. F. R. Bletworth, has found eggs in July. The nests mentioned above would therefore appear to have been exceptionally early, and birds breeding later would have to defer their migration till after the burst of the rains. In the western districts of Sáta, the writer has also observed no very appreciable diminution in the number of rollers up to the end of April. The roller breeds in holes of decayed coconut, mango, silk-cotton and other trees, laying, as a rule, four very glossy broad oval eggs. The nests have usually no lining of grass or feathers, but are simply covered over with powdered bark.

Fam.—HALCÓNIDA. The Brownheaded Kingfisher, Pelargopas gularis, (Pears. Jord. 127), commonly called the Stork-billed Kingfisher, has been obtained at Rádpur, and has also been noticed at Ratnágar, but is rare.

The Whitebreasted Kingfisher, Halcyon smyrnensis, (Lin. Jord. 129), is widely distributed; but individuals are comparatively scarce. It is more often found near small woodland streams than in large tidal creeks, and unlike other kingfishers, is often seen perched in dry brushwood at a considerable distance from water.

The Whitecollared Kingfisher, Halcyon chloris, (Bodd. Jord. 132). The occurrence of this bird on the west coast of India was unexpected. Hitherto, according to Mr. Hume, it has been known to occur only in the Sunderbända, and thence down the Burman and Malayan coast, and at the Andaman islands. The writer found a small colony of these birds at Kelai in the Dápoli sub-division, settled near the village, in a mangrove swamp on the banks of a small tidal creek. They have also been found in a similar situation in Ratnágar, and further search may lead to their discovery in other parts of the district. The whitecollared kingfisher never pounces, but catches small crabs and mollusces out of the mud, preferring this to deepwater-fishing.

1 Nests and Eggs of Indian Birds. A. O. Hume, 104.
Konkan.

RATNAGIRI.

It has a peculiar shrill call, which it utters both when perched and on the wing. Its nest has not yet been discovered.

The Common Indian Kingfisher, Alcedo bengalensis, (Oeut. Jard. 134), is one of the commonest birds in the district. It swarms on all the tidal creeks, in lagoons and mangrove swamps, and every little pond or large well is tenanted by a pair or more of these industrious little fishermen. It is abundant also on the sea coast, wherever a rocky beach or cavernous cliff affords a perch, from whence to pounce on its finny prey. They breed in holes of river banks in the hot weather, but the nests are placed so far in, and the mouths of the holes are so small that they are difficult to obtain.

The Pied Kingfisher, Ceryle rudis (Lin. Jard. 136), is also common, but not nearly so plentiful as the last. It seems to be more a freshwater species than most other kingfishers, and is less often seen in tidal waters than in fresh inland rivers. It is particularly abundant on the Krishna and other Deccan rivers, where it becomes exceedingly familiar, diving with the utmost unconcern amongst the crowds of bathers and clothes-washers who frequent the steps on the banks. The Konkan Maratha name for all kingfishers is diva. Major Lloyd also enters the Throstled Kingfisher, Ceryx tridactylus, (Pall. Jard. 133), as a Konkan species only met with near secluded forest streams. If it occurs in Ratnagiri, as is probable, it must be a rare bird.

Fam.—Bucerotidae.—The Great Hornbill, Buceros cavatus, (Shaw Jard. 149). The eccentricities of this bird; the imprisoning of the brooding female in a hole of a tree, with mud plastered round so as to leave only a small opening; its pambahana with an inexhaustible supply of yellow vermiculata, while dressing its toilet by decorating various parts of its plumage; its shrill braying call and extraordinary appearance are well known. According to Jerdon, Goa is the northern limit of its distribution. It is, however, found throughout the Ratnagiri district, and at least in the south of Kolaba. As a rule, this species keeps to the slopes of the Sahyadris and the well wooded low lands at their base. It is more rarely found in the neighbourhood of the sea. During the cold weather, individuals are often seen at Dapoli, and at this period they appear to wander far and wide in search of the ripe berries and fruits, which form their staple food. Like the African species they will kill snakes when they see them. They are usually found in small parties of four to six birds occasionally in pairs, but rarely single. One or more pairs are said to breed regularly near Poladpur, in the Mahâ, sub-division of the Kolaba district. This and the next species are by Konkan Marâthas called garud pakhâ.

The Malabar Pied Hornbill, Hydrocissa coronata, (Bodd. Jard. 141), has been obtained by Dr. Armarong in the southern sub-divisions and it also visits Ratnagiri and Sangameshwar. Its habits are similar to the last. It appears not to extend so far north as the great hornbill. In addition to the above hornbills, the Jungle Grey Hornbill, Todius gruena, (Lath. Jard. 145), has been obtained in the Sâvanârâdi forests, which probably form its northern limit. It has not been recorded from Ratnagiri.

Chapter II.

Production.

Buda.

Hakepundra.

Bucerotina.

Buceros.

Buceros.
Chapter II.

Production.

Birds.

Psittacidae.

Fam. — Psittacidae. — The Rosereded Paroquet, Psittacus torquatus, (Bodd. Jerd. 148), the common Deccan species, is comparatively scarce, but widely distributed. Like all other paroquets, it nests in holes of trees during the hot months of March and April, laying four or more white glossey eggs. In the east of Sátára, the natives fancy that individuals of this species breeding in banyans and p captive better talkers than those who nest in mango, tamarind, and other trees in taking young birds from the nest they are always guided by this whimsical idea, which does not appear to extend to the Kukán. Paroquets are called by the natives kir and papat. In this district caged parrots only are called राग्हु.

The Roseheaded Paroquet, Psittacus purpureus, (Mull. Jerd. 149), is the common species of the district. It is abundant everywhere from the coast to the Sahyádris, and is very destructive to standing crops. Its nest-building and breeding season are the same as that of the last species.

The Bluewinged Paroquet, Psittacus columboides, (Vig. Jerd. 151), a lovely species with dove grey head and blue wings, is found only in the Sahyádrí forests.

The Indian Loriquet or Lovebird, Loriculus vernalis, (Sparr. Jerd. 153), is plentiful in certain localities, as Dísché and Ratnágrí; but seems not to be widely distributed. During the rainy season they appear at Ratnágrí in large flocks, frequenting the banyan trees in fruit, and keeping up a continual low whistling chirrup. This species is called karta by the tribals.

Fam.—Picidae. — The Yellowfronted Woodpecker, Picus marathensis (Lath. Jerd. 160), is not very common, but is occasionally seen in thin forest throughout the district.

The Southern Pigmy Woodpecker, Yungipicus nanus, (Vig. Jerd. 164), has been obtained by Dr. Armstrong at Bháváda at an elevation of 2000 feet. It has not been recorded from any other locality and appears to be rare.

The Goldenbacked Woodpecker, Chrysocolaptes sultanus, (Hodg. Jerd. 166), a beautiful bird, is found here and there in the inland tracts at the base and on the slopes of the Sahyádris. It is not nearly so common as the Smaller Goldenbacked Woodpecker, Brachypterus puncticollis, (Muth. Jerd. 181).

The Blackbacked Woodpecker, Chrysocolaptes festivus, (Bodd. Jerd. 167), the handsomest perhaps of all the group, is not uncommon about Ratnágrí, being found in the coconut gardens near the coast, as well as inland. The female, with her bright orange cap-like silk fresh-reeled from the cocoon, is particularly pleasing, and if less gaudy, is equally as pretty as her crimson-capped partner.

The Madras Rufous Woodpecker, Micropterus gularis, (Jerd. 179) has been obtained both in the north and south of the district. It affects thick groves and forests, and does not appear to frequent
the coast. All the specimens found by the writer had the head and tail smeared with resin, a fact first brought to notice by Mr. Elliot.

Malherbe's Goldenbeaked Woodpecker, Brachypterus puncticollis, (Math. Jerd. 181), is the common goldenbeaked woodpecker of the district, and is universally distributed, frequenting alike the coconut gardens on the coast and the inland forest tracts. It breeds in the hot months of April and May. Major Lloyd also includes Brachypterus aurantius (Linn. Jerd. 180). This species and Brachypterus puncticollis are very nearly allied, and may easily be confounded. Both may meet in the district, but the specimen sent from the northern sub-divisions to Mr. Hume were all pronounced to be typical Brachypterus puncticollis. All the specimens collected from the south by Dr. Armstrong are also puncticollis, and not aurantius.

*Family. — Megalaimidae.* — The Malabar Green Barbet, Megalæma inornata, (Wagl. Jerd. 193 bis), which differs from the Common Green Barbet, Megalæma caniceps (Frankl. Jerd. 193), by the almost complete absence of the white spots on the tertaries and wing coverts, characteristic of the latter, is during the rainy season plentiful at Ratnagirî, and ranges from there to the Sahyadri slopes, where its loud familiar call is heard incessantly throughout the day. In the northern sub-divisions it is restricted to the Sahyadri forests, and does not, except perhaps during the rains, range beyond the neighbourhood of the coast. Both this and the next species are called koturga by the natives.

The Small Green Barbet, Megalæma viridis, (Redî Jerd. 194), appears to be confined to the Sahyadri forests, where it is equally plentiful with its larger congener, occurring throughout the whole length of the district.

The Crimsonbreasted Barbet, Xantholeæma hemacephala, (Mull. Jerd. 197), the little Coppersmith or tuktuk, is one of the commonest birds in the district, and is universally distributed. It nests in February and March, excavating holes in decayed trees, and laying three or four exceedingly long and cylindrical white eggs. Major Lloyd includes the Crimsonthroated Barbet, Xantholeæma malabarica (Blîth. Jerd. 198), as a Konkan species; but it has not been obtained in Ratnagirî, although it is found in the neighbouring forests of Sávantvâdî.

*Family. — Cuculide. — The Indian Cuckoo, Cuclus micropterus, (Gould. Jerd. 203), has been obtained at Ratnagirî. It appears to be exceedingly rare. It has a peculiar call which Jerdon describes as a “double note of two syllables each, a fine melodious pleasing whistle,” and which Tickell likens to a “double repetition of the word cuckoo.”

The Common Hawk Cuckoo, Hierococcyx varius, (Vahl. Jerd. 205), has been procured by Dr. Armstrong from the south of the district, but also appears to be rare.

1 Mr. Hume remarks of some specimens procured in the north of the district that they were not typical Micropterus guiera, but intermediate between this form and M. Phaœops (Edy. Jerd. 179).
The Indian Koel, Eudynamys honorata, (Lin. Jord. 214), is found everywhere, both on the coast and inland. It begins calling at the end of May, and continues vocal up to the beginning of July, during which time it probably lays its eggs in the nests of late breeding crows, Corvus impudicus. According to the natives, the breaking out of this usually quiet unobtrusive bird into song or whistle denotes a prayer for the coming rain. The Koel seldom, if ever, sits on the ground, and the poor bird, they say, is thus, for a great part of the year, deprived of its drinking water, depending on the scanty supply of dew collected on the leaves of the trees. Getting very thirsty towards the end of the hot weather, the Koel grows querulous and importunate for the coming rain, which shall refill the hollows of the trees with pure refreshing water. Several other cuckoos probably occur in the district; but they are shy birds and difficult to procure. The Pheasant-tailed Cuckoo, Coccyzus jacobinus (Bodd. Jord. 212), and the Small Cuckoo, Cuculus poliocephalus (Lath. Jord. 201), have been found at Devruk in the Sangamesbvar sub-division. The Indian Plaintive Cuckoo, Cacomantis passerinus (Vahl. Jord. 208), should also occur, but no specimens have been obtained.

Sub-Fam.—CENTROPODINAE.—The Common Conical or Crow-quenceant, Centrocycx rufipennis, (Ill. Jord. 217), is found everywhere on the outskirts of villages, gliding with marvellous ease through tangled undergrowth and thick bushes. Its deep mournful note, sometimes single, sometimes in a discordant chorus, is to be heard at all times of the day. The Konkani name for this bird is kukudkumba.

The Southern Sirkeel, Taccocuna leschenaulti (Less Jord. 219), a peculiar species, with bristly head and bright cherry bill, has been found in the woods on the slopes of the hill of Mandangad, whence the writer obtained two specimens. A single specimen has also been obtained by Dr. Armstrong from the neighbourhood of the A’mba pass. It is a rare bird, in its habits much like the crow pheasant.

Tribe—TENUIROSTRES.

Fam.—NECTARINIDE.—The Violeteared Red Honeysucker, Aethopyga vigoritii, (Sykes. Jord. 226), a beautiful species, is plentiful on the western slopes of the Sahyadri range. It is also found more sparingly near the coast in coconut gardens.

The Amethyst Honeysucker, Cinnyris Zeylonica (Lin. Jord. 232), is more widely distributed than the last, and more plentiful. The males keep their exquisite plumage throughout the year. Their nests are beautiful, hung from the slenderest twigs, and rocked to and fro by every breath of wind. The nest is pear-shaped narrowing in the middle, with a side entrance shaded by a tiny overhanging perch. The materials are the finest grass lined with soft down, and the nests are on the outside prettily decorated with chips of wood, spiderwebs, dried flowers, cocoons, and anything else that pleases the fancy of the diminutive architects. They lay two, and occasionally three, tiny greenish white eggs speckled with minute brown spots. The jujube tree, Zizyphus jujuba, is a favourite place for their nests; but they are very fearless, often building in verandas and house porches. The breeding season varies
considerably; but nests have been found by the writer in January in this district, and in September and October in the Sátára district.

The Tiny Honeyeater, Cingenis minima (Sykes, J. 233), is less common than the last, being more exclusively restricted to the Sahyádri range, though a few are found here and there in the neighbourhood of the coast. They are common on the western slopes of Mahábaleshvara, and native birdcatchers, who find a too ready sale for them amongst the European residents, every year destroy large numbers.

The Purple Honeyeater, Cingenis asiatica (L. J. 234), is less common than the last, being more exclusively restricted to the Sahyádri range, though a few are found here and there in the neighbourhood of the coast. They are common on the western slopes of Mahábaleshvara, and native birdcatchers, who find a too ready sale for them amongst the European residents, every year destroy large numbers.

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The larger Purple Honeyeater, Cingenis lotenia, (U. J. 235), is also found in the district, but is much more scarce than the preceding, from which it differs chiefly in its longer and more rounded bill. It has been obtained in the Dápóli and Ratnagiri sub-divisions near the coast, and is probably distributed sparingly throughout the district.

Tickell's Flowerpecker, Dic()? erythrophthalmus (Tick. J. 238), has been obtained at Ratnagiri, and is probably to be found in other localities. Its small size and its habit of keeping to the tops of the highest trees make it difficult to find. The nearly allied, but larger species, the Nilgiri Flowerpecker, Diculosp concolor (Jerd. 239), substituted in Major Lloyd's list for Diculosp erythrophthalmus, has been obtained in Sávantrádi. But all the specimens observed by the writer at Ratnagiri clearly belong to the latter species, which also, according to Mr. Fairbank, is found on the western slopes of Mahábaleshvara.

The Thickbilled Flowerpecker, Piprisoma agilis (Tick. J. 240), readily distinguished by its peculiar bill from all other sun birds, is found sparingly at Ratnagiri and also at Sávantrádi.

Fam. — Uppúridae. — The European Hoopoe, Upupa epops (L. J. 234), is seen only in the cold weather, and is more common than the next species.

The Indian Hoopoe, suáf, Upupa ceylonensis, (Boch. J. 255), is found here and there throughout the district, and is to be seen near all well wooded villages. In the cold weather these birds associate in small parties of four or five. They feed exclusively on insects, which they pick up on the ground. No representatives of either the Treecreepers, Certhiidae, or the Nuthatches, Sittidae, have been observed in the district. 1

Fam. — Laniáridae. — The Rufousbacked Shrike, Lanius erythronotus, (Vog. J. 257), is the common shrike of the district found

1 The Velvetfronted Nuthatch, Dendrophila frontalis, (Horst, J. 253), has been procured at Sávantrádi.

Chapter II.

Production.

Birds.

Nectaríneidae.
Chapter II.
Production.

Birds.

Lamados.

The Blackheadecl Cuckoo, Lamus vittatus (Fulva. Jord. 260), is comparatively rare, and is not often seen near the coast, preferring the forests on the slopes of the Sahyadris. Both this and the last species are extremely vicious when caught alive or wounded.

The Common Wood Shrike, Tephrodornis pondicerianus, (Gmel. Jord. 255), is both inland and on the coast very abundant in certain localities, in groves and gardens, where it is usually found in small flocks. It appears to be somewhat partially distributed. Wherever found it is a permanent resident.

The Little Pied Shrike, Hemipus pictus, (Sykes. Jord. 267), has been obtained at Rajapur and is found in Sávantiád, but does not appear to extend to the north of the Ratnágiri district.

Sub-Fam. — Campephaginae. — The Blackheadecl Cuckoo Shrike, Volucicivora sykesi, (Strick. Jord. 288), has in well wooded country been obtained by the writer in the Dápoli sub-division at Keli and Mandangad, and also at Khed and Gohagar. It has been found also at Ratnágiri, Rajápur, and Sávantiád, but is decidedly uncommon.

The Large Cuckoo Shrike, Gracula macei, (Linn. Jord. 270), is common everywhere in well wooded tracts, village groves, and avenues. It is usually seen in pairs, and feeds entirely on the insects and fruit which it can find on trees, for it seldom, if ever, alights on the ground. It begins to breed as early as February, and is also said to breed during the rains at Dápoli. They build in flocks of trees, making a shallow cup nest of fine twigs, very loosely put together. The eggs, two or three in number, are of a greenish fawn colour, with pale brownish red spots. This bird has a very sweet call. In addition to the above, the Grey Shrike, Lamus lyttoni (Sykes. Jord. 256), and the Malabar Wood Shrike, Tephrodornis alyricola (Jord. 264), appear as Konkan birds in Major Lloyd's list. The grey shrike is found in the Deccan and may extend to this district, but has not hitherto been recorded. The Malabar wood shrike does not probably come so far north as this district. The Dark-grey Cuckoo Shrike, Volucicivora melachusta (Hodg. Jord. 289), has been found in Sávantiád, but not in Ratnágiri.

The Orange Minivet, Pericrocotus flammeus, (Forst. Jord. 272), or the Furry-red Bird, as it is sometimes called by Europeans at Maháraleśwvar, is found sparingly on the western slopes of the Sahyadri range, throughout the length of the district, but does not make its way to the coast. The splendid red breast of the male, set off by his glossy blue head and upper plumage, makes him one of the handsomest birds in the country. Like the next species, the orange minivets associate in small flocks, moving briskly about from tree-top to tree-top, and keeping up an incessant chirping.

The Small Minivet, Pericrocotus perigrinus, (Linn. Jord. 276), a beautiful little bird, is, wherever there are trees, common and abundant from the coast to the Sahyadris. Its habits are similar...
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Dicrurina.

to the last species, but it is much more familiar and frequent in low
brushwood and hedgerows as well as lofty trees. This species
breeds in June and July, making a very neat cup nest of fine
twigs, which it places high up in the forks of trees, and laying two
or three greenish white eggs freckled with brick-dust red.

Sub-Fam.—Dicrurina.—The Common Drongo Shrike, Buchanga atra
(Horn. Jord. 278), the 'King of the Crows' is one of the
commonest birds of the district, and is universally distributed. It is
equally plentiful on the bare rocky plateaus near the coast, where,
falling trees, it perches on cattle and goats, and in the well wooded
inland tracts. It nests in April and May on forks of trees, laying
four pinkish white eggs freckled with red spots. Its local vernacular name, gouvika, applies equally to the next species.

The Long-tailed Drongo, Buchanga longicaudata, (Hay. Jord. 230),
closely resembles the last, wanting the white spot at the gaps,
and is also abundant, though more confined to forest tracts than
the king of the crows. Both are permanent residents and have
similar habits.

The Whitetailed Drongo, Dicrurus corukescens, (Mull. Jord. 281),
has been obtained by Dr. Armstrong from the south of the district,
but is uncommon.

The Bronzed Drongo, Chaptia aenea, (Vinill. Jord. 232), has also
been obtained by Dr. Armstrong at Bārda at the foot of the
Sabāndra range, in the Rajapūr sub-division, but has not yet
been found elsewhere.

The Malabar Rocket-tailed Drongo, Dissomurus paradiseus (Scop.
Jord. 283), is found at the extreme south of the district at
Vengurla and the neighboring villages. A nest found near
Vengurla during the first week in April, is described as
making of a wiry grass rather loosely put together, and placed
near the end of a branch of a large mango tree. The nest
contained two eggs of a white ground colour, which unfortunately
were destroyed.

Sub-Fam.—Artamina.—The Ashy Swallow Shrike, Artamus fuscus
(Vinill. Jord. 287), has been found in Vengurla coconut gardens.

Fam.—Musicapidae.—The Paradise or Royal Flycatcher,
Musciota paradisi, (Lin. Jord. 288), is found sparingly in all the
well wooded tracts of the district. The adult males with their
glossy black heads and flying white streamers are conspicuous
objects when seen flitting like streaks of silver from tree to tree.
The paradise flycatcher is a restless bird, seldom remaining long in
one tree, and always on the move. It catches insects on the wing,
and may often be seen in pursuit of its prey near some small tree-grit
pool. The young males and females of all ages have the parts which
are white in the adult male bright chestnut, and males in a state
of transition from the chestnut to the white plumage are not
unfrequently seen. This species is at Mahābalēshwar, where it is
common, known to Europeans as the 'dhoobi bird,' and is called
by the natives the bāhā pāthara.

The Blacknaped Blue Flycatcher, Hypothymis azurea, (Dodg. Jord.
290), is found occasionally, but is not abundant anywhere, and
is usually seen only in well wooded tracts. The males with their
bright and delicate blue plumage, contrasting so effectually with
their silky black caps are very beautiful birds.
The Whitespotted Fantail, Leucocerca leucogaster, (Cuv. 233), an amusing and familiar little bird, is very common. A pair or so are to be seen in almost every bush or tree in the district. Their quaint manners and grotesque antics are well known. Their dance, a short flight of a few feet to and from a branch of a tree, followed by a half pirouette, a lowering of head and wings, and a spreading of the broad tail, is kept up incessantly throughout the day. These fantails are usually seen in pairs. They are said to breed at Dápoli during the rainy season. The Whitebrowed Fantail, Leucocerea aureola (Vieill. Jord. 292), is also a probable inhabitant of the district. But all the specimens hitherto obtained by the writer are L. leucogaster.

The Southern Brown Flycatcher, Alsonax latirostris, (Roff. Jord. 297), is rare. The writer obtained one specimen at Khed, and in the south of the district a few have been secured by Dr. Armstrong.

The Verditer Flycatcher, Stotoparula melanope, (Vig. Jord. 301), rare near the coast, is more plentiful in the well wooded country at the base of the Sahyadri hills.

The Blue Redbreast, Cyornis tickelli, (Blyth. Jord. 305 and 306), is distributed sparingly in thick groves. It is usually seen alone, and is a very familiar bird, often entering temples and open sheds in pursuit of insects. Major Lloyd includes the Bluethroated Redbreast; Cyornis rubeculoides (Vig. Jord. 304), as a Konkan species; this has not been found in Ratnagiri.

The Whitetailed Robin or Dwarf Flycatcher, Erythrosterna parva, (Bech. Jord. 323 bis), a familiar little bird, is often seen in clumps of trees in the cool weather, and has a confiding way of darting from one rope to another. It is usually alone. It disappears in March or April before the male has fully assumed its orange-red breast.

**Fam. — Merulide. Sub-Fam. — Myotherme.** — The Malabâr Whistling Thrush, Myiophaeus Horsfieldi, (Vig. Jord. 312), so in suitable places found all along the Sahyadri range, both on the slopes and at the base of the hills, but does not extend to the coast. Its rich mellow whistle, and its love of mountain waterfalls and burns are well known.

The Indian or Yellowbreasted Ground Thrush, Pitta brahyura (L. Jord. 344), a beautifully plumaged bird, is found sparingly at the base and on the lower slopes of the Sahyadri range. It also, but more rarely, frequents thick gardens near the coast.

**Sub-Fam. — Meruline.** — The Blue Rock Thrush, Cyanocinclus cyanus, (Law. Jord. 351), is a cold weather visitant, and frequents bare rocky grounds and stony hills. It is common both on the coast and inland. It is almost always alone and feeds on the ground. It is a familiar bird and has a sweet note. It may often be seen like the “sparrow on the house-top,” with which it is by some supposed to be identical, perched on the ruins of an old fort, or walls. It does not leave the district till the end of March or the beginning of April.

The Blueheaded Chat Thrush, Petrophila cinclornyrhynchus, (Vig. Jord. 353), a pretty bird, chiefly confined to the ravines and slopes of the Sahyadri range. It is common at Måhåbalakshva and has been
obtained at Bávida in the Rájápur sub-division. According to Mr Fairbank, this thrush is only a cold weather visitant. It has not been found near the coast.

The Whitewing Bush Thrush, or Ground Thrush, Geocichla cyanota, (Jerd. and Selb. Jrd. 354), is common and a permanent resident. It is found in gardens, groves, and woods from the coast to the slopes of the Sahyádri. It is especially common at Dápoli, where its mellow song may be heard in every garden from the middle of May till July or August. They breed generally in mango trees, early in the rains, making a cup nest of grass, twigs, and roots, plastered with mud, and placing it low down in the fork of the tree. The eggs, three or four in number, vary greatly in colour and markings, the ground colour being either pale-green or fawn, closely freckled with several shades of brownish red. These little thrushes are very vigorous and bold in defence of their young, and will fly at any intruder with great intrepidity. Their habits are very similar to those of the English song thrush.

The Blackcapped Blackbird, Marula nigroplea, (Lofr. Jerd. 359), is also widely distributed through the district, high and low, from the gardens on the sea board to the Sahyádri forests. It appears to be a permanent resident, as specimens have been obtained at all times of the year. It feeds on the ground as well as on the fruit of trees, but is more arboreal in its habits than the last species, and may often be seen in company with mynas, parrots, green pigeons, barbets, bulbuls, ioras, and other birds, enjoying the ripe red berries of a widespread banyan tree. Major Lloyd includes amongst his list of Konkan merulids, the Pied Blackbird, Turdulus wardi, (Jrd. 357), and the Orangeheaded Ground Thrush, Geocichla citrina (Lind. Jrd. 355), neither of which has been recorded from Ratnágiri. The orangeheaded thrush is, probably, entirely replaced in this district by the whitewing species.

Sub-Fam.—Timaliæ.—The Yelloweyed Babbler, Pycchorhia sinensis, (Gmel. Jrd. 355), is found in small parties flying from bush to bush in low hillside brushwood. It is abundant in the Dápoli sub-division near the coast, and has also been found in the south of the district. It is a noisy bird, and has all the habits of the larger babblers, Malacocercus. It is said to breed at Dápoli in the rainy season in bamboo clumps in gardens, making a substantial nest of coarse grass, in construction and mode of attachment to upright twigs much like that of the English reed warbler. The eggs of this little babbler are very pretty, pinkish white, freckled, and spotted with red.

The Nilgiri Quaker Thrush, Alcippe poiocephala, (Jrd. 399), has been obtained at Rájápur, and is common at Sávantvádi. It has not yet been found in north Ratnágiri.

The Whitethroated Wren Babbler, Dunetia albogularis, (Blyth. Jrd. 396), is comparatively very scarce in this district. It has been obtained from the south by Dr. Armstrong and by the writer at Gnhágár, and is common at Mahátaleshvar.

The Spotted Wren Babbler, Pellorneum ruficeps (Swainson. Jrd. 399), is also scarce. It is seen occasionally in small parties in thin bush, both inland and near the coast. It is an amazing
DISTRICTS.

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Production.

Birds.

Timaline.

The Southern Scimitar Babbler, Pomatorhinus borsfieldi, (Sykes. Jerd. 404), is found only on the slopes and at the foot of the Sahyadri range, where it is a permanent resident.

The Rufous-tailed Babbler, Malacocercus somervillei, (Sykes. Jerd. 435), is the common babbler in the district, entirely replacing the Westerned Babbler, Malacocercus gresius (Jerd. 433) of the adjoining Deccan districts and the Jung's Babbler, M. malabaricus (Jerd. 434), of the Nilgiris and Southern India. This species is spread abundantly throughout the district. Probably at the extreme south other forms may occur intermediate between this species and either M. gresius or M. malabaricus. But all the specimens hitherto collected, both from the north and the south of the district, appear to be true and typical somervillei. These babblers, or old women as they are called, are equally common near the coast and inland, in gardens, bushwood, hedgerows, and village groves. They usually feed on the ground, hopping actively about, quarrelling and incessantly uttering their scolding nagging note. Their call is not, however, so loud as, and lacks the peculiar jeering intonation of the commoner, the Large Grey Babbler, M. malcolni (Jerd. 430), which when long sustained has a decidedly irritating effect on the hearer. They nest in June and July in bushes and low branches of trees, laying three or four glossy greenish blue eggs. They are called lakha by the natives and occasionally chimbharu. Major Lloyd includes in his list of Timaline, the Jungle Babbler, Malacocercus malabaricus, (Jerd. 491), and the Rufous Babbler, Lopyzornis subrufa (Jerd. 437).

Fam.-Brachyptér. Sub-Fam.-Pyconotinae.-The Chief Black Bulbul, Hypsipetes griseus, (Sykes Jerd. 446), has been obtained at Dvrulki in Sangameshvar at the foot of the Sahyadri range. It seems rare and restricted to the Sahyadri forests.

The Yellowbrowed Bulbul, Criniger iteratus, (Strick. Jerd. 450), appears to be plentiful at Bavya at the foot of the Sahyadris in the Rajapur subdivision, and probably occurs throughout the range.

The White-browed Bush Bulbul, Ixos luteolus, (Less. Jerd. 452), has been obtained at Vija'yadurg near the coast. It seems rare and has not been found in the north of the district.

The Southern Redwhiskered Bulbul, Otoocompa fuscaaudata, (Gould. Jerd. 460 bis), is found abundantly throughout the district, both on the coast and inland in well wooded country and patches of bush. In such situations it is quite as common, if not more common than the Madras Bulbul, Molopastes hemorrhois (Gmel. Jrd. d. 402). They are always found in small flocks. Their breeding season is during the hot months of April and May. The nest is a neat cup placed in bushes or fork of tree, and the eggs are reddish white spotted with bright red and purple. The native name for this species is bulandu.
The Common Madras Bulbul, Molpastes hamorhous, (Gmel. J ordered 463), is also abundant and frequents gardens, thin brushwood, and fruit trees. It is a more familiar bird than the last, and is more often seen in gardens and orchards. In a vegetable garden it is very destructive. Its note is not so sweet as that of the last species, but it makes a more intelligent and amusing cage bird. As at Satarp, the Madras bulbul breeds in this district in September and October, and again in April. According to Mr. Hume, it breeds in the plains in June and July, and in the Nilgiris from February to April. The nests are rather neat cups of coarse grass, and the eggs, usually three in number, are dull reddish white, but bedded with rich lake or madder colour. The nests are placed in forks of trees and shrubs usually low down. These bulbul show the greatest possible affection for their young, deserting them only at the last extremity. If a nest be found near a house, and the young birds be transferred nest and all to a cage hung in the verandah or a window, the parents will, until the young are fully fledged, continue to feed them fearlessly, entering the cage by its open door. After a day or two, if the cage be moved into a room, the old birds after much twittering and scolding will follow their brood inside, and will in a very short time fly in and out, as if the room belonged to them, bringing a fresh supply of food every five or ten minutes of the day. If one of the parent birds be caught and caged with the nestlings, the other will for a time be greatly excited, but in the end will undertake the keep of the whole family, feeding his or her mate through the bars of the cage, the captive parent passing on provisions to the young ones in the nest, as if nothing had happened.

Sub-Fam.—Phyllornithae.—The Common Green Bulbul, Phyllornis jerdoni, (Blith. J erd 463), is abundant in the well wooded tracts both on the coast and inland. The males differ from the females in having the chin and throat deep velvet black, the same parts being bluish green in the females. They are entirely arboreal, feeding on fruits and insects, and are usually found in pairs or small parties. The Malabar Green Bulbul, Phyllornis malabaricus, (Latham J erd 464), which is distinguishable from its congener by the forehead of the male being golden instead of green, is also said to inhabit the Sahyadri range, but no specimens have been hitherto obtained in Ratnagiri.

The Common Iora, Iora tephia, (Lin J erd 467 and 468). Under this name are included the two varieties known as the Black-headed Iora, (J erd 467), and the Whitewinged Iora (J erd 468). The latest researches have shown that there are no such constant variations between these two forms as to justify their separation as distinct species. The typical male of Iora zeylonica, (J erd 467) has in full breeding plumage the head, back and tail deep shining black, and the wings black with two white bars. The throat, breast and lower parts are bright canary yellow, and he is further adorned with tufts of white on the flanks. His mate is green above including the tail, and pale beneath. On the other hand, the male of Iora tephia, (J erd 465), is green above with a black

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Brachypodida.

Sub-Fam.—Phyllornithae.

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Production.

Birds.

Phyllornithina.

tail, and with yellow edges to his black wings, and a yellow
beneath, while his mate differs chiefly in having a green tail.
Every intermediate form between these two types appears to
have been met with. The sexes in both forms is common in the
district, frequenting gardens, groves, and forests, sometimes alone,
sometimes in pairs, and always on the move. In flying from
tree to tree the blackbeaded males are exceedingly pretty,
flittering and coquetting with their tails spread, and their silky
white tufts fully exposed. They breed in this district during the
hot weather. The nest, placed usually on a horizontal branch,
is a very beautifully made delicate cup of the finest grass and
spider web, very neatly put together without a single loose end.
The eggs are usually white with a greyish tinge, with reddish
streaks at the larger end. Like all the bulbuls, the sexes are
permanent residents.

Oriolidae.

Sub-Fam.—Oriolinae.—The Indian Oriole, Mango Bird or Oriolus
kundoo, (Sykes Jerd. 470), is comparatively rare in this district,
though it is widely distributed. It is replaced to a great extent,
epecially towards the coast, by the blackbeaded species Oriolus
melanocephalus (Jerd. 472). On the other hand, Oriolus kundoo
is the common species in the adjoining district of Sáhara to the
east of the Sahyádris, and the blackbeaded oriole is there seldom
seen. The local native name for all the orioles is habli, a very
infectuous term, implying that the bright golden yellow of the
bird's plumage is the same hue as turmeric.

The Blacknaped Oriole, Oriolus indicus, (Brown Jerd. 471), has
been obtained at Devrukh at the foot of the Sahyádris range. It
has not been found in any other part of the district.

The Blackbeaded Oriole, Oriolus melanocephalus, (Lin. Jerd. 472),
is the common oriole of the district, and is found abundantly
in all places, where there are trees. It feeds almost entirely on
fruit. Its clear mellow note is well known, and its bright plumage
makes it a universal favourite. Both orioles nest during the rainy
months, and are permanent residents. In the general list of
Konkan birds Major Lloyd includes the Southern Blackbeaded
Oriole, Oriolus ceylonicus, (Bon Jerd 473), and omits Oriolus
melanocephalus. It appears to be doubtful (see Stray Feathers,
L 439) whether Oriolus ceylonicus is specifically distinct. But
in any case the Ratnágiri specimens have been pronounced by
Mr. Hume to be Oriolus melanocephalus.

Sylviidae.

Fam. — SYLVIDE. Sub-Fam. — SAXICOLINX.—The Magpie Robin,
Copychus sanka, (Lin. Jerd 475), is spread abundantly
throughout the district in gardens, groves, and hillside brushwood.
It is seen either alone or in pairs, never in flocks. It feeds on the
ground, entirely on insects, and has a rather sweet song. In this
district these robins breed almost always in holes of trees in April
and May. One nest found by the writer at Dapoli was lined
throughout with the long thread-like leaves of the casuarina tree.

Sub-Fam.—TINAMID.—The Fairy Bluebird, Irene pella, (Lath Jerd. 469),
is known to come as far north as the Savantvádá forests. It is therefore improbable that
like the racket-tailed drongo, it may be found in the extreme south of the district.
But as its occurrence is uncertain, it is excluded from the local list.

[Bombay Gazetteer,
The Indian Black Robin, Thamnobia fulicata, (Lin. Jerd. 479), is also common on the rocky scrub-covered hillsides, overhanging cliffs and rivers, and is also met with in and about villages. Neither this nor the last, both of which are permanent residents, affects thick forests. Its habits are similar to those of the magpie robin. The males are shining black with a white wing spot, and the females deep brown with chestnut under-tail coverts. These robins also breed on ledges of rocks in April and May.

The Whitewinged Black Robin, Pratmcola caprata, (Lin. Jerd. 461), is also plentiful in suitable localities, but is less widely spread than either of the preceding species. It is found either alone or in pairs, on rocky bushy hills, but not in dense forest. It is a permanent resident, and is a less familiar bird than either Copsychus saularis or Thamnobia fulicata.

The Indian Bushchat, Pratmcola indica, (Blyth. Jerd. 483), the same as or very nearly allied to the English meadow warbler, or whinchat, is found sparingly during the fair season in open ground, patches of tillage, and stony hillsides, but is nowhere abundant. It avoids forests, woodlands, and high trees, perching on walls and low bushes. The whinchats come early in October, the males in brown winter plumage. They stay till late in March, when most of the males are getting their black caps, wings, and tails, and bright rust-red breasts. The Nugim Black Robin, Pratmcola bicolor, (Spkes. Jerd. 423), nearly allied to Pratmcola caprata, but larger, occurs at Mahálechasvar, and probably extends to parts of Ratnágiri, but it has not hitherto been discriminated. No wheatears appear to visit Ratnágiri.

Sub-Fam. —RUTICILLINAE.—The Indian Redstart, Rutailla rubiventris, (Vieill. Jerd. 407), is a rather rare bird, very seldom seen in this district. It is a winter visitant only. It is much more common in the adjoining district of Sádár, to the east of the Sahyadri range.

The Blue Woodchat, Larvorsa superciliaris, (Hodges. Jerd. 507), has been obtained at Gotna in the Sangaonasvar subdivision, the
only village in this district whose lands overstep the western water-shed of the Sahydrius. It has not been found elsewhere in the district.

The Indian Bluethroat, Cyanecula suecica, (Lin. Jerd. 514), is found sparingly in the Dapoli sub-division, and probably elsewhere. It frequents reeds and long grass on the banks of river beds and mountain streams. According to Jerdon it is a cold weather visitant only.

Sub-Fam.—Calamocerina. Of the Large Reed Warbler, Acrocephalus stentorum, (Hemp and Ehr. Jerd. 515), a single specimen has been obtained by the writer from some bushes on the river bank at Khel. There is no record of its occurrence elsewhere in the district.

The Lesser Reed Warbler, Acrocephalus dumetorum, (Blmth. Jerd. 516), an active little bird, is a regular cold weather visitant, but nowhere very common. It frequents alike trees, bamboo thickets, hedgerows, and high grass and sedge by rivers, ponds, and rice fields. When freshly moulting the prevailing colour of the head and upper plumage is a warm olive brown, which changes gradually to a plain earth brown. It has a peculiar note which has been happily likened to the sound made by a flute and steel.

Sub-Fam. — Drymocerina. The Indian Tailor Bird, Orthotomus subornus, (C. R. Forster. Jerd. 530), is nowhere very abundant, but is found sparingly in gardens hedgerows, and all well wooded tracts, both inland and near the coast. It is usually seen in pairs. The tailor birds are active restless little creatures, fitting incessantly from branch to branch and chirping loudly. Both sexes have rufous heads, and are olive green above and white beneath. The two central tail feathers of the male are considerably lengthened. They breed during the rainy months. The well known nest, a marvel of skill, is made by sewing one or more leaves, according to their size, into a round cup, the stitches being made with cobweb or cotton thread, or any similar material that comes to hand, and twisted off and knotted. In the hollow thus formed, a soft deep nest of cotton wool is laid. The eggs are tiny white oval, clouded and streaked with pale reddish brown.

The Anby Wren Warbler, Prinia socialis, (Sylas Jerd. 534), is also sparingly distributed, frequenting grassy hillock woodlands and low bushy ground. Like the tailor bird it breeds during the early part of the rainy season, making a very similar nest. The eggs are brick-red.

The Mahburi's Wren Warbler, Prinia hodgsoni, (Blmth Jerd. 538), the smallest of the group of wren warblers, and distinguished from the last species by the possession of twelve instead of ten tail feathers, is perhaps the most common in this district. It is found in pairs or small parties, in bushes and trees all through the district. It is perhaps more shy than the Anby wren warbler, and less often seen in reeds and sedge. Its nest is also that of a true tailor bird, and the breeding season the same, but the eggs are pale blue.

The Rufous Grass Warbler or Pulu-Pine, Cisticola curstandis (Fray. Jerd. 539), is found here and there throughout the district in long
grasses, standing corn, or reeds, but is not plentiful. It is probably a permanent resident, but there is no record of its breeding in this district. It has a peculiar little jerking flight, as it flits from place to place among the blades of grass.

The Common Wren Warbler, Drymoeca inornata, (Sykes. Jord. 543 and 544), is found in corn fields, grass, hedgerows, and similar places, and is common in the northern sub-divisions. It appears to be a permanent resident. According to Mr. Fairbank, it breeds in the Deccan in August, in millet (bajra) crops, 'weaving its bottled-shaped nests,' and laying greenish blue eggs marked with purple brown.

The Great Rufous Wren Warbler, Drymoeca rufescens, (Hume. Jord. 544 bis), a larger race separated by Mr. Hume from the species described by Jerdon as Drymoeca longicaudata, (Tiekell Jord. 544), was found common by the writer in the brambles on the slopes of Fort Victoria, or Bankot, and is probably common in similar localities in other parts of the district.

The Allied Wren Warbler, Drymoeca neglecta, (Jerd. 546). A single specimen obtained by the writer at Khed has been identified by Mr. Hume as referable to the above species, which is now believed to be identical with the species described by Jerdon as the Jungle Wren Warbler, Drymoeca sylvicola (Jerd. 545). These warblers are seen in parties of five or six birds, flying from bush to bush, very much after the manner of the Yellow-eyed Babblers, Pyctorhus simensis, whom they resemble in size and colouring. Doubtless other Drymoeci, not included in this list, occur in the district. They are a very puzzling family, and, as Mr. Hume remarks, "terribly want reviewing." 1

Sub-Fam.—Phylloscopinae—Hypocolis calidus, (Lach. Jord. 553 bis). A single specimen of this Brown Tree Warbler has been obtained by the writer at Khed. Probably it will be found in other localities within the district.

The Bright Green Tree Warbler, Phylloscopus nitidus, (Lath. Jord. 553), is plentiful throughout the district in the cold weather coming early in October. But the bright colours seen on first arrival soon fade, not to return till after the next month.

The Greenish Tree Warbler, Phylloscopus viridanus, (Bly. Jord. 560), has also been obtained by the writer at Khed. It is very like the last species, but has at all times a greener tint.

The Large Crowned Warbler, Regulus hypoleucus, (Jerd. 563) has been procured at Ratnagiri in the cold weather, but appears rare.

Other Tree Warblers, such as Sykes' Warbler, Hypocolis rama, (Sykes. Jord. 553), and the Brown Tree Warbler, Phylloscopus brevirostris (Strickl. Jord. 554), both of which are included in the general Konkan list, probably visit this district in the cold weather. Frequenting high trees, they are easily overlooked, and when

1 Major Lloyd includes in his Konkan list the Long-tailed Wren Warbler, Drymoeca longicaudata (Tiek. Jord. 544), as well as the Common Wren Warbler, Drymoeca inornata (Sykes. Jord. 543). These two species are now believed to be identical, inornata being the summer plumage of longicaudata. Shy Views, VII, 466.
obtained are difficult to identify. Of the Grey Warblers, Sylvia, no representative has yet been recorded in the district, though it is probable that the Lesser White Throat, Sylvia curruca, (Gmel. Jerd. 583) visits the district in the winter.

Sub-Fam.—Motacillidae.—The Pied Wagtail, Motacilla maderaspentens, (Gmel. Jerd 589), is the common wagtail of the district and a permanent resident. It is found on the banks of rivers and creeks, and in rice fields, either alone or in pairs. The plumage varies little at different seasons of the year, but the black is deeper and purer on the chin, throat, and breast during the summer months. This wagtail is said to breed on river banks during the hot weather.

The Blackfaced Wagtail, Motacilla dahanensis, (Syes. Jerd. 591 bis), is also plentiful in the cold weather, and is found in small parties in rice fields. It is seen only in its winter dress with grey head and white throat. It appears to be generally distributed, but is found more plentifully inland than near the coast.

The Grey and Yellow Wagtail, Calobatea melanoce, (Pallas. Jerd. 592), is also plentiful from September to May. It is found in the same situations as the pied wagtail, in rice fields, on banks of rivers and ponds, near the coast as well as inland.

The Ashyheaded Field Wagtail, Budytes cinereocapilla, (Sau. Jerd. 593), appears in small flocks in the cold weather, and feeds in open fields and bare plains. The plumage of this and other allied forms is very variable. It is distinguishable from the two preceding species by its elongated hind toe and claw.

The Blackbreasted Wagtail, Limonidromus indica, (Gmel. Jerd. 595), has been found only at Rajapur to the south of Ratnagiri and must be a rare species. No other wagtails have been observed in this district, but others probably occur during the cold season. The Yellowheaded Wagtail, Budytes calcara, (Hodgs. Jerd. 594), is included in the general Konkan list and may hereafter be discovered.

The Tree Pipit, Anthus trivialis, (Lin Jerd. 597). The species of Tree Pipit found throughout this district is Anthus trivialis, which corresponds with the Anthus arboricola of Jerdon (597), and the bird which Sykes called agilis. The much greener Indian Pipit, Anthus maculatus, (Hodgs. Jerd. 596), which Jerdon erroneously, it appears, called agilis, has hitherto either not been found in this district or not discriminated, although it is very possible that both of these closely allied species may occur. The tree pipits come in small flocks in October, and frequent gardens and corn fields, feeding on the ground, but often perching on trees. They are common everywhere both on the coast line and inland, and stay till April.

The Indian Titlark, Corydalla rufula, (Vicill Jerd. 600), is also common throughout the district, frequenting rice fields, stubble, and open cultivated ground. It is probably a permanent resident, but no nests have been recorded in this district.

Fam.—Amphilidae.—The White-eyed Tit, Zosterops palpebrosa, (Tom. Jerd. 631). This lovely species has been obtained by Dr. Armstrong in the south of the district, and also by the writer at Khed. It appears to be rare.
The Southern Yellow Tit, Machlolophus aplonotus, (Bly Jerd. 458),
This handsome little bird is common at Ratnagiri and generally
throughout the district in well wooded country, and is a permanent
resident. Like all other members of the family, these tits are
gregarious, associating in small flocks, and hunting for fruit and
insects on the high trees with great activity. Major Lloyd also
gives the Indian Grey Tit, Parus nipalensis, (Hodgson Jerd. 45)
as a Konkan species. There is no record of it in Ratnagiri.

**Tribe — CONIROSTRES.**

**Sub-Fam. — CORVINAE.** — The Indian or Bowbilled Corby, Corvus
macrorhynchos (Wagl. Jerd. 660), is abundant in this district
in almost every village, and is usually associated with the
Common Crow, Corvus splendens. In some towns and villages
both species are equally common, and this is the case at Ratnagiri.
But some villages are colonized more or less exclusively by one or
the other species. In the town of Khed, for instance, the bow-
billed corbies have a monopoly, and common crows are seldom
seen. In others again the common crows greatly preponderate.
The bowbilled corbies breed in this district from February to the
end of May. They make rough stick nests lined with hair, fibre,
or similar material. The eggs, usually four in number, are
greenish blue with dusky spots, and occasionally, though rarely,
pure unspotted blue. This crow is by the natives called the dom
kisla.

The Common or Ashynecked Indian Crow, Corvus splendens
(Vieill. Jerd. 663), is equally abundant. This species nests in
this district in April and May, and again in November and
December, and it would thus seem as if they had two broods.
They make similar nests to the corby's, and their eggs resemble
the latter's in colour and marking, but are smaller and, as a rule,
perhaps less elongated. Both the common crow and the corby
roost in large companies, sometimes in clumps of trees near
villages, but quite as often in isolated groves far from human
habitations. They may always be seen congregating soon after
sunset, and in straggling parties flying off with much clatter to
their chosen roosts, often some miles distant from the scene of
their daily depredations. Mangrove swamps in large tidal creeks,
far removed from all habitations, are often patronized by crows.
There is one such roost in a mud island at the meeting of the
Vaishnati and Jagbudi rivers. Here nightly, thousands of crows,
cormorants, snake birds, egrets, herons, ibises, and other birds
meet, and hold high revels till long after dark, making night
hideous with their screams. The stunted mangroves literally
groan under the weight of myriads of occupants. The settling
down for the night is a work of time, and is only accomplished
after incessant squabbles and a tedious and long continued process
of summary ejectments and hard-won recoveries. A moonlight
visit and the report of a gun produce the wildest confusion.
Rising in one vast serried mass, flapping their wings, and screaming
with all their might and main, the birds darken the sky, and
raise a very babel round the head and ears of the adventurous
intruder, refusing to be pacified at any price. Many minutes
elapse before the least excitable members of the community
resettle themselves; while the inevitable process of ousting and
retaliation is repeated after each real or imaginary disturbance.
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Birds.
Corvinae.

Sub-Fam.—Sturnidae.—The Common Myna, Acridotheres tristis (Lin. J ard. 684), is, as remarked in the introduction, comparatively scarce in this district, and is to a great extent replaced by the next species, the Dusky Myna. A few may be found here and there in the neighbourhood of large towns and villages, but in some localities they are entirely absent. This myna breeds in the rainy months in holes of trees, haystacks, and similar places, laying four or five eggs of pale salmon colour blotched and speckled with red. The natives call this bird the Pari\'in or washerwoman.

The Dusky Myna, Acridotheres fuscus (Wagler. J ard. 686), is abundant throughout the district, and more especially in the well wooded tracts. Like the common myna it nests in the hot weather, April and May, in holes of trees. The eggs are usually five in number, and differ from those of the common myna only by being a trifle smaller. The blue colour is also perhaps a shade deeper. These birds line their nests by stuffing the holes of the trees indiscriminately with a large loose mass of grass, fine sticks, and feathers, all jumbled together without any arrangement, and containing sufficient material to construct at least six proper cup nests for birds of their size. Both this myna and the common myna gather towards dusk, and roost in large flocks, and both feed on insects, fruit, and grain. The native name for both is salunki.

The Pagoda or Blackheaded Brâhman Myna, Sturnia pagodarum (Gmel. J ard. 687), is distributed partially, being somewhat common in the southern subdivisions and at Ratnâgiri during the rains, and rare in the north. In young birds the long pendent silky black crest is wanting. This species may also often be seen feeding in company with the dusky mynas, both on the ground and in fruit trees.

The Greyheaded Myna, Sturnia malabarica (Gmel. J ard. 688), is like the last very partially distributed, and is nowhere plentiful. A few birds may always be seen at Ratnâgiri at the close of the rains, and most probably it is only a cold weather visitant. It is more arboreal in its habits than other mynas.

The Rosecolourcd Starling, or Javari Bird, Pastor rosenus (Lin. J ard. 690), though not seen in such vast flocks as in the Deccan, comes in the cold weather in considerable numbers. When all the winter crops are cut, they repair to well wooded tracts, and during March and April feed largely on the insects that infest the blossom of the silk-cotton tree, Bombay malabaricum. They leave for their summer quarters late in April or early in May. The local Maratha name for this species is kalpi.
Konkan.

RATNÁGIRI.

Major Lloyd included in the general Konkan list the Southern Hill Myna, Eulabes religiosa, (Linn. Jord. 692), as found in the Sahyádri forests to the extreme south. Probably this species does not extend so far north as Ratnágiri.

Fam. — Fringillidae. Sub-Fam. — Ploceinae. — The Common Weaver Bird or Little Boys, Ploceus philippinus, (Linn. Jord. 694), is abundant everywhere. In the cold weather vast flocks may be seen scouring the country in search of grain. They are gregarious in roosting, and usually frequent the same trees night after night. The mangrove swamps in tidal creeks are frequently used for this purpose. They breed in August and September.

The long tubular retort-shaped nests are too well known to need description. In the neighbourhood of the coast, cocoanut palms are usually chosen for building sites. Inland, where palms are scarce, the bor, Zizyphus jujuba, the khar, Acacia catechu, and the tamarind are favourite trees. Several nests are usually found in the same tree, and a few of the unfinished nests, wanting the tubular entrance, which the cocks are fancifully said to build solely for their own use and education, are always to be seen. Where cocoanut fibre is to be had, it seems exclusively used in building the nests. Where there is no cocoanut the birds use strong grass. As Dr. Jerdon pointed out, the nests made of cocoanut are always less bulky than those made of grass. The eggs, usually two, are dead white oval. The natives call this species the bhurade, a term applied in the Deccan to the rosy pastor.

Sub-Fam. — Estrildinae. — The Blackheaded Munia or Amadavadi, Amadina malacca, (Linn. Jord. 697), is rather rare in this district, although Jerdon says it is abundant on the Malabar coast. A few specimens have been obtained at Ratnágiri, where they were found in the bushes growing in the salt marshes fringing one of the tidal backwaters. The crops of those examined were found full of grass seeds. As only a few birds were seen, and there is no record of their occurrence elsewhere in the district, these individuals were probably stragglers.

The Spotted Munia, Amadina punctulata, (Linn. Jord. 699), is abundant in certain localities, but partially distributed. At Khed it is very common in the cold weather associating in considerable flocks, and frequenting corn fields, threshing floors, and rice yards. It appears to keep to well wooded country, and to avoid the immediate neighbourhood of the coast. It is probably a permanent resident.

The Whitebacked Munia, Amadina striata, (L. Jord. 701), is common everywhere in gardens, orchards, and thin bush, from the coast to the Sahyádrias. Like other munias, except in the breeding season, it is social in its habits. Its nests are found at various times of the year. In Dápoli eggs have been found in October, and young birds in January. A nest was also found to be occupied by a pair of these munias in April, but apparently only as a roosting place, as although this nest was twice revisited, no eggs were discovered. The nests are globular balls of grass, loosely put together with a small side entrance, and covered outside with dry blades of marsh, Eleusine coracana, or some similar cereal. The eggs are small white oval.

The Pinetail Munia, Amadina malabarica, (Linn. Jord. 703), is found here and there throughout the district, but is not common.

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Production.

Birds.

Fringillidae.
eggs of this species have been found in January. Both nests and eggs closely resemble those of the preceding species. In the general Konkan list Major Lloyd includes the Green Waxbill, Estrilda formosa, (Lath. Jord. 705). No specimens of this bird have yet been obtained in Ratnagiri.

**Sub-Fam. — Passerine.** — The House Sparrow, Passer domesticus, (Lin. Jord. 706), is fortunately comparatively a scarce bird in this district. It is only met with in some of the larger towns and villages, and is nowhere unpleasantly plentiful or confiding. In Ratnagiri itself it is scarcely ever seen. They build in the hot weather in thatched roofs and in holes of walls, and the eggs are not distinguishable from those of its familiar English relative. The Yellowbreasted Sparrow, Gymnoris flavicollis, (Frankl. Jord. 711), is also scarce, but appears to be generally distributed throughout the district.

**Emberizae.**

**Sub-Fam. — Emberizae.** — The Blackheaded Bunting, Emberiza melanocephala, (Scop. Jord. 721), is the only bunting that has been found in the district. The writer obtained a single specimen at Khed in March from a small flock that were feeding in a field threshing floor. It has not yet been observed elsewhere.

**Emberizae.**

**Sub-Fam. — Fringillae.** — The Common Rose Finch, Carpodacus erythrinus, (Pal. Jord. 733), has been found in Chipuln in the cold weather, but appears to be rare. Major Lloyd includes in the general Konkan list the Pinkbrowed Rose Finch, Propasser rhodocrous, (Vig. Jord. 742), from Matheran. It has not been found in Ratnagiri.

**Sub-Fam. — Alaudae.** — The Rufous-tailed Finch Lark, Ammomanes phoenicurus, (Frankl. Jord. 758), abundant in the Deccan is rare below the Sahyadris. According to Jerdon, it is unknown on the Malabar coast. Specimens have been found at Dapoli, and it is probably sparingly distributed in other localities.

The Blackbellied Finch Lark, Pyrrhulauda grisae, (Scop. Jord. 760). This little lark, called by the natives bháko, is abundant throughout the district. It is especially plentiful on the bare laterite plateau which lies immediately above the station of Ratnagiri, and numbers of nests may be found here in October and November. These nests are invariably placed on the bare ground under the partial shelter of a stone. No hollow appears to be scooped out in the ground itself, but a few chips of crumbling laterite are usually scraped up to form a tiny wall all round the ill-concealed nest. The nest itself is a soft little pad of fine grass, usually containing a lining a few pieces of wool, often shreds stolen from native blankets, cāmohs. Two eggs only are laid, which are typically greenish white, more or less speckled and blotched with brown. These poor little larks have many enemies. Snakes and cowherds destroy their eggs, and if they are lucky enough to get safely through the dangers of brooding, the unprotected nestlings have small chance of escaping from the clutches of merciless Brâhmani kites, and keen-eyed harriers, who at this time regularly beat and square every inch of the bare rocky plains in search of so inviting a feast. This species has probably two broods in the year, and Jerdon states that in the Deccan it breeds from January to March. This finch lark is one of the many species erroneously called ortolans by Europeans in India.
The Southern Crown Crest, Spizalanda malabarica, (Scop. Jord. 765 bis), is common throughout the district in open plains, rocky plateaus, and grassy table-lands. It is a good songster, and sings loudly on the wing. It breeds in September, October, and November, at the same time and in very similar situations as the little Finch Lark, and has a second brood in February. Sometimes a little more attempt is made to hide the nest, which is now and then placed under cover of grass. At other times nests are found on the bare rock, sheltered by a stone or a clod of earth. These nests are always placed in a slight hollow of the ground, either natural or artificial, and are made entirely of grass, coarse grass being used outside and a finer grass inside. Two or three eggs are laid. The ground colour is greyish white, and the eggs are speckled with various shades of brown and inky purple. It is not uncommon to find single eggs of this species laid prematurely on the bare rock without any nest having been prepared. The Marathás call this species chendi and ghori.

The Indian Skylark, Alauda gulgula, (Frankl. Jord. 767), is found in similar situations to the crown crest, whom it resembles in its general appearance and crested head, but from which it may easily be known by its much longer hind claw. This species appears to be rare and has been observed only in the south of the district. Two races of skylark were separated by Jerdon as Alauda gulgula (767) and Alauda malabarica (768). Both have been separately enumerated in the general list of Konkan species. But it is now generally held that Alauda malabarica is not entitled to rank as a distinct species.

Order — GEMITORES.

The pigeons and doves found in this district comprise two species of green pigeon, one wood pigeon, the blue rock pigeon, five turtle doves, and one ground dove. Of these only the southern green pigeon and the spotted dove are at all common or abundant, though the common ring dove, Tartur risoria, occasionally visits the more open parts of the district in large flocks during the cold weather. The blue rock pigeon, and the little greyfronted green pigeon, Osmotreron malabarica, are more or less scarce, while the remaining species are all rare.

Fam. — TETRORIDAE. — The Southern Green Pigeon, Crocopus chlorigaster, (Blyth. Jord. 773), is found abundantly, both inland and near the coast, in all well wooded tracts. They associate in flocks throughout the greater part of the year, wandering far in search of fruiting trees. A banyan or a pipal, or a large banyan, Zizyphus jujuba, with ripe fruit is sure to draw them, and if undisturbed they will spend hours feeding in company with numerous perchers. They roost in large parties in thick groves and temple forests. As a rule they are very shy and easily disturbed. Their flesh is good eating, but perhaps inferior to that of the blue rock pigeon. The native name is phasada.

The Malabar or Greyfronted Green Pigeon, Osmotreron malabarica, (Jerd. 778), is found both north and south in the inland well wooded tracts, but is never seen near the coast. It associates in considerable flocks in groves and forests, but is by no means common. The eyes both of this and the last species are exceedingly
beautiful, an inner ring of crimson enclosed in an outer circle of blue, which, when blended, give a violet hue to the whole iris.\footnote{The Green Imperial Pigeon, Carphonthagena ecaea, (L. \emph{Jerd.} 796), is also included in the general Konkan list, but has not been observed in the Ratnagiri district.}

\textbf{Fam. \textit{- Columbiide. Sub-Fam. \textit{- Palumbine.-}} The Nilgiri Wood Pigeon, Palumbus philpinsonii, (\textit{Sykes \emph{Jerd.} 786}), has been obtained in the Chapliun sub-division in the Sahyadri forests and no doubt occurs all along the range. It is well known at Mahabaleshwar.

\textit{Sub-Fam. \textit{- Columbiide.-}} The Blue Rock Pigeon, Columba intermedia, (\textit{Strickl. \emph{Jerd.} 788}), is comparatively scarce in this district, as are several other grain-feeding birds. The land is too poor for them, and the interior hill grown grain, which is the staple produce of the rugged barren soil, is suited to its taste and voracious appetite. Wisely therefore the blue rock prefers the Deccan with its rich millet crops and the snug holes in its numerous wells and temples. Here and there a few small colonies have been established. At the island fort of Suvarnadurg a few pigeons are always to be found living in holes of the massive old sea walls, and wilder than the wildest of English wood pigeons. At Chapliun there is a small settlement, and at several places in the Sahyadri range they may be seen in the holes and crevices of perpendicular scarps, where there is a perennial fall of water. There is also a large colony of pigeons inhabiting the rocks off Vengurla, twelve miles or so from the mainland. During the height of the south-west monsoon, the strong wind makes it difficult for the birds to return to their island home after a flight to the mainland, and it is said that during the fair season they hoard grain in their homes for use during the stormy weather. The fact requires to be verified. If true, it gives a good illustration of the development of a special instinct to meet exceptional needs.

\textit{Sub-Fam. \textit{- Turdinie.-}} The Rufous Turtle Dove, Turtur meena, (\textit{Sykes \emph{Jerd.} 793}), is common at Mahabaleshwar, and all along the crest of the Sahyadri range. It can hardly be called a Ratnagiri species, as it has been found only at Gotna in Sangameshwar, the one Ratnagiri village that lies east of the Sahyadri water-shed.

The Little Brown Dove, Turtur senegalensis, (\textit{L. \emph{Cl. \emph{Jerd.} 794}), has also been obtained only at Gotna, and must therefore be considered a mere straggler. Throughout the rest of the district it is entirely replaced by the next species. It has, however, been found at Sannatvadi.

The Spotted or Speckled Dove, Turtur suratensis, (\textit{Gmel. \emph{Jerd.} 735}), is the common dove of this district, and is abundant everywhere, almost entirely replacing the little brown dove. The spotted dove's nests are found at all times. Like all the family, it lays two glossy white eggs. The nests are thin flat stick platforms, so thin at the bottom that it is always a wonder that the eggs do not tumble through, and so flat that the eggs seem always in danger of being rolled over the sides. Cactus bushes and low trees are the favourite sites for their nests. The spotted dove is called kanda by the Konkanis as well as the Deccani Marathas.

The Common Ring Dove, Turtur roseus, (\textit{Lin. \emph{Jerd.} 796}), occasionally in large flocks visits the plains and low lands in the
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cold months, disappearing entirely at the approach of the hot weather, and in all probability returning to the Deccan plains to breed. They feed in large parties on the bare stubble, keeping to the open cultivated plains, and avoiding thick forests.

The Red Ring Dove, Turtur tranquillus, (Herm. Jerd. 797). A pair of this pretty species was seen by the writer at Khed at the end of March, out of which one was secured as a specimen. There appears to be no other record of its occurrence in any part of the Konkan.

The Red Ring Dove, Turtur tranquillus, (Herm. Jerd. 797), has been found on the north bank of the Shiastri river, about twelve miles from the coast. It has not been found elsewhere; but as it usually affects thick forests it may perhaps have been overlooked.

Order - RASORES.

RASORES. - The district is poorly supplied with gallinaceous birds. Sand grouse, Painted francolins, and Grey partridges are entirely wanting, and Grey and Rann quail are so scarce that they are hardly worth the trouble of beating for. The only game bird that is at all plentiful or common, is the pretty little jungle bush quail or dwarf partridge, found on all the bushy hill sides that overhang the deep valleys and ravines intersecting the rugged country. Jungle Fowl and Spur Fowl are rarely seen away from the Sahyadri forests, while Pea Fowl are, though more widely distributed, nowhere plentiful. The following species are known to occur:

Fam. - PHASIANIDÆ. Sub-Fam. - PAVONINE - The Common Peacock, mor, Pavo crustralis, (Lam. Jerd. 803), is found sparingly throughout the district in suitable localities. The steep slopes that overhang the large tidal creeks, if well clad with trees and bushy undergrowth, usually contain peafowl, and any evening about sunset the birds may be seen and heard as they come down to the banks to feed. Inland they resort to large temple groves with luxuriant undergrowth, hillside forests, and well wooded ravines. In no part of the district are they tamed or in any way encouraged by the natives, and consequently wherever found they are wild and difficult to approach. They breed during the rainy months, and the males begin to assume their splendid trains in May.

Sub-Fam. - GALLINÆ. - The Grey Jungle Fowl, Gallus sonnerati, (Tem. Jerd. 813), the rūn kombda of the Marathás, is plentiful throughout the Sahyadri range in the tract known as the Konkan range crest, Rokon-khā-nāvāh, but is scarcer on the western slopes, which alone fall within Ratnagiri limits. A few stragglers are sometimes seen or heard in the larger and higher hills, which, though detached from the main range by steep valleys, are yet united by unbroken belts of forest. No jungle fowls are found in any of the isolated forests between the base of the Sahyadri and the sea. In the Sahyadri the eggs of this species are found usually in April or May. Eggs are occasionally set under domestic hens, but the chicks are exceedingly difficult to rear in confinement. The peculiar broken crow of the grey jungle cock is well known. To the traveller climbing the Sahyadri hills, and passing step by step from the enervating heat of the plains to the cool bracing
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Gallinace.

Tetraonidae.

Fam.—Tetraonide. Sub-Fam.—Perdicine. — The Jungle Bush Quail, or Dwarf Partridge, Perdicula asiatica, (Lath. Jord. 826, or Perdicula cambayensis apud Jord.), is plentiful on all the scrub-clad hillsides of the district from the coast to the Sahyadri, and is a permanent resident. Small coveys are constantly flushed in walking through thin brushwood and patches of tillage on the borders of open forest. When first flushed, they rise together and fly to the thickest cover they can find, whence they are difficult to dislodge. When separated, they call eagerly and incessantly to their companions, and if not disturbed, will very quickly reunite. They feed chiefly in the mornings and evenings in forest glades, hill paths, and stubble, and may often be seen taking dust-baths on the roads that cut through the forest. The plumage of the males, females, and young birds differs considerably, and the former with their pencilled black and white breasts are very handsome. Numbers of these bush quail, live, are caught by natives on dark nights with the aid of torches. Huddled together in a compact little bunch, and completely dazed by the strange light, the birds make little or no attempt to escape and fall an easy prey to those who are lucky enough to find them. The eggs of this species have been found in January. They are of a pale café-au-lait colour. In the general Konkan list the following species of Perdicine are included. The Painted Partridge, Francolinus pictus, (Jerd., and Sibb. Jord. 819); the Rock Bush Quail, Perdicula argoorna, (Perdicula asiatica apud Jord., Jord. 827); and the Painted Bush Quail, Micropardex erythrophynca, (Sykes, Jord. 828). None of these species are known with certainty to occur in this district. Probably the Painted Bush Quail is to be found in the Sahyadri forests; but the Painted Francolin is not met with in any part of the district. The Rock Bush Quail also appears to be entirely replaced both to the north and south of the district by the Jungle Bush Quail. The specimens of the latter sent to Mr. Hume for examination were pronounced to be so dark a race as to be almost a distinct species.

Sub-Fam.— Coturnicine. — The Large Grey Quail, Coturnix communis, (Bonn. Jord. 829), is very scarce in this district. A few stragglers are met here and there, and at one or two localities, as at Chipul and Khed, a few brace may be flushed in the cold weather in the fields of tur, Cajanus indicus, and hemp and other winter crops.

mountain air, the crowing of the cocks and the note of the green barbet are among the most welcome sounds that fall on his ear.

The Red Spur Fowl, Galloperdix spadicus, (Gmel. Jord. 514), is abundant in all the thick forests of the Sahyadri range, but like the grey jungle fowl, more so on the summit of the range than in the western slopes. A few of these birds are also to be found here and there in large temple forests in the Thal Konkan, or country below the Ghats; but they are rare in such localities, and, as a rule, are seldom found beyond the evergreen forests of the main Sahyadri range. Keeping to thick cover and running at the slightest alarm, they are difficult birds to shoot, except in the grey of the morning before they leave their roosts on the trees, or unless with the aid of dogs to flush and tree them. Spur fowls are by the natives called skadbiri.
grown in the alluvial soil near the town; but a large bag of quail is at no time possible.

The Blackbreasted or Rafa Quail, Coturnix coromandelica, (Gmel. Jord. 830), is equally scarce, but is occasionally flushed when beating for grey quail. It is not known whether the few individuals found remain to brood in the district or not, but it is probable that they do so.

Fam.—Tinamidae.—The Blackbreasted Bustard Quail, Turnix teiigoor, (Sikes. Jord. 832), has been obtained at Khed in the tur crops, by the banks of the Jagudui river, and is probably to be found in similar places throughout the district. The absence of the hind toes in this and the following species distinguishes them at once from all other quail. The females of this species are larger and more boldly marked than the males.

The Button Quail, Turnix dussumieri, durum, (Tem. Jord. 835), is widely distributed, but is nowhere common or abundant. It is found in groves, thin brushwood, and tilled land. It is almost always flushed singly, rarely in pairs, and never in coveys. It is probably a permanent resident.

Order.—Grallatoreae.

Grallatoreae.—The numerous tidal creeks and backwaters, whose soft mud banks harbour myriads of molluscs, crabs, aquatic insects, and other alimy but inviting morsels, and the rice fields, mangrove swamps, and salt marshes with which the coast portion of the district abounds, attract a large and motley company of waders or shore birds. The only shooting worth the name throughout the district is furnished by representatives of this order. The more exclusively aquatic waders are naturally more numerous, while those species which delight in more or less dry open plains are comparatively scarce. Thus amongst the tribe of Psuedrostres, the florikin, the stone plover, the courier plover, and the black-sided and yellow-wattled lapwings are all rare birds, while the Indian bustard, the Sarus, the common and the demoiselle crane and other birds of this order, who prefer land to water, are unknown. Again golden plover and the pretty little ringed plover, who divide their attentions equally between river sides and grassy plains, are not uncommon; while the little sand plovers and the redwattled lapwings, who are never seen far from water, are abundant in all suitable places. Amongst the Longirostres, snipe, sandpipers, and curlews are numerous, while the godwits and stints are either rare or entirely absent. The tribe of Lateralores including the jacanas, water-hens, coots and rails, is hardly so well represented as might be expected in a district whose humid climate and considerable area of swampy land seem to afford exceptionally favourable conditions for the existence of most of the species of the tribe. One species of jacana, two water-hens or gallinules, the bald coot and three rails are all that are with certainty known to occur, and most of these are...
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Production.

Gregarious.

Charadridal.

Rare. But the gallinules and rails are inveterate skulkers and difficult to find, and probably two or three other species of the latter occur and have been overlooked. Amongst the Cylidiostres only one species of stork occurs. The herons and egrets are numerously represented, the European bittern being the most notable exception. The pelican ibis, the sheld ibis, and the black ibis or king curlew so common in the Deccan, are, though their occurrence might be fairly expected, not found in the district.

**Tribe—Pressirostres.**

*Fam.—Otididae.*—The Lesser Florikin, Sypleotes aurita, (Lath. Jerd. 839), is exceedingly rare in this district. A straggler is now and then, perhaps once in two or three years, flushed and bagged when beating for quail in the fields of tur and ghat near Chiplun. A florikin has also been shot in a nursery belonging to the forest department at Dapoli.

*Fam.—Curicidae.*—The Indian Courser, Cursorius coromandelicus, (Gmel. Jerd. 840), so plentiful in the Deccan plains and uplands, is also very rare below the Sahyadri. A few are to be found on the laterite plateau above the station of Ratnagiri, and individuals are occasionally seen in the dry table-lands in the Dapoli and Chiplun sub-divisions.

*Fam.—Glareolidae.*—The Large Swallow Plover, Glareola orientalis, (Leach. Jerd. 842), has been procured at Ratnagiri in August. Only two birds were seen and the species is rare.

*Fam.—Charadridae.* Sub-*Fam.—Charadrine.*—The Grey Plover, Squatarola helvetica, (Gmel. Jerd. 844), is also rare. In the cold season, a flock is now and then seen near the coast, or on the banks of the large tidal creeks.

The Golden Plover, Charadrius fulvus, (Gmel. Jerd. 845), is, throughout the district, found in moderate sized flocks on the muddy banks of tidal rivers. At high tide they resort to race fields and open plains in the neighbourhood of the rivers, returning to their favorite banks of mud and slimy sedge with the receding tide. According to Jerdon, "many of this species breed in this country even towards the south." This statement has never been positively verified. If they do not breed in this district, it is at least certain that many birds arrive very early and leave very late. Golden plovers are constantly seen in this district in their handsome nuptial plumage late in May, and they reappear at Ratnagiri and Dapoli early in September, if not sooner.

The Large Sand Plover, *Agelantias geoffroyi,* (Wagler. Jerd. 846), has been found by the writer at Cahibagh in March in company with small flocks of the lesser sand plover and the Kentish ringed plover.

The Lesser Sand Plover, *Agelantias mongala,* (Pallas. Jerd. 847), is very abundant in the cold weather on the sea shore and up the tidal creeks, but never extending far inland. It associates in large flocks and is exceedingly confiding in its nature. It is seen only in its plain winter plumage.
The Kentish Ringed Plover, *Egialitis cantiana* (Latham. 1848), a flock of these birds was seen by the writer in March on the sea shore at Guhagar, and one specimen was obtained. They have not been recorded from any other locality, but probably frequent other parts of the coast, both north and south.

The Indian or Small Ringed Plover, *Egialitis philomelos* (Comel. Jerd. 1849), the Ringed Dotterel, as it is often called, is also common, frequenting river banks and rice fields. Its neat and conspicuous black and white collar at once distinguishes it from the lesser sand plover. As a rule, also, it is found on drier land and in smaller flocks than the sand plover. This species is probably a permanent resident.

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The Blackbanded Lapwing, *Charadrius melodus* (Pallas. 1776), was seen in October 1878, on the bare laterite plateau above Ratnagiri. One specimen was secured. There appears to be no other record of its occurrence in the Konkan.

The Redwattled Lapwing, *Lobivanellus indicus* (Bodd. Jerd. 1855), the well known "Did-you-do-it" is abundant everywhere by rivers, streams, tanks and rice fields, and is a permanent resident, breeding in the bare stubbles in April and May, and laying typical plovers' eggs. This and all other lapwings are called *tutu* by the Marathas. The Yellowwattled Lapwing, *Lobivanellus malabaricus*, (Bodd. Jerd. 1856), is comparatively scarce. A pair may now and then be found on the drier uplands and the laterite plateaus near the coast, but the climate of the district is too damp to attract them. The few that are seen appear to be permanent residents.

The Indian Stone Plover, *Eidionema scolopax* (S. G. Gein. Jerd. 1859), the Common Thick-knee, or Stone Curlew, or Norfolk Plover, or Bastard Flol'tkin, is a very rare bird in this district. A straggler has now and again been obtained at Chiplean, and one or two are usually to be found on the laterite plateau above the Ratnagiri station, keeping under cover of the thin stunted bushes and coarse grass. Throughout the adjoining district of Satara it is a common bird.

The Oyster Catcher or Sea Pie, *Hematopus ostralegus* (Lin. Jerd. 1862), visits the coast and large tidal creeks in small flocks in the cold season. It comes in September and leaves in March. At low tide it feeds on the mud banks, picking up molluscs and shell fish, frequently standing in the water up to its knees, probing with its long bill in the mud. It is a very shy bird, and specimens are difficult to procure.

**Tribe—LONGIROSTRES.**

**Family—SCOLOPACIDAE.**

**Sub-family—SCOLOPACINAE.**

The Pintailed Snipe, *Gallinago stenura* (Kuhl. Jerd. 1870), comes in great number in the cold weather towards the end of October or the beginning of November. The habits and haunts of this species are exactly similar to those of the common snipe, from which but few snipe shooters distinguish it. It appears to be equally, if not more common, throughout the district, and a moderate bag of snipe is usually found to contain about an equal proportion of each species. In the early months of the regular
snipe season, November and December, the district, after an average rainfall, contains innumerable snipe grounds; for, in addition to the salt marshes and sedgy banks of the tidal creeks, there are, at this period of the year, thousands of acres of flooded rice fields. The snipe with so many choice feeding grounds are consequently much scattered, and a great deal of laborious walking through sticky morasses is necessary to secure even a moderate bag. By slow degrees the flooded area contracts and in January and February the few large grounds that still hold water are literally full of snipe. Both the pintail and common snipe remain in the district till the middle or end of March, a few stragglers delaying their departure till the middle of April.

The Common Snipe, Gallinago gallinaria, (Gm. Jord. 871), comes at the same time as the last species, and is equally abundant.

The Jack Snipe, Gallinago gallinula, (Lin. Jord. 872), is found sparingly, in company with other snipe, on all the larger snipe grounds in the district. They come earlier and leave later than their congeners.

The Painted Snipe or Rail, Rynchistris bengalensis, (Lin. Jord. 873), is occasionally flushed in swampy grass, rush, and sedgy, when beating for common snipe, but they are nowhere abundant. The female is larger than the male, and more conspicuously marked. Its slow heavy flight, as it rises almost at the foot of the beaters, at once distinguishes this bird from the common and pintailed snipe. The local Maratha names for all species of snipe is tibud; but the ordinary Kunbi usually distinguishes them by the term pin lava, water quail.

Sub-Fam.—Numeniinae.—The Curlew, Numenius lineatus, (C. Jord. 877), is found in the cold weather on all large tidal creeks. On their first arrival, towards the end of September, many are seen feeding on open grassy plains and dry uplands, as at the station of Dapoli.

The Little Curlew or Whimbrel, Numenius phaeopus, (Lin. Jord. 878), is also common in the cold weather, and feeds in small parties of three to six birds on the sand banks of the tidal estuaries. The Maratha name for both species is karī.

Sub-Fam.—Tringinae.—The Ruff, Liuschetes pugnax, (Lin. Jord. 880), has been found in winter plumage at Ratnagiri in September. A single specimen only was seen and secured.

The Curlew Stint, Tringa subarquata, (Guld. Jord. 882), visits Ratnagiri in small numbers in the cold weather.

The Little Stint, Tringa minutus, (Leisl. Jord. 884), is also a cold weather visitant to Ratnagiri.

Sub-Fam.—Totaninae.—The Spotted Sandpiper, Rhyacophilus glareola, (Lin. Jord. 891), is by no means common, but one or two are occasionally found in the cold season by the edges of reedy ponds and in flooded rice fields. It is seldom if ever seen on the banks of tidal creeks.

The Green Sandpiper, Totanus ochropterus, (Lin. Jord. 892), is more plentiful in the district than the last, but is nowhere abundant. It frequents river banks, marshes, and rice fields. It is usually solitary.
Of the Common Sandpiper, Tringoides hypoleucus, (L. Jord. 893), Jerdon remarks that in India it is perhaps the least common of the three sandpipers. As regards the Ratnagiri district, this is incorrect, for the little 'snipper' is one of its most common and widely distributed birds. In the cold weather, throughout the length and breadth of the district, on the sandy beach, on rocks jutting into the sea, in the tidal estuaries, on sand and mud banks, in mangrove swamps and salt marshes, in rice fields and on margins of ponds, by mountain streams and rivulets, in short wherever there is water from a puddle to the ocean, this industrious and familiar little bird is found. On the other hand the spotted and green sandpipers are comparatively uncommon. These birds come early in the cold weather and stay till the beginning of May. The native name for all the sandpipers is tivala.

The Greenshanks, Totanus glottis, (Linn. Jord. 894), is plentiful during the cold season on all the large rivers and tidal estuaries. It is usually alone, but occasionally congregates in moderate sized flocks.

The Redshanks, Totanus calidris, (L. Jord. 897), is also plentiful in the winter on the muddy banks and lagoons of the tidal creeks. It is more gregarious in its habits than the preceding.

Fam. — Himantopodidae.— The Silt or Longlegs, Himantopus candidus, (Donnatt. Jord. 898), is rather a rare bird in this district. One or two stragglers are occasionally seen during the cold season on the larger creeks, but they seldom make any stay, and are never in large flocks.

Tribe — Latitores.

Fam. — Parridae.— The Pheasant-tailed Jacana, Hydrophasianus chirurgus, (Scop. Jord. 901), is during the cold season found in small flocks throughout the district in large ponds overgrown with weeds and bulrushes, amongst which by means of its long toes, it picks its way with ease and rapidity. The jacanas are shy and restless, always on the alert, rising with a loud plaintive cry, and circling round the pond several times before again alighting. They leave the district in the hot weather, before they assume their summer garb and lengthened tails. The Bronzewinged Jacana, Parra indicus, (Lath. Jord. 900), included in the general Konkan list, has not hitherto been observed by the writer anywhere within the limits of the Ratnagiri district.

Fam.— Rallidae. Sub-Fam. — Gallinulinae.— The Bald or Common Coot, fulkornbldi, Fulica atra, (Linn. Jord. 903), is said to have been very plentiful some years ago in the lagoons at the meeting of the Vashishthi and Jagbudi rivers. Of late years the coots have forsaken their old haunts, and saving an occasional straggler, none are now seen. It is also noticeable that with the desertion of the coots, who are usually considered good decoys, the number of ducks that visit the same locality has also conspicuously decreased. A solitary individual is seen now and then in large reedy ponds in the cold season, but the species is now decidedly rare.

The Water Hen, Gallinula chloropus (Linn. Jord. 905). A pair or more of water hens may be found in almost any little frequented reedy pond. They are great skulkers, and are flushed with difficulty. Wherever found they are probably permanent residents. Their
DISTRIBUTES.

Chapter II.
Production.

Birds.

Railina.

Production.

Birds.

Railina. The Whitebreasted Water Hen, Erythra phoenicura, (Pennant. Jerd. 907), is distributed sparingly throughout the district, being more plentiful near the coast than inland. It is found chiefly in mangrove swamps and bashes by the banks of tidal creeks. It breeds during the rainy months in hedges and thickets far from water. A pair of these birds have bred regularly for years in the hedge enclosing the garden of one of the Dapoli houses. The eggs are reddish white blotched all over with light red and ink grey.

Sub-Fam.—Rallinae.—The Pigmy Rail or Baillon’s Crake, Zapornia pygmea (Nahun), or Pozasna Baillon (Vieill. Jerd. 910), seems common throughout the district. It is found by the edges of reedy ponds in mangrove swamps and flooded rice fields. One or two are usually flushed in a day’s snipe shooting.

The Ruddy Rail, Rallina fusca, (Lin. Jerd. 911), has been seen in a mangrove swamp on one of the small tidal creeks in the Dapoli sub-division, but so far as the writer knows not elsewhere in the district.

The Little Rail, Hypothymia striata, (Lin. Jerd. 913), has been found in a mangrove swamp in the Vashishti river, and no doubt occurs elsewhere in the district.

Tribe—CULIFORSTRES.

Fam.—CICONIIDE. The Whiteneked Stork, Ciconia alba, (Bodd. Jerd. 920), is not uncommon in many parts of the district. It is sometimes seen by the banks of the rivers and sometimes inland far from water. It is much more rare in the neighbourhood of the coast than inland. No other stork has yet been observed in the district, though it is possible that the White Stork, Ciconia alba, (Bechst. Jerd. 919), which Major Lloyd mentions as having been once seen by him in the Mahâ sub-division of Kolâha, sometimes visits the Ratnâgiri district. The Black Stork, Ciconia nigra, (Lin. Jerd. 918), has been observed by the writer on the Nira in Sâtâra, but never on any of the Ratnâgiri rivers.

Fam.—Ardeidae. The Common or Blue Heron, Ardea alba, (Lin. Jerd. 923), is plentiful during the cold season on the Sâvtrî, Vâshishti, and other large tidal rivers. It feeds on the mud banks and in mangrove swamps, as a rule, unlike the next species, with no attempt at concealment. The native name for this and the purple heron is dok.

The Purple Heron, Ardea purpurea, (Lin. Jerd. 924), is also found during the cold months, but is either not so plentiful or not so often seen as the common heron. It keeps more to the thick cover of the high reeds and thorny bushes, which grow luxuriantly in the swamps just fringing the curve of the tidal rivers.

The Smaller White Heron or Egret, Herodias torra, (Buch. Ham. Jerd. 925), as distinguished from the white heron of Europe, Ardea alba, (Lin.), is abundant on all the large rivers of the district from October to the end of May. Shortly after their bills have turned from yellow to black, and they have...
assumed their splendid dorsal trains, they disappear to breed. A few of these birds may possibly remain in the district to breed, but no breeding haunts have ever been discovered by the writer. Like most of their tribe, these egrets, lonely during the daytime, towards sunset gather in vast numbers to wend their way to clumps of mangrove trees, which form common roosting places for them, as well as for countless cormorants, crows, ibis, and snake birds. The native name for all the white egrets, large and small, is bali.

The Little Egret, Herodias garzetta, (Linn. Jord. 927), is still more plentiful than the last throughout the cold and hot weather, disappears at the first burst of the rainy season. Its habits are in every way similar to those of the last, but while its larger congener affects only broad tidal rivers and their swamps, lagoons, and mud banks, the familiar little egret strays further inland, and during the daytime is found by every rustic stream and water-course. The bill is black all the year round, and in its breeding plumage in addition to the dorsal train, which it wears in common with all other herons and egrets, it has a crest of two elongated white feathers and marked breast plumes, both of which are wanting in the preceding species. The train also lasts longer than in other members of the family. It is not unusual to find the last year's train preserved in a more or less ragged state up to March, when not a vestige of this ornament remains on the person of Herodias torra.

The Ashy Egret, Demiegretta gularis, (Bosc. Jord. 928), is found sparingly on the large creeks during the fair season, and usually in company with the white egrets, whom it resembles in its habits, being lonely by day and gregarious by night.

The Cattle Egret, Bubulcus coromandus, (Bodd. Jord 929), though less plentiful than the little egret, is spread throughout the district. It roosts in company with the other members of its family, but keeps in flocks during the daytime and is never alone. Its habits of following cattle wherever grazing is well known, but like other egrets it feeds also on fish and tadpoles. Rice fields are its favourite feeding grounds, and it is this species and not, as stated by Jerdon, the Pond Heron, Ardeola grayii, (Jerd. 930), that in Western India is usually called the Paddy Bird. The cattle egret is during the greater part of the year white all over. In May the head, neck, and breast are bright orange buff, and a dorsal train of the same hue is developed. During the rainy season this bird disappears from the district presumably to breed elsewhere. If wounded or caught alive it is very easily tamed and is an amusing pet, being especially active, after lamps are lighted, in gobbling up the imnumerable insects attracted by the lights. These birds would appear to have a horror of thunder and lightning; for one evening, at Harnai, during a very severe storm, a terrified egret took refuge in one of the bath-rooms of the house in which the writer was staying. On being discovered and politely shown the door, it evinced a decided objection to again braving the elements, and although it had suffered no injury, was with difficulty expelled on the following morning, long after the storm had ceased.

The Indian Pond Heron, bagla or koka, Ardeola grayii, (Sykes. Jord. 930), is very abundant throughout the district in swamps and rice
fields, ponds and rivers. Its habits are too well known to need description. It dons its full breeding plumage, long white crest and dark maroon train about the end of May, and is almost completely transformed by the process. It probably breeds in the district.

The Little Green Bittern, Butorides venaticus, (Horne. Jerd. 931), found throughout the district on all the creeks and rivers, is especially plentiful in the mangrove swamps of the Sávitrí. It is a permanent resident and breeds in April and May. The nests are small flat stick platforms placed in trees or bushes overhanging water, and are well hid from view. The eggs are of a pure pale sea green, or eau de Nil colour. This species is chiefly nocturnal in its habits, seldom coming out of its thick cover before sunset. The natives call this bird the khájan kombda, or swamp hen.

A single specimen of the Chestnut Bittern, Ardetta cinnamomea, (Gmel. Jerd. 933), was, when beating for snipe, procured by the writer in a reedy swamp in the Dápólí sub-division. It is very skulking in its habits, and is flushed with difficulty from the dense cover it affects. Probably it occurs sparingly in suitable localities.

The Night Heron, Nycticorax griseus, (Lin. Jerd. 937), has been obtained at Dhumapur in the Máiwán sub-division. It probably occurs elsewhere in the district, but is rare, and owing to its nocturnal habits, is difficult to find.

**Tantaliidae.**

**Fam.—Tantaliidae.**

Sub-Fam.—Plataleinae.—The Spoonbill, Platalea leucorodia, (L. Jerd. 939), very rarely visits the district. One or two stragglers have been shot on the Vashishthí river.

**Ibnnae.**

Sub-Fam.—Ibínae.—The White Ibis, Ibis melanoccephalus, (Lath. Jerd. 941), is found in small parties during the cold season, feeding on the mud banks of the large tidal rivers. It is gregarious by day and roosts by night with the herons, egrets, and cormorants of the neighbourhood. No other species of ibis has yet been found in the district. The Black or Wartyheaded Ibis, Jpochopterus papillosus, (Tem. Jerd. 942), which is included in the general Konkan list, and is so common about the Deccan villages, does not appear to visit this district. This species, as well as the curlew and whimbrel, is called kári by the natives.

**ORDER—NATATORES.**

**NATATORES.**—The first great tribe of this order, the Lamellirostræ, comprising flamingos, geese, and duck, is somewhat poorly represented both in species and individuals. Of true geese there are none. The spurwinged blackbacked goose, common in other parts of the Presidency, does not visit the district. The ruddy sheldrake or Brahmáni duck is also an absentee, and the sole members of the family of Anseridae are the whistling teal and the little gooslet or cotton teal, and both of them are uncommon. Flamingos are found but rarely. Six species of true ducks and two of diving ducks or pochards have been recorded; but of these, only two, the wigeon and the common teal, are at all plentiful. Of the Mergidae or Merganers no representatives occur. The tidal rivers fringed throughout their course with belts of mangroves, which conceal from view countless little inlets and secluded backwaters,
RATNAGIRI.

are well suited for duck grounds, and might be expected to attract vast numbers of wild duck. In such localities with the help of a canoe, and by stalking or driving according to the nature of the ground, good shooting may in some years be had. In other years so few ducks visit the district, and these are so scattered in out-of-the-way places, that their pursuit does not repay the trouble. Few ducks are found at any great distance from the coast. Here and there an old disused pond attracts a small party of gadwalls, teals, or pochards, but the banks of the rivers in their freshwater section are so frequented by men and cattle that they afford no sufficient shelter. Of the Mergitores, the little grebe or dabchick is the sole representative. The next tribe, the Vagatores, contributes four kinds of gulls and five of terns; the other family of this tribe, the Procellaridae, consisting of albatrosses and petrels, being unrepresented. Lastly, the large tribe of Piscatores has but two representatives, the little cormorant and the snake bird.

Tribe—LAMELLOBOSTRES.

Fam.—Phoenicopteridae.—The Flamingo, Phoenicopterus antiquorum (Falis. Jord. 944), in small numbers visits the large tidal backwater to the north of Ratnagiri fort during the cold weather, and specimens have been obtained by Dr. Armstrong. They have not been observed elsewhere in the district.

Fam.—Anseridae. Sub-Fam.—Nettapodini.—The White-bodied Goose Teal or Cotton Teal, Nettapus coromandelianus, (Gmel. Jord. 951), is found here and there during the cold weather in suitable places, but is comparatively scarce. It is often alone and does not appear to be a permanent resident.

Sub-Fam.—Tadorninae.—The Whistling Teal, Dendrocygna javanica, (Hor. Jord. 962), is very rare in the district. The writer once in February came upon a flock of whistling teal feeding in a flooded rice field on the banks of the Vashishti river, and knows of no other instance of their occurrence in the district. The ducks in question were exceedingly thin and proved execrable eating.

Fam.—Anatidae. Sub-Fam.—Anatinae. The Shoveller, Spatula clypeata, (Lin. Jord. 957), is also a rare species in this district. In five seasons the writer has only seen one flock. This was found on a small river in the Dapoli sub-division far inland.

The Gadwall, Chaulelasmus streperus, (Lin. Jord. 961), is found in small parties here and there throughout the district during the cold weather, in reedy ponds and in the larger rivers, but is by no means abundant. It is excellent eating.

The Pintail Duck, Dafila acuta, (Lin. Jord. 962), is almost as uncommon as the shoveller. A few are occasionally shot in the large duck ground at the meeting of the Vashishti and Jagbudi.

The Wigeon, Mareca penelope, (Lin. Jord. 963), is the only species of duck at all abundant in the district; but it is very locally distributed. Every year very large flocks of five hundred or more visit the lagoons on the Vashishti river and afford good sport. They are late in coming, but fatten very rapidly, and are excellent birds for the table. They feed by day in the swamps and lagoons, and generally about sunset gather on the open water.
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Production.

Birds.

Anatidae.

Passing up or down the river in a boat on a moonlight night, their low soft whistle may be heard in all directions.

The Common Teal, *Anas crecca*, comes early in the cold weather in small flocks, and though nowhere very plentiful, is widely distributed throughout the district, frequenting alike open rivers, weedy ponds, and flooded rice fields.

The Blue-winged or Garganey Teal, *Anas querquedula*, is more rare, and, preferring lonely ponds, is not often seen on the larger rivers.

**Sub-Fam.—Fuligulinae.**—The White-eyed Duck, *Fuligula nyroca*, (Guld. Jerd. 969), differing from the true ducks by its short neck and more massive head, has been only once obtained by the writer in a large weedy pond in the Khed sub-division, and is a rare bird in the district. The Golden-eye or Tufted Duck, *Fuligula cristata*, (L. Jerd. 971), has also been found at Chipuln. The general Konkan list includes the Redheaded Pochard, *Fuligula ferina*, (Lin. Jerd. 968), a species which has not yet been recorded from Ratnagiri. The local vernacular name for all the species of *Anatidae* is *adla*. The name *badak* is also occasionally applied, but chiefly by Musalmans.

**Tribe—Mergitores.**

**Fam.—Podicipidae.**—The Little Grebe or Dabchick, *Podiceps minor*, (Lin. Jerd. 975), is found throughout the district in pools and reservoirs, wherever there are rushes and floating aquatic weeds to afford cover. It is probably a cold weather visitor only. The native name for this, and indeed all other diving birds is *pan bud*.

**Tribe—Vagatores.**

**Fam.—Laridae.**—The Slaty Herring Gull, *Larus affinis*, (Jerd. 978, ter) has been obtained at Ratnagiri by Dr. Armstrong of the Marine Survey, and probably occurs at other places on the coast.

The Great Black-headed Gull, *Larus ichthyaetus*, (Pallas Jerd 979), has been found on the coast at Gubagar in Chipuln. Several were seen at the same time.

The Brownheaded Gull, *Larus brunnicephalus*, (Jerd. 980), is abundant throughout the cold season on the coast and main tidal estuaries, and for some miles up the larger rivers. It associates in large flocks, and numbers may always be seen perched on the fishing stakes in the Sutari river, where it is especially plentiful. In winter the brown plumage of the head and neck is replaced almost entirely by white.

The Laughing Gull, *Larus ridibundus*, (Lin. Jerd. 981), has been obtained by Dr. Armstrong at Ratnagiri, but appears to be much rarer than the preceding species. The vernacular name for all the gulls is *lak-ya*.

**Sub-Fam.—Sternae.**—The Gull-billed Tern, *Sterna anglica*, (Mont. Jerd. 983), is found, for the greater part of the year, on all the tidal rivers, both near the coast and far inland, either alone or in small parties.

The Whistling Tern, *Sterna albigena*, (Lacit. Jerd. 966), arrives
on the Ratnagiri coast in considerable numbers towards the end of September. One year towards the close of the south-west monsoon, after very stormy weather, numbers of this or a similar species alighted, utterly exhausted on the sea shore at Harnai or Suvarndurg. Hundreds were caught by the fishermen and hawked about for food. Numbers of their skeletons may still be seen on the sea shore high and dry above the tide level, and in the old island fort of Suvarndurg. The sea eagles, who frequent this spot, also seem to have taken advantage of the helpless state of these terns, and to have shared in the general feast; for several skeletons were found both in and immediately below their gigantic nest.

The Little Tern, Sterna sandersi, (Hume, Jord. 983), also visits the coast and tidal rivers in the cold weather, arriving with the last species in September.

The Large Sea Tern, Sterna bergii, (Licht. Jord. 993), has been obtained at Vijaydurg on the coast.

The Smaller Sea Tern, Sterna media, (Hornf. Jord. 990), has been obtained by Dr. Armstrong at Ratnagiri. The general Konkan list includes the Small Marsh Tern, Hydrochelidon hyperborea, (PalI. Jord. 984), which also in all probability occurs in this district, though no specimen has been obtained. The vernacular word for tern is kira, the same as for gull.

** Tribe—PISCATORES.**

**Fam.—Gruidae.** **Sub-Fam.—Gruidinae.**—The Little Cormorant or Shag, Phalacrocorax pygmaeus, (Pall. Jord. 1007), is exceedingly common throughout the district on all the large rivers, and especially so on the Vashisti. It appears on the approach of the rainy season to leave the district, and go elsewhere to breed. By day it is sometimes alone and sometimes in small parties. These industrious fishers travel many miles up the rivers in search of choice hunting grounds, returning to a common roost at night. Standing on the banks of any of the large rivers about sundown, one may see thousands wending their way to their chosen roost, skimming over the surface of the water in a continuous succession of small parties. They are called by the natives pan kela, water crows. The Large Cormorant, Phalacrocorax carbo (Lin. Jord. 1005), included in the general Konkan list, is, if it occurs at all, very rare in this district. Probably it does not extend so far south.

**Sub-Fam.—Pelecanidae.**—The Indian Snake Bird or Anhinga, pan buca, Pelicanus melanogaster, (Gmel. Jord. 1008), is also very plentiful throughout the district, frequenting alike large and small rivers. It is probably a permanent resident, but its nests have not been discovered. Like the heron and cormorant, it is usually solitary by day and gregarious at night.

**SECTION VII.—FISH.**

The district is well supplied with salt water, and in a less degree with freshwater, fish. In the rivers, particularly in the Jog near Depol, and far up the tidal creeks and inlets, freshwater fishing is carried on. In June, July, and August, when the fishermen do not venture to sea, they fish in canoes in the rivers and creeks.
Ratnagiri rivers are too short, too small in volume, and too brackish to have any great variety or store of freshwater fish. Still, as almost the whole of the large population are fish-eaters, fish is much sought after, the rivers all the year round but especially in June, July, and August, being from their sources constantly swept by close nets. Besides netting, by damming streams, blinding, and stupefying the fish with kura juice, or setting at a hole in the dam a basket trap or small-meshed bag-like net, large numbers are caught.

Sea-fishing goes on all along the coast, but chiefly off the mouths of creeks and rivers a few miles from the shore. Except during the stormy months of the south-west monsoon, fishers are busy all the year round, their chief taking being in October and November at the close of the rains when surma, kurti, moa, kokar, karel, jambora, látar, valvás, valshingti, káne, gobra, kánta, dukdul, kaví, danodar, gúlar, báta, bombil, birja, jokí, patolá, baskal, chandgo, satíra, shédan and others are caught and salted in great quantities. Later on fish are much less plentiful but salting and curing continue on a smaller scale till the break of the rains. The fish are caught both in nets and with long lines, but chiefly in nets. The local names of the commonest kinds of sea fish besides the above are mushi, vágáli, ghol, dágol, large jíva or icchal, surma, kurti, shingáta, ráná, gélal, palo, bing, sárge, palu, kotva, shingti, dori, báta, largest boi, rengi, kánat, small jhári, cherbot, moa, karará, mechí, lep, sivu, bangdu, shítak, murdu, kára, jadvá, kári, mech, kávti, gólum, kúti, kujía, bokera, máju, dori, námáru, and shingal. Those chiefly fished for by long lines are besides some of the above, the rengi, karará, shítak, shingti, dori, jambora, gobra, palu, kaví, dágol, moa, ghol, shingáta, kokar, gobra, kondechéa, mana, and mushí of several kinds. The boi, lep, mech, and vágáli are also caught by spearing.

Illed, when dried called kuri, is used for manure. Accidents and deaths sometimes occur from the bite of the shark, kondé, or the sea snake, malída. In October, November, and December, whales are sometimes seen along the coast, but are not molested, and porpoise, gáda, are at times caught in the nets. Besides curing and salting, the fishermen of all classes do a brisk trade during the fair season, from November to June, in collecting and drying the fins and maws of different kinds of fish. The trade is in the hands of a few Khojas, who buy from the fishermen and send the goods to the Bombay market, whence they are eventually exported to China for isinglass or gelatine. The fins are obtained from the mushí or kondé, a species of shark, and from two kinds of sawfish gení and undú, while the maws or sounds are got from the ghol and the shingti. The dorsal, pectoral, and caudal fins are cut off, the anal and ventral fins alone being rejected. Thus each shark yields four fins, one dorsal, two pectoral and one caudal, while the saw-fish yields three only, two dorsal and one caudal. The fins and maws are merely dried in the sun, and sprinkled with lume, chunam, or wood ashes to assist the process and prevent it, is said, attacks of insects. The gení attains a length of from 15 to 20 feet and more.

1 Milk hedge or Indian Tree Spurge, Euphorbia lusitana (Linn.)
of which the saw is about one-third. The _nali_ is considerably smaller. Both these fish are caught in the _dilbar_ net moored to heavy anchors in from fifteen to fifty fathoms water. On the net being hauled up, should a saw-fish be caught, a noose is dexterously thrown over the saw and pulled tight. The fish is then carefully drawn up to the side of the boat, and the head severed from the body at the neck with a large knife. If the fish is too large to be hauled on board, it is cut into two or more pieces. Should the take have been made close to shore, the fish is towed to shore and despatched there. In handling the saw-fish great care is taken by the fishermen to stand well in front of the fish to avoid a lateral blow from the formidable weapon with which it is armed. Accidents are consequently rare. Harpoons are never used by the Ratnagiri fishermen. In addition to their fins saw-fish yield a large quantity of oil. A large _geni_ produces, it is said, from five to ten _mans_ twenty to forty gallons. Oil is also extracted from shark’s livers, which after cleaning are placed in cauldrons, and slowly heated. The fish oil is used locally for preserving the timbers of native craft, and is not exported. Oysters, _kula_, are found on the rocks at Harm, Redi, Ratnagiri, Jaitapur, Vijaydurg, and other places on the coast, those from Jaitapur being considered the best. No attempt has been made to farm or preserve oysters in artificial beds. Cockles and other bivalves, _mala_, are abundant. Besides forming a staple article of food to the poorer classes they supply the whole district with lime for building purposes. Large quantities of shells are calcined for this purpose at Java on the Ratnagiri river, where the manufacture is of long standing. Two or more species of cuttle fish, _makhul_, are found on the coast, but it is said not in sufficient numbers to make the collection of the bone remunerative. Turtles are occasionally caught, and fetch from 2s. to 3s. (Rs. 1-1½). The whale, _dewona_ or godfish is, as before mentioned, never pursued. The fishermen are aware of their commercial value, but think it unlucky to kill them. They also believe that if bad language is used to a whale, it will inevitably charge and upset the boat containing the offender. So the fishman gives the whale as wide a berth as he can. Porpoises are not intentionally caught, and, if netted by accident, are usually released. As they are plentiful, a trade in porpoise hides would probably be very remunerative.

Though freshwater fishing is carried on by almost all of the lower classes, Bhosis are perhaps the only caste with whom fishing is the chief business of life. Of sea-fishers some are Musalmans and others Hindus. The Musalmans, Sunnis known as Qaldis, claim an Arab descent. This their look supports, and there seems no reason to doubt that they have a strain of Arab blood though from intermarriage with the women of the country their home tongue is no. Marathi. The Hindu sea-fishers are, in the north as far as the Dabhol river, Kolis, then Gábts, Bhosis, Kutia, and Sonkutis, and in the south near Málvan, Vengurla, and Redi, Kärvïa or Goa native Christians. The language of all these fishermen does not, except for seafaring terms and slight peculiarities of accent and pronunciation, differ much from that of the cultivators and other low
classes. Their houses, except in a few cases, are thatched with grass.

Their dress, like that of low caste Hindus, consists of a waistband, langot, a waistcloth, dhotar, a jacket, banzi, and a cap, rundi. They own the fishing boats and themselves prepare the ropes and sails.

In fishing they never go far from the coast. But some who own good boats engage in the coasting trade. Their busiest time is in the months of November and December when the deep-sea fishing begins.

The depth and rockiness of the coast prevent the use of stakes-nets. Their place is supplied by two pairs of píngára wood buoys moored by cor ropes to anchors, pirga. They are set in about fifty fathoms water far offshore, but not out of sight of the Sahyádrí hills. In the rivers and creeks stakes are used, driven into the river beds by fastening to each of them two boats on opposite sides at high water; as the water ebbs the weight of the two boats and their crews bear downward perpendicularly on the pointed end of the stakes which sink deep into the mud or sand. The stakes are generally taken away during the rainy months.

Small boats, machwáis, of from 4 to 9½ tons (11 - 26 khandis) burden and with one or two masts are used for deep-sea fishing; though a smaller class of boat, an outrigger canoe, called ulandí, sometimes stays out for a day or two. These and the river canoes, dons, are made by local carpenters. The favourite wood is for fishing boats light dhup wood and for canoes mango or undí.

All masts and yards, parbán, are of teak from the Malabar coast. The fishermen do their own repairs. As a rule profits are equally divided among the crew. But whenever there is a good take the owner of the boat claims a larger share. The fishermen make ready their own ropes, sails, and nets. Nets are made of coir, hemp tug, or kevan tree fibre. The stems of the hemp plant steeped in water for eight or nine days, are dried, beaten with a stick, and separated. For sails the produce of the Bombay mills has taken the place of Deccan made cloth.

The nets vary in length from 10 to 200 feet and from 5 to 30 feet in breadth. The meshes are from \( \frac{1}{2} \) an inch to \( \frac{1}{3} \) inches wide. The nets are generally made ready in the rainy season, the fishermen's easy time. The names of the nets are dilvar, vágkul, máud, gvan, vábi, pála, plhud, karapág, k Andy, hao, dorpá, ghanpága, banga, kinkanápag, dombüiap, kálpág, gomá ind, thavipá, kínchok píga, an, kádpága, and dandi ind. Before using them nets are boiled in water mixed with cement and finely burnt and powdered shells, and stretched between two poles or trees to dry. When dry they are dyed by being several times smeared with a wash of ain bark. A net generally lasts for a year.

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1 Erythrina indica.
2 The ulandí is called from the piece of wood that, floating at some distance from the forward side of the boat and at its ends fastened to the boat by two spars, keeps the canoe from upsetting.
3 Calophyllum inophyllum.
4 Terminalia tomentosa.
5 Helicteres ixora.
Long lines are seldom used. They vary in length from 35 to 40 fathoms and the hooks are baited with mula or chingal.

Torch-light is used only to catch crabs, which are also caught by the hand or by the small net called kathi ind.

The fishermen often stay for several days at sea, but the usual custom is to start in the afternoon about four and to return next morning about ten. Women and old men carry the fish to the market, or hawk them from door to door. A system of bartering is common, fish being exchanged for grain or firewood. Some of the better class of fishermen make large purchases for curing and salting.

The curing is simple. The fish is cut open, cleaned, washed in salt water, rubbed with salt, and laid on a bamboo stand and covered over with matting to drain for three days, fresh salt being applied daily. The large and small varieties of surme and karli are the fish best suited for curing. Small fish are simply dried in the sun, being neither salted nor cleaned.
CHAPTER III.

POPULATION.

Ratna'giri is remarkable for the number of its people, their freedom from crime, and their readiness to leave their homes for military and other service.

Of its early population, in the absence of any separate hill tribes, almost no distinct traces remain. Among the present people the early element is probably strongest in the Khārs and coast Kolis, less marked in the Bhandāris, and weaker in the Kunbis and Marāthās. The later arrivals, with some of whom almost every class of the present people is more or less closely connected, came both from above the Sahyādri hills and from beyond the sea. According to the legendary account of the first Brāhman peopling of the district Parasurām entered it from the Deccan. The early Deccan and Karnātak rulers, with their own district officers, introduced Deccan settlers; in the sixteenth century the Bijāpur kings and their village renters, khotes, brought fresh bands of colonists; and in the seventeenth century Shivājī's uplanders garrisoned many of its new forts. Neither under Peshā nor British rule has there been any movement from the east into Ratnagiri.

From the earliest times their fame as sea robbers no doubt tempted foreign adventurers, Rajputs from the north, Arabs and Africans from the west, and men of the Malabar coast from the south, to join the settlements of the Ratnagiri pirates. To this mixture of foreign blood is probably due the vigour, and till lately the love of war and plunder, that marked its coast tribes, Bhandāris, Gābīts, Khārvīs, and Kolis. The legendary history of the Javals and Chitpavans seems to show that these classes entered Ratnagiri by sea. Later on (about 699), driven by cruel persecutions, numbers of families fled from Kufa and Basra, and, sailing from the Persian Gulf, settled along the west coast of India. The descendants of these settlers, now known as Konkani Musalmans, and found chiefly on the shores of the navigable Ratnagiri rivers, in spite of intermarriage with the people of the country, keep much of the fairness and special features of the original settlers. In more modern times (1347-1660) under the Bāhmāni and Bijāpur kings, the attractions of trade and of military service drew numbers of Arabs and Persians, and to a less degree of Gujurāt Hindus and Musalmans to the Ratnagiri centres of traffic and power. In the eighteenth century the disordered state of their native country drove many

1 The only traces are a few wandering Kāthkarīs in the north and some begging Thākurs in the south.
Konkan trader, to the Konkan, and during the last sixty years the Bhahas, moving south from Cuchh and Bombay, have drawn to themselves much of the trade and wealth of the district.

Under the British two great changes have passed over the district; the 'Punete Coast' has become more orderly and freer from crime than any part of the Presidency, and the number of its people has more than doubled. Since peace has been put down, the only trace of the old warlike spirit is in the large body of recruits the district still supplies to the Bombay army. According to the returns there were, in 1879, 557 men in military service, receiving about £58,000 (Rs. 5,80,000), and 709 pensioners in receipt of £15,452 (Rs. 1,54,520) a year.1

During the last sixty years, for a poor and crowded country, the population of Ratnagiri has amazingly increased. Very soon after the British conquest (1820), the district was surprisingly tilled and full of people. So great were their numbers that the bulk of the husbandmen were at the mercy of the middlemen and upper classes. The 1820 census returns showed, during the rainy season, a total population of 462,651 souls.2 Ratnagiri was at that time a grain exporting country, and in the fair season when traders thronged its ports, the population was considerably more. Twenty-five years later, though this number is said to have been far from complete, the returns showed a total of 625,782 souls or an increase of 163,132 or 35.2 per cent. Five years later (1831) the district is described as much overcrowded, tillage had spread to the very hill tops, every available spot was worked by the plough or the hoe; exports of grain had ceased, the district paid its way from the savings of those who had taken service in the army or police, or who went for work to the districts round, many of the people suffered from want of food. In spite of this over-

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1 The details are:

2 The total returns, 640,857 souls, included, besides Ratnagiri, four-fifths of Kolaba. The number given in the text has been calculated by taking from the total returns the proportion which in 1872 four-fifths of Kolaba bore to Ratnagiri.
Chapter III.

Population.

Introductory.

crowding, since 1851 the population has greatly increased. In 1872 it was returned at 1,019,136 souls, and since then, as it passed easily through the famine years, the number has probably steadily and considerably risen. Though some fresh land has been brought under tillage, the demand for food has outrun the supply, and, in ordinary years, grain is brought into the district both by land and sea. No new local industry has been started. But, by land, better and safer roads, and, by sea, the sure and rapid passage of steamers, have made it easy for the people to leave their homes in search of work. Wages have risen more than the cost of living, and the district is enriched by the large stores of money brought to it by the crowds of its official and clerks, its soldiers and constables, its factory hands, and its carriers spread over the Presidency making and saving money. Though their great numbers keep the bulk of the people very poor, the teeming population of Ratnágiri has been one of the chief factors in the development of the city of Bombay. Connected with it by a short and easy land journey and by a safe and cheap sea voyage, Ratnágiri is, much more than the districts round Bombay, the supplier of its labour market. It is estimated that in addition to many thousands partly settled in Bombay, over one hundred thousand workers pass every fair season from Ratnágiri to Bombay, returning at the beginning of the rains to till their fields. To Ratnágiri's clever pushing upper classes, to its frugal teachable middle classes, and to its sober sturdy and orderly lower classes, Bombay owes many of its ablest officials and lawyers, its earliest and cleverest factory workers, its most useful soldiers and constables, and its cheapest and most trusty supply of unskilled labour.

Since the beginning of British rule the people of Ratnágiri have thrice been numbered, in 1820, in 1846, and in 1872. In 1820, with no opposition on the part of the people and probably with less than five per cent of error, the census, including besides the present Ratnágiri four-fifths of Kolába, showed a total population of 640,857 souls living in 131,428 houses. Of the whole people 334,191 were males and 306,666 females; children under twelve numbered 211,717, of whom 131,933 were boys and 79,784 girls. For the thirteen sub-divisions included in the 1820 census, the 1872 returns showed a total of 1,802,594 souls or an increase of 103.25 per cent.

According to the 1846 census, which would seem to have been far from complete, the total population of the district was 625,782 souls, or 165.15 to the square mile. Hindus numbered 577,984 or 92.36 per cent, and Musalmáns 45,822 or 7.32 per cent; that is at the rate of twelve Hindus to one Musalmán. There were, besides, 1,856 Christians, 83 Jews, and 37 Parsí. The 1872 census, to some extent because the numbering was more correct than in 1846, showed a startling increase of 62.85 per cent in population, the total returns amounting to 1,019,136 souls or 288.97 to the square mile. Of the whole number, 941,049 or 92.33 per cent were Hindus, 74,834 or 7.34 per cent Musalmáns, 3,244 Christians, and 9 Parsí.

1 Collector in Gov. Rev. Rev. 16 of 1821, 236-338.
2 Collector 71, 9th January 1880.
RATNÁGIRI.

The following statement shows that in the twenty-six years ending 1872, population advanced 62 85 per cent, and houses increased 92 44 per cent.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Hindu</th>
<th>MUSLIM</th>
<th>Christians</th>
<th>Others</th>
<th>Total</th>
<th>Houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1846</td>
<td>377,963</td>
<td>22,272</td>
<td>13,522</td>
<td>10,000</td>
<td>4,459</td>
<td>62,855</td>
<td>41,063</td>
</tr>
<tr>
<td>1872</td>
<td>411,049</td>
<td>23,422</td>
<td>17,422</td>
<td>10,000</td>
<td>5,061</td>
<td>65,924</td>
<td>41,333</td>
</tr>
</tbody>
</table>

Increase per cent 62 85 92 44

The following tabular statement gives, for the year 1872, details of the population of each sub-division of the district according to religion, age, and sex:

<table>
<thead>
<tr>
<th>Sub-division</th>
<th>Hindu</th>
<th>Musulm</th>
<th>Christians</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dopoli</td>
<td>20,011</td>
<td>20,011</td>
<td>1,000</td>
<td>10,000</td>
<td>41,011</td>
</tr>
<tr>
<td>Guhagar</td>
<td>13,000</td>
<td>13,000</td>
<td>1,000</td>
<td>5,000</td>
<td>31,000</td>
</tr>
</tbody>
</table>

Distribution.

<table>
<thead>
<tr>
<th>Sub-division</th>
<th>Hindu</th>
<th>Musulm</th>
<th>Christians</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dopoli</td>
<td>20,011</td>
<td>20,011</td>
<td>1,000</td>
<td>10,000</td>
<td>41,011</td>
</tr>
<tr>
<td>Guhagar</td>
<td>13,000</td>
<td>13,000</td>
<td>1,000</td>
<td>5,000</td>
<td>31,000</td>
</tr>
</tbody>
</table>

Chapter III. Population 1872

- The separate figures represent the number of persons.
- The number of sub-divisions except Dopoli, and the number of sub-divisions increased from eight to seven.

The year 1872 transfers of villages from one sub-division to another have been made in all the sub-divisions except Dopoli, and the number of sub-divisions increased from eight to seven.
From the above statement it appears that the percentage of males on the total population was 48.18, and of females 51.82. Hindu males numbered 453,719, or 48.22 per cent, and Hindu females numbered 487,330, or 51.78 per cent of the total Hindu population; Musalmân males numbered 39,174 or 52.85 per cent of the total Musalmân population. Christian males numbered 1729 or 53.29 per cent, and Christian females numbered 1515 or 46.71 per cent of the total Christian population. Parsi males numbered 8 or 8.88 per cent, and Parsi females numbered 1 or 11.12 per cent of the total Parsi population.

The total number of infirm persons was returned at 4487 (males 2766, females 1701), or forty-three per ten thousand of the total population. Of these 608 (males 415, females 193), or six per ten thousand were insane; 196 (males 125, females 71), or two per ten thousand, idiots; 871 (males 508, females 363), or nine per ten thousand, deaf and dumb; 1555 (males 746, females 809), or fifteen per ten thousand, blind; and 1237 (males 972, females 255), or twelve per ten thousand, lepers.

The following tabular statement gives the number of the members of each religious class of the inhabitants according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex:

<table>
<thead>
<tr>
<th>Age</th>
<th>Hindu</th>
<th>Musalmân</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td></td>
<td>Percent-</td>
<td>Percent-</td>
</tr>
<tr>
<td></td>
<td>on total</td>
<td>on total</td>
</tr>
<tr>
<td></td>
<td>males.</td>
<td>females.</td>
</tr>
<tr>
<td>1 year</td>
<td>19 979</td>
<td>4 38</td>
</tr>
<tr>
<td>1 to 9</td>
<td>19 718</td>
<td>4 29</td>
</tr>
<tr>
<td>10 to 19</td>
<td>18 329</td>
<td>3 95</td>
</tr>
<tr>
<td>20 to 29</td>
<td>17 297</td>
<td>3 59</td>
</tr>
<tr>
<td>30 to 39</td>
<td>16 287</td>
<td>3 36</td>
</tr>
<tr>
<td>40 to 49</td>
<td>15 289</td>
<td>3 17</td>
</tr>
<tr>
<td>50 to 59</td>
<td>14 297</td>
<td>2 99</td>
</tr>
<tr>
<td>Above 60</td>
<td>13 297</td>
<td>2 82</td>
</tr>
<tr>
<td>Total</td>
<td>458 719</td>
<td>94 878</td>
</tr>
</tbody>
</table>
### RATNAGIRI

**Returns in Population by Age, 1872—(continued)**

<table>
<thead>
<tr>
<th>Age</th>
<th>Males</th>
<th>Females</th>
<th>Per cent. in total</th>
<th>Males</th>
<th>Females</th>
<th>Per cent. in total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 year</td>
<td>67</td>
<td>7</td>
<td>5.77</td>
<td>405</td>
<td>4</td>
<td>4.04</td>
</tr>
<tr>
<td>1 to 5</td>
<td>274</td>
<td>15</td>
<td>5.84</td>
<td>290</td>
<td>19</td>
<td>6.24</td>
</tr>
<tr>
<td>6 to 10</td>
<td>304</td>
<td>17</td>
<td>5.62</td>
<td>281</td>
<td>15</td>
<td>5.30</td>
</tr>
<tr>
<td>11 to 15</td>
<td>40</td>
<td>15</td>
<td>3.75</td>
<td>277</td>
<td>17</td>
<td>6.08</td>
</tr>
<tr>
<td>16 to 20</td>
<td>1</td>
<td>2</td>
<td>0.50</td>
<td>161</td>
<td>12</td>
<td>7.53</td>
</tr>
<tr>
<td>21 to 30</td>
<td>27</td>
<td>11</td>
<td>4.14</td>
<td>172</td>
<td>15</td>
<td>8.75</td>
</tr>
<tr>
<td>31 to 40</td>
<td>2</td>
<td>5</td>
<td>1.25</td>
<td>106</td>
<td>10</td>
<td>9.41</td>
</tr>
<tr>
<td>41 to 50</td>
<td>5</td>
<td>3</td>
<td>0.60</td>
<td>30</td>
<td>1</td>
<td>3.33</td>
</tr>
<tr>
<td>51 to 60</td>
<td>77</td>
<td>4</td>
<td>5.33</td>
<td>54</td>
<td>3</td>
<td>5.55</td>
</tr>
<tr>
<td>Above 60</td>
<td>2</td>
<td>1</td>
<td>0.67</td>
<td>18</td>
<td>2</td>
<td>1.11</td>
</tr>
</tbody>
</table>

**Total** | 1750 | 112 | 6.98 |

The Hindu population of the district belongs, according to the 1872 census, to the following sects:

### Ratnagiri Hindu Sects, 1872

<table>
<thead>
<tr>
<th>Sects</th>
<th>Vaishnavas</th>
<th>Shiva Devotees</th>
<th>Shaiva Devotees</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>500</td>
<td>650</td>
<td>650</td>
<td>1750</td>
</tr>
</tbody>
</table>

From this statement it would seem that, of the total Hindu population, the Shaivas numbered 987,849, or 99.66 per cent., the Shiva Devotees numbered 1,477, or 0.15 per cent.; the Vaishnavas, 1,194, or 0.12 per cent., and the unsectarian classes 529, or 0.05 per cent.

The Muslim population belonged to two sects, Sunna and Shia; the Sunnas numbered 74,729 souls, or 7.68 per cent. of the total Muslim population; and the Shias 105 souls or 0.14 per cent. The nine Parsees were Shahanshaís. In the total of 3,244 Christians there were one Baptist, 532 Catholics, and 2711 Protestants including 17 Episcopahans, 28 Presbyterians, and 2,092 native Christians.

According to occupation the 1872 returns divide the population into seven classes:

- **I.**—Employed under Government or local authorities, numbering in all 4,691 souls or 0.44 per cent. of the entire population.
- **II.**—Professional persons, 8,584 or 0.84 per cent.
- **III.**—In service or performing personal offices, 5,031 or 0.53 per cent.
- **IV.**—Engaged in agriculture and with suburbia, 4,690 or 4.68 per cent.
- **V.**—Engaged in commerce and trade, 5,393 or 5.39 per cent.
- **VI.**—Employed in mechanical arts, manufactures and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 365,738 or 32.45 per cent.
- **VII.**—Employed in mechanical arts, manufactures and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 365,738 or 32.45 per cent.

Religion:

- Hindus: 1,750
- Muslims: 8,584
- Christians: 3,244

Occupation:

- Employed under Government or local authorities: 4,691
- Professional persons: 8,584
- In service or performing personal offices: 5,031
- Engaged in agriculture and with suburbia: 4,690
- Engaged in commerce and trade: 5,393
- Employed in mechanical arts, manufactures and engineering operations: 365,738
As regards the style of living of the people of Ratnagiri, the dress does not differ from that worn in other Marathi-speaking districts. In the rainy season men of the richer classes wear a long armless cloak of thick red baize or flannel, somewhat peaked at the top, and drawn over the head like a cowl or hood. Of the poorer classes both men and women wear a thickly-folded blanket drawn over the head and falling to about the waist. Stout umbrellas of oil cloth and cane work, or of palm leaves are also used, and when at work in the fields, husbandmen hang on their head a peaked and rounded teak or palm leaf shield. Almost all classes prefer sandals to the red Deccan slippers. A peculiar custom in Malvan and Vengurla is that all Hindu and native Christian women who can afford it, constantly wear chaplets or wreaths of red and yellow flowers. With few exceptions all sleep on cots strewn with cor rope. Some houses have chairs and stools, but of most the chief furniture are chests, boxes, and brass vessels. Of the brass articles perhaps the most striking is a large lamp and pedestal standing often two feet from the ground. Coarse China bowls are not uncommon.

The meals are taken at noon and after sunset. Among the well-to-do rice is the staple food. With the rice clarified butter, a curry of buttermilk or onions with a tamarind or kokam dressing, and vegetables fried in sweet oil and spiced are taken. Buttermilk, tuk, is so indispensable that almost every house, except the poorest, keeps a cow or buffalo. On festive days, balls of wheat flour, milk buns and clarified butter, are eaten, and most families have a store of yams. The lower classes eat nāchni instead of rice, and the poorest vāri and kāri, an unwholesome gram unless soaked in hot water, and urid, a pulse cheaper than gram or tur. Fish, chiefly dried, is used by all Musalmans and low class Hindus as a daily article of food, and goat mutton and poultry are eaten on festive days. Except the very poorest, the people of Malvan are specially careful not to expose themselves to the sun. Every day before going out Shenuis and all classes, except strict Brahmans, take a draught of weak rice water, pej, and with it a small quantity of fresh coconut kernel. The midday meal is then eaten at about 1 P.M. Brahmans, who cannot break their fast before washing, take their morning meal at a much earlier hour than in usual elsewhere. The object of the early draught of rice water is to guard against the heat of the sun and to keep off attacks of biliousness. In the evening all classes anoint their heads with coconut oil, in the belief that it preserves the eyesight and cools the head. All keep early hours. Late dinners and night work are carefully avoided. In the south of the district the fear of biliousness and the heat of the sun seems to guide every action of the people’s life.

1 This custom is said to have been brought from Goa. The flowers used are the Calycocoton longifolium eranostis, the Amsacus tus gilbousa send or kudar, the Pandanus odoratassatus konda, the Calotropis gigantea māndrā, the Chrysanthemum indicum shrenadi, and the Rellia munibuliformis abol. They are grown in every village, and numbers of flower strings are daily brought to market. Shrenadi, Leela, and abol wreaths waver rapidly in two days at the outside. The others keep their colour and freshness for nearly a month. The shrenadi and konda are costly and are used only by the rich.
Under Brahmans come eight divisions with a strength of 66,046 souls (males 32,223, females 33,823) or seven per cent of the total Hindu population. Of these 30,053 (males 14,527, females 15,526) were Chitpavans or Konkanasthas; 14,367 (males 7146, females 7221) Karhals; 777 (males 423, females 354) Doshasthas; 5727 (males 2776, females 2951) Devrakhshes; 70 (males 46, females 24) Kirvants; 40 (males 28, females 12) Kanojas; 1277 (males 648, females 629) Javals; and 13,669 (males 6579, females 7090) Shenvis; and 66 'Other Brahmans'.

Chitpavans, also known as Konkanasthas or the chief Konkan Brahmans, have a total strength of about 30,000 souls or 45.42 per cent of the Ratnagiri Brahmam population. Parshuram hill, near Chipun, is the head-quarters of the caste whose original limits are said to be the Sávitrí in the north and the Devagad river in the south. They have no sub-divisions, all eating together, and intermarrying. Of their early history or settlement in Ratnagiri no record remains. The local legend makes them strangers descended from fourteen shipwrecked corpses who were restored to life by Parshuram. In former times, little thought of and known chiefly as messengers or spies, harkáris, the success of their patrons, the Maráthás, chiefs, brought out their keen cleverness, good sense, tact, and power of management, and their caste supplied not only the ruling family, but most of the leading men who during the eighteenth century hold together the loose Marátha confederacy. Fair and pale with, in most cases, light eyes, they are a well-made, vigorous class, the men handsome with a look of strength and intelligence; the women small, graceful, and refined, but many of them delicate and weak-eyed. In their homes they use a peculiar dialect, in

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1 According to Molesworth, the Konkanasthas were, in allusion to the story of their being sprung from corpses brought to life by Parshuram, nicknamed Chitpavans or pure from the pyre, chaita. Turning the from a nickname into a title of honour, the Konkanasthas say that it means pure of heart.

2 The fourteen Konkanastha gowis are kshatriya, bhaktiyana, satyadharmi, vishishtadharmas, kusumadharmas, purumadharmas, kshatriya, vishishtadharmas, ahamdarmas, kshatriya, and atra. Their sixty ancient surnames are: of the bhaktiyana, Lela, Ganu, Jag, Lavan, Goahule; of the vishishtadharmas, Soman, Ganga, Bhta, Ganalule, Dimale, Sheth, Parchure; of the satyadharmas, Satha, Bedal, Dap, Bap, Bhal, Dharma, Chitpavan, Konkanastha; of the kusumadharmas, Kudmal, Pooe, Paratule, Manahadale; of the purumadharmas, Patwardhan, Phansod; of the ahamdarmas, Vanhampeyana, Bhadbhoko; of the bhaktiyana, Achava, Tene, Darw, Gandhar, Chitpavan, Ramade, of the vishishtadharmas, Kavre, Gakpule, Lundhe, Mitho, Dakke; of the sathadyana, Luma, Kusambo, of the jāmpanes, Pandue, Kante; of the vanahs, Male; of the bhaktiyana, Dali, Behare; of the kshatriya, Cadre, Bama, Bhava, Vada, Apte; of the vishishtadharmas, Chitale, Athavale, Bhadbhoko. Besides the sixty ancient surnames named above, there are 244 modern surnames current among them, making a total of 304. Of the ancient surnames 37 belong to the ashtadyana and 23 to the tattadeyas; while of the modern, including that of Bhat, by which the family of the Peshwa was denominated, 178 belong to the nekshadgana and 66 to the tattadeyas.

Dr. Wilson’s Indian Caste, 19, 20.

3 Their colour is greenish-grey rather than blue. They are known in Marathi as cut-eyes, ghar or mānare dote.

4 The following are some of its peculiarities ched, gird; ban, a respectful expression used amongst women in addressing their elders; bhi(n), where, ksho(n), what; es(n), and; me(n), I; tama(n), just before sunset; te mn, he; ksho(n), thence; may, river; phal, shut; pahitapati, early in the morning; chasha(n), pot; bhos(n), want; gheer, taking; gles(n), coming; lodi, bring; ochha, medicine; mudha(n), with me, gone.
many respects not easily followed by Marathi-speaking Deccan Hindus. Out of doors they speak pure Marathi differing from that spoken in the Deccan only by the more marked pronunciation of the nasal sound, anusvār. Many of the best coast villages, owned and held by Chitpavans, are for cleanliness and arrangement a pleasing contrast to the ordinary Indian village. The houses, built of stone, stand in cocoanut gardens or in separate enclosures, shaded with mango and jack trees, and the village roads, too narrow for carts, are paved with blocks of laterite and well shaded. Ponds, wells, and temples add to the general appearance of comfort. The Chitpavans are very clean and tidy. The men wear a turban, págaal, a sleeved waistcoat, bandi, a coat, angarkha, the shoulder cloth, angavāstra, the waistcloth, dhotar, and country made shoes, joda, in the fair season, and during the rains sandals, vakānas. Very few Ratnagiri Chitpavans have taken to the broadcloth coats, trousers, and polished leather shoes so common among the younger of their Bombay caste fellows. The women wear the long full robe, tugda and short-sleeved bodice, choli, covering both the back and chest. They wear no shoes, and none, except the very rich, wear woollen shawls. Very neat in their dress and way of wearing the hair, their clothes are generally of cotton, white, or dyed some single bright colour, pink, scarlet, black, green, or primrose. Of ornaments the men sometimes wear in their right ear a gold pearl-ornamented ring, bhikbāli, and gold finger rings, angikha or jodvi, and the women a pearl-studded nosering, nath, and earrings, bugdya, gold hair ornaments, rākhdi, ketak, chandrakor, and kevda, gold neck ornaments, thushi, putlyachimāl, sari, pātya, kantha, laffa, and tok, and gold bracelets, goth, toe, pātyās, and bānglyās. Young women and girls generally wear silver anklets, sākhlyās, and a few women wear gold finger rings, angikha. Girl widows, though they no longer have the red forehead mark, kunku, are allowed to wear a bodice and a robe of any colour and ornaments. When she comes of age the girl widow has her head shaved, her glass bracelet broken and her bodice taken off, and is allowed to wear no robes except white or red and no ornaments except gold finger-rings. Like Karhādas, Deshastha, and other Mahārāṣṭra Brahmins who eat together, except on Vedic sacrificial occasions, Chitpavans are forbidden animal food and spirituous liquors. Like other Konkan people they take large quantities of buttermilk, tāk. Though not superior to Deshastha and Karhādas in rank, they are held much respect by most Ratnagiri Hindus, who believe that the sacred texts, mantras, repeated by a Chitpavan have special worth. A very frugal, pushing, active, intelligent, well-taught, self-confident, and overbearing class, they follow almost all calling and generally with success. Many Chitpavans live by begging. Some trust altogether to charity, others add to their profits by many EDISTRICTS.

near; kai, when; khoti, to force downwards; chakhat, good; bākara, for a whole pokh, stop; ātēr, kitchen room; kula, for what; mānka(m), don't want; patha, here kedar, when; bolche, speaks

1 School boys wear a piece of cloth rumal or pheta instead of a turban.
Husbandmen by starting from their homes in July, after the crop has come up, and, begging through the rich coast villages as far as Poona and Panvel, come back in time for harvest. *Others are very skilled husbandmen owning and tilling the richest garden lands in the district, as the local proverb says 'give waste land to a Chitpavan and he will turn it to gold.' Among cultivating Chitpavans many in good positions as khotis or upper landholders act as moneylenders, and some trade chiefly in grain and other field produce. Others have succeeded well as pleaders, generally increasing their gains by lending them in usury. They have overall India a good name for their knowledge of Hindu lore, and in Bombay and Poona, some of the most distinguished native scholars in Sanskrit, mathematics, medicine, and law, are Ratnagiri Chitpavans. Their scruples about serving under the British have long passed away, and now their favourite occupation is Government service, in which they hold places from the humblest village accountant, schoolmaster, and clerk, to very high and responsible posts.*

Ever ready to push their fortunes in other British districts or in native states, as a class they are successful and well-to-do. All are Smarts, that is followers of Shankaracharya the high priest of the doctrine that God and the soul are one, advaït vedânt mat, and with equal readiness worship Vishnu, Shiv, and other gods. Their chief places of pilgrimage are Parshuram in Chaplin, Ganapatipule is Ratnagiri, Haroshvar in Janjira, and other places held sacred by all Hindus, as Benares, Allahabad, Gaya, Pandharipur, Nasik, and Mahabaleshwar. Like other Brâhmans their chief household gods are Ganpati, Annapurna, Gopala, Shringas, Shâligrama, and Suryakant. Their family priests belong to their own caste. They are divided into religious, bhakshaka, and lay, grâhasthâ. The religious class can take to other occupations besides acting as priests. A layman may perform ceremonies, but, unless forced to do so, he does not act as a priest, or receive charity gifts, dàn dakshina. Caste disputes come before a meeting of the local community of Brâhmans, including Chitpavans, Karhadas, Deshasthas, Yajurvedis, and Devrûkhâs, that is all the local Brâhman sub-divisions who eat together. When a difficult religious question is the subject of dispute, the caste refer the point to some learned divines, shâstras, at places like Benares and Nasik, or to the Shankaracharya. The Chitpavans marry among themselves.

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* Some Chitpavan, as well as other Ratnagiri Brâhman beggars, pass several months every year in Bombay, Baroda, and other places taking charity gifts, dàn dakshina, or earning some reward for performing religious services to the lay, grâhasthâ, members of their caste.

* For some years after the transfer of Ratnagiri to the British, the Chitpavans were a discontented class. Though every effort was made to give them places, many of the best families, from a feeling which deserved respect, refused to take service under the British. Dr. Dunlop, 16th August 1824, Rev., p. 121 of 1825, 78-79.

* Marriages between Chitpavan and Karhada families are not unknown. Though condemned by the more aristocratic families, they are contracted without scruple, and involve no pains and fortunes, either social or religious. Rav Sâkhe Viahvanâth Harâyan Mandîk, C. H. I. Four Boms. Dr. Ro. As Sec. VIII, 9.
Chapter III.

Population.

Brahmans.
Karhadás.

The Karhadás,1 with a strength of 14,367 souls, are supposed to take their name from Karhád in the Sítára district near the meeting of the Krishna and Koyna. They are found in small numbers over the whole district especially in Rájpúr and Devgád. They are probably the descendants of one of the Rishus or Tápas who fixed on the holy meeting of the Krishna and Koyna rivers as his settlement.2 They have many family stocks, gotrás, whose exact number is not known. Their original country is said to stretch along the Krishna from its meeting with the Koyna on the north to the Vedávati (Várna) on the south,3 but they are now nearly as widely scattered as other Maháráshtra Bráhmans. They have no sub-divisions, all eating together and intermarrying. Though some are fair, as a class they are darker than the Chitpávans, none of them having grey eyes. Except some local dialectic difference, their Maráthí is the same as that of Deccan Bráhmans. In house, dress, and food, they do not differ from Chitpávans. They are clean, neat, intelligent, hardworking, hospitable, and well-behaved. At the same time they are more formal, and less thrifty and enterprising than the Chitpávans. Many of the Karhadás village priests and astrologers are cultivators, some as ordinary husbandmen, and others, over the whole district except Málvan and Devgád in the south, as superior landholders, khotás. They also engage in moneylending and trade in grain.4 But their chief occupation is Government service. On the whole, their condition is middling; few of them are rich, still fewer poor, and almost none beggars. Their religion does not differ from that of the Chitpávans. All Karhadás are Rigvedás. Their chief household goddesses are, besides those worshipped by the Chitpávans, Mahálahkámi and Durga. As among Chitpávans, caste disputes are settled at a meeting of all the local Bráhmans who eat together. Unlike the Chitpávans the marriage of a brother's daughter and of a sister's son is not unusual. They sometimes marry with Deshabhísh. Strong, temperate, hardworking, and not less anxious than the Chitpávans to educate their children, the Karhadás are a rising class.

Devrukhaś,5 with a strength of 5727 souls and their head-quarters at Devrukha in Sangameshvar, are found in considerable numbers all over the Rátnágíri sub-division, and occasionally in all parts of the district except Málvan and Devgád. They are said to have originally come to these parts as revenue farmers. Their only division is into family stocks, gotrás. They are generally strong and healthy like the Karhadás, but somewhat darker. Their women are strong, dark, and healthy. Except for some local peculiarities their home

1 The great Maráthí poet Moropant (1750) belonged to this caste.
2 The slander in the Sáhyádri Khand, that the Karhadás sprang from asses' or camels' bones, is probably a pun on the word karhadá, as if kharadá, ass-bone. Tradition has a reproach against their name that in former times they occasionally penned their sons-in-law, visitors, and strangers as sacrificial to their goddess in the hope of securing offspring, smanvidadhá.
3 Ind Ant III, 25.
4 Devrukha comes from the Sanskárt dev-rúkh, or Devrúkhá. The Devrúkhá were sábáka of the Athisava-Ved. The Devrukha may be remnants of this sábáka. Dr Wilson's Indian Caste, 25.
tongue is the ordinary Marathi. Their houses, dress, and food do not differ from those of the Karhādās. The Devrakhās are hard-working, hospitable, sober, thrifty, and hot tempered. As a class they are rather poor, many of them being employed as cooks by other Brāhmans. Most are cultivators, both small and large proprietors. They are much given to irrigation, most of their villages standing in places where good supplies of river water are available. Only a few engage in trade or enter Government service. Among Brāhmans they hold rather a low position. Several Chitpavans, Karhādās, and Deshasthas object to dealing with them, rather because they are thought poor and unlucky, than from the idea that they are of lower origin. Their religion does not differ from that of the Chitpavans. They marry among themselves. Their caste disputes are decided at a meeting of all the local Brāhmans who eat together. They send their children to school, but on the whole are not a rising class.

Deshasthas, with a strength of 777 souls, originally from the Deccan, are found all over the district, but chiefly in Khed, Chipuln, and Ratnagiri. Of their arrival in the Konkan no special story is told. They would seem to have come in small numbers at different times. Except family stocks, gotrās, of which the exact number is not known, they have no sub-divisions. Most of them are darker, coarser looking, and more vigorous than Chitpavans or Karhādās. They speak pure and correct Marathi. Except that they are less neat and clean, their houses and dress do not differ from those of Chitpavans. They marry among themselves and sometimes with Karhādās. In Khed they are hereditary district officers. Some are khotas and some are under-landholders; others are traders and shopkeepers, and a few are in Government service. Though not so clever or frugal as the Chitpavans, they are more lively and hospitable. Besides the gods worshipped by the Chitpavans the Deshasthas worship Khandoba. In the Sahyādri Khand, their original country is said to extend from the Narbada to the Krishna and the Tungabhadra rivers excluding the Konkan. In religion they do not differ from Chitpavans or Karhādās. As among Chitpavans and Karhādās, caste disputes are settled at a meeting of the whole local community of Brāhmans who eat together. They send their children to school, and on the whole are a rising class.

Kirvants, with a strength of 70 souls, are found only in a few Malvān villages. According to the Sahyādri Khand they are sprung from twelve Brāhmans, whose original seat was near the Gomānchāl (region of the Gomant mountain). As a class they are badly off, some of them cultivating but most living as beggars. They sometimes marry with Chitpavans. But these Chitpavans are then considered Kirvants, and other Chitpavans do not intermarry with them. Their name, kirvant, is generally said to mean insect, kidea, killers, because in working their betel gardens they destroy

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1 Deshasthas are generally Rig Veda, but some of them read the Sāma-Veda and also the Atharva-Veda. Dr. Wilson's Indian Caste, 18.
Chapter III.  
Population. 
Brahmans. 

Shenvis. 

much insect life. Another explanation is that the proper form of the name is Kriyāvant, and that they were so called because they conducted funeral services, kriyā, an occupation which degraded them in the eyes of other Brahmans. 

Shenvis, with a strength of 13,669 souls, are found all over the district, but chiefly in Mālvan and Vengurla. Goa was their original Konkan settlement, where, according to the Sahyādri Khand, they are said to have come at Parshurām's request from Tīrhuba or Tīriba in northern India. This legend is probably confirmed by the fact that especially in Goa, Shenvis, like Bengālis, freely rub their heads with oil, and also like them are fond of rice gruel, pōj, and fish. The honorific Bāb, as in Purushottam Bāb, is perhaps a corruption of Bābu in Bengāli. Their broad pronunciation of vowel sounds is also like that of the Bengālis. Though they fled from Goa to escape conversion by the Portuguese, every family has still a private idol there. They claim to be Sāravat Brahams of the Panch Gaud order. Besides Shenvis proper, who are of two sects Śmārta and Vaishnav, there are seven local divisions, Bārdeskars, Kudal-deskars, Bhālávalkars, Pednekars, Lotlikars, Divādkars, and Khādpo-kāpules, each claiming superiority over the other, dining together in some cases, but not intermarrying. Of the local divisions, except Bārdeskars, none seem to have come from Goa. Though some are fair, as a class they are darker than the Chitpavans. Their women are well made, fair, and graceful. They speak Marāṭhu, but at home with many Konkan peculiarities. Their houses are strong and well built, but not so clean as those of the Chitpavans. Their dress is like that of the Chitpavans. The women are fond of decorating their hair with flowers. All Shenvis eat fish and some eat mutton. Other Brahmanas assert that the Shenvis are inferior, trikarmi, Brahmanas. But among the Hindus of the district, they hold a higher position than the Javāl Brahmanas. As a class they are well-to-do. Most of them are superior landholders and hereditary officers, kulikarmas and others, and only a few are cultivators. Others engage in cotton and grain trade; some are shopkeepers and bankers, and a good many

1 Ind. Ant. III. (1874), 45. 
2 Mr. Ganpat Venkatesh Lumaye, B.A., Dep Ed, Inspector, Ratnagiri. 
3 Ran Bahadur Shank. 
4 Mr. Pandurang Pandurang Pandit, Oriental Translator to Government. 
5 Professor R. G. Bhāndarkar, M.A.; Hon M R.A.S. 
6 They belong to ten gotras, Bhāradvaj, Kasliw, Vatsa, Kanndiya, Kshayap, Vāndsamba, Jāmagnya, Vaishvāmtra, and Gauntam. 
7 Among the peculiar words used by Ratnagiri Shenvis are: Jhī, son; cheda, girl; bāpya, father; du, mother; dāy, an honorific; pho, husband; bhar, withus, kha(n)ya, where: a(n)ya, am; tena, by him; thanya, there; naya, river; shāka, shot; phetphat, early in the morning; shayd(n), want; yeta(n)ya, I come; akhād, medicines; bakra, for a while; rōm, stop; vindaŋ phaṛ, kitchen room; kudā, for what; kha(n)ya, here. In masculine nouns the Marāṭhu final d is generally changed to s as dha, horse; amba, mango; and dło, eye. The plural of feminine nouns in m also ends in o as mañjo, rivers; logā, sticks. The third person singular of verbs ends in a instead of o in the present, and in o instead of a in the past, as he, he go, ṣata; he went, olo. 
8 That is, of the six Brāhmaṇ functions, karmas, sacred study, sacred teaching, alms-giving, alms-receiving, sacrificing for one's self, and sacrificing for another, a Trākarmi is vested only with three, sacred study, alms-giving, and sacrificing for one's self.
some

their dress as Chitpavans. They worship the members. They do not send their children to school and show but, they are honest, good tempered, and well-behaved. They are frugal, classes neither sending pensions nor marring nor dining with them. Some of them are employed by other Brahmans as water carriers, but almost all are cultivators. They are frugal, hardworking, and skilful husbandmen. As domestic servants they are honest, good tempered, and well-behaved. They worship Vishnu and Shiv, and have almost the same household gods as Chitpavans. Caste disputes are settled at a general meeting of the members. They have rich monasteries, mathas, in Khánápur, Kárwár, Bombay, Násik, and Benares. Their family priests are either Shenvis or Kárháda Bráhman. They have no peculiar customs. Caste disputes are settled by a caste meeting of the members, and finally referred to the head priests, svámis. Eager to educate their children, and ready to follow any promising calling or profession, Shenvis seem likely to keep their high place as one of the most intelligent and prosperous classes of west India Hindus.

Javals. Bráhmanas, with a strength of 1,277 souls, have their head-quarter at Burundi in Dápoli, and are found in small numbers over almost the whole of that sub-division. According to the ordinary story, the Javals take their name from being shipwrecked in a storm, játal. They probably always claimed to be Bráhmanas. But their position was not recognised till 1767. Parshurám Bhán Patvardhan, a relation of the Peshwa's, in return for some service, established them in the rank of Bráhmanas. They have no divisions. Sturdier and much darker than Chitpávans, their home tongue is a rough Maráthi like that spoken by Kunbis. Their houses, seldom large or well built, do not differ from those of the better class of cultivators. Except that they are less careful of their appearance, the dress, both of men and women, does not differ from that of Chitpavans. Their rules about food come between those of the Bráhman and other classes. They eat fish but no other kind of animal food, and refrain from liquor. Though they rank as Bráhmanas they hold a low social position, other Bráhmanas neither marrying nor dining with them. Some of them are employed by other Bráhmanas as water carriers, but almost all are cultivators. They are frugal, hardworking, and skilful husbandmen. As domestic servants they are honest, good tempered, and well-behaved. They worship Vishnu and Shiv, and have almost the same household gods as Chitpávans. Caste disputes are settled at a general meeting of the members. They do not send their children to school, and show no sign of rising above their present state as cultivator.

Kanuás, numbering 40 souls, originally came, as their name shows, from Kanaúj in north India. They seem to have come into Ratnágiri in small numbers at different times, either as beggars or as pensioned soldiers. Though not so fair as the Chitpávans, they are larger and better made. Their home tongue is Hindustání, but they also speak Maráthi. Their houses are small but clean. In their dress and food they do not differ from the Chitpávans. They neither dine nor intermarry with Konkanaíth Bráhmanas. Except some of the pensioners who are well-to-do, they are poor, working
either as water carriers or earning their living by begging. They are found only in towns, and none engage in cultivation or trade. They are clean, neat, hardworking, and honest, but not temperate. Most of them worship Vishnu and are religious. They marry among themselves.

The only class of Writers are Kāyasth Prabhus with a strength of 664 souls (males 341, females 323). They are found in very small numbers all over the district, but chiefly in the north, in Dēpol, Chipulun, and Khed. Among Kāyasth Prabhus there are no subdivisions. Except that none have light eyes, they do not, in appearance or dress, differ from Brahmans. They speak Marathi correctly and have no separate dialect. They eat fish, mutton, and game, but not domestic fowls. They are clean, neat, and hardworking, and in former disturbed times had a name for faithfulness and bravery. Though frugal in straitened circumstances, when prosperous they are hospitable and fond of show and pleasure. Some are in Government service, some are cultivators, and a few are hereditary office or the holders of land grants. In religion they do not differ from Brahmans. Their chief household god and goddess are Khundala and Bhavani. Their family priests are Brahmans. They do not intermarry with other castes. Caste disputes are settled by a mass meeting of the castemen. They send their children to school, and are on the whole prosperous.

Under the head of Merchants, Trading, and Shopkeeping classes come six castes with a strength of 86,299 souls (males 18,142, females 18,157), or 3.85 per cent of the whole Hindu population. Of these 32,569 (males 15,936, females 16,633) are Vānis; 1216 (males 728, females 488) Lingāyats; 927 (males 507, females 420) Gujars; 29 (males 23, females 6) Marvādis. The Vānis, found all over the district and said to have come from north India, are known by the names of the towns where they first settled, Sangameshvārī, Pātane, and Kudāli. These subdivisions do not marry or eat together. Among them the Kudāli claim superiority wearing the sacred thread and forbidding widower marriage. They all speak Marathi, but those who live in Mālvān and Vengurla have many Konkan peculiarities. Most of them live in good houses. They are active, intelligent, sober, thrifty, and in fair condition. They allow widow marriage, eat animal food, and drink liquor. Most Vānis are shopkeepers, some are husbandmen, and a few are Government servants. Their family priests are Brahmans, and they do not differ from Marāthas and Kunbis in religion. They eat with no other caste. They show special respect to members of certain families called Shetiūs, who have the hereditary right to preside at caste meetings. Other families known as Mahājans, inferior to Shetiūs, hold a position of special honour. They send their children to school and on the whole are a rising class. Lingāyats, 1216 souls, are found chiefly in Rājāpur and Sangameshvar. They are said to be partly immigrants from the

The Pātane Vānis are said to take their name from Pātan in Satāra.
RATNÄGIRI.

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Chapter III.

Population.

Hindus.

Traders.

Lingayats.

Jains, 1051 souls, are found chiefly in the south. They are believed to have come from the Karnátak and in appearance resemble Lingayats. Most of them live in good houses. They are strict in matters of diet, using no animal food and taking no liquor. Among Váns they hold a good but isolated position. Traders, most of them well-to-do, they are frugal and thrifty and have a good name for fair dealing. They are religious, worshipping the saints called Tirthankars. They have their own priests, Gorjis and Jatis. Their only temple at Kharepátan is dedicated to Parasnáth the twenty-third saint. They are educating their children and show signs of improvement. Besides these Jain Váns who are more or less late comers, and openly and carefully observe the rules of their faith, there are, in certain classes, traces of a time when the Jain was the ruling form of faith. 3 These traces are chiefly found among Guravs, or temple servants, and Kásárs, or coppersmiths. The members of both of these classes hold aloof from Bráhmans and Bráhmanic Hindus, refusing, however high their caste, to take water from their hands, and the Kásárs have as preists, gurus, Jains from the south Deccan. The Guravs, servants in village temples, like the Kásárs, in matters of eating and drinking, hold aloof from Bráhmanic Hindus. Though the village temples are now dedicated to some Bráhman god, there are near many of them the broken remains of Jain images, and most temple land grants seem to date from a time when Jainism was the state religion. A curious survival of Jainism occurs at Dasara, Shimga, and other leading festivals when the village deity is taken out of the temple and carried in procession. On these occasions, in front of the village god's palanquin, three, five, or seven of the villagers, among whom the guruw is always the leader.

1 Basav (1150), the founder of the Lingayat sect, is said to have settled for some time at Sangameshvar. Wilson's Mackenzie Collection, 11. 4 and 10.

2 A king of Säventvâli, a very learned Jain, is mentioned in an old Belgaum legend. Ind. Ant. IV. 140.
Chapter III. Population.

Hindus.

Traders.

Gujars.

carry each a gaily painted long wooden pole resting against their right shoulder. At the top of the pole is fastened a silver mask or hand, and round it is draped a rich silk robe. Of these poles the chief one, carried by the guran, is called the Jain's pillar, Jainadh Khamb.1

Gujars of the Porvad, Nema, Umad, Khadayata, and Shrimali sub-divisions are found all over the district, especially in Dapoli, Ked, and Chipuln. They are settlers from Gujrat and occasionally visit their own country. Though they understand and speak Marathi, their home tongue and the language in which they keep their accounts is Gujarati. They are fair and most of them strong and healthy. They generally live in good brick-built houses, and dress like Brahmans, except that the end of the women's robe, lugda, is drawn over the left instead of the right shoulder, and that they do not pass the robe between the legs. They are strict vegetarians, and for their evening meals never take rice, but eat bread, pulse, and milk. All are traders dealing in grain, spices, and cloth, and lending money. Most of them, however, in towns, occasionally moving about the country either as peddlers or to recover their outstanding debts. As a class they are well-to-do, except Porvads, Nemads, and Umads, who are Shravaks or Jains, the Gujars are Vaishnavs of the Vallabha chärı sect. They have their own family priests, Gujrat Brahman. They marry only among their sub-divisions and often form connections with families in Gujrat. The Vaishnavs pay great respect to their head priests, Mahārajas, who occasionally visit the large towns. Though they have settled in Ratnagiri for more than a century, Gujar Vānis have kept their own customs and do not mix with the other Vānis of the district. They are bound together as a body, and refer cause disputes to arbitrators chosen at a meeting of all the male members. Anxious to have their children taught, they are as a whole a practicing and prosperous class. Bhatias, with a strength of 339 souls, are found at Chipuln, Rajapur, Malvan, and Vengurla. Coming through Bombay from Cutch and north Gujrat, almost all the Bhatias have settled in Ratnagiri within the last fifty years. Most of them can speak Hindustani and a broken Marathi, and even Konkani in Malvan and Vengurla, but their home tongue is Gujarati. They are a strong sturdy class inclined to stoutness, some of them fair with handsome regular features. Almost all live in towns in large well-built houses. They keep to their Gujarati dress. They are strict vegetarians and take no intoxicating drinks. Large merchants and shipowners, their chief dealings are with Bombay, Cochin, and Kálkāt. They mostly deal in cotton, grain, cocomuts, betelnuts, dates, coco kernels, molasses, sugar, groundnuts, butter, and oil. A pushling active class, though settled in Ratnagiri, they occasionally move to Bombay and Cochin. They are prosperous and well-to-do. Careful to teach their children, strong, unscrupulous, and ready to take advantage of any new opening or industry, the Bhatias seem likely to hold the place they have gained as the leading district.

1 Contributed by Rāo Rukhādar Shankar Pandurang Pandit, Oriental Translator to Government.
traders. In 1877 they took the chief part in managing the immense import of grain for the Deccan and southern Marāṭha famine districts. Lohānas, twenty in number, are like the Bhūtās traders from Cutch and north Gujarāt.

Mārvāḍī, numbering 29 souls, are found in some of the chief towns of the district. Most of them are late arrivals, coming through Bombay from Mārwār. They all know Marāṭhi, but among themselves speak Mārvāḍi. Strong pushing men, they wear the hair long and most of them have long scanty beards. They generally keep to the dress of their own country, the small tightly-wound red and yellow or pink turban, the tight full coat, and the waistcloth. The women wear a robe and open-backed bodice and a piece of red or pink cloth thrown over the head and shoulders. They are strict vegetarians and very temperate, allowing few luxuries but tobacco. As their favourite occupation of money-lending is almost entirely in the hands of the superior landholders, Mārvāḍīs make little way in Ratnagiri. Besides the few families settled as shopkeepers and traders dealing in spices and cloth, some come yearly in the fair season from Bombay as travelling jewellers. They are Jains by religion with Balājī as their household god. They have no temples in the district. As their number is very small, they generally go to their own country to marry.

Under the head of Husbandmen come nine classes with a total strength of 583,739 souls (males 277,868, females 305,862) or 62-02 per cent of the whole Hindu population. Of these 284,267 (males 185,273, females 148,994) were Kunbus; 203,406 (males 97,467, females 105,939) Marāṭhās; 70,796 (males 33,671, females 37,125) Bhandārs; 12,772 (males 5753, females 7019) Shindes; 622 (males 307, females 315) Mālas; 488 (males 258, females 232) Phāryans; 319 (males 156, females 163) Ghādās; 4025 (males 1805, females 2220) Mit-gāvdās; and 7035 (males 3180, females 3855) Gāvdās.

Kunbis, with a strength of 284,267 souls, are found all over the district, but chiefly in the northern sub-divisions. According to Hindu books, Kunbis are the descendants of pure Shudras. Of their former settlements or the date of their arrival in Ratnagiri nothing has been traced. Their home tongue is Marāṭhi spoken more roughly and less clearly than by Brāhmans, but differing little in words or grammar. They are smaller, darker, and more slightly made than the Deccan Kunbi. The men shave the head except the top knot, and wear the mustache and sometimes whiskers, but never the beard. The women are small, and as a class rather plain and harcourtured. Few of them have good houses. Most live in small thatched huts with few signs of cleanliness or order. The men generally work in the fields bareheaded, and with no body clothes except a piece of cloth, langoti, worn between the legs. A few of them, in the cold season, we are woollen waist-
cost or blanket thrown over the head, and in the rains a blanket or a rain shield, irde, of plaited palas or kumbha leaves. On holidays, and at weddings and other great occasions, the men wear small turbans generally white, rolled something in the form of the Marāṭha head-dress, but more loosely and with less care. In the fields the women wear the Marāṭha robe, luqde, sometimes with a bodice, and in the rainy season on their heads a leaf shield. For great occasions they have generally a new robe and bodice. Their staple food is nāgli and vari cakes. They do not object to animal food, eating dried fish and chickens, and when they can afford it killing a male goat or sheep. Beef, either of buffalo or cow, they never touch. They eat deer and wild hog and allow animal food at their caste feasts. They rear fowls, and have nothing of the Rajput feeling against eating them. All smoke and a few chew tobacco. They are allowed to drink liquor, and among coast Kunha drunkenness is not uncommon. Their usual drink is cocoa-palm juice, generally fermented, but sometimes distilled. All are cultivators, steady and hardworking, but from their numbers and the poorness of the soil they are surely supported by what their fields yield. Many make up the balance, and earn enough to meet marriage and other special expenses by seeking employment in Bombay, working as carriers, labourers, or garden or house servants, or in the steam spinning and weaving factories where whole families find well paid employment. A very quiet, easy tempered, and orderly class, singularly free from crime, they have much respect for the gods, believing chiefly in such village gods and goddesses as Bahiri, Bhavāni, Somāi, and Sālubāi. They believe in witchcraft and evil spirits, and to avert the anger of the gods offer coconuts, cocks, sheep, and goats, when any of their family are sick. When a child is to be named, the father goes to a village Brāhman and tells him that his wife gave birth to a daughter or son on such and such day at sunrise or sunset as the case may be. The Brāhman, referring to his almanac, tells that the child should be named so and so according to the position of the stars, the first letter of the star and of the name being the same. For this the Brāhman gets a pice. Caste disputes are settled by a mass meeting.

Marāṭhās, with a strength of 203,406 souls, found all over the district, are specially numerous near the Sahyādri hills. The Marāṭhās claim to be the descendants of Rajput families, some of whose came to serve under the Bijāpur government. The class forms two great divisions, those with and those without surnames. Families with surnames hold themselves to be the only pure Marāṭhās, asserting that the others are the offspring of mixed or unlawful marriages. The home tongue of all is Marāṭhā, but especially to the south, different from Brāhman Marāṭhā, and in many points.

1 Their way of wearing the luqde differs from that of the Deccan women. All lower class Konkan women wear it pulled above the knee, the end passed between the legs and tucked into the waistband. In the Deccan it falls below the knees and is not passed through the legs.

2 At the same time some of the Kunhas have the same surnames as Marāṭhās.
much more like the Konkani dialect. Stronger, more active, and better made than the Kunbi, many of them, even among the poorer classes, have an air of refinement. The men shave the head except the top knot, and wear a mustache, and sometimes whiskers, but never the beard. Most of them live in ordinary second class village houses. The pure Marathás wear a flat four-cornered turban of twisted cloth. In other respects their every day and show dress do not differ from those of the Kunbis. Of most the staple food is cheap rice or nāckaj, the well-to-do always, and all of them on high days, adding some pulse. They eat fish, fowls, and mutton, and of game, deer and wild hog, and generally use animal food at their marriage dinners, often getting the animal's throat cut by some temple servant and offering the blood to the god. ¹ Though seldom to excess, they drink toddy and other liquors, and freely use tobacco. Though Marathás and Kunbis eat food cooked by each other, they will not dine from the same dish, and, at big feasts, sit in separate rows. Intermarriage is not allowed.

As a rule all the Ratnagiri vallandār Marathás of a village have the same surname and when one dies the rest go into mourning. Their surnames such as Kadam, More (Maurya), Shellke (Chatukya), Pālāy, Dalvi, Kander, and others show their connection with old ruling tribes. ² Though most of them are cultivators, a large number are soldiers, no caste supplying the Bombay army with so many recruits as the Ratnagiri Marathás. Others go into the police or find employment as messengers. A few are becoming clerks and schoolmasters. As it has been to the Kunbis, the opening of Bombay spinning and weaving factories has been a great gain to Ratnagiri Marathás, whole families finding work and earning high rates of pay. ³ Like the Kunbis, orderly, well-behaved, and good-tempered, the Marathás surpass them in courage and generosity. Very frugal, unassuming, respectable, and temperate most of them bring back to their homes considerable sums of money. They are a very religious class, ready to consult the village god or his attendant in any matter of difficulty. Their family priests and astrologers, generally Chitpavan Brāhmans, are treated with much respect. Some among them wear the sacred thread, jānva, renewing it yearly in Shrāvan (August). Their practice in the matter seems very loose. All claim the right to wear the thread, but as it has to be renewed every year and the ceremony seldom costs less than 6d. to 1s. (4-8 annas), they do not all wear it. It often happens that only one brother of a family adopts the practice. Caste disputes are settled by a mass meeting of the caste. On the whole they are a prosperous class, hardworking,

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¹ At Dausara in some villages a buffalo is slain. The flesh is not eaten by the Marathás, but generally scattered round a temple as food for spirits, dhānas.

² Besides these, the Marathás bear many surnames such as Śakav, Chobān, Shinde, Babkar, Pavār, Medekar, Thamre, Gogvāle, Jámle, Kshetle, and Savant.

³ A clever weaver earns from 40a. to 60a. a month, his wife 16s. to 21, and each child £ six years and over 10s. to 12s. Weaving jobbers got from £4 to £5 and head jobbers from £3 to £10.

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active and pushing, and as education spreads a larger number will probably rise to high positions.

Bhandaris, numbering 70,708 souls, are found in most parts of the district, but chiefly in the coast villages. They supplied the fort pirate chiefs with most of their fighting men, and the name seems to show that they were originally used as treasury guards. They have four sub-divisions, Kite, More, Gaud, and Shinde, with neither intermarry nor eat together. Of these the Kite is the highest, claiming as their own the coast from Goa to Bank. Their home tongue is a rough Marathi. A strong, healthy, and fine-looking set of men, they are generally well housed and in dress are extravagant, very fond of bright colour and when well-to-do, dressing in Brahman fashion. The women dress like Kunbis and Marathas. Their rules about animal food are almost the same as those of the Marathas, but unlike them they refrain from intoxicating drinks. In social position they are below the Marathas, who do not eat with them, nor do Brahmans employ them as house servants. Some of them are cultivators and others sailors, soldiers, and police. A few are moneylenders and own cocoanut trees or are engaged in the liquor trade. A strong pushing tribe, they are fond of athletic exercises especially wrestling. They employ Brahman family priests and pay them great respect. In other points they do not differ from the Marathas and Kunbis. They are not bound together as a body. Caste disputes are settled by a mass meeting of adult men. Though ready to take to new callings, few of them send their children to school, or have risen to any high position. Shindees, numbering 12,772 souls, found in small numbers all over the district, are the descendants of female slaves. In their language and appearance, and in their rules about food and dress, they do not differ from Marathas. Pure Marathas and Kunbis look down on them. But if a Shinde succeeds, after generation or two, his children pass as Marathas, and are allowed to marry into lower class families. As a class they are intelligent and well-to-do, living as cultivators and entering Government service in which some have risen to high offices. Malis, numbering 622 souls are scattered over the district. They probably found their way from the Deccan where their caste is strong and widespread. They dress and eat like Marathas, and differ little from them in look or dialect. A hardworking, quiet, and sober class most of them are husbandmen, gardeners, and some are day-labourers. Pharians, literally children, numbering 488 souls, are found only in the south of the district. In former times they were and still to a less extent is, the practice for the rich to keep female servants, kumbins, to attend on the women of the family and concubines. The children of these maidservants form the class of Pharians. They are almost all husbandmen, and except that they hold a lower position, marrying only in their own class, differ little from Marathas and Kunbis. Ghadis, numbering 319 souls, are found in Rajapur, Devgad, and Malvan. Originally the lower

1 Two hundred years ago (1673) among the Bombay guard were 300 Bhandaris, armed with clubs and other weapons. Fryer's New Account; 66.
simple servants, whose chief duty is to cut the throat of animals offered to the gods, many of them now live as husbandmen and old labourers. Gávdas, numbering 11,379 souls, are found in the south of the district chiefly in Malvan and Vengurla. They seem to be a class of Marathás who formerly held the position of village headmen.¹ They have two divisions, Gávdas husbandmen and carpenters, and Mit-Gávdas salt makers. The latter, who work on the salt pans of Mitbav, Áchra, Málvan, Kocbra, Vengurla, and Shíravda, hold a degraded position. ‘No Hindus but Mhárs will eat’ from them.

Of Manufacturers there were four classes with a strength of 20,602 souls (males 10,177, females 10,425) or 2·18 per cent of the whole Hindu population. Of these 16,879 (males 8278, females 8601) were Telis, oil pressers; 1094 (males 829, females 865) Koshtis, weavers; 1591 (males 822, females 769) Sális, weavers; and 438 (males 248, females 190) Sangars, weavers of coarse woollen cloth and blankets. Telis, or oil pressers, are found all over the district but chiefly in Málvan. They are of two divisions Lingáyat Telis and Somváre Telis. The Lingáyat Telis are vegetarians and make coccoanut, sesameum, and wádi tree oil and are husbandmen and labourers. The Somváre Telis, in addition to the above occupations, enter Government service as messengers. The Telis are hardworking, sober, and thrifty. Koshtis, Sális, and Sangars, though of different castes, all follow the craft of weaving. They are found all over the district in small numbers. The Sangars, properly sáktés or workers in hemp, make blankets, kambli; and the Koshtis and Sális work cotton and silk. Owing to the competition of European goods, the condition of the Koshtis and the Sális is somewhat depressed. Of Artisans there were twelve classes with a strength of 46,998 souls (males 23,506, females 23,492) or 4·99 per cent of the whole Hindu population. Of these 15,377 (males 7602, females 7775) were Sutárs, carpenters; 11,442 (males 5714, females 5728) Kumbhbárs, potters; 12,733 (males 6320, females 6413) Sonárs, goldsmiths; 1828 (males 992, females 836) Lohárs, blacksmiths; 3058 (males 1530, females 1528) Kásárs, brass and coppersmiths; 462 (males 253, females 209) Támbeás, coppersmiths; 41 (males 23, females 18) Otáris, casters; 33 (males 16, females 17) Ghisádds, blacksmiths; 10 (males 7, females 3) Páthaváts, stone hewers; 4 (males 3, females 1) Rangárs, dyers; 2 (male 1, female 1) Gaudías, masons; 2008 (males 1045, females 963) Shimpás, tailors. Of these classes, the most important found all over the district are the carpenters, Sutárs, the goldsmiths, Sonárs, and the blacksmiths, Lohárs. Sutárs, working both as carpenters and blacksmiths, and Lomáés, working only as blacksmiths, are very useful to husbandmen. They make and mend their field tools, and are paid in grain at harvest time. Most of them cultivate in addition to their calling as carpenters. Sonárs make and renew gold and silver ornaments.

¹ From čáva a village In the Kánarese districts, the village headman is still known čává. In Málvan there are a few Bhandáns whose surname in Čáva, but they are distinct from this class.
As a class they are better off than the Sutárs and Lohárs, but have a bad name for dishonesty. Kumhárs are found in large numbers especially in Málvan, making earthen pots, tiles, and bricks. They are hardworking and mostly poor. Kasáns and Támárs are generally found in large towns. They work with copper and brass, and are mostly well-to-do. Shimpis are found in large villages and towns. They are tailors by profession and live by making clothes.

Of Actors there were five classes with a strength of 20,108 souls (males 9698, females 10,410) or 21.3 per cent of the whole Hindu population. Of these 17,890 (males 8796, females 9194) were Guravas, 1321 (males 752, females 569) Devlis; 418 (all females) Bhávins, prostitutes, some of whom are skilled singers and dancers; 67 Kalávantins, professional dancing and singing girls; and 310 (males 150, females 160) Bhorphs. Guravas are of two classes, Lingáyats and Bháviks; the Bháviks found throughout the district and the Lingáyats only in a few villages. Bhávik, or faithful Gurav, besides drumming and at marriages playing on the clarion sanai, have generally charge of the village gods; and, as pujáris being believed to influence the gods, are much respected by the lower classes. Some by cultivation add to their gains as musicians, drummers, and players. The Lingáyat Guravas, worshippers of skvilling, are all temple servants.

The Bhávins and Devlis, found only in the south divisions of Vengurla, Málvan, and Devgad, are said to be descended from the female servants of some of the Sávantvádi or Málvan chiefs, who were presented with lands and dedicated to the service of the village gods. Of these people the Bhávins are the female and the Devlis the male offspring. Among her daughters a Bhávin chooses one to succeed her as a temple servant, and when the girl comes of age, she is dedicated by pouring over her head oil from the god's lamp. The Bhávin practises prostitution and differs from a common prostitute, kaśbin, only in being dedicated to the god. Much lower in position than a professional singer or dancer, she is not allowed to sing or dance in public and no regular musician ever accompanies her. Except the one chosen to succeed her mother, the daughters of a Bhávin are married to the sons of some other Bhávin. These sons, called Devlis, weak but sharp and good-looking and in their dress neat and clean, earn their living as drummers or strolling players, and a few as husbandmen or village temple servants. According to their rules, the sons and daughters of Bhávins and the sons and daughters of Devlis cannot intermarry. Bhorphs, or rope dancers, a dark well-made class, generally come from the Deccan in gangs of about twenty with a few donkeys, goats, pigs, and dogs. They generally stop near some large village in their temporary huts, which they carry with them, both men and women performing jumping and rope dancing tricks. The women, prostitutes if

1 Contributed by Mr. Ganpat V. Lamaye, Dy. Ed. Inspector.
Of Personal Servants there were three classes with a strength of 3,609 souls (males 6050, females 6589) or 1.34 per cent of the whole Hindu population. Of these 8638 (males 4169, females 514) were Nâvis, barbers; 3985 (males 1910, females 2075) were cattle-dealers, washermen; and one Bhuti, water-drawer. The barbers as a class are badly off. Some going to Bombay improve their condition, but most are poor, forced to cultivate to eke out a living; the washermen as a rule live close to towns, and most of them are ill off. Those of Ratnâgiri, Dapoli, and Bankot are considered the best in the district. Some of them add to their earnings by tilling land.

Of Herdsmen and Shepherds there were two classes with a strength of 18,505 souls (males 9233, females 9271) or 1.96 per cent of the whole Hindu population. Of these 14,396 (males 7095, females 7301) were Gâvis, and 4109 (males 2139, females 1760) Dhângars Gâvis are cattle keepers, settled in towns and large villages in well-built houses. Some cultivate and are employed as day labourers and servants, and at Ratnâgiri some keep carts for hire, but their chief means of living is by selling milk and butter, in which, as almost all classes compete, the profit is small. The men look after and milk the cattle, leaving to the women the work of selling the milk and butter. Dhângars are an inferior class of shepherds who generally live among the hills wandering from place to place with their flocks. A few own cows and buffaloes as well as goats, and cultivate some small fields. The men are very strong, sturdy, ignorant, simple, and rough, the women, brave and hardworking, take the milk and butter to market for sale.

Of Fishers and Sailors there were four classes with a strength of 30,994 souls (males 15,222, females 15,772) or 3.29 per cent of the whole Hindu population. Of these 14,703 (males 7004, females 7699) were Gâvis; 8928 (males 4456, females 4472) Khâvis; 3949 (males 2191, females 1758) Kolis; and 4144 (males 1843, females 2301) Bhois. Gâvis, found from Devgad down to the Goa frontier, are some of them cultivators and labourers, but most are sea-fishers and sailors. The women sell fish on the
Chapter III.

Population.

Hindus
Fishers

spot or take them dried for sale in other parts of the district. Though not so important as to the north of Bombay, the curried
fish is carried on to a considerable extent, and the Gábnts have some
local importance from managing the native craft that still carry the
bulk of the coasting goods and passenger traffic. Khárvis are
a small class with, besides some about Háraní and Bánkot, three
villages in the Ratnágrí sub-division, one on the Jaygad river, one
on the Purangad creek, and one near Ratnágrí. Sailors and fisher-
men by calling, they also trade and a few cultivate. They are sober,
intelligent, trustworthy, and good seamen. Boats manned by
Khárvis are always in demand. Kolíis are found on the north coast.
The aborigine of the country, they formerly possessed many
strongholds, the principal being Kardu near the Dagháí, whose Kol
chief, styled Rájá, held lands both in the Konkan and in the Máva
above the Sahyádriá. They are a strong hardy race, the men sturdy
and thick-set, and many of them very fat, the women well-made and
healthy. They live in thatched huts, in villages very dirty, undutiful
and full of smells. The men wear a rather high skull cap of red
flannel scalloped in front over the nose; generally a waistcoat of
flannel or broadcloth, and a very tightly-wound waistband. Except
for the cap their full dress does not differ from that of the Kunbias.
The women dress like the Kunbias, but more neatly. They eat the
cheapest sort of rice and vegetables, but to a great extent live on
fish, on their great days killing fowls or a goat or sheep. They
are excessively fond of liquor, generally taking a large draught
before their evening meal. From the nature of their work they
hold a low place among Hindus. Except a few traders and
husbandmen all are seamen and fishers, very bold, pushing and
skilful, owning their own boats, preparing their own nets, and on the
whole independent and well-to-do. They believe strongly in ghosts
and spirits, and if they think that the spirits are displeased they
kill sheep, goats, or fowls, and scatter pieces of their flesh that the
spirits may feed on them. They believe in omens and watch them
carefully in starting, fishing or going on a voyage. Kolíis, numbering
3400 souls, are found all over the district. Freshwater fishers, Paleo-
quín bearers, melon growers, cultivators, and labourers, they are a
quiet, orderly, and hardworking class. In food and dress they do
not differ from Marathás and Kunbias.

Of Labourers and Miscellaneous Workers there were seven classes
with a strength of 721 souls (males 374, females 347), or 0.07 per cent
of the whole Hindu population. Of these 464 (males 222, females
242) were Búrúdes, canoës and ratan basket and mat makers; 42
(males 22, females 20) Brádhshúníás, parchers and sellers of
parched grain and pulses; two males, Tárbolís, betelnut and leaf
sellers; 32 (males 24, females 9) Rajputa, locally called Décct
Pardesias, some of them husbandmen, the rest messengers and
constables; 18 (males 11, females 7) Vádars, a wild tribe of wandering

1 Meeting on the road or path to their vessel a woman whose husband is alive, tw
Bráhmans, or a man with grain or fish are good omens. It is bad to meet a widow
a cat, or a bareheaded Bráhman,
jitters, hardworking but dissipated, inclined to steal and fond of all animal food especially of field rats Belabar, numbering 99 bulls (males 54, females 45), come in bands of ten to fifteen from the Deccan in the fair season and go back for the rains. Sturdy, dark, and very hardworking, they are, like the Vadars, stone cutters, and like them have very few scruples as to what they eat. Râmoûs, numbering 64 souls (males 40, females 24), are found only in Chipulan, where they are employed as village watchmen. Vândus, a tribe of wandering doctors, occasionally come from the Deccan and hawk medicinal herbs, which they are said to collect on the Mirya hill near Ratnagiri. Tall, swarthy, and strong, the men, with hair and beard unshaven, generally move about in small bands of two or more couples. They speak a corrupt Harâthi, and among themselves are said to use a Telugu-like dialect. On reaching a village they put up in some temporary sheds, and dress in red ochre head-cloths, loose coats, and trousers, move from house to house calling out the names of their medicines. They are also skilled in drawing out guinea worms for which they are paid 6d. to 1s. (4-8 annas).

Of Leather Workers there were two classes, with a strength of 10,694 souls (males 5408, females 5226), or 1.13 per cent of the whole Hindu population. Of these 10,572 (males 5490, females 5172) were Châmabhârs, shoemakers, and 122 (males 68, females 54) Jîngars, saddlers. Châmabhârs, found throughout the district, are a hardworking orderly class, rather badly off. Those of Lânga in Râjâpur have a local name for their skill in making the sandals, vâhanâs, generally worn by natives in the rainy season. They are one of the castes reckoned impure by other Hindus. Their family priest is a Jangam or Langâyât. In social estimation the priest does not suffer degradation by ministering to the Châmabhârs. Jîngars make cloth scabbards, saddles, and harness, and also work in wood. They are skilled workers, but of intemperate habits.

Besides Châmabhârs there were three Depressed Castes with a strength of 85,528 souls (males 41,756, females 43,772) or 9.08 per cent of the whole Hindu population. Of these 85,513 (males 41,750, females 43,763) were Mhârs; 12 (males 5, females 7) Mângs; and 3 (males 1, females 2) Bhangis or sweepers. Mhârs are found all over the district, but are specially common in Dâpôli where they own much land. They are of two divisions, Mhâr-bele and Mhâr-pale. They are a strong and thick-set race, and all over the district affect the name of landholder, gîrô-nî, as more respectable than Mhâr or Dhed. They have no scruples about food and drink, eating all animals, even carcasses, and drinking liquor to excess. Their touch is considered to pollute Hindus, and so strong is the feeling about them, that when a Mhâr meets a high caste man the Mhâr is expected to leave the road and step to one side.

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1 Their chief medicines are kant mandur and ras-shundur a factitious cinnabar made of zinc, mercury, blue vitriol, and mithra fused together. a 330—17
side, in case his shadow should fall on the man of high caste. Some of them who have risen to high positions in the army are, as pensioners, treated with respect. But as their pension dies with them, none of the families have been permanently raised to any higher position. Most of those who remain in Ratnágiri are village servants and field labourers. Very few of them hold or till land of their own. Of those who leave the district in search of work the bulk come to Bombay as carvers and labourers. Large numbers enter the army and have always proved obedient, hardy, and brave soldiers. From a statement supplied by the Military Authorities it would seem that there are at present 2180 Ratnágiri Mhars on the rolls of the Bombay army, of whom 1630 are in active service and 550 pensioners. Except the pensioners who are well-to-do, the Mhars are poor, many of them in debt to the village headmen and the large land holders. They are a quiet, orderly class, with a good character as soldiers, and, except in Lopoli where their increase has begun to burden the cultivators, they are contented and liked. The Mhars are a religious class, with a priest of their own whom they call Mahā Joshi. Their household gods are Vithoba, Rakhamābā, and others, and they go on pilgrimages to Vithoba's shrine at Pandharpur. Mānas are scarcely found in the district. One of them was a cultivator and the rest beggars.

Of Unsettled Tribes there were five, with a strength of 931 souls (males 444, females 494), or 0.09 per cent of the whole Hindu population. Of these 363 (males 171, females 192) were Kātākarīs; 485 (males 226, females 259) Thākurās; 57 (males 27, females 30) Dongri Kolīs; 31 (males 18, females 13) Lamāns; and 2 Bhils (males). Kātākarīs, or makers of catechu, kát, are a wandering tribe, occasionally passing through the district and travelling as far north as Khāndesh. They claim to be of the same stock as the Khándesh Bhils, and are one of the most degraded of hill tribes. They know Marāthī, but are said among themselves to use an unintelligible jargon. They are small, active, and very dark, and dirty in their habits, the men wearing the beard and hair long. For clothes the men have seldom more than two pieces of coarse cloth, one wound round the head, the other round the waist; the women wear a ragged robe almost always without a bodice. They have no scruples in the matter of food, eating animals of all kinds, even monkeys. They hold the very lowest social position. They travel about in gangs of ten to fifteen, armed with formidable bows and arrows, with ducks, goats, and hunting dogs, generally offering monkeys and parrots for sale, or working as day labourers. If they find no employment they stay only a few days at one place. During the rains they live in the forests, but sometimes work for hire in the fields. They have bad names for thieving and are generally watched by the police. They reverence the ordinary Hindu gods and believe in ghosts and witchcraft. Low as they are, they are said to be better off, and less utterly savage, than they were fifty years ago. Thākurās are a wandering tribe found in different parts of the district. They are stouter, fairer, and much less savage-looking than the Kātākarīs and the women, though fat and ungainly, have frank kindly
RATNÁGIRI.

Population.

Hindus.

Unsettled Tribes.

Beggars.

Musalmáns.

They live in small portable huts. The men wear a cloth wound round the head, a waistcoat, and a small waistcloth; the women a tight-fitting bodice and a robe closely girted round the waist. Some are hunters, labourers, cultivators, and herdsmen, but most are beggars generally going about with bullocks, nandis, trained to dance and nod the head. Donors or hill Konis wander from place to place. They know Maráthí, but are said among themselves to use a strange dialect. They till, fish in rivers, and bring firewood for sale. They are a simple and harmless class. Lámánás or Vánáris pass through the district along the trade routes between the coast and the Deccan. Carriers of grain and salt on pack bullocks, they generally pass the rains in the Deccan, and after the early harvest is over, come to the coast. They generally make two trips each fair season. Formerly they were a very large class, but since the opening of hill-passes fit for carts, the demand for their services has in great part ceased.

Devotees and religious beggars of various names, Gosávis, Jogis, Gondhalis, Bhutes, Bháts, Saravdes, Gopáls, and Jangams numbered 6558 (males 3186, females 3372), or 0·69 per cent of the whole Hindu population. The fame of Gajapati-pule in the nágiri sub-division, Parshurám in Chunam, and the intermittting Ganga, at Unhale in Rájpúr attract many religious beggars. Gósis (3343) till land, work as private servants, and when at sure, go begging, but seldom to any distance from their homes. Recruited from almost all castes, and worshippers of Vishnu and Shiva, they wander in every direction begging and visiting places of pilgrimage. Jogis are of many kinds. Some foretell events, others act as showmen to curiously formed animals, and a third class are the Kánphás, or slit-eared Jogis, who wear large circular pieces of wood and ivory in their ears. Some marry and others remain single. Gondhalis, at Muráthá, Bhandárí, and Kunbi marriages, are always, on the last night of the festival, called to perform a gondhal dance and repart voir. All the performers are men. They have two musical instruments, a latumána and a samél. At the time of the performance, they wear long white coats and their ordinary turbans. They are generally three, one actor and two musicians. Bautés, followers of the goddess Bhaváni, go about begging with a lighted torch and a latumána in their hands. They have their bodies covered with strings of kárdí shells. Bháts and Brahmán beggars go begging during the fair season, and generally gather enough to last them the whole year. Saravdes, a healthy strong-looking class, are found in almost every sub-division. They generally travel in November, buying and selling cows and she-buffaloes. Some of them go begging with their whole families, and return home in April or May. Gópáls sing, dance, leap, and wrestle; their women beg. They keep and deal in cows and buffaloes. Jangams act as priests to Lingáyats and cultivate land.

In the proportion of Musalmáns, Ratnágiri, with 74,833 souls or about 7·34 per cent of the whole population, stands first of the three Konkan districts. Musalmáns are found in large numbers in the
Chapter III.

Population.

Mussalmans.

Arabs and Persians.

northern coast districts, 18,545 in Dapoli and 13,818 in Chiplun; in considerable strength at the old trade centres of Raigad (11,016) and Sangameshvar (1845); and in very small numbers in the south, 3186 in Durgad and 1751 in Malvan.

As in the other coast districts of Western India, the Ratnagiri Mussalmân population has a strong strain of foreign blood, both Arab and Persian. A foreign element probably existed before the time of the prophet Muhammad (570-632). And in the spread of Mussalmân power, between the seventh and tenth centuries, as sailors, merchants, and soldiers of fortune, Arabs came to the west coast of India in great numbers.

From the accounts of Sulimán, the earliest Arab traveller, it would seem that about the middle of the ninth century, the Baláhrâs who ruled the Konkan were very friendly to the Arabs. The people of the country said that if their kings reigned and lived for a long time it was solely due to the favour shown to the Arabs. Among all the kings there was no one so partial to Arabs as the Baláhrâ, and his subjects followed his example.

Early in the tenth century, Arabs are mentioned as settled in large numbers in the Konkan towns, married to the women of the country, and living under their own laws and religion. During the fourteenth, fifteenth, and sixteenth centuries, when the lands of Ratnagiri formed part of the possessions of the Bahmanis and Bijâpur kings, a fresh impulse was given to immigration, both from the increased importance of Dêbhôl and other places of trade, and from the demand for Arab and Persian soldiers. Even under the Marâthâs the services of Arab seamen were still in demand.

No record has been traced of any attempt to force Islam on the people of the district, and from the tolerant character of the Bijâpur kings, it seems probable that, except a few who yielded to the persuasion of missionaries, to the temptation of grants of land, or to the oppression of Aurangzeb, Mussalmans are not descended from purely Hindu converts.

Besides the Arab and Persians who from time to time came as soldiers, traders, and sailors, the character of many Mussalmân villages near Chiplun and along the shores of the Bandar Creek, point to some more general Arab settlement. These people, the fair Arab-featured Konkuni Mussalmans of Bombay, generally known among Mussalmans by the term Kufis, seem, as the name shows, to have come to India from the Euphrates valley, and to

1 A trace of the early Arab sailors is found in Jazur, or the island, the latter part of the name Mahâyâr, apparently applied by Ptolemy (150) and the Pempus (247) to the town and island of Malvan or Melandi. Many Kinh Ratnagiri families, though at present following different professions, are distinguished by Araba surnames, Kâr, judge; Fâlût. lawyer; Mâdâr, professor; Kahtâ, preacher; Mûdîr, elegy anger; and Hâdî, Kûrân reciter.

2 Elliot's History, I 4 The Baláhrâs were the Rajputs of Malhkar near Hubbaraband. Compare Mâdîn's Prânsat d'Or, I. 382.

3 Mâdîn (1818), Prânsat d'Or, IV, 96.

4 In 1853 the Company's merchantman President was off Sangameshvar, attacked by two ships and four galleys. The crew were Arabs who said they were in Shâmbhâp's pay. Ormsby, Hist. Eng., 120.

DURING the reigns of Yusuf Adilshah (1489-1510) and of Ibrahim Adilshah II (1560-1580) no man's religion was interfered with. Ferâhât, II, 129.
belong to the same wave of Arab settlers who in Gujarat are known as Naṣafs, and in Kānara as Navānts. The traditions of the people and the accounts of many Muslim historians agree that the bulk of them fled to India from the Euphrates valley about the year 700 (82 A.H.) to escape massacre at the hand of the fierce governor Ḥajjāj bin Yūsuf.1

Besides the regular classification into the four main tribes, Syeds, Shaikhs, Moghals, and Pathans, Ratnagiri Muslims are locally divided into two classes, Jamāts or members of the community, and Dākhin coast fishers, with whom the Jamāts do not intermarry.2 Though Jamāts have much sameness in appearance and manners, there is among them a special class whose head quarters are along the Bankot creek and on the Dāpoli coast. The Bankot Muslims are rather a slim but well made, fair, and good-natured class, the men shaving the head and wearing short rather scanty boards. Their home tongue is Marathi, but most of them know Urdu. Except a few well-to-do landholders they live in second-class houses. Some of the villagers wear a white Brahman-like turban, and the Hindu coat and waistcoat. But as a rule the men wear a high stiff turban of dark cloth, taken, like the Parsi hat, from the head-dress of Surat Vāntā, a coat, trousers, and Gujarāt shoes.3 The women wear the Hindu dress, and when they travel, a large white sheet-like over-robe. Widows dress in white. Landholders, sailors, and some of them servants to Europeans, they are on the whole well-to-do. The calling of brāhmins in Bombay harbour has of late greatly suffered from the competition of steam launches; but many find good employment as engineers and workers in machinery. Sanāīs of the Shāhī school few know the Kurān or are careful to say their prayers. On every Thursday, either in a mosque, or in a house built for the purpose, the Konkanis meet together, and sing hymns—the praise of God and the Prophet. This done tea is drunk, and treatments distributed. Except that marriages are a dough head tied with clarified butter, 1, 2 and the women, filled to a river, pelt—well, and left there, and that for five Thursdays after death, offerings are given to relations and friends, their customs do not differ from those of

1 Details of Ḥajjāj, the 'terror and scourge' of his country are given in Musliin-e Frārsu's d'Or, V 139-400 (See also Khulāsa-ul-Akhbār, and Tārikh-I-Tāhān in Price's Muhammadan History, 430-450). According to the general story these men were set natives of Madina from which they were driven by the persecutions of Ḥajjāj. In addition to the original body of settlers, it seems probable that fresh immigrants arrived in the tenth century (923-926) to escape the ravages of the Karmatian insurgents who destroyed Basra and Kufa and en-flamed part of the people (D'Herbelot a Bibliothèque Orientale, I 500, Baburnam, II 421), and in the thirteenth century (1228) when Hulku Khan the Tartar captured all the cities of the Euphrates valley, put the reigning Khalifah to death, and massacred 100,000 of the inhabitants.

2 About Āl, see Syeds, 13 Shaikhs, and 14 Moghals and Pathans.

3 Perhaps similar though, in the sense of extemal.

4 All Konkani Muslims are said formerly to have dressed like Hindus, and marrying Hindu wives, to have adopted many Hindu practices. In time under the influence of Muslim teachers many town families have become more strict in their practice. Villagers still in many cases dress like Hindus, even worshiping Shiva-Lakṣmi, if their children are attacked by small pox. Maulvi Syed Ahmad Sahib Guhshanabādī.
other Musalmans. They marry only among themselves, marriage with any other caste being considered a disgrace. Of late one or two families have given their daughters to Bombay Arabs. A few of them, some in Bombay and a very small number in Ratnagiri, know English, and teach their children Marathi and a few English.

Dâdís, found chiefly in the Ratnagiri sub-division, have the tradition that their forefathers came in ships from across the seas. Their appearance and position among the Musalmans of the district would seem to make it probable that they are partly converted Hindus, probably Kolis, and partly the descendants of immigrant Musalmans and slave girls. The men are tall, strong, and stoutly built with pleasant but irregular faces; most of the women are swarthy, but a few are fair and well featured. They speak Marathi in their homes and many understand and speak Hindustani. Their houses are almost all thatched huts of the second class. Except that a few of the men wear tight trousers, they dress, both men and women, in Hindu fashion. Some are sailors and cultivators, and some go to Bombay in search of work; others make and sell nets and rope of all sorts, and most are fishermen differing little from Hindus in their way of fishing. They hold a low position among the Musalmans of the district. They are hard-working, and though many are in debt, as a class they are fairly well-to-do. Sunnis in religion they marry only among themselves and obey the Kazi. Very few of them send their children to school.

Most of the rest of the Musalmans are in appearance somewhat less sturdy and rough-featured than the Dâdís, and darker and not so foreign-looking as the Bânkot men. The home tongue of all is Marathi, but most of the well-to-do know Urdu. The bulk of them are townspeople living in second class houses generally on rice and pulses. Most of them are able to afford dry fish, but few, except on holidays, eat animal food. The men generally wear a skull cap, the Musalma coat, and the waistcloth, only the well-to-do wearing trousers. Their women all dress in Hindu fashion, in the large Marathi robe and bodice. Neither hardworking nor thrifty, they are orderly, clean, and hospitable. Living chiefly as grain-dealers, cultivators, sailors, constables, and messengers, they are not as a class well-to-do. In religion almost all are Sunnis following the Kazi. Few of them send their children to school; but many children go to the Mantri to learn the Kurân. Few have risen to high positions.

There are only three families of Pârsis, one settled at Dâpoli and two at Vengurla. They are Europe shopkeepers and traders with their head quarters in Bombay.

Of the 3244 Christians, all, except the European residents, are found in the south of the district. Calling themselves Christis, and

1) Mantri Syed Ahmad Sâhub Gulhabanâbâd. 2) According to Major Jervis (Statistics of Western India, 14, 15) they are a race of people descended from the first Araban colonists who settled on the western coast in the seventh or eighth century and correspond with the Mâplas of Malabar.
known by the people of the district as Feringas or Portuguese, some of them may have a strain of Portuguese blood, but the bulk are natives converted in mass to Christianity during the time of Portuguese rule. They speak the dialect known as Konkani with more Portuguese words than others use. They are generally dark, healthy, and stout, living in tiled houses with walls stained with some coloured wash. There are few solely Christian settlements, but Malvan, Vengurla, Redi, and other large villages have each a considerable Christian quarter. They differ from the other people of the country in eating rice and wheat instead of nagh, and from Musalmans in eating pork. Both men and women smoke tobacco, and the men are great toddy drinkers, though perhaps not more so than middle class Hindus. Among the men, the well-to-do dress like Europeans, and the poor generally in a jacket and short trousers of coloured cotton and a red cloth cap like that worn by Kolis. The women dress like Hindus, except that they wear a peculiar neck amulet of red stone beads strung together and joined in front by a green coloured stone edged with gold, called fora. They are fond of the red and blue checked Belgaum cloth, and, at church, wear a large white robe drawn over the head. They are a quiet, orderly class, hardworking, and, except for their fondness for drink, frugal. Most of them are husbandmen showing great skill in growing vegetables and in breeding pugs, ducks, turkeys, and hens. Some also quarry red stones and sell them to masons who work them into small household vessels. The upper classes are employed in Bombay as clerks and shopmen. Unlike Goa Christians, none take household service with Europeans. As a class they are fairly well-to-do. As was shown by their remaining true to it after the fall of Portuguese power, they are attached to their religion, supporting their priests, keeping their churches\(^1\) in good repair, attending the services, and carefully observing the high days. Though they have all Christian names and surnames they still keep the old distinction of caste, calling themselves Christian Kuba, Bhandarkar, or Kolis, and marrying only among members of their own caste.

Soon after the establishment of Brit. rule (1822), the Scottish Missionary Society resolved on establishing a mission in western India. The first missionary, the Rev. Donald Mitchell, as Bombay was occupied and as he was not allowed to settle at Poona, chose Bânkot as the first station, and soon after added Harnâi. In the first year there were, under mission superintendence, ten schools in ten villages with an attendance of 455 pupils. This, in 1828, had increased to seventy-nine schools and 3219 pupils, forty schools and 1484 pupils in Bânkot and thirty-nine schools and 1735 pupils in Harnâi. Of the whole number of pupils 300 were girls. In 1829, as

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\(^1\) The Christian churches are almost all plain oblong buildings with a small chancel at the east end, but rarely with aisles. The larger churches have generally a low square tower at the north-west or south-east corner and the smaller ones a bell turret. All are whitewashed outside and tiled, and made many of them are gaudy with colour, gilding, pictures, and glass chandeliers. The priest's house is generally attached to the churc and outside of it. At the west, there is always a stone cross raised on steps and carved with the symbols of the passion and with the date of the building or restoration of the church. On the greater of festivals, during service, the church bells are kept ringing almost without stopping.
the work of superintending them was found to interfere with vernacular preaching, the schools in the Bankot district were closed. In 1830 the mission head-quarters were moved to Poona, and in 1834 the Ratnagiri mission was given up. During the ten years of work few converts were made. And when the mission was withdrawn these few went to Bombay. For many years after the Scotch mission was withdrawn no fresh efforts were made to spread Christianity. In 1873 the American Presbyterian Board took up Ratnagiri as a station of the Kolhapur mission. The missionaries teach two schools, one for boys with 131 pupils, the other for girls with fifty-two. Besides those brought as helpers from other districts, there are six native Christians who have been received to Church membership. Of these one was a Roman Catholic, two were Muhammadans, two Marathas, and one a Mahr. The mission church, built in 1878 at a cost of £321 (Rs. 3210) and called the Hunter Memorial Chapel, is a stone edifice with an audience hall fifty feet by thirty-five.²

None of the villages are walled or fenced. Those on the coast are densely shaded by belts of coconut gardens, and the roads between the long lines of houses are usually paved with cut laterite stones. These raised causeways are called pahādīs. The village sites of the inland parts are well, though less densely, shaded with mango, jack, and tamarind trees, each house standing in its own yard. Chambhārs, Mhars, and other people of low caste live in quarters apart from the main village site. These hamlets, ṣaddās, are always as well shaded as the main village. In this district there is one village or town to about every three square miles, each village containing an average of 790 people and about 174 houses.

Except the people of seven towns numbering 61,505 souls, or 6.32 per cent of the entire inhabitants, the population of the Ratnagiri district, according to the 1872 census, lived in 1242 villages, with an average of 762.62 souls to each village. Three towns had more than 10,000, and four more than 5000 inhabitants. Excluding the seven towns and 514 hamlets there were 1242 inhabited state and alienated villages, giving an average of 0.32 villages to each square mile. Of the whole number of villages, 104 had less than 200 people; 413 from 200 to 500; 500 from 500 to 1000; 200 from 1000 to 2000; 46 from 2000 to 3000; and 19 from 3000 to 5000.

As regards the number of houses, there was, in 1872, a total of 224,790, or on an average 59.32 houses to the square mile, showing, compared with 116,807 in 1848, an increase of 92.44 per cent. Of the total number, 3318 houses, lodging 27,929 persons or 2.72 per cent of the entire population at the rate of 4.15 souls to each house, were buildings with walls of stone or fire-baked bricks and roofs of tile. The remaining 221,472 houses, accommodating 931,437 persons or 97.28 per cent, with a population of 8.83 souls to each house.

¹ Contributed by the Rev. D. Mackichan, M. A., of the Free Church Mission, Bombay.
² Contributed by the Rev. J. P. Graham of Ratnagiri.
included all buildings covered with thatch or leaves, or whose outer walls were of mud or sun-dried brick. In 1829, though some houses were large and comfortable, each village had, on an average, not more than one brick or stone house. The walls of the better houses were mud, and of the poorer, reed. The roofs were thatched, the better with rice straw and the rest with grass. This state of things is now (1880) found only in the smaller villages and hamlets. All large trading towns and villages have a good number of substantial stone tile-roofed buildings, housing nearly three per cent of the population. The better sort of house, square built, with an open central or front courtyard, has, round the courtyard, an eight feet deep verandah-like das or platform, raised about three feet from the ground; its walls covered with grotesque bright coloured figures of gods and animals, and its cornices hung with Bombay or China pictures. From this verandah, the common family resort, doors lead into back rooms, mostly dark and windowless, or out into a cattle-yard with offices in the rear. Shopkeepers live in dark rooms behind their stalls, with a backyard for cattle, and offices in the rear entered through a back door. The hovels of the poor, a few feet square with one doorway, generally the sole opening for light or smoke, are divided by bamboo or palm leaf partitions into three or four small rooms into which a family of eight or ten are often crowded.

It is probable that in early times there was a more or less complete village system. Certain Maratha and Kunbi families were, as appears from ancient deeds, styled patels, and ranked as the headmen of their villages. The revenue system was then kulâq or royâlaur, each cultivator being an independent hereditary holder, who stood assessed at a fixed rental in the public accounts, beyond which nothing could be levied from him. The creation of village renters, khots, introduced a new element. The khots in course of time acquire hereditary rights by grant or prescription. In a small proportion of the villages, less than a tenth of the whole district, the older holders have succeeded in keeping their rights intact. These are the pure peasant-held, vaval dhârakari, villages of the north of the district, and the peasant-held, kulârgi, villages of the south. In another class of villages, while some of the old peasant-holders continue to keep their lands, the khots either by lapsed, or spread of village, gained rights in the land. These are the mixed, khichdi, half rented half peasant-held villages. In many instances the original holders have entirely disappeared, and all the lands are either in the hands of the khots themselves, or of tenants who cultivate under them. These are called reacl or pure khots villages. In all these villages, by their superior power and authority, the khots have gradually and entirely replaced the ancient patels as headmen of villages. There are in fact at the present time no hereditary patels in the district, and were it not for the modern appointments of police.

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2 Contributed by Mr. G. W. Vidal, C. S.
Chapter III  
Population.  
Communities.

Patels, nominated by Government from among the most intelligent  
villagers, for life or shorter periods, the very name of patel  
would have been forgotten. Though the khots have never been  
recognised as Government servants, in villages where the survey  
settlement has been introduced, they are paid a percentage of the  
assessment collected by them on behalf of Government from the  
peasant-holders, dhárkarís. Elsewhere they receive no direct  
remuneration either in cash or in land. Except in a very few  
villages, where there are still hereditary officers styled mahajans  
and vartaks, appointed or recognized by former Governments, the  
khots are invariably the headmen of their respective villages. Where  
there are mahajans or vartaks, the khots yield precedence to them,  
and the former are entitled to preside at meetings of the villagers.  
Khots are found of many castes, but a large majority are Bráhmans.  
The earliest khots were chosen from a few old influential Maráthá  
families, who peopled the villages at the foot of the Sahyádri range  
in the Khed and Chipuln sub-divisions. These Maráthá khots are  
distinguished by the title of mokása khots, 1 which would seem to imply  
that they originally held their villages on condition of some military  
service. The powerful sub-division of Chitpávan Bráhmans holds most  
villages in Khed, Chipuln, and Dápóli. Further south, in Sangameshvar  
and Ratnagiri, the Devrakha Bráhmans take the place of the  
Chitpávans. A few villages in Dápóli are held by the Javal  
Bráhmans. Here and there Shenvi, Prabhn, and Musalán khots  
are found, and there are also cases of Kunbi, Gavli, and even Mhör  
khots. In the south the khot is usually called the Gákár. The  
village headman is always the first to receive the leaf of the betel, pín  
supári, at the celebration of any public religious ceremony, and  
until this formality has been observed, the ceremony cannot proceed.  
His leave has also to be formally asked and granted before, on  
festive days, the palanquin of the village god can be carried in  
procession through the village. The precedence granted to the  
headman on all public and religious occasions does not necessarily  
extend to social gatherings, although, as a matter of courtesy, the  
headman when invited to a wedding or feast will be the first to  
receive the pín supári. When an event of any importance, such  
as a wedding, happens in his own family, the headman is expected  
to entertain the village. On such occasions he gives cooked food to  
guests of his own and lower castes, and the guests of each caste eat  
separately. When the host is of low caste, he can either employ a  
cook of the highest caste, from whose hands all the guests will eat,  
or else he can give the raw materials for the feast to all the guests  
of higher caste than himself. When his circumstances allow, the  
khot secures the monopoly of the village money-lending and grain-  
dealing business. His position gives him a great advantage over  
professional usurers such as Márádás who, as a consequence, have  
little inducements to settle in the district. Though some are rich, a  
great many of the hereditary khots are more or less involved in debt,  
and have been compelled to mortgage their estates to capitalists, who

1 Mokása was a part of the church granted to Marátha officers by Sháráp in  
payment for military service.
in turn act as moneylenders.\textcolor{green}{✓} As might be expected, the hereditary Khots are, as moneylenders, more lenient than the mortgagees, who, having no permanent interest in the villagers, strive to make as much as possible out of them during their temporary management. Still the opposition of cultivators to unpopular moneylenders seldom takes the form of active resentment.

Compared with the Deccan, the number of village servants that hold service land, or receive cash from the state, is very small. The village establishments are more or less complete; but the remuneration of the office bearers is for the most part left to the community. This is probably the result of the introduction of the Khot system. The Government having interposed a middleman between itself and the cultivators, as a rule, saw no necessity for dealing directly with the inferior village servants. The chief exception to this rule is the case of the village accountants, KulKarans, who, being hereditary holders, "Vahandars," with grants for the most part older than the introduction of the Khots, have been allowed to keep their cash allowances in the few villages where the Vatane exist. The Mahars or village watchmen were also, in consideration of their useful and necessary services, granted small cash allowances in a few villages in the Ratapur, Malvan, and Dzhod sáh divisions. A few instances also occur of lands or allowances being paid to special village officers, such as the mukidam, the Vark, the mukidam, and the desái. It frequently happens that these offices, the number of which is very small indeed, are united to the Khots. In some villages also, where there are no Mahars, the temple attendant, Ghádi or gurã, receives an allowance for performing menial services in the village. In the Sangameshwar sáh division, there are two instances of service lands being held by Shtika, and there is a solitary instance in the Malvan sáh division of an allowance being granted to the village astrologer, Josth. In some cases too, allowances would seem to have been granted to certain servants on the representations of Khots, and as a mark of favour to the latter. Such are the appointments of the messengers, vipá, of the Malvan sáh division. The organization of the village establishments differs little in different parts of the district; but the full staff of officebearers is found only in the more populous villages.

Village servants may be divided into three classes: those rendering service to the state; those useful to the villagers; and those whose services are not required either by Government or by the villagers. In the first class are the headman, Khot or gátkar; the police head, patel; the accountant, KulKarani; the watchman, Mahar; the messenger, sipá; and, where he performs other than temple service, the temple minister, gáuw or Ghádi. In the absence of an independent mukidam or Vark the Khot, as already stated, is the headman of the village. Frequently these latter offices are united to that of the Khot, as also are those of the desái and Malvan. The Khot from his position enjoys many privileges. In former times he was allowed by custom, as part of their rental, to exact without payment one day's labour in eight from all cultivators in his village, except hereditary holders, aharakara.
When this forced labour was agricultural, it was styled plogb service, adangar set. When the labour exacted was of any other description, such as carrying grain to market, or carrying the khot's palanquin, it was called labour service, set bagar. Forced labour of this description has now been abolished, but no patient and submissive are the villagers, that it may be doubted whether the system is entirely dead. The police patels, not being hereditary officers, are selected for life or shorter periods from the most eligible candidates. Influential Marathas are usually chosen in preference to members of the khot families. In the settled subdivisions, the police patels are paid by cash allowances fixed according to the population and importance of the villages. These allowances vary from 8s. to £4 8s. (Rs. 4-44) a year. Where the survey settlement has not been introduced, the post is purely honorary. Hereditary village accountants, kul-karnis, are found only in a few villages in the Dapoli, Chipuln, Sangameshwar, Ratnagiri, Rajapur, Devgad, and Malvan sub-divisions. The creation of khots has, in nearly every instance, rendered their services superfluous. The kul-karnis belong mostly to the Brahman, Prabhu, and Shenvi castes. They are paid by cash allowances, the only exception being Achras in the Malvan sub-division, where lands have been assigned for this service.

Except in a few of the coast villages, Mhars are found throughout the district. They perform various useful services, acting as village messengers and scavengers, and except in Chipuln, where alone there are Ramosis, as village watchmen. They help both the khot and the police patel, and attend to the wants of travellers. The Mhars families are usually of very old standing, and are not without some influence. If of longer standing in the village than the khot, they are called vatandars and mardasis. In Malvi in the Dapoli sub-division, the Mhars have a Persian copper plate grant of considerable age. The vatandar Mhars were all originally independent landholders, and being exceedingly jealous of their rights, have systematically and, in many cases, successfully withstood the khot's attempts to rackrent them. For their services to the state they receive, in the surveyed sub-divisions, cash allowances varying from 4s. to £2 4s. (Rs. 2-22) according to a scale fixed in proportion to the population of the village. In the unsurveyed sub-divisions, except in fifteen villages in Rajapur, sixteen in Devgad, and fourteen in Malvan, they receive no state remuneration. Nowhere, except in the Chipuln sub-division, have any service lands been assigned to Mhars. The village messenger, sipii, is found only in the Malvan sub-division. The guruva, as he is called in the north, and ghadi, in the south, is usually a Maratha or Kumbi, whose chief duty is connected with the village temple. In a few villages in the south, he performs general village service like that performed elsewhere by Mhars, and in these cases is considered a useful servant to Government and paid by the state. In some cases the allowances for this office are paid to the khot himself.

The second class of village servants, who, though they render no service to the state, are useful to the villagers, includes (1) the
prist, joshi, upādhyā, or bhat; (2) the temple minister, guruva or ghādī; (3) the Lingāyat priest, jangām; (4) the carpenter, sutār; (5) the blacksmith, lōhār; (6) the shoemaker, chāmbhār; (7) the potter, kumbhār; and where there is a Musalman population, (8) the judge, kāzī; (9) the priest, mulla; (10) the beadle, muvācar; and (11) the preacher, khatāb. The priest, joshi, upādhyā, or bhat, also sometimes styled the Sanskrit scholar, ṭhistrī, or the religious head, dharmādīkhārī, is the chief Hindu religious officer. He officiates at thread, jānā, investments, and at marriage and death ceremonies. It is also his business to name lucky days, and, if required, to cast nativities. The village priest has no vested right to perform any particular ceremony, and the parties are free to employ any eligible person, resident either in or out of the village. The joshi are paid by fees, varying according to the wealth of their employers; they usually supplement their incomes by begging. Only one man of this class, a Mālvan joshi, who, exclusive of quit-rent, judi, receives £3 5s. (Rs. 33) a year, is paid by the state. The business of the temple minister, guruva or ghādī, found in almost every village, is to attend at the village temple, to clean the ornaments and minister to the wants of the idol. He also prepares the leaves, patrīvalīs, used on feast days as plates, and at stated intervals plays the trumpet in front of the village temple. The Lingāyat priest, jangām, is found only in a very few villages, where are settlements of Lingāyat Vāns. There is no instance of a jangām receiving state remuneration. The carpenter, sutār, and blacksmith, lōhār, are of the same caste, eating together and intermarrying. The carpenter, found in all but the very smallest villages, holds neither land nor allowances, and is supported entirely by fees for work performed for the villagers. Except that he is found, only in the more populous villages, the position of the blacksmith is the same as that of the carpenter. The potter, kumbhār, and the shoemaker, chāmbhār, sometimes paid in grain and sometimes in cash, suffer little from competition. If they can get their work done at home, villagers seldom employ outsiders workmen. In villages with a Musalman population, the establishment usually includes a kāzī, who is the religious and temporal head of the Musalman community; settling all disputes, and exercising a general superintendence over his followers. He also solemnizes marriages and keeps the registers. The kāzī is not necessarily a village officer. He is usually appointed to a large district, and may reside anywhere within the limits of his authority. Next in importance to the kāzī is the mulla, who acts as a deputy of the kāzī, and has charge of the mosques and burial grounds. The muvācar is the servant who cleans and sweeps the mosques and shrines, and the khatāb is the public preacher. None of these Musalman officials are paid by the state, nor is it, as in the Deccan, the custom for Hindus to employ Musalman office-bearers to slaughter their sacrificial sheep and goats. This work is in Ratnāgiri performed by the guruva.

The third class of village servants includes all not directly useful either to Government or to the villagers. These are: (1) the tribe superintendent, mahājān, (2) the overman, vartak; (3) the headman,
The village population usually includes families of more than one caste. A few Rajapur villages are all of one caste, peoples some by Marathás, others by Kunibs, and others by Musalmáns. No distinct and separate settlements of aboriginal tribes are found. The whole body of villagers hold few rights in common. There are no common pasture lands, except in one or two villages held directly by the state where lands have been set apart for grazing. In such cases no restriction is laid on the number of cattle any individual may graze. Everywhere else the people graze their cattle in their own fields. There are no common forests. Here and there beautiful temple groves are carefully preserved, and serve for the temple, no cutting of timber or branches is allowed. The people obtain what fuel they consume from trees standing in their own fields. The water of the village ponds and wells is free to all, except Mhárs, Chámbhárs, and other low castes. But many villages have separate wells and ponds for low caste people. The villagers have no fixed system of distributing the cost of any charitable or useful works undertaken by the community. Heads of families are expected to contribute according to their means, paying so much in cash, or supplying so many days' labour. Large landholders and influential persons are expected to entertain the whole village on the celebration of marriages and other important domestic events. Guests are also invited from neighbouring villages; but on such occasions, ordinary cultivators, artisans, and petty shopkeepers are not expected to do more than entertain a few of their own relations and caste fellows. At death ceremonies it is not usual to entertain guests of a different caste to the master of the house. As distinguished from old cultivators, vandárs, new settlers are called bádhérkarí, or cultivators of waste-land, bádhéns. The same name, though for this the correct term is dovandís, is also applied to persons living in one village and cultivating land in another. Settlements of bádhérkarí are found in nearly every khóti village. In former times movements of cultivators from one village to another were very frequent, and the competition amongst the khótis to attract settlers was very keen. If satisfied with the terms offered them, the new comers became permanent settlers, and intermarried with the older cultivators. If dissatisfied, they moved to other villages in quest of more favourable terms. In some villages all the cultivators belong to this class, and through many generations keep the name of bádhérkarí, even where they have acquired permanent
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occupancy rights. In all communal matters, the bálihkaris enjoy equal rights and privileges with the older cultivators, and are not now liable to pay any special fees for the privilege of belonging to the village. The changes that have taken place under British rule have left their mark on the village communities. Disputes are now rarely referred to the village councils, and the headman is seldom called on to give his advice on doubtful questions. The gradual spread of education, their better knowledge of law and procedure, improved communications, and new markets, have made the cultivators more self-reliant and independent.

The pressure of population is relieved by the readiness with which the people leave their homes in search of work. The better class of Christians and Brâhmans find openings as clerks, and in the civil branches of Government service; Musalmâns, Marthians, and Mâhrs are such favourite and willing recruits, that Ratnâghiri is the nursery of the Bombay army, and to a large extent of its police, and from Ratnâghiri the labour market of the city of Bombay is in great measure supplied. Three large classes of workers go to Bombay from Ratnâghiri. Yearly, when the rice harvest is over, bands of husbandsmen and field labourers, numbering altogether not less than 160,000 souls, find their way, some on foot, others by sea, to Bombay, and working there during the fair season, return to their fields in time for the rice sowing. The second class, almost all Mâhrs, take service as municipal street sweepers, keeping their places for years; but every season arrangng for a short holiday to carry their savings to their Ratnâghiri homes. The third and most important class are the mill-workers who belong to two divisions, Bânkotis from the north and Mâlvâns from the south. These people settle in Bombay, the northerners and southerners generally keeping separate, working in different mills. Though wages have by competition and dull trade greatly fallen, as all the members can find work, every family still earns a large sum. With little comfort in their crowded homes they are well fed and well clothed, and save large sums which they generally take to Ratnâghiri, spending much on their marriages and other family events, but investing a part in ornaments and in buying land. Besides these movements to Bombay, a considerable, and with improved communications, an increasing number of Musalmâns, Kunbas, and Mâhrs go for work to Aden and the Mauritius. Sometimes whole families emigrate, but as a rule the greater number are young men. All of them leave, meaning to come back when they have made some money, and except those who die abroad, all come back after serving from five to twenty years. Men never settle abroad or bring home foreign wives. When away most of them keep up a correspondence with their families. In Aden they work as labourers and in the Mauritius in the sugar-cane and potato fields. Their savings, sometimes as much as £50 (Rs 500) and generally about £20 (Rs. 200), are brought back in cash or in ornaments. Though their health does not seem to suffer from the change of climate, men never pay a second visit to Aden or the Mauritius.
CHAPTER IV.
AGRICULTURE.

AGRICULTURE, the most important industry of the district, supports 743,217 persons or 72.92 per cent of the population. There are four chief soils: rice; garden; alluvial, rabi; and upland, varkai. Each of these main classes includes several varieties. Of rice land the chief sorts are: mali, panthal, kudiyat, pulanvat, baul or khari, and khareat. Mali lands are the open tracts in the bottoms of valleys. Where the surrounding rocks are limestone, the mali soil containing much iron clay is stiff and hard to plough. The colour varies from yellowish red to dark brown. Inland, near the trap of the Sahyadri hills, the mali is much softer, deeper, and darker. This is the richest soil in the district, and generally holds moisture enough for a second unwatered crop. Panthal soil is found in low-lying lands, where during the rainy season water lies deep. Its rainy weather rice crop is coarse, and often harmed by too much wet. Fields of this soil yield a second crop without watering. Kudiyat, or terraced land, the rice soil on the slopes and at the foot of hills, with more gravel and less clay, is poorer than mali. Pulanvat, or sandy soil, is found only on the coast and along estuaries. It has always more sand than earth and in many places is almost pure sand. Kacren in ordinary or irregular seasons, with a heavy and steady rainfall, it yields good crops. Baul, or khari, is the name given to the soil in the hollows on the tops of the flat laterite hills near the coast. It is found in small patches of seldom more than a few acres, and is generally surrounded by bare sheet rock. Extremely fine, crumbling to dust on being ploughed, it is seldom more than a few inches deep. Khareat, or salt, is rice land near the coast and on the banks of tidal creeks. Most of it is reclaimed from the sea by earth or masonry dams. Always more or less charged with salt, it grows only a coarse red rice.

Garden, biqiyat, lands are chiefly plantations of coconut and betel nut. There are two sorts of garden land, the one known as agri or astagri, or salt, the other as dongri or hill biqiyat. Agri

1 This total 743,217 is made up of the following items: (1) adult males engaged in agriculture as per census of 1872, 252,214; (2) their wives calculated on the basis of the proportion of the female to the male population, 206,616; (3) their children calculated on a similar basis, 286,347; total 743,217. This calculation is necessary, as the census returns show a total of 224,468 under the special head adult agricultural females, and contain no separate figures for the children of agriculturists.

2 Varkas strictly refers to the crops grown on hull lands and means coarse inferior grains.
bágáyat is always found on the coast or on the banks of tidal rivers, where the soil is sandy. The cocoa palm flourishes in this soil, bearing in eight or ten years and not requiring water after the fifth. The lands usually chosen for dongri, or hill, bágáyat are well watered spots on the lower slopes of valleys. Rabi, the alluvial soil near the banks of rivers, is usually very deep and fine. It yields crops of pulse tūr, sugarcane, and hemp, and in the south, with the help of water, an additional hot weather crop of náchni, Eleusine coracana.

Varkas soils are the uplands, generally light and poor, where the cheaper and coarser grains, náchni, jari, and hark are grown. The rotation of crops in varkas lands is harík, Paspalum acrobuculatum, in the first year; jari, Panicum miliaceum, in the second; and tal, Sesamum indicum, in the third. After the third crop the land is allowed to lie fallow for seven years.1 There are two sorts of varkas land, one known as bhālti or mād, level parts where the plough can be used, the other dongri or hill land, the steeper slopes tilled by the hand. In coast villages, where fish manure is used, much of the bhālti land bears for five or six years in succession; and then only requires a fallow of one or two years. Hill, dongri, land is usually cultivated for three or four years, and then, according to the situation and quality of the soil, lies fallow from three to twelve years. The untilled land yields grass and brushwood which is burnt for manure.

As the revenue survey has been introduced into 774 of the 1837 Ratnágar villages, there are no available details of the area of the different classes of soil.

Irrigation is chiefly from wells and ‘watercourses, pīts. The tidal wave passes so far inland that the large rivers are useless for irrigation. There are no canals, and, except in Málvan, no ponds2 or reservoirs large enough to be used in watering the fields. The chief irrigated crops are rice, sugarcane, and garden produce. In 1877-78, of 1,020,836 acres the total area under tillage, 11,975 acres or 1.17 per cent were irrigated. Of the irrigated land 5793 acres were under rice.

The plough is small and light, easily drawn by one pair of bullocks or buffaloes, well suited to the tiny patches of rice land so common all over the district. The area an average pair of bullocks can plough is, in rice land, about two, and in both alluvial, rabi, and hill, varkas, lands about four acres. Betel and cocoanut gardens are not ploughed.

The 1878-79 returns show 101,276 distinct holdings, khātās, with an average area of ten acres. Of the whole number 57,914 were holdings of not more than five acres; 16,030 of not more than ten acres; 14,929 of not more than twenty acres; 9327 of not more than fifty acres; 2099 of not more than 100 acres; 680 of not more than 200 acres; 143 of not more than 300 acres; 52 of not more than 400 acres; 27 of not more than 500 acres; 28 of not more than 750 acres; 6 of not more than 1000 acres; 6 of not more than 1500 acres; 3 of not more than 1800 acres; and 2 above 2000 acres.

1 Collector to Government, 31st December 1822.
2 Details of the chief Malvan ponds are given above, p. 11.
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Stock.

Crops.

The agricultural stock in Government, khāla, villages amounted, according to the 1877-78 returns, to 93,690 ploughs, 753 carts, 157,466 bullocks, 133,215 cows, 67,979 buffaloes, 403 horses, 46,841 sheep and goats, and 5 asses.

As the details of processes, crops, and cost of tillage, given in the general chapter on the agriculture of the Konkan, apply to Ratnagiri, only a few points of local importance are noticed in this place. Of 1,110,280 acres the total area of arable land, 1,020,836 acres, or 91.94 per cent, were in the year 1877-78 under tillage. Of the 1,020,836 acres under tillage, gram crops occupied 949,142, or 92.97 per cent, of which 143,797 were under rice, bhūt, Oryza sativa; indicus, comprising cereals. In this place, 273,673 under thick-spiked eleusine, nāgil or nāchhi, Eleusine coracana; 167,950 under green availa, tür, Phaseolus lunatus; and 11,774 under mediocre pulses, comprising pāta Dolchus lablab, kadva Dolchus peregrinus, and chūli Dolchus catjang. 4 Of seed occupied 25,721 acres or 2.52 per cent, of which 1579 were under gram, chana, Cicer aritinum; 5579 under ter, Cajanus indicus; 6251 under horse gram, kūldh, Dolchus uniflorus, 5040 under green gram, tīl, Phascolus radiatus; 5210 under black gram, adād, Phascolus mungo; and 4232 under miscellaneous pulses, comprising pāta Dolchus lablab, kadva Dolchus peregrinus, and chūli Dolchus catjang. 4 Oil seeds occupied 25,360 acres, or 2.48 per cent, of which 25,037 were under gingly seed, tīl, Sesamum indicum; and 23 under other oil seeds details of which are not available. Fibres occupied 5686 acres, or 0.55 per cent, of which 683 were under hemp, amālād, Hibiscus cannabinus; and 5013 under san, or Bombay hemp, tū, Crotalaria juncea. Miscellaneous crops occupied 14,017 acres or 1.40 per cent, of which 1574 were under sugarcane, us, Saccharum officinarum; 962 under chilies, mirchi, Capsicum annum; and 11,774 under miscellaneous vegetables and fruits.

The following are the chief details of the more important crops Harīk, Paspalum serbuculatum, holds the first place, with, in 1877-78, 352,927 acres or 34.57 per cent of the total area under tillage. One of the coarser grains, harīk grows in uplands, either flat or on steep hill-slopes, where, according to the general practice, harīk follows vari and is followed by tīl. In growing harīk, about a fortnight after the rains set in (June 20-30), the ground is four times ploughed, and the soil sown broadcast. The crop, after one hand weeding, ripens about the end of October or the beginning of November. The cheapest grain in the district, though never touched by the well-to-do, harīk forms the common food of the poorest classes. It has an unpleasant narcotic property which, though to some extent neutralized by steeping in cow dung and water, causes sickness in those not used to it. So unwholesome, even deadly is it, in large quantities, that great care is taken to

1 As the whole district has not been surveyed, these figures are little more than estimated.

2 Of 1,020,836 acres, 15,308 acres were left uncropped.

3 Some Vaghers convicted who broke out of the Ratnagiri district jail in 1683 were overtaken and recaptured by the police when in a state of semi-insanity brought on by eating raw harīk.
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Crops.

Nâchûa.

keep cattle from straying into a harîk field. Nîlûnî, Eleusine coracana, holds the second place with, in 1877-78, 273,246 acres or 36.76 per cent of the whole area under tillage. The head-quarters of nâchûa tillage are the sub-divisions of Ratnagirî, Chaplun, Khed, and Dapoli. The chief produce of poor uplands, it is always grown as the first crop after the land has been refreshed by three or more seasons of fallow, and strengthened by a dressing of burnt cowdung and wood ashes. It is also, by the help of water, grown as a dry weather crop in alluvial, sâbi, land when it is called krappi. There are about twelve sorts of nâchûa, half of them early, halam, ripening in September; the rest late, gurva, ripening about the end of October. Dearer than harîk and cheaper than rice or millet, nâ. hân is the common food of the poor.

Vâri, Panicum miliare, holds the third place with, in 1877-78, 167,950 acres or 16.45 per cent of the total area under tillage. Vâri, of which there are two kinds, is always grown in the rainy season on level soils, after and in the same way as nâchûa. Commonly eaten by the poorer classes, it is dearer than harîk and cheaper than nâchûa.

Rice, bhit, Oryza sativa, holds the fourth place with, in 1877-78, 145,777 acres or 14.99 per cent of the whole area under tillage. There are three modes of growing rice as a rainy season crop. The first and commonest by transplanting seedlings, the second by sowing sprouted seed, and the third by sowing dry seed broadcast. Dry weather rice crops, called rigângan, are grown by watering fields which have yielded a rainy weather crop. The places chosen for a dry weather rice crop are generally hill side terraces well supplied with water. Land tilled in this way often yields a large outturn, but as it is already exhausted by the rainy season crop, before the rice is sown it wants heavy manuring and careful ploughing. The rigângan rice crop ripens about the end of March. Of fifty varieties of rice,1 about forty, ripening in September, are called early, halam; the rest, ripening towards the end of October, are called late, mohan or gorza. These varieties of rice differ much in value, the late sorts being generally the best. Their prices, in ordinary seasons, vary from 3d to 1½d. a pound (Rôs. 35 - 48) a khâdi. Rice is the common food of the well-to-do, and is eaten by the poor on marriage and other special occasions. It is used in the manufacture of ink and by women in making starch.

Rice splits are sometimes distilled, but from the cheapness of palm liquor are in little demand.

Of Pulses known collectively as kaddan the chief kinds are horse gram, kalûth, Dolichos bifrons, grown in all parts of the district except Khed and especially common in Malvan and

Of Pulses known collectively as kaddan the chief kinds are horse gram, kalûth, Dolichos bifrons, grown in all parts of the district except Khed and especially common in Malvan and

1 Their names are : patna, purâna, sâlûna, varparâ, cheremosh, lembid, abakal, tiwâla, gurâ, repa, beool, sêl, nadon, umbembe, surwâ, mûnâr, kudya, kothar, daâl, varparâ, gurâ, sanàha, bhoos, bhi, mûnâpanda, dâna, dâlah, achat, harîl, gudya, bulumble, kipula, etc., sâla, sort, kusha or karnûta, sânta, narnûta, bhârera, easân, rep, sêla, surwâ, mûnâpanda, kudâl. Patna, harîl, mûnâpanda, dâlah, sâla, sort, kusha or karnûta, sânta, narnûta, bhârera, easân, rep, sêla, surwâ, mûnâpanda, kudâl.
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Crops.

Pulses.

Devsgad. In 1877-78, 6251 acres or 0.61 per cent of the tilled area was under kulith. Sown in November, after the rice crops are housed, it ripens early in March. Kulith flour is used as dál, and the seeds, when boiled and mixed with gram, make very good food for horses. Its stalks are used as fodder. Tur, Cajanus indicus, largely grown in the north of the district on the banks of the Chipan and Khed rivers, is not found in any quantity south of Ratnágiri. In 1877-78, 5379 acres or 0.52 per cent of the tilled area were under tur. It grows both as a rainy weather, and in the better class of rice fields as a dry weather crop. The rainy weather tur is sown in July and ripens in November, the dry weather tur is sown in September and ripens in February. The green pods are used as a vegetable, and the dried beans are split and eaten with rice.

The dried stalks yield excellent charcoal for gunpowder. Black gram, udíd, Phæscolus mungo, is grown all over the district. In 1877-78, 5240 acres or 0.51 per cent of the tilled area were under udíd. It is sometimes sown among standing rice and left to grow after the rice-crop has been reaped. It ripens about March. Green gram, mung, Phæscolus radiatus, grown all over the district, is most common in Chipan. In 1877-78, 3040 acres or 0.29 per cent of the tilled area were under mung. There are two crops of grain gram in the year, an early or rainy weather crop sown in July and ripening in September, and a late, cold weather crop sown in December and ripening in the beginning of March. As a cold weather crop, it is grown in damp fields and as a rainy weather crop in sandy soils.

Gram, harbhār, Cicer arietinum, with 1759 acres, is grown chiefly in Chipan. It is sown in November and ripens in March. Pávta, Dolichos lablab, is also an important crop.

Til, Sesamum indicum, chiefly grown in Dápolí, had, in 1877-78, 25,587 acres or 2.48 per cent of the tilled area. It is of two kinds, black-seeded and white-seeded. Black-seeded til, which generally follows harbhār, and sometimes, though with a smaller return, ndōhni or vardi, grows best on tolerably flat land. No manure is used, but after two ploughings, from the middle to the end of June, it is sown broadcast. The seed yields gingelly oil used both in cooking and as a medicine. The white-seeded til is grown in the same way. The seed forms part of many sweetmeats, and yields an oil used in cooking. The percentage of oil in the seeds is not so large as in the black-seeded variety.

Sugarcane, 1574 acres, is grown in all parts of the district except in Khed. It is planted in February and March and is ready to cut in January. Mauritius sugarcane, introduced many years ago, is still cultivated in some places, but a small red variety is preferred. The

1 In 1834 about 5000 Mauritius canes were brought to Ratnágiri, but from their indifference and dislike of anything new, the people refused to plant them (Collector to the Rev. Com 4th September 1834). About 4000 given free of charge in the village of Mirya, two miles from Ratnágiri, produced 14,000 superior canes. A large number of these were again distributed. (Collector to the Rev. Com 7th September 1835) As they yielded three times as much juice as the ordinary cane they soon rose in public esteem, and Government to further its cultivation granted remissions of rents on fields destroyed by takaśa, ants, or blights (Government to the Rev. Com 2nd October 1835). In 1837 the sowings of cane in Mirya refused to use the Mauritius variety.
sugar-making process is simple. Some men cut the cane, others feed
a coarse mill that squeezes out the juice, and others boil the juice in
a large caldron, in which, without refining, it is allowed to harden.
The raw sugar is much used by the people of the district.

Chilies are, by the help of water, grown in considerable quantities
as a dry weather crop. Sown in November or December, the pods
begin to ripen about the end of February and the plants, if well
watered, yield for several months.

Tág, hemp, Crotalaria juncea, is grown to a considerable extent;\(^1\)
the rainy weather crop is sown in July and ripens about the end
of October. The dry weather crop is sown in rice soils about
November and ripens about March. It is used chiefly for making
fishing nets, twine, ropes, gunny bags, and paper.

Cotton, *kāpus*, Gossypium herbaceum, is not grown in the district.
The soil, a poor clay, is ill suited to its growth. Up to 1818,
when some experiments were begun with exotic cotton, except a
few plants of the Konkani or naturalized Bourbon, for domestic
use, no cotton was grown in Ratnágirī.\(^2\) The 1818 experiments,
though at first hopeful, were in the end disappointing. In 1838
the high price paid for Sea Island cotton led the Revenue
Commissioner Mr. Williamson to try to grow it in the flats near
the Mālvān salt pans. The experiments were renewed soon after
by the Collector Mr. Elphinston in his own garden with the Sea
Island, New Orleans, and Konkani varieties. The land was richly
manured, and the plants grew freely. Samples were sent to the
Bombay Chamber of Commerce and to London brokers. Favourable
opinions expressed by both encouraged Mr. Elphinston to continue
in 1840-41 the cultivation of the Sea Island and Bourbon varietles.
The samples sent were said to be equal to those of the previous
year, and experiments on a larger scale were advised. But as Mr.
Elphinston had supplied no details of the cost of cultivation, and as
he admitted that it far exceeded the price realized, Government
did not think it advisable to undertake experiments on a large scale.
In 1841 they placed twelve barrels of New Orleans seed at Mr.

1839 the sugarcane crop was destroyed by ants and jackals, except in Mālya, whence
others obtained large supplies (Collector to the Rev. Com 29th February 1840).
In 1856 its cultivation was confined to a few coast villages.

\(^1\) In 1835 the cultivators, fearing a rise in the assessment on hemp grown on
unassessed lands, discouraged its cultivation (Collector to the Revenue Commissioner,
7th September 1835) Government accordingly granted twenty-five year leases and
promised remissions (Government to the Revenue Commissioner, 21st April 1836).
In 1836 Ratnágirī ropes were in much demand for the Bombay shipping (Revenue
Commissioner to Government, 1st April 1836). The highest assessment was reduced
from Rs 15 to 10s (Rs 11-5) a bōha, (Government Resolution, 29th September
1836). In 1839 the precarious nature of the crop, the dislike of the people to hemp
because it was used in fishing nets, the poverty of the cultivators and the opposition
of the khotes were the chief checks to hemp being generally grown. (Assistant Collector
to Collector, 8th August 1839)

\(^2\) Dr Hove (December 1738) found up the Bānkot creek cotton of the yellow sort
growing very freely. It had just begun to bud and promised a plentiful harvest. It
was planted both with rice and pulses and with wheat. Tons, 161, 192. On the other
hand Forbes writing about the same time makes no mention of cotton. Or. Mem.
1 107, 122. It seems possible that Dr. Hove mistook the hemp plant, *ambidi*,
*Hibiscus cannabinus*, for cotton.
Elphinston's disposal, but failing to induce the people to take the
seed, he sent back eleven barrels and kept one for his own use.
The plants sprang up, but rain destroyed most of them and the
rest yielded a very scanty crop. In 1840-41 he still further extended
the cultivation of these exotic varieties. Konkani, or Bourbon, cotton
was pronounced to be more useful than the Sea Island, as the Sea
Island was used only for the finer yarns, and its consumption was
comparatively limited. Returns of the cost of cultivation in 1840-41
and 1841-42 showed a loss in the first year more than covered by the
profit in the second. The acre yield was three or much as at Broach
and Kurrim. On the recommendation of the Bombay Chamber of
Commerce, Government placed a sum of 1,000 (Rs. 10,000) at
Mr. Elphinston's disposal. In 1843-44, 275 acres and in the next
year 312 acres were cultivated, but the experiment was a decided
failure, most of the seed planted never coming to maturity. The
kinds sown were Bourbon, hybrid Bourbon obtained by artificial
unpregnations with the best American varieties, and Sea Island.
In 1845, Mr. Elphinston reported to Government that the chief
obstacles to success were the cost of tillage, the barrenness of the
red soil, and the hollowness of the results owing to the difficulty of
procuring good land, the inhabitants depending on their fields for
their subsistence. He was of opinion that the climate suited the
plants well, even those of foreign origin. In 1845-46 the produce of the
gardens amounted only to \( \frac{1}{10} \) ton (14 khandis) of uncleaned and \( \frac{1}{10} \) ton (14 khandis) of clean cotton. The Collector,
Mr. Liddell, who succeeded Mr. Elphinston, recommended that the
experiments should be given up. The farms were closed in April
1846, and since then no fresh experiments have been made.

The district does not yield grain enough for the wants of its people. Large quantities are brought from above the Sahyadri
hills and from the Konkába district. Much of the soil is so poor that,
after yielding two or three crops in succession, it requires several
years' fallow.

In all parts of the district not only the agricultural classes,
Kumbis, Maráthás, Bhandáris, Musálmáns, and Mhárs, but almost
the whole population, including some Bráhmáns, are engaged in
tillage. Washerman tailors, blacksmiths, and other artisans,
unable to support themselves by their callings, are often forced to
eke out their gains by cultivation. Prabhus, Bháts, and Gujas are
the only classes who never directly engage in field work.

The six chief classes\(^1\) of cultivators are, Kumbis, Maráthás,
Bhandáris, Musálmáns, Mhárs, and Bráhmáns. No materials are
available from which even an approximate estimate of the strength
of these classes can be made. Of Bráhmáns very few actually
engage in field work. They hold land both as proprietors and
tenants, and either employ labourers or sub-let to persons who pay
them a fixed share of the produce.

\(^1\) Contributed by Mr. J. R. Gibson, Dy Supt. Rev. Survey.
Except in a few coast villages entirely occupied by Mussalmans and Bhandáris, Kunbis and Mhárs are found in almost every part of the district. Marathás are chiefly found in the kalatti, or upland, villages of the centre of the district, and close under the Sahyádrí hills. Bhandáris and Mussalmans are always found in the lowland, khádi, coast villages.1 Bráhmans live in the coast villages and in the centre of the district. They are seldom found near the Sahyádrí hills.

The Kunbi generally lives in a small house with mud and gravel walls, and a thatched roof held up by wooden posts let in at the corners and gables. The rafters are generally bamboos, and the thatch bundles of rice straw and coarse grass. A rough wooden frame let into the wall supports a small door, made as often of split bamboos as of wood, and one or two small holes in the wall serve to let in a little air and light and to let out smoke. The inside is generally divided into two rooms, a larger where the family cook and live in the day time, and a smaller the sleeping and store room. At the gable end is usually a lean-to shed in which cattle and field tools are kept, and grass and wood stored. A Marátha’s house is generally better and much neater than a Kunbi’s, with sun-dried brick walls, a tiled roof, a front verandah, and in the fair season an outer booth of palm-leaf matting, the floor every day carefully smoothed and cow-dunged. Most Bráhmans, Bhandáris, and Mussalmans live in well-built houses raised on stone plinths. The walls are of masonry or burnt brick work and the roofs are tiled. The wood work in the roof is generally substantial and well built; and the door and window frames neatly put together. Wooden shutters are generally used, though glazed windows are sometimes seen in Ratnágiri, Máivan, Vengurla, and other towns. The village Mhár usually lives in a small shapeless roughly-built thatched mud hut. But pensioners and other high class Mhárs generally, like the Marathás, build a better style of house.

The Kunbi owns a pair of bullocks, a cow or buffalo, and a few goats. His field tools are, one plough, three harrows, one with short wooden teeth, one a log for crushing clods, and one a flat smoothing board; two or three picks, kudals, for digging hill lands; two or three bullocks, katlás; two or three hoes, játrás; two or three sickles; and half a dozen mallets, mogris, for hand crushing clods. His house gear is a few copper and brass eating and drinking dishes and cups, and two or three small cooking pots. His water is always earned, and his food very often cooked, in earthen pots. None have large stores of grain, though a few of the better class keep small stocks of náchni or harik enough to support their families for a few months after harvest and to supply seed grain. Except that in the matter of household goods they are better off than the Kunbis, this account applies equally to most Marátha husbandmen.

The Kunbi is an orderly, hardworking and excellent cultivator, very skilful and clever in damming streams and cutting water-

1 In the Konkan the inner uplands are called kalatti (varthdyas, uplands) and the coast lands khádi (bhalathyas, low lands).
courses for rice fields. Whenever the soil suits, and there is water, he grows garden crops and uses manure freely. The Marátha is orderly and steady but in a less degree than the Kunbi, and his style of tillage shows that he has not the same patient endurance of hard work. The Bhandári is not so good a cultivator either as the Marátha or the Kunbi. Most of them follow the more gainful calling of toddy-drawing and the lands they till, in the sandy tracts on the sea coast are, from the nature of the soil, easily worked. The Musalmán is a still worse cultivator than the Bhandári. They have less energy and perseverance, and many of them, fishers or sailors in the fair season, are less dependent than others on the success of their tillage. They use manure freely but are less careful about ploughing and weeding, and seldom cultivate fields of poor soil. Mhárs are rarely good husbandmen. Holding it in return for service, under the khoti system, they seldom pay for their land or only pay a nominal rent. Skilled in cutting stones suited for roof props, and much employed in building stone embankments for reclamation and temple causeways, Mhárs have not the same inducement to become good cultivators as Kunbis and others who entirely depend on the outturn of their fields.

Many Maráthás and some few Kunbis are proprietors with tenants. But the bulk of the cultivating classes are small landholders, many of them also working as field-labourers. So dense is the population that nearly all are forced, in some way or other, to add to the store supplied by their fields. Every year, soon after harvest, Kunbis and Mhárs migrate in thousands to Bombay and other labour markets, and return to their homes at the beginning of the next cultivating season, with money enough to buy seed grain and keep their families during the rainy months. In their abode the women and children live on the small store of grain they may have been able to keep over from the previous harvest, and take out a subsistence by the sale of firewood, grass, and fowls. Maráthás and Bráhmans do not migrate to the same extent as Kunbis. But many of them enter the army, police, and other branches of Government service, and remit money to their relations who remain in Ratnagiri to look after the land. Musalmáns engage in trade or in shipping and add the profits to what their lands yield them.

Not from high rents, but chiefly because the land fails to yield enough food to support the people, there is considerable indebtedness among cultivators. This is especially the case with Kunbis who depend so much on labour for their support. If sick or unable to find work during the fair season, the Kunb can hardly fail to run into debt. Among Bráhmans, Maráthás, Bhandáris, and Musalmáns, whose sources of extra income are more certain, law suits, family ceremonies, and rich living are the chief causes of indebtedness.

Since the beginning of British rule, there has been no year of distress so severe and general as to amount to famine. Of only two of the older famines, those of 1790 and 1802-03, does any information remain. Both of them seem to have been felt all over the district. In the three northern sub-divisions, Dépoli, Chiply, and Ratnagiri, the famine of 1790 lasted from eight to ten months,
and that of 1802 from twelve to fourteen. On both occasions the
Khed sub-division suffered severely. In 1802 rice is said to
have risen to about four pounds for a shilling, and in 1792 the price
was even higher. In Rájápur there was in 1792 scarcity of food for
four months, and in 1802 for two or three months. Rice was sold at
three pounds for a shilling. In Málvan, in 1802, the distress was
great, and lasted for more than a year. Almost all the people of
eight villages were carried off by hunger and disease. The survivors
fled to Goá. To relieve the distress private food houses,
annachhatras, were opened, and grain distributed daily. But these
houses were too few, and the gifts of grain too small to do much to
stay the general distress. In a few places, particularly in the Dápoli
sub-division, the Peshwa’s officers opened public relief houses. At
Khed, the building now used as the Mámlatdár’s office, was till very
lately known as the relief-house, annachatra. In 1802 in the
south of the district the revenue was remitted.

In 1876 an insufficient rainfall, 81 inches against an average of
104, caused much loss of crops. Public health was bad, and there
was considerable distress. The first fall of rain in the second week
of June was followed by a break so long as to do serious injury to
the young plants. The latter rains entirely failed, and nearly the
whole of the harirk, from one-half to three-fourths of the nágí and
vári, and a quarter of the rice crop were lost. The failure told very
seriously on the lower classes whose staple food, nágí, harirk, and
vári, rose from about forty-two to twenty-six pounds. To relieve
distress, besides those begun by the Local Funds Committee, four
public works, repairs to the Víjñäyudra, Vághotra, and Phonda pass
road, making a road from Chipuln to Guhá, by Ibrámípur,
 improvements to the Phonda, Rájápur, and Línga road, and a
strengthening dam for the Pendur lake, were undertaken by
Provincial Funds. Of a total of £7735 (Rs. 77,360) spent on
relief works £3495 (Rs. 34,950) were debited to Local Funds and
£4241 (Rs. 42,410) to Provincial Funds. Happily, an unusual
demand for labour sprang up in and near Bombay, and it was
estimated that double the usual number or at least 150,000 of the
poorer workers moved to Bombay for part of the fair season, and
returned with savings enough to last them till the next harvest
(1877-78). This was very favourable as harirk, the staple food of
the poorer classes, was a bumper crop.

1 Colonel Ethridge’s Famine Report (1883), 118-121.
CHAPTER V.

CAPITAL.

The 1872 census returns showed twenty-four bankers and money changers, and 5337 merchants and traders. Most of the latter were probably capitalists only in name, trading on borrowed money. Under the head capitalists and traders, the 1872 license tax assessment papers show 3810 persons. Of 2290 assessed on yearly incomes of more than £10, 340 had from £10 to £15, 908 from £15 to £25, 250 from £25 to £35, 168 from £35 to £50, 133 from £50 to £75; 96 from £75 to £100, 54 from £100 to £125, 17 from £125 to £150, 32 from £150 to £200, 39 from £200 to £300, 16 from £300 to £400, 9 from £400 to £500, 6 from £500 to £750, one from £750 to £1000, and one over £1000.

The imperial currency is at present the sole circulating medium. Up to 1835, the chief coin was the Surat rupee, supplemented by various older rupees known as Chândgad, Doulatabad, Hakei, Chokodi, and the Emperor Akbar’s interesting old charkon or square rupee. The south Konkan has never had a local mint. None of the adventurers who, from time to time, rose like the Angries to half independence, affected a private mint or a special superscription. The currency was mixed, the brisk sea trade bringing into the district every sort of Indian coin. Since 1835, the Company’s rupees has gradually superseded this heterogeneous currency. Till lately a few Surat and other coins continued to find their way into the Government treasuries. But their circulation has entirely ceased. The few that remain are kept as relics and curiosities by rich traders. The square Akbar rupees now very rare, are held in great veneration, and much prized as “luck pences.” According to the 1872 census returns, there were four money changers, sarâfs, and twenty who were bankers as well as money changers.

There are strictly speaking no banks in the district. The most important moneylenders are called Sâvkârs; but they do not, as a rule, open deposit accounts. None of the local merchants or traders carry on insurance business. Cotton cargoes from Vengurla, Râjâpur, and Chiplun, are insured in Bombay.

The leading Ratnâgiri traders grant exchange bills, hundits, payable at the following towns: Poona, Baroda, Belgaum, Bombay, Sátâra, Shâhâpur, Girâk, Rândurg, Vengurla, Râjâpur, Chiplun.

Contributed by Mr. G. W. Vidal, C.S.
Sangameshwar, Malkapur, Mahad, Rohe, Revdanda, Gorogaon, Karhod, Dhawar, Hubli, Sangli, Muraj, and Kurnurd. On bills granted at sight a premium of from 1/2 to 1 per cent (9 as. - 1 rupee) is charged, and on bills payable at from five to forty-one days after sight the premium ranges from 1/4 to 1/2 per cent (8 - 12 as.). No bills are drawn for periods of more than forty-one days' sight.

Of townspeople, the only classes who save habitually are traders, moneylenders, pleaders, Government officials, and occasionally skilled artisans. In the rural parts, agriculturists and shopkeepers alone, as a rule, put by money. The cultivating classes are rarely in a position to save. Most cultivators, who are registered occupants, have to borrow on the security of the coming crop, while the wages earned by field labourers during the agricultural season, from May to November, enable them to tude over only a portion of the year. For the rest of the year both are compelled to seek work in Bombay. Muhammadans and Parsees brave little, and save less. In the coast villages, the most influential Bhandars, owning large palm gardens, engage in the fishery, and often acquire moderate wealth, and here and there a thrifty husbandman by lending his savings scraps together a little money. But with cultivators as a class, the possession of capital is the exception, the want of it, the rule. Any surplus cash which may find its way into a cultivator's hands is generally hoarded and buried underground. Very few of the lower classes attempt to increase their store by the profitable investment of their savings. The seafaring and fishing population, in all about 80,000 souls, chiefly Musalmans of the Dalit, Gabsits, Kolis, Khairi, and here and there a few Bhandars, are, as a rule, very independent and in fairly comfortable circumstances. As a class they are more improvident and less frugal than the cultivators. The most prosperous among them seldom save more than enough, after many years of labour, to build a small fishing smack, and to keep up their stock of nets and fishing tackle. A cultivator, labourer, or fisherman, whose yearly income falls short of 125 (Rs. 50), can lay by nothing. If he has more than 25 (Rs. 50), he may, if frugal and with a small family, save. But such savings are usually absorbed in marriages and other family expenses. A Government clerk drawing less than 23 (Rs. 30) a month, cannot, as a rule, lay by money. On the general question of expenditure no exact calculation can be made, as expenses very largely depend on the number of persons whom the head of the family supports. Marriages, caste feasts, and other special expenses vary greatly according to the position and wealth of the entertainer. But on the whole the poorer classes in Ratnagiri are in this respect far less extravagant than the Deccan cultivators. It is also worthy of note that the necessary expenditure, on these religious and festive occasions is said to be considerably less now than it was forty years ago. Whether this reform is due to greater enlightenment, or, as some would say, to stern necessity, is open to argument. Whatever may be the cause, the result is that to provide the funds for their daughters' weddings, the poor classes have to stint themselves and live below their fair standard of comfort.
Chapter V.

Land.

Savings are very rarely invested either in Government securities or in joint stock shares. In 1879 the amount paid as interest to holders of Government paper was £111 (Rs. 1110). The Government Savings Bank is used almost exclusively by Government servants and pleaders, who find it the safest and least troublesome way of disposing of their surplus cash. The institution attracts very few deposits from other classes. In 1879 the Savings Bank's deposits amounted to £5140 (Rs. 31,400).

Building sites are not much sought after as an investment. Except in the larger towns, such as Chipuln, Rajapur, and Vengara, where there is a considerable trade, building plots have little value, and yield little return. Arable land is everywhere in great demand. The district is thickly peopled, and nearly the whole available arable area has long since been taken up. The produce of the land is never enough for the people's food. Every year grain has to be brought from Bombay, the Deccan, and southern Maratha country, so that in spite of the ruggedness of the district and the poverty of the soil, land is valuable and much sought after. The holdings of peasant proprietors, dhárekaris,1 are most in demand. The average sale value of rice land held on this tenure is about £10 (Rs. 100) an acre, and near the large coast towns as much as £40 to £50 (Rs. 400-500) is often realised. The average acre value of dry crop, varkas, land yielding only coarse hill grains2 is from £1 10s. to £5 (Rs. 15-50) the acre. The lands of the quasi-dhárekaris, who, under the name of dásapalhkaris or dulpalhkaris, are found in the Dapoli sub-division, are also transferable by sale and mortgage: but as they are sadly burdened by the liability to pay the khot some fixed profit over and above the state demand, they do not much commend themselves to investors. Next to peasant holdings the best form of land investment is the purchase of the estates of the superior holders known as khotis.3 In former years the acquisition of a khoti estate, with the power position and influence it brought, was an object of ambition to many a rising family. Within the last ten or twenty years the popularity of these investments has declined. The minute sub-division of shares and consequent disputes.

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1 The dhárekar holds his land direct from the state and pays his assessment in cash. Subject to the state demand he has a full right in his holding, and may inherit, sell, and mortgage, and, within certain limits, re-enter after relinquishment. In villages where these are khotis, or hereditary village farmers, the dhárekar pays his rent through the khoti. The khoti can claim no profit from the dhárekar. The khoti's only claim over peasant-held, dháre, land is a reveresoriary interest when it has finally lapsed. Details are given below, p. 205.

2 The chief hill grains are níchá or Eulampias corucana, eari Panicum miliare, and barni Paspalum acrobaceulatum. 2 2 - 3

3 The khoti is the superior holder, or a representative of superior holders, who is the hereditary right of settling with the tenant for the whole village rental. The khoti, or the members of the khoti copartnership, usually hold and farm a small portion of the village lands themselves. The rest of the lands are sub-let to husbandmen most of whom are privileged tenants, or tenants by prescriptive right, who cannot be ousted so long as they pay the khoti the customary, or if agreed on, a fixed proportion of the crop. Standing crops are annually inspected and the outturn appraised by the khoti. Only about five per cent of the tenants are now tenants-at-will paying rack rents. Details are given below, p. 208.
and litigation, the tenants' growing independence, and the increasing difficulty in collecting rents, the uncertainty regarding rights and privileges claimed by the khots and disputed by the state, have all more or less contributed to this effect. Still they yield fair profits, and a yearly return of from six to twelve per cent is usually expected and realised. The occupancy rights of tenants in khoti lands are heritable but not ordinarily transferable by sale or mortgage. The purchase of such rights, even could it be effected, would yield little or no return, as after paying the khut's demand, only a margin sufficient for the bare subsistence of the cultivator usually remains. Occasionally khoti tenants who have money to invest, purchase or become mortgagees of their occupancies from the khots, or in other words redeem, either for ever or for a time, the rent levied by the khut over and above the Government assessment. When this is done the khut levies the state demand only, and the tenant becomes virtually a peasant holder, dārakari. But such cases are unusual as how khut tenants are in a position to redeem by a lump payment the customary dues of their superior holders.

In addition to dhāra and khoti estates, here and there salt wastes and tidal swamps require capital to bring them under tillage. The state has always reserved its right of slating such lands for cultivation. Improvement leases, āhurā kālīn, were granted by the Maratha government, and by this means a large area of swamp has from time to time been converted into valuable rice land and coconut gardens. In such cases a nominal rent is levied for a term of years, and then the full assessment is charged. These kālīn lands, when brought under full cultivation, command a high price, but are not often in the market. Reclamations usually require a considerable outlay, but where an investor can afford to let his money lie idle for a few years, and has not to borrow at rumous interest, they eventually yield a good return.

Except in the larger towns, houses are very seldom built as a speculation. Well-to-do traders, retired Government servants, and pleaders, build for their own use substantial and comfortable dwellings, but seldom let them to tenants. Ornaments are almost a necessity to all classes, and a considerable amount of capital is thus unproductively locked up either in the owner's or the pawn broker's hands. The very poorest women of the Maratha and Kunbi
Chapter V.  
Capital.  
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Ornaments.  

Occasionally the leading merchants invest in native craft, padamra, or phatamaris, kotias, machias and paddaus, generally buying them ready made and equipped. Native craft are also often mortgaged by their needy owners to moneylenders. But most of the vessels employed in the carrying trade are the property of the seafaring classes, Daldas, Kolis, Bhandars, Khars, and Sibas. Eight per cent is considered a fair rate of interest on capital invested in shipping, and the average cost of a new vessel is about £28 the ton (Rs. 10 the khandi).

No class has a monopoly in usury. All who are able to save, from the wealthiest Gujars to the poorest Brahman beggar, occasionally lend money. Besides Brahmins and Gujars, though few of them are professional moneylenders, Shenvis, Prabhus, Varnis, Bhaintas, Marthas, Kunbis, Bhandars, Musalmans, Dhangars, and, in rare instances, even Mahars, advance money on bonds. In Koti villages the hereditary or vatanadar khotis, who receive most of their dues in kind, are the chief grain dealers and moneylenders. Their position corresponds to that of the Deccan Sakhars, with this difference, that having a direct hereditary interest in the prosperity of their villages and the welfare of their tenants, they are more liberal in their dealings with their debtors. On the other hand, mortgages khotis, unfortunately rather common in Ratnagiri, who hold estates for a limited time, are almost always unpopular, having no permanent interest, and being
naturally anxious to get in a short time the largest possible return. No Maráthás have as yet established themselves in this district. Only the more important moneylenders, Gujarás and Bráhmans, keep a regular day book, kírd, and ledger, lhatieni. The usual practice among Bráhmans and other educated creditors is to have their accounts written on loose balance sheets, shulabband. Petty lenders, and those unable to read and write, keep no accounts and rely solely on their bonds. Gujarás, Bráhmans, and most educated moneylenders advance money to all classes of borrowers, while Maráthás, Kumbís, and Musalmán deal with the poorer cultivators. The same rates of interest are charged by both. Combinations among different creditors against a common debtor are rare. Each creditor acts independently and does the best for himself. As a last resource the civil courts are always resorted to for the recovery of debts, but decrees are not always executed. The judgment creditor prefers to get a mortgage from the debtor of property equivalent in value to the amount of the decree, or of his whole estate if less in value than the claim. If he succeeds in this, he is content to let the decree stand over; if he fails, he obtains execution, and at the auction usually buys the debtor's property at a nominal price. The judgment creditor is generally the only bidder. Prior encumbrances and uncertainty as to the precise interest of the debtor in the property choke off competition. The judgment creditor obtains formal possession, but frequently, either of his own free will or to avoid further trouble, on his executing an agreement to pay rent, allows the debtor to remain as his tenant. Imprisonment is not often resorted to, and cases of claims being written off as bad debts are unknown. Complaints by debtors that bonds have been forged or passed without consideration, or that part payments have not been credited, or that excessive rent has been charged, are occasionally made, but seldom proved. Instances in which debtors have been collusively kept in ignorance of suits filed against them are either unknown or very rare.

The Government rupee is the standard in all moneylending transactions. Except in Málvan, and by the Gujrás who use the samvat year, and in rare cases when the Christian year is employed, interest is charged for the shak year. If the term exceeds three years no charge is made for the intercalary month. When adequate security is offered, there is no marked difference in the rates of interest levied from different classes of borrowers: But advances on personal security depend on their terms solely on the credit of the individual borrower. The rate charged on petty loans secured by pledging ornaments or other movable property, varies from twelve to twenty-four per cent. In very extreme cases as much as thirty-six per cent is said to be exacted. In towns the ruling rate is somewhat less than in villages. Advances on personal security are made at from twenty-five to thirty-six per cent according to the credit of the borrower. Money advances with a lien on crops are seldom made. Grain both for seed and subsistence is habitually borrowed by the poorer cultivators to be repaid at harvest time with an additional fourth of the quantity lent. This is called the varáč, or one and a

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Interest.
quarter system, and as these loans are usually repaid in about six months, the charge is equivalent to a yearly rate of fifty per cent. Provided the title is undisputed, valuable effects can be mortgaged at from nine to twelve per cent interest, and lands and houses at from six to nine per cent.

The agricultural classes, though frugal and given to few extravagances, are forced to borrow. Few cultivators reap a sufficient harvest to satisfy their own needs and repay their creditors. Field labourers can subsist only for a few months on the wages of tillage. The local demand for other labour is small and uncertain, and the villagers own neither carts nor pack bullocks wherewith to earn carriers' wage. Unpromising as their condition seems, the poorer classes manage to live, and are probably less encumbered with debt than the Deccan cultivators. - The chief causes which restore equilibrium and avert destitution are emigration and military service. In November soon after the early harvest is over, the able-bodied husbandman leaving a scanty store of coarse grain for the support of the young, the sick, and the aged of his family, marches to Bombay. There for six months or more he usually succeeds in getting good wages, and saving a few rupees, returns to his home in May, in time to prepare his fields for the yearly crop. About 100,000 persons, or ten per cent of the population, are believed to perform this yearly pilgrimage to Bombay. Others, getting permanent and lucrative employment, remain absent from their villages for long periods, remitting their savings to their families. The native army, largely recruited from the Ratnagiri district, gives employment to numbers of the agricultural and labouring classes. Besides the remittances poured into the district by men on service, no less than £45,000 (Rs. 4,50,000) are yearly paid by the state to military pensioners. Thus the revenue collected by Government is in great part returned to the district, and the cultivators enabled to maintain themselves, despite the deficient produce of their land. The time of greatest pressure throughout the district, and more especially in the wild country on the slopes and spurs of the Sahyadri range, is from May to November, when the cultivators, having exhausted their stores of food and money, are anxiously waiting for the coming harvest. As no part of the district yields grain enough for the population, large imports by sea and land are a yearly necessity. During the rainy months the imports cease and prices rise. It is at all times difficult to carry grain to the tract at the foot of the Sahyadri hills, and this is more especially the case during the rainy months. In the best of seasons some scarcity is inevitable, and for some weeks before harvest, the hill peasant are compelled to live on succulent roots and leaves and wild plantains. These privations are expected and endured with characteristic patience. Any failure of the coarse hill grains which are to the Konkanis what millets are to the Deccans, causes severe distress. In the coast districts the inhabitants are less dependent on the harvest, and whether the rice crop is large or scanty makes little difference to the poorer classes, to whom such food is an unattainable luxury. Here, as in the inland villages, it is in the rainy months that the pinch is felt. Very few cultivators can tide over this time without obtaining advances of
grain or money on the security of the coming crop. The grain dealers and moneylenders have become a necessary part of the system. Probably half the entire cultivation depends mainly on the capital thus utilized. As is natural, complaints of unfair dealings are now and then made, but on the whole the borrowers admit the usefulness of the lenders and are satisfied with the terms they obtain. Agrarian crime is almost unknown. Creditors are not as a rule greedy. They are often forbearing and will help a cultivator with seed and food, when his credit is so low that a Deccan Marwadi would not advance him an anna.1 Artisans in the larger towns, doing regular and lucrative work, obtain better terms than ordinary cultivators, and Marathas and Kunbis as a rule borrow on easier terms than Village Mhars. On the other hand, it is urged that while the population is larger, production has either remained stationary, or owing to over-cultivation and want of manure has fallen off. The number of suits on bonds, as far as this forms a guide, also shows a progressive increase. On the other hand, it is certain that prevailing high prices, better communications, and more open markets for labour and produce have greatly benefited the district. Although the country is poor, populous, and rugged, there has been much material progress. The cultivators everywhere, especially in the villages near the coast, show greater independence, and are no longer the Khoja's obedient serfs and bondsmen. In short, the general condition of the country and people has steadily improved, since the city of Bombay suddenly increased in prosperity eighteen or twenty years ago.2

The number of skilled town artisans, whose work commands high wages, is very small. The few that are found are prosperous,

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1 Famine Commission Replies, 1878, Mr. A. T. Crawford, C. S.
2 Famine Commission Replies, 1878, Mr. A. T. Crawford, C. S.
intelligent, and usually free from debt. But neither in intelligence nor in worldly means is there any practical difference between such village artisans as shoemakers, curriers, and carpenters, and the general mass of cultivators. As a class they are equally indebted and equally liable to be imposed upon, while they are less provident and more given to drink than the Maratha and Konbi cultivators.

Sales of land in execution of decrees have increased within the last ten years. The chief cause of this was the registration of Khoits' tenants as survey occupants in the villages where the survey settlement was first introduced, in the Dépôt, Kheid, and Chupna subdivisions. Numbers of such occupants were sold in execution of decrees during the few years after the introduction of the survey, but the transfers were for the most part nominal, so much as the occupancy right of the tenants, where it existed, was transferable by inheritance only, and not by sale or mortgage, and the auction purchasers of the tenants' interest could not acquire thereby the privileges of permanent occupants. The number of sales on account of failure to pay assessment has not been large, but many holdings of khoit land have for this cause been transferred from the tenants in whose names they stood to the khoit' own occupancy. From the same causes, namely, the registration of khoit tenants as survey occupants and an uncertainty as to their legal position, there has been an increase in the amount of land mortgaged, but the title of the mortgagees in such cases is usually bad. In mortgages there is no fixed custom as regards possession. In each case it is a matter of agreement between the parties.

The poorest villagers occasionally serve their creditors for a term of years to pay debts contracted by themselves, or more often, by their fathers. Service of this description never precedes a loan. An able-bodied labourer would be credited with about £1 (Rs. 10) a year in liquidation of a debt. He would receive in addition his necessary food and clothing, and by custom a pair of sandals once a year. He would be bound to devote himself exclusively to the service of his creditor, but the latter would have no claim to the services of the bondsman's wife and children. Interest on the original debt does not run during the performance of the service. The debtor is allowed no money for any incidental expenses, nor can he work on his own account. He is entirely dependent on the creditor who cannot, however, transfer his services to any other person. Should the bondsman fail in his contract, the creditor would proceed to exact service or enforce payment of the debt from the surety, without whom such bonds are seldom accepted. A bond which was produced in a criminal trial revealed the following facts. A village borrowed
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£1 12s. (Rs. 16) from a moneylender in 1866. He died a few years afterwards leaving the debt unpaid, and amounting then to £2 (Rs. 20) as a legacy to his son, then a child. The son, who had no means, entered the creditor's service. After serving for five years he executed a bond with a surety, to serve for seven years more in satisfaction of the debt. Thus twelve years' service was exacted from the boy, from his eighth to his twentieth year, for a debt of £2 (Rs. 20) incurred by his father. Hereditary bondage in the strict sense of the term does not exist. Children of concubines and descendants of women formerly purchased as slaves are found in a few families. Performing the same duties as the hired servants of the household, they are treated with greater kindness and consideration, and are seldom smashed by higher wages to leave their homes.

A labourer was, before 1863, paid from 1½ d. to 3d. (1-2 annas) a day; the rate has now risen to from 4½ d. to 6d. (3-6 annas). "A field labourer earns rather less than a town labourer. Masons, carpenters, and other skilled workmen were, before 1863, paid from 4½ d. to 2d. (3-6 annas) a day, now the rate is 1s. (8 annas) and upwards. The rise in wages is due to improved communications and to the increased cost of living.

During the last fifty years the rupee price of rice of the second quality, the food of the upper classes, has varied from fifteen pounds in 1866 to fifty-nine in 1853, and of náchtí, Eleusine coracana, the food of the lower classes, from twenty-one pounds in 1864 to seventy-eight in 1843. The returns show, for such years as are available before 1855, on the whole cheap grain, the rupee price of rice varying from fifty-nine to thirty-two pounds and averaging forty-seven pounds; from 1856 to 1866 a steady rise of prices from thirty-six to fifteen pounds and averaging twenty-five pounds; from 1867 to 1876 cheaper prices varying from eighteen to thirty-two and averaging twenty-three pounds; during the famine of 1877 and 1878 a rise to seventeen; and in 1879, a fall to twenty-three pounds. The changes in the price of náchtí always considerably cheaper correspond closely to those of rice.

Rátnágiri Grain Rupee Prices, 1828-1878.

<table>
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<tr>
<th>Year</th>
<th>Rice, second sort</th>
<th>Náchtí</th>
<th>Year</th>
<th>Rice, second sort</th>
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<td>1828-29</td>
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<td>1852</td>
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<td>1832-33</td>
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<td>1863</td>
<td>48</td>
<td>50</td>
<td>1876</td>
<td>28</td>
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</tbody>
</table>

remained unpaid. From this day, without paying interest, I will serve you for seven years. Should I fail I will pay interest at twelve per cent. I will serve you without making objections and will behave well. I, K.L. of the same place guarantees the fulfillment of the above contract. If the contracting party fail, I will myself serve you until the debt be liquidated. If I do not serve you, I will pay the interest at twelve per cent until the debt is liquidated. We have executed this deed willingly. Witness M N, O P. (Signed) C.D., K.L.

The prices about prices, wages, and weights and measures have been compiled by Mr. Ranjita Bhumi, Humar Deputy Collector.
Pears and precious stones are valued by their purity. Gold and silver are weighed according to the following scale: four grains of *udid*, *Phascolus mungo*, one *gunja*, *Abrus precatorius*, seed; eight *gunjas*, one *musa*; twelve *mudas*, one *tola*; twenty-four *tolas*, one *sher*. In weighing these metals the current rupee is generally used. The rupee is four *gunjas* less than a *tola*. Goldsmiths' weights are generally broken pieces of china, lead, brass, or bell-metal, in a variety of shapes. Copper, brass, lead, and other cheaper metals are sold by weight, one *sher* weighing in Ratnagiri eighty rupees and in some other places seventy-two. Iron, cotton, butter, oil, groceries, and other articles of every day use are sold by weight *shers*, the local *shers* varying greatly in size.\(^1\) The table runs as follows: one chhatak (\(\frac{1}{2}\) toaks), \(\frac{1}{8}\) of a *sher*; one navtak or adhpav, \(\frac{1}{8}\) of a *sher*; one *pashker*; \(\frac{1}{8}\) of a *sher*; one *achher*; \(\frac{1}{8}\) of a *sher*; two *achhers*, one *pashker*; \(\frac{1}{2}\) *shers*, \(\frac{1}{8}\) of a man; five *shers*, \(\frac{1}{8}\) of a man; ten *shers* or one adhada, \(\frac{1}{8}\) of a man; two *adhadas*, \(\frac{1}{8}\) of a man; four *adhadas* or two adhmans, one man. All kinds of grain are sold by capacity measures; \(^1\) two adhpav, one *pashker*; two *pashker*, one *achher*; two *achhers*, one *pashker*; four *shers*, one *payali*; in the petty divisions of Mandangad and Salahi tweve, in Khed, Dapoli, Ratnagiri, Sangameshwar, Vengurla, and parts of Malvan and Devgad sixteen, and in Rájápur twenty-four *payalis* make one man; twenty muns make one khândi. The heaviness or lightness of grain, its exposure to dryness or damp, or any want of care in keeping the grain in the wooden measure, causes a difference\(^2\) in the rupee weight of a *sher*. Grass, hay, and firewood are sold by head-loads and cowdung cakes by quantity. Milk and oil are sold by capacity *shers*, the milk *sher* weighing thirty and the oil *sher* twenty-nine rupees. For measuring them brass half-*sher* cups are generally used. Cotton and woollen cloth is generally sold by the yard, vár; silks and brocades by the gaj of 2.3 feet to 2.11 feet; and coarse country cotton cloth, *dangere*, by the cubit, kált. Wastecloths *dhotars*, robes sádas, and blankets *kámhtis*, are sold in pairs or singly. Bamboo matting is measured by the surface and sold by the cubit, and matted cocanaut leaves by the hundred. Cut stones are sold singly or by the hundred, and uncut stones by the cart-load. In house-building the owner generally buys the wood, brick, cement, and other materials, and for the building engages masons, carpenters, and other artisans by the day or fortnight. A *bigha* measuring about 4014 square yards was formerly the unit of land measure; it was sub-divided into twenty pánda, each pánda containing twenty poles káthis, and each káthis 10 0347 square yards. Under the revenue survey, the acre has taken the place of the *bigha*. It contains forty *gunthás* of thirty-three square feet, each *guntha* being divided into

\[1\] The Ratnági *sher* of 28 to 29 rupees' weight, the Chipun *sher* of 30, the Vengurla *sher* of 27, the Malvan and Dapoli *shers* of 28, and the Rájápur *sher* of 26.

\[2\] The weight in rupees of the different grains contained in a *sher* of capacity, is rice 17, *maccha* 41, tur 54, *kark* 41, *varti* 40, and wheat 32. In different parts of the district these measures vary by one or two *tolas*. Those given above are for the town of Ratnági.

\[3\] At Vengurla from Rs. 55 to Rs. 61, at Ratnági from Rs. 49 to Rs. 57, and at Chipun from Rs. 50 to Rs. 60, the pound.
sixteen annás. At present as thirty-four gunthás make one bigha and
1029 square feet constitute one guntha, the modern bigha contains
about 37,021 square feet. Jack fruits, plantains, cocoanuts, limes,
sugarcane, water melons and mangoes are generally sold by the
quantity. A few of them such as limes, mangoes, and cocoanuts are
also sold by the hundred. Almonds, cardamoms, cloves, betelnuts,
and other spices and drugs are sold by weight, and betel leaves by
the quantity or the hundred. Fresh coriander plants, fennugreek grass,
and other vegetables are sold by the quantity. Fish is also sold by
the quantity, and mutton by the pound, sher. Standard weights and
measures are kept in every Mamlâdâr's office. In spite of several
attempts, it has been found impossible to introduce a uniform system,
and with the present great local variations convictions for the use
of false measures are almost unknown.
In so rugged and broken a belt of coastland, the safe deep tidal creeks are the natural trade highways. On their banks, rich in rice fields and palm gardens, are the chief trade centres, some as Bankot, Dabhol, Ratnapuri, Malvan, and Vengurla at the creek mouths; others as Khed, Chipunj, Sangameshwar, Rajaipur, and Kharepata, as far inland as trading craft can easily pass. Landwards the through traffic with the Deccan and the Karnatak moves along lines that gather to the chief breaks in the wall of the Sahyadri hills. Of passes within or close to Ratnapuri limits, the four most important now furnishied with well made cart-roads are Kumbharli in the north for Dabhool and Chipunj; Amba for Sangameshwar, Ratnapuri, and Rajaipur; Phonda for Kharepata and Malvan; and Parpoli or Amboli for Malvan and Vengurla. (Besides these four main openings there are sixteen smaller passes.) Three, north of the Kumbharli or Chipunj pass are, the Hatlot pass in the extreme north near Mahipatgad, practicable only for ponjes and little used, one of the lines of trade that centre in Khed; the Ambavli pass, about nine miles south of Hatlot, a fair bullock track, east of Khed, and the chief line of trade between Khed and Satara; and the North Tivra pass, about 13½ miles north of Kumbharli, a mere foot-path with ladder-like steps cut into the scarp, little used except by hillmen and robbers. Between the Kumbharli and the Amba routes are three smaller passes; the Malu, nine miles south of Kumbharli and about nineteen miles northeast of Sangameshwar, an easy track, which, probably more than the Amba pass, helped to centre trade at Sangameshwar; the South Tivra, six miles south of the Malu, a mere foot-path; and five miles further south and eleven north of the Amba, the Kundi, a bad pass. Between the Amba and the Phonda are five passes: the Vishalgad, an insignificant pass; nine miles south of the Amba, the Anaskura, an easy pass, the straight and main line of through trade with Rajaipur; the Kajnda, a bullock pass between Kolhapur and Kharepata; and the Bavda and Shevgaon passes of little consequence. Between the Phonda and the Parpoli or Amboli are four passes, the Nardeva, Ghotga, Handmant, and Ragona; and south of the Parpoli there is the Ram pass, all six useful for the Malvan and Vengurla trade.  1

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1 Of the twenty passes, the Amba, Vishalgad, Anaskura, Kajnda, Bavda and Shevgaon are within Kolhapur, and the Nardeva, Ghotga, Handmant, Rangna, Amboli or Parpoli, and Ram are within Nawanvari limits.

2 Of the Ratnapuri Sahyadri passes, soon after the beginning of British rule
At the beginning of British rule (1818-1820) carriage was almost entirely by water. The Government grain stores, the chief centres of local traffic, were all near the banks of creeks, and from no part of the district, except where water carriage was at hand, was forest produce gathered and exported. In rugged parts near the coast private charity had in places benv rough flights of red stone steps; but they were much damaged and out of repair. In the Para-brahm pass between Chapuln and Dabul, there had once been a good made road paved where the ascent required it. But the pavement was (1824) in such bad repair, that cattle chose a winding pathway to the right. Besides the steps in the upper place near the coast, the only trace of roadmaking was, after the rains, the yearly repair of the

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1. Mr. Dunlop (1824), Rev. Rev. 121 of 1825, 79-81. The chief forest products were firewood, galmuts, and red chapt, Greta. tomentosa, flowers.
2. Mr. Pelly (1820), Rev. Rev. 16 of 1821, 430.
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Trade.  
Communications.  
Roads.  

Kumbharli or Chiplun pass. There were no wheeled carriages, no horses, no camels, and few pack bullocks. All field and other produce was carried to market on men's heads, and during the first years of British rule, the people suffered much from being forced to carry the baggage of military and other travellers.

For forty years, except the military road from Vengurla through the Réam pass south to Belgaum, and four miles from the Dapoli camp to the Haranai sand, little was done to better the roads. In 1851, no attempt had been made to improve even the most frequented lines of traffic. The wear of ages had smoothed them in places, but parts were dangerous to man and beast. Laden animals were jammed between rocks, forced to slide down steep slopes of sheet rock, and, footsore, to march their way among thickly strown rolling stones. Carts were unknown, and between many villages and their market towns were not even bullock paths. Their whole produce went to market on men's heads. The hill passes were uncared for, and heavy weight could pass up or down unless slung on poles, navghan, carried on men's heads. Rough roadmaking was easy. The three main lines of traffic, running north and south, along the coast, in the centre, and near the Sahyadri hills, might be cleared at a very small cost. But for twelve years more no money was available. In 1864 the whole length of the district roads was 171 miles, and of this, except eight bridged and drained miles from Dapoli and Haranal, the whole was either unbridged, partly drained, second class roads, or cleared tracks. With the introduction of local funds, the work of roadmaking was pressed on. Since then, partly from general and local funds and partly with the help of the Kolhapur and Sávantád States, roadless Ratnagiri has been covered with a network of good communications including 507 miles of cart-road and several hundred miles of bullock tracks. Such is the carrying power of these roads that in the year (1876-77) of the late Deccan famine, 90,000 tons of food grains passed inland from the coast.

The main district road runs north and south, passing through the chief inland trade centres and crossing the different rivers above the limit of navigation. Starting in the north from Poládpur in Kolaba, and by Kashedi passing through the towns of Khed, Chiplun, and Sávarda, it comes as far south as Hátkamba. From this, where it is joined by a main line from Ratnagiri, the road stretches south through Páli to Lánsa, Rájapur, Kharepátan, and Kásárdá. South of Kásárdá, the main line has, from local funds, been continued to Vengurla, forming altogether a line of 160 miles of road. In the south, from this main road, local feeders have been carried west to Málvan and Áthra, and cross lines taken through Kudál in Sávant-

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1 Bombay Rev. Rec. 16 of 1821, 621. A few years later (1825), Capt. Clunes says (Itinerary, 147): "From Vengurla to the Sávar, there are cattle tracks or pathways usually running straight over dry rocky uplands and across tilled valleys, which, as a rule, are ploughed in the rains. Except close to Malvan, Ratnagiri, and other leading places, there are neither carts nor cart roads."  
2 Captain Clunes' Itinerary, 63  
vádi to the Párpoli pass road; from Kudál by Dhámpur to Málvan; from Kásárda near the Phonda pass, by Vághotan to Víjaydurg, thoroughly opening that fine stormy weather port; from Kásárda to Jánoli, a short cut; from Ratnágiri to the fine stormy season port of Kábhádevi; and further north, from Chiplun west to Ibhrámpur; from Khed to Dápóli and Harnai on the coast; from Khed to the foot of the Ámbavli pass; from Khed by Pálgad to Dápóli; and from Mahápral on the Sávitri to Poládpur, connecting the Varanda and Fitzgerald pass roads with an excellent port near the mouth of the Sávitri. All these are good fair weather cart roads.

At the same time, besides many cross roads along the coast, a good bullock track, nine to twelve feet wide, has been made from end to end of the district.

Besides these roads connecting most district towns with the sea, first class bridged cart roads have been carried through the Kumbhárali, Amba, Phonda, and Párpoli passes, and the others have been made easier for foot passengers and pack bullocks. These carried through the Kumbhárali and Párpoli passes are open all the year round, and the rest only in the fair season.

There are seven toll bars in the district, five of them on provincial roads at Vengurla, Chárví, Vágíson, Dájípur, and Póphli, and two on local fund roads, at Vengurla and Ghuníharas. All are annually sold by auction to contractors. The amount realized in 1878-79 was 54,370 (Rs. 54,370) on provincial, and 1,43 (Rs. 1,430) on local fund roads.

Of the few masonry bridges, including one in the town of Rájápur, the largest is 114 feet in length, with three spans of thirty feet each, built on the Kutuví river on the Chiplun-Íbhrámpur road at a cost of 15,450 (Rs. 15,450).

Besides three district officers' bungalows at Harnai, Vághotan, and Málvan, and nine travellers' bungalows for 1 peana each, one each at Bankot, Mahápral (under construction), Harnai, Ratnágiri, Víjaydurg, Vághotan, and Vengurla, and two in the fort of Jaygad, there are in all seventy-five rest-houses, dharmékhalás, for the accommodation of native travellers. Of these, nine, one each at Dápóli, Vákávilí, Buróní, Mahápral, Anjaíra, Dábhi, and Bankot, and two, one at the wharf and one in the town of Harnai, are in the Dápóli sub-division; three, at Khed, Dábhol, and Kushedi, are in the Khed sub-division; fourteen, one each at Sávarde, Chiplun, Shirgoon, Ibhrámpur, Khereshet, Góvalkot, Anjanvél, Adur, Tavásál, Gubágár, Hédiví, and Kudáví, and two at Pálshet are in the Chiplun sub-division; seven at Navdi, Mábhalá, Muráhi, Áráví, Ásrá, Dábhol, and Phungás, are in the Sangameshvar sub-division; sixteen, one each at Páli, Namíz, Níví, Hátkhambhá, Anjaníra, Várváda, Vetoší, Purángad, Víjay, Málgoví, Harkerí, and Jaygad (fort), and four, two at the wharf and two in the town of Ratnágí, are in the Ratnágí sub-division; ten, one each at Váked, Lánjá, Veral, Kárví, Básá, Oní, Jaytápúr, and Bhaláví, and two in the town of Rájápur are in the Rájápur sub-division; eight, at Phonda Talera, Phanaśgaon, Khárepátan, Pátgaon, Kankávli, Karú, and
Chapter VI.

Sailing

Vessels.

Devgad, are in the Devgad sub-division; six, one each at Takkari, Masala, Pendur, and Sukalvad, and two, one at the wharf and one at the town of Malvan, are in the Malvan sub-division; and two, one at the Vengurla wharf and one at Parula, between Malvan and Vengurla, are in the Vengurla sub-division.

Some of the creeks are fordable at low water, while on others and on some of the rivers, public ferries are kept for the conveyance of goods and passengers. Of the forty-three district ferries, three work during the rainy season, and the rest throughout the year. Five of them are maintained by local funds. Of the whole number, four are in Malvan, five in Devgad, six in Rajapur, ten in Ratnagiri, seven in Sangameshwar, three in Chaplin, and eight in Deolali. The total revenue in 1878-79 amounted to £824 16s. (Rs. 874.)

The sea traffic is carried on partly by steamers and partly by sailing vessels. Coasting steamers are of two kinds, a small class of passenger vessels known as the Shepherd Company steamers, varying in size from 160 to 199 tons, and the larger ships of the British India Steam Navigation Company of from 1941 to 2661 tons. Of the Shepherd steamers, some belonging to the Bombay ferry service, and known as the Dharamtar steamers, come only as far south as the Bandar river, taking from eight to nine hours in their passage from and to Bombay. The others, new vessels of light draught, go as far south as Goa and call at almost all Ratnagiri ports. Including stoppages, they generally take from twenty-four to thirty-six hours between Vengurla and Bombay. None of these vessels ply between the end of May and the middle of August. The larger class of steam-ships, belonging to the British India Steam Navigation Company and carrying the passengers, are coasting traders going as far as Madras and Calcutta. They sail once a week, and calling only at Ratnagiri and Vengurla, generally make the passage between Bombay and Vengurla in twenty-four to thirty hours. During the stormy season they call at the sheltered creek of Kalbadevi, the harbour for the town of Ratnagiri. Taking piece-goods and stores from Bombay, they bring by the return voyage large quantities of cotton from Vengurla and Ratnagiri. Their passenger traffic is very limited.

Of sailing vessels there are two classes, foreign and local. The foreign ships are Arab daws, belonging to Gwadar, Huma, and Chaba, vessels of from seventy-five to 150 tons burden, with two masts and two or three sails, and a crew of a captain, sarang or tandel, a nakoda, a carpenter, and twenty seamen. Besides meals, the seamen get from 16s. to £1 (Rs. 8-10), and the others from £1 to £1 10s. (Rs. 10-15) a month. Of late years, few vessels of this class have visited the Ratnagiri ports. Their owners, generally also their commanders, are mostly Arabs and Indian Musalmans. They generally come from Arabia to Ratnapur about the end of October, bringing dates, raisins, almonds, p.t.c., and mats, stay in some Ratnagiri port for about two weeks, load with gallnuts, hemp, turmeric, and groundnuts, and then sail to Malabar or Bombay to fill there. The captains are generally good sailors and men of much intelligence, guiding their ships by the help of the compass and the

DISTRICTS.
quadrant. Though they avoid the roughest season, they often weather very heavy storms.

Of local sailing craft the chief varieties are, besides canoes and fishing boats, the shibadi, the phatemari, the mahangiri, the machus, and the padav or balav.

Besides a few English jolly boats in Vengurla the small boats in use are three, the ulandi, the pagar, and the don. During the stormy months small boats of more than a quarter of a ton (one khandi) burden are drawn up the beach and thatched; the rest are used in rivers for fishing and other purposes. The boat in commonest use is the ulandi, so called from the balance float that, joined to the boat by two spars, lies on the water from six to ten feet from the boat's side. Ulandis, varying in length from ten to eighteen feet, have one mast and one lateen; parbhans, sail. The pagar and the don are phatemari and machus row boats. The pagar, a hollowed mango trunk, is used either with or without the balance spar, ulandi. The long flat-bottomed don, made of undi, Calophyllum inophyllum, wood, with, instead of nails, well oiled and dammered hemp and coir yarn fastenings, is seen only in Vengurla. It is the best boat for landing horses. Fishing boats are generally provided with two pairs of wooden buoys and their moorings. The shibadi is a large vessel from 100 to 300 tons, generally found in the Ratnagiri sub-division ports. The phatemari, a deep narrow vessel of great speed and an excellent sailor, is from twenty-five to forty-five feet long and from 25 to 100 tons burden. It has two masts and three sails, two yard sails, parbhans, and a jib. The mahangiri or swdla is like the phatemari, but smaller and from ten to twenty-five tons burden. The machus and padav or balav, of a broader and flatter build are from twelve to twenty-five feet long and from 2½ to ten tons burden. All have two masts and three sails. Except that only phatemaris carry unpressed cotton bales, all take both cargo and passengers. Besides for coast trading, the smaller machus are often used for deep sea fishing.

These vessels are owned by Bhatis, Gujar, Lobhans, Musalmans, Parsis, and fishermen either Hindu, Gahits, Kolis, and Khavr, or Musalmans of the Konkani and Daldi classes, and sometimes by Brahman fishermen anxious to own a boat, generally join two or three together to form a fishing or trading partnership and borrow capital from some Brahman or Musalmam moneylender. The strength of a shibadi's crew is, besides the captain, tandel, from twenty to twenty-five, of a phatemari's from fourteen to eighteen, of a mahangiri's from eight to ten, and of a machu's from five to seven hands. Kolis, Bhandars, Gahits, Bohis, Khavris, and Musalmans, the seamen, mostly natives of Harnai and Vengurla, generally belong to the caste of the owner or captain. These vessels work only during the fair season, and are entirely laid up during the south-west monsoon. A large machu, complete with sails and

1 The fare by sailing boat from the Ratnagiri coast to Bombay is from 6d. to 1s. (4-8 annas).
one boat, costs from £100 to £150 (Rs. 1000 - 1500), and a phatemaδi from £120 to £200 (Rs. 1200 - 2000). The shipbuilders are generally Hindu carpenters, Satārs and Pāchakalsis, helped by Gābit fishermen; others are Musalmāns and native Christians. The chief boat-building towns are Ratnāgiri, Jaytāpur, Mālvān, and Vengurla, and to a less extent Bānkot, Jaygad, and Anjanvel. In 1830, when the teak forests were made over to the Khots, shipbuilding became an important industry. This did not last long. The stores of timber were mostly wastefully spent, and the district left stripped of trees. At present the timber most used in shipbuilding is, besides Malabar teak, the local banteık or nāna; jack, mango, and the light dhup tree. A lucky day is chosen for beginning to build and for launching a vessel. At the time of launching, the vessel is worshipped, decorated with flags and flowers and among Musalmāns with sabja leaves, and named according to the position of the stars. With music and a company of friends the vessel starts for some miles on a trial trip, the guests being treated to toddy and betelnut. Brahmanas get gifts and the shipbuilder. Regatta are generally done by one of the sailors, who is a carpenter and keeps a set of tools. The vessels last from forty to fifty years. Besides his meals, each sailor gets from 1s. to 16s. (Rs. 8 - 8) a voyage, or an average monthly pay of from 4s. to 8s. (Rs. 2 - 4). The captain, when not the owner, gets twice as much as the seamen. Liquor is not generally allowed on board, but some tobacco is always taken. Presents, ṣāṃs, of waistcloths, turbans, or money are sometimes, though not often, made. The smaller craft generally anchor at night, and do not go out of sight of the Sabhātri hills. But the better class of shibadas and phatemaδi go about twenty-five miles from the coast, sailing one of sight of land from ten to fifteen days at a time. Some of the captains understand the compass, though in their coasting voyages they trust almost entirely to their own and their crew's local knowledge. Out of sight of land, they steer by the sun, moon, and stars.

Trade is chiefly carried on with Malabar, Bombay, Cutch, Kathāwār, and Arabia. Of late years, steamer competition has forced sailing vessels to lower their rates. Shipowners' profits have declined, and few new vessels are now built.

There are four light-houses, one each at Ratnāgiri and Jaytāpur, and two, the port and the rock light-houses, at Vengurla. The Ratnāgiri light-house, north latitude 16° 59' and east longitude 73° 15' 47", in the Ratnāgiri harbour, is a masonry tower of thirty-seven feet on a headland about 210 feet high. Diopteric, of order three, it is a single fixed red light, visible from the deck of a ship eighteen miles off, and lightening an area of 108 square miles. The Jaytāpur light-house, north latitude 10° 36' 10" and east longitude 73° 18' 30", on the south point of the Rājāpur hill, is a masonry tower of twenty-one feet on ground about fifty feet above high water level. Diopteric, of order six, it is a single fixed white light.

1 The commonest names are Lakshmiprasad, Gangāprasad, and Dāryādañabh.
visible from the deck of a ship 7\(^{1}2\) miles off, and lightening an area of 56\(^{1}2\) square miles. The Vengurla port light-house, on the north point of the bay, is a masonry tower of twenty-four feet on a headland 186 feet above high water level. Dioptric, of order six, it is a double (one above the other) fixed white light visible from the deck of a ship nine miles off, and lightening an area of fifty-four square miles. The Vengurla rock light-house, north latitude 15° 53' 17" and east longitude 73° 26' 43", on an isolated rock, one of the Burnt Islands, about five miles south of Malvan, is a thirty feet masonry tower on a hill about eighty feet above high water level. Dioptric, of order four, it is a single fixed white light, visible from the deck of a ship twelve miles off, and lightening an area of seventy-two square miles. The swell makes it at all seasons difficult to land on the light-house rock, and in the south-west monsoon communication with the mainland is entirely cut off. Provisions and stores have to be landed before the close of the fair weather.

The Ratnagiri district, forming part of the Konkan postal division, contains, besides the receiving house in the town of Ratnagiri, thirty-nine post offices. One of these at Ratnagiri, the chief disbursing office of the district, is in charge of a postmaster drawing a yearly salary rising from £90 to £114 (Rs. 900 - 1140); three head offices at Chipuln, Dapoli, and Rajapur are in charge of deputy postmasters, each drawing £12 (Rs. 480) a year; fourteen sub-offices at Anjavel, Devgad, Palvuk, Guhagar, Jayapur, Kankali, Khed, Lannja, Malgund, Malvan, Masura, Sangameshwar, Shiroda, and Vengurla are in charge of sub-deputy postmasters, each drawing from £18 to £48 (Rs. 180 - 480) a year; and twenty-one branch offices at Achra, Advira, Anjarla, Bankot, Daibhol, Dharmapuri, Harrai, Kelabi, Kharepatan, Makhjan, Mandangad, Murud, Nevra, Pahl, Pulsark, Pavara, Pendur, Sivarda, Sukharval, Vaghota, and Vijaydurg are, except the Harrai office which is entrusted to the village schoolmaster, in charge of branch postmasters, each drawing from £12 to £14 (Rs. 120 - 140) a year. In the chief town letters are delivered by twenty-one postmen, each drawing a yearly salary of £12 (Rs. 120). In some places postal runners do the work, getting besides their salaries from £1 4s. to £2 2s. (Rs. 12 - 24). Fifty-four village postmen, drawing from £9 12s. to £12 (Rs. 96 - 120) a year, deliver the letters in the surrounding villages. The post offices in the Konkan division are supervised by an inspector with a yearly salary rising from £480 to £600 (Rs. 4800 - 6000), assisted by a sub-inspector drawing a yearly salary of £114 (Rs. 1140). The Dharamtar ferry steamers carry the mails from some of the seaport towns. The Southern Maratha Country and the Deccan mail pass by foot runners along three different routes from Vengurla through Kudal to Belgaum, from Rajapur to Kolhapur, and from Chipuln to Karhad. During the fair season, letters are sometimes and heavy parcels are always sent by the weekly steamer to Ratnagiri and Vengurla.

Hitherto there has been but one telegraph station, Vengurla, which, at the extreme south and many days distant by post from the more important towns, has been of little use. The question of extending
Chapter VI.

Trade.

Early.

Sixteenth Century.

As has been noticed under the head of "History," the Greek and Roman writers in the early centuries of the Christian era, though they knew the names of marts on the Ratnagiri coast, had no direct dealings with them. The writer of the Periplus (247) calls them local trade centres, and mentions that corn, rice, butter, sesamum oil, coarse and fine cotton goods, and sugarcane were sent from them sometimes to Africa and sometimes to Arabia. No further notice of the trade of the Ratnagiri ports has been traced; till in the fifteenth century, under the Bahmani, and afterwards under the Bijapur kings, mention is made of a great trade through the Ratnagiri ports, the import of horses being specially noticed.

In the sixteenth century the Ratnagiri ports were frequented by three sets of merchants, Moors, probably including Arab and Persian as well as Indian Musalmans; Gentus, probably Malabar, Konkan, and Deccan Hindus; and Gujaratis, Hindus from Gujarát. The sea trade was carried by two classes of vessels, large ships from Mecca, Aden, andOrmuz, and smaller coasting craft from Cambay and Diu in the north and Malabar in the south. Inland, the chief trade routes were up the Bânkot river, by the town of Mahâd an from Dabhoh, Chiplun, and Khed through the Ambavli pass to Bedar. Late in the century, the change of capital to Bijâpur transferred much of the trade to another route up the Muchkundi river by Sátabl through the Amba or Vishâlîgad pass, by Kolhâpur or Pandhâla, Bijâpur and Golkonda. A third route from the coast to Bijâpur lay from Jaytâpur and Râjâpur through Bâyuâ and Kolhâpur. Imports, there were, from the Red Sea and Persian Gulf, copper, quicksilver, vermillion, and horses; from the Malabar coast, coconuts, betelnuts, spices, copper, and quicksilver; from places along the Konkan coast, salt; and from the Deccan and Karnâtâk, wheat and fine cotton cloth. The exports were, to Gujarát, the copper and quicksilver brought from Arabia and the Malabar coast; to Malâbâ

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2 Vincent's "Commercial Agriculture of the Ancients," II. 292-293.
3 [Footnote: A. N. K. (1469-1474). Major's India, XVth Century, 29-30. Marco Polo (1269-1295) in his account of the Konkan probably refers to Thana rather than Ratnagiri. He says that in the pepper or other spices, but plenty of brown muslin, much trade as many ships with exports of leather, bakram, and cotton, and imports of gold, silver, copper, and many horses, no ship going without them. Yule's "Marco Polo," II. 384.]
4 [Footnote: Name in Ind. Ant. II. 252.]
5 [Footnote: Name in Ind. Ant. III. 316.]
6 [Footnote: Name in Ind. Ant. III. 348.]
wheat and cotton cloth brought from the Deccan, and vegetables grown in Ratnagiri; and to the Red Sea and Persian Gulf, great quantities of cloth and coconuts, pepper, and other spices and drugs brought from the Malabar coast. Besides these, honey is mentioned as exported from the Bánkot river; pepper as produced in small quantities (1540) near Dábhol, and as an export from Sangameshvar; and cheap rice and vegetables as an export from Khárepátan. Betel was grown in great quantities. The Muchkundí river was so famous for its betel gardens that it was known as the Betel river. The only local manufacture that seems to have been exported was iron from Sangameshvar. This trade, which centering in Dábhol had risen to great importance in the early part of the sixteenth century, was, from the refusal of the Bijapur kings to acknowledge their supremacy at sea, greatly harassed by the Portuguese.

In the beginning of the seventeenth century, with the decline of Portuguese power and the increase of trade by the competition of the English, Dutch, and French, Dábhol, RaJlipur, and Vengurla again became important centres of traffic. In 1611, when the English first visited Dábhol, they found the merchants almost all Musalmánt, carrying on trade with the Red Sea in ships some as much as 1200 tons burden. The Dábhol people 'made a noise of' fine cloth, indigo, and pepper, but showed none. They bought some broadcloth, kermés, lead bars, iron, ivory, and indigo. In 1632, salt and pepper are mentioned as the chief articles of trade at Dábhol. In 1649, its pepper and cardamom trade was the chief attraction that brought the English company's factory to RaJápur. In 1660, Vengurla is spoken of as a great place of call for ships from Júcaria, Japan, and Ceylon on the one side, and the Persian Gulf and Red Sea on the other. It is said to have been famous for its pepper and cardamoms, and it and other Ratnagiri ports had much trade in calicoes, silks, grain, and coarse lacoque.

Of the condition of the Ratnagiri district in the seventeenth century (1670), Ogilby writes: 'The rustics maintain themselves with sowing of rice and fishing, on which they live very poorly, inhabiting near the sea shore and the banks of rivers for the convenience of the

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1 Dom João do Castro, Primeiro Relatório da Costa da Índia (1540), 41. He also says wheat and many kinds of food were loaded at Bánkot.
2 Dom João do Castro, 136.
3 De Coutto, XII. 30; Barbosa, 74.
4 Dom João de Castro (1540), 23. Barbosa (1514), 73, says, 'Here in gardens and orchards they grow a great quantity of betel and put it on board small vessels and carry it for sale to other towns and seaports. It is one of the chief revenues of the country.'
5 De Coutto, XII. 30.
6 Orme's Hist. Frag. 223.
7 Middleton in Harris, L 107, and Sarm in Harris, L. 119.
8 Mandleló's Voyages, 222. The salt came from Oranambá, perhaps Uran-Mambá.
9 Bruce's Annals, I 344, 357-368.
10 Tavernier in Harris, II. 309, and Thévenot, V. 243. Hamilton (1700) states (New Account, I. 248) that the country round RaJápur formerly produced the finest muslins and botellas in India. This seems to be a mistake, as the fine cloth with gold borders that was shipped from the Konkan ports to Persia is specially mentioned (1654) as brought from the Deccan. O. Chromata de Tsimarro, III. 221.
cocoa trees which grow along the same. People of more ability traffic in pepper, in which the chiefest trade of the country consists, which coming out of Kânara is sent by sea to Persia, Surat, and Europe. They deal likewise in all sorts of provisions; for, this country is the storehouse for all its neighbours. The inhabitants also drive a great trade in calico and another sort of cloth called beremus which being brought by land from Hindustán, Golconda, and Coromandel is sold to great advantage; for, in most towns are kept weekly markets to which merchants carry their commodities but especially corn and provisions, which are generally brought by a valiant sort of people called Vendas and transported through the whole country of Hindustán which they penetrate with canals consisting of three, four, and sometimes eight or ten thousand beats of burden, accompanied with women and children which follow them like an army.

During the disorders that followed the death of Shivarâí (1680) and continued through almost the whole of the eighteenth century, the trade of the district greatly declined. Except the mention of cattle, timber, and hemp, exported from Bânkot, no notice of the eighteenth century trade has been traced.

At the time of the transfer of the district to the British (1819) there was very little trade. The staples were an import of salt and an export of grain. Probably no part of India produced so little in excess of the people’s wants. Except Rajâpur there was almost no permanent place of trade. Along the coast line there was no fixed trade centre, and up the creeks such towns as Chipul and Sangameshvar had a very small settled population. Merchants, Vânis, Vanjâris, and a few Pâris, came in the fair season and put up light booths very apt to suffer from fire. The great traders were the Vanjâris with their strings of bullocks. But transit dues were high and the hills pass very difficult and in bad order. The chief import trade was in salt. On this the commerce and agriculture of the district depended, because vessels earning good freights for salt were able to take away grain at low rates. Of exports, hemp, inferior to none in the world, had lately been almost stopped by a crushing duty. Hemp fastenings for cotton bales had formerly been one of the chief exports of Fort Victoria now called Bânkot.

The chief exports were rice, wheat, millet, pulse of all sorts, seeds, castor-oil and oil of different kinds, cotton, hemp, yarn, piece-goods, hemp fastenings, tobacco, coffee, betelnuts, cardamoms, gallnutes, turmeric, tamarind, molasses, chilis, onions, garlic, honey, bees’ wax, candles of the same, dried rinds of kokam, Garcinia purpurea, and ratamba Garcinia cambogia, shark fins, fish maws, bark, sandalwood, timber, planks, bamboo, rafters, baskets, charcoal, and saltpetre. The chief imports were, hunked and cleaned rice, wheat, coconuts, coir, cocoa kernels, betelnuts, cashew nuts, pistachios, almonds, dates, pepper, ginger, methi seed Trigonella foenum-graecum, cumin seed, coriander seed, raisins, nutmegs, gallnutes, saffron.

1 Ogilby’s Atlas, V. 249
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Chapter VII  

Trade.  

Nineteenth Century.  

The average yearly value of the trade could not be estimated. The duties varied at almost all the ports and the system was most complicated. Under the Marathás, the revenue had been farmed and yielded about £20,000 (Rs. 2,00,000). It was not likely that until the country had somewhat developed, the receipts would much 

increase.  

Rájápur, the only place of consequence, had a large body of merchants and was very prosperous with, in 1818, a total trade valued at £75,903 6s. (Rs. 7,75,053) of which £32,668 4s. (Rs. 2,56,882) were imports, and £43,217 2s. (Rs. 2,32,171) exports. Except Khérepán, which had a large salt traffic, none of the other towns were of any trading consequence. At Khérepán, the 1818 trade was valued at £25,170 (Rs. 2,51,700), £9070 (Rs. 90,700) of them ports and £16,100 (Rs. 1,61,000) imports. At Devgad, including very small return for Aíchra, the imports, chiefly salt, were returned £2514 4s. (Rs. 26,142), and the exports, almost entirely local, at £1249 6s. (Rs. 12,496), or a total value of £3263 10s. (Rs. 32,635).  

At Málvan, the returns represented a total value of £23,579 4s. (Rs. 2,35,792), £23,295 16s. (Rs. 2,23,295) of them imports and £5253 3s. (Rs. 52,534) exports. These figures included a very small amount from Vengúrle. Its trade as well as the trade of Nívi and Rédi was unimportant. The customs rate had been nominally low, four per cent, and at Rájápur, and some favoured classes, 3 or 3½ per cent. But in addition to this there were many customary charges, and in the Resident’s opinion a single ad valorem duty of five per cent would be felt by merchants as a relief.  

Since 1819, the great increase in population, the abolition of transit duties and miscellaneous cesses, the opening of four of the Sáhyádri passes for cart traffic, and the change from small fair-weather coasting craft to large steam ships plying all the year round, have greatly developed trade. The chief trading centres on the coast are Búnkot (3763), Harnái (6193), Añánvel (3285), Jaygad (2442), Ratnágirí (10,614), Yashvántgad (433), Vijaydurg (2381),...  

1 Collector, 15th July 1819. Bom. Rev. Diary, 142, 2567-2589 Under the Marathás a class of officers called Dangas and Patkás, in return for grants of land, were expected to help the Government in collecting the customs and in keeping the accounts.  

2 The chief details were - under imports, husked rice, Rs 42,976; grain of other sorts, Rs 23,060; betelnuts, Rs 34,960; brumstone, Rs 10,896; cocoanuts, Rs 29,989; cocoa kernels, Rs 1,66,884; dates, Rs 86,126; ginger, Rs 10,113; and mace, Rs 14,653; and under exports, cotton, Rs 12,107; hemp, Rs 61,015; molasses, Rs 14,662; piece-goods, Rs 51,470; salt, Rs 10,567; and turmeric, Rs 27,077.  

3 Of imports the chief items were: unhusked rice, Rs 16,520; cleaned rice, Rs 1,29,653; piece-goods, Rs 22,650, gram, Rs 10,492; and cocoa kernels, Rs 6,977. Of exports the chief items were: hemp, Rs 17,484; piece goods, Rs 7,693; clarified butter, Rs 5537; and comander seed, Rs 6017.  


5 Transit dues were abolished in 1857 and miscellaneous cesse in 1844.
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Devgad (894), Málvan (13,955), and Vengurla (14,996), and inland, Dápoli (2593), Khed (8817), Chaplin (6071), Sangameshwar (3172), Rájápur (5365), and Khárepatān (2900).

The extension of telegraphic communication to Vengurla has revolutionised the trade of that town. When Rájápur and Chaplin have been similarly connected with Bombay and the principal trade centres of the Deccan and Southern Marātha Country, a like change must also occur in them. The construction during the last twenty-five years of the three main cart roads connecting Chaplin, Rájápur, and Vengurla by the Kumbhārāli, Thónā, and Pápploy passes with the Deccan and Karnātāk, has concentrated the traffic and enormously increased the through trade of these ports. At the same time the trade of towns like Sangameshwar, Khed, Khárepatān, and others similarly situated and connected with the Deccan only by difficult bullock tracks has fallen off. The precipitous hill passes by which in old days all the trade was carried on pack bullocks are indeed still open, and to this day a goodly number of Vánis with their string of bullocks with musically-ringing bells, may be seen slowly toiling up and down the Ambavīl, the Mālā, the ? na, the Anaskura, as the Kājrīdas pass to and from Khed, Sangameshwar, Rānagāli, Rájápur, and Khárepatān. The goods thus carried are now almost solely for the use of the more or less isolated towns and villages at the foot of the Sahyādri range. The through traffic between Bombay and the Deccan is no longer entrusted to pack bullocks. Partly also from the same causes the trade of Dābhōl, Bāŋkot, and other once large and important coast towns has almost entirely disappeared.

The leading traders are Brāhmans including in Málvan and Vengurla a large number of Shenvis, Parbhūs, Marāthās, Bandārus, Vánis, Gujars, Bhatiās, Shimpīs, Khāris, Gābīts, and Musalmāns. Many of them are strangers from Belgaum, Shahāpur, Bombay, Cutch, and Jamnagar or Nawānagar in Kāthiāwār. Some are capitalists, some trade on borrowed capital, and some are merely agents of up-country or Bombay merchants. The most pushung and prosperous classes who undertake most of the large trading ventures are the Bhatiās and Gujars.

The chief trade by sea is along the western coast of India, south to Malabār and north to Bombay, Kāthiāwār, Cutch, and Kurrachee. The bulk of the sea trade centres in Bombay.

Besides salt fish, shell limes, coconuts, and matted palm leaves, very little local produce is exported either by sea or land. The district, which now grows enough grain for the support of its people, has ordinarily no surplus food produce. The fish is imperfectly cured, often merely soaked in a briny mud and dried in the sun. It finds its way inland and up the passes into the Deccan and Karnātāk. Dried shark fins and tails are also sent to Bombay for the China market.

The principal imports for local use are food grains, molasses, gull, tobacco, chillies, groundnuts, turmeric, clarified butter h.p., blankets, piece goods, and iron. The staple imported food grains
RATNÁGIRI.

are rice, náchni, and var. Coarse rice is imported in large quantities from Bombay and from the Thana and Kolaba districts, any surplus after supplying local demands being re-exported to Zanzibar or the Malabar coast. The coarse hill grains, náchni and var, are chiefly imported from the upland, ghátmátha, Konkan, the strip of rugged country along the crest of the Sahyádri range. Through the hill passes, sugar, tobacco, chillies, groundnuts and turmeric find their way from the Deccan, and small consignments of piece-goods and iron come from Bombay. Besides these necessary articles used by all classes, there has been during the past twenty-five years a marked increase in the amount of articles for comfort and ornament brought into and used in the district. Of these the chief are candles, chemicals, clocks and watches, pearls, dyestuffs, fireworks, Chinese and Japanese earthenware, coral, fruit, glass and glassware, hardware, cutlery, jewelry, leather, liquors, matches, metals, oils, stationery, perfumes, silk, soap, spices, sugar, umbrellas, and woollen goods.

Though the exports of local produce and the imports for local consumption are comparatively small, there is a brisk trade by which the produce of the Deccan, carried over the Sahyádri range by good roads, is shipped at the Ratnágiri ports for Bombay, Zanzibar, London, and other markets. The principal depôts of this through trade are at Vengurla, Rájápur, and Chipul. The produce thus carried consists of cotton, millet, food grains, groundnuts, turmeric, chillies, gallnuts, clarified butter, hemp, tobacco, country blankets, oil seeds, and other miscellaneous goods. Very little of the food grains, millet, wheat, gram, and pulse, which thus pass through the district, are consumed locally. Gallnuts, haryádas, gathered in the Southern Marátha forests are sent to England by Bombay. None are used in the district. Of the remaining articles a small proportion is locally consumed. But the bulk is shipped to Bombay. Reversing the route, the chief articles imported by sea and carried through Ratnágiri to the Deccan and Southern Marátha districts are cotton yarn and piece-goods, silk, glass bangles, sugar-candy, dates, cloves and other spices, coconuts, oil, matches, paper, and metals. In ordinary years, little grain is sent through Ratnágiri to the Deccan and Southern Marátha districts. But in extraordinary seasons, as in the famine of 1876-77, supplies from Bombay, Káthiwár, and even Sínd, were poured into the Deccan districts through all the mountain passes. In the same year, it is said, for the first time large quantities of Ratnágiri grain travelled over the Sahyádri range. Between the 1st December 1876 and the 30th November 1877, about 150,000 tons of grain left Bombay for the Southern Marátha ports. Of this, during the fair season (December-June), 88,791 tons passed to the famine districts through the ten large Ratnágiri ports, Bánkot, Harmaí, Anjanvél, Jaygad, Ratnágiri, Yaishvantgad, Vijaydurg, Dégad, Málvan, and Vengurla. Vengurla alone took 51,885 tons.1

1 Report by Mr. A. T. Crawford, Collector of Ratnágiri, on the improvement of communications from the seaboard to the Deccan, No. 4430 of 12th Dec. 1877.
The system of trade varies considerably according to the circumstances of the principal commercial towns. The modern system of trade is well represented by Vengurla, while Chipuln and Rajapur are good types of the old fashioned commerce. Vengurla has for many years had a telegraph station connecting the town with Bombay and all the large Southern Maratha marts. A magnificent road has lately been made to Belgaum. The town itself is situated on the sea coast, and for at least fifty years has been a regular place of call for all coasting steamers.

The submarine telegraph made a great change in the system of trade at Bombay. In former days Bombay firms were obliged to order end to keep on hand large stocks of the staples of commerce. The heads of the large commercial firms lived in Bombay, where their experience and judgment were most wanted. Now no stock are kept by merchants, and all important business is transacted by wire. The heads of the firms, who are usually in England, and to operations are directed, as the case may be, from London, Liverpool or Manchester. Much the same change, on a smaller scale, has been gradually brought about in Vengurla. The trade of this town is now mostly carried on by Bombay merchants and traders in the Southern Maratha Country by means of their commission agents, dalals, in Vengurla. These agents are responsible for clearing and despatching consignments as fast as they are received. They are warned by wire of the despatch of the goods, and beforehand provide land or water carriage as required. They keep their clients informed of the ruling market prices, and act on their instructions as to local purchases or sales. It is no longer necessary for the Kànarwe trader in Belgaum or Hubli, or Bhàtia firms in Bombay, to keep a branch and partners at Vengurla. Even should a visit to Vengurla be occasionally necessary, the regular steamer takes the Bhàtia down from Bombay, or the Kànarwe trader easily makes the journey by road. Usually the agent, dalal, is summoned once or twice a year to Bombay to make up his accounts, and except in the case of a few old established firms whose names are as household words in Southern India, no principals reside at Vengurla.

In Rajapur and Chipun, at the heads of creeks inaccessible to steamers, with no telegraph, and by post two or three days from Bombay and from two to fifteen days from some of the outlying Deccan marts, trade is carried on in the old fashioned style. Nearly all consignments, whether by land or sea, are made to resident traders, in accordance with their orders. When the consignments arrive, bulk is immediately broken, and the trader sells in lots of any size to any customer or petty traders or to a few paid agents of Bombay firms, who come there simply for the fair season. Thus while in Vengurla a consignment arrives at one end of the town, and within a week passes out unbroken at the other, a consignment to Rajapur or Chipun is at once broken up and distributed, and

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1 The following sketch is taken from a report by Mr. A. T. Crawford, Collector of Ratnagiri, on municipal octroi duties, dated 7th September 1878.
the part eventually sent to Bombay, does not, from the want of carriage, get clear of the town for two or three months. The merchants, mostly very conservative Brahmans with a small mixture of Bhattacharyas, dealing largely in nothing, dabble in everything from cotton to iron nails. At the opening of the fair season, for during the rainy months the sites of the trading camps are often under water, they run up bamboo and matting booths, and pile them full of their heterogeneous wares. Here, like one long fair, they sit and traffic till the next rains break.

Very many villages have no shops. The people go to the nearest local trade centre or market town. The better class of villages, especially those on some line of traffic, have their shopkeeper, generally a Vani; who deals in grain, chilies, molasses, sugar, spices, oil, coconuts, betelnuts, and salt. The village Vani buys his stock in trade from wholesale town traders in Vengurla, Malvan, Rajojpur, Sangameshwar, Chiplun, and Khed, and sometimes from the men who have brought the articles from the Deccan. Except a few Bombay Bhoras and petty Deccan cloth-dealers, who sometimes go from house to house in villages along the main lines of traffic, hawkers are seldom seen. Local religious gatherings do not, to any great extent, affect the trade of the district. Of 103 fairs and markets, the five most important had an estimated attendance of 20,600 and an estimated traffic of £19,300 (Rs. 1,93,000).

No materials are available to trace the development of Ratnagiri’s sea trade under British management. The few details that have been obtained show an increase from £104,484 (Rs. 10,44,840) in 1818-19 to £1,841,411 (Rs. 1,84,14,110) in 1878-79. Between 1860 and 1866, the wealth poured into Bombay by the American war greatly raised the Ratnagiri sea trade. In 1870-71, the returns were still as high as £1,931,787. Then as the reaction and fall in prices told, they fell to £1,455,691 in 1874-75. The returns for the next years were unduly swelled by the special grain imports for the famine districts. In 1878-79, trade had again settled to its normal state. The returns show a total of £1,841,411, or nearly £4,000,000 in excess of the trade of 1874-75. To the total of £1,841,411, imports contributed £738,849 and exports £1,047,562. Under imports the chief items were grain £270,410, cotton yarn £109,090, and piece-goods £104,302; and under exports, cotton £331,738, sugar £257,977, and grain £121,411.

For three years, 1870-71, 1874-75, and 1878-79, comparative figures are available. Comparing the returns of 1870-71 with those of 1878-79, the details show, in imports, a rise in betelnuts from £5798 to £8367, in coir from £2732 to £3162, in cotton yarn from £103,014 to £209,090, in grain from £226,495 to £204,170, and in sugar from £27,816 to £29,791. On the other hand, there is a fall in fish from £22,611 to £25,110.

Chapter VI.
Trade.

Village Shopkeepers.

Sea Trade.

1The details are: Chundar, attendance 3000, trade £4000 (Rs. 40,000); Keshvar, attendance 4000, trade £4000 (Rs. 40,000); Mitavra, attendance 110, trade £2900 (Rs. 80,000); Kelavn, attendance 900, trade £500 (Rs. 50,000); and Velshvar, attendance 11,000 and trade £10,000 (Rs. 1,00,000).
<table>
<thead>
<tr>
<th>Chapter VI.</th>
<th>Trade.</th>
<th>Sea Trade.</th>
<th>Districts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>£23,269 to £6173, in gunny bags from £12,557 to £5029, in liquor from £12,747 to £7665, in metal from £60,896 to £27,080, in piece-goods from £254,635 to £104,302, in salt from £95,938 to £17,153, and in silk from £74,961 to £50,534. Contrasting the exports for the same years there is a rise in grain from £46,769 to £121,411, in betelnuts from £2651 to £8578, in coconuts from £5717 to £14,963, in cotton from £249,112 to £331,738, in dyestuffs from £13,078 to £54,169, in clarified butter from £29,583 to £12,794, in oil from £11,078 to £34,172, in seeds from £26,810 to £41,509, in spices from £11,722 to £18,515, in sugar from £223,098 to £257,977, and in tobacco from £12,557 to £8861. The chief items of decline are in fish from £11,660 to £2699, in hemp from £44,787 to £731, in salt from £4251 to £1067, and in wood from £16,175 to £1469.</td>
<td></td>
<td></td>
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</tbody>
</table>

Again, comparing 1874-75 with 1878-79, the returns show in imports a rise in grain from £84,185 to £204,170, in betelnuts from £4078 to £3867, in coral from £29,838 to £31,822, in cotton yarn from £28,923 to £109,000, in clarified butter from £110 to £549, in hemp from £2737 to £6431, in metal from £22,339 to £27,080, in oil from £36,003 to £42,025, in spices from £8861 to £1,944, and in sugar from £17,522 to £29,791. The chief items of decline are, cotton from £2372 to £137, fish from £14,791 to £6173, gunny bags from £13,137 to £5029, liquor from £10,307 to £7665, piece-goods from £105,755 to £104,302, salt from £72,547 to £17,153, silk and silk cloth from £72,201 to £50,534, and wood from £2699 to £4476. Contrasting the exports for the same years, the returns show an increase in grain from £63,760 to £121,411, in seeds from £32,275 to £41,509, in coconuts and kernels from £12,499 to £14,963, in cotton from £255,166 to £331,738, in dyestuffs from £21,776 to £34,172, in clarified butter from £12,730 to £42,025, in oil from £11,216 to £34,172, in spices from £5446 to £18,515, in tobacco from £6789 to £8861, and in sugar and molasses from £166,625 to £257,977. The chief items of decline are fish from £3860 to £2577, hemp from £39,513 to £731, salt from £2231 to £1067, and wood from £19,607 to £1469. |

The following statement gives the whole available details:

<table>
<thead>
<tr>
<th>Districts</th>
<th>1870-71</th>
<th>1874-75</th>
<th>1878-79</th>
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<tbody>
<tr>
<td>Betelnuts</td>
<td>£798</td>
<td>£851</td>
<td>£898</td>
</tr>
<tr>
<td>Coconuts</td>
<td>£26,924</td>
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<td>Coconuts kernels</td>
<td>£28,875</td>
<td>£44,880</td>
<td>£45,183</td>
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<td>Coral</td>
<td>£2,732</td>
<td>£4,138</td>
<td>£4,161</td>
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<tr>
<td>Cotton</td>
<td>£13,034</td>
<td>£14,112</td>
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<td>Cotton yarn</td>
<td>£366</td>
<td>£4,012</td>
<td>£4,169</td>
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<tr>
<td>Date oil</td>
<td>£1,022</td>
<td>£1,105</td>
<td>£1,107</td>
</tr>
<tr>
<td>Dyestuffs</td>
<td>£3,661</td>
<td>£3,076</td>
<td>£3,178</td>
</tr>
<tr>
<td>Fish</td>
<td>£26,839</td>
<td>£11,840</td>
<td>£14,791</td>
</tr>
<tr>
<td>Clarified butter</td>
<td>£51</td>
<td>£10</td>
<td>£15</td>
</tr>
<tr>
<td>Grain of all sorts</td>
<td>£100,495</td>
<td>£91,720</td>
<td>£104,170</td>
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<td>Gunny bags</td>
<td>£12,657</td>
<td>£11,144</td>
<td>£11,177</td>
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<tr>
<td>Hemp and hemp cloth</td>
<td>£1868</td>
<td>£44,787</td>
<td>£27,278</td>
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<tr>
<td>hides</td>
<td>£77</td>
<td>£116</td>
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<td>Horns</td>
<td>£64</td>
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### Konkan.

#### RATNAGIRI.

Ratnagiri Sea Trade, 1870-71, 1874-75 and 1878-79 (continued).

<table>
<thead>
<tr>
<th>Article</th>
<th>1870-71 Imports</th>
<th>1870-71 Exports</th>
<th>1874-75 Imports</th>
<th>1874-75 Exports</th>
<th>1878-79 Imports</th>
<th>1878-79 Exports</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>£</td>
<td>£</td>
<td>£</td>
<td>£</td>
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</tr>
<tr>
<td>Liquor</td>
<td>12,747</td>
<td>76</td>
<td>10,507</td>
<td>78</td>
<td>7,968</td>
<td>198</td>
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<tr>
<td>Metal</td>
<td>60,948</td>
<td>8,188</td>
<td>50,840</td>
<td>25,840</td>
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<td>39,894</td>
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<tr>
<td>Oil</td>
<td>48,004</td>
<td>11,173</td>
<td>30,909</td>
<td>11,173</td>
<td>32,658</td>
<td>22,786</td>
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<td>Piece-goods</td>
<td>106,948</td>
<td>10,434</td>
<td>106,758</td>
<td>9,792</td>
<td>104,934</td>
<td>15,766</td>
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<tr>
<td>Salt</td>
<td>90,806</td>
<td>59,712</td>
<td>72,547</td>
<td>22,714</td>
<td>17,133</td>
<td>10,871</td>
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<tr>
<td>Goods</td>
<td>94,23</td>
<td>60,782</td>
<td>88,712</td>
<td>25,782</td>
<td>94,142</td>
<td>41,349</td>
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<tr>
<td>Silk and silk cloths</td>
<td>74,004</td>
<td>300</td>
<td>72,263</td>
<td>69</td>
<td>90,264</td>
<td>60</td>
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<tr>
<td>Spices</td>
<td>78,38</td>
<td>11,729</td>
<td>80,243</td>
<td>544</td>
<td>11,444</td>
<td>10,615</td>
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<tr>
<td>Sugar and molasses</td>
<td>27,101</td>
<td>239,998</td>
<td>17,424</td>
<td>160,30</td>
<td>20,791</td>
<td>53,979</td>
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<tr>
<td>Tobacco</td>
<td>27,77</td>
<td>39,613</td>
<td>16,677</td>
<td>67,944</td>
<td>15,798</td>
<td>89,414</td>
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<tr>
<td>Wood</td>
<td>196,36</td>
<td>10,177</td>
<td>6,745</td>
<td>19,507</td>
<td>7,349</td>
<td>7,987</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>27,341</td>
<td>365,024</td>
<td>83,666</td>
<td>31,445</td>
<td>105,125</td>
<td>65,785</td>
</tr>
<tr>
<td>Total</td>
<td>900,703</td>
<td>943,922</td>
<td>741,166</td>
<td>714,324</td>
<td>791,864</td>
<td>1,047,849</td>
</tr>
</tbody>
</table>

The fourteen ports of the district are for customs purposes grouped into six divisions, Swaradvrg, Ananvel, Ratnagiri, Vjaydurg, Malvan, and Vengurla. The Swaradvrg ports, Bankot, Kelsi, and Harrai, had, in 1878-79, an estimated total trade worth £124,908, of which £44,480 were imports and £80,478 exports. The corresponding totals were, in 1874-75, £53,642, in 1873, £32,614, in 1871, £156,963, and in 1868, £196,371. Bankot exports, produced mostly in the Dapoli, Mahâd, and Mângao sub-divisions and in some places above the Sahyâdri, are husked and cleaned rice, nûgli, catt, wheat, gram, pulse, sesamum, coriander seed, hemp, oil, tobacco, sugar, molasses, onions, garlic, chillies, turmeric, potatoes, betelnuts, gânnuts, groundnuts, fuel, and piece-goods, the last to the Habsh's territory. These exports are sent north to Bombay and Bûndra, and south to Vengurla, and husked and cleaned rice and nûgli to Kâhikat. The imports are dried and salted fish, molasses, salt, chillies, earthen pots, sugarcane, cement, oil, clarified butter, palm leaves, cor, and betelnuts from the several Konkan ports; sugar, hardware, copper, piece-goods, and drugs from Bombay; and coconuts, cocoa kernels, cor, ginger, pepper, red powder, and wood from Kâhikat. These by the Mahâd creek find their way to Mahâd and the inland. Of the traders, Brâhmans, Parbhás, Vânis, Shumpis, Bhundars, Kôhs, and Musalmans, some belong to the place and some are outsiders living in Bankot only during the trading season (October-May). Bâteloos from 80 to 100, and phatemâris of from 50 to 60 tons from Bombay and Mahâbí, and mačühlis, bûmbâouts, and steamers from several places, visit the port, anchoring about a quarter mile from the landing place. The Kelsi exports, chiefly local produce, betelnuts, timber, and firewood, go to Bombay. The imports, almost entirely for local consumption, are husked rice, nûgli, coriander seed, molasses, turmeric, onions, garlic, chillies, oil, tobacco, and clarified butter from Ratnâgiri ports; salt from Mor in Thâna, and wheat, gram, sugar, dates, copper, brass, tin, hardware, and piece-goods from Bombay. Padâs, bûmbâouts, and phatemâris of 20 to 30 tons from Bombay and other places visit the port, anchoring at a distance of 225 yards from the
Chapter VI.
Trade.

Customs Divisions.

Saurashtra.

Anjavel.

The chief ports of the Anjavel division are Anjavel and Borya. The total trade of the Anjavel division amounted in 1878-79 to £640,101 of which £222,353 were imports and £417,748 exports. The corresponding totals were, in 1874-75, £339,104, in 1878, £580,843, and in 1871, £573,123. The exports were formerly insignificant, chiefly of Konkan grain. In 1878, cotton worth £118,363 and sugar and molasses worth £192,953, and other miscellaneous articles, making a total of £417,748 were exported. The imports are salt, dates, sugar, copper, hardware, silk, yarn, and piece-goods from Bombay; coconuts, cocoa kernels, pepper, ginger, coriander, and salted fish from Malabar and Goa; and husked rice, "nāgli", and tobacco from Bānkot, Revanda, Pen, and Panvel. Most of these, through the Kumbhārli pass, find their way to Kolhapur, Sātāra, and Sholāpur. The import traders, mostly Brāhmans, Bhatias, Gūars, Vānis, and Musalmans, are native capitalists. *Mākhās* and *phatemāris* from Kālikat in the south, and Bombay and even Kāthiwār in the north, visit the Anjavel port, anchoring about 100 feet from the landing place.

Ratnagiri.

The chief ports in the Ratnagiri division are Jaygad, Ratnagiri, and Purangad. The total trade of the Ratnagiri division amounted, in 1878-79, to £131,805, of which £34,164 were imports and £37,641 exports. The corresponding totals were, in 1874-75, £144,486, in 1878, £128,273, in 1871, £130,605, in 1868, £129,289, in 1857, £125,418, and in 1856, £66,155. The chief Jaygad exports are husked rice, molasses, and fuel; and the imports, salt, husked rice, coconuts, and piece-goods. The Ratnāghari exports are cement, fish, and shells; and the imports husked rice, "nāgli", "vari", fish, and piece-goods. The Purangad exports are husked rice, hemp, and fuel; and the imports husked rice, salt, and fish. The imports are brought from Bombay in the north and as far as Kālikat in the south. The exports find their way to Bombay, the several district ports, and Kārīwar. Of the imports, husked rice, "nāgli", and cloth are consumed in the division; salt, coconuts, and fish find their way inland. The Ratnāghari traders belong to Ratnagiri and the villages near. Those of Jaygad and Purangad are outsiders who stay there only for the season (October-May). Bhandāris, Khārvis, and Musalmāns, some of them have money of their own, and others trade on borrowed capital. *Phatemāris* of from 10 to 80 tons, *shibātis* of from 100 to 250 tons, and steamers visit Ratnagiri and Jaygad, anchoring about a quarter mile from the landing place. At Purangad steamers do not touch, but sailing craft come within a few yards of the shore.
RATNAGIRI

The chief ports in the Vijaydurg division are Jyotápur and Vijnagar. The total trade of the Vijnagar division amounted in 1878-79 to £245,415 of which £107,217 were imports and £138,198 exports. The corresponding totals were, in 1874-75, £234,525, in 1878, £251,230, and in 1871, £305,978. The chief Jyotápur exports are husked and cleared rice, jevéri, nágüi, coriander seed, anise seed, groundnuts, chillies, turmeric, cocanuts, cocoa kernels, oil, molasses, tobacco, red powder, clarified butter, salted fish, and hemp to Konkan ports; cotton, hemp ambadi, gallnuts, molasses, fuel, bamboos, and shembí and aná tree bark to Bombay; sugar cane and hemp to Goa; husked rice, oil, red powder, chillies, clarified butter, molasses, and hemp to Kumta; husked rice to Belelyépatam; husked and cleared rice, jevéri, béjéri, nágüi, kulthi, udad, and hemp to Kálikat; rice, wheat, oil, and hemp to Cochin; molasses, leaf dishes, groundnuts, anise seed, turmeric, clarified butter, gallnuts, and hemp to Cutch; molasses, groundnuts, turmeric, and hemp to Madí; and groundnuts, fishing nets, and hemp to Makrán. The imports are husked and cleared rice, nágüi, varí, kulthi, udad, salt, earthen pots, dried rhines of koham Garama purpurea, hemp, cocanuts, cashewnuts, palm leaves, betel nuts, gunny bags, cotton, yarn, and piece-goods from other Konkan ports; rice, jevéri, béjéri, wheat, methi, tür, gram, mustard seed, sugar, drugs, piece-goods, yarn, gunny bags, tin, copper, hardware, and paper from Bombay; cocanuts, salted fish, and salt from Goa; fuel, arrowroot, dry fish, pepper, chillies, cocanuts, and cocoa kernels from Kálikat; ginger, oil, yarn, pátarí dye, fish, and saffron from Cochin; cor and dry fish from Bárker; and jevéri, ochre gera, and palm leaf cases kupate, from Cutch. The chief Vijnagar exports are gallnuts, molasses, hemp ambadi, bamboo, shembí bark, and tine to Bombay; molasses, hemp, and aná bark to other Konkan; rice to sugar cane to Goa; husked rice to Cochin; and husked rice to Kálikat. The imports are husked and cleaned rice, nágüi, varí, millet, wheat, cocanuts, cocoa kernels, palm leaves, and piece-goods from Konkan ports; piece-goods from Bombay; wheat from Món, husked rice from Antora and Talabdi; salted fish from Goa, and cocanuts from Kánkon in the Portuguese territory. The exports of this division are partly brought from the Konkan, partly brought from above the Sahyádri. Some of the imports are used locally and some find their way to Kolhápur and other Deccan marts. Except a few who belong to the villages along the creek, most of the rulers are natives of Khárapán and Jápápur. Shipowners from Bombay and Madras also carry on trade to a large extent on their own account; and Cutch, Kátháwáár, Maskat, and Makrán traders, Hindus, Mysalmáns, Christians, Arabs, and Beluchis, occasionally visit the ports. The shipping are machvás, kothyas, dãngás, bagelos, phatemárís, and steamers.

The chief Málvan ports are Devgád, Áchra, and Málvan. The total trade of the Málvan division amounted in 1878-79 to £84,574, of which £46,869 were imports and £41,705 exports. The corresponding totals were, in 1874-75, £77,683, in 1873, £81,639, in 1871, £81,154, in 1867,
Chapter VI.
Trade.

Customs Divisions,
Malvan.

£99,619, in 1830, £43,274, and in 1840, £10,775. The chief Davaud
exports are hemp, betel leaves, betelnuts, sugarcane, fuel, and
bamboos to Bombay; and hemp, fuel, and blankets to other Konkan
ports. The imports are husked and cleaned rice, gram, oil, hard-
ware, and English piece-goods from Bombay; and husked and
cleaned rice, nāgli, ṇat, harī, groundnuts, tiles, fish, timber, blankets,
cocoanuts, oil, molasses, tobacco, chillies, coco kernels, salt, and
country piece-goods from the Konkan ports. The Ācura exports
are hemp, cour, sugarcane, earthen pots and fuel to Bombay; and
husked and cleaned rice, salted fish, timber, hoom, betelnuts, cour,
cashewnuts, betelnuts, and tiles to the Konkan ports. The imports
are husked and cleaned rice and hardware from Bombay; and
husked and cleaned rice, ṇat, ṇatī, ṇat, ṇat, grām, lentils, peas,
groundnuts, coriander seed, oil, tobacco, molasses, timber, salted fish,
cocoanuts, betelnuts, salt, and country piece-goods from the Konkan
ports. The Mālyan exports are rice, linseed, gullants, hemp,
cashewnuts, dried rinds of kokam Garcinia purpurea, cour, cour ropes,
cocoanuts, chillies, and sugar to Bombay; husked and cleaned rice,
wheat, pulse, molasses, cocoanuts, salt, sugar, betelnuts, oil, hemp
seed, onions, cashewnuts, palm leaves and tiles to the Konkan
ports; cashewnuts and cocoanuts to Ionávar; husked rice, clarified butter,
et caustic rice to Cochin; onions to Kendēpur; husked rice, nāgli, sesamum, pulse, and onions to Kānhr; husked rice and yel-
vo to Kālikāt; and husked rice, molasses, pāl, and oil to Goa. The
imports are husked and cleaned rice, millet, nāgli, pees, lentils, dates, sugar, cocoanuts, and English piece-goods
from Bombay; rice, wheat, pulse, grām, peas, coriander seed, ground-
nuts, chilli, hemp, tobacco, cour ropes, coco kernels, betelnuts,
sugar, cashewnuts, oil, clarified butter, dried fish, and dried rinds
of kokam Garcinia purpurea from Vengurla; cocoanuts, sweet
potatoes, bamboos, canel, and salīd fish from Goa; husked and
cleaned rice, millet, nāgli, ṇat, pulse, cotton seed, coco kernels,
sesamum, yelvo, molasses, cashewnuts, salt, and hemp from other
Konkan ports; rice and coco kernels from Kārwār; rice, coco
kernels, cour ropes, and dates from Kāmā; sesamum, cocoanuts,
cour ropes, tobacco, and betelnuts from Ionāvar; oil, cocoanuts,
coco kernels, and dry fish from Cochin; pepper, betelnuts, coco-
nuts, coco kernels, ginger, pepper, and red powder from Kālikāt;
rice from Mangalor; and cocoanuts from Bělayāpatam. The
exports are partly local, partly brought from the Vādī state
and from different parts of Ratnāgiri. The imports are almost all
consumed in the division. Rice sometimes finds its way to Malabar.
The traders are local Vānis, Gujar, Shervis, Bhandāris, and Cabis.
Most have some capital, while others borrow money at the opening
and return it with interest at the close of the trading season.
Mociavas, phatemāris, and kothyas, and steamers visit the ports,
anchoring 200 yards from Mālyan, 500 from Achr, and 300 from
Devgad. The local shipping generally ply between Bombay and
Kārwār, but they sometimes go as far as Kurrachee in the north and
Cochin in the south.

Vengurla

The only port of consequence in the Vengurla division is Vengurla.
The total trade amounted in 1878-79 to £655,798, of which £314,561 were imports and £341,237 exports. The corresponding totals were, in 1874-75, £298,460, in 1873, £660,781, and in 1871, £683,962. The chief exports are linseed, cotton, ginnuts, hemp, clarified butter, molasses, cocoanuts, cocoa kernels, coffee, hudes, horns, betelnuts, chillies, brooms, and wooden toys to Bombay; wheat, gram, clarified butter, molasses, tobacco, onions, and garlic to Goa; rice and other grains, tobacco, country pierc-goods, oil, chillies, betelnuts, cocoanuts, cocoa kernels, coir, palm leaves, dried kokam rinds, Gacmens purpureo, onions and garlic to the several Ratnagiri ports, wheat, gram, and coriander to Kârwâr, tobacco and molasses to Kuma; hemp and tobacco to Ankola, tobacco, groundnuts, and coriander seed to Dwârka; wheat, gram, and grain to Cochin and Kannur, clarified butter and gram and other pulses to Mangalore; and rice, coir, and clarified butter to Cutch. The imports are rice, wheat, linseed, and other pulses, tobacco, piece-goods, yarn, silk, China, goods, tangle, and groceries from Bombay; husked and cleaned rice, pulses, cocoanuts, cocoa kernels, oil, salted fish, cashew-nuts and red powder from the several Ratnagiri ports; pulse, cocoanuts, betelnuts, salted fish, oil, and cement from Goa; rice, cocoanuts, betelnuts, and timber from Kârwâr; cocoanuts, cocoa kernels, oil, ginger, pepper, saffron, and sappan wood, salcam, dye from Cochin; cocoanuts, oil, and coriander seed from Mangalore; cocoanuts from Behyapattam, and cocoanuts, cocoa kernels, ginger, dried fish, turmeric, and pepper from Kâlkota. Of the exports, cotton, linseed, clarified butter, chillies, and ginnuts come from above the Sahyadris, the others are the products of the Konkan. Of the imports, part are consumed locally and the rest find their way to Belgaum, Dhârwar, Shâhâpur, Hubbi, Kolhâpur, Sankeshwar and the Nizam’s territory. Some of the traders are natives and some are settlers from Belgaum, Shâhâpur, Melvan, Bâtâpur, Cutch, and Jâmnagar. Shenvis, Bhâtuls, Giasars, Vânis, and Mâdiâlûs, most of them are agents of large Bombay and upcountry firms. The shoping of the port includes machhâs, phutangmârs, koltuês, banquês, bagumes, and steapers.

INDUSTRIES.

Ratnagiri has never held an important place as a manufacturing district. The artisans employed in the different industries produce, with but few exceptions, only the cheaper and commoner articles required by a poor agricultural population. Ruled in past times as an outlying province, with no luxurious court to attract and encourage skilled craftsmen, the district has never had a reputation for fine worksmanship in any branch of industrial art. No trade or craft has any tradition attached to its first introduction. Here and there tools of European pattern have been substituted for native ones, but as a rule, the rude implements of ancient days are, without change.
Chapter VI.
Industries.

or improvement, still used in all the crafts. The raw material, most of it imported from Bombay, is bought by the artisans direct.

The 1878 License Tax returns give a total of 12,003 craftsmen, of whom only 1065 were returned as earning yearly incomes of Rs. 100 (Rs. 100) and upwards. The details are:

<table>
<thead>
<tr>
<th>Craft</th>
<th>Workmen</th>
<th>Income of £10 (Rs. 100) and upwards</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smiths</td>
<td>2098</td>
<td>283</td>
</tr>
<tr>
<td>Carpenters</td>
<td>2092</td>
<td>281</td>
</tr>
<tr>
<td>Weavers</td>
<td>901</td>
<td>107</td>
</tr>
<tr>
<td>Spinners</td>
<td>81</td>
<td>9</td>
</tr>
<tr>
<td>Potters</td>
<td>1492</td>
<td>18</td>
</tr>
<tr>
<td>Barbers</td>
<td>1695</td>
<td>69</td>
</tr>
<tr>
<td>Shoemakers and Carpenters</td>
<td>2015</td>
<td>110</td>
</tr>
<tr>
<td>Washermen</td>
<td>648</td>
<td>9</td>
</tr>
<tr>
<td>Tailors</td>
<td>122</td>
<td>12</td>
</tr>
<tr>
<td>Metal pot makers</td>
<td>870</td>
<td>115</td>
</tr>
<tr>
<td>Stone masons</td>
<td>112</td>
<td>12</td>
</tr>
<tr>
<td>Edge grinders</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>Dyers</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Cotten counters</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>12,098</td>
<td>1065</td>
</tr>
</tbody>
</table>

Spinning and Weaving

Cotton yarn spinning gives work to a very limited number in a few villages. The yarn is usually imported ready for weaving. Coarse white cotton cloth, dangi or khadi, coloured robes, sadi, for women, and waistcloths, dhotars, for men, are woven for local use by Hindus of the Koshla and Suli castes. Coarse woollen blankets are also made here and there. In the Ratnagiri jall factory several hand-looms are regularly at work. Various kinds of coarse cotton piece-goods, sadies and dhotars, are made for local sale. Cotton carpets, towels, napkins, sheets, table clothes, tapes, and similar goods of a serviceable description are also produced in this factory.

In almost every village gold and silversmiths find employment in making and repairing common ornaments. The workmen show but little skill. Blacksmiths are scarce, forges being found only in the larger towns and villages. There is little demand for their work. Coppersmiths and metal pot makers are also scarce, but judging from the License Tax returns, earn comparatively larger incomes than other workers in metal.

Pottery.

Coarse red pottery for household purposes is made here and there throughout the district. But the trade is not well paid. A rather superior stoneware, chiefly of cups, jugs, and various fancy vessels, is manufactured in the Malvan sub-division, from the porous Murla shale found in the villages of Kulas and Asgani. The owners of the quarries charge those who use them a yearly fee of 2s. 6d. (Rs. 1).

Horn Work.

Fancy articles of bison's horn are made by a few carpenter families with considerable skill at Vijnayurg, Malvan, and Rajapur. The industry is said to have been started some 200 years ago at Vijnayurg. The horn is imported in small quantities from Malabar and Cochin, the price varying from 2s. to 4s. (Rs. 1 - 2) according to size. The horn is heated on a moderate fire, and to make it malleable is softened with coconut oil and wax. The articles made, varying in price from 10s. to 16s. (Rs. 5 - 8), are card trays, inkstands, snuff boxes, cups for idols, decorated with bulls, deer, and cobras, corals, chains, handles for sticks, and different kinds of birds and animals.
The demand for the work, perhaps the only specialty in the district, is very limited and the workers few and much indebted.

Very good cane work, both useful and ornamental, is made at the district jail. Originally confined to a few Chinese convicts, the industry has been continued successfully by Hindoo prisoners. Chairs, tables, footstools, tiffin baskets, ladies’ work baskets, flower stands, and various other miscellaneous articles are produced.

In 1868, Mr. A. T. Crawford, C.S., then Senior Assistant Judge, established a school of industry, which in the following year, with the aid of the Honourable Ratnajiji Jamsetji Jijibhai and other leading native gentlemen in Bombay, developed into the Ratnagiri Saw Mills Company Limited. The original cost of the property, including buildings, machinery, and plant, was £12,000 (Rs. 1,20,000). During the share mafia time (1863-1864) a large amount of work was executed for railways, re-plantings, and other public undertakings, and hundreds of workmen received a regular training. In the crash which followed the share mafia, the company was ruined, and the property was sold under a civil court decree for £1200. It was bought by seven native gentlemen at Ratnagiri, who subscribed a capital of £1700, and until 1877, continued to work it under purely native management. An arrangement was then made with the proprietors by the district local funds committee, to re-establish experimentally a school of industry. After a trial of eighteen months, the school became, on the 1st April 1879, a Government institution, the proprietors parting with their whole interest in the property for £2500 (Rs. 25,000) to be paid without interest, by the district local funds in 12½ years by annual instalments of £200 (Rs. 2000). The school is now governed by a committee consisting of the Collector of the district, the executive engineer, the hazur deputy collector, and the deputy educational inspector. The European manager who lives on the premises is a trained mechanical engineer. He is assisted by a fixed staff of teachers, carpenters, and workmen in charge of the different machines, sufficient to keep the shop going in slack times. Should there be a press of work he engages temporary workmen, to be discharged when no longer needed. The students, about fifty in number, are of all castes and all ages between seven and fifteen. They enter on a month’s probation, when, should their work be worth it, they get 2s. (Rs. 1) a month, gradually rising as their work increases in value to 16s. (Rs. 8). A boy entering the school ordinarily passes through the following course. He is first placed under the boys’ foreman, mastri, taught to handle and use the simpler carpenter’s tools, and gradually initiated into head planing, making ordinary mortises and tenons, and the use of the square and foot rule. He then goes under one of the other machine foremen, and is gradually initiated into the use of the different fitting tools, circular saws, tenoning and mortising machines, foot and vertical saws, drilling machines, saw sharpeners, and lathes. During this time he is working in the shop at all kinds of carpentry, and actually using the different machines from time to time in his work. As he advances he is taught practical measurement by lining out with chalk on the smoothed floor full-sized plans of roofing, scantling door or window frames, or any
other work then in hand. He is afterwards taught to take out quantities and make estimates, and last of all he is instructed in designs and in the working of the steam engine. In the mornings from seven to nine, and in the evenings from five to six, the boys attend a class under the head master for reading and writing, arithmetic, measurement, and when sufficiently advanced, practical geometry. The school undertakes wood and iron work of all descriptions for private persons, for the public works department, the district local funds committee, and the municipalities of the district.¹

Salt.² had hitherto been manufactured at Ratnágiri, Málvan, and Vengurla. At Ratnágiri there were sixteen salt works, áqare, at Málvan sixty-nine, and at Vengurla thirty. Except the State works at Shiranda near Vengurla all these have been closed since March 1880. The following table shows for 1878 and 1879, the revenue derived and the quantity manufactured at each station:

<table>
<thead>
<tr>
<th>Station</th>
<th>1877-78</th>
<th>1878-79</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Produce</td>
<td>Sales</td>
</tr>
<tr>
<td></td>
<td>Tons</td>
<td>Tons</td>
</tr>
<tr>
<td>Ratnágiri</td>
<td>238</td>
<td>241</td>
</tr>
<tr>
<td>Málvan</td>
<td>260</td>
<td>287</td>
</tr>
<tr>
<td>Vengurla</td>
<td>3465</td>
<td>3822</td>
</tr>
<tr>
<td>Total</td>
<td>4705</td>
<td>4250</td>
</tr>
</tbody>
</table>

In Málvan and Vengurla, some of the works belonged to Government, and under certain conditions were every year leased to the highest bidder. The remaining works, including those at Ratnágiri, were owned by private persons, Bráhmans, Bhandáris, and Vásis, who held them either by grant, sanád, or lease, kaul.

At the beginning of the fair season the manufacturers prepare their pans, kónd, by ramming the earth with a flat plank until the base is hard and apparently water-tight. In March, April, May, and June, the pans are filled with salt water from a channel cut from the nearest creek. The supply of water is regulated by opening or closing the channel. The pans are filled to a depth of from three to five inches of water. The water is left to evaporate from one to ten days. When the salt has formed at the bottom of the pans, it is raked up, piled in low heaps at the edge of the pan, left to dry for twenty-four hours, and afterwards gathered in one large heap on a raised platform to prevent its being washed by the tide. At the beginning of the rainy season, the heaps are thatched with grass and coconut leaves, to be again exposed when the fair weather sets in. When sales are made, the salt is, before removal, weighed on the spot by an official of the salt department, and the duty calculated. The chief sales at Ratnágiri and Málvan were for local consumption and for fish-curing. A considerable quantity of salt from Vengurla is exported by land over the passes into the Deccan. Very little salt leaves the district by sea.

¹ From Mr. A. T. Crawford’s Report, 509, 17th February 1879.
² From notes supplied by Mr. R. Thom, Assistant Collector of Salt Revenue.
The bulk of the rural craftsmen hold a position in no way superior to that of the ordinary cultivators. Few save, many are indubited, and most live from hand to mouth. Their houses range in value from £1 to £20 (Rs. 10 - 200), their stock in trade of metal pots or ornaments from 10s. to £50 (Rs. 5 - 500), and their tools from 4s. to £10 (Rs. 2 - 100). Weavers, goldsmiths, and coppersmiths are busy during the marnage season, and slack during the rest of the year. The daily earnings of the lower craftsmen vary from 3d. to 6d. (2 - 4 annas), and of the more skilled workers from 9d. to 2s. (6 annas - Re.1). The craftsman begins at seven in the morning, rests at noon for two hours for the midday meal, begins again at two and goes on till six, or if trade is brisk, putting off the evening meal, he works till nine or even later. Except skilled workmen in the larger towns who hold a better position and are occasionally able to lay by money, artisans as a class are more improvident and more given to drinking and gambling than cultivators.

There are no trade guilds, mahájans, in the district, and consequently little or no trade influence. Some of the larger towns have officers styled shetes, whose duties in past times appear to have corresponded closely to those of the Gujarát trade guilds. These shetes were hereditary officers, enjoying certain rights, privileges, and perquisites, and with respect to the market, peth, held a position similar to that held by the pátíls in the rural portions of the towns. The position of the shetes has been gradually lost, and their office has become nominal. They are occasionally consulted about prices and measures, but their decisions carry little weight.
The Chioplun and Kol caves show that, about the beginning of the
Christian era (B.C. 200 - A.D. 50), north Ratnagiri had Buddhist
settlements of some importance.1 About a century later, it formed
part of the territory of Rudradama, the Mahâkañhtrapatr whose
domains included Sind, Mâwâr, Gujarât, Mâlwa, and the Konkan
as far south as north Kârâna.2 Though known as the Pirate Coast,
the district contained several places of trade known to the early
European writers (A.D. 57 - 247).3 At the end of the sixth century
the south of Ratnagiri was held by the Châlukyas,4 and in the
seventh (about 634) they drove out the Mauryâs5 as a wave of
the sea drives out the watery stores of pools.6 During the latter

1 The Chioplun caves are given by Mr. Burgess (Rockcut Temples, 1877,
1880, and 1884), and as the Mahâd and Kudâ caves on the north and
south are said to be of about the same age, the Chioplun caves, which are of
much the same character, probably date from about the Christian era.
2 Rudradama was between 70 and 100. The era is uncertain, but it probably
is the Sâlik era, A.D. 73 (Ind. Ant. II. 257, 263).
3 The places mentioned on the Pirate Coast, within present Ratnagiri limits, are,
by Pliny (77), Sigerus and Nitrus; by Ptolemy (150), on the coast, Mandaga,
Byzantium, Chersonesus, Midzinger, Armaghara, and Nitra, and inland, Olochora
and the metropolis Muzopalatisf (Bartius, 198, 205). Those mentioned by the author of
the Periplus (247) are all on the coast, beginning from the north, Mandagora, Melizenga,
Byzantium, Toparon, and Turannosboas (Vincent, II. 427, and McCrindle, 129). As
none of these names have been identified, Mandagora seems to have been on the
Bânkot creek, either near the hill fort Mandâdgar, or at the mouth of the river, where
on the right bank, Barbossa (1514) places a Mandabâd and where there still are
Kol Mâńda and a Bâg Mândé, Midzinger, Melizenga, or Sigerus, an island in
Ptolemy, and a town in Pliny and the Periplus, may be the town-island of Mûl
Maland, or Malvan, Zigors representing the Arabic Janub (island), a word still known
on the Konkan coast under the corrupt form Janur; Nitrus or Nitra, a place held
by the pirates, may, as suggested by Renan (Memor. 31), be Nûru; Turannosboas
may possibly be a translation of Rajpur; Armaghara may be Harnagada; and the
remaining Brahmagar is taken it may be Guhâgar, then, as in Portuguese times,
known as the bay of Brâhînum; and Byzantium may be a Greek form of Vyaçant,
the original of Viajdyur (see Webor in Ind. Ant. II. 148). Of the inland town
Muzopalatisf may possibly be Mihala on the Rajpur creek in Janur; and as
the rock-temples at Kuda on the Rajpur creek and at Bhâya at the foot of Lohgad
are probably about the same age as Ptolemy (150), Olochora may be Lohgad in the
Sâhâyâs about eight miles south-east of Khandala. Other suggestions have
connection with the modern names. They are by Yule, Mandagora at Bânkot, by
Vincent, Melizenga at Jaygad; and by McCrindle, Toparon or Topara at Devag.
Turannosboas is by Müller placed at Achrâ and by Yule at Bânda or Tarât.
(See McCrindle's Periplus, 129).

4 Ind. Ant. VIII. 25, 45. The village of Koech, Koechowke, near Vengurî, was
granted by the queen consort of Chandrâkitya, the elder brother of Vikramâditya I.
5 Ind. Ant. VIII. 244. It was probably about this time that Karna, a Chalukya
from Kolhapur, established himself at Sangameshvar and built or repaired the temple
of Karneshvar. See below, p. 367, 368.
of the ninth and early years of the tenth centuries, Ratnagiri would
seem to have been included in the dominion of the Rashod rulers
of Malkhet near Haidarabad. Under the Chalukyas, the Konkan
was conquered, about 1025, by Jay Sinh or Jagadeok Malla. For
about fifty years it was managed for them by the Silharas of Goa,
and then passed to the Kadambas. Early in the twelfth century it
was taken by the Yadava of Durgiri or Daulatabad, one of whom,
Sunkdev (1075-1118), is said to have settled Panhala near Kolhapur
and conquered the Konkan. It remained with the Yadavas only for a
few years as it was re-taken under the Chalukya king Vikramaditya
IV. (1077-1129). Towards the close of the century, Vijayanka
dev restored the power of the Goa chieft, and his son Bhroydev, a great
feudier of forts, with his capital at Panhala near Kolhapur, is said to
have held the whole south of the Konkan to Karwar. According
to tradition his country was reduced by a Raja named Singin, who
dying before his power was well established, fell into the hands of
Maratha chiefs. In the thirteenth century, these local chiefs were
probably subject to the Hoyala Ballalas of DvaraSamantra in Mysor
(1050-1510). Early in the fourteenth century (1312), Ratnagiri was overrun
by the Musalmans. Dabhil seems to have always been held in
strength. But with their headquarters so far north as Daulatabad,
the hold of the early Musalmans was slight. When (1347) the
Bahmani kings established their independence, the change of the
capital south to Kalbarga made the south Konkan its natural
seaboard. Dabhil became a great port and was carefully kept in
Musulman hands. Still the inland parts remained unsubdued. In
1377, it is stated that many of the chiefs owned allegiance to the
Vijaynagar kings, who at that time held Goa. During the
fifteenth century, the Bahmani kings made three efforts to
subdue the south Konkan. In 1423, Malik-ut-Tujjar overran the
country and the chiefs agreed to admit Bahmani supremacy. No regular
government was established, and only five years

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1 Sulailmann (851) (in Elliot, I 4) says the kingdom of the Balharas begins at the
Jalpan. Marath (191), Franics d'Or, I. 177, includes Chaul, Symons, in the Balharas'
domains. It is doubtful if they stretched any farther south. The Rashtrakutas of
Malkhet or Manyakhet, though an old family (Ind. Ant VI 60), did not rise to great
power till about 767 (Ind. Ant I 209). They spread their sway over the Deccan,
Konkan, part of Gujarat, and Central India up to the Vindhyas. They remained
supreme till, about 970, they sank under Tulaq the Chalukya (Ind. Ant. VI 60).
2 Elliot in Jour R. A. S IV 15; Ind Ant VIII 18.
3 Ind. Ant. V. 329.
4 Jour R A S IL 381, in Narne's Konkan, 12.
5 Elliot in Jour. R. A. S IV 15.
6 Grant Duff, 13; Narne, 19.
7 Grant Duff, 13. According to Jesse's Konkan, 81 these chiefs were the Poligara
of Chaksa and Junnar in Poona, Rayagad in Kolaba, Panhala in Kolhapur, Rudal in
Savantvadi, and Sonda in North Karna.
8 Elkhamston, 218.
9 Briggs's Forts in, II 338. According to Elkhamston (411), the Vijaynagar dynasty,
which dates from about 1340, was a new family. But Ferrata (II 338) says that
Kskara's family of Marathas had (1377) held the kingdom for 700 years. According
to a local tradition Vijyaparang power extended north to Rayagad. Jesse's Konkan, 98.
Compare Ind. Ant. III 104.
10 Briggs's Forts, II 413.
Later, the chiefs of Raigar and Vishalgarh refused obedience. A second expedition (1436) for a time brought those chiefs to order. But the country was unsubdued, and before many years tribute was again withheld. In 1453, preparations were made for a complete conquest. The forts above the Sahyadris were reduced, and under the guidance of Shirke, one of the beaten chiefs, the Musalmán army marched into the Konkan. For two days they passed along a broad easy road. Then they plunged into valleys where the sun never shone, and through passes crookeder than the early rocks of the fair and harder to escape from than the mazes of love. The commander was struck by dysentery and the wearied troops, unable to form a camp or even to pitch their tents, threw themselves on the ground wherever they could find room. Leaving them in this plight, Shirke went to the neighbouring fort of Vishalgarh, and returning with a large body of troops surprised and routed the Musalmán army, slaying, with the general and 500 noble Syeds, about 7000 men. For fifteen years this disgrace was unavenged. At last, in 1469, the minister Mahmud Gávan marched against the Konkan. The leader of the chiefs was the Rája of Vishalgarh (Khelna), who, besides the unavenged insult to the Musalmán arms, had of late, with his fleet of 300 sail, greatly harassed Musalmán trade. Gathering troops from Junnar, Chákan, Kolhár, Dábhol, Chaul, Váí, and Mán, Mahmud Gávan forced the passes and entered the Konkan. Finding them useless, he sent back his cavalry, and with the troops of Dábhol and Kolhár, cut his way through the woods to Vishalgarh (Khelna). He besieged it till the rains set in. Then leaving the passes in charge of hardy troops, he withdrew to Kolhápur. Returning next fair season, by bribes and stratagems he gained the fort, reduced the country, and from the Ráy of Vijaynagar, captured the fort and island of Goa.

The Bahmani kings did not long enjoy this conquest. In 1484, when the great Deccan nobles began to withdraw their allegiance from Mahmud II., Malik Ahmad, the founder of the Nizám Sháh or Ahmadnagar dynasty (1484–1637), entering the Konkan from the north-east, took several forts and established his power over part of Ratnágiri. The rest of the district was seized by Dalídur Khán Gilání, the governor of Goa, who, aiming at independence, tried to secure the whole Konkan coast. In 1493, by the sack of Mábim near Bombay, Gilání brought on himself the wrath of Mahmud Begada of Gujarát (1459–1511). Driven to activity by the threats of the Gujarát king, Mahmud Bahmani gathered a great army, and, near Kolhápur, defeated and slew Gilání. He then, with some of his chief nobles, paid a short visit to Dábhol and for some years more the district continued under his officers.

\[1\] Briggs' Ferasha, IL 424. The fort is called Sonkhed, and under that name cannot be identified. In 1463, it is again spoken of as Sinhagad (Grant Duff, 27). The explanation seems to be that the Vishalgarh chief was known as the Shankar Ráy. See Fer. IL 484. Khàf Khán (Elliot, VII. 278, 372) calls it Sakhrhalna

\[2\] Briggs' Ferasha, IL 432

\[3\] Briggs' Ferasha, IL 484.

\[4\] Among them were Mahul in Thána, Kórí in Poona, and Bharp and Pávi in Ratnágiri. Narme's Konkan, 27.
About 1500, in a fresh partition of the Bahmani lands, the commander of Goa agreed to acknowledge Yusuf Adil Khán 1 as his sovereign, and the whole of the Konkan south of the Sávritri or Bânkot river came under Bijápur. On gaining the south Konkan, Yusuf Adil Sháh, with Dábhol as the head-quarters of government, took steps to improve the district and bring its waste lands under tillage.2 Defeated at Goa by the Portuguese,3 Yusuf Adil Sháh, refusing to seek their friendship or acknowledge them as rulers of the sea, brought grievous loss on the trade of Dábhol and other coast towns.4

For fifty years after the decline of the Portuguese (1600 - 1650), Bijápur power remained unbroken. But about the middle of the seventeenth century, Shívájí (1658) began to conquer the south Konkan, and in a few years, except that Málvan was left to the Sávants, he had, by building and repairing forts, spread his power over the whole district.5 The rise of Shívájí was, to their utmost, resisted by Bijápur and the Janjira Sidi, and the country was the scene of almost incessant war. Still Shívájí (1674 - 1680) by introducing a better revenue system and offering the people well paid employment did much to improve the district. After Shívájí's death (1680), Ratnágiri suffered on the land side by Moghal invasions,6 and along the coast by struggles among the Portuguese, the Maráthás, and the Sidi.

1 In 1690, by the capture and execution of Sambhájí their ruler, and by the spread of the Sidi's power over Anjana vél and Suvarnérdúr, the Maráthás sustained two heavy reverses.7 Soon after (1698), Kánhojí Añgría succeeded to the command of the Maráthás fleet. A most daring corsair, he attacked vessels of all nations, ravaging the coasts, and leaving unmolested few trading towns from Trávankor to Bombay. At first, Kánhojí's head-quarters were at Kolába. Afterwards (1713), victorious with Súkh Ráj, he was...

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1 Brigg's Ferehida, III. 19.
2 Details are given at p. 225.
3 The war was taken by Albuquerque in 1508, regained by a Bijápura chieft in 1509, and finally conquered by the Portuguese in 1510.
4 Dábhol was three sacked, in 1508, 1522, and 1661.
5 In 1662, he held the whole coast north of Rájápur; he took Rájápur in 1670, and in 1674 the south up to Goa limita. Orme's Hist. Frag. 32, 36, 40, Bruce's Annals, II. 37, 38, 43, 48, 57. Jervis (Konkan, 92) puts Shívájí's conquest some years earlier. He completed the conquest in 1661, forced the Sávants to submit, built the forts of Kela and Suvarnérdúr in the south, and repaired the old forts of Víjaydúr, Ratnágiri, Jaygad, Anjana vél, and Suvarnérdúr.
6 Two large well-equipped Musulmán forces, in 1681 and 1685, passed through the inland parts of the Konkan. Though both suffered grievously from the country, the climate, and the food, they were unpursued by the Maráthás and wrought much havoc and loss of life. Elliot, VII. 341, 315. Auriangbe was enraged with Sambhájí for helping his rebel son Prince Akbar.
7 In 1688, at the mouth of the Rájápur river the Portuguese gained one of their last victories, burning three Maráthá ships, the largest of thirty-two guns and carrying 300 men. Naimé's Konkan, 78.
8 Kálusva, the minister, and his guest Sambhájí, in a pleasure house near Shángamshar, were surprised by Mukarrab Khán from Kolába. Kálusva was wounded and taken prisoner. Sambhájí escaped but was found in a temple in the garb of a beggar and carried to Auriangbe near Poona. Here, refusing to become a Musulman and venerating the Prophet, his tongue and eyes were torn out, and his head cut off. Elliot, VII. 398, 311.
confirmed in command of the Maratha fleet, and except the Sidi's territory of Dabhelo and Anjaunel, was given the whole coast from Savantwadi to Bombay, and the important inland stations of Palgad, Rasilgad, Khāropātām, and Rājāpur. Encouraged by this increase of power, Angira plundered the shipping more freely than ever, not even respecting the English flag. In 1717, attacked both by the English and Portuguese, he laughed at their efforts. In 1720 a British attempt on Vijaydurg, in 1722 a joint British and Portuguese attack on Kolaba, and in 1724 a Dutch expedition against Vijaydurg, alike failed. Till his death, in 1728, Kanhooji Angira was master of the Raimārgi seas. Three years later (1731), the inland districts, formally ceded by the Moghal Emperor in 1720, were divided between Kolābāur and Sātāra. Except that Angira continued to hold Vijaydurg and the Sidi Dabhelo and Anjaunel, all south of Vijaydurg went to Kolābāur and all north to Sātāra.

Kanhooji (1728) left two legitimate and three illegitimate sons. Sambhajī, one of the legitimate sons, succeeded his father as Suvarṇadurg, while the other, Sakhooji, remained at Kolābāur. Soon after, on Sakhooji's death, in spite of Sambhajī's opposition, Manājū, one of the illegitimate sons, with the Peshwa's help established himself at Kolābāur. In 1737, with the Peshwa's help he repulsed Sambhajī and the Portuguese, and three years later another attack on Kolābāur was stopped by the English, and Sambhajī's fleet was driven south to Suvarṇadurg. 1

On Sambhajī's death (about 1743), his half-brother Tulaji succeeded to the lands between Bānkot and Savantwadi, and on Sambhajī's death, Mānājū, one of the illegitimate sons, with the Peshwa's help established himself at Kolābāur. In 1737, with the Peshwa's help he repulsed Sambhajī and the Portuguese, and three years later another attack on Kolābāur was stopped by the English, and Sambhajī's fleet was driven south to Suvarṇadurg. 1

Sambhajī's death (about 1743), his half-brother Tulaji succeeded to the lands between Bānkot and Savantwadi. Mānājū Angira, at Kolābāur, obedient to the Peshwa, did not molest the English. But Tulaji, disregarding the Peshwa's authority, seized and plundered all ships he could master, which did not carry his passport. 2 Though the English and Peshwa's governments had for many years determined to put a stop to Tulaji's robberies, nothing was done till, on the 22nd of March 1755, under Commodore James, a small squadron started from Bombay. Owing to the delay of the Peshwa's fleet, Angira's ships escaped. But after three days' battering (April 6th), the four Suvarṇadurg forts were taken without the loss of a man. 3 Suvarṇadurg was, according to agreement, made over to the Peshwa, and towards the close of the year (1755), the English obtained possession of the Bānkot fort and two neighbouring villages. In the following February, under the command of Admiral Watson and Colonel Clive, a fleet of fourteen sail, with eight hundred European soldiers and one thousand native infantry, was sent from Bombay. Meanwhile, the Peshwa's troops had reduced all Angira's forts north of Vijaydurg. 4 On the arrival of the English off Vijaydurg, Tulaji began to treat with the Marathās. As this was a breach of the last year's agreement, Admiral Watson (February 12th, 1756) attacked the sea face, while Colonel Clive, landing with the troops, invested the fort on the land side. 5 The siege was pressed with vigour, and

1 Grant Duff, I. 375, 385, 402
2 Grant Duff, II. 69
3 Grant Duff, II. 63
4 Grant Duff, II. 64
5 Grant Duff, II. 64.
on the following evening the fort was surrendered and Tulaji made prisoner. During the attack a shell bursting on one of the vessels, set it on fire, and in less than an hour the whole of Angria's fleet was destroyed. As the Peshwa's officers had, contrary to agreement, treated with Angria, and as his troops had taken no part in its capture, the English were unwilling to give up Vijaydurg. They offered instead to restore Bankot. To this the Peshwa would not agree, and in the end it was settled (October 12th, 1766) that the English should give up Vijaydurg, taking in its stead four more villages on the Bankot creek.

Angria's fall was no death-blow to piracy. The 'Malvans,' that is, the Kolhapur chief and the Sàvants, were as troublesome as ever, and under their Admiral Dhulap, the Peshwa's fleets and Raghoji Angria from Kolába greatly harassed trade.

In 1765, a force under Major Gordon and Captain Watson took the forts of Malvan and Reidi. Naming it Fort Augustus, the Bombay Government meant to keep Malvan; but as it did not pay, on his promising not to molest their ships, to give security for future good conduct, and to pay losses and charges to the amount of £36,289 12s. (Rs 3,52,986), Malvan was ceded over to the Raja of Kolhapur. Similarly, on his promising to keep the peace and pay a sum of £20,000 (Rs 2,00,000), Reidi was, at the close of 1766, restored to Khên Sàvant, the Vadh Desa. The £20,000 (Rs 2,00,000) were raised by a thirteen years' mortgage of the Vengurla revenues, and to induce the mortgagee, Vaghjí Kamte, to advance the amount, Mr. Mostyn, besides procuring two Vaghí hostages, was obliged to promise that a small factory should be established at Vengurla and the English flag hoisted. The hostages escaped, and the mortgagee's agents were driven from their revenue stations. At the end of thirteen years, though they had prevented the mortgagee from recovering the revenue, the Savants demanded the district. This was refused, and Vengurla was attacked and taken (4th June 1780), with a loss to the English of much private and some public property.

Proud of this success and of the marriage of Khêm Sàvant with the niece of Mahádája Shindú, the Savants revisited their pursues, and joined by the Kolhapur fleet, caused previous losses to trade. In 1792, finding that an expedition was organised to punish him, the Raja of Kolhapur offered to indemnify all who had suffered from his piracies, and to allow the Company to establish factories at Malvan and Kolhapur. These terms were accepted; but next year the complaints of traders were as bitter as ever. Meanwhile, in 1785, war broke out between the Savants and Kolhapur, and with varying success lasted for twenty-three years. In 1793, except Malvan, the whole of the south coast was in possession of the Savants. In 1806, Kolhapur took Bharatgad or Masrur and Nivati, and in return

Chapter VII.

History.

The Maráthás, 1660-1818.

RATNÁGIRI.

The Malvans.

\[\text{Grant Duff, IL 70}\]

\[\text{Grant Duff, IL 72}\]
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the Sávants wasted the country, re-took Nívtí and Redi, and laid siege to Bharatgad. Coming in strength, the Kolhápur troops raised the siege and carried the war into the Vádí territory. At Chaukál, a pitched battle, ending in favour of Kolhápur, was followed by the siege of Vádí. But Lakshmi Báí, the regent of Vádí, by inducing Sídodírjáí Vimbálkar of Nipání to enter their territory, forced the Kolhápur troops to retire. Next year (1809), Phond Sávant, the new Vádí chief, defeated by Mánising Pátankar the Kolhápur general, was pursued and his lands laid waste as far north as Rájápur. In 1810, the Kolhápur troops were again forced to leave the Konkan, and Redi and Nívtí fell into the Sávants’ hands.

Meanwhile the Peshwa’s power was waning. His forts were out of order, and when, in 1802, he fled there from Holkar, Suvarnádurg was found unfit for defence, and Rájápur was forced to seek shelter with the English. As one consequence of the treaty of Bassein (31st December 1802), an English fleet in 1803 attacked and, on the Peshwa’s behalf, took the fort of Suvarnádurg from one of his revolted officers.

Piracy was still unchecked. The Kolhápur chief’s promises had proved worthless. It was clear that trade would never be safe until the British held some forts and harbours near Málvan. With this object, in 1812, as part of the settlement between the Peshwa and the southern Marátha Jágirdárs, the Kája of Kolhápur ceded to the British Government the harbour of Málvan, including the fort and island of Málvan and Síndhudurg and its dependencies. He also agreed to give up piracy, to allow no armed vessels to leave or to enter his ports, to restore wrecks, and to help vessels in distress. (At the same time, Phond Sávant, the Vádí chief, made over to the British the fort of Vengurla.) He bound himself to put down piracy, engaging, if he failed, tocede Nívtí and Redi, to pass duty-free all articles required for the British troops, and on their paying customary duties, to allow British merchants a free passage to and from his territory. From this time, British civil and military establishments were maintained at Málvan and Vengurla. Though Kolhápur troubles were at an end, the Sávants’ quarrels kept the country in confusion for several years. Durza Báí, who soon after succeeded as regent, seized the Kolhápur fort of Bharatgad; and as she refused to give it up, British troops had to be called in. The fort was restored. But her attacks on Kolhápur continued till, in 1819, a British force took Sávantvádi and exacted security for good behaviour.

At the close of the struggle between the British and the Peshwa (September 1816), the transfer of the whole of the Konkan was promised to the British. Thána was handed over, but as it was the native country of the Peshwa and of almost all the chief Bráhman families, the cession of Ratnágíri was delayed. After the battle of Kirkee (1st November 1817), arrangements were made for its conquest. Suvarnádurg was without difficulty taken in November 1817 by a force under Col. Kennedy. Early in 1818 he reduced Mandangad and other forts in the present Dapoli sub-division, and
shortly after Ramgad, Pålghad, and Rasslgad in Khed. Already
(January) Col. Pother advancing from the north-east had taken
Pañh and Bharp, and Col. Imlack from Malvan occupied Sálshi
and Devgad, and taking Siddgad, Bhagvantgad, and Áchhra, secured
the southern frontier. Anjanvel at the mouth of the Vásháhti,
Govalkot, and other strongholds in Chiplun were taken on May
17th. In June the Ratnágiri Deshmukh’s surrender of his forts,
and the Dhulap’s cession of Vijaydurg, completed the conquest.

Under the last Peshwa the revenue farmers, vested with both
civil and criminal powers, had stopped short of no exactions,
complaints were unheard, and when the district was taken, except
Suvarndurg and Anjanevel, it was impoverished as almost without
trade.

Since the district has been under British rule, there have been no
attacks from without and no internal disturbances or breaches of
the peace. In 1844-45, an outbreak in Sávantrádi slightly affected
the very closely connected Malvan villages. But the disorder did
not spread and was very soon put down. During the 1837
mutinies peace remained unbroken. At Kolápar, the 27th Native
Infantry Regiment broke into mutiny, and as a wing was at
Ratnájíri, there was some fear that the main body of the regiment
would march there from Kolápar. A steamer sent from Bombay
in the height of the stormy season ran in at Mirya. A small
detachment of English soldiers and blue jackets was landed, and
at the same time the ladies and children were taken to Bombay.
These precautions were enough and the public peace was unbroken.
CHAPTER VIII.

LAND ADMINISTRATION.

SECTION I.—CHANGES AND STAFF.

Up to 1812, the British Government had no territory to administer except the fort and hattery of Bankot and the nine surrounding villages ceded by the Peshwa in 1755 and 1756. The Chiefs or Residents of Bankot, who were also commandants of the garrison, were at first vested with very limited judicial powers. All offenders were sent for examination and trial to Bombay, and the jurisdiction of the Resident in civil matters was limited to deciding suits of not more than £10 (Rs. 100), an appeal lying to the Circuit Judge of Sáisette. When, in 1812, it came under British rule, a Resident was appointed to Malvan and the surrounding district. This officer had jurisdiction in civil suits up to £50 (Rs. 500), an appeal lying, as at Bankot, to the Sáisette Judge. Owing to its distance from Sáisette the Malvan Resident's powers were increased in 1813. This arrangement was continued till 1819, when the Malvan Residency was abolished and the south Konkan formed into a separate collectorate with Bankot as its head-quarters. In 1820 the head-quarters were moved to Ratnagiri, the most central and convenient place for the chief civil station of the district. The administration at first proceeded as before, but was re-ordered in 1829. The three sub-divisions north of the Bankot creek were transferred to the north Konkan, and Ratnagiri reduced to the rank of a sub-collectorate. Since 1830 this distribution of sub-divisions has continued, but after two years (31st December 1832) Ratnagiri was again raised to be a collectorate. For revenue purposes the district included five sub-divisions: Suvarndurg, comprising the present sub-divisions of Dipoli and Khed; Amapur, including the present Chiplun and Sangameshwar; Ratnagiri; Vijaydurg, including

1 Bounda Mr. Veale's Ms. paper on the tenures of the district (pages 208–213), Mr. Gibson's survey details (1833–1858), and Mr. Crawford's account of the final khot settlement, materials for the Administrative History of Ratnagiri include Mr. Felly's Report, 1820 (Bom. Gov. Rev. Rec. 16 of 1821); Mr. Chaplin's Report, 1821 (ditto); Mr. Dunlop's Report, 1822 (Bom. Gov. Rev. Rec. 64 of 1822); Letters to and from the Court of Directors (Bom. Gov. Rev. Rec. Outward 17 of 1823, and 18 of 1824–1826; Inward 8 of 1823–1827, and 6 of 1828–1831), Mr. Dunlop's Report, 1824 (Bom. Gov. Rev. Rec. 121 of 1823); Mr. Reid's Report, August 1828 (Bom. Gov. Rev. Rec. 211 of 1828); Mr. Reid's Report (List), Dec 1829; Lieut. Dowell's Survey Report, 1829 (Bom. Gov. Rev. Rec. 226 of 1851); Major T. B. Jervis' Stat. Account of Konkan, 1840; Capt. Wingate's Survey Report, 1851 (Bom. Gov. Sel. Old Series, II. of 1852); Annual Report, 2nd July 1856 (Bom. Gov. Rev. Rec. 20, part 6, of 1860); Bom. Gov. Sel. CX.XIV. New Series, 1875; Mr. Candy's Summary of Khoti Reports, 1873; Mr. Crawford's and the Hon. Mr. Ellis' Memoranda, 1873 and 1874, about Khoti; Mr. Maudlic's Vastan Dr. Khota, 1874; Mr. Crawford's Report to the Commissioner & D., November 1878, about Forests; Forest Commission's Report to the Commissioner S. D., February 1879.

2 See page 225 of Ms. Sel. 140 (Northern Konkan, 1818–1830).

3 Collector, 22nd March 1880.
the present Rájápur and Devgad; and Málvan. Attached to each of these sub-divisions were one or two petty divisions, mahás. In 1868 the district was re-distributed and formed into eight sub-divisions and four petty divisions. The sub-divisions were Dápólí, Chipul, Gahágar, Sangameshvar, Ratnági, Rájápur, Devgad, and Málvan; the petty divisions Mandangad, Khed, Lánja, and Vengurla. Subsequently (1st August 1873) the Khed petty division was made a sub-division, and Gahágar made a petty division under Chipul. From the 1st August 1879 the petty division of Vengurla was made a separate sub-division, and at the same time the petty division of Lánja was abolished and its villages distributed among Rájápur, Sangameshvar, and Ratnági.

For fiscal and other administrative purposes the district is formed into nine sub-divisions. Of these the five southern are as a rule entrusted to the first assistant collector, and the four northern to the second assistant collector. The Collector generally keeps one sub-division under his personal control. The supervision of the district treasury is in the hands of an uncovenanted assistant called the head-quarter or hazur deputy collector. These officers are also assistants to the Collector as District Magistrate, and those of them who have revenue charges have, under the presidency of the Collector, the chief management of the different administrative bodies, local funds, and municipal committees, within the limits of their charge—supervision of the Collector and his assistants, the revenue management of each fiscal sub-division is placed in the hands of an officer styled mánlatdár. These functionaries, who are also entrusted with magisterial powers, have yearly salaries varying from £120 to £240 (Rs. 1200 - 2400). Two of these fiscal sub-divisions, Dápólí and Chipul, contain each a petty division, peta or mahál, placed under the charge of an officer styled mahálkarí on £72 and £84 (Rs. 720 and Rs. 840) a year respectively. Lake mánlatdárs these mahálkarí exercise revenue and magisterial powers within their charges.

The revenue management differs from that of the Deccan, on account of the special revenue system known as the khotí or village renting tenure. Under this system, besides Government, khoités, and alienated, iná, there are three classes of villages, rented, khotí, peasant-held, dhárekari, and mixed, kichadí, that is part rented part peasant-held. In khotí villages, the khot is responsible for the payment of the village assessment, and according to the customary village rates, collects a grain rent from the cultivators realizing as profit all collections in excess of the Government dues. In mixed, kichadí villages the land revenue is collected by the khot who receives a percentage of the collections from peasant-held, dhára, land. In peasant-held, dhára, villages not under the management of khotís, and in Government, kháls, villages the land revenue is collected by paid officials, styled accountants, talátís, whose charges include one to five villages, and whose yearly salaries vary from £8 8s. to £14 8s. (Rs. 84 - 144).

Khotís or talátís as such exercise no police functions. Each village has a separate police pátí, nominated from among the more
influential villagers, and appointed either for life or for a fixed term. In surveyed villages the yearly pay of police ādās varies from Rs. 8 to £4 8s. (Rs. 4 - 44). There are comparatively few hereditary village accountants, kulkarnīs, and these are mostly in the southern sub-divisions. The kulkarnīs keep the village accounts under the headmen or gōndhars, and are yearly paid from Rs. 8 to £2 25 (Rs. 4 - 250). Under the ādās and talātins are village servants called mhārs, available both for revenue and police duties. In the settled sub-divisions they are paid by yearly allowances, varying according to the size and importance of the village from Rs. 4 to £2 4s. (Rs. 2 - 22).

There are fifteen district hereditary officers, rāj deshmukh, sar desā, desā or ādās, sar deshpānde, deshpānde or nādhkarnā, karnāk, nādyāoda, sar vālā, pōltār, sar mukādmā, mukādmā, sar mahājan, adhikārī, sar nāik, and desh kulkarnīs. The origin and duties of these officers vary little from those of the corresponding officers in other parts of the Marāthā country.1

The first three, the rāj deshmukh, sar desā, and desāō are indiscriminately termed deshmukhs or head officers of a sub-division, pargana or ārāf. Their chief duty is to make and collect the yearly rent settlement. They hold, in relation to their charges, a place corresponding to that which the headman, pātrī, holds in his village. The sub-divisional headman, nādyāoda, has similarfunctions. The next three, the sar deshpānde, deshpānde or nādhkarnē, and karnāk are all called sub-divisional accountants, deshpāndēs. Their duties are those of clerks and accountants, and they bear the same relation to sub-divisional superintendents, deshmukhs, as village accountants do to village headmen. The sar mukādamā, mukādamā, adhikārī, and sar nāik, ranking below the deshmukh, perform similar duties. The desh kulkarnī has functions corresponding to those of the deshpānde. The sar pōltār and pōltār officiated as assessors of all coin paid into the public treasuries, while the mahājans' business lay in superintending the trade of the principal towns, and collecting taxes levied on particular induraries. The total number of such district hereditary offices, vatanās, is eighty-two. Their emoluments paid, except in one or two cases, exclusively in cash, are partly fixed and permanent charges, and partly percentages on the revenues of the sub-divisions, parganas or ārāf, to which their offices belong. Their aggregate emoluments, including a sum of £448 18s. (Rs. 4489) attached to the Pant Amātā as sar desā of Bāvā, amounted, before any settlements were made, to £2739 4s. (Rs. 27,392), or an average of £53 8s. (Rs. 334) for each office. These offices are so minutely sub-divided that the aggregate emoluments of the actual holders of the eighty-two offices were, in 1864, stated, by the president of the vatan commission, to be less than

1 For details see Grant Duff's History of the Marāthās; Naarmē's Revenue Hand Book (1872), 351 - 352; Molesworth's Dictionary; and Wilson's Glossary of Indian Revenue Terms.
2 This is Kānarese, not a village and pānda a headman.
those of one corresponding office in the Southern Maratha country.\(^1\)

The Ratnargi district officers were at that time (1864) a poor depressed class, men of quite a different stamp from the large, powerful landholders of the Southern Maratha districts. Still, though under the Marathas some of their power was lost by the employment of stipendiary officers, they have always possessed considerable local influence. Under the British the service of hereditary district officers was continued. The average contribution for service was found by the cates commission (1864) to be about 34-375 per cent (5\(\text{\textfrac{1}{4}}\) annas in the rupee) of emoluments. A non-service settlement, by which, in consideration of release from duty, the holders should give up 34-375 per cent (5\(\text{\textfrac{1}{4}}\) annas in the rupee) of their pay, was subsequently offered. Of the eighty-two officers only thirty-five, with yearly emoluments of £1386. (Rs. 1864), have hitherto accepted the non-service settlement. The rest continue, either in person or by deputy, to perform such clerical work as assigned to them by the stipendiary officers, maimalitdars and mahalitinars, of the sub-divisions and petty divisions to which they are attached.

There are no hereditary village headmen, p\(\text{\textacute{a}t\text{\textacute{e}}}\)la, their place being in a great measure supplied by the village renters, khotas. In 329 villages out of 1337 there are hereditary village accountants, kalukar, whose pay, except in a few isolated instances, consists entirely of cash allowances. Of the 1337 villages, 607 or nearly one-half are rented, khoti\(^2\), 210 are peasant-held, dharekari or kulogi, and 337 are mixed, kichadi, that is part rented part peasant-held. The rest are either granted, \(\text{\textit{ind\text{\textacute{a}}}f}\text{\textacute{t}}\) or managed by Government, khilaka.

SECTION II.—TENURES

The special institution of village renters, khotas, has made the Ratnargi tenures most complicated and difficult. In villages managed by hereditary farmers, or renters, several classes of tenants have been developed with rights and interests varying from the free peasant holder, dharekari, who is charged no more than the state demand, to the yearly tenant or shifting labourer, \(\text{\textit{w\text{\textacute{p}}}r}\text{\textacute{t}}\), from whom competition rates are levied. There are in pre-empt four such grades of tenants. Peasant holders, dharekaries, the representatives of the members of the village community under the original peasant-holding, kulogi, system; reduced peasant holders, known as \(\text{\textit{up\text{\textacute{a}}}k\text{\textacute{a}}}r\text{\textacute{i}\text{\textacute{s}}}\), \(\text{\textit{did\text{\textacute{p}}}k\text{\textacute{a}}}r\text{\textacute{i}\text{\textacute{s}}}\), and \(\text{\textit{da\text{\textacute{p}}}k\text{\textacute{a}}}r\text{\textacute{i}\text{\textacute{s}}}\), probably most of them representatives of such of the original holders as the khot forced to pay something more than the state demand; lower than these the very large class of occupancy tenants, some perhaps the representatives of reduced peasant holders, others to whom, to tempt them to settle in his village, the khot had offered favourable terms, or who from long residence had gained a prescriptive occupancy right. The lowest class, that of shifting labourers or yearly tenants, is small.

\(^1\) Mr. S St J Gordon to the Chief Secretary to Government, 100, 31st December 1864. The meaning of the original is not quite clear.

\(^2\) These are also known as purely rented, \(\text{\textit{w\text{\textacute{p}}}r\text{\textacute{t}}}\text{\textacute{t}}\) khotas.

Among the granted, \(\text{\textit{ind\text{\textacute{a}}}f}\text{\textacute{t}}\), villages many are rented, khoti, the renters holding the same position to the grantees as their brethren in other villages do to Government.

Mr. G. W. Vidal, C.S.
Chapter VIII.

Land Administration.

Tenures.

Khotas.

The khot's recognized position is that of a superior holder under the Survey Act. Subject to the provisions of that Act he has full rights in all lands uncumbered by tenant rights, and has the reversion of all lapsed tenant lands. His rights have lately been very fully defined in the Khot Act (I. of 1880). He may hold and give out for tillage all waste, assessed or unassessed, and make from it whatever profit, over and above the Government assessment, local custom or special agreement allows. He may also till or sublet all land either temporarily or permanently abandoned by its holders, dhârekars. Until a right of re-entry is asserted and established, such land becomes unoccupied, goyâl, and the khot, assuming its management, disposes of it as he thinks best. The khot's right to till the village waste does not extend to certain unassessed lands requiring labour and capital to bring them under cultivation, Government having always reserved the right of granting improvement leases, lands, for reclaiming tidal swamps, khijans, and dunes or sand-hills, mutantis. No such leases have ever been granted by khotas, though khotas, as well as their tenants, appear as lessees.

Under the old or customary, màmul, system still prevailing in the unsurveyed parts of the district, the lump payment, jâma, due by the khot consists of the aggregate of the assessment, due on all the village fields. The khot's payment is a rental, part commuted into cash at rates, baha nakt, fixed at the last field survey, pâhant, and consequently very much below current prices, and part at rates yearly fixed by the Collector before the 31st March at a fraction below the rate of market prices. These annually fluctuating rates also govern the commutation of grain rentals into cash payments where assistance is sought by the khot in the recovery of their dues from their tenants. The Collector thus fixes rates for the staple grains of the district, rice, nge, turi, and harik. The share of these grains, usually one-half, commutable at current rates, is called the original crop revenue, ain jama vaasal. The rest is commutable at the old fixed rates, baha nakt. Payments to hereditary shareholders, haddars, and village servants are similarly commuted.

The khot's profit is the difference between the Government assessment and the amount which custom or agreement allows him to realise from the cultivators, together with the produce of all land in his private occupation. This profit, judging from the prices realised by sales of khoti estates, may be estimated in pure khoti villages at from fifty to seventy-five per cent on the Government demand. Soon after the opening of each revenue year (August 1st) the khot, or if there be more than one co-sharer and they agree

1 Government have recently (Gov. Res. 2476, 26th April 1876) conceded to the khot the renewal of improvement leases. Under these orders if any one else asks for a reclamation lease, the khot is first offered it, and if he declines it is given to the original applicant.

2 The Collector fixes the rate a fraction below market prices because he has to take into consideration the cost of carriage of grain to the nearest market or port.

3 The revised settlement now being introduced will render this cumbersome system unnecessary. The land revenue will then be constant, not changing with the price of grain.
to a system of rotation, the managing khot for the year has hitherto been required to execute an agreement, kabuliyat, undertaking to pay the total demand on the village for the year and to furnish adequate security for the fulfilment of his contract. This custom appears to date from the beginning (1818) of British rule. At first the agreements were simple with very few clauses. Afterwards, as occasion required, additional sections were introduced.

If a khot is prevented by family disputes from signing, or if he declines to sign the agreement, kabuliyat, or if he becomes a defaulter, the management of his village has hitherto been assumed by Government, and though as an act of grace they were generally refunded him, the khot was not regarded as having a legal claim to any profits accruing during such management. At the same time he has hitherto been bound to make good any losses incurred by Government before the village was restored. The Government official, called the attachment clerk, joftidār, who is appointed to collect the revenue, performs all the duties of a village accountant. In pure peasant-held, dhārekari, villages the khots of which are usually Marāthās, a certain varying allowance, mashakara, is paid to the khot on account of the collections made by him from the peasant holders, dhārekāris. In survey-settled villages a fixed base or percentage on the collections is substituted for this allowance. The khots usually have a large share of the best land as their private holdings. In respect of such land they may, according to circumstances, be holders, dhārekāris, by inheritance or purchase, or they may be tenants. In many mixed, khichadi, villages the whole of the holding, dhāra, land is in the hands of

2 The following (Rom. Gov. Sel., CXXXIV. 81, 82) is an abridgment of the form in use before the introduction of the revenue survey: "To the Collector of Ratnagiri. Agreement of ... 1 Khot of ... I have agreed to the management of the whole khot of the said village for the current year. I.—According to the annual custom, I have agreed to the full payment, jandbandi, in cash and grain, I will pay the eight matamments, (in survey-settled subdivisions the khot's assessment is payable in four instalments, 16th December, 1st February, 15th March, and 1st May), "each before the twentieth day of each month between November and June. Then follow details as to the grain assessment and its valuation. II.—If the assessment is, by lease or by any Government order, more under each head, than that of last year, I will pay the full assessment according to the first clause. III.—Items not entered in the accounts I will duly pay and allow no complaint to arise. IV.—I will manage the village as in past years without extortion, and will give no cause for complaint; should any arise, I will pay any fine up to £10 (Rs. 100) that Government may order. V.—Without making any demand in account of injury by fire or flood, I will pay all the assessment as laid down in clause I. VI.—Should any tenants die, leave the village, or become too poor to till their lands, I will, without any complaint, pay the whole assessment, and keep the lands fit for cultivation. VII.—Relates to payments to ahens, indōndara. VIII.—The agreement is in my name, but should any of my agents commit fraud as regards receipts, I will be responsible. IX.—I will duly enter in the cultivators' receipts the rents received from them. In default I will pay such fine up to £10 (Rs. 100) that Government may order. X.—I will manage the village according to such orders as may be given and will take and give copies to the next manager. XI.—This and additional sections relate to the joint responsibility of co-sharers. XII.—Whenever Government may summon me I will attend and will give no excuse. Should I fail to attend when summoned I will pay a fine up to £5 (Rs. 50). XIII.—Relates to village expenses, gram kharA. XIV.—Relates to treas.
the khot coparcenary, all the other cultivators being their tenants or half-crop payers, arthelis. The land in the occupancy of a khot is called private, khot kharghi, in distinction to the common, khot nisbat, lands in the occupation of tenants. A khoti sharer cultivating khoti land, the profits from which are the common property of the khot coparcenary, is strictly liable to pay the customary rent thereon, as if he were an ordinary tenant. But this is a matter of private arrangement among the sharers, and where the land is equally divided, it is not usual for the sharers to pay the managing khot more than the Government assessment, dast. The division of profits according to shares is made at the close of the revenue year (July 31st). In some cases the sharers execute a partition deed, dhada wintop, by which the whole khot land in the village, whether in the occupancy of the sharers or of their tenants, is apportioned among the coparcenary. Each sharer manages his own share and collects his rents from his tenants. In such a case, should a tenant throw up his land it reverts, not to the joint estate, but to the individual sharer in whose lot the land lies.

In addition to many privileges incidental to their position as heads of villages where there are no hereditary officers to take precedence of them, the khots formerly enjoyed the right of exacting from all their tenants except peasant holders, dharekari, one day's labour in eight, aeth veth; of forcing the peasant to plough for them, nanguveth; and of pressing them to carry their palanquins. While thus working for the khot the tenant was given a subsistence allowance of grain. These labour cesses have been stopped. 1

### Peasant Holders

The holding, dhara, similar to the Deccan mirasi tenure is the highest form of tenant right. The tenant holder, dharekari, is assessed at a fixed rent? based on the area and the character of the land actually under tillage at the time of the last survey. So long as he pays this assessment he cannot be ousted, and the khot cannot, without his consent, exact any further payment. He has moreover the right to inherit, sell, mortgage, or dispose of his estate in any way he pleases. He has also, subject to making good to the khot any loss his absence may have caused him, an unlimited right of re-entry, and is not held to have given up his land unless he has passed a formal and duly recorded deed of abandonment, bedava patra. If a returning tenant holder fails to meet the khot's claim for damages, he is compelled to accept an inferior tenure, the khot reimbursing himself by exacting either additional payments or the customary share of the produce levied from tenants of khoti land. Should the tenant holder, dharekari, leave his land unencumbered by mortgages he will thus, in very few instances, be able to regain his former position. Should he leave a mortgagee in possession, who for his own interest will take

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1 In defiance of the eighth day labour tax, aeth veth, it is fair to state that by means of this labour a very large area of valuable rice land has been made and many salt marshes and swamps reclaimed. Mr. G. W. Vidal, C.S.
care that the value of his security is not lessened, the returning 
holder will, on redeeming the mortgage, revert to his original 
position.

A holding, dhāra, may be of any size, from a single plot of land or 
even a single tree, to the entire arable land of a village. It consists 
of all the lands registered in the name of each individual or family 
at the last survey. These holdings are by mortgage, sale, and 
inheritance, subject to constant sub-division. The assessment, dast, 
on this class of holding remains unchanged from one settlement to 
another. It is a grain payment, which, as in the case of the revenue 
paid by the khot to Government, is divided into two portions, one 
commutable into cash at the rates fixed yearly at the former survey, 
the other at the rates fixed yearly by the Collector on the basis of 
the ruling market prices. In Dépoli and Khéd one-fourth of the 
assessment, dast, is levied on the old fixed rates, baha nakt, and 
three-fourths are paid as original crop share, ain jinnas, at the 
current rates. In the remaining sub-divisions one-half is levied at 
the old rates, baha nakt, and one-half instead of the original crop 
share, ain jinnas. If a tenant holder or a khot demurs to the rates 
fixed by the Collector, he has the option of bringing this portion of 
his produce to the local revenue office, kacheri, or to some regularly 
appointed grain store, phad. The grain is then sold by auction, 
and the proceeds credited as the sum due. In practice this 
almost never happens. Several extra demands, varying in different 
places, are, under the name of cesses, patti8 and bābās, included in 
the assessment, dast, levied from the tenant holders, dhārekari8.

The entry of these charges in a peasant's account is proof that his 
land comes under the holding, dhāra, tenant holding of the 
cesses, such as the stable cess, gale patti, and the superintendent's 
cess, sar deshmukhi, are commuted at fixed rates. Others, such 
as allowances to hereditary sub-departmental officers, ḫakirs,1 and payments to 
village servants, gion kharsh, are commuted at the current market 
rates. The amount of these dues is included in the village rental, 
jamābandi, and is recovered ratesably from tenant holders, dhārekari8, 
in the proportion that their individual assessment bears to the 
entire village rental, jamā. The rest, in mixed, khichadi, villages 
is paid by the khot, who recovers the amount from his tenants 
growing to his own estimate of their fair share in the expense. 

The extract given at the foot of next page from the debit side of a 
tenant holder's, dhārekari8, receipt book, illustrates the form in 
which the assessment appears in the accounts. The amount is divided 
into two main items, one due to Government the other due to certain 
officers. The amount due to Government is brought under two 
main heads, the first head including all the sums paid in cash and the 
second head showing the estimated value of the grain received 
under the different cesses and allowances. No charges are included

1 Under ḫakirs come hereditary sub-departmental officers, deshmukhs and deshpandars, 
and village accountant, kulkarnis.
for village expenses, gáon kharch, as none of the village mensals were paid by the state.1

Peasant holders, dhárekaris, often sub-let their fields at a profit to other cultivators, who hold much the same position as tenants of khots land. In villages under khot management, the holders, dhárekaris, are required to make yearly agreements, kabúlýyats, for the payment of their dues, and to give security to the khot in the same way as the khot engages with Government for the revenue of the whole village. In villages directly under Government management, khálsa, and in attached khot villages, the holders, dhárekaris, pass the same agreements to the state. Finally, the much-coveted tenure carries with it certain timber and other rights, and privileges denied to inferior holders.

1 Extract from the Receipt Book of Vimanj Bapuji of Haria:

<table>
<thead>
<tr>
<th>AMOUNT.</th>
<th>INR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ra. a. p.</td>
<td></td>
</tr>
<tr>
<td>0 0 0</td>
<td></td>
</tr>
<tr>
<td>11 14 10</td>
<td>Balance.</td>
</tr>
<tr>
<td>11 8 4</td>
<td>Amount due as fixed at the settlement for the current year 1852-53.</td>
</tr>
</tbody>
</table>

Government.

Ra. 4-5-9 Cash — Extra cesses, potti báthi, Ra. 2-1-6. Details are
Stable cess, gále potti, 12 mutas gram at Ra. 2-1-4
the khánda, Ra. 1-1-7; Superintendent’s cess,
are données, 4 pottis and 2 shers at Ra. 1-4-6
the khánda, Ra. 0-3-9; Commutation cess, former
clashed butter 8 shers and 7 tots, on 12 mutas, at
one sher the khánda, price Ra. 0-1-11 at Ra. 7-1-91
the mutas, deduct for labour 9 pes at Ra 2-1-11
the muta, remainder Ra. 0-1-2; Assayer’s cess,
shers, on Ra. 4-5-11, at Ra. 1-2 per Ra. 100.
0-1-2; total Ra. 2-1-6. Fixed commutation
rat. bohá nakt, roe 3 mutas at 5 mutas the khánda
worth Ra. 2-8-10 at Ra. 17 the khánda; deduct
for labour 9 pes and 2 shers at one muta the
khánda, value 4-5-7 at Ra. 9-9-51 the khánda
remainder Ra. 2-4-3. Total Ra. 4-5-9.

Ra. 7-2-7 Cash — Roe. 10 mutas 9 pesas and 11 shers at Ra 13-
the low at samadh market rate. Details are:
9 sq. for cultivation after deducting 3 mutas for
báthi rates, bohá nakt, from the original rental,
in jamahal, of 12 mutas, 3 pesas measuring cess,
supervisory, of four shers a muta; 9 pesas 1 shar
punish case at one muta the khánda; 4 pesas
1 shar, arrearage loss, but, on 10 mutas 5 pesas are
1 sher at 3-2-1 muta the khánda.

Sub-divisonal officers, jamahalas — Superintendent’s cess, dollars,
roe 4 muta 24 shers at 5 pesas the khánda, at the rate of Ra 11-
the khánda, Ra. 0-3-3; Accountant, desaparás’s, cess, Ra. 0-3-3.

As by last year’s settlement.

Deduct on account of decrease in rates of grain at market rate.
Government Ra. 0-4-3, sub-divisonal officer’s jamahalas, Ra. 0-8-4.

Remainder. 1

(Signed) RAMCHANDRA MAHADAY KULKARN.

29th October 1853.
In old Suvarndurg, comprising the present Dapoli and Khod, many resident holders, dhārekaris, at various times before British rule, agreed, on the khot's undertaking to meet all Government demands, to pay them from one and a half times to double the quantity of gram at which their fields were rated. When these agreements were made, it is probable that while they obtained a more convenient form of payment, the holders, dhārekaris, owing to the low price of gram, lost little by the change. Had this arrangement not been made they would, in years of low prices, have found it hard to raise cash to pay the assessment. The khots would have taken the gram at their own price, often ruinous to the cultivator, and the holders, dhārekaris, would, as their only choice, have had to carry their produce to the nearest Government office or grain store, phādh. The rise in the price of agricultural produce during the last half century has made these terms, at first reasonable enough to both parties, unduly favourable to the khot, who have enforced them under very altered conditions. Like pure holders, dhārekaris, these reduced holders cannot be ousted so long as they pay the assessment, and the khot cannot raise their rents. They have also the privilege, which other khot tenants do not possess, of disposing of their lands by sale and mortgage. The chief reduced holders are the one and a half payers, dākhedās, who give the khot one and a half mans of gram for every man of assessment, the one and three quarters payers, pānnadupalkaris, giving one and three quarter mans for each man of assessment, and the double payers, dupalkaris, giving two mans for each man of assessment.

Besides these there is in Dapoli another class of reduced holders called dupulkaris. Their origin is different from, and their position higher, than that of other reduced holders. Like pure holders, dhārekaris, they pay the Government assessment, dast, but in addition give the khot a fixed cash bonus of eight annas on every man of assessment. They are called dupulkaris, literally ten times payers, because they pay ten rupees for each khandi of assessment.

The khot's lower tenants, the majority of the cultivators, may be divided into two classes. These are tenants with occupancy rights, who, so long as they pay the customary or stipulated rent and such extra cesses as village usage allows, are not liable to ejectment by the khot; and yearly tenants cultivating on whatever terms they may make with the khot. Under the first class come all resident cultivators of older standing than the khot. These are called hereditary cultivators, vatandar kardās, and are generally supposed to be descended from old families of holders, dhārekaris, who, too weak to resist the khot's encroachments, have parted with their ancient rights. Such tenants are for the most part Kumbas or Marathas. In some villages the Mhārs belong to this class. But as a rule partly by reason of their useful services, and partly from the extreme difficulty of recovering more rent than they chose to pay, the Mhārs have succeeded in keeping their ancestral holdings better than members of the higher castes. Shepherds, dhangars, are never, and potters, kumbhārs, and Muhammadans
Chapter VIII.
Land Administration.

Tenures.

Tenants.

Tenants are rarely hereditary tenants, vatandārs. Besides the original hereditary tenants, other cultivators have acquired more or less definite occupancy rights. Originally shifting labourers, upris, induced by the khots to settle and cultivate deserted, gayāt, fields, they have, by the khots' grant and by the lapse of time, gained as good a position as the older hereditary, vatandār, tenants. Custom does not allow the khot to dispossess them. For long no precise term of years was fixed as giving a tenant a claim to occupancy rights. But in the Khot Act (1. of 1880) passed by the Bombay Legislative Council it has been laid down that all tenants who have continuously held land since the beginning of 1845 have an occupancy right. Under this rule it is found that at least ninety per cent of the khots' tenants are possessed of occupancy rights. In some villages it has been the custom for the khot to keep all relinquished lands in his own management, and to give them out for cultivation to fresh tenants every year, or after each period of crop rotation. In such villages none but old, hereditary, vatandār, tenants have gained permanent occupancy rights. Where these rights exist, they are, as a rule, transferable by inheritance only, and not by sale or mortgage, and are liable to forfeiture, should the tenant, even for a time, leave the village without making arrangements for the cultivation of the land and the payment of the rent. Custom varies considerably in different villages. Lieutenant Dowell, in his report on the survey of the Ratnagiri sub-division (November 1829), mentions several instances in which occupancy rights in khots land were mortgaged and sold both with and without the khot's consent. These cases are exceptional. The khots themselves have, indeed, often sold portions of their khoti land to cultivators, the purchasers virtually becoming holders, dhārekars, the khot parting with his right to demand anything over and above the Government assessment. Grants of khots lands are also occasionally made by khots to Brāhman beggars and village priests, upādhyās, either wholly rent-free or on payment of the Government dues. Such gifts, though unsupported by deeds, are always religiously respected by the grantor's descendants.

Khots land in the occupation of yearly tenants, if unpossessed among the khot coparcenary, is entered in the village books in the name of the khot coparcenary, and is called joint khot property, khot nisbat samātik. The tenants of such lands are usually styled waste tillers, bādhekaris, as distinguished from hereditary, vatandār, tenants. Bādhekaris may or may not be residents of the village in which they cultivate as yearly tenants. In many cases they held hereditary land in one village, and at the same time from year to year undertake the cultivation of waste land in another village, continuing to live in their old homes. This often happens on the boundaries of two villages, because, for convenience in watching and other field work, husbandmen like to have all their cultivation in one place. In other cases they leave their old homes and settle in the new village. In either case they are called waste tillers, bādhekaris, though many of them have through lapse of time and other causes gained occupancy rights.1

1 Khot Commission to Government, 186 of 1878, February 8.
A resident of one village who cultivates in another is also called an outsider, *dulandi*. Yearly tenants are liable to ejectment at the will of the superior holder, and in the absence of any special agreement, are also liable to have their rent raised from time to time. Ordinarily there is little difference in the rent exacted from the *khot*’s tenants whether permanent or temporary. The yearly tenants having no ties to bind them to the land and being free to throw it up whenever it suits them, are usually able to obtain from the *khot* terms as little unfavourable as those allowed to occupancy tenants.

The rent paid by a *khot*’s tenant consists either of a definite proportion of the actual harvest determined by a crop inspection, or of a grain or cash payment fixed on the basis of the average yield of the land without reference to the actual produce of the year. The first and most common mode of payment is called settlement, *thol*, and the crop inspection is called *appraisement*, *abhdani*. The following description of the system written by Lieutenant Dowell in 1829 still holds good. The cultivators under the *khot*, both occupancy tenants, *karda*, and yearly tenants, *bidhekaras*, are called half-crop, *ardheli*, payers, third-crop, *tirdheli*, payers, or fourth-crop, *chautheli*, payers. The share of the gross produce to be paid by them is fixed yearly in every field by agreement between the *khot* and the cultivator. A few days before the harvest, they come round together and settle the amount by estimating the quantity of grain in each field, both parties trying to get the best of the bargain. In rice lands the *khot*’s share is estimated at one-half or even a little more, in middling uplands at one-third, and in poor uplands at one-fourth. The fees due to the village Mahár and temple servant, *gurav*, are paid by the cultivator. The occupancy tenant, *karda*, also pays a small amount for the yearly field sacrifices. When, as often happens, the *khot* and his tenant, *karda*, cannot agree as to the produce of a field, they appoint umpires, *tirhadi*, of the chief villagers, and as all are present the payment is settled. In districts where the *khot* does not remit his crops, the *khot* is by his own recollection of the agreement must be reckoned. In case of poverty or loss, the *khot* remits a little of the revenue, but not more than 150 to 200 pounds of grain (4-5 maunds) in the whole village. In bad seasons the loss falls on the *khot* as the tenants pay only for the grain that thrives. On the other hand, when the Government grants remissions, the *khot* is the only sufferer. The usual proportion of the crop taken by the *khots* is one-half in rice and garden land, and one-third in uplands. These rates are seldom exceeded. If the *khot* determines to levy more, he realises the increase under cover of cesses and imposts. Besides the half-crop power, the term *ardheli* is applied to the whole body of settlement, *thol*, paying tenants, whether permanent or temporary. The other mode of payment by settling for the field itself without reference to the harvest is called

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1 Lieutenant Dowell, 1st November 1829. Though written only of the Ratnagiri sub-division, Mr. Dowell’s account is fairly applicable to the whole district.

2 It has been already noticed that some *bidhekaras* have occupancy rights.
contract, "maktā" in the north and "khānd" in the south. The contract system is always preferred by the cultivators. They avoid the yearly haggle with the "khot," and in other respects it is usually more favourable to them. In a very few villages, the tenants hold written agreements from the "khot," engaging never to levy more than the amount stipulated as the yearly rent. Such permanent contracts, makta, are very uncommon, and these rents are liable, as a rule, to periodic, if not to yearly, revision. The tenant who undertakes to till the land passes an agreement, makta chithi, to the "khot" to pay a certain rent from year to year. These documents are carefully kept by the "khot" as evidence against the tenant, should he ask at any future settlement claim the land as his holding, dhārā. Holders also occasionally till "khot" land as tenants of the "khot," and where a contract, makta, has been made, the terms and all particulars are duly entered in the yearly agreement executed by the holder, dhārekarī. A considerable proportion of the district rice lands are thus held on payment of grain contracts, makta. Coast Muhammadans and other seafaring and fish-hunting classes rent land in this way for hemp cultivation, to supply the materials for ropes and nets. Brāhmaṇ cultivators too usually induce the "khot" to substitute the contract, makta, or "khānd," for the settlement, "thol," rent. Similarly small plots and gardens within the village homestead are usually let on contracts, makta, to the residents in "khādi" villages. In these cases the rent is usually paid in a lump cash sum covering sundry demands, "kita tharā." In coast villages, where "khot" land has, by Bhandārās, with much expense and labour, been made into coconut gardens, the Bhandārās usually pay a fixed cash rent when the trees are tapped; when the trees are kept for fruit, the tenants sometimes pay a fixed cash rent and sometimes a share of the produce. Owners who sub-let coconut gardens usually exact four-fifths of the produce from the tenant when the trees are kept for fruit only, and from 2s. to 6s. (Rs. 1-3) a tree when they are tapped. Neither the "khot" nor the cultivator, "khati," rents are payable during the periodic fallows, which, for want of annuities, nearly all uplands require. In any one year generally not more than one-fourth of the upland area is under cultivation, but the tenants are bound not to let any land in their occupation lie fallow without due cause. Those who till rice land have usually assigned to them a certain share of brushwood-bearing upland. In this land the trees are yearly stripped of their leaves, twigs, and branches to be burned on the rice fields as ash manure, "rāb." This is usually the only privilege a tenant has over the sugar growing on his land.

The "khot's" claim to a share of the crop is not limited to grain. It extends to all produce alike. Thus in the north for every man of grain from twenty to twenty-five bundles of straw are demanded. A share of the produce of all fruit trees growing in "khādi" land, even though planted by the tenant, is also exacted. Jack fruit is everywhere an appreciable item in the "khot"'s revenue. The usual mode of assessing fruit produce is for the "khot" to go round and count or estimate the fruit and to receive in cash the value of his
share, one-third or one-half as the case may be, and to take in addition two or three of the best for his own use.

In addition to the customary produce rents, the khots, according to circumstances, levy from the tenants certain extra cesses. The custom of different villages varies greatly and the collection of these extra demands depends almost entirely on the personal power and influence of the khot. Cesses were formerly most numerous and oppressive in Dipoli, Chiplun, and Khed, where most of the khots belong to the strong Chitpavan sub-division of Brahmans. The eighth day, 1st vēth, and other labour cesses, have already been alluded to. Under the head of khot exactions, kaiṃī, the khots used to make irregular demands on the tenants for payments on account of produce other than grain such as grass and firewood. This practice was put an stop to by Government under Act XX. of 1839. Another almost universal demand is the measure cess, mávartaḍā, consisting of the levy from the tenant of 4th to 8th (one sheh to two pūdī the man) in addition to the regular rental. On the tenant’s bringing his grain to the khot’s house to be measured, the khot’s servant, who measures it, is also entitled to a double handful, phaski. Lastly, the tenant has to pay a cash contribution towards the general village expenses, gāon kharḥ. A fixed sum for the remuneration of village mental servants is levied by Government from the khot and the holders, dhārākars. The portion paid by the khot is recovered by him from his tenants usually. Further sum is exacted under the same head for other miscellaneous village charges such as maintenance of paupers, religious services, and similar objects common to the community.

SECTION III. — HISTORY.

The earliest recorded land revenue settlement of Ratnāgiri was, in 1502, by Yusuf Ádil Shah of Bijapur.1 At that time, though the district had passed through many years of trouble for long remembered as the rule of the spear, vīyata, traces remained of the revenue system of the Vīmānagar kings.2 Such of the old revenue officers as tendered their allegiance, were continued in their posts, and chiefly in central Ratnāgiri, under the name of farmers, khots, a new class of officers was introduced partly as revenue farmers partly to carry out the duties of village headmen.3. Under this settlement rice lands were taxed at one-sixth of the gross produce payable part in money but most in kind.4

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1 Jervis (Konkan, 89) makes the Dahanm settlement 1429 extend to the Konkan, but the Dahanm had not then entered the province. If the settlement was introduced in any part of the Konkan, it must have been in the uplands, ghatāchha, above the Sahyadri. See Grant Duff, 26.
2 Mr. Dunlop, 15th Aug. 1824, Rev. Rec. 121 of 1825, 2, 3. 3 Jervis Konkan, 75, 76.
4 Jervis' Konkan, 82, 83. Mr. Dunlop says, (Rev. Rec. 121 of 1825, 67) under Bijapur there was no established measure of land, and the government share, one-sixth of the produce both of grain and of fruit trees, was fixed by appraiser and from year to year varied with the harvest. With a fairly strong government, a rich local and foreign trade, and so moderate a government demand, the country greatly improved.
and hill lands, vākas or ḍharad, were taxed by the 'plough,' ngāgar. In the case of waste lands and waste villages the officers would seem to have been allowed to make their own terms with any new tenants they might find, and as they were thus greatly in demand, tenants obtained very favourable terms. All members of former village communities were treated as peasant holders, mīndādār or dhārēkharīs, and assessed at a light rent payable chiefly in kind. Vexatious practices and extra cesses were forbidden. Except trade dues and house charges for revenue officers there were no miscellaneous, sayôr, cesses. The revenue was gathered by village accountants and brought by subordinate agents to the government treasuries.\(^1\)

The next change in the revenue system was introduced by Shivājī about a century and a half later (1670-1680). At first by Dājī Kondev, and afterwards by Aumānī Datta, a settlement was made on the same principle as the settlement introduced early in the seventeenth\(^2\) century into parts of the Deccan and of the central Konkan, by Malhī Amber the Ahmadnagar minister. The chief change in the new system was the measurement of rice land by a rod of five cubits and five feet, that is five and five-sixths cubits or 114.035 English inches.\(^3\) Shivājī's settlement included three parts, the treatment of rice, of hill, and of garden land. It is believed that all the rice lands were measured into bhūdams, each of 1111 square yards, divided into twelve classes,\(^4\) and from experiments made during those successive years, the government revenue estimated at about forty percent of the produce, was fixed\(^5\) at from 57\(\frac{1}{4}\) bushels an acre in the best to 2\(\frac{1}{2}\) bushels in the poorest land.

\(^1\) Jervas' Konkan, 52, 83.

\(^2\) Malhī Amber's settlement stretched, as it, the Balāk's lands, from Bānabot to Bānabot, Jervas' Konkan, 68.

\(^3\) Todar Math, Bānī bhalo (1759) was a square of 60 Bāhu gas or yards the same as used by Nasārī Varman (740) in 1563, measured by a chain instead of the old elastic Hindu rope. For the calculation of its revenue the Misālāna bhūdams of 3111.7 square yards, the Marāṭhī bhūdams of 4014.57, and the Gyanī bhūdams of 2947.72. Jervas Konkan, 69.

\(^4\) The classes were: 1, First, or aust; 2, Second, dam or damara; 3, Third aust; 4, Fourth, onama or onama; 5, Bushland, rice, etc. 6, "ʌl, "hūr, "hī, 7, Rocky, broom, 8, Stony, ḍhār; 9, Pulver, kāraṇi or terraced; 10, Hemp, jowar; 11, Rice land, ḍeṭh or reb, 12, True root, meant Jervas Konkan, 94, 95.

\(^5\) The subdivisions from which villages are said to have been chosen were, in Kolāha, Auvhītaṭī Ṛṣṭāna and Ṛṣṭāna, and in Ratāma, Sudarṇa, Anuvhīta Ṛṣṭāna and Vīpajñā. In measuring rice land a deduction, called ṛṣṭāna, or lands of three pāndas in every bhūdam was made. In level uplands, ravines, in quarter and in rough uplands a third was deducted. The deduction was also called ṛṣṭāna (Dr J R Gilson) "...produce raised in a cord or crop on rice land was assessed at 50%, and at 50% the bhūdam, after deducting a third of the actual area cultivated, 3 bhūdams, is meant. One-fourth being deducted from the area cultivated, every 6 bhūdam measured 2 bhūdams of raw grain, the bhūdams, summer rice, "dālīvadāne, 2 bhūdams of the bhūdams. The details in bushels are: 60 are, first quality 57\(\frac{1}{4}\) (12) means the bhūdam; second 49 (10 mens); third 46 (8 mens); fourth 25 (6 mens); bushlands 24 (5 mens); rocky, stony, and pulse land 23 (6 mens); ruhu, hemp, and uncleaned root land 22 (5 mens). Jervas' Konkan, 94, 95.

\(^6\) Since Shivājī's time, from the presence of population, new classes of hill-top, ēranti, land have been added. The better of these have been assessed at 17\(\frac{1}{4}\) and the poorer at 2\(\frac{1}{4}\) bushels an acre. Jervas Konkan, 96.
RATNÁGIRI.

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Land Administration.

History.
Sambadh's Settlement, 1670-1680.

Sambadh's Settlement, 1673.

The Salt's Settlement, 1679-1741.

Konkan.

Excerpt in a few cases, where they were measured and according to the years of fallow required three, five, six or seven acres were counted as one, hill lands, varkas or dongar, were assessed by the plough, nángar. Large allowances were made for rocky or unproductive spots. In garden lands, the system in force was of levying a total or absolute amount, kamlí, at about one-sixth of the estimated crop was changed into an equal division of the whole produce. All other cesses were stopped, and pátis, khols, kalkarnis, deshmukhs, and deshpánders were forbidden interceding beyond their strict duties and powers.

Shrivájí's demand of forty per cent or two-fifths of the produce would seem to have been more than the cultivators could pay. It was either openly allowed or secretly arranged, that the bighá on which the above mentioned rúla were charged should be of 4616 instead of 4014 square yards. By this means the government share was reduced to about one-third.

In 1683, A na l'U. t. system was upset by Kalubhá, a friend of Sambhá. The land revenue was farmed and taxes levied that raised the whole demand to between one-half and two-thirds of the gross produce. Unable to pay, the people went out as robbers and marauders. After Sambhá's death (1689) in the south the regent Rájárám did what he could to improve matters. But Suvarndurg and Anjanval in the north had passed out of the hands of the Maráthás into those of the Habsíns.

The chief change made by the Súl was commutating, tásar, part of the regular demand from produce into money. The proportion was three-twentieths of Rs. 7 14 or 3 mens a khandí. Other hanger was, a new bullock tax of 3s. (Rs. 14) and a shopkeeper's cess, mohárfa, of 10s. (Rs. 5). In garden lands fresh imports were lowered

1 Naálu was assessed at from 6.36 to 8.25 bushels (32-3 mens the plough; 6 rs. 7 mens from 5.25 to 4.37 bushels (3-2 mens), hark at 6.25 bushels (3 mens), and other inferior produce at 2.18 bushels (1 mens). Of melliumaucasçe, bensy was assessed at 154 pounds the acre (150 the customary bighá); türnemo at 136 pounds (100 the customary bighá) and sugar at 90 to 164 pounds (63-171 the customary bighá). Jerrys' Konkan, 96.

2 Of garden produce, cocconuts and betelnuts paid in kind and the rest in cash. Cocanut trees were inspected. All bearing less than five nuts, too old to bear any nuts, barren, or unproductive, were exempted. Of the remaining trees, half of the produce belonged to the grower and half to government, provided that in no case the government share exceeded 425 nuts the tree. Of cocasal palm, kapda, the government share was for trees about to bear, trees that did not yield fruit, four; toddy trees, three; barren trees, one; frutal trees, four. Betelnut trees paying from one to five shars were assessed like cocasal t. o. the limits for calculating being one and five shars instead of five and ninety-five nuts. Cocassal palms tapped for toddy paid from 2s. to 3s. 1d. (Rs. 1 or 3 p. 9) each. Wild palm if tapped paid nine pence each. If not tapped, they paid nothing. Jack trees, if they yielded more than 25 jacks, and umbli, Calophyllum mophyllum, trees paid 6d. (4 ns.)

Jerrys' Konkan 99.

3 Jerrys' Konkan, 109.

4 Jerrys' Konkan, 110.

5 Shrivájí was anxious for grain to store his forts and so able to move his troops without baggage. The Habehi had no such inducement to prefer grain to money. Jerrys' Konkan, 111.
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History. / Angra's Settlement, 1744.

and the sub-divisional accountant's, "sardesh kulkarni's, allowance was added to the demand, and the amount taken by the state.¹

In 1744 Angria ousted the Sidi and held the whole of Ratnagiri.² He enhanced many taxes and added several fresh ones,³ among others new cesses on grain, sugar and hemp, a house tax, and taxes on cow-keepers and fishermen.⁴ On a petition from the people, Angria agreed that, in taking the government grain, the measures need not be heaped. To make good his loss from this concession he levied a fresh cess and added another to make up for loss by vermin. To pay for his war ships, Angria required a proportion of the crop at a low fixed price, and to supply the ships with ropes, he levied another cess. Another change was that he took more of the rent in money. At the same time by lowering the commutation rates he considerably lessened the demand.⁴ Other new taxes were: a small levy, kirsēni, of thatch, baskets, mats, sticks, timber, teeram, torbars, brooms, and earthen pots, taken nominally to keep forts and public buildings in repair, but in practice turned to his own use by every government servant down to a messenger. Oil-sellers were charged ten sher's of oil a head and the village priest was forced to bring a weekly bundle of palm leaves. There were also Hindu feast taxes, a fowl or a goat at Divra and a pot of buttermilk at Gokulashram. Taxes were also levied on bullocks, on wild liquor-yielding palm trees, and on makers of cacho, kāth, Terra japonica. Finally there was a service tax on skilled craftsmen, carpenters, and blacksmiths, who were bound to serve for one month in the year at two annas or two sher's of grain a day; on sailors, Khāras and Daldas, who were bound to supply one man in every eight able to bear arms to serve on board war ships for eight months in the year; and on low caste men including Mhārs who were bound to serve in forts one month a year and were paid 2½ sher's of rice a day. One important point in most of these taxes was that the headmen and managers were let off in consideration of the help they gave in collecting them. The result was that the exactions pressed with crushing force on the smaller landlords. The accounts became so confused that the people could no longer follow them and they took on at the mercy of the village and district officers.⁶

From the destruction of Angria's power by the English in 1756, to his own overthrow in 1818, the whole of Ratnagiri was under the Peshwa. A general survey of the Konkan was, about 1780, begun

¹ Jervis' Konkan, 111.
² Jervis' Konkan, 112.
³ Of enhancement there was a rise of $½ (2 annas in the rupee) on laden bullocks, and on jack, palm, and sahīs tree. Of fresh cesses there was a grain cess of from Rs. 2 to Rs. 3 a khāndī, six annas a man on turmeric and raw sugar, and 4 annas on hemp; a house tax of 2½ a house, widowers paying 1a. (8 a.), and village and district officers paying nothing, a milk cattle cess from 12 to 50 a. (8 a. - 1a.), one goat out of every score; cow-keepers, τavīs and Ḍhangars, paid 10 to 30 sher's of butter a head of cattle and 10 sher's more a house; fishers, Khāras and Daldas, 1½ to one man of oil a head on all males between 15 and 60, and 1½ men of oil a boat. Jervis' Konkan, 112.
⁴ On every khāndī or twenty men of grain due, the share to be commuted into money was changed for rice from 3 men at Rs. 22½ a khāndī to 5 men at Rs. 20; for sahīs 2 men at Rs. 20 to 5 men at Rs. 16, for sahīs 3 men at Rs. 17¼ to 5 men at Rs. 13½, for oileseeds 3 men at Rs. 60 to 5 men at Rs. 40, and for pulse 3 men at Rs. 40 to 5 men at Rs. 30. Jervis' Konkan, 116.
⁵ Jervis' Konkan, 115. Full details of the taxes named in the text are given in Mr. Dunlop's report (15th August 1824), Dom. Rev. Res. 124 of 1825, 93-110.
by Nana Padsnis, but the survey never passed south of Kalyan. Afterwards (1788-1802) two manalatdars, Parsharama Ramchandra Paranjpe and Ragunath Trimbak Barve, surveyed Suvarnagiri, Anjanvel, Ratnagiri, and Vijaydurg. The measurements and classifications were on the same system as Annajji Datpada's survey, and the register, pahani khanda, contained a record of the area of all the cultivated land held by village tenants, khulta, and peasant holders, dharekaris, together with the names of the holdings and the assessment on each. No record was kept of unoccupied waste land. The bigaha assessment was calculated in grain at fixed, beheda, rates for each kind of grain varying in different parts of the district. Gardena were (1828) assessed on the same principle as grain land. In palm gardens the crop of each tree was fixed, and the value of the nuts commuted to a certain sum. If tapped for toddy the rates were raised. Other garden produce paid a bigaha rate in kind or money. The grain payments were commuted either wholly or in part for cash at standard, beheda, or commutation, tasar, rates. The standard, beheda, rates were altered only at the time of a general survey, and the commutation, tasar, rates were, in each sub-division, fixed every year in accordance with the ruling market prices. The poorer grains, harik, adul, til, mung, and kur were subject to money commutation. Payments for rice, nagi, and vari, were taken partly in cash and partly in kind. The grain thus received was issued for the support of the troops stationed in the forts and other parts of the district. In the south about half the revenue was received in cash and half in kind, and in the north, about one-fourth in cash and three-fourths in kind. All arrears were collected in cash calculated at the standard, beheda, which were generally higher than the commutation, tasar, rates.

1 These rates were supposed to have been fixed at some average price of former years. Mr. Red (1828), Lathog Papers, 10, 11.
2 At Bunkot the practice (1824) was to tax palm gardens by the buka, not by the tree. Mr. Dunkel was anxious that this plan should be introduced over the whole district. Rev Rec 121 of 15, 59, 61.
3 Part of the produce share was commuted into a money payment, some at an enhanced fixed conversion rate, the rest at a more moderate but regulated rate (Mr. Chaplin, Bom Rev. 121 of 1766, 1815, 517). In some parts a special system of commutation sale, bharvar fakshha, was introduced. Under this system the state officers received the grain, and the cultivators were, at certain fixed prices, allowed to buy it back. (Jervis Konkan, 120.) Of the 1768 muhjan the Ratnagiri sub-division, Mr. Dowell (1826) gives the following details. All rice land was set down as if tilled and charged accordingly. To fix the demand from hill lands the area wanted for grazing, fodder reserves, and turf was deducted. Then, as average hill land yields two crops in twelve years, the twelfth part of the rest was counted as though tilled for two years. During the first year it was charged for the bharvar, and during the second for the poorer hill-crops, similarly, as level uplands bear three in eight years, an eighth part of their whole area was charged for three years. (Bom. Rev. Rec. 225 of 1831, 278-279.) In Suvarnagiri and Anjanvel the practice was to recover a lump rental, dhariyala, from the holder's uplands independent of the area under tillage. Originally applied to rice as well as uplands, the practice was, by the 1806 survey, confined to uplands. Under this system each man was rated on the land he happened to hold at the survey time. The fields were not fixed or marked and each season the man who first began to till had a right to the use of the land. The rent was on the man rather than on the land. This practice was used by the village renters, shota, in a very hurtful to yearly tenants. If a tenant left a village, the amount of his rent was taken from the khoor's payment and transferred to the village. Under British management this abuse was stopped. Bom. Rev. Rec. 211 of 1823, 190-192.
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History.

Peshwa's Settlement, 1760-1818.

The collection of the revenue was chiefly managed by village farmers, khots, who engaged to pay the whole grain assessment of the village and deliver the grain at the government granaries, dārāms. Of these stores there were several in each sub-division at convenient places for distributing grain to the troops and exporting it by water. In return for this the khots were allowed to make what bargains they pleased with the peasants who tilled khots or village waste land. Many of the khots were men of capital, who spent large sums in bringing new land under tillage. During the latter part of the Peshwa's rule, surveys, which should have been made about once in seven years, were never carried out. In their stead the māmlātdārs, as they thought the villages could bear it, put on an arbitrary increase, chadh. To this, as it gave them much less trouble and expense than the survey, the village renters and landlords gladly agreed.1

The changes made under the Peshwa were generally for the worse and confirmed every injudicious practice.2 The vexations labour taxes and the demands, bāreat, on all articles required by government officers free of payment grew much heavier and more general.3 And under the name of court charges, darbār kharch, a new and very oppressive levy came into force. Originally meant to repay men in office for the expense of appearing before the Peshwa and making him presents, this tax was used by the māmlātdār to recover his expenses when away from his own station, and by the officers under him to make good their charges. The whole amounted to an enormous sum.4 Searching and elaborate as these cesses were, they formed but a small part of what was taken from the cultivator.5 The government officer, kamāmādīr, who superintended the collection of the revenue, was generally some progitate unfit person who had plansome schemes for securing or increasing the revenue.6 Usually holding office for four years, their practice was to farm and sub-let their farms, the subordinate agents, unless an increase was agreed to, threatening the villagers with a new survey. As the māmlātdārs sold or had any future interest in the country, during the last years of their charge they made a point of extorting as much as they possibly could.7 In one important respect Ratnāgiri was better off than the neighbouring districts. Large numbers of its high class Hindus, in places of power all over the Marātha dominions, sent their savings to their own villages. And in Suvarṇadurg, Ajanwel, and Ratnāgiri were several families, who, rising to high office at the Peshwa's court, put together large estates, and

1 Mr. Reid, 6th Dec. 1828 ; Bombay Litis. Papers, 3. 4.
2 Jervis' Konkan, 119.
3 Jervis' Konkan, 117.
4 Jervis' Konkan, 119. The chief cesses that had been levied under Marātha rule were, the measuring cesses, mānpartāda and kherpartāda; the fort cess, kailāpartāda; the rat cess, dārāpart; vegetable cess, phakā; deficiency cess, kharādāda; the rent cess, bhdā; the stonehouse rent cess, kohā bhdā; the purchase cess, kherādi; the hakār's cess, hakārādi; the five per cent cess, pānchākārā; the salary cess, muskāhāra; the stable cess, galaśṭī; the beastman's cess, pāchāra; the exchange cess, barā; the butter cess, tāp; the straw cess, panḍhāpatī; the cvrī cess; the contingent charges cess, adhītār; the one year cess, chadh; the petty division expense cess, maḍī kharch. Mr. Reid, 1828, Litis. Papers, 6. 7.
5 Jervis' Konkan, 121.
spending money freely in improvements, had prosperous villages and very rich rice and garden lands. Still, on the whole, the effects were disastrous. The kholas, with larger resources, were able to meet the government demands. But the subordinate peasants were almost annihilated. Most of them were reduced to be serfs, dependent on some one who, by length of occupancy, had acquired a title to lands which had devolved on him from the necessities of their rightful owners. Collusion and the pretext of bad seasons were the cultivator's only escape from over-taxation. The produce of the best lands was in many places reduced beyond all calculation and the general morals of the people suffered severely.

At the time of the British conquest the district included nine sub-divisions, talukas, separated in most cases by a river or some other considerable natural boundary, and each including from five to twelve petty divisions, mahals, tappas, nandals, or karas. In the nine sub-divisions there were about 2200 villages, none of them walled and few of them more than a rude cluster of thatched mud huts. A census, taken in the rains of 1820, showed a total population of 640,857 souls. This gave an average density of ninety-one to the square mile, an average household of 4.975 souls, and a proportion of twenty males to eighteen females.

During the last years of the Peshwa's rule, the district, especially, the Suvardurg and Anjereal sub-divisions, had suffered severely from attacks of Râmoshis under the pretender Chitarsing. For some years after the British conquest, bands of Deccan plunderers continued to cause much mischief. The wall-less villages lay open to Râmoshis, Mángs, and other banditti, and the spiritless people, looking to Government for everything, solded themselves as passive sacrifice to any gangs that attacked them. Sure of their prey, and in so hard and rugged a country almost safe to escape, bands of Mángs and Râmoshis roamed about pillaging without restraint. At first the state of things was 'almost hopeless', but as the Deccan began to settle disorder grew less. In 1820, the robber gangs were already fewer and smaller.

1 Jervis' Konkan, 126.
2 Jervis' Konkan, 124. Again he says most of the families of the original holders of small estates were superseded. Coercive demands and heavy assessments ruined them, and as they clung to their estates till forced to give them up by actual run, they involved their fields and the government in the same calamity. Konkan, 80.
3 The nine sub-divisions were Sambhali, Avchagad, Rapuru, Râygad, Suvardurg, Anjereal, Ram texting, Vijaydurg, and Malvan, of these the first four ceased (between 1820 and 1830) to form part of the Ratnagiri district. There is some confusion in the names of sub-divisions. In his list attached to Mr. Polly's report (December 1820) there are thirteen names, Karmala, Stakaha, Underi, Revanda, Avchagad, Rapuru, Râygad, Bangot, Underi, Suvardurg, Ram texting, Vijaydurg, and Malvan, while in the body of the report, only the number nine is given. See Government orders (1821) on this report. Bom. Rev. Rec. 15 of 1821, p. 329, 461, 493. Of these thirteen, four, Karmala, Bangot, Underi, and Revanda, were probably petty divisions, mahals.
4 Mr. Polly (1820), Bom. Rev. Rec. 16 of 1821, 334. In 1824, of 2200 villages, 307 paid less than £10, 1133 between £10 and £20, 483 between £20 and £100, and 277 above £100. Mr. Dunlop in Bom. Rev. Rec. 121 of 1825, 41.
5 Bom Rev. Rec. 18 of 1824, 328-333, 476 Details are given above, p. 105. There was no difficulty in taking the census and the limit of error was probably not more than five per cent. In the fair season traders from the Deccan, Gujarat, Bombay, Malabar, and other places probably brought the total to 700,000 souls. Ditto.
6 Bom Rev. Rec. 61 of 1821, 323.
7 Bom Rev. Rec. 16 of 1821, 336.
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British Conquest, 1818.

At first revenue and other administrative details were, for two reasons, very hard to collect. On leaving the district the chief civil officers had carried away almost all the public and private records, and what little was left was destroyed in the forts. The second difficulty arose from the opposition of the men who alone were able to give information. Closely bound to the Peshwa's Government by caste and family ties, they looked with dislike on their conquerors, and almost all either directly or indirectly connected with the farming of village revenues, it was their interest to keep the government officers in the dark as to the amount of their profits and as to their relations with Government and with the different classes of under-holders.

Under the Collector and Magistrate the revenue and police charge of each sub-division, taluka, with a yearly revenue of from £14,000 to £20,000 (Rs. 1,40,000 - 2,00,000) was in the hands of a native manager, kamáviśdar, on a monthly salary of from £15 to £20 (Rs. 150 - 200). Receiving his orders from the Collector, the manager had under him a staff of writers and messengers who looked after the police and gathered the revenue, saw that under-servants did their duty, examined and audited the petty division, mahál, accounts, and prepared the whole for monthly transmission to headquarters, huzur. There they were examined by the Collector's secretary, daftarádár, and arranged for the examination of the English accountants by whom they were made up and sent to the Presidency. Taking his orders through the sub-divisional manager, kamáviśdar, and rendering him his accounts, the officers, maháikárs, in charge of petty divisions yielding a yearly revenue of from £1200 to £5000 (Rs. 12,000 - 50,000), had a suitable staff of clerks and messengers, Ráihámens, Farábdús, and Musálámás, for it was best to mix them, engaged on revenue and police work.

Under the stipendiary managers was a staff of hereditary district revenue officers styled landlords, samíndárs. These were, over sub-divisions, talukádás, the head superintendent, sar deshmukh or sar desá, the head district accountant, sar deshkulkarní or sar deshpánde, and the over-headman, sar mukádam. There was also a rágídeshmukh. In the petty divisions, maháls, petás and tarafs, the officers were desáis, deshkulkarní or deshpádates, and in some towns and villages a mukádam and a mahíjan. Of the sub-divisional officers, the duties of the head superintendent, sar deshmukh or sar desá, did not go beyond the signing of certain district papers. For many years before British rule they appear not to have been

1 Rev. Diaries, 142 of 1819, 2568
2 Mr. Reid, 1825, (Rev. Rec. 211 of 1828, 179) says the rights of the tenants must fall from want of support. There is no other source of information but the interested khotis. Every hereditary district officer has from one to ten khoti villages, and there is not a man of the least consideration in the country who has not some share or concern in such property.
3 Mr. Felby (1820) in Bom. Rev. Rec. 16 of 1831, 331, 332.
4 Mr. Dunlop in Bom. Rev. Rec. 211 of 1828, 28.
5 In Anjanvel, Ratnagiri, and Vjajyurg, over the deshmukh and deshpánde were the sar deshmukh and sar deshpánde. They were of little use. Mr. Reid, 26th August 1828; Rev. Rec. 211 of 1828, 217.
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The head sub-divisional accountant, sar deshkuārkari, or sar deshpānde, an officer peculiar to Ratnāgir, was supposed to overlook the sub-divisional accountant's, deshpānde's, papers in the same way as the deshpānde overlooked the records of the village accountant. The office was of little use as the sub-divisional accountant's papers were short enough for all practical purposes.

The petty divisional officers were the superintendent, desī or deshmukh, and the accountant, deshpānde, deshkuārkari or muhuma-dār. Like the office of the sub-divisional superintendent, the duties of the petty divisional superintendent were nominal. All he did was to sign some papers. The office of petty divisional accountant, though essential to a connected system of records, had also fallen into disuse. Under the village renting, khota, system, overlookers of village accountants and keepers of district records were not required. Their rights had been invaded and their pay attached under pretence of family quarrels and on other unknown grounds.

The district offices were paid, some by a fixed government allowance, mom, and others by contributions from the people and khota. Their receipts from 2s. to 10s. (Rs. 1 - 8) a village were realised from the cultivators through the village officers, and their small money perquisites from village artisans were generally recovered by their own messengers. The hereditary petty division, mahal, officers usually realised their dues by paying artisans something less than market labour rates.

Of the four classes of villages, alienated inām, peasant-held, kulārī, and mixed khokārī, the peasant-held and the rented, about equal in number, were the chief. Rented villages were commoner in the northern and central sub-divisions; in the south, or Kudāl prānd, all of the villages were peasant-held. North of Kudāl as far as the Khārepātan river, till the middle of the eighteenth century, the whole was peasant-held. About the middle of the eighteenth century (1740-1755), in the struggles between the

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1 Mr. Dunlop, 15th August 1824, in Rev. Rec. 121 of 1826, 26.
2 The family of these officers, deshkuārkari or deshpānde, generally held posts as village accountants, gaum kulārkari. The pay of both offices was barely enough for either and the shares were divided till they were extremely small. Mr. Reid, Rev. Rec. 211 of 1823, 199. Most hereditary districts of these were also khota. Mr. Dunlop, Rev Rec. 64 of 1823, 247.
3 Mr. Dunlop, Rev. Rec. 121, 1825. Except Mālvan where there was no office, and Anjarvāl where the office was under attachment, no sub-division was without its accountant, deshpānde. Duto, 54-57.
4 Mr. Dunlop, Rev Rec. 121 of 1825, 28, 29.
5 From the artisans their dues were: 2½ pounds of oil from the oilman, jars from the potter, baskets and fans from the mār, a pair of shoes from the leather dresser, nails from the blacksmith, a rose petal from the carpenter, and bangles from the kāhār or bangle-maker. These were generally commuted for a money payment of 14 to 16 (Rs. 1-16). Mr. Chaplin (1821) says, about an equal number are khota and kulārī.
7 Mr. Chaplin (1821) says, about an equal number are khota and kulārī.
8 Mr. Chaplin (1821) says, about an equal number are khota and kulārī.
9 Mr. Chaplin (1821) says, about an equal number are khota and kulārī.
10 Mr. Chaplin (1821) says, about an equal number are khota and kulārī.
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18 Mr. Chaplin (1821) says, about an equal number are khota and kulārī.
19 Mr. Chaplin (1821) says, about an equal number are khota and kulārī.
Chapter VIII.

Land Administration.

History.

Village Staff, 1818.

DISTRICTS.

Peshwa, Angria, and the Sávants, the lands lay waste and many villages were deserted. In the rich coast belt fourteen villages continued peasant-held. Inland, where the soil was poorer and from time to time wanted long fallows, the people were less attached to their holdings, and the farmers were able to take the land, and as time established their position, gradually put forward proprietary claims.1 In the south of the district, in peasant-held villages, there were village managers, gáonkars, village accountants, kulkarnis, temple ministrants, gurars and ghádis, watchmen, mhárs, and some imperfect traces of village artisans, balúdeś.2

The village heads, gáonkars,3 managed the village, held the highest social place and overlooked the religious rites. At the same time they had to pay their share of the revenue like ordinary landowners and could enforce no fresh cess without the landholders' consent.4 They claimed, apparently with right, the title of hereditary holders, miráśis; in some places held Government land-grants, śáms; and enjoyed some rights to the unpaid service of cultivators. Their interests and rights were often overshadowed and seemed likely to be swallowed by the power and influence of the reiter or mortgagee khot.5

In peasant-held villages there was an accountant, kulkarni, occasionally separate, but generally of the family of petty divisions1 accountants, deshpánde or deshkunyańi.6 Their yearly receipts, from 2s. to 16s. (Re. 1-8), were generally increased at the introduction of a new survey. They had also the right to recover certain payments from the village servants, the carpenter, coppersmith, blacksmith, oilman, potter, basketmaker, and shoemaker, and in most villages at every wedding had a claim to a cocoanut.7

The temple ministrants, gurars or ghádis, were not ill provided for. Most temples held one or more small fields whose produce was partly set aside for lights and festivities, and partly for the support of

1 Mr. Dunlop, 31st December 1822; Bom. Rev. Rec. 64 of 1823, 241, 242. Hill land, varkars, often belonged to individual peasants as much as rice land.
2 Generally the only village servants are the mhár, gurars and ghádes. Mr. Dunlop, 31st December 1822; Bom. Rev. Rec. 64 of 1823, 252. The first officers (Mr. Polly, 1820. Bom. Rev. Rec. 16 of 1821, 318) stated that no such municipal village establishments as the bára balúdeś had ever, even by tradition, been known in the Konkan. And this view was accepted by Government (Reo. in Bom. Rev. Rec. 18 of 1821, 454-457). Further inquiry showed several traces of former village establishments.
3 They were also known as overmen, vartaks, and under them had generally as helpers, men styled mahajans or chánhuls. Mr. Chaplin, Bom. Rev. Rec. 16 of 1821, 165.
4 Mr. Dunlop, 31st December 1822; Bom. Rev. Rec. 64 of 1823, 239.
5 Mr. Dunlop, Bom. Rev Rec. 64 of 1823, 243. Mr. Dunlop mentions an officer styled dóbhrá, apparently a village superintendent standing in the same relation to the deshkunya as the dám kulkarni stood to the deshmukh. They had become as useless as the deshmukhs. Mr. Dunlop, 1824, Bom. Rev. Rec. 121 of 1815, 29. Except in the south the khot was practically the village headman. Pátide still existed, but their power had long merged in the khot. Except certain privileges the pátide had little to mark him from the other villagers. Bom. Rev. Rec. in 1821, 318.
6 Mr. Reid, 26th August 1828; Bom. Rev Rec. 211 of 1828, 199
7 Lieut. Dowell, 1st November 1829; Bom. Rev. Rec. 225 of 1851, 268, 269. This applies strictly only to the Ratnagiri sub-division.
the grain. Besides this they on all village festivals 3 had a claim to a meal, a coconut, and betel leaves and nuts. Of village artisans there was no regular staff. They held no free, màda, land and without this help the people were too poor to support them. Except washermen and barbers, who in some cases received yearly grain allowances, village artisans were paid only when they performed certain special work 4

The village watchmen, mhàra, were very numerous and fairly well paid. In the south they called themselves hereditary holders, màra. In some places they had Government grants of lands and they had various privileges and perquisites. As in peasant-held, kulàrgi, villages the holders watched their own fields, the mhàra were less useful and less highly paid than in rented, khot, villages. 5

Except in the south of the district the whole management of the village centered in the tenant, khot. 6 Saving some small immunities, as exemption from the house tax, padàle had little to distinguish them from other cultivators. Few rented villages had an accountant. The whole revenue settlement, between himself and the cultivators on the one hand and himself and the Government on the other, was managed by the khot. 7

In the south of the district, where actual measurements had been made, the grain was assessed according to an old (1698) survey framed on an estimate of the seed wanted to sow the land and of the probable output of the field. 8 To the original demand many

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1 Mr Dunlop, 15th August 1824, Bom Rev. Rec. 121 of 1855, 61. The jhàda were children of dancing girls, bhanus. Though called the servants of the god, they went on the headman’s messages and received village contributions. Bom. Rev. Rec. 64 of 1828, 243.


3 Lt. Dowell, 1st November 1829; Bom. Rev. Rec. 225 of 1851, 266. Their dues were (1829) not fixed on the yearly village, but on the original, or, grain revenue. The ordinary rate was one pan to the khot. They realised about one-half of the claims and generally got about three dhans, reaped a small profit by acting as messengers to the khot, and from each hereditary holder, vatoonl, when they went to him about the revenue, they got a meal or half a meal. Besides this their houses and the grain and jack trees in their gardens were held free of payment. Sometimes the hereditary holders, vatoonl, of the village agreed to change the mhàra rates of pay. Mr. Dunlop (1824) says mhàra had a right to corn, and to a meal, a coconut and pan supura on all village festivals, marriages, and village rejoicings. Bom. Rev. Rec. 121 of 1855, 50, 61. Mr. Dowell says the mhàra are not all provided for. Their houses are free from the house tax. In khot villages the khot allows the mhàra a small field in lieu of a grain payment. Bom. Rev. Rec. 225 of 1851, 269, 270.

4 As head of the village the khot had fees varying from 2½ to 1½. (Re. 1–8). Like the accountant they could claim a coconut at each wedding and pay the village craftsmen less than the market labour rate. Bom. Rev. Rec. 225 of 1851, 269, 270.

5 Mr. Chaplin, Bom. Rev. Rec. 18 of 1821, 518, 519. People were entirely at the khot’s mercy for there were few accountants, kulâr, to check the village papers. Mr. H. P. Pelly, Collector, 18th December 1829; Rev. Rec. 18 of 1821, 318, 319, 327. So also Mr. Dowell (1829) says: “When a peasant-held village becomes rented the accountant loses his place.” Bom. Rev. Rec. 225 of 1851, 268.

6 Mr. Dunlop, 31st December 1822, Bom. Rev. Rec. 64 of 1825, 238. The old settlement was made in 1698 by Ganu Râm an officer of the Vadh government. Each field was rated at a certain amount, damna, of grain. Since 1698 occasional additions or deductions had been made, but there had been no general revision. Mr. Reid, 5th December 1818, Lithop. Papers, 9, 10.
cesses had, from time to time, been added. They were distributed by the village managers on each estate in proportion to its produce and to the owner's condition. The Vádi and Kolhápur governments sometimes took the rental in kind and sometimes in money.1

Over the rest of the district the government demand was fixed according to certain acre, bigháns, rates supplemented by the levy of cesses and taxes. In theory the acre rates should have been revised by a survey about once in seven years.2 In practice, in some parts for fifteen and in other parts for fifty years, no survey had been made. Instead of a fresh survey the government officers had more or less arbitrarily increased the village rental so that in many places the rates were very unequal.3 The supplemental cesses and taxes, varying in the different sub-divisions, were in each sub-division fairly uniform4 bearing a certain fixed proportion, usually about one-half, to the original rental.5 The original rental was taken part in grain and part in money. The cash share was calculated either at an enhanced fixed conversion price or at a more moderate but, regulated rate.6 Of the supplemental cesses and taxes, patti, some were levied in money and some in grain. Among the grain cesses some were commuted for a money payment.7 The share of the rental taken in grain was received at the government granaries, dásáns, and sold by auction.8

In peasant-held, kúlánghí, villages the records were kept by the accountant, kulkarí, in the same way as in the Deccan. In rented, khotí, villages the khot kept the accounts showing only the Government original demand and the cesses. This, whatever he might have levied from his tenants, he entered regularly and uniformly every year. Government did not know what the tenant paid or whether the khot gained or lost by the farm. In mixed villages the peasant holders, dhárékarís, paid direct to Government, and in the Government accounts the rental of their lands was kept distinct from the rental of the khot's lands. The accountant kept a note of the peasant-held land and the khot kept a note of the rest.9 At the time of conquest village accounts were in the greatest disorder. The entries, on loose slips of paper, left openings for all sorts of fraud.10 Originally few and simple, grain commutation and fresh cesses had

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1 Mr. Reid (1828), Lathog. Papers 9, 10.
2 Mr. Pelly, Bom. Rev. Rec. 16 of 1821, 321.
3 Mr. Reid (1828), Lathog. Papers 3, 4, 13.
4 Mr. Chaplin (1821), Bom. Rev. Rec. 16 of 1821, 511
5 Mr. Reid (1828), Lathog. Papers 6-8.
6 Mr. Chaplin (1821), Bom. Rev. Rec. 16 of 1821, 517. Mr. Reid (1828) adds the following details: The inferior grains, harsh, add, tti, muq and fur, were subject to an entire money commutation, durbast tasaar. Of the better class of grains, sadh, and eet, half was commuted, 4 higher than the established rates, behads, and 4 lower, and half was taken in grain. In Sálah, Víjáyáduar, Katnágar, and Amjarat one-half, and in Suvármsurg one-quarter was taken in money. Lathog. Papers. 6-8.
7 Mr. Reid (1828), Lathog. Papers 12, 13. Mr. Chaplin (1821), Bom. Rev. Rec. 16 of 1821, 517.
8 Mr. Chaplin, Bom. Rev. Rec. 16 of 1821, 519. Compare Mr. Dunlop, Bom Rev. Rec. 121 of 1825, 21. In former surveys the fields belonging to peasant holders, dhárékarís, were entered in their own names. Those belonging to the khot were entered in the khot's name.
9 Mr. Dunlop, 15th August 1824; Bom. Rev. Rec. 121 of 1823, 54, 55.
made the entries complicated beyond measure. The labour of keeping the accounts of a moderately sized village was enormous. It was almost hopeless to trace thefts or fraud. Though they were free from fractions, so complicated were the entries that only practised accountants could make them out. It was hopeless for the peasants to try to understand them.

There were four classes of landholders, grantees of estates, ināmādīrs, village renters and managers, khots, peasant holders, kulāngs and dhārekaris, and tenants, ardhālis. There were many grantees of villages, ināmādīrs and saranjāmādīrs, whose cultivators were either peasant holders, dhārekaris, or tenants-at-will, ardhālis. The grantees were continued in their former position standing in the same relation to the cultivators as Government did in other villages, merely receiving what but for the spontaneous action of alienation Government would itself have collected.

The village renters and managers, khots, were a special class. Both directly as village managers, and through their close connection with the hereditary revenue officers, the khots were so completely masters of the district records that the early British officers were baffled and baffled in their attempts to settle their relations to Government and to the different classes of under-holders. Of the village farmers or renters, at the beginning of British rule, some had and others had not title deeds, sunads. The original grants date from the reign of Yusuf Adil Shah (1489-1510) of Bijāpur, and show that they were in some cases made with the object of restoring the villages to prosperity. Only a small proportion of the khots represented the holders of the original grants. Grantee khots were found only in the strip of land between the Bānkot and Kharéšātan rivers. North of the Bānkot river no khots hold grants. In the extreme north of Mālvan there were (1818) no khots. From Mālvan north to the Kharéšātan river the khots had either gained possession by mortgage from the peasant proprietors, or they were the representatives of

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1 Mr. Dunlop, 15th August 1824; Bom. Rev. Rec. 121 of 1825, 58.
2 Ditto, 15.
3 Mr. H. P. Pelly Collector to Gov. 837, 15th December 1828, Bom. Rev. Rec. 16 of 1821, 312-313.
4 Much of the materials for this account of the khots has been taken from Mr. E. T. Candy's compilation. Bom. Gov. Sel., New Series, CXXXIV.
5 All the officers of the district were connected with the khots. Bom. Rev. Rec. 211 of 1828, 179.
6 The word khot means farmer or renter. In one of the oldest deeds khot and errandar, that is farmer, are used as synonymous. Mr. Dunlop (1824); Bom. Gov. Sel., CXXXIV, 13.
7 Mr. Chaplin, 21st November 1821; Bom. Rev. Rec. 16 of 1821, 519, 520. Mr. Pelly (15th December 1828) says it is believed that they were introduced at the time of Nusam Shah. Rev. Rec. 15 of 1821, 318. Mr. Chaplin's is the correct account (see above, p. 193).
8 Some of the grants state that the village was nearly waste and the people petitioned for a khot. Mr. Candy in Gov. Sel., New Series, CXXXIV, 5.
9 In the north Konkan, wrote Mr. Chaplin in 1828 (Bom. Gov. Sel., CXXXIV, 2), the right of a khot to hereditary succession either never existed or had been entirely disregarded. To the older inhabitants of north Konkan, wrote Mr. Pelly in 1819 (Bom. Gov. Sel., CXXXIV 1), the khot is purely a contractor. To them the idea of an hereditary contractor is ridiculous.
10 Mr. Hale (1813-1818), Bom. Gov. Sel., CXXXIV, 5.
DISTRIBUTIONS.

Chapter VIII
Land Administration.

History.
Khota, 1818.

farmers to whom, about the middle of the eighteenth century, certain villages had been rented. None of them seem to have held deeds. Among grantees khotis were many whose title was of later date than the times of the Bijapur kings. Some held under Moghal (1690-1720), others under Maratha (1750-1818) grants, and the deeds of a third class passed by local, subba or mahali, officers were under the Peshwa held to give no certain rights. When the British first took the Konkan, it was thought by some that certain khotis, who hold sanada was te deeds, were entitled to special hereditary rights and privileges not possessed by those khotis who simply passed an agreement from year to year. In practice, however, the British Government have never seen reason to make any distinction between those khotis who can and those who cannot produce documents relating to or confirmatory of their occupation of these villages. Some few of these deeds are no doubt real title deeds, but many of them are merely decisions by the Peshwa’s and other courts on disputes between different claimants.

The khotis had hereditary rights as village renters and managers. How far they had proprietary rights was doubtful. The khot was

1 Mr. Dunlop, Bom. Rev. Rec. 64 of 1823, 242. Of the southern khoti even those with the strongest power and position were, according to Mr. Dunlop, ‘pure farmers’. Bom. Gov. Sel. CXXXIV. 8.

2 In the last years of Bapura’s government (1795-1818) the district was farmed to men who cared neither what they, nor what their predecessors, granted. Deeds for the same village had been passed by three or four officers. Mr. Dunlop, 31st December 1822; Bom. Rev. Rec. 64 of 1823, 244. According to Major Jervis (Konkan, 71) khotis who gained their estate by mortgage or in other way than by direct succession, had the duties, but something short of the privileges of a grantee khot. It has been maintained that not one-third of the whole body of Rastnagi khotis are holders of title deeds. Mr. Naime to Government, 8th April 1875.

3 Mr. A. T. Crawford, C. E.

4 Vatandar khoti claims an hereditary and indefeasible right and under the late government freely pawned and sometimes sold their offices. Mr. Chaplin, Bom. Rev. Rec. 16 of 1821, 213. It cannot be questioned that the villages are farmed. Mr. Pelly, December 18, 1820; Bom. Rev. Rec. 16 of 1821, 321. Whatever the khotis may have done, it has grown into a regular established and acknowledged right of farm. Mr. Chaplin, Bom. Gov. Rev. Rec. 16 of 1821, 320.

5 The grantees or Vatandar khotis were farmers of the rent of the village. Mr. Chaplin, Bom. Gov. Rev. Rec. 16 of 1821, 510. Without a deed a khot has no proprietary right in the village soil (Judgment in Tazubulli’s case (1866), Bom. Gov. Sel. CXXXIV. 85). Unless a deed contains words expressly granting the ownership of the soil it must be held that the ownership of the soil was not granted. (Bombay High Court Reports, VI. 190). It may well be doubted, says Mr. Candy (Bom. Gov. Sel. CXXXIV. 85) whether any of the old deeds expressly granted ownership in the soil. They run something like this: You are from generation to generation to enjoy the hereditary farm, khotis own, of the village and the honour, mahacin, that goes with it. You are to spread tillage, to pay the Government revenue, and to live happily. There is nothing in the grants, says Sir H. B. Ellis (2nd February 1874), that gives the slightest colour to any pretension to proprietary rights in the land. The only deed quoted by Kao Sihab Mandlik (Brief History of Vatandar Khotis, 6) that seems to grant ownership in the land is dated 1833. So again, the khot’s claim of a sort of hereditary right in everything in the village has always been disallowed by the manager of the district. (Bom. Gov. to Directors, 3rd May 1826; Rev. Letters to Directors, Vol. I, 234). Captain Wingate (1851) stated that at first the British officers imagined the khotas to be proprietors of their villages (Bom. Gov. Sel. II, 15), and Mr. Candy says (Bom. Gov. Sel. CXXXIV 86) numerous extracts from old records prove that the khot had some proprietary right. As far as has been traced Government, as in the passages quoted above, was, from the first, careful neither to style nor to consider the khot a proprietor.
not only the farmer of the revenue, he was also a Government officer bound to perform certain duties, to conciliate and superintend the cultivators, and to help the Government in collecting the revenue and distributing the Government demand. The great power which the khot's position, as renter and manager of the village, gave him was limited on the one hand by the right of Government to increase the village rental and oust the khot if he refused to pay, and on the other hand by the custom of the country which prevented the khot from recovering from the bulk of the villagers more than a certain share of the produce.

Khots were of all castes, but chiefly Musalmans, Marathás, Parbhás, and Bráhmans. The original khots were in most cases Marathás or Musalmans. The Bráhmans were chiefly new men who had come to the front in the latter part of the eighteenth century in the years of Bráhman power and Bráhman misrule. Of all conditions, khots as a class were rich, and from their connection with the native district officers very powerful.

The early British officers divided the under-holders into two main classes, peasant holders, kúláráge or dhárákaris, and tenants, ardholis. The lands of peasant holders were entered in their own names, those of tenants in the khot's name. Peasant holders kept their land on almost the same terms as the Deccan mirmádars. The right of the peasant holders to their land was admitted. Except at a new survey their rent was not liable to be raised. Those in the south of the district, where the khots had little power,

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1 Jervis' Konkan, 74-75) When a khot died without heirs Government handed over his office to a new family changing the new khot a fine or succession fee. Leath. Dowell, 1st November 1829 (Bom. Rev. Reg. 125 of 1851, 266.
2 In the oldest (1850) collection of khot papers a case is cited in which a village was taken from a khot and given to another on his agreeing to pay a larger sum. (Bom. Gov. Sel. CXXXIV. 13). Mr. Turquand (1857) (dito 4) states that the Peshwa transferred khot villagers without the khot's consent. No one agreeing to pay the enhanced rental the khot would seem to have always been allowed to resume his management (see Bom. Gov. Sel. CXXXIV. 4, 13, 33). He was not stripped of his khotship unless he passed a formal deed, baldán patra. Government had the power to enhance its demand on the introduction of a fresh survey. Fresh surveys were originally made once in six or eight years. (Mr. Chaplin, 1820, in Bom. Gov. Sel. CXXXIV. 34.) But as described above, under the Peshwa it was usual to enhance the demand by agreement and without any survey. (See above, p. 218)
3 Mr. Pelly (1819) says the lower class of tenants generally pay one-half of the produce. To oust a regularly paying tenant would be thought a hardship (Bom. Gov. Sel. CXXXIV. 11). Mr. Chaplin also notices one half the produce as a limit (Ditto 12).
4 Mr. Chaplin (1821) and Mr. Dowell (1829) in Bom. Gov. Sel. CXXXIV; see also Bom. Rev. Reg. 16 of 1821, 519. Villages under Maratha khots did not flourish. Mr. Dowell (1829) cites the case of a chief khot of the village of Oni spending some years in Satara on 4a (Rs. 2) a month taking care of a Bráhman's turban and shoes. The family was so poor that they could not raise 30a. (Rs. 15) to rebuild their house. 1st November 1829, Rev. Reg. 226 of 1851, 233.
5 The khots are of almost every caste and condition in life. Some are poor peasants, some are men of wealth and intelligence. Bom. Gov. Sel II. 2.
6 Leath. Dowell (1829), Bom. Rev. Reg. 225 of 1851, 259. One point of difference seems to have been that it was doubtful whether the Ratnágiri peasant holders had the right to sell their land. Jervis' Konkan, 78 Mr. Pelly (1819) said it was generally believed he could dispose of his property. Bom. Rev. Reg. 16 of 1821, 314.
7 Mr. Chaplin, 1821, Bom. Rev. Reg. 16 of 1821, 315.
were (1822) consulted by their village managers before any new cess was levied. Each, with a voice in the village management, had a sense of his own consequence and felt himself of importance and respected. They were the best class in the country. Besides the peasant holders from whom the Government assessment only was recovered there were some bodies of reduced peasant holders who had agreed to pay the khot something more than the Government demand. These holders, from paying this additional demand, were known as daspatkaris, who on every khandi paid an extra Rs. 10, dippatkaris—paid one and a half instead of one man, and sapatkaris who paid two instead of one man. From men of this class the khot could not exact the eighth day labour tax, ādī veth. The rest of the cultivators were grouped by the first British officers under the general head of half-crop payers, ardhelis. Among these they believed there were some from whom the khot could not take more than a fixed amount and whom it would be held a hardship, and others whose only safeguard was the fear of the khot that if he extorted too much the land would be thrown up. The early officers admitted that the khots had baffled their attempts to find out the true position of their tenants. They were strongly impressed with the need of a survey. Unless a register was kept the rights of the tenant must fall from want of support.

In two respects the system in force at the beginning of British rule was a success. Under it all the arable land of the district had been brought under tillage, and the revenue was realised with ease and

1 Mr. Dunlop, 31st Dec. 1822, Bom. Rev. Rec. 64 of 1823, 252. If a peasant holder left the village, the land lapsed to the khot. But if the holder within a certain vague limit of time—within certain vague conditions came back and claimed the land, the khot had to restore it. Mr. Reid, 26th Apr. 1828, Bom. Rev. Rec. 211 of 1828, 183
2 Mr. E. T. Candy, Bom. Rev. Comp. 1671 of 1876. In the south the khot was the only one whose rights were respected, and they were the best class in the country.
3 Mr. Pelly (1820), Bom. Rev. Rec. 16 of 1821, 314. Under the British the khots tried to increase the tax from the peasant holders, but Mr. Pelly stopped it. Ibid., 317.
4 Mr. Pelly (1820), Bom. Rev. Rec. 16 of 1821, 315, and also Mr. Chaplin (1821). Custom has fixed half the produce as the limit of rent. Local usage rules the rate.
5 Mr. Chaplin, Rev. Rec. 16 of 1821, 512-514. The khot had power of ejectment, and the peasant had no right to land except on such terms as he could settle with the khot. They were bound only by the ties of mutual interest. Mr. Chaplin, Bom. Rev. Rec. 16 of 1821, 512-514. Half produce, says Mr. Dunlop (1822), seems to be the utmost limit of assessment from tenants. They often got better terms and were then called khandkaras or makadars. In both cases, unless otherwise provided for, they had to perform one day’s service in eight, ādī veth, for the khot, and pay Government a house and miscellaneous kātan, see Bom. Rev. Rec. 64 of 1823, 248, 249. Some of the half-crop tenants, ārthi, held on lease, with, india, and khot, others on a mere verbal agreement, ārthi. Jervis Kirkawan, 80.
6 In 1822 Mr. Dunlop urged a survey, and in 1823 Government agreed that a survey was the only means to guard the untaxed holders against oppression. Bom. Gov. Sel. CXXIV. 173.
7 Mr. Reid (1823), Rev. Rec. 211 of 1828, 179. The result of the Ratsāgri survey (1826-1829) was to show a large proportion of customary tenants, that is tenants who could not be called on to pay more than a customary rate.
8 There was (1824) no waste land available to grant as assignments to paifs. Mr. Dunlop, Bom. Rev. Rec. 121 of 1825, 40, 41. Considering the character of the country it was surprising how large a harvest it yielded. Of the whole produce at least four-fifths was rice, and besides nāghi and cur, there was a grain grown to
without remissions.\(^1\) As a class the \textit{khota} were well off. The more respectable were men of capital who laid out money in bringing new land under tillage.\(^2\) The best lands in central Ratnagiri had been recovered by extensive embankments from the sea.\(^3\) Of the peasant holders some were in distress, others were substantial farmers.\(^4\) The half-crop tenants had two safeguards against the \textit{khota}'s oppression \& the fear that if too much was asked the land would lie waste, and the right of appeal to Government against over-exaction. The scarcity of waste land and the power of the \textit{khota} to seize the house and goods of any tenant who left his village,\(^5\) and to transfer to the village he went to the share of the Government demand the tenant had formerly paid, made the first safeguard of little use.\(^6\) With the help of the custom that the \textit{khota}'s demand was not to go beyond one-half of the crop, the appeal to the Government was of some practical value.\(^7\) Still it was very hard for his tenants to combine against a \textit{khota} and they were (1819) generally deep in his debt and wholly at his mercy.\(^8\)

In every respect, in spirit, intelligence, and comfort, the half-crop tenants were far below the people of Gujarát and the Deccan.\(^9\) Among them a man wearing a decent turban or even so coarse a dress attracted attention as being above the lower orders.\(^10\) No money passed (1821) among them. The \textit{khota} advanced grain for seed and food and in return took their crops. In a \textit{khota}'s village it was rare to see a rupee in a tenant's hand. In the deepest poverty, almost in village, they looked to the \textit{khota} as their sole master and

\begin{footnotes}
\item[1] Mr. Pelly (1819), Bom. Gov. Sel. CXXXIV. 5 Except in cases of extreme distress, neither in rented nor in peasant-held villages were remissions allowed. Mr. Chaplin (1821), Bom. Rev. Rec. 16 of 1821, 513
\item[2] Mr. Pelly (1830), Bom. Rev. Rec. 16 of 1821, 519-520
\item[3] Mr. Dunlop (1822), Bom. Rev. Rec. 64 of 1822, 255
\item[4] Mr. Chaplin (1821), Bom. Rev. Rec. 16 of 1821, 523
\item[5] The \textit{khotas} (1828) claimed the house, and in some cases even the cattle and stock of cultivators, who, having settled in their village, ought to return to another. Mr. Reid, Bom. Rev. Rec. 211 of 1828, 192
\item[6] This practice was known as \textit{chatrabad}. The effect, says Mr. Reid (1828), was that the \textit{khota} felt no interest in conciliating his tenants or in making them easy and contented. Bom. Rev. Rec. 211 of 1828, 190-192
\item[7] Mr. Dunlop (1822) says the practice of former governments authorised men in establishing rules to restrain the exactions of \textit{khots}. Bom. Rev. Rec. 64 of 1822, 247. So Mr. Turner (1857) says the Peshwa occasionally interfered (Bom. Gov. Sel. CXXXIV. 4); and the Joint Judge in Tanjore's case (1866) speaks of the Peshwa removing a \textit{khota} for oppressing the cultivators.
\item[8] Mr. Pelly, Bom. Gov. Sel. CXXXIV. 10. Undisputed rights were (1819) fraudulently withheld by the \textit{khota}. One great cause of the success of the \textit{khota}'s encroachments was the trifling amount each individual was called on to pay. It bore no proportion to the expense and trouble of making a complaint (Mr. Dunlop, 31st December 1822, Bom. Rev. Rec. 64 of 1822, 247). At the time of the conquest, writes Mr. Crawford (29th December 1872), population had increased and all the arable area was tilled. The \textit{khota} could get what terms he pleased. He no longer hesitated to rackrent, and was sometimes able even to outbid his tenants.
\item[9] Mr. Chaplin (1821), Bom. Rev. Rec. 16 of 1821, 522.
\item[10] Mr. Pelly (1820), Bom. Rev. Rec. 16 of 1821, 229, 329.
\end{footnotes}
landlord. A great number could not afford themselves or their families the luxury of a full meal of any sort of grain even once a day. Too listless to grow vegetables, they preferred trusting to forest produce, gathering firewood, gallnats hardas, and red flowers dháyts. From these and occasional labour hire, they bought their blankets and other scanty clothing.

The early British officers made no change in the system of fixing and gathering the revenue. At first (25th August 1818) the Collector, Mr. Pelly, suggested that the district should as soon as possible be surveyed. Afterwards a fuller knowledge of the distressed state of the country led him to advise delay. The revenue of the year (1819-20) showed an increase of £33,201 (Rs. 3,32,010) on the amount realised in the year before. This was due to no rise in the rate of rents. Grain was dear and the prices fetched at the government auction sales were much higher than was expected. The mode of collecting the land revenue was in no way changed. It was taken in kind according to the ancient custom of the Konkan.

Next year (1820) Mr. Pelly recommended that native surveyors should be brought from the Habsán, and under the Collector’s superintendence, one or two sub-divisions should be surveyed and settled for five years. Mr. Pelly was strongly of opinion that except in removing oppressive and improper imposts and correcting abuses, for a few years in revenue matters local customs, shirasás, should be closely followed. The land could be measured, classed, and assessed according to usage. The landholders would gain because the Government demand from each would become clearly and easily found out, and the appointment of village accountants would gradually give a knowledge of the true position of the khot and help Government to recover rights then fraudulently withheld.

Government agreed with Mr. Pelly that there could be no doubt of the objectionable tendency of the khot system and of the need of curtailing the khot’s authority and subjecting him to control.

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1 Mr. Chaplin (1821), Bom. Rev. Rec. 16 of 1821, 507–526. The khot made the greatest possible profit by leaving the husbandman the least possible share. The only limit was the absolute necessity of nature. He allowed the peasant no more than he existence required. Still they were said to treat them with kindness and to be generally popular. Their villages were quite as good as peasant-hold villages. (Bom. Rev. Rec. 16 of 1821, 521–523). Mr. Dunlop (1822) speaks of an oppressive taxation and an impoverished, displaced, and degraded people. (Bom. Rev. Rec. 64 of 1823, 276). The villagers are (1820) much in debt to the khot and wholly at his mercy. (Bom. Rev. Rec. 16 of 1821, 326, 327). Deeply muckled to their khot, many are little better than abject slaves. In some degree time has reconciled them and where this may not be the case the habit of dependence has deprived them of the spirit and confidence as well as the means of providing for themselves. (Mr. Dunlop, 1822, Rev. Rec. 64 of 1823, 250). In 1824, Mr. Dunlop wrote, ‘though, since the transfer of the district, the position of the cultivators has certainly improved, their circumstances are still bad enough. The most carefully prepared statements I can frame have left the cultivator without the means of subsistence. No doubt I have been imposed on. But I am satisfied that they live on incredibly little.’ (Bom. Rev. Rec. 121 of 1823, 79, 80).

2 Mr. Dunlop, Bom. Rev. Rec. 121 of 1825, 80, 81.

3 Mr. Dunlop, Bom. Rev. Rec. 121 of 1823, 81.


5 Mr. Pelly, 18th December 1820; Bom. Rev. Rec. 16 of 1821, 310.

6 Bom. Rev. Rec. 16 of 1821, 326.

other changes were made the number of rented, khoti, and peasant-held, kulärgi, villages should be recorded and an inquiry made into the rights of the different classes of landholders. As regards a village staff, Government were of opinion that while the khot was the fittest agent for police and revenue duties, it was of great importance to introduce the office of village accountant. To improve the village watch it was proposed that bands of Ramoshis should be entertained. Mr. Felly's (16th December 1820) proposed commutation scale for the grain rental was also sanctioned.

During this year (1820) Ratnagiri was visited by a destructive attack of cholera that from one end of the district to the other daily carried off numbers. Besides from this epidemic the district suffered severely. In May a storm of wind and rain caused great damage by land and sea. Between Anjanvel and Goa about forty coasting vessels were totally wrecked, and at Ratnapur, about £10,000 (Rs. 10,00,000) of property, mostly much Government rent, was washed away by the rise of the river. In the south the dams of two large ponds, Kumblármat and Dhámāpur near Mályan, burst, and at the salt works much damage was done. In summer, though the Ramoshis and Mangs were less troublesome than some years before, gang robberies, believed to be the work of discharged fort garrisons, were very distressing. Mr. Elphinstone, when on tour in Konkan in 1823, was impressed with the loud complaints against the English Government. The bad feeling was, he thought, due to the Bráhman who had supplied almost all of the Peshwa's civil and many of his military officers, and whose priests greatly missed Baji Rao's lavish bounty. As khoti the Bráhman had almost unlimited power and their habits of business and intrigue gave them such an influence that they made the common people adopt views most opposed to their real interests. Mr. Elphinstone strongly advocated the establishment of village accountants, and the conversion of rented, khoti, into peasant-held, kulärgi, villages. Though so old an institution the khoti caused the bitterest discontent. Their arbitrary exactions and their demand of one day's work in eight were the subject of common complaint. Consistent with the khoti's rights every measure should be taken to raise the villagers out of their thraldom. A survey would be very difficult. The khoti

2 Bom. Rev. Rec. 15 of 1821, 485, 486, 493. Their wish that a staff of village accountants should be appointed had already been brought to the notice of the district officers. Gov. Res 18th November 1820; Dutto, 486.
4 The rates were for the khands of sweet rice £2 2s. to £2 10s. (Rs. 21-Rs. 34), for adp 7s 4d. to £2 14s. (Rs. 22 1s. 2-2 s. 27) and for adp £1 14s. 3d. to £2 2s. (Rs. 17 as 2-£2 20). These rates at first fixed for the south were afterwards extended to the whole district. Bom. Rev. Rec. 16 of 1821, 535, 541. According to Mr. Gibson these rates were in some sub-divisions fifty per cent higher than the old rates.
5 Mr. Felly (1820), Bom. Rev. Rec. 16 of 1821, 637, 638, 697.
7 Baji Rao used to send £20,000 (Rs. 20,00,000) a year in charity into the south Konkan. Government to the Directors, 5th November 1823; Bom. Rev. Rec. 17 of 1823, 84.
Equal rates and good village servants were, in Mr. Dunlop's opinion, the only means for bettering the mass of the people. Without a survey, equality of rates could not be ensured. Measurements were accordingly pressed on in different parts of the district. But as the staff was untrained and wanted European supervision, the results were not trustworthy. Still they brought to light the great roughness and unevenness of former surveys, proving that the village area was double and in places treble what had formerly been returned. A. H. G. Rem, inquiries showed that over the whole district the revenue paid under the peasant, khatri, system was £1653 (Rs. 1500) more than the revenue paid by farmers, khot. Mr. Dunlop proposed some changes in village management which, he thought, would greatly increase the amount of peasant paid revenue and give so great a preponderance to the more favourable tenure, that the khot would be kept back from oppressive acts by the fear of their people moving into peasant-held villages. The chief changes were that the khot should be kept on as headmen, and their pay be made to depend on the prosperity of their villages by assigning them a small quantity of grain from each rent-paying field. At the same time a staff of village accountants should be introduced, so that the managers, kambavisdars, might find out the truth of all claims to abatement of revenue. In parts of Mulvan Mr. Dunlop proposed reductions in the assessment rates. Those were, he thought, the only over-assessed parts of the district. Besides this lowering of rates, Mr. Dunlop thought (1824) that the farms of certain forest produce and several miscellaneous cesses should be abolished.

Changes in the village staff were also pressed on. Khots in villages were being surrendered and arrangements were made to choose one of the khots as the head or manager. In the south, the headmen's payment had some years before (1818-1820) been fixed, by an assignment of five or three per cent of the village rental. This system, with some changes of rates, Mr. Dunlop thought should be introduced over the whole district. The inquiry into the system

3 Mr. Dunlop, Bom. Rev. Rec. 121 of 1825, 65-68.
4 Mr. Dunlop, Bom. Rev. Rec. 121 of 1825, 53, 54.
5 Mr. Dunlop (21st December 1822), Bom. Rev. Rec. 64 of 1823, 252.
6 The reason for lowering the rates was the fall in the price of rice from £1 4s. to £1 (Rs. 12-16) a bhar. Bom. Rev. Rec. 64 of 1823, 252.
7 Mr. Dunlop, Bom. Rev. Rec. 121 of 1825, 61-65. The farms of firewood, galhaut, and a red flower used as a dye, of selling coconuts in the parts of the district where they did not grow, the sale of betel leaves, and the sale of cattle.
8 His proposals were, villages yielding less than £50 (Rs. 500) at six per cent; villages yielding from £50 to £100 (Rs. 500-1000) four per cent; from £100 to £200 (Rs. 1000-2000) three per cent; from £200 to £300 (Rs. 2000-3000) two per cent; and one per cent on all above £200 (Rs. 3000). Mr. Dunlop, 15th August 1824; Bom. Rev. Rec. 121 of 1825, 38-47.
RATNÁGIRI.

Keeping village accounts had shown that though most villages in the district had nominally an accountant, the duties were very carelessly done. The members of the accountants' families generally arranged among themselves to hold the office in turn. And so it happened that the village accountant was often a man from Sinda's or Holkar's court utterly ignorant of the village, never visiting it except when, perhaps once in fifteen years, his turn came. Nor was their work supervised, for the office of divisional accountant, deshpade, was, as a rule, in the hands of the village accountant's family. Each family should, said Mr. Dunlop, be called on to choose one of their number for the constant exercise of the duty, and instead of on loose leaves the accounts should be kept in regular books. Accountants were greatly needed as a check on the khot. One great source of khot exactions was the mixing of public and private claims. If a cultivator showed that he had been called on to pay more than he ought, the khot was never at a loss. The excess was said to have been taken on account of some old debt or other private transaction. The khot would oppose the change; but this could not be helped. Without village accountants remissions were useless. Attempts to better the state of the people only went to enrich the khot. In some ways the change of Government pressed heavily on the district. The large amount of savings and pensions that used to flow into it from officers in the Peshwa's service ceased, and instead of consignments of treasure from Poona for the support of the garrisons much of the revenue was sent to Bombay. At first neither the revenue nor the judicial courts worked well. In the revenue courts there were no records from which the people's claims could be tested. They made frequent complaints, but they did not promote their interests by complaining. It was generally better for them to submit to imposition. To get to the judicial court, adalat, was, from many parts of the district, a long journey. Without a small stock of ready money the journey could not be made, and as many of the people had no cash and no means of raising cash, the new system opened a way for fraud and oppression and pressed hardly on the poor. On the other hand the demand for unpaid labour was stopped, grievances were redressed, and several of the most oppressive and unpopular cesses remitted. Though unquestionably improved the people were still very badly off, many of them eking out a living by gathering forest produce. Without proper village establishments and equal assessments there was little hope of lasting improvement.

On this report of Mr. Dunlop's, Government (10th January 1825) decided, that though the khot's claim to an hereditary right in every thing in the village had always been disallowed, they had an

\[\text{1 Mr. Dunlop, 15th August 1824; Bom. Rev. Rec. 121 of 1825, 47, 48.} \]
\[\text{2 Mr. Dunlop, Bom. Rev Rec. 121 of 1825, 49-60} \]
\[\text{3 Ditto, 64.} \]
\[\text{4 Ditto, 22.} \]
\[\text{5 Ditto, 85-88.} \]
\[\text{6 Ditto, 81}. \]
\[\text{7 Ditto, 79.} \]
\[\text{8 50-30} \]
Chapter VIII.

Land Administration.

History.

British Changes, 1825.

1825. The Court dated 6th August 1828; Rev. 1825, 211, 1828-1831, 17 met with the approval of the Court of Directors.

Directors.

CHAPTER VIII.

LAND ADMINISTRATION.

History.

British Changes, 1825.

1825. The Court dated 6th August 1828; Rev. 1825, 211. These instructions, in due course (Dispatch dated 6th August 1828; Rev. 6, 1823-1831, 17) met with the approval of the Court of Directors.

herridential claim to their farms with which it was neither just nor politic to interfere. It was not the wish of Government to make the khots give up their position and office. Improvements should be confined to ascertaining and securing the rights of other classes without setting aside the khots' established claims. Of the husbandmen, the peasant-holders, dhārekari, were the only class who had rights limiting the power of the khots. To find out the rights of the peasant holders some period of good Marāthi government should be chosen and from the records of that time it should be discovered whether the rent due by the peasant holder, dhārekari, to the village farmer was fixed. If the farmer made any further claim he would have to prove it. If the peasant holder, dhārekari, could not establish a limit to the farmer's claim of rent, the average payment in past years was to be fixed as the future rent, the peasant holder, if he could, proving any exemption. Peasant holders, dhārekari, such as those in Suvarndurg, who had made over some of their original rights to the village farmer, could not, unless fraud was proved, claim to be restored to their former position. In their case, as in the case of the full peasant holders, any limit of the farmer's demand should be carefully maintained. Yearly tenants, arūthelis or upris, who moved from place to place as they were tempted by favourable terms, and who had not even a usurious right to the soil, had no need of Government interference. Competition among the khots would secure them proper pay. If the khots combined against them the yearly tenants could be tempted to peasant-held, kulīgį, villages. Perfect freedom to move was all that men of this class wanted and this they seemed to have. The introduction of a survey was approved. A beginning should be made in some place under the Collector's eye. Progress should be very gradual. Village accountants should also be appointed, and arrangements made to ensure peasant holders against exactions. But care should be taken that the accountant did not meddle with the farmer's rights. To appoint headmen, päthis, to rented, khots, villages would only lead to the clashing of authority. The better plan would be to make the khots responsible for the village police.

In the want of information as to who were peasant holders with a claim to limit the khots' demand, and who were shifting labourers with no rights which Government could protect, these instructions would seem to have added considerably to the khots' power. Within three years (1828), in the country south of the Bhākot river, the khots system was complete. Most villages were purely khots without a single peasant holder, the rest were mixed and peasant-held. In mixed villages the khots' power was gradually spreading as he claimed the land and was held answerable for the revenue of absent peasant holders. Under these orders no more accountants were sent to khots villages. In peasant-held villages the accountants worked well. With correct accounts and receipts the people were free from the oppression of the headmen. Mr. Reid, Bom. Rev. Rec. 211 of 1826, 182, 194.
holders. Instead of occasionally hunting at a claim to land not in the hands of peasant holders, the khats now openly avowed and maintained their claim to proprietary rights. Meanwhile two despatches (4th May 1825, 23rd May 1827) came from the Court of Directors dwelling strongly on the degraded state of the people and on the right and duty of Government to protect them from the khats' exactions. The result of this strong expression of the views of the Home Government was twofold. An attempt was made to change rented into peasant-held villages, and a survey of the Ratnagiri sub-division was begun. The introduction into khats' villages of a peasant-holding, muriad, system recommended by Government was not found practicable. At the same time, many villages in the northern sub-divisions, formerly rented, were resumed and managed by Government through the agency of village accountants. In these villages the attempt was made to raise the tenants to the level of peasant holders. But they were so poor that they preferred having a man of capital between them and Government, who would advance them the petty sums they wanted and help them in their tillage. Still the inquiries then made brought to sight the important fact

1 Mr. Reid, 26th August 1828; Bom. Rev. Rec. 211, 570, 571, 174, 175, and 176-179.
2 In reply to the early accounts (23rd February and 21st November 1822) of the state of Ratnagir the Court of Directors wrote (4th May 1825): We can by no means rest satisfied that the revenue of the villages of any description should remain without protection against the exactions of such a class of men as the khats. We recommend it to you in a most particular manner not only to ascertain and protect the existing rights of the peasants, but to subdue all resistance to any claims which operate upon them severely or otherwise. If any privileges of the khats are inconsistent with the required arrangements, it may be equitable to allow compensation for the loss of even a hundred rupees, the idea being to well-established or of long standing. But in all cases it is necessary to put an end to the causes of abuse and injuries which can be occasioned only to the disadvantage of the community. (Court's Letters Bom. Rev. Rec. 513, 176-179, 570.) Again in reply to Bombay Government letter 5th November 1827, the Court wrote (21st November 1827). The grand evil in the south Konkan is the great power of these headmen of villages called khats. By their exactions in the way of money, food, and probably also by other methods of oppression, the cultivators are reduced to a state little better than slavery. It is the natural consequence of the opinion that the people's character is degraded, and that they should be addicted to rookery, idleness, and lying. The first step to improvement is to protect the peasants and to allow a state of freedom. The study was on the cultivators should be defined and thus both their demands on their labour and on their money. Government should effectually ensure to bear the actual and real rent paid by the people as established by their own customs should be ascertained and they should be protected in their rights. (Courts' Letters Bom. Rev. Rec. 1825-1827, 570-571.) Again (14th November 1827) they said: The exposure of the cultivators to constant violence is running the country. The rights of the people as established by their own customs should be ascertained and they should be protected in their rights. The Court's Letters Bom. Rev. Rec. 1825-1827, 5, 23-280. These and the letter of 6th August 1828, which gives no details, are the only despatches between 1825 and 1835 traced in the Bombay Records. But other more definite orders would seem to have been received to reinstate the reduced peasant holders of Suvamurdab in their original position. See Bom. Govt. Letter 1807 of 1828, 12, in Bom. Gov. Sel. CXXXIV. 17.

3 Mr. Reid, 26th August 1828; Bom. Rev. Rec. 211 of 1828, 176. At the same time the people of the peasant-held villages near the coast were so much better off than those of rented villages, that Mr. Reid regretted that the peasant tenure was not prevalent throughout the country. Ditto, 175.
4 Mr. Reid, 26th August 1828; Rev. Rec. 211 of 1828, 183, 154. These villages preferred by the people to the direct system was not the type of khat who assumed for a term of years.
that the khot's tenants were not all yearly tenants or shifting labourers, that there was a class of peasant holders reduced by the encroachments of khots, who had for years tilled their fields on paying the khot a fixed part of the produce. With an hereditary right to their fields these tenants were not liable to be ousted so long as they paid their share of the produce. It was this class of men whose rights had from the first been so carefully concealed by the khots and khot-connected district officers, and who, since the Government resolution of 1825, had suffered still more by the rough classification of all half-crop payers, ardhelis, as shifting labourers without occupancy rights. To define and secure the rights of these occupancy holders Mr. Reid strongly advised a fresh survey.

In 1827 Lieut. Dowell, with a few native surveyors, was appointed to survey the Ratnagiri sub-division. In this survey the acre, equal to one and a quarter bighas, was made the unit of measurement. In other respects the Peshwa's system of measuring and classifying was not changed. In the places first surveyed the chain and cross staff were tried. But as the ground was waving and the fields were small, the old plan of measuring lengths and breadths by rods, kathis, was afterwards resumed with this difference, that instead of being thrown over the ground, rod was laid flat on the ground. The former classification of the land was well suited to the country, and was continued unchanged. The land was divided into twenty-two sorts each with a distinct name and paying a special grain assessment. The uplands, khotavali, were either hill or level. The hill uplands were lightly assessed, each of the fourteen hill grains paying a different rate. Under the name of customary discount, vaji kharatthald, deductions from the actual area of rice and uplands on the same scale as in Anaji Dattu's survey. All the measurements were recorded and the areas of the fields and their boundaries entered in a village ledger, khotavali. Maps were prepared showing the relative position of the fields and villages on the scale of 200 feet to an inch and of five inches to a mile. The survey extended to all the villages in the Ratnagiri and Sangameshwar sub-divisions and the petty divisions of Salavada and Lajja. The records of the new assessment of several villages were ready by the end of 1829, but owing to the difficulty of fixing the khot's rights, the settlement was not carried out, and in 1830, survey operations were stopped. Like Mr. Reid's inquiries, Mr. Dowell's researches into the details of the actual tenure of land served to show how important a class of villagers held a position between peasant holders and yearly tenants. The lands in a rented, khot, village were

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1 Mr. Reid, 1828; Rev. Rec. 211 of 1828, 176-179.
2 The old Maratha rod of 9 feet 4 37 inches was increased to 10 feet 5 11 inches, so that, as was the case with the bigha, 400 square kathas might go to the acre.
3 Mr. J. R. Gibson, Mr. Candy (Bom. Gov. Sel. CXXXIV. 20) says the survey inquiries went on till 1833 and were then stopped chiefly from the difficulty of settling the claims of the Vishalagad chief.
4 Lt. Dowell has left in three closely written volumes the results of his inquiries, between November 1829 and May 1830, from all kinds of people. His opinion is entitled to great weight. Mr. Candy, Bom. Gov. Sel. CXXXIV. 21, 23.
partly divided among the villagers, partly undivided. The divided lands were held partly by members of the khot's family, partly by peasant holders. These hereditary cultivators, vatanādār kardis, were the descendants of original peasant holders, dhāvihāris, who had come under the power of the khot and paid him rent. Of all castes, but chiefly Kshatriyas, they formed the bulk of the people. Each family, or group of houses, bore the same name, tilled a fixed share of upland, and managed the crops and lands without reference to the khot. At seed time the khot went round and examined the fields, and at harvest he again went round and gathered his dues.

As a rule a tenant, karda, who paid his rent could not be ousted by the khot, nor so long as he tilled the usual share, could the khot or any other tenant cultivate within his bounds If a khot wished to oust a troublesome tenant, his only means was to assess his fields above what he could pay. If a tenant's family fell sick, so that part of his lands were waste, the khot might give them to a stranger to till or he might divide the waste part among the neighbouring tenants. When, even after many years, the tenant's family became able to till their lands they might oust the new tenants. If the family never returned, their land became deserted, pegul, and lapsed to the khot. The undivided land, generally the poorest uplands and not more than a quarter of the village area, was called common. Conversely, a village was, under the khot, cultivated on partly by villagers, but more often by strangers. Even among the stranger peasants all were not shifting labourers. Some, though they held no land in the village, were hereditary holders, vatanādār kardis, in a village close by. The tillers of common lands were like Deccan upris, the khotis standing in the place of Government. The cultivators under the khot both holders, kardis, and waste tillers, badhekharis, were called half or third produce payers, arthēlis or tirkhalis. The share of the produce due from them to the khot was fixed every year by agreement between the khot and the cultivator A few days before harvest they went together round the fields, estimated the produce of each field, and after haggling over it, agreed to the quantity to be paid. When, as often happened, the khot and the cultivator could not agree the khot, as might, of the chief villagers. The only check the cultivator had on the khot was his recollection of the agreement made. In cases of poverty or loss the khot remitted a little revenue. In bad seasons the loss fell on the khot, and the khot gained by Government remissions. The tillage in khoti villages was poor, as, under the system of yearly estimates, the people had little motive to make improvements.

1 These strangers were either called waste tillers, badhekharis, or out-anders, dulandis, All waste tillers, badhekharis, were not shifting labourers or yearly tenants. Many of them had been settled for generations in the same village and had been given occupancy privileges. See Bom. Gov. Sel. CXXXIV, 25.
2 The assumed share of the khot varied in uplands from \( \frac{1}{3} \) to \( \frac{1}{2} \); in rice land it was about \( \frac{1}{3} \). The cultivator had from his share to pay the fees due to the village servants, māhar and gava, and meet the cost of the yearly sacrifices, Mr. Dowell (1829) in Bom. Gov. Sel. II. 12.
3 Mr. Dowell in Bom. Gov. Sel. II. 12.
On the whole the result was to show that even in rented, khoti, villages, except the small area of common, ghot, and of deserted, gayal, land which was managed by the khot, the land was divided among, and held in perpetuity by, permanent cultivators, kardas, whom the khot had no right to dispossess and from whom he could exact no more than the recognized share of the produce and some additional cesse according to the usage of the village.

No action would seem to have been taken on Mr. Dowell's survey report, and the survey was not extended beyond the Ratnagur sub-division. But his inquiries had shown that a large body of the khot's tenants had customary or occupancy rights, and the practice was introduced of renewing the grant of the village to the khot only on condition of his promise not to act oppressively and to respect the villagers' rights.

Between 1830 and 1840 the district officers held the most opposed views regarding the position of the khot. In 1833 a village was rented to a khot under a deed giving much wider rights than those granted in the old Musalmán and Maratha deeds. About the same time (1835), Major Jervis was doing his utmost to prove that the khots had no proprietary rights, and that in later years they had gained powers over the cultivators to which they had no claim, and been freed from services they were bound to perform. Two years later Mr. Gass the Collector (5th May 1837) supported his views that the

1 Capt. Wingate, 30th January 1831; Bom Gov. Sel. Lii. 14. Mr. Candy (Bom. Gov. Sel. CXXXIV 291) states that Wingate's summary note of the survey, which divides the lands of a rented, khoti, village into two classes—lands held by the khot's family, and lands held by the khot's tenants, the lands held by the latter are stated to be customary holdings, or kardas, which had lasting rights of possession to pasture, the right to use all uncultivated land remaining in the estate. This was either waste or deserted. The tenure of the customary lands varied from a few lands, divided or divided up, to the entire possession of the khot's tenants. The Collector, in a note prepared by Mr. Jervis, states that a fresh tenant gained hereditary, mutan, rights by the gift of the khot, by lapse of time, or by building a house. This variety of cases cited would seem to show that this process of gaining from the position of shifting labourers or yearly tenants to that of hereditary tenants with occupancy rights took place in the period from 1835 to 1837, as revealed by Dowell's survey report, CXXXIV 23-29. The origin of the grant of customary rights was in the rivalry among the different village renters to become possessors in their villages. It is important, e.g. Mr. Crawford (28th Dec. 1837), to remember that while the settlement of the district was going on, possessors were in demand and could gain good terms from the village renter who dared not rackrent or oppress them. Sir George Campbell's description of the origin of occupancy rights among Bengal tenants applies to the earlier stage of the settlement of Ratnagur. The eagerness of the landlord was to get new customers. Men were the only riches and the struggle of a good landlord was to get men by the offer of favourable terms. The newsman settled on waste land, marked it, cleared it, built his house and dug his well at his own expense and by his own labour. Hence he was given all the rights and privileges of resident cultivators. Quoted by the Honourable Mr. Melvill, in Mr. Candy's Summary of Khoti Reports (1873), 23.

2 Mr. Mundie (Vattendar Khota, E) gives the translation: "You are to understand that the lands and fields, trees and bushes, water-courses, grass, wood, stones, and all rights are your ancestral property." How different this is from the old deeds will be seen from the example quoted above, p. 226.

3 Jervis Roman, 74, 75.
rented villages the proprietary right centred in the khot. He 
I admitted that the direct tendency of the system was to keep 
the tenants, ardehiies, in the deepest poverty. Still he held that the 
khots treated their tenants with a certain degree of liberality, and 
that, though never flourishing, they seldom suffered from absolute 
want.¹

In 1833, after some years of very cheap grain, the district profit 
ed by a rise in prices due to a failure of crops in the Deccan.² The 
improvement seems to have continued during the next year. Order 
was unbroken, the revenue easily collected, prosperity seemed 
increasing, and all classes were satisfied with the revenue manage 
ment.³ In 1837 there were very heavy later rains, the crops were damaged, 
and cholera and cattle disease caused much loss.⁴ Many cesses 
among them an oppressive house tax, were abolished, and an order 
was issued that money payments at the ruling market rates were to 
take the place of the cash payments in kind.⁵ The rains of 1838 
were very scanty. The rice crop suffered greatly and as the stock of 
grain was small, the price rose higher than it had been since 1824. 
There was much distress, and grain had to be brought from Malabar.⁶ 
In peasant-held villages remissions to the extent of £5570 (Rs. 55,700) 
were granted. During 1838-39, in addition to fifty-five villages 
already under Government management, fourteen khoti villages were 
thrown up. In the Collector's opinion the Government demand was 
too high. He proposed that the commutation rates should be lowered 
and cesses yielding in all £10,528 (Rs. 1,05,280) should be abolished.⁷ 
These proposals were sanctioned by Government, and with a very 
favourable reception in 1840 the district greatly recovered.⁸

A few years later (1845) the question of the khoti's position again 
came under discussion. In reporting on some villagers' complaints 
of illegal levies by the khoti, one of the district officers stated that in 
his opinion, though the khoti could not raise the grain rental, provided 
he gave notice and made an agreement with the people, he could

² Mr. Forbes, 26th September 1833, Rev. Rec. 550 of 1834, 194,125 The years 
of very cheap grain (1826-1832) had lowered the value of land. Before this fall in 
value the best rice lands fetched from £15 to £20 (Rs. 150-200) an acre, good dry 
grain land £6 (Rs. 60), and strong hill land £1 4s. (Rs. 12). The 1829 rates were 
somewhat lower. Lieutenant Dowell, 1st November 1829; Rom. Rev. Rec. 255 of 
1831, 267.
³ Mr. Elliot, 4th Sep. 1834; Rev. Rec. 550 of 1834, 153. This is strangely 
opposed to Major Jervis' (1833) opinion (Konkan, 108) that the cultivators in the 
neighbouring native states were more contented and infinitely more prosperous than 
under the British. Government had abolished many distressing taxes. But the 
constant need for remission showed that the demand was still too high. Ditto, 36.
⁵ Rev. Rec. 976 of 1839, 44, 45, and 1099 of 1840, 26, 29. In spite of this order part 
of the rental continued to be taken in kind.
⁷ Jamshedi Rep. 1838 39; Ditto. 32-34.
⁸ Rev. Rec. 1345 of 1842, 122, 123. The cesses on bullocks, buffaloes, and goats 
were abolished in 1839 Rev. Rec. 1099 of 1840, 91. A fixed rate of commutation, 
instead of the enhanced taar and farothia rates, was sanctioned in 1840. Rev. Rec. 
1242 of 1841, 65.
levy such taxes on miscellaneous produce as he chose. Government held that it was monstrous that while limited by the custom of the country to a certain portion of the produce, the khot should by irregular levies raise the demand to a rackrent. Still, though the law gave Government power to stop vexations levies, this power must be used with care, lest Government, in their desire to relieve the people, should deal unfairly with the khots. In the opinion of Government nothing but a correct field survey and classification could afford the data on which alone justice could be done to all parties. Accordingly, in 1849 (22nd August and 26th September), Captain Wingate the Survey Superintendent was called on to report on the advisability of undertaking a survey and revision assessment in Ratnagiri. Captain Wingate's absence in Europe for some time delayed his report. On his return, after studying all the land tenure and land management records, discussing the different questions with Mr. Coles the Collector, and himself making local inquiries, Captain Wingate (15th January 1851) wrote a most complete account of Ratnagiri and its peculiar land system.

Captain Wingate's Report, 1851.

The district contained 1336 villages and hamlets distributed among five sub-divisions, Suvarndurg, Anjanvel, Ratnagiri, Vijaydurg, and Malvan. Its barren rugged surface was fully cultivated. Wherever there was soil, even to the tops of the highest hills, by the plough or by the pickaxe, grain was grown. The uplands, sarkas, were tilled as often as they could yield a crop, and their trees were stripped of branches and leaves for manuring the rice beds. Something more might be done by turning hill sides upside down and burned to rice lands. Much of this land was poor. But along the creek with the salt water shut out by masonry walls and earth banks, were many rich gardens yielding two crops of rice, or sugarcane and vegetables. The district suffered much from the want of roads. Carts were unknown, the tracts were in many places dangerous to man and beast, and of many villages the whole produce went to market on men's heads.

From the healthiness of the climate and the freedom from smallpox, the district teemed with people. Though industrious and hard-working the women and even the children sharing in the most toilsome field labour, they failed to grow grain enough for their support. Large numbers left the district in search of work, Brāhmanas as civil officers and clerks, and Marāthas and Mhārs in the police and army, received in pay and pension a sum nearly as large as the whole district revenue. Besides this, an even larger sum was brought

1 Bom. Gov. Sel. CXXXIV. 32.
2 There is little, if any, unappropriated waste in the district. Bom. Gov. Sel. II. 7
3 The best uplands bore crops for five or six years and then waited five or six years' rest, poorer lands wanted longer rests, and the worst yielded only twice in twelve years. From the increased pressure of population, crops were raised once in four or five instead of as in 1829 in six years. Bom. Gov. Sel II 7.
5 Bom. Gov. Sel. II. 21.
back yearly by the crowd of labourers who, starting for Bombay and the districts round, at the beginning of the fair weather (November) came back with their savings before the burst of the rains (June). In this way without the help of manufacturers the district paid for its imports of grain. But there was little margin. Inland where there was no fishing or sea trading to help, almost all the people looked half-starved and many for months had not a full meal.¹

The revenue system of estimating the Government assessment in produce, and taking some of it at fixed money rates and the rest either in kind or with reference to the prices of the season, was cumbersome in the extreme.² In a large proportion of the villages the rates were believed to be burdensome.³ Of the two chief classes of villages, peasant-held, kulargi, and rented, khoti, the peasant-held were much the fewest, not one-tenth of the whole.⁴ The peasant-held villages mostly along the coast and the banks of salt water creeks, though more highly assessed than the rented villages,⁵ were much richer. Vastly more capital had been sunk in them. In many cases the land had been greatly improved by digging wells, banking out the sea, and even by the toilsome plan of bringing earth from a distance to cover bare rock.⁶ In these villages the arable lands were divided into a certain number of holdings, shāra. Each of these holdings, often scattered fields sometimes only one plot or even only one tree, had at some former survey been entered in the name of the representative of one of the original families. Each holding bore the charge fixed at the last survey. By inheritance, mortgage, and sale, the holdings had become greatly sub-divided, and had occasionally altogether changed hands. Of their internal management Government took no account. Each year some one of the sharers became responsible for the payment of the sum due on the entire holding, and by private arrangements recovered their rents from the other sharers and from his own tenants. The accountant kept a record of each holding under its original name, showing every year the name of the manager. If the sharers failed to choose a manager the Collector attached and managed the holding till the sharers paid any deficiency and took back the management.

⁵ In 1829, in Ratnagiri, the average acre rate in peasant-held villages was 7a. 1½d. (Rs. 3 as. 8 p. 9), and in rented villages only 2a. 5½d. (Rs. 1 as. 2 p. 4). Bom. Gov. Sel. II. 9.

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the richer soils were tilled, the tenants had leisure and the tax was light and useful. Now most tenants had to work as labourers and the tax was to them a heavy and direct loss. In any case the labour tax should be stopped. This was not enough. The power of the khot must be controlled so as to secure to all tenants, except those of common, gårak land, a limit beyond which the khot's demands might not pass. This might be secured either by limiting the khots, or by defining the relations between the khot and their permanent tenants. Khots could be abolished only if it was impossible to modify or reform their claims. The claims could be limited by recording the present usage and forbidding change. But the power of the khots made a true statement of present usage impossible. A survey might frame a record of all the village lands, and in the case of permanent tenants, one-half, one-third, or one-fourth of the produce might be fixed as the limit of the khot's demand. Common, gårak, land might be increased by the khot pleased, except that no rent of more than one-twelfth the produce should be levied. If this mode of settlement lowered the land's rental, the Government demand should be proportionately reduced. Results in fixing the khot's demands a survey would do good by revising assessments. The present rates both in rented, khoti, and peasant-held, kulārgi, villages were oppressively high and prevented the improvement of the land. The digging of wells and the banking out of salt water still went on in peasant-held villages. But in rented villages the outlay of capital was very small. Besides lowering oppressive rates and changing the Government demand from the cumbersome system of part money, part grain, and part cess payment, a survey would do good by fixing the boundaries of villages, estates, and to some extent of shares of estates. The ignorance of everything connected with landed property was a fruitful source of litigation. At the same time, though useful in making reforms the survey would, from the extreme subdivision of lands, be very costly, and instead of adding to it would, from the fact that the whole arable area was under tillage and that the existing rates were very high, probably end in a reduction of the Government revenue. In an overcrowded district like Ratnāgiri, where the land had been extensively sold and subdivided, it would not be advisable to change existing assessments. So many years had passed since the last survey, that lowly assessed land had risen in value and the present holders who had probably paid a high price for them would be unable to bear any fresh burdens. In so rugged and minutely divided a district, it would be a work of great time, labour, and cost, to survey separately the land of every holder. The village boundaries should be laid down, and in gardens, rice plots, and the leveller dry crop lands, the limits and areas of the several holdings should be fixed. But steep hill sides, worked only by the hand and of extremely small value, might be left unsurveyed. The relative values of the surveyed plots, ascertained by a classification adapted to the peculiarities of the garden, rice, and dry crop tillage, would, with a

1 Bom. Gov. Sel. II. 20.
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Mr. Townsend, the Revenue Commissioner, in forwarding Captain Wingate's letter, expressed his opinion (10th March 1851) that the present assessment was unequal and in many cases burdensome. Though it might end in a sacrifice of revenue, it was, in his opinion, the duty of Government to make their demands lighter and more equal. The right of Government to make a new survey and to change the rates of assessment was undoubted. He thought there was no need of an experimental survey and that the measure should include at least one subdivision. He thought that in some cases so much was taken from the khots that they could not help being bad landlords. It must not be forgotten, he said, that the khots have rights as well as their tenants, and while in the case of hereditary tenants the khots' demands should be modified and controlled and the labour tax adjusted, there was a class of tenants-at-will in whose case a certain amount of manual labour was part of the rent. On these papers Government decided that a survey of Ratnapuri should be begun. In surveying gardens, rice plots, and level dry crop lands, convenient sections should be measured off and their limits fixed by boundary marks. The fields and subdivisions of each section should be measured, classed, and assessed separately, and recorded as subordinate numbers. Except so far as was necessary to fix village boundaries, steep uplands should not be surveyed. In the course of the survey, the particular terms on which each field was held, and the length of time it had been in the hands of the present holders and their ancestors should be recorded in the survey papers. The officers appointed to settle the relations of the khot and his permanent and yearly tenants ought, in the opinion of Government, to have special powers given them under a legislative enactment. The provisions of the Act could not well be fixed till after an experimental survey had been made. They would probably include the abolition of the service tax, with the absorption of all cesses into one system, the payment of the rent by permanent tenants, the declaring of the occupancies of permanent tenants and possibly also of tenants-at-will transferable, and the assignment to the khot of a percentage in lieu of all his claims.

Mr. Kemball was appointed survey officer and Mr. Coles the Collector was directed to arrange for the survey of a few peasant-held, kulangi, and rented, khoti, villages. In 1852 Mr. Kemball reported the results of the experimental survey. In spite of the vague powers and privileges claimed and exercised by the khot,
Mr. Kemball was satisfied that his hereditary rights were limited to the office of village renter and manager, and did not extend to the ownership of the village land. Trustworthy information about Kunbus' rights was very hard to collect. Their tenure of rice patches was in a measure undisputed, but over the uplands, varkas, their rights were undefined.

The result of this inquiry satisfied Captain Wingate that for the settlement to have a chance of success, the rents payable by cultivators must be fixed. Thus, in Captain Wingate's opinion, could be done without injustice to the khot. Except over the lands which they held as occupants, the rights of the khot did not go beyond collecting the rent and cesses payable by the cultivators in accordance with the village custom. The khot managed the village as an hereditary farmer, and as Government had not interfered, had levied the assessment unaltered except by the resistance of the peasants and their rent for usage. In khot villages rice and garden lands were generally divided into separate occupancies and managed by the holders independent of the khot. In all cases the rent, not the land, was the khot's hereditary property.

In mortgage deeds executed by the khot, the mortgage referred to the rents and profits of the village, never to the ownership of a definite plot of land. When a khot mortgaged special pieces of land it was as his private property, not as part of the hereditary khotship.

Under these circumstances, Captain Wingate proposed: (1), to improve the position of the holders of rice and garden lands by making them occupants under a fixed tenure instead of being at any time liable to an enhanced demand; (2), to grant parts of the uplands, varkas, as private property; and (3), to define the underholders' liabilities, appoint village accountants, and abolish labour and other cesses. To some extent this would lessen the khot's power and privileges. Still as occupants they would, under a better tenure than before, continue to hold most of the best lands. The rights they would lose in lands not in their occupation were in most cases of little value. To make up for the loss of those rights and for the loss of the labour-levy and other of their customary perquisites, in addition to any lowering of the Government demand, ten per cent of the new rental should be handed over to the khot.

In forwarding Captain Wingate's letter, the Collector Mr. Coles (25th November 1862) stated that in his opinion the hereditary khotship was restricted to the revenue of the village lands and conferred no proprietary right. He approved of the proposal to declare the holders of rice and garden lands occupants, but thought that only holders of some standing and not outsiders should be so recognized. He approved of the compensation proposed by Captain Wingate and urged that an Act should be

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1 Bom., Gov., Sc., CXXXIV., 52. 2 Bom., Gov., Sc., CXXXIV., 52, 53.
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passed. The Revenue Commissioner (29th December 1852), while admitting that originally the office of khot may have carried with it no proprietary claims, held that the lapse of time had served to create something more than the original farming and managing rights. He thought that before they pledged themselves to consider the khot as simply an hereditary farmer, Government should call on the khot to prove their claim to proprietary rights. Government agreed in the view that the office of khot did not carry with it a right to the village lands not in the khot's occupancy. They thought that by confirming the khot in the occupancy of any lands to which they could prove their title, the Revenue Commissioner's view of the case would be sufficiently provided for. The under-holders, probably with more justice than the khot, claimed a right of property in the land. Any settlement must be a compromise, and the amount in their favour of an allowance of ten per cent. of the village rental was a sufficient return for a parte of the khot's rights and usages that the settlement did not recognize. The chief object of the survey was, by an equitable settlement, by abolishing forced labour, and by protecting them from the exaction and oppressions of the khot, to place the people of Ratnaguri on an equality with the subjects of Government in other districts, and to recover a large body of the cultivating classes from a state of thraldom. Another object was to set apart a certain portion of the village area as forest reserves.

A beginning of the survey settlement was shortly after made. In 1853, the strength of the Ratnaguri survey party was raised from two assistants and a sub-assistant to a Superintendent, four assistants, and two sub-assistants. The survey was begun in the villages near Ratnaguri. The boundaries of the villages were fixed by a careful survey made by the theodolite. Rice, garden lands, and uplands level enough for the plough were measured into sections or survey numbers. The rest of the village land, the rough plots sometimes tilled by the hand, were left unsurveyed. Within the survey numbers, the different holdings were separately measured and classed, and the trees in garden land were counted. The measurements were made under the Southern Madras Survey rules, but to meet the peculiarities of rice, garden, and dry crop tillage, the classification rules were modified. The villages of the Ratnaguri and Sangameshvar sub-divisions, and of the petty divisions of Sutatva and Lomia were measured and classed. No attempt was at first made to introduce new rates. In 1855, Mr. Kemball made an experimental settlement in the three Ratnaguri villages of Kolamba, Bāg-āgasia.
and Tika, at that time, from the resignation of their khoti, under Government management. In 1856 Lieutenant General, Waddington, Acting Superintendent of Survey, submitted proposals for introducing rates into eight other villages. These proposals were not sanctioned. The rates had been introduced quietly enough into two of these villages first settled. In the third, a rented, khoti, village, the settlement caused great trouble.

The survey officers felt that the new settlement could not be successfully introduced without legislation, and the new Collector, Mr. Tarquand (18th February 1856) understood that the khotis had reclaimed villages should receive special consideration in respect of their leased proprietary rights to the new khoti. The Revenue Commissioner, Mr. Reeves, on the other hand, held that as the khoti had for many years managed their villages only under a yearly agreement, and as Government and not the khoti had the power of granting leases of waste or even, and the right of the khoti in land not in his own occupancy went no further than the right to manage it. At the same time the khotis were attached to very great consideration. They should be allowed to enjoy as much of their past privileges as was consistent with the interests of the rest of the people and of Government. He suggested that except lands appropriated by purchase, lease, or other satisfactory mode, the khoti should be registered as the superior holder of all revenue and land in actual cultivation; and that he should engage for the whole assessment of the uplands, vordas, which, where practicable, should be surveyed, assessed, and settled in holdings of fifty acres. On these and other papers Government (23rd April 1857) decided that until the rights and privileges of the khotis were more fully investigated, the attempt to introduce the new settlement should cease. The settlement of the three villages was annulled, and survey operations suspended.

A detailed report on the condition of the district in 1856 would seem to show that it had changed little since Captain Wingate's report five years before. The report returned at 661,117 souls was more than the district could support. Even the poorest hill-stead and hill-top soils were not cultivated, after they were covered with earth brought from a distance. Several laborers who sought work yearly in Bombay there were sent into the districts of the Government had, in 1852, proposed that the excess population should be drafted to Khandesh. The proposal was pressed throughout the district, and advances for cattle and land were offered, and those who were willing to go were asked to set in their names. Up to 1856 not a name had been reserved. The high paid labour on the railways then making in the north Konkan, and the demand for workmen in the Bombay dockyard and other establishments, combined with the love of home kept people from leaving Ratnagiri.

1 Bombay Govt. Res XXIV 40. 2 Mr. Gibson.
3 Colenso's Life, 1st July 1859, Bombay Rev. Rec. 20 of 1856, part 4, 1204.
5 Bombay Rev. Rec. 20 of 1856, part 4, 1256-1260.
Chapter VIII.
Land Administration.
History.
General Francis' Survey, 1859.

Two years later a second attempt was made to introduce the survey into Ratnagiri. Captain, now General, Francis to whom this duty was entrusted, reported (23rd September 1859) on the khot tenure, noticing the points which seemed to him to have stood in the way of the successful working of Captain Wingate's scheme. In Captain Francis' opinion the khot would not be brought to agree that all lands not in their possession should be entered in the cultivator's name. If they did agree they would probably soon be able to get the whole body of the people back into their power. The khot was generally the moneylender as well as the village manager. He supplied the people with seed grain and in some cases even with plough cattle. The land would soon pass into the khot's hands not as the superior holder, but as the occupier. Then the people would be in a worse position than ever. Captain Francis was convinced that the only practicable form of settlement must be based on an agreement with the khot as superior holder. His proposal was to settle with the khot for the revenue of the village in the gross, and to protect the under-holder who, he showed, were in much need of help,¹ by giving them a right of occupancy, by taking from the khot the power of ousting his tenants except by order obtained on petition to the Collector, and by making it compulsory on the khot to grant the tenant a receipt. All holders of land, except tenants in the khots' or in peasant proprietors' lands, were to get occupancy rights. They were to pay the khot not at the survey rates but on terms agreed upon with the khot. There would thus be three forms of tenure: 1, peasant holders, dhárskarís, independent of the khot, but paying the Government assessment through him; 2, occupancy tenants holding on terms agreed with the khot not liable to a rise in rent; 3, tenants-at-will entirely dependent on the superior holder, khot, or peasant holder, dhárskari, both for the possession of the land and for the terms of the rent. One important principle of the settlement was to remove the jurisdiction in rent and land suits between the khot and his tenants from the civil court to the Collector. Afterwards it was arranged that, as superior holders, the khots should take their villages on thirty years' leases, giving to all occupiers, except tenants in khoti holdings, a thirty years' lease of the land at rates not more than one-half in excess of the survey assessment.²

Government, in approving Captain Francis' proposals, said that in attempting to reform the present system it was their object, as far as justice and sound management allowed, to adopt rather than

¹ Captain Francis strongly represented the sufferings of the cultivators at the hands of the khots. The khots had lately been ejecting all their tenants that no occupation record might appear in the survey papers. This was in central Konkan. In Ratnagiri Mr. Crawford (1860), then Second Ass't. Col., complained of the same behaviour on the part of the khots. Bom. Gov. Sel. CXXXIV. 70.
² The special circumstances were, (a) when the rent was known that paid in other corresponding lands; (b) when its value had risen not through any work of the tenants; (c) when the tenant held more land than he paid for. Bom. Gov. Sel. CXXXIV. 72.
³ Bom. Gov. Sel. CXXXIV. 73.
of formerly hill for of his occupants. a d'3ft was provided ordered eat'S.

The settlement. under certa.m was made of the 'Che Government were of opinion that the Government made the settlement. were now adopted

advantage of them, and kept Government can unquestionably 

The system of measuring formerly adopted by Mr. Kemball was not changed. New rules for classifying rice, garden, and hill soils were introduced. The hill lands were now divided into survey numbers and a rough survey was made of the holdings in each number. The work was begun in Bánkot. The khots were as much opposed to the survey as ever and kept back the work in every possible way, refusing to give the boundaries of the holdings or the names of the occupants. Still

1 Land held by a tenant-at-will was not transferable without the khot's consent.

2 As to the extent to which Government might exercise this power Mr. Charhu (1821) said Government can unquestionably raise the rent, and perhaps to such a pitch as to absorb all profits and render the farm not worth having. Government can unquestionably raise the rent, and perhaps to such a pitch as to absorb all profits and render the farm not worth having.

3 The sections embodying these provisions were Nos. 37 and 38. Section 37 declared that on introducing the survey settlement into villages held by khots, it should be competent for the Superintendent of Survey to grant the khot a lease for the full period guaranteed by the settlement. Section 33 declared that the Superintendent of Survey might, at the time of a general survey, fix the demand of the khot on the tenants. But the limitation of demand should not confer on the tenants any right of transfer that did not before exist.

4 The details of this second survey (1865-1876) have been furnished by Mr. Gibson of the Ratnágíri Revenue Survey. The sub-divisions surveyed were: Bánkot in 1865-66, Ehmed in 1866-67, Saistadví petty division of Ratnágíri in 1866-67, Dapchí in 1867-68, Ratnágíri in 1868-69, and Chaplu in 1870-72; Vangurlí was afterwards (1875-76) surveyed.
the work was pressed on. The survey of Bánkot was completed in 1865, and a thirty years' settlement introduced in 1866. The result was, on a total of £3570 4s. (Rs. 35,702), an increase of £350 10s. (Rs. 3505) in the Government demand. The details were:

**Bánkot Survey and Settlement, 1866.**

<table>
<thead>
<tr>
<th>NAME</th>
<th>ACREAGE</th>
<th>RENTAL</th>
<th>INCREASE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unrai</td>
<td>25.5</td>
<td>37.26</td>
</tr>
</tbody>
</table>

The average acre rates showed a fall in rice lands from 9s. 6d. to 8s. 6d. (Rs. 4 a. 12 - Rs. 4 a. 4), in gardens from £1. 7s. 10d. to 19s. 10d. (Rs. 9 a. 13 - Rs. 9 a. 15), and in uplands, varkas, from 7½d. to 5½d. (as. 5 - as. 3 p. 7). Meanwhile (Novr. 1863), shortly after the survey was begun, Captain Francis was appointed Survey Commissioner of the Northern Division, and the Ratnágiri Survey was supervised by Major, now General, Waddington. Under his supervision the survey of the Khed sub-division was completed in 1866 and a thirty years' settlement introduced in 1867. The result was, on a total of £10,763 (Rs. 1,07,630), an increase of £3446 10s. (Rs. 34,465) in the Government demand. The details were:

**Khed Survey and Settlement, 1867.**

<table>
<thead>
<tr>
<th>NAME</th>
<th>ACREAGE</th>
<th>RENTAL</th>
<th>INCREASE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unrai</td>
<td>25.5</td>
<td>37.26</td>
</tr>
</tbody>
</table>

The average acre rates showed a rise in rice lands from 3s. 6d. to 6s. 4½d. (Rs. 1 a. 12 - Rs. 3 a. 3), in garden lands there was formerly no rate, and the present survey settlement rate was fixed at 12s. (Rs. 6), and in uplands, varkas, there was a fall from 6d. to 5½d. (as. 4 - as. 3 p. 6).

The next settlement was of the Saiyda petty division of Ratnágiri. In the new settlement the areas of rice and garden lands measured by Mr. Kemball in 1855-56 were used. In 1864-65, an establishment was sent to class the soils and record all boundary changes since Mr. Kemball's survey. The work was finished in 1866 and a thirty years' settlement introduced in 1867. The results showed, on a total of £3315 10s. (Rs. 33,155), an increase of £290 (Rs. 290) in the Government demand. The details were:
The average acre rates showed a rise in rice lands from 8s. 7½d. to 9s. 4d. (Rs. 4 as. 5 - Rs. 4 as. 8 p. 6), a fall in garden lands from 10s. 3d. to 8s. 6d. (Rs. 5 as. 2 - Rs. 4 as. 4), and in uplands, varkas, from 2s. 3d. to 6d. (Re. 1 as. 2 - annas 4).

In 1867, the survey of the Dapoli sub-division was finished, and a temporarily sanctioned settlement introduced in the following year. The results showed, on a total of £11,071 (Rs. 1,10,710), an increase of £400 12s. (Rs. 4006) in the Government demand. The details were:

<table>
<thead>
<tr>
<th>Name</th>
<th>Acreage</th>
<th>Rental</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dapoli</td>
<td>87,663</td>
<td>182,199</td>
<td>248,499</td>
</tr>
</tbody>
</table>

The average acre rates showed in rice lands a fall from 9s. 3d. to 7s. 9d. (Rs. 4 as. 10 - Rs. 3 as. 14), in garden lands a rise from 12s. 3d. to 15s. 6d. (Rs. 6 as. 2 - Rs. 7 as. 12), and in uplands, varkas, a fall from 6d. to 4½d. (as. 4 - as. 3).

For the Ratnagiri sub-division Mr. Kemball’s measurements were made use of, the boundaries of holdings were revised, and all the land classified. The work was finished at the end of 1868, and a temporarily sanctioned settlement was introduced in April and May 1869. The result showed, on a total of £5842 10s. (Rs. 58,425), a fall in the Government demand of £2120 12s. (Rs. 21,206). The details were:

<table>
<thead>
<tr>
<th>Name</th>
<th>Acreage</th>
<th>Rental</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ratnagiri</td>
<td>88,062</td>
<td>97,923</td>
<td>199,023</td>
</tr>
</tbody>
</table>

The average acre rate in rice lands was the same, 7s. 4½d. (Rs. 3 as. 11), in garden lands there was a rise from 1s. 1½d. to 6s. 11½d. (annas 9 - Rs. 3 as. 7 p. 6), and in uplands a fall from 6d. to 4½d. (as. 4 - as. 3).
In 1870 the survey of Chiplun was finished, and the settlement introduced in 1871-72. In this survey the uplands, varkas, instead of being roughly measured, had each holding carefully surveyed and classified. The result of the temporarily sanctioned settlement was, on a total of £10,081 16s. (Rs. 1,00,818), a rise of £131 18s. (Rs. 1319) in the Government demand. The details were:

### Chaplun Survey and Settlement, 1871.

<table>
<thead>
<tr>
<th>Name</th>
<th>Acreage</th>
<th>Rental</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chiplun, including Gubagar</td>
<td>106,159</td>
<td>212,854</td>
<td>212,836</td>
</tr>
<tr>
<td></td>
<td>Rs. 96,400</td>
<td>Rs. 1,00,818</td>
<td>Rs. 1319</td>
</tr>
</tbody>
</table>

The average acre rates showed a rise in rice lands from 6s. 4½d. to 6s. 10½d. (Rs. 3 as. 3 Rs. 3 as. 7), and in garden lands from 1s. 1½d. to 6s. 11½d. (annas 9 - Rs. 3 as. 7 p. 6), and a fall in uplands, varkas, from 6d. to 5½d. (as. 4 as. 3 p. 4).

All this had been carried on in the face of much opposition. In 1873, matters had come to such a pass that the khot, objecting to have their demands on their tenants limited or to let the tenants' names be entered in the records,1 refused to manage their villages, and filed suits against the Collector and survey officers for loss caused by the survey. Not only by the khot was the settlement disliked. The regular cash payments were new to the under-holders, and though less in amount, were perhaps more irksome than the former way of realising the khot's demands. The division of the uplands, varkas, and wrong entries of peasant-hold, dhāra, land, as rented, khot, caused much confusion. In April 1873, Mr. Havelock the Revenue Commissioner reported extreme discontent and alarm among all classes. Peasant holders as well as khot were hostile to the new settlement, and even tenants-at-will, though pleased at gaining an entry in the survey records, were universally opposed to the payment of khot profit. The system had absolutely no friends. Mr. Havelock recommended a return to grain rentals and yearly commutations.

In consequence of this failure, Government, in 1874, appointed a commission to ascertain, by actual experiment in the field, the mode of settlement most likely to meet the views of the different parties. In their instructions to the Commission, Government decided that both the rice lands and the uplands in the hands of peasant holders, dhārekaris, and reduced peasant holders, daspukaris, dupukaris,

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1 Captain Francis, Bm. Gov Sel. CXXXIV. 101.
2 Mr. Naismith, Bm. Gov. Sel. CXXXIV. 103.
4 Gov. Res. 4983, 16th Sept 1874. The Commission consisted of Colonel Francis, president, Mr. A. K. Naismith, C S., Mr. Narayan Ganesh Sathre, and Mr. Narabj Baij Cole, members, the last named gentleman representing the khot.
and pincelpatkars, should be surveyed and assessed. Government gave up the attempt to fix the precise amount that other tenants should pay the khot. Government interference must be limited to protecting them against being ousted or having their rents arbitrarily raised. To ensure this measure of protection their customary rents were to be recorded, the areas of rice fields and uplands fixed, and the rule laid down that so long as they paid they could not be ousted. The Commission were to settle to whom occupancy rights should be granted, and if granted, how far they should be transferable. As far as possible the particular plot of upland held by each tenant should be marked, and ground set apart for village grazing. The khot was to have the power to manage all lands except those in the hands of peasant holders and occupancy tenants, to dispose of Inpanded land, and if he pleased, to give occupancy rights to his yearly tenants. In return for managing the village the khot was to receive a percentage payment. He was not to be reckoned a Government servant.

On the report of the Commission, Government decided that the differences of opinion were irreconcilable, and that no settlement could be devised which could command the general assent of both parties, khots and cultivators holding under them. It was decided to abandon as impracticable all attempts to arrive at a settlement by mutual consent. Government were, however, at last in possession of sufficient information on all points to enable them to lay down the principles which they finally adopted, principles which not being opposed to any existing law, Government were prepared to give better effect to by legislation, should this course seem necessary. Government held that the claims of the khots were in some respects, especially in regard to proprietary rights, entirely untenable. At the same time, they were of opinion that the method in which the former settlement had been carried out, if not the principles therein adopted, had in some respects injuriously affected the legitimate interests of the khots. On the other hand, Government, while endeavouring to strengthen the title and position of the khot, as of other landholders, had never intended to do so at the expense of existing private rights subordinate to his. Government held that the entire khot question had been somewhat complicated by a confusion between the phrases ‘survey occupant’ and ‘occupancy tenant’, and that the only person who could be considered to have the ‘right of occupancy’ under the Survey Act in a khot estate was the khot himself. His tenants might or might not be ‘occupancy tenants’ in the sense in which that phrase is used in India, that is have the right of occupying their land under him so long as they pay a certain fixed or customary rent. The survey officers, however, were apparently under the impression that the persons whose names they recorded as ‘occupancy or permanent tenants’ of khoti lands, thereby became

1 These and the account of the final settlement have been contributed by Mr. A. T. Crawford, C. S.
2 Gov. Res. 2474, 24th April 1876.
3 The settlement laid down in Gov. Res. 1832 of 1860.
Government next proceeded to recount the arguments in favour of the khot paying somewhat less to Government than the full survey assessment of all assessable lands in his village, namely, that the expenses of village management are borne by the khot, and that he has to bear any loss on account of assessed lands lying waste, or of failure or delay to pay their rent by the cultivators. Government next dealt with the questions arising from the relations of the khots with the different classes of cultivators holding under them. It was decided that all tenants, whatever their status, who were shown to have rights of occupancy against the khot, must be entered in the village register of lands, with full particulars of the incidents of their tenure and of their rent. At the same time, such tenants were not to be recorded as 'survey occupants' holding from Government, but as tenants holding on certain terms from the khots. It was decided that the administration papers of the village should contain a stipulation in legal form binding the khot to observe the rights thus recorded, and declaring that his tenure of the estate depended upon his observance of them. Government then proceeded to enumerate the several classes of privileged tenants, dhārekars, daspatkaris, dupatkaris, and the like, whose tenures have been above described. Last of all, they considered the status of the customary holders of khoti land, regarding whose position the greatest difference of opinion existed, the khots contending that they were mere tenants-at-will without hereditary rights of occupancy, much more without transferable rights, liable to be ejected or to have their rents raised at the pleasure of the khotis. Government were satisfied that all old tenants of khoti lands possessed customary rights of occupancy, that is of holding their lands hereditarily so long as they paid the customary rents of the village, originally not higher than half the produce of rice and one-third the produce of hill crops, varkas, and that so far from the tenants having encroached on the rights of the khots, the khots had gradually encroached on the rights of the tenants, especially by the imposition of extra cesses. It was therefore declared that all extra cesses should cease, that the customary rents of khoti land might be assessed, in kind, as they were better suited to a poor improvident hand-to-mouth peasantry, but that no case should the rents exceed the proportions mentioned above. Existing agreements between khots and tenants, where found, were to be respected and enforced. Customary tenants were to have hereditable rights, but no right of transfer except in special cases, in which on inquiry the right should be found to exist. All old tenants who, themselves or by their predecessors in inheritance, had permanently resided as cultivators in the village twenty years prior to the passing of the Bombay Survey Act (I. of 1865), were to be recorded as occupancy tenants paying customary rents, fallow years in the case of uplands, varkas, being counted in the twenty years. All tenants of the khoti home farms, khots khāqis, were to be regarded as tenants-at-will, and not registered. The khot was to be entitled to assistance, free of payment, in recovering from defaulters the rents recorded as due by them. To give effect

to these provisions it was decided that the hill lands in the older surveyed sub-divisions, which had been only roughly measured off, should be remeasured and classified in detail. A settlement in accordance with these provisions could proceed at once in those sub-divisions only in which the former settlement had not been guaranteed. In sub-divisions where a guarantee had been given, the adoption of the new settlement must be with the consent of the cultivators. But Government held that it should be the aim of the settlement officer, as far as possible, to induce both parties, the *khots* and the tenants, to agree to substitute the new for the old settlement in sub-divisions already settled with a guarantee. The following subsidiary points were also decided: that it was unnecessary to set apart grazing lands; that Government should concede to the *khots* the much-coveted right of converting khoti land into dhāru; that the *khots* were to keep accounts of a simple character, but in a prescribed form; that if a khoti village remained under Government management for twelve years and no petition for taking it back was presented within that time, the right of re-entry was to be for ever barred; that the managing *khots* should be nominated in accordance with lists decided on by the coparcenary, or in the event of dispute by the Collector; that Government should concede to the *khots* the refusal of the right to reclaim the salt swamps, *khāyams*; that occupancy rights were to be settled once for all, and were not to accrue in future.

This Resolution passed, Government transferred it to the Legal Remembrancer that a Bill embodying its provisions might be drafted for the Legislative Council, and Mr. Arthur Crawford, who had been for several years an Assistant Collector and Senior Assistant Judge in the Ratnāgiri district, was transferred to Ratnāgiri as Collector to carry out the new settlement. A long discussion then ensued as to the subordinate agency to be employed under Mr. Crawford, and as to the necessity for passing an act at once to legalise the proposed settlement, Mr. Crawford contending that it would be better to wait for two or three years until experience had been gained of the working of the new settlement. Sir Richard Temple took up the question immediately on assuming the Governorship of Bombay, in May 1877. On the 12th June, Mr. Crawford received definite instructions to proceed at once with the settlement on the principles above laid down, which were modified only to the extent of a direction that the record of tenant right should include a list of tenants-at-will. At the same time, Government expressed a hope that it might be possible, as suggested by Mr. Naylor the Legal Remembrancer, that the cumbrous practice of calling on managing *khots* to pass yearly agreements should be abolished in favour of some simpler system.

Mr. Crawford, who was shortly after appointed *ex-officio* Settlement Officer with a special assistant in addition to his covenanted assistant collectors, carried out the settlement in the following manner. The survey officers were first deputed to remeasure and reclassify

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1 Gov. Res. 3602, 12th June 1877.
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History.
Final Settlement, 1877-1879.

the hill lands wherever, in the previous survey, this work had been roughly performed. The assistant collectors were told off to groups of villages in which the survey settlement had been temporarily introduced without a guarantee, and were required to hold a review, ruzwat, of the khots and villagers in each village, if possible at or near the village temple. No law agents, mulkhyards, were allowed to speak, both khots and villagers being well able to represent their own case. The following points were to be specially attended to: Was the tenure of the village, pure khoti, mixed khichadi, or dharekari? If khoti or mixed, khichadi, had the khots a title deed, sanad? If so, a copy was to be recorded. A list of khot sharers, showing the interest of each co-sharer and the rotation of management, was to be made out and signed by all present. A memorandum, declaring the customary rates of rent for each kind of crop, was to be made out, and signed by the khots present, and by the chief or spokesmen villagers. The village-land registrar, both khot, was to be taken by the assistant collector, and each man was to be called in succession before the assembled villagers, his holding read out to him, and his claim as a dharekari, a privileged, or a customary tenant, in respect of each piece of ground, was to be recorded. The khot’s reply to such claim was to be recorded. In every possible case, evidence was to be taken, and a decision passed and recorded on the spot. Inquiry was to be made if there was any other dispute between khot and tenant, or between tenant and tenant, and disputes were to be summarily settled then and there. Every possible effort was to be made to reconcile khots with tenants and tenants with each other. Khots were to be urged to permit good tenants of long standing to be recorded as customary tenants rather than as tenants-at-will, notwithstanding that their tenancy might not have lasted for twenty years prior to Act I. of 1865.

In this manner, in the year 1877-78, the status of 26,173 khots tenants in 240 villages was finally settled; numerous disputes of long standing, not only between khots and villagers, but between villager and villager and khots and khot sharers, were carefully inquired into and summarily decided in the face of the assembled villagers. The five survey establishments completed the resurvey of the hill lands in 127 villages, and were far advanced in 120 more. The delay in beginning the work prevented the introduction of the new settlement with crop appraisement and grain rentals into more than forty-seven villages. In the season ending 31st June 1879, the status of 20,045 rayats in 167 villages was settled, eighty-seven villages were completely resurveyed and seventeen were far advanced. In the season now ended, 10,761 tenants were reviewed in 105 villages, and about eighty villages have been resurveyed.

No steps were taken, in the season of 1877-78, to secure the consent of the tenants in guaranteed villages to the substitution of the new settlement in place of the old. It was thought better that they should have time to learn from their neighbours in unguaranteed

1 Gov. Res. 5390, 31st October 1873.
villages what the new settlement was, and what were its benefits to khoti tenants. The people of four such guaranteed villages, of their own accord, petitioned for the new settlement. In the season of 1878-79, the guaranteed villages were thought generally to be well disposed towards the new settlement, and the khoti tenants thereupon canvassed, when in 184 out of 186 guaranteed villages, all the khoti tenants to the number of 12,565 separately recorded a petition asking for the new settlement. In two villages only do (1860) the tenants still hold aloof, but there is little doubt they too will soon follow their neighbours.

The new settlement in its entirety, with a crop appraissement and grain rentals, is now in force in every village hitherto surveyed, except the two guaranteed villages above mentioned, that is to say in 742 villages or more than half the gross number of khoti villages in the district. The small amount of friction may be judged from the fact that out of 51,763 khoti tenants, it has been necessary, in the past season, to adopt coercive measures only against 548 tenants scattered among 175 out of the 742 villages. In a large majority of khoti villages, perfect harmony has been restored between the khot and his tenant, while the precautions adopted in the crop appraissement rules have been found sufficient and effectual to protect the tenant from over-exactions by the khot. Only about five per cent of the tenants remain recorded as tenants-at-will, the khot having been found very liberal in consenting to register good tenants-at-will as customary tenants.

The Khot Act (1. of 1880) legalises all that has been effected as above related, and prescribes the same procedure for the future.

When, in 1874, settlement work in khoti villages was brought to an end, survey operations were transferred to the peasant-held villages of the south of the district. In 1875 the survey of Vengurla was finished, and as all the villages were managed by Government, khalsa, a thirty years' settlement was introduced in 1876. The result was, on a total rental of £3844 18s. (Rs. 3449), an increase in the Government demand of £107 8s. (Rs. 1074). The details were:

<table>
<thead>
<tr>
<th>Village</th>
<th>Arable</th>
<th>Total</th>
<th>Forest</th>
<th>Present</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vengurla</td>
<td>14,033</td>
<td>26,120</td>
<td>42,153</td>
<td>Rs. 37,718</td>
<td>Rs. 34,419</td>
</tr>
</tbody>
</table>

The average acre rates showed in rice lands a fall from 5a. 10ld. to 5a. 9d. (Rs. 2 as. 15 - Rs. 2 as. 14), in garden lands from 16s. to 14s. 9d. (Rs. 8 - Rs. 7 as. 6), and the levy on uplands of a cess of 3½d. (as. 2 p. 6).

In accordance with the changes sanctioned by Government in the settlement of the rights of the khoti and under-holders, the uplands...
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History.

Survey Results, 1855-1878.

The following statement shows, in the twenty-three years ending 1877-78, a spread in the occupied area from 389,973 to 1,004,529 acres; in the revenue due to Government a rise from £70,683 (Rs. 7,06,830) to £92,901 (Rs. 9,29,800); and in the outstanding a fall from £4938 (Rs. 49,380) in 1856 to £1622 (Rs. 16,220) in 1878. The spread in the area under tillage is probably almost entirely due to the introduction of correct measurements. The survey of each section of the district showed that while since the last survey the nominal area had remained unchanged, the actual tillage had greatly spread. The area of arable unoccupied land disclosed by the survey rose from 327 acres in 1868 to 3640 in 1872. It has again fallen to 569 in 1878. The total of occupied acres fell from 389,973 in 1856 to 353,919 in 1860, and again rose steadily to 404,948 in 1876. From this the work of remeasurement in different parts of the district quickly brought up the whole area to about 650,000 in 1869, 850,000 in 1873, and 1,000,000 in 1876. Outstandings, balances, in 1870 as high as £4938 (Rs. 49,380), rose in the next three years to £5931 (Rs. 59,120). They then suddenly fell to £194 (Rs. 1940) in 1860 and continued under £1000 (Rs. 10,000) until the introduction of the new survey in 1867. Since then, after rising to £3144 (Rs. 31,440) in 1872, they fell to £5910 (Rs. 5910) in 1876, and again rose to £1703 (Rs. 17,030) in 1877, and £1622 (Rs. 16,220) in 1878.

Ratnagiri Occupied Area, Assessment, and Outstanding Balances, 1855-1878.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>COLOURED REVENUE-PAYING LAND</th>
<th>UNCOLOURED ASSESSABLE LAND</th>
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<tr>
<td></td>
<td>FULL</td>
<td>REASSESSMENT</td>
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<tr>
<td>1865-66</td>
<td>589,759</td>
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<tr>
<td>1867-68</td>
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<tr>
<td>1877-78</td>
<td>589,759</td>
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</table>

[Bombay Gazetteer, 258]
Chapter VIII.

Land Administration.

History.

Survey Results 1855-1878

RATNAGIRI.

Ratnagiri Occupied Area, Assessment, and Outstanding Balances, 1855-1873—continued.

<table>
<thead>
<tr>
<th>Year</th>
<th>Acres</th>
<th>Standard Assessment</th>
<th>Quota-Rents</th>
<th>Acres</th>
<th>Assessment</th>
<th>Collections</th>
<th>Remarks</th>
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<tr>
<td>1855-56</td>
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<td>2,193,193</td>
<td>46,731</td>
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</tr>
<tr>
<td>1856-57</td>
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<tr>
<td>1858-59</td>
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<td>1864-65</td>
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<td>46,731</td>
<td></td>
</tr>
</tbody>
</table>

As the survey is not finished these figures were compiled from returns prepared in the collector's office.

In addition to the regular tenures mentioned above, three special tenures have lately been brought to notice in the southern sub-divisions of Malvan and Vengurla. In the disturbed times antecedent to British rule, the Sâvants of Vâdi had either retained certain valuable garden lands in their own possession, putting in crown lessees, or from time to time as lands of all kinds, mostly however inferior lands, were abandoned by the occupiers, they were registered as crown lands; or again the holdings of persons immeat to the state were seized and taken in forfeit. The whole made a by no means inconsiderable area of crown lands to which the British Government succeeded. These have been dealt with in three different ways according to the circumstances of each case.

First there were the 'sheri thikans' or crown lands, properly so called. They consist of rice, garden, and hill lands, which, during the time of the former government, were partly assigned to

Special Tenure

Sheri Thikana,

1 Contributed by Mr. A. T. Crawford, C.S.
certain servants of the Vádi state, in lieu of their pay, and partly held by relatives of the chief. On the cession of the district in the year 1819, the British Government became the sole proprietors of those lands, and they were then farmed out for periods not exceeding ten years, the right of cultivating them being sold by public auction to the highest bidder.

This system continued to the year 1842, when the Collector of Ratnágiri reported that the shortness of the term of lease operated as a bar to their improvement, and that many of the lands were annually decreasing in value. In order to induce the lessees to lay out money on the improvement of the land, the Collector proposed to appoint a committee to classify the land and to determine the assessment to be paid in future, and then to let out the lands on a permanent settlement. The Collector's proposal to classify and assess was sanctioned. But Government declined to make a permanent settlement, and directed that the leases should be given for thirty years, and that the persons then in occupation, especially those who had expended capital in improvements, should have the first refusal of the new leases. These orders were subsequently modified in many cases, the leases being declared terminable at the introduction of the revenue survey settlement. All leases granted for thirty years expired shortly before the late survey, but from year to year were continued to the existing lessees on the former terms until the new survey settlement should take effect. In each case there was a clause by which the lessee was bound at any time to give up to Government, without compensation, all lands required for forest purposes.

In the course of the late survey of the sub-divisions of Malvan and Vengurla, all lands, including these sheri thikans or crown lands, were remeasured and classified according to the rules now in force in the Ratnágiri Survey. It was then found that the survey rates were only about one-half of the rates hitherto paid under the existing leases, and the question arose as to the mode in which Government should deal with these crown lands the leases being terminable on the introduction of a general survey.

In many of the farms, cocoanut, betelnut, and cashew nut plantations had been made at very considerable cost. Substantial houses and farm steadings had been built, both by the crown lessees and by their sub-tenants, most of whom had been on the ground from the beginning of the lease and had been encouraged by the crown lessees to improve their holdings and settle permanently. The further question, therefore, arose whether the sub-tenants had acquired by prescription or otherwise any rights of tenure which it behoved Government to consider and provide for.

After very full discussion Government decided to retain the sheri thikans strictly as crown lands, in preference to parting with the proprietary right for a sum equal to a certain number of years' assessment which the old lessees and many persons were

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1 Gov. Res. 1036, 9th April 1832.
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ready to give if the lands should be entered in their names as survey occupants. Government also took the most liberal view of the claims of the existing lessees, derived from long occupation and considerable expenditure, and renewed the leases to them for a fresh term of thirty years on their relinquishment of all lands selected for forest reserves. As to the sub-tenants, the Collector was ordered to prepare a record of their rights in all cases where there was no dispute as to their tenure between landlord and tenant. Where there was a dispute the Collector might decide it, if both parties agreed to abide by his decision. In other cases he was not to interfere.

Secondly, there were the lands held on the katuban tenure. The word katuban in itself implies a fixed rent not liable to fluctuation. From the preamble of most of the katuban deeds it would seem that the origin of the tenure was as follows. The hereditary occupant of certain lands of a poor description would represent to the state officials that if they were let to him on a fixed rent, katuban, he would bring them under full cultivation, and he was granted the lands accordingly, on a fixed rent, on the ground of the expense to which he would be put. In other words the occupant asked for a permanent settlement, in order that he might safely invest his capital in the land and avoid being taxed for his improvements, and his request was granted. Moreover, the deed declared that the lands should be enjoyed hereditarily from father to son, that no new deed was to be expected, and that the fixed assessment would cover any new plantations of cocoa or betel palms, or any other crop that might be cultivated. At the late survey all these lands were re-measured and classified according to the rules in force in Ratnagiri, and the result showed that they were held at rates considerably below the survey assessment. The revenue, however, decided that the settlement had been permanent and must hold good in the future.

Thirdly, there were the gair dasti lands, or lands which, as the word imports, were waste and unassessed, gair, without, and dasti, rent or assessment. The gair dasti lands consist almost entirely of hill sides, which being uncultivated at the time of the last survey under native rule, were left unassessed. They are not, like the sheri thikins, lapsed assignments of lands for service or otherwise, but still come properly under the category of crown lands. Though unassessed, they have for a great number of years been used by the dhārekaris or holders of the neighbouring rice fields, for gathering grass and brushwood for ash manure. The hill side has in most cases, by some tacit or mutual agreement, been divided among the dhārekaris, who have thus each held an apportioned share of what might otherwise have come to be regarded as common land. At the date of the British accession no regular revenue was derived from these lands. By degrees a system sprang up of leasing them for short periods to contractors. Persons were found

Gov. Res. 513, 29th January 1880.
cultivating in them without permission, but their occupation was not disturbed when they consented to execute an agreement to pay a certain rent. Thus, by degrees, with the increased demand for land, the whole area was leased under various agreements. Most of these leases were granted between 1853 and 1854, and declared that the lease should hold good until the new survey settlement. The leases, when no specific agreement had been entered into with individuals, were for large blocks of hill side, and were put up to auction. They were usually bought in by one of the dhārekaris of the village, put forward by the whole body. This nominee collected the rent proportionately due by each occupant, and adding his own share, paid the whole to Government. He did not acquire any more land by becoming the nominal lessee. He was, in fact, merely a puppet put forward by the villagers to go through the form of executing the lease with Government, so that they might each and all be left in undisturbed possession of land acquired irregularly. In most cases, as a consequence of this haphazard arrangement, the leases, when put up to auction, realised a very small, almost a nominal rent, because no outsider dared to bid against the village community. Occasionally, but rarely, where there were two hostile factions in a village, the lease would realise a fancy price, and endless bickering was the result. Ordinarily the rent realised was nominal.

These lands also were remeasured and classified at the late survey, and as was to be expected, the survey assessment was found to be considerably in excess of the rent fixed in the lease which in every case was terminable on a new survey. Two questions then arose; 1st, Whether the lessees or the actual occupants should be registered as the holders of the lands, or whether the lease should again be put to auction? 2nd, Whether the lands should be re-let on the same rentals, or whether the survey assessment should be imposed? In view of the circumstances above related, Government determined that the actual occupant in each case should be registered as the survey occupant and pay the full survey assessment.

**SECTION IV.—SEASON REPORTS.**

The following is a summary of the chief available facts regarding the state of the district during the thirteen years ending 1878-79:

In 1866-67, the rainfall of 106.5 inches was plentiful and reasonable, and with a few exceptions, the crops were on the whole good. Near Khārepātan over-much rain destroyed half of the rice crop. In Anjanvel and Suvarndurg, though the first sowings were washed away, the harvest was fair. Public health was good, though in some parts cholera, fever, and cattle-disease prevailed to a slight extent. The land revenue for collection rose from £101,479 to £104,634 (Rs. 10,14,790 - Rs. 10,46,340), £172 (Rs. 1720) were remitted, and £808 (Rs. 8080) left outstanding. Rice rupee prices fell from

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1 Gov. Res. 2918, 7th June 1880.
Koykan.

RatnagirI.

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1867-68.

1868-69.

1869-70.

1870-71.

1871-72.

1872-73.

fifteen to twenty-two pounds, and nachi, the food of the lower classes, from twenty-six to forty pounds.

In 1867-68, the rainfall of 92.5 inches was abundant, and the season favourable. Public health was good. The land revenue for collection fell from £104,634 to £87,562 (Rs. 10,46,340 - Rs. 8,75,620), £157 (Rs. 1570) were remitted, and £2331 (Rs. 23,310) left outstanding. Rice rupee prices rose from twenty-two to eighteen pounds, and nachi fell from forty to forty-three pounds.

In 1868-69, the rainfall was 88.32 inches. The monsoon began favourably, but later in the season the rainfall was partial and insufficient. On the whole, the season was scarcely an average one. With few exceptions public health was good. Cattle disease appeared in some places, but the mortality was not great. The land revenue for collection rose from £7,562 to £91,530 (Rs. 8,75,620 - Rs. 9,15,300), £150 (Rs. 1500) were remitted, and £1423 (Rs. 14,230) left outstanding. Rice rupee prices fell from eighteen to twenty pounds, and nachi rose from forty-three to twenty-eight pounds.

In 1869-70, the rainfall of 101.43 inches was short in the beginning, but plentiful in the latter part of the season. With few exceptions the crops yielded well. Public health was on the whole good, and there was no great mortality among the cattle. The land revenue for collection rose from £91,530 to £93,406 (Rs. 9,15,300 - Rs. 9,34,060); £309 (Rs. 3090) were remitted, £227 of them on account of the introduction of the survey, and £1717 (Rs 17,170) left outstanding. Rice rupee prices fell from twenty to twenty-three pounds, and nachi from twenty-eight to forty pounds.

In 1870-71, though not very seasonable, the rainfall of 83.37 inches was sufficient. Though small-pox, diarrhoea, dysentery, fever, and cattle disease prevailed to a slight extent, public health was on the whole good. The land revenue for collection fell from £93,406 to £89,650 (Rs. 9,34,060 - Rs. 8,96,500), £1186 (Rs. 11,860) were remitted, £1174 of them on account of the introduction of the survey, and £1217 (Rs. 12,170) left outstanding. Rice rupee prices rose from twenty-three to twenty-one pounds, and nachi from forty to thirty-nine pounds.

In 1871-72, the rainfall was 73.89 inches. The rain set in very early, but till August the fall was usual only, and rice did not yield a full harvest. On the whole the other crops yielded well, and the season was not unfavourable. Dysentery, small-pox, and cholera prevailed to a slight extent in some sub-divisions; and there was also slight disease among cattle. The land revenue for collection rose from £89,650 to £92,490 (Rs. 8,96,500 - Rs. 9,24,900), £1177 (Rs 11,770) were remitted, £1062 of them on account of the introduction of the survey, and £3158 (Rs 31,580) left outstanding. Rice rupee prices rose from twenty-one to twenty pounds, and nachi from thirty-nine to twenty-seven pounds.

In 1872-73, the rainfall of 84.12 inches was seasonable, and the harvest fair. Public health was on the whole good, though cholera, small-pox, and dysentery prevailed to a slight extent. In Mandangad, during a temporary scarcity of grain before harvest, fifty persons...
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1873-74.

1873-74, the rainfall of 83.64 inches, at first free and well timed, was later on scanty with long stretches of dry weather. The result was a harvest rather below the average. Except in Devgad, Mālvan, Sangameshwar, and Khed, fever, small-pox, dysentery, and cattle-disease prevailed to a slight extent. The land revenue for collection fell from £91,422 to £88,997 (Rs. 9,14,220 - Rs. 8,89,970), £75 (Rs. 750) were remitted, and £2515 (Rs. 25,150) left outstanding. Rice rupee prices fell from twenty to thirty-two pounds, and nāčni from seventy to thirty-seven pounds.

In 1873-74, the complete harvest was set down at twenty-five and of crops was, in rice-fields, estimated at from 4 to 6, and in uplands at from 1 to 4. Public health was bad. Except in Sangameshwar, cholera prevailed everywhere and carried off 762 persons. Fever was also common in Dāpoli, Chiplun, and Sangameshwar, fever, small-pox, and dysentery, small-pox, and cattle-disease prevailed over most of the district. The land revenue for collection rose from £88,997 to £89,707 (Rs. 8,89,970 - Rs. 8,97,070), £99 (Rs. 990) were remitted, and £185 (Rs. 18,500) left outstanding. Rice rupee prices rose from thirty-two to twenty-seven pounds, and nāčni fell from seventy to fifty pounds.

1874-75.

In 1874-75, the rainfall was 121.60 inches. In June, July, and August, the fall was on the whole favourable, but in September a heavy downpour did great harm to the early crops. The late crops suffered from want of rain in October, and in some places from insects. Except in Dāpoli, Chiplun, and Sangameshwar, fever, dysentery, small-pox, and cattle-disease prevailed over most of the district. The land revenue for collection rose from £89,707 to £89,933 (Rs. 8,97,070 - Rs. 8,93,320), £769 (Rs. 7690) were remitted, £706 of them on account of the introduction of the survey; and £592 (Rs. 5920) left outstanding. Rice rupee prices rose from twenty-five to twenty-three pounds, and nāčni from fifty to forty-five pounds.

1875-76.

In 1875-76, the rainfall of 136.48 inches was unseasonable and unequal, very heavy at one time and scanty at another. The failure of crops was, in rice-fields, estimated at from 1/4 to 1/6, and in uplands at from 1/4 to 1. Public health was bad. Except in Sangameshwar, cholera prevailed everywhere and carried off 762 persons. Fever was also common in Dāpoli, Devgad, Mālvan, and Rājapur. Cattle disease broke out all over the district causing the loss of 1625 head of cattle. The land revenue for collection fell from £89,933 to £89,383 (Rs. 8,93,320 - Rs. 8,93,830), £769 (Rs. 7690) were remitted, £706 of them on account of the introduction of the survey; and £592 (Rs. 5920) left outstanding. Rice rupee prices rose from twenty-five to twenty-three pounds, and nāčni from forty-five to thirty-three pounds.

1876-77.

In 1876-77, the rainfall of 68.25 inches was scanty, and the complete failure of the October rains seriously injured the late nāgli and harīk, and to some extent the rice. The loss in nāgli and ear was set down at 1/4, and in rice at 1/6. Harīk was a complete failure. This failure caused distress amongst the poorest classes for whom a few relief works were opened. Though public health was on the whole good, dysentery prevailed in Mālvan, Ratnagiri, Rājapur and Chiplun, and small-pox in all parts of the district but Rājapur. Cattle disease was fatal in 1154 cases. The land revenue for collection rose from £89,383 to £90,882 (Rs. 8,93,830 - Rs. 9,08,820).
£112 (Rs. 1120) were remitted, and £1706 (Rs. 17,060) left outstanding. Rice rupee prices rose from twenty-three to seventeen, and nácháni from thirty-three to twenty-four pounds.

In 1877-78, the rainfall of 89.71 inches, though fitful and uneven, was on the whole favourable; and despite blight and insects, the outturn in rice and nágáli was good. Up to the end of July cholera and dysentery were general. Cattle disease of one kind or other also prevailed in most sub-divisions and carried off 935 head of cattle. The land revenue for collection rose from £90,882 to £93,772 (Rs. 9,08,820 - Rs. 9,37,720), £73 (Rs. 730) were remitted, and £1112 (Rs. 11,120) left outstanding. Rice rupee prices remained the same, seventeen pounds, while nácháni fell from twenty-four to twenty-five pounds.

In 1878-79, the rainfall of 165.65 inches was the highest on record. The season was on the whole favourable, rice especially yielding a good outturn. The land revenue for collection fell from £93,772 to £93,357 (Rs. 9,37,720 - Rs. 9,33,570), £78 (Rs. 780) were remitted, and £1092 (Rs. 10,920) left outstanding. Rice rupee prices fell from seventeen to twenty-three pounds, and nácháni from twenty-five to twenty-eight pounds.
Chapter IX.

Justice

1756 - 1880.

Up to the year 1812, except the fort and factory of Bānkot and nine surrounding villages handed over by the Peshwa in 1756, the British Government had no territory south of the river Aplā. The Resident of Bānkot, who was also the commandant of the garrison, did not at first enjoy extensive judicial powers. He could only expel persons of a suspicious character under severe penalties, and all offenders were sent for examination and trial before His Majesty's Justices in Bombay. This state of things lasted till, in 1803, the civil and criminal jurisdiction of the Judge and Magistrate of Salsette was extended to Bānkot, the court adjourning there for twenty days in each year. In 1811 the Bānkot Resident was invested with power to decide civil cases of not more than £10 (Rs. 100), an appeal lying against his decision to the Circuit Judge at Salsette. He was at the same time placed in police charge of the district, and persons committed or held to be in want of trial were remanded to Thāna to take their trial there. In 1812, when Mālvan and the surrounding districts were passed to Bānkot, a Resident was appointed with jurisdiction to try civil suits of not more than £50 (Rs. 500), an appeal lying, as in the case of Bānkot decisions, to Salsette. Owing to the distance of Mālvan from Salsette the Resident was, in 1814, invested with increased powers, both civil and criminal, and made to some extent independent of Salsette authority. In 1815 the jurisdiction of both the Residents was further extended. Their decisions in suits above £40 (Rs. 400) were subject to an appeal to the Governor in Council, in the separate department of the chief court of justice, Sadar Adālat. Offenders were no longer sent to Thāna for trial. The Circuit Judge went to Bānkot and Mālvan to deliver the jals twice a year.

This arrangement continued till 1819, when the whole of the present Ratnāgiri district passed into the hands of the English. In that year the two Residencies were abolished, and the southern Konkan was formed into a separate collectorate with Bānkot as its head-quarters. In 1820 Ratnāgiri was chosen as the most central and convenient place for the civil station of the district. The powers of Magistrate were modified and transferred from the Judge to the Collector, and the Judge constituted the Criminal Judge of the district with charge of the head-quarter police. The judicial machinery

1 Contributed by Mr. W. W eddleton, C.S., District Judge, Ratnāgiri.
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consisted of a Judge, a registrar, an assistant registrar, and two
native commissioners. In the same year two more native
commissioners were added. In 1827, when the territorial limits of
the district were re-arranged, the courts of civil and criminal jurisdiction
were constituted anew. The staff of native commissioners was
increased and the offices of registrar and assistant registrar abolished,
and that of assistant judge created in their place. In 1830, when
three of its northern sub-divisions were placed under the direct
control of the Thána Judge, Ratnágiri was, for purposes of civil
and criminal justice, reduced to a detached station of the Thána
district, with a senior assistant judge and sessions judge. Ratnágiri
remained a detached station under Thána till 1869.

In 1836, the designation of native commissioner was altered to
munsif and sadar amin. In 1838, the oldest year for which
detailed statistics are available, there were seven courts and 2805
decisions. Twelve years later (1850) there were six courts and 4303
decisions. In 1851, owing to press of work, a joint Judge was
stationed at Ratnágiri for one year. In 1869 there were six courts
and 5580 decisions. From 1866 to 1869 a joint Judge was again
appointed, and in 1869 Ratnágiri was made a distinct district, and
a judge and assistant judge permanently stationed there. The
staff of judicial functionaries was increased, and in 1870 there were
in all nine judges and 6375 decisions. In 1872 an extra assistant
judge was appointed for a year, and in 1875 an additional sub-
judge was stationed at Dapoli. In 1879 the sub-judge’s court at
Sangameshvar was removed to Devruk.

At present there are in all ten judges in the district. Of these
the District Judge is the chief, with original civil jurisdiction over the
whole of the district, and power to hear appeals against the decisions
of subordinate courts. The assistant judge tries original cases below
£1000 (Rs.10,000), and such appeal cases below £500 (Rs.5000) as are
referred to him by the District Judge. The first class subordinate
judge at Ratnágiri, in addition to his ordinary jurisdiction, exercises special jurisdiction over the whole district in respect of
original civil suits of more than £500 (Rs.5000) in value. The other
sub-judges are stationed at the chief sub-divisional towns of Dapoli, Chaplin, Dorrub, Rajapur, Devgad, Malvan, and Vengurla. The ordinary jurisdiction of the Ratnágiri sub-judge extends over the greater part of the Ratnágiri sub-division; that of
the Dapoli sub-judge over the Dapoli sub-division and some villages
of the Khed sub-division; that of the Chaplin sub-judge over the
greater part of the Chaplin sub-division, and some villages of the
Khed sub-division; that of the Devruk sub-judge over the greater part of the Sangameshvar sub-division, and some villages of the
Chaplin sub-division; that of the Rajapur sub-judge over the Rajapur
sub-division and some villages of the Sangameshvar sub-division;
that of the Devgad sub-judge over the Devgad sub-division and
some villages of the Malvan sub-division; that of the Malvan sub-
judge over the greater part of the Malvan sub-division; and that
of the Vengurla sub-judge over the Vengurla sub-division and
some villages of the Malvan sub-division.
Chapter IX.

Justice.

Civil Statistics.

Working of Courts.

The average distance from their six furthest villages, of the District and assistant district judges’ courts, and of the first class sub-judge’s court at Ratnagiri as regards its special jurisdiction, is seventy-eight miles. As regards the ordinary jurisdiction of the Ratnagiri sub-judge, the average distance is nineteen miles; that of the Dépoli sub-judge 31½ miles; that of Chipuln 22½ miles; that of Devrug 30½ miles; that of Rájápur 30½ miles; that of Devgad 34½ miles, that of Malvan, thirteen miles; and that of Vengurla 12½ miles.

At first the working of the courts was far from satisfactory. The decisions, especially in cases where the cause of action arose before their institution, were unduly favourable to the creditors. The long distances the people had to come was a great evil. Money was wanted to take a man from his home to the court, and as ready cash was most difficult to raise, men were ruined from no fault but poverty. Ex-parte decrees were a great evil. Intriguing suitors managed to have the summons served so late that the defendant could not be in time and so lost his case.

Partly from the litigious character of the people and partly from the minute subdivision of Khot estates, and until lately their uncertain relations to Government and the subordinate land-holders, civil suits in Ratnagiri have always been specially numerous and troublesome.

The average number of cases decided during the nine years ending 1878 was 7121. During the first five years, the total rose from 6375 in 1870 to 7290 in 1873, with a slight fall in 1874. It then again rose to 7601 in 1876, and again fell to 6018 in 1877. In 1878 it rose to 7331. Of the total number of cases decided during the nine years, 53·17 per cent have, on an average, as shown in the margin, been given against the defendant in his absence. The proportion of cases decided in this way has varied little except in 1873 when it rose to 57·69 and in 1878 when it fell to 46·05. Of contested cases only 19·39 per cent have, during this period of nine years, been on an average decided for the defendant. The percentage of such cases decided in favour of the defendant fell from 22 in 1870 to 21·03 in 1878. In 230 or 3·13 per cent of the whole number of suits decided in 1878, the decree was executed by putting the plaintiff in possession of the immovable property claimed. The number of cases of this kind fell from 401 out of 6575 in 1870 to 197 out of 7290 in 1878.

1 Bombay Rev. Rec. 121 of 1825, 88
2 In 1825, Mr. Dunlop noticed that the people seemed fond of going to law, and that the number of miscellaneous petitions was very much greater than in other districts. Bomb. Rev. Rec. 121 of 1825, 58.
and then during the next five years rose to 230 out of 7331 in 1878. In 51.30 per cent of the decisions passed in 1878, decrees for money due have been executed by the attachment or sale of property. Of these 9.48 per cent have been by the sale of movable and 41.82 per cent by the sale of immovable property. Compared with 1870, the 1878 returns of attachments or sales of movable and immovable property show a rise from 400 to 695 in the former, and from 1 to 306 in the latter.

Compared with 1870, the number of decrees executed by the arrest of debtors during the nine years has considerably fallen, the total for 1870 being 389 against 70 in 1878. As will be seen from the following table, the number of civil prisoners has varied little during the nine years, the total for 1870 being 49 against 41 in 1878.

Ratnagiri Civil Prisoners, 1870-1878.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>PRISONERS</th>
<th>RELEASED</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>By satisifying the decrees</td>
</tr>
<tr>
<td>1870</td>
<td>49</td>
<td>10</td>
</tr>
<tr>
<td>1871</td>
<td>36</td>
<td>14</td>
</tr>
<tr>
<td>1872</td>
<td>49</td>
<td>19</td>
</tr>
<tr>
<td>1873</td>
<td>66</td>
<td>25</td>
</tr>
<tr>
<td>1874</td>
<td>29</td>
<td>2</td>
</tr>
<tr>
<td>1875</td>
<td>23</td>
<td>2</td>
</tr>
<tr>
<td>1876</td>
<td>28</td>
<td>2</td>
</tr>
<tr>
<td>1877</td>
<td>60</td>
<td>7</td>
</tr>
<tr>
<td>1878</td>
<td>59</td>
<td>9</td>
</tr>
</tbody>
</table>

Of the forty-one prisoners in 1878, thirty-six were Hindus and five Musalmans.

The following statement shows in tabula form the working of the district civil courts during the nine years ending 1878:

Ratnagiri Civil Courts, 1870-1878.

<table>
<thead>
<tr>
<th>Year</th>
<th>Bills disposed of</th>
<th>Uncontroverted</th>
<th>Contravened</th>
<th>Execution of Debtors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bills disposed of</td>
<td>Decreed</td>
<td>Dismissed</td>
<td>Decreed suppressed</td>
</tr>
<tr>
<td>1870</td>
<td>6012</td>
<td>7</td>
<td>441</td>
<td>10</td>
</tr>
<tr>
<td>1871</td>
<td>8553</td>
<td>18</td>
<td>3568</td>
<td>52</td>
</tr>
<tr>
<td>1872</td>
<td>9594</td>
<td>77</td>
<td>2766</td>
<td>52</td>
</tr>
<tr>
<td>1873</td>
<td>7296</td>
<td>7</td>
<td>0204</td>
<td>51</td>
</tr>
<tr>
<td>1874</td>
<td>7290</td>
<td>7</td>
<td>3891</td>
<td>125</td>
</tr>
<tr>
<td>1875</td>
<td>7290</td>
<td>7</td>
<td>4999</td>
<td>169</td>
</tr>
<tr>
<td>1876</td>
<td>7290</td>
<td>7</td>
<td>6132</td>
<td>279</td>
</tr>
<tr>
<td>1877</td>
<td>7290</td>
<td>7</td>
<td>6512</td>
<td>302</td>
</tr>
<tr>
<td>1878</td>
<td>7290</td>
<td>7</td>
<td>6730</td>
<td>328</td>
</tr>
</tbody>
</table>

(a) One referred to arbitrators. (b) Three referred to arbitrators.
In August 1876, an association was formed at Ratnagiri for the purpose of settling by arbitration, land, debt and other civil disputes. Though the association is not yet formally dissolved, the court has, since November 1877, been virtually closed for want of work. The members about forty-eight in number are merchants, bankers, Government pensioners, pleaders, and newspaper editors. The business was managed by a committee helped by a secretary. Three of the members attended in turn to dispose of business. Before a case was heard, the parties stated in writing that they would be bound by the court's award. Pleaders, if the parties wished, were allowed to appear. The award was passed according to the opinion of the sitting members or of a majority of them, and unless the parties applied for a review, the award was final. Unless they were filed in the civil courts, these arbitration awards had no legal force. The members received no pay. To meet the expenses, except in pauper suits, an institution fee of one-fourth or one-sixth of the proper court fee was levied according as the suits were below or above £5 (Rs. 50) in value. In references from the civil courts, one-eighth of the court fee or 1s. (3 annas) was levied for each sitting. If the defendant absented himself, the whole fees, or in case of amicable settlement, half the fees, were refunded. During the fifteen months of the court's existence (21st August 1876 to 25th November 1877), of fifty-six suits filed, twenty-four were decided, twenty-four withdrawn or compromised, and eight dismissed.

There is registration enough to employ ten sub-registrars, eight of whom are special, and two, head clerks to the Sangameshwar māmālādār and the Guhāgar mālālākari, belonging to the ex-officio class of sub-registrars. The special sub-registrars are distributed one at each of the sub-divisional head-quarters. In addition to the supervision exercised by the Collector who is the District Registrar, a special scrutiny is under the control of the Inspector General of Registration and Stamps, carried on by the Inspector of Registration for the third division of the Presidency, comprising the districts of Poona, Sātārā, Sholāpur, Ratnagiri, and Kolhā. According to the registrar's report for 1877-78, the registration receipts for that year amounted to £10,360 12s. 3d. (Rs. 10,306-2-0), and the charges to £776 12s. 3d. (Rs. 776-6-10), leaving a balance of £2,531 9s. (Rs. 2,539-8-0). Of 332, the total number of registrations, twelve were wills, one was an authority to adopt, and twenty-six were documents affecting movable and immovable property. Of these last, 1995 were mortgages, 955 deeds of sale, ten deeds of gift, 217 leases, and 111 miscellaneous. The registered value of the movable property was £592 8s. 4d. (Rs. 592-2-8), and of the immovable property £11,158 7s. 3d. (Rs. 11,148-6-10), making a total of £112,072 15s. 7d. (Rs. 112,072-12-8).

As the long-pending khāt disputes are now settled, it is likely that with increased transfers of land, the operations of the Registration department will become more important.

At present (1880) twenty-five officers share the administration of criminal justice. Of these, one is the District Magistrate, four are magistrates of the first class, and twenty of the second and
third classes." Of the former three are covenanted European civilians and one is a native. Except the District Magistrate, who has a general supervision over the whole district, each first class magistrate has an average charge of 1263 square miles and a population of 339,712 souls. In the year 1878, the District Magistrate decided two original and three appeal cases; and the four first class magistrates, 120 original and ninety-three appeal cases. As Collector and assistant collectors, the magistrates have revenue charge of the parts of the district in which they exercise magisterial powers, and the huzur deputy collector has charge of the treasury department of the Collector's office. Of subordinate magistrates of the second and third classes there are twenty, all of them natives with an average charge of 189 square miles and a population of 50,956 souls. In 1878, they decided 543 original criminal cases. Besides their magisterial duties, these officers exercise revenue powers as māmlatdārs, mahālkars, or the head-clerks of māmlatdārs. Besides these, there are 1549 police pātils receiving in surveyed villages an average yearly allowance of £1 5s. 3d. (Rs. 12-10-2), and entrusted with the powers contemplated by the Bombay Village Police Act (Act No. VIII. of 1857). Of the whole number, twelve, under section 15 of the Act, can in certain cases fine up to 10s. (Rs. 5) and imprison for forty-eight hours. The others, under section 14, cannot fine and can imprison for only twenty-four hours.

There is no regular village police system. One of the leading villagers is generally chosen police pātil for life or for a term of years, and the Mhārs help him, acting as watchmen. In surveyed villages the police pātil is paid from 8s. to £4 8s. (Rs. 4-11-4) a year, in unsurveyed villages he is unpaid.

From the table given below, it will be seen that during the five years ending 1878, 2126 offences, or one offence to every 420 of the population, were on an average committed. Of these there were on an average five murders and attempts to commit murder; two culpable homicides; twelve cases of grievous hurt and hurt by dangerous weapons; seven cases of dacoity and robbery; and 2395 or 98 76 per cent minor offences.

At the beginning of British rule (1820), Ratnāgīrī villages, rude clusters of thatched mud huts without the shelter of village walls, were subject to night attacks of Māngs, Rāmchis; and other Deccan gang robbers. The people were most weak and spiritless, never offering any combined resistance. In so rugged a country, without the help of the villagers, it was most difficult for the police to capture the robbers who generally made good their escape.

The rugged and broken character of the country, its numerous hills, rivers, and streams are the chief special difficulties with which the Ratnāgīrī police have to contend. In the north, Vanjās and Katkars occasionally commit petty thefts, but as a rule the district is free from these and other wandering tribes. Among the better classes, abetting petty crimes, making groundless complaints,

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1 Further details have been given above, p. 140.
giving false evidence, and bribery and forgery are the most common forms of crime. Though very law-abiding, the people are most litigious, the smallest differences in matters of right or custom resulting in a series of legal proceedings. The first phase of a dispute about immovable property is invariably an accusation of criminal trespass, or mischief in removing a wall or hedge, or theft in taking the produce of a disputed field or tree. The decision in such cases generally serves as a standing ground or evidence in a civil suit that follows. Agrarian offences are rare. The khots, who are also the moneylenders, are sometimes at the instigation of the villagers waylaid and murdered, and their houses and haystacks set on fire. But this does not often happen.

In 1878 the total strength of the district or regular police force was 743. Of these, under the District Superintendent, two were subordinate officers, 121 inferior subordinate officers, and 619 foot constables.

The cost of maintaining this force was, for the Superintendent a total yearly salary of £840 (Rs. 8400); for the two subordinate officers on yearly salaries of not less than £120 (Rs. 1200), and the 121 inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £3060 8s. (Rs. 30,604); and for the 619 constables a sum of £5907 (Rs. 59,070). Besides their pay, a total yearly charge of £444 (Rs. 4440) was allowed for the horses and travelling expenses of the superior officers; £2068s. (Rs. 2064) for yearly pay and travelling allowance of their establishments; and £926 (Rs. 9260) a year for contingencies and other expenses, raising the total yearly charges to £11,304 (Rs. 1,13,838). On an area of 3789 square miles was a population of 1,019,136, hence a little over 291 persons to the square mile, or 212. (1 ¹ annas) a head of the population.

In 1878 of the total strength of 742, exclusive of the Superintendent, ninety, two of them officers and seven constables, were employed as guards at district or subsidiary jails; 128, sixteen of them officers and 112 constables, were engaged as guards over treasuries, lock-ups, or as escorts to prisoners and treasure; 561, 100 of them officers and 461 constables, were engaged on other duties, and forty-four, five of them officers and thirty-nine constables, were stationed in towns and municipalities or employed on harbour duty. Of the whole number, exclusive of the Superintendent, 360 were provided with fire arms; thirty-two with swords or with swords and batons; and 350 with batons only; 366, seventy-six of them officers and 290 constables, could read and write; and 145, six of them officers and 139 constables, were under instruction.

1 Mr. A. T. Crawford Collector, Police Report, 1878.

Such a case of dacoity occurred on the night of the 27th March 1874, at the village of Harkol in Devgarh. The house of one Mahdian Khan was attacked by some forty men armed with sticks. Property worth £130 (Rs. 1300) was taken and the Khan severely beaten. The offenders were not discovered. It seems that the robbery was committed by some strangers with the villagers' help. Revenge seems to have been the chief motive. Only the day before, the property of some of the villagers had, at the Khan's instigation, been sold under a decree of the court.
Except the European Superintendent, all the members of the police force were natives of India. Of these, ten officers and twelve constables were Brâhmâns; fifty-two officers and 331 constables were Marâthâs including Sâvants; and forty-three officers and 214 constables were Hindus of other castes, including Vânas, Bhandâris, Gâbits, and Mâhârs; one, the Superintendent, and five constables were Christians; and fourteen officers and sixty-one constables were Musalmâns.

In 1878, of twenty-four persons accused of heinous crimes, fourteen or 58.33 per cent were convicted. Of 2717, the total number of persons accused of crimes of all sorts, 1104 or 40.63 per cent were convicted. In the matter of the recovery of stolen property, of £2659 16s. (Rs. 26,598) alleged to have been stolen, £1583 4s. (Rs. 15,832) or 59.33 per cent of the whole amount were recovered.

The following table gives the chief crime and police details for the five years ending 1878:

<table>
<thead>
<tr>
<th>Year</th>
<th>Murder and Attempt to Murder</th>
<th>Culpable Homicide</th>
<th>Grave Robbery</th>
<th>Decoy, and Robberies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cases</td>
<td>Arrests</td>
<td>Convictions</td>
<td>Cases</td>
<td>Arrests</td>
</tr>
<tr>
<td>1874</td>
<td>5</td>
<td>13</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>1875</td>
<td>7</td>
<td>8</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>1876</td>
<td>8</td>
<td>6</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1877</td>
<td>3</td>
<td>6</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>23</td>
<td>59</td>
<td>17</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Year</th>
<th>Other Offences—continued</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cases</td>
<td>Arrests</td>
<td>Convictions</td>
</tr>
<tr>
<td>1874</td>
<td>1750</td>
<td>3327</td>
</tr>
<tr>
<td>1875</td>
<td>2237</td>
<td>2460</td>
</tr>
<tr>
<td>1876</td>
<td>1964</td>
<td>2284</td>
</tr>
<tr>
<td>1877</td>
<td>2446</td>
<td>2724</td>
</tr>
<tr>
<td>1878</td>
<td>3576</td>
<td>3600</td>
</tr>
<tr>
<td>Total</td>
<td>11,094</td>
<td>13,548</td>
</tr>
</tbody>
</table>

Corresponding details are available for the five years ending 1849.

Chapter IX: Justice.

District Police, 1874-1878.

Ratnagiri Crime and Police, 1874-1878.
Chapter IX.
Justice.
1845-1849.

<table>
<thead>
<tr>
<th>Year</th>
<th>Murder</th>
<th>Manslaughter</th>
<th>Robbery and other theft</th>
<th>Arson</th>
<th>Miscellaneous</th>
<th>Total</th>
<th>Arrests</th>
<th>Convictions</th>
<th>Per Capita</th>
<th>Property damage</th>
<th>Prisoners employed extramurally</th>
</tr>
</thead>
<tbody>
<tr>
<td>1845</td>
<td>1</td>
<td>1</td>
<td>50</td>
<td>1905</td>
<td>3172</td>
<td>1512</td>
<td>50.61</td>
<td>99.81</td>
<td>74.4</td>
<td>74.4</td>
<td>74.4</td>
</tr>
<tr>
<td>1846</td>
<td>6</td>
<td>1</td>
<td>44</td>
<td>1712</td>
<td>3150</td>
<td>1512</td>
<td>50.60</td>
<td>71.60</td>
<td>211.10</td>
<td>211.10</td>
<td>211.10</td>
</tr>
<tr>
<td>1847</td>
<td>6</td>
<td>4</td>
<td>44</td>
<td>1686</td>
<td>3115</td>
<td>1512</td>
<td>50.60</td>
<td>65.60</td>
<td>212.20</td>
<td>212.20</td>
<td>212.20</td>
</tr>
<tr>
<td>1848</td>
<td>3</td>
<td>4</td>
<td>64</td>
<td>1734</td>
<td>3184</td>
<td>1616</td>
<td>49.59</td>
<td>191.19</td>
<td>71.20</td>
<td>71.20</td>
<td>71.20</td>
</tr>
<tr>
<td>1849</td>
<td>1</td>
<td>1</td>
<td>25</td>
<td>1748</td>
<td>3177</td>
<td>1616</td>
<td>49.59</td>
<td>191.19</td>
<td>71.20</td>
<td>71.20</td>
<td>71.20</td>
</tr>
<tr>
<td>Total</td>
<td>11</td>
<td>6</td>
<td>126</td>
<td>1671</td>
<td>3177</td>
<td>1616</td>
<td>49.59</td>
<td>191.19</td>
<td>71.20</td>
<td>71.20</td>
<td>71.20</td>
</tr>
</tbody>
</table>

A comparison of the two statements shows for the whole amount of crime a comparative decrease from the yearly average of 1803 in the five years ending 1849, or on the basis of the 1831 census one crime to every 347 inhabitants, to a yearly average of 3426 in the five years ending 1878, or on the basis of the 1872 census one crime to every 420 inhabitants. The largeness of the head Miscellaneous, in the first period, was due to a number of cases of treason and rebellion, arising out of the disturbances in Kolhapur and Sávántávádi. Murder cases are few. They were formerly, as they still are, the result of acts of adultery. Arson, formerly shown separately with a yearly average of nine cases, is now much less common. In robbery and dacoity there is a considerable falling off from a yearly average of sixty-nine to seven. Formerly crimes of this class were generally committed at night, and the offenders were scarcely ever detected.

In 1879, for protection of life and property, 3284 gun licenses were granted. These, in the Commissioner's opinion, are necessary, as the eastern districts, bordering for nearly 200 miles with the Sáhyádrí, abound with wild beasts.

Jails.

Besides the accommodation provided for under-trial prisoners at the head-quarters of each sub-division, there is near the Collector's office at Ratnágiri a district criminal jail. Built about fifty-three years ago, it has accommodation for 320 prisoners. The wards for the prisoners, which are vaulted and iron-barred in front, are in a circle in the centre of the jail. Outside this circle there are three other wards, for females, quarantine, and untried prisoners, and four worksheds. The jail is managed by a staff twenty-three strong, and had, in 1879, a total population of 707 prisoners, a large number of whom were transfers from the Bombay and Thánsa jails. The daily average was 346. Nearly two-thirds of the prisoners were employed extramurally, in gardening, quarrying, and on public works. The jail industries are cotton-weaving, carpet-making, cor-mattng, and cane-planting. The total cost in 1879 was £1951 (Rs. 19,510) or an average of £5 12s. (Rs. 56) to each prisoner. There are two gardeas, one in front of the jail and separated from it by the road, the other within the compound at the back. The jail is remarkably healthy, the average death rate for the last ten years having been only 14 per cent of average strength.

¹ Dr. F. C. Barker, Superintendent Ratnágiri Jail.
CHAPTER X.
REVENUE AND FINANCE.

The earliest balance sheet of the district, as at present constituted, is for 1832-33. From territorial changes, older accounts are useless for purposes of comparison. Since 1833 several changes have taken place in the system of accounts, but most items can be arranged under corresponding heads in the forms now in use. Exclusive of the adjustment on account of alienated lands, the total transactions entered in the district balance sheet for 1878-79 amounted, under receipts, to £230,470 (Rs. 23,04,700) against £117,829 (Rs. 11,78,290) in 1832-33, and under charges, to £140,762 (Rs. 14,07,620) against £133,528 (Rs. 13,35,280). Exclusive of departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the 1878-79 revenue under all heads, imperial, provincial, local, and municipal, came to £136,219 (Rs. 13,62,190), or on a population of 1,019,136 souls, a share of 2s. 8d. per head.

During the last forty-seven years the following changes have taken place under the chief heads of receipts and charges: Land revenue receipts, forming 68 85 per cent of £130,249 (Rs. 13,02,490) the entire revenue of the district, have risen from £66,080 (Rs. 6,60,800) in 1830-31 to £93,807 (Rs. 9,38,070) in 1878-79. The increase is chiefly due: (1) to the large area of land brought under tillage; (2) to the rise in produce prices, as in some parts of the district the Government assessment is still collected in kind; and (3) to the more correct measurements introduced with the survey. The land revenue charges show an increase from £11,157 to £33,665 (Rs. 1,11,570 - Rs. 3,36,650). This is partly due to new grants and increase of cash allowances to village officers and partly to general administrative changes.

The following statement shows the land revenue collected in each of the forty-seven years ending 31st July 1879:

<table>
<thead>
<tr>
<th>Year</th>
<th>Land Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1830-31</td>
<td>£66,080</td>
</tr>
<tr>
<td>1831-32</td>
<td>£66,851</td>
</tr>
<tr>
<td>1832-33</td>
<td>£71,371</td>
</tr>
<tr>
<td>1833-34</td>
<td>£70,537</td>
</tr>
<tr>
<td>1834-35</td>
<td>£70,946</td>
</tr>
<tr>
<td>1835-36</td>
<td>£72,169</td>
</tr>
<tr>
<td>1836-37</td>
<td>£73,707</td>
</tr>
<tr>
<td>1837-38</td>
<td>£75,385</td>
</tr>
<tr>
<td>1838-39</td>
<td>£76,458</td>
</tr>
<tr>
<td>1839-40</td>
<td>£77,146</td>
</tr>
<tr>
<td>1840-41</td>
<td>£81,146</td>
</tr>
<tr>
<td>1841-42</td>
<td>£85,801</td>
</tr>
<tr>
<td>1842-43</td>
<td>£89,370</td>
</tr>
<tr>
<td>1843-44</td>
<td>£92,665</td>
</tr>
<tr>
<td>1844-45</td>
<td>£95,603</td>
</tr>
<tr>
<td>1845-46</td>
<td>£98,281</td>
</tr>
<tr>
<td>1846-47</td>
<td>£101,079</td>
</tr>
<tr>
<td>1847-48</td>
<td>£104,765</td>
</tr>
<tr>
<td>1848-49</td>
<td>£108,396</td>
</tr>
<tr>
<td>1849-50</td>
<td>£112,000</td>
</tr>
</tbody>
</table>

1 Figures for the years between 1830 and 1889 are taken from Statement No. 9 in Mr. Bell's Expenditure Report, dated 1st October 1889. Figures for subsequent years are taken from the Annual Reports.
Chapter X.
Revenue and Finances.

Land Revenue.

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
<th>Year</th>
<th>Amount</th>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1860-61</td>
<td>£6,016</td>
<td>1869-70</td>
<td>£9,167</td>
<td>1878-79</td>
<td>£9,315</td>
</tr>
<tr>
<td>1861-62</td>
<td>£6,016</td>
<td>1870-71</td>
<td>£9,346</td>
<td>1879-80</td>
<td>£9,346</td>
</tr>
</tbody>
</table>

Stamp receipts have risen from £1620 to £14,482 (Rs. 16,200 - Rs. 1,44,820), and stamp expenditure from £20 to £394 (Rs. 200 - Rs. 3940). The increase under both heads is due to changes in the law and administration of the stamp revenue.

Excise receipts have fallen from £13,341 to £8006 (Rs. 1,33,410 - Rs. 8,006). Many old cesses such as the house-tax, buffalo-tax, and others were abolished in 1844. The expenditure amounted in 1878-79 to £19 (Rs. 190). There are many cocoa palms along the coast and a fair number of wild date, shindi, trees in the villages near the Sahyadris. From the juice of these trees Bandari manufacture spirits and sell them to the liquor farmers at a fixed price. Since 1863, the assessment on each tapped cocoa palm has been 1s. (3 annas).

Law and justice receipts have risen from £367 to £815 (Rs. 367 - Rs. 815), and the expenditure from £10,876 to £17,333 (Rs. 1,08,760 - Rs. 1,73,330). The rise in the expenditure is due to an increase in the pay of officers and establishment and to the opening of new civil courts.

Forests.
Forests is a new head. The receipts in 1878-79 amounted to £835 (Rs. 835) and the expenditure to £1101 (Rs. 11,610).

The following table shows, exclusive of official salaries, the amount realised from the different assessed taxes levied between 1860 and 1879. Owing to their variety of rates and incidence it is difficult to make any satisfactory comparison of the result:

Ratnagiri Assessed Taxes, 1860-1879.

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income Tax</td>
<td>£</td>
<td>Income Tax</td>
<td>£</td>
</tr>
<tr>
<td>1860-61</td>
<td>3,321</td>
<td>1867-68</td>
<td>2,700</td>
</tr>
<tr>
<td>1861-62</td>
<td>3,252</td>
<td>1868-69</td>
<td>2,700</td>
</tr>
<tr>
<td>1862-63</td>
<td>3,252</td>
<td>1869-70</td>
<td>2,700</td>
</tr>
<tr>
<td>1863-64</td>
<td>3,252</td>
<td>1870-71</td>
<td>2,700</td>
</tr>
<tr>
<td>1864-65</td>
<td>3,252</td>
<td>1871-72</td>
<td>2,700</td>
</tr>
</tbody>
</table>

Customs. Customs receipts have fallen from £7698 to £289 (Rs. 76,980 - Rs. 2890).

Salt. Salt receipts have risen from £4352 to £36,071 (Rs. 43,520 - Rs. 3,60,710), and salt expenditure from £12 to £3526 (Rs. 120 -
Rs. 35,260). The increase in the receipts is due to the enhanced rate of duty. In 1832-33 salt and customs transactions were shown separately; they were subsequently amalgamated and in 1871 again separated.

Military charges have fallen from £57,443 to £46,190 (Rs. 5,744,430 to Rs. 4,61,900); the decrease is due to the abolition of the military cantonment at Dapoli and the total withdrawal of troops.

Postal receipts have risen from £258 to £4199 (Rs. 2580 to Rs. 41,900), and post expenditure from £336 to £4538 (Rs. 3360 to Rs. 45,380).

Telegraph is a new head. The 1878-79 receipts amounted to £366 (Rs. 3660) and the expenditure to £337 (Rs. 3370).

Registration receipts have risen from £15 to £1201 (Rs. 150 to Rs. 12,010). In 1832-33 there were no charges; they have since risen to £124 (Rs. 1240).

Education receipts, a new item, amounted in 1878-79 to £313 (Rs. 3130). The expenditure has risen from £124 to £1656 (Rs. 1240 to Rs. 16,560).

Police charges have risen from £65 to £11,237 (Rs. 650 to Rs. 11,237). The increase is due to the removal of the military and to the reorganization of the police force.

Medical charges have risen from £1749 to £2886 (Rs. 17,490 to Rs. 28,860).

The 1878-79 receipts, £491 (Rs. 1,491) against £33 (Rs. 330) in 1832-33, represent the earnings of the Ratnagiri jail. The charges have risen from £37 to £2075 (Rs. 370 to Rs. 20,750).

Transfer receipts have risen from £17,730 to £56,132 (Rs. 1,77,300 to Rs. 5,61,320), and expenditure from £33,517 to £49,090 (Rs. 3,55,170 to Rs. 4,90,900). The increased receipts are due to local funds income, to remittances from other treasuries, and to the adjustment of advances on account of boundary mark expenditure.

In the following table, sh. 1 for 1832-33 and 1878-79, the figures shown in black type are book adjustments. On the receipt side the item £7975 (Rs. 79,750) represents the additional revenue the district would yield had none of its lands been given away. On the debit side the item £865 (Rs. 8650) under land revenue is the rental of the lands granted for service to village and district officers. The item £7110 (Rs. 71,100) shown under allowances and assignments, represents cash allowances, the rental of lands granted to hereditary district officers whose services have been dispensed with, and religious and charitable grants continued from former governments. Cash allowances to district and village hereditary officers are treated as actual charges and debited to land revenue.
<table>
<thead>
<tr>
<th>Service</th>
<th>Head</th>
<th>1832-33</th>
<th>1838-39</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperial</td>
<td></td>
<td>£ s. d.</td>
<td>£ s. d.</td>
</tr>
<tr>
<td>Land Revenue</td>
<td>64,701 8 0</td>
<td>64,007 19 2</td>
<td></td>
</tr>
<tr>
<td>Stamps</td>
<td>7011 1 7</td>
<td>7075 4 11</td>
<td></td>
</tr>
<tr>
<td>Excise</td>
<td>13,241 7 6</td>
<td>8003 18 4</td>
<td></td>
</tr>
<tr>
<td>Law and Justice</td>
<td>826 4 4</td>
<td>387 10 4</td>
<td></td>
</tr>
<tr>
<td>Forms</td>
<td></td>
<td></td>
<td>556 10 4</td>
</tr>
<tr>
<td>Assessed Taxes</td>
<td>33 2 3</td>
<td>298 3 8</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
<td>66 12 4</td>
</tr>
<tr>
<td>Interest on advances, loans, and arrears</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>73,443 7 9</td>
<td>62,77 5 11</td>
<td></td>
</tr>
<tr>
<td>B - Administered b) Departmental hands</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Customs</td>
<td>7794 12 0</td>
<td>299 11 12</td>
<td></td>
</tr>
<tr>
<td>Public Works</td>
<td>4404 1 11</td>
<td>36,084 10 9</td>
<td></td>
</tr>
<tr>
<td>Military</td>
<td></td>
<td></td>
<td>717 9 16</td>
</tr>
<tr>
<td>Mints</td>
<td></td>
<td></td>
<td>1143 16 9</td>
</tr>
<tr>
<td>Post</td>
<td>229 9 1</td>
<td>4790 11 46</td>
<td></td>
</tr>
<tr>
<td>Telegraphs</td>
<td></td>
<td></td>
<td>246 10 0</td>
</tr>
<tr>
<td>Total</td>
<td>12,511 5 8</td>
<td>46,150 12 11</td>
<td></td>
</tr>
<tr>
<td>Provincial</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Registration</td>
<td>45 12 0</td>
<td>1271 5 19</td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td></td>
<td>215 6 5</td>
</tr>
<tr>
<td>Police</td>
<td></td>
<td></td>
<td>45 13 6</td>
</tr>
<tr>
<td>Medical</td>
<td>9 12 8</td>
<td>207 8 8</td>
<td></td>
</tr>
<tr>
<td>Jails</td>
<td>32 2 0</td>
<td>691 10 11</td>
<td></td>
</tr>
<tr>
<td>Sales of Books, &amp;c.</td>
<td></td>
<td></td>
<td>26 11 2</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>79 6 8</td>
<td>2548 6 54</td>
<td></td>
</tr>
<tr>
<td>Transfer Items</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deposits and repayments of Advances and Loans</td>
<td>17,494 0 10</td>
<td>22,973 7 10</td>
<td></td>
</tr>
<tr>
<td>Bills and Cash Remittances</td>
<td>30 19 0</td>
<td>10 7 5</td>
<td></td>
</tr>
<tr>
<td>Pensions Fund receivables</td>
<td>114 14 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local Funds</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>17,740 18 11</td>
<td>23,956 2 15</td>
<td></td>
</tr>
<tr>
<td>Grand Total</td>
<td>117,739 1 0 0</td>
<td>235,470 5 9</td>
<td></td>
</tr>
</tbody>
</table>

### Ratnagiri

#### Chapter X

**Revenue and Finance**

Balance Sheet, 1872-73 & 1873-74

<table>
<thead>
<tr>
<th>Description</th>
<th>1872-73</th>
<th>1873-74</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Land Revenue</strong></td>
<td>£ 11,215</td>
<td>£ 11,058</td>
</tr>
<tr>
<td><strong>Stamps</strong></td>
<td>£ 877</td>
<td>£ 856</td>
</tr>
<tr>
<td><strong>Excise</strong></td>
<td>£ 277</td>
<td>£ 387</td>
</tr>
<tr>
<td><strong>Law and Justice (Civil)</strong></td>
<td>£ 19,544</td>
<td>£ 19,510</td>
</tr>
<tr>
<td><strong>Law and Justice (Criminal)</strong></td>
<td>£ 3,758</td>
<td>£ 3,758</td>
</tr>
<tr>
<td><strong>Forests</strong></td>
<td>£ 443</td>
<td>£ 443</td>
</tr>
<tr>
<td><strong>Assessed Taxes</strong></td>
<td>£ 1,101</td>
<td>£ 1,101</td>
</tr>
<tr>
<td><strong>Allowances and Grants</strong></td>
<td>£ 9,044</td>
<td>£ 9,044</td>
</tr>
<tr>
<td><strong>Pension to Government servants</strong></td>
<td>£ 167</td>
<td>£ 167</td>
</tr>
<tr>
<td><strong>Educational</strong></td>
<td>£ 33</td>
<td>£ 33</td>
</tr>
<tr>
<td><strong>Miscellaneous</strong></td>
<td>£ 648</td>
<td>£ 648</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£ 21,741</td>
<td>£ 21,741</td>
</tr>
<tr>
<td><strong>Customs</strong></td>
<td>£ 6,207</td>
<td>£ 6,207</td>
</tr>
<tr>
<td><strong>Salt</strong></td>
<td>£ 60</td>
<td>£ 60</td>
</tr>
<tr>
<td><strong>Police Works</strong></td>
<td>£ 3,326</td>
<td>£ 3,326</td>
</tr>
<tr>
<td><strong>Military</strong></td>
<td>£ 16,976</td>
<td>£ 16,976</td>
</tr>
<tr>
<td><strong>Postal</strong></td>
<td>£ 4,415</td>
<td>£ 4,415</td>
</tr>
<tr>
<td><strong>Post</strong></td>
<td>£ 97</td>
<td>£ 97</td>
</tr>
<tr>
<td><strong>Telegraph</strong></td>
<td>£ 45</td>
<td>£ 45</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£ 22,753</td>
<td>£ 22,753</td>
</tr>
<tr>
<td><strong>Registration</strong></td>
<td>£ 1,212</td>
<td>£ 1,212</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td>£ 7,410</td>
<td>£ 7,410</td>
</tr>
<tr>
<td><strong>Pensions</strong></td>
<td>£ 1,205</td>
<td>£ 1,205</td>
</tr>
<tr>
<td><strong>Medical</strong></td>
<td>£ 1,419</td>
<td>£ 1,419</td>
</tr>
<tr>
<td><strong>Police</strong></td>
<td>£ 67</td>
<td>£ 67</td>
</tr>
<tr>
<td><strong>Concessions, Office Rent, Ex.</strong></td>
<td>£ 56</td>
<td>£ 56</td>
</tr>
<tr>
<td><strong>Travelling</strong></td>
<td>£ 17</td>
<td>£ 17</td>
</tr>
<tr>
<td><strong>Miscellaneous</strong></td>
<td>£ 44</td>
<td>£ 44</td>
</tr>
<tr>
<td><strong>Public Works</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£ 12,941</td>
<td>£ 12,941</td>
</tr>
<tr>
<td><strong>Deposits returned and Advances and Loans made</strong></td>
<td>£ 32,918</td>
<td>£ 32,918</td>
</tr>
<tr>
<td><strong>Fixed and Cash Reservations</strong></td>
<td>£ 22,018</td>
<td>£ 22,018</td>
</tr>
<tr>
<td><strong>Interest on Government Securities</strong></td>
<td>£ 10,510</td>
<td>£ 10,510</td>
</tr>
<tr>
<td><strong>Local Funds</strong></td>
<td>£ 211</td>
<td>£ 211</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£ 65,717</td>
<td>£ 65,717</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td>£ 87,356</td>
<td>£ 87,356</td>
</tr>
</tbody>
</table>

**Konnkan.**

1872-73 and 1873-74
Revenue other than Imperial.

The district local funds collected since 1865 to promote rural education and supply roads, water, drains, rest-houses, dispensaries, and other useful objects, amounted in 1878-79 to a total sum of £9930 (Rs. 99,300); the expenditure during the same year was £10,733 (Rs. 1,07,330). This revenue is drawn from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain local funds, and some miscellaneous items of revenue. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded in 1878-79 a revenue of £6245 (Rs 62,450). Smaller heads, including a ferry fund, a cattle pound fund, a travellers' bungalow fund, and a school fee fund, yielded £1691 (Rs. 16,910). Government and private subscriptions amounted to £1854 (Rs. 18,540), and miscellaneous receipts, including certain items of land revenue, to £111 (Rs. 111). This revenue is administered by committees composed partly of official and partly of private members.

For administrative purposes the local funds of the district are divided into two main sections, one set apart for public works and the other for instruction. The 1878-79 receipts and disbursements under these two heads were as follows:

**Bhatnagar Local Funds, 1878-79.**

**Public Works.**

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>£</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>6435 8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHARGES</th>
<th>£</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>6435 8</td>
</tr>
</tbody>
</table>

**Instruction.**

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>£</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>4857 11</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHARGES</th>
<th>£</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>4897 11</td>
</tr>
</tbody>
</table>

Since 1865 the following local fund works have been carried out. To improve communication, 670 miles of road have been either made, cleared, or repaired, and planted with trees. To improve the water supply, 107 wells, thirty-six ponds, and fifty-one water-courses have been made or repaired. To help village instruction, forty-eight schools, and for the comfort of travellers, sixty-four rest-houses,
RATNÁGIRI.

The works, one dispensary, sixty cattle pounds, and two staging bungalows have been constructed, and at the towns of Chiplun, Rájápur, Vengurla, and Ratnágiri, with the help of the municipalities, telegraph and water works have been undertaken.

Since 1875 four municipalities have been established. In 1878-79 the total municipal revenue amounted to £2003 (Rs 20,020). Of this, £1498 (Rs 14,880) were recovered from octroi dues, £231 (Rs 2310) from house tax, £71 (Rs 710) from toll and wheel taxes, and £206 (Rs 2060) from miscellaneous sources. Under the provisions of the Bombay District Municipal Act (VI. of 1873), the four municipalities of Vengurla, Rájápur, Ratnágiri, and Chiplun are town municipalities administered by a body of commissioners with the Collector as president, and the assistant or deputy collector in charge of the sub-division as vice-president.

The following statement gives for each municipality the receipts, charges, and incidence of taxation during the year ending 31st March 1879:

<table>
<thead>
<tr>
<th>Municipality</th>
<th>Revenue</th>
<th>Financial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vengurla</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rájápur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ratnágiri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chiplun</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

Chapter X

Revenue and Finance.

Municipalities.
Chapter XI.

INSTRUCTION.

In 1878-79, there were 119 Government schools, or one school for every eleven inhabited villages, with 8247 names on the rolls, and an average attendance of 6287 pupils, or 1:16 per cent of 541,142, the entire population of not more than twenty years of age.

Excluding superintendence, the total expenditure on these schools amounted in 1878-79 to £4627 (Rs. 46,270). Except the Ratanşri high school, a purely Government institution, all were local fund vernacular schools. No private school obtained a Government grant.

Under the Director of Public Instruction and the educational inspector, central division, the schooling of the district was, in 1878-79, conducted by a local staff 329 strong. Of these, one was a deputy inspector, with general charge over all the schools of the district, drawing a yearly pay of £180 (Rs. 1800); one was an assistant deputy inspector drawing a yearly pay of £60 (Rs. 600); and the rest were masters and assistant masters of schools with yearly salaries ranging from £410 to £420 (Rs. 410 to Rs. 420).

Of 119 Government schools, in 114 Marathi only was taught and in four Urdu. The remaining school was a high school teaching English, Marathi, and Sanskrit up to the Bombay University entrance standard. Of the vernacular schools, four were for girls and the rest for boys.

Besides the Government schools, there are (1879) five registered and 292 unregistered private vernacular schools. Before the introduction of Government education every large village had one or more private schools taught either by Shervis or Konkanasth Brahmanas. In 1856 there were in all 304 schools of this sort with a nominal attendance of 3869 pupils, 1029 of them Brahmanas, 953 Musalmans, 559 Marathas, 419 Bhandaris, two Mhars, and the rest of other castes. The masters of the present private schools, who are not generally a very high class of men, keep them open only so long as they pay, at times closing them when they have other business in hand. The fees, paid in money or grain, amount to a yearly sum of from £2 10s. to £14 (Rs. 25 to Rs. 140). Every boy on first entering worships Sarasvati the goddess of learning, giving the master a coconut, one share of rice, two or three betelnuts, and from 6d. to 2s. (4 as. to 1 in cash. On the eleventh day, chādaši, of every fortnight the master gets 6d. (one pice) from each of his pupils, and certain extra fees at different stages in their progress. Besides to
RATNAGIRI.

MODI or current Marathi writing and reading, great attention is paid to teaching mental arithmetic. In the morning devotional songs, dhupavals, and in the evening verses in honour of Ganpati and Sarasvati, and the multiplication tables, are shouted out by all the boys at the same time. The schools are held in village temples or on the verandah of the master's dwelling.

The following figures show the increased means for learning to read and write offered by Government to the people of the district during the last fifty-five years. In 1824, besides private schools in large and populous villages, there were three Government schools, one at Ratnagiri with 146 pupils, one at Nandivara with forty-four pupils, and one at Chaplin with thirty-two pupils. In the private schools, 5080 children, including five girls, were being taught the rudiments of learning. Of 5302, the total number of pupils, 1354 or 25·5 per cent were Brahmins. As already noticed (page 135), between 1822 and 1828 the Scotch missionaries at Bānkot had as many as seventy-nine schools and 3219 scholars, 300 of them girls. In 1845 the first English school was started by Government at Ratnagiri. In 1853 the Board of Education, besides the English school at Ratnagiri with forty-six pupils on the rolls, maintained eighteen vernacular schools with 842 pupils. In 1855-56 there were in all twenty Government schools with 2403 names on the rolls. The English school at Ratnagiri was made a high school in 1862. In 1865 the number of Government schools had risen to seventy-one, with 5006 names on the rolls, and an average attendance of 3782 pupils. Of these, besides the high school at Ratnagiri, eight were second grade Anglo-vernacular schools, two at Ratnagiri and one each in the towns of Vengurla, iCiplun, Dābhīl, Mālvān, Rājāpūr, and Dāpoli. In 1875-76, including the high school at Ratnagiri, there were 140 schools with 9568 names on the rolls and an average attendance of 6454 pupils. At present, 1873-74, as the Anglo-vernacular and some other schools have been abolished, there are only 119 schools with 8247 names on the rolls and an average attendance of 6287 pupils, or on the basis of the 1872 census 1·16 per cent of 541,142, the total population of not more than twenty years of age.

Before the establishment of girls' schools, a few girls used to attend private schools. The first girls' school was opened at Ratnagiri in 1865, with twenty-five names on the roll. In 1873-74 there were four girls' schools, one at Ratnagiri, two in Mālvān, and one in Dāpoli, with 161 names on the rolls and an average attendance of 112 pupils. At present, there are four Government girls' schools at Ratnagiri, Mālvān, Vengurla, and Kelsi, with 221 names on the rolls and an average daily attendance of 145 pupils. Besides these, a girls' school, lately opened by a missionary lady in Ratnagiri, is attended by about twenty-five pupils.

The 1872 census returns give, for the two chief races of the district, the following proportion of persons able to read and write. Of 187,661, the total Hindu male population of not more than twelve years of age, 10,208 or 5·47 per cent; of 62,751 above twelve

Chapter XI.

Instruction.

Private Schools.

Chapter XI.

Instruction.

Private Schools.

Progress, 1824-1879.

Girls' Schools.

Read, and

Hindus.

Write.
and not more than twenty years 7095 or 11·30 per cent; and of 203,867 above twenty years, 2062 or 1·01 per cent were able to read and write, or were under instruction. Of 176,507 the total Hindu female population of not more than twelve years of age, 93 or 0·05 per cent; of 72,470 above twelve and not more than twenty years, 25; and of 238,353, above twenty years, 80 were able to read and write, or were being taught.

Of 15,729 the total Musalman male population of not more than twelve years of age, 1185 or 7·53 per cent; of 4334 above twelve and not more than twenty years, 498 or 10·79 per cent; and of 15,597 above twenty years, 1625 or 10·41 per cent were able to read and write, or were being taught. Of 14,422 the total Musalman female population of not more than twelve years, 10; of 5534 above twelve and not more than twenty years, 3; and of 19,218 above twenty years, 21 were able to read and write, or were being taught.

Before 1865-66, there were no returns arranging the pupils according to race and religion. The statement given in the margin shows that of the two chief races, Hindus have a larger proportion of their boys and girls under instruction.

<table>
<thead>
<tr>
<th>Race</th>
<th>1865-66</th>
<th>1875-79</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>6896</td>
<td>7884</td>
<td>+89</td>
</tr>
<tr>
<td>Musalms</td>
<td>105</td>
<td>249</td>
<td>+144</td>
</tr>
<tr>
<td>Total</td>
<td>7001</td>
<td>8233</td>
<td>+1232</td>
</tr>
</tbody>
</table>

Of 8247, the total number of pupils in Government schools at the end of March 1879, there were 3942 or 47·79 per cent Brähmans; 329 or 3·9 per cent Kshatrias including ninety-nine Kāyasth Prabhus, and others; 785 or 9·43 per cent trading castes, including seventy-eight Langāyats, fourteen Jains, and others; 1178 or 14·28 per cent cultivators; 490 or 5·9 per cent artisans; 118 labourers and menial servants; two low castes; and 946 or 11·4 ‘Other Hindus’; 849 or 4·23 per cent Musalms; thirteen Christians; and one Jew. Mhārs and other low caste boys sit in the school house verandah, while Khāṭris are allowed to sit with the other boys. Of 221 the total number of girls enrolled in 1878-79 in the four girls’ schools 218 or 96·65 per cent were Hindus; and three or 1·35 per cent were Musalms.

The following table, prepared from special returns furnished by the Education department, shows in detail the number of schools and pupils with their cost to Government.

1 The census of 1846 gives 577,084 Hindus and 45,822 Musalms. The census of 1872 gives 941,049 Hindus and 74,834 Musalms. On the basis of these figures the population and percentage figures for 1866 and 1878 have been calculated.
<table>
<thead>
<tr>
<th>Class</th>
<th>Schools</th>
<th>1855-56</th>
<th>1865-66</th>
<th>1875-76</th>
<th>Total Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anglo-Vernacular</td>
<td>Boys</td>
<td>1</td>
<td>1</td>
<td>180</td>
<td>181</td>
</tr>
<tr>
<td>Vernacular</td>
<td>Girls</td>
<td>19</td>
<td>61</td>
<td>114</td>
<td>270</td>
</tr>
<tr>
<td>Private Schools</td>
<td>boys</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vernacular</td>
<td>Girls</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>20</td>
<td>11</td>
<td>119</td>
<td>232</td>
</tr>
</tbody>
</table>

*Add 13 Christians and 3 Jews to make up the total.*

<table>
<thead>
<tr>
<th>Class</th>
<th>Government</th>
<th>Local</th>
<th>Municipalities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>$</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>High School</td>
<td>$</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>Anglo-Vernacular</td>
<td>Boys</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>Vernacular</td>
<td>Girls</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>Private Schools</td>
<td>Boys</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>Vernacular</td>
<td>Girls</td>
<td>$</td>
<td>$</td>
</tr>
</tbody>
</table>
### Ratnagiri School Return, 1855-56, 1865-66, and 1878-79—continued.

#### Revenues—continued.

<table>
<thead>
<tr>
<th>Class</th>
<th>1855-56</th>
<th>1865-66</th>
<th>1875-76</th>
<th>1885-86</th>
<th>1895-96</th>
<th>1878-79</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Government</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anglo-Vernacular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vernacular Boys</td>
<td>8 0 0</td>
<td>771 5</td>
<td>95 2 100</td>
<td>147 14 0</td>
<td>207 12 4</td>
<td>244 8 52</td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td></td>
<td>10 7</td>
<td>2 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Private Inspected</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vernacular Boys</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 1 1 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>133 10  8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Expenditures.

<table>
<thead>
<tr>
<th>Class</th>
<th>Instruction</th>
<th>Buildings</th>
<th>Libraries</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Government</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anglo-Vernacular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vernacular Boys</td>
<td>164 16 5 4</td>
<td>1456 16 3 1</td>
<td>308 2 3 4</td>
</tr>
<tr>
<td>Girls</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Private Inspected</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vernacular Boys</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Ratnagirí School Return, 1865-66, 1875-66, and 1878-79—continued.

#### EXPENDITURE—continued.

<table>
<thead>
<tr>
<th>CLASS</th>
<th>Scholarships</th>
<th>Total</th>
<th>Government</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td>2 a. d.</td>
<td>2 a. d.</td>
<td>2 a. d.</td>
</tr>
<tr>
<td>Anglo-Vernacular Boys</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
</tr>
<tr>
<td>Vernacular</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
</tr>
</tbody>
</table>

#### Private Instructed.

| Vernacular     | Boys          | . . .        | . . .      | . . .      | . . .    | . . .   | .       |
|                | Girls         | . . .        | . . .      | . . .      | . . .    | . . .   | .       |

#### Local Gana. Other Funds Total.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>.</td>
<td>. . .</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>Anglo-Vernacular Boys</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>.</td>
</tr>
<tr>
<td>Vernacular</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
<td>. . .</td>
</tr>
</tbody>
</table>

#### Private Instructed.

| Vernacular     | Boys   | . . .   | . . .   | . . .   | . . .   | . . .   | .       |
|                | Girls  | . . .   | . . .   | . . .   | . . .   | . . .   | .       |
Chapter XI.

Instruction.

A comparison of the present (1878-79) provision for teaching the town and country population gives the following results. In the town of Ratnagiri there are four Government schools, with, out of 613 names on the rolls, an average attendance of 475 pupils. Of these schools, one is a High school and three vernacular schools, two for boys and one for girls. The first English school in Ratnagiri was opened on the 1st April 1845. Seventeen years later (25th September 1862) it was raised to the rank of a high school. The staff is a head master, eight assistants, and a shastri or Sanskrit teacher. The subjects taught are English, Sanskrit, Marathi, history and geography, pure mathematics, and natural science. Special success has attended the study of Sanskrit as shown by the number of Ratnagiri students who have won the Jagannath Shankar Shet Scholarships at the Bombay University. Between 1865 and 1879, 192 students passed the Bombay University entrance examination.¹ The number of boys in the school in January 1880 was 166 of whom a large majority were Chitpavan Brähmans. The boys are mostly of poor physique and constitution; but they are hardworking, well behaved, and as might be expected from their class, highly intelligent. A gymnasm attached to the school is presided over by a professional gymnast. Many of the boys gain a degree of skill in the various athletic exercises which are taught in the intervals of study. The number of pupils in the high school has of late years steadily declined. The causes assigned are the opening of other high schools in the Southern Marāthi country, poverty, the raising of school fees, and the diminished value of English education. The three vernacular schools, two for boys and one for girls, are all provided with convenient school houses. The boys' school in which the teaching is most elementary, had on the 1st April 1879, 189 scholars on the roll, of whom 66 were Brähmans, 109 other Hindus, 13 Muhammadans, and one a Portuguese. The other boys' school for more advanced boys, had (1st April 1879) 195 scholars on the roll, of whom 182 were Brähmans, 57 other Hindus, 4 Muhammadans, and 2 Portuguese. The girls' school had (1st April 1879) 61 pupils on the roll, of whom 20 were Brähmans, and the rest other Hindus. The attendance is irregular and the girls leave the school at too early an age to make any real progress. The age of the girls is from six to ten and the utmost they can learn during their short term of school life is a little reading, writing, simple arithmetic, and plain needlework. No admission or monthly fee is charged and free books and slates are provided. Notwithstanding these and other encouragements the institution, though of many years' standing, has never had much success.

¹The details are: 1865, 4; 1866, 8; 1867, 8; 1868, 22; 1869, 13; 1870, 13; 1871, 18; 1872, 24; 1873, 13; 1874, 15; 1875, 12; 1876, 8; 1877, 9; 1878, 8; and 1879, 13.
²Of the total of 166, 139 were Brähmans, 20 other Hindus, 7 Muhammadans, and one a Christian.
Mills Company. The general permanent establishment of the school consists of a superintendent, a head master, a clerk and accountant, a storekeeper, a timekeeper, and an overseer. The saw mills and workshop establishment consists of one saw mill overseer, one head and one assistant carpenter and machine overseer, one boys' overseer, one fitting tool overseer, three carpenters, one saw sharpener, three saw tenders, and two belting tenders and colmen. For the engine and boiler house a further establishment of one engine tender, two firemen and a boy is maintained. The total monthly cost of this fixed establishment is about £50 (Rs 500). Extra hands, carpenters, smiths, and other workmen are taken on from time to time according to the work on hand. The scholars are of all ages from seven to fifteen. After a month's probation, they are paid, according to the value of their work, from 2s. to 16s. (Rs 1 - Rs 8) a month. Their parents are not required to enter into any bond or agreement. The school hours are for reading and writing from 7 A.M. to 9 A.M.; from 9 A.M. to 11 A.M. in the workshop; from 11 A.M. to 1 P.M. meals and recreation; from 1 P.M. to 4 P.M. in the workshop; from 4 to 5 P.M. arithmetic and mensuration. The boys are taught in succession the use of the simpler carpenter's tools, hand planing, and making mortices and tenons. As soon as they are proficient in this and the square and foot rules, they are taught the use of fitting tools, circular saws, tenoning and morticing machines, lathe and vertical saws, drilling machines, saw sharpeners, and lathes. As the boys become more advanced, they are taught practical mensuration by lining out with chalk on the floor full sized plans of roofing, scantling, door and window frames, and other similar work. To this follows instruction in taking out quantities and making estimates, and lastly the drawing of designs and the working of the steam engine. The number of pupils on the opening of the school on the 1st April 1879 was 37. Six months later (1st October) the number had risen to 45. The boys are of various castes, Brāhmāṇī, carpenters, blacksmiths, Patnis, Bhandaris, Marathas, Shindas, Kunbis, and Gābīts being represented as well as Musalmāns.

Besides these Government institutions there are eleven private or indigenous schools. One of these was an English school teaching to the third standard, four gave instruction in Marāthī, three in Hindustān and Arabic, two were Missionary vernacular schools for boys and one for girls, and one was a Veda school. The attendance at the Marāthī schools varies from forty to thirty-five, while the Muhammadan schools each attract about twenty boys who are taught little else but to read the Kurān.

The American mission boys' school has an excellent house and is attended by about sixty pupils. Their girls' school, attended by about twenty-five pupils, has no special building.

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1 A more detailed history of this institution will be found in Chap. VI, p. 1st.
2 Collector's 509, 17th February 1879.
In 1867 a Vedic school, Veda shala, was started and continues to flourish with an attendance of about fourteen pupils. The scholars, usually the sons of mendicant, bhikshuk, Brahmins, are supported by the members of the school committee. The funds, which are increasing, amount to £200 (Rs. 2000); a school house has been built and the teacher, gurú, is paid a yearly salary of £10 (Rs. 100). The instruction is limited to the mere recital of the Vedas and the incantations, mantras, repeated at Hindu rites and ceremonies. No attempt at explanation or translation is made.

In Málvan there were in 1878-79 three Government vernacular schools, with a roll call of 385 names and an average attendance of 310. Of these schools two were for boys and one for girls. The average yearly cost of each pupil in the boys' schools was 9s. 2½d. (Rs. 4-9-6), and in the girls' school 13s. 5½d. (Rs. 6-11-7). In Vengurla there were in 1878-79 three Government vernacular schools, with 313 names on the rolls and an average attendance of 230. Of these two were for boys and one for girls. The average yearly cost of each pupil in the boys' schools was 8s. 5½d. (Rs. 4-3-4), and in the girls' school 12s. 10d. (Rs. 6-6-8). In Masura there was in 1878-79 one Government vernacular school for boys, with 107 names on the school books and an average attendance of 90. Of these schools two were for boys and one for girls. The average yearly cost of each pupil in the boys' schools was 8s. 8½d. (Rs. 5-5-0). In Chiplun there was in 1878-79 one Government vernacular school, the number on the rolls was 153, the average attendance 114, and the yearly cost of each pupil 8s. 5½d. (Rs. 4-3-1). In Harain there was in 1878-79 one Government vernacular school, with 107 names on the rolls, an average attendance of ninety, and an average yearly cost of each pupil of 8s. 4½d. (Rs. 4-2-11). In Rajapur there were in 1878-79 two schools for boys, with a total roll call of 191 names and an average attendance of 139. Hindustání was taught in one school and Marathi in the other. The average yearly cost of each pupil in the Hindustání school was 11s. 4½d. (Rs. 7-3-1), and in the Marathi school 10s. 7½d. (Rs. 5-5-0).

Exclusive of the seven towns of Ratnágiri, Málvan, Vengurla, Masura, Chiplun, Harain, and Rajapur, the district of Ratnágiri was in 1878-79 provided with 103 schools, or on an average one school for every twelve inhabited villages.

The following statement shows the distribution of these schools by sub-divisions:

<table>
<thead>
<tr>
<th>Sub-divisions</th>
<th>Villages</th>
<th>Population</th>
<th>Schools</th>
<th>Boys</th>
<th>Girls</th>
<th>Sub-divisions</th>
<th>Villages</th>
<th>Population</th>
<th>Schools</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dapoli</td>
<td>244</td>
<td>156,944</td>
<td>18</td>
<td>12</td>
<td>6</td>
<td>Khed</td>
<td>148</td>
<td>39,047</td>
<td>14</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Chiplun</td>
<td>211</td>
<td>108,382</td>
<td>14</td>
<td>10</td>
<td>4</td>
<td>Sangameshwar</td>
<td>171</td>
<td>107,961</td>
<td>14</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Ratnágiri</td>
<td>176</td>
<td>109,682</td>
<td>22</td>
<td>14</td>
<td>8</td>
<td>Rajapur</td>
<td>101</td>
<td>134,178</td>
<td>10</td>
<td>10</td>
<td>4</td>
</tr>
</tbody>
</table>

| Total         | 12876   | 954,033    | 102    | 76   | 48    | Total         | 12876   | 954,033    | 102    | 76   | 48    |

There are libraries and reading rooms at six places, Chiplun, tāpolī Málvan, Rajápur, Ratnágiri, and Vengurla. Only the
Ratnagiri and Vengurla libraries have special buildings. The rest are lodged in Government rooms, schools, or offices. A few of the leading vernacular papers and magazines are found on the library tables, and the number of books varies from fifty to 725. Nearly ninety members support the Vengurla library. In other places the number varies from five to thirty-five. Except at Ratnagiri and Vengurla where they nearly amount to £30 (Rs. 300), the yearly receipts generally vary from £2 to £10 (Rs. 20-100).

Three Marathi weekly lithographed newspapers are published, two, the Jagannath 'Friend of the World' and Satyashodhak 'Truth Seeker' in the town of Ratnagiri, and one, the Malvan Samachar and Vengurla Vidit 'Malvan and Vengurla News' in Vengurla. The Jagannath is an old paper of some standing. The rest are very ordinary prints. A small monthly Marathi magazine called Vidyamala 'Garden of Knowledge' is also published in the town of Ratnagiri.
CHAPTER XII.

HEALTH.

INTERMITTENT fever, the prevailing disease, is commonest in July, August, and September. The lower classes, with scanty and poor food and much exposure to rain, suffer severely from fever. Some years ago Bânkot was so feverish that the mahâlkâr's office had to be moved to Mandangad. Of late, without any apparent cause, the climate has become more healthy.

Leprosy is commoner than elsewhere, especially in the inland parts of the centre and north. In 1871 there were more than 1600 lepers, or one to every 636 of the population and five for every four villages. More than one-third were bad cases with mutilation of hands and feet. The proportion of male to female sufferers was four to one. Their ages, especially among the females, were advanced, and there were few leper children. Musulmân lepers are very few, while among Hindus, the chief classes are Marâcha and Kunbi cultivators, and next to them Mhârs. Heredity is more marked than usual.

Cholera rages every year more or less severely in some part of the district. The epidemics of 1830 and 1837 are mentioned as specially widespread and fatal. In 1869, 1871, and 1872 there were serious outbreaks at Vengurla. Except in 1877, the town of Ratnâgiri has enjoyed a remarkable freedom from cholera.

Small-pox is very common in the town of Ratnâgiri. Both in 1871 and 1872, the disease was of a very deadly type.

During the rainy season dysentery is very fatal. In 1873, there were 257 deaths in Vengurla and Mûvan.

Especially in the south of the district the people suffer much from bilious attacks which often take the form of intermittent fever and cholera bilio-a. Disease of the nervous system, showing itself in mental alienation and paralytic affections, is a not uncommon result of the habitual use of narcotic drugs, kachli, Strychnos noxie, thorn-apple, dholra, Datura hummatu, and a coarse kind of spirit called pheni distilled from toddy. Itch and other forms of skin disease are common along the coast. Scurvy, sometimes observed among prisoners, presents symptoms somewhat different from those of the sea scurvy.

Worms is a very general disease. They are passed in large numbers both by young and grown-up persons.

The district is ill supplied with hospitals and dispensaries. There are only three civil hospitals at Ratnagiri, Dapoli, and Vengurla camp. In 1878, there were in all 9655 treated in the three hospitals, 233 of them in-door and 9372 out-door patients. The total amount spent in checking disease in the same year was £2510-1-4 (Rs. 25,100-10-8). The following working details are taken from the 1878 hospital reports.

The Ratnagiri civil hospital, originally built and used as a criminal jail, is some distance from the town. It is well built and airy, and has room for forty patients. It has one large ward for men, and smaller wards for women and for insane. Additional accommodation is much needed. There are no quarters for servants, and those for the hospital assistant and medical pupil are badly placed. In 1878, 166 in-patients and 2522 out-patients were treated, most of them for malignant fevers and bowel affections. There were seven deaths chiefly from injuries. Seven major and fifty-seven minor surgical operations were performed. The total cost of the institution amounted to £1090-4-9 (Rs. 10,902-6-0) or 7s. 2½d. (Rs. 3-3-9) a patient.

The Dapoli civil hospital, established in 1860, has a building of its own, formerly the store-room for the arms and ammunition of the Veteran Battalion. Well situated in the centre of the camp, it has but one ward with eight beds, and no separate compartiment for women. In 1873, the chief diseases were malignant fevers, respiratory affections, diarrhoea, and skin diseases. The total treated in the year were twenty-eight in-door and 2713 out-door patients. There were sixty-five successful vaccinations. The cost of the hospital was £844-11-3½ (Rs. 8445-11-9) or 6s. 2½d. (Rs. 3-1-1) a patient.

The Vengurla civil hospital has a building of its own, a massive structure supposed to have been raised by the Portuguese or Dutch. It has two wards with ten cots and two end rooms, one used as an office and store, the other as an operating room. The roof is tiled and the floor stone-paved. There is a good plinth and sufficient ventilation. Except during the last two years, 1877 and 1878, the attendance has been very meagre with generally not more than two in-patients and twenty-nine out-patients. During the last two years, from the prevalence of malignant fevers, attendance has considerably increased. In 1878, the chief diseases were malignant fevers, jaundice, respiratory affections, and skin diseases. The total treated were eighty-nine in-patients and 3-29 out-patients. Nine deaths occurred among the in-patients due to bowel diseases and injuries. There were sixty-eight successful vaccinations. The cost of the hospital was £575 5s. 11½d. (Rs. 5752-8-10) or 2s. 1½d. (Rs. 1-7-5) a patient.

The Ratnagiri leper hospital, established in 1875, has buildings costing about £2700 (Rs. 27,000) and with room for 100 patients. They stand about two miles from the station on an isolated part of the rocky eastern table-land. Most of the funds were provided by the liberality of Mr. Dinsha Mânúji Podd, a Farsi gentleman of Konkan.
Chapter XII.  

Health.  

Loco. I Hospital.  

Practitioners.  

Vaidyas.  

Cattle Diseases.  

Bombay, whose name the institution bears. The balance was met from the district local funds supplemented by minor popular contributions. The hospital is maintained by a yearly grant of £250 (Rs. 2500) from Government and £200 (Rs. 2000) from the district local funds. There is a resident hospital assistant and the civil surgeon of the station, in whose charge the institution is, visits it three times a week. The general affairs of the hospital are managed by a local committee of which the Collector is ex-officio president. The number of patients varies considerably, being always greater during the rainy months (June to October).

Native medical practitioners, Vaidyas, whose number is on the decrease, use a variety of seeds, roots, barks, and leaves in the cure of disease. They are somewhat partial to counter irritants, using for this purpose especially the acrid juice found under the cuticle of the cashewnut. They frequently have recourse to the actual cautery scoring with no tender hand the integuments both of men and beast. The acrid juice of cashew, mixed with molasses, gut, is also prescribed internally for worms. Hemp seed, opium, and green tobacco are generally administered in cases of dysentery. Churnam plasters is considered a specific for headaches of all sorts, and chillies and nux vomica for cholera. Sonna leaves and castor oil are used as purgatives, while water and salt is their only emetic. Small doses of opium are frequently administered to enable children to sleep quietly at night. They admit the efficacy of quinine and some other English medicines, and recommend vaccination.

The cattle foot disease is prevalent in the rainy season in most villages of the Ratnagiri, Dapoli, Bajpore, and Khed sub-divisions. The animal suffers for two or three days from fever. Saliva flows from its swollen mouth and all appetite is lost. When the fever abates the hoofs swell and then burst out and gangrene. This disease in some cases causes death. In another disease called pava, observed in the hot season, the stomach of the animal swells; and in a third, a rarer and contagious sickness called bhoyas, the animal turns round and round, refuses to chew the cud, grows weak, and dies within about a week. Some of these diseases and colic and rheumatic affections of the joints, to which cattle are very liable in the rains, are treated by branding with a hot iron. Dysentery among cattle, attributed to an ulcerated condition of the intestines, is said to prevail during epidemics of small-pox. The sharp, bitter, and somewhat astringent seed-pods of the wild balsam, terla, Impatiens balsamina, are often used in this complaint. In the rains cattle are sometimes stricken with paralysis, kuksha vaya, of the legs, and sheep with rot in the hoof. Domestic poultry are especially in the hot season, 10 times infested by small fles, so worrying and hard to get rid of, that fowls often scratch themselves to death. The best remedy is an ointment of oil and turmeric. Turkeys, when young, are subject to a putrid disease about the head and wattles. This and sudden apoplexy are often fatal.
RATNAGIRI.

In 1879-80, the work of vaccination was, under the supervision of the Deputy Sanitary Commissioner, Konkan Division, carried on by thirteen vaccinators distributed over the district, with yearly salaries varying from £16 10s. (Rs. 163) to £28 16s. (Rs. 288). The total number of operations was 22,911, besides 3289 re-vaccinations, compared with 22,291 primary vaccinations in 1869-70.

The following abstract shows the sex, religion, and age of the persons vaccinated:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Under one year</th>
<th>Above one year</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Female</td>
<td>Hindu</td>
<td>Moslem</td>
<td>Total</td>
</tr>
<tr>
<td>1869-70</td>
<td>11,401</td>
<td>10,940</td>
<td>18,688</td>
<td>20,689</td>
</tr>
<tr>
<td>1879-80</td>
<td>11,568</td>
<td>11,335</td>
<td>20,803</td>
<td>20,707</td>
</tr>
</tbody>
</table>

The total cost of the operations in 1879-80 was £758 4s. (Rs. 7582) or about 8d. (54 as.) for each successful case. The entire charge was made up of the following items: Supervision and inspection £364 2s. (Rs. 3641), establishment £375 12s. (Rs. 3756), and contingencies £18 10s. (Rs. 183). Of these the supervising and inspecting charges were wholly met from Government provincial funds, whilst the other charges were borne by the local funds of the different sub-divisions.

The total number of deaths in the five years ending 1879, as shown in the Sanitary Commissioner's Annual Reports, was 97,552 or an average yearly mortality of 19,511 or, according to the 1872 census, 19 per cent of the total population. Of the average number of deaths, 10,642 or 54.45 per cent were returned as due to fevers, 1796 or 9.19 per cent to bowel complaints; 963 or 4.03 per cent to cholera; 534 or 2.73 per cent to small-pox; and 5176 or 26.49 per cent to miscellaneous diseases. Deaths from violence or accidents averaged 432 or 2.21 per cent of the average mortality of the district. During the same period, the number of births was returned at 75,047 souls, 39,552 of them males and 36,495 females, or an average yearly birth-rate of 15,209 souls or, according to the 1872 census, 14 per cent of the total population of the district.

\[1\] In 1879, there were 19,955 deaths due to fever as compared with 10,667 in the previous year.

\[2\] The figures are incorrect, for while the population of the district is increasing, the returns show a birth-rate less by 4324 than the death-rate. The explanation probably is that nearly all the deaths and not nearly all the births are recorded.
CHAPTER XIII.

SUB-DIVISIONS.

Dapoli, the northwest of the sub-divisions, is bounded on the north by Janjira and Kolaba, on the east partly by Kolaba and partly by Khed, on the south by the Vâshishta which separates it from Chapur, and on the west by the sea. Its area is about 500 square miles; its population, according to the 1872 census returns, was 143,137 souls, or 286 to the square mile; and in 1873-79 its realizable land revenue was £14,431 (Rs.1,44,340).

As the sub-division is not yet fully surveyed area details are not available.

Dapoli, in the extreme north of the district, and separated from the Sâhyâdri range by the Khed sub-division, has a seaboard of some thirty miles, stretching from Bankot to Dabhâl. Its breadth varies from fifteen to twenty miles. The coast line differs little in its general character from that of other parts of the Konkan. Bluff headlands flank the mouths of the principal rivers, and in the indentations of the coast are numerous sandy bays and strips of windblown drift. The villages on the coast, which are uniformly situated on the low belts of sand between the sea and the cliffs, and at the estuaries of the rivers, are large and thickly peopled, and as usual throughout the Konkan seaboard, densely shaded by cocoa palms. At Bankot and Dabhâl the estuaries of the Sâvitrî and the Vâshishta afford good fair-weather ports for moderate sized craft, while at Harnâi is fair anchorage during northerly breezes. Several smaller bays at intervals along the coast give shelter to the numerous fishing boats and small craft kept by the seafaring classes. Opposite Harnâi, the picturesque island-fort of Suvarnadurg, divided from the mainland by a channel about a quarter of a mile broad, is one of the most conspicuous features of the coast. Passing inland, the general aspect of the sub-division is, especially in the petty division of Mandangâd, extremely rugged, though, except Mandangâd, there are no hills of any great height. High cliffs rise abruptly from the sea shore, crowned by bare and bleak plateaus, on whose surface the laterite crops out, sometimes in huge boulders, sometimes in flat sheets of blackened weather-beaten rock. Here and there

1The para about aspects, climate, water, and soil have been compiled for Dapoli, Khed, Chapur, Sangameshvar, Ratnagiri, Rajâpur, and Devgâd by Mr. G. W. Vida, C.S., and for Mâvan and Varga by Mr. N. Krahârâ. As the 1872 census figures and the produce returns for 1877-78 are not available for the nine sub-divisions as they are at present constituted, the people and produce figures inserted in this chapter refer to the old sub-divisions.

2Details are given below, p. 351.
RATNÁGIRI.

as a level plain, as at the station of Dapoli, where the laterite is less exposed. But for the most part the country consists of a series of irregular hills, scoured and laid bare by innumerable water-courses, and broken at intervals, by the deep precipitous ravines through which the larger streams find their way to the sea. Eastwards the country becomes more undulating and less bare, and the valleys and river banks are almost everywhere fairly covered with brushwood. The inland-villages are uniformly well shaded with clumps of jack, mango, and other trees, while here and there are found luxuriant groves dedicated to the village temples. Teak grows well in many parts of the sub-division, on the banks of the rivers and in sheltered ravines, and although since the beginning of the century much valuable timber has been cut and removed, there remains on the banks of the Jog river a valuable Government teak reserve, planted nearly two hundred years ago by Kāñchōji Ángria.

The climate of Dapoli is on the whole very healthy. Bānkot and other populous villages on the coast used to have a bad name for fever, and on this account the head-quarters of the mahākān's station had to be moved from Bānkot to Mandangad. Of late years there has been no special sickness, and the fever, from causes as yet imperfectly understood, has almost entirely disappeared both from Bānkot and the neighbouring villages. With this doubtful exception, the rest of the sub-division is free from malarious diseases and epidemics. The climate is temperate; no great extremes of heat and cold are experienced, and in every part of the sub-division the sea breeze is felt all through the hottest months. Dapoli station has long been known as one of the healthiest localities in the Konkan, and as being well suited for a military sanitarium and a residence for Europeans throughout the year. It has an elevation of about 600 feet above the sea, from which it is about five miles distant as the crow flies. The mean annual temperature for the eight years ending 1877-78 was found to be 76° 5', which is less by about 3° 5' than that recorded in Ratnāgirī. The average rainfall recorded for the ten years ending 1877 was 112 24 inches. For the same period the fall recorded at Mandangad, which has a higher elevation, was 133 41 inches.

The principal rivers are the Sāvitrī in the north and the Vāshiāhti in the south. Between them lies the Jog, a smaller river, and several insignificant streams and creeks. Both the Sāvitrī and Vāshiāhti are navigable for craft of fair size throughout the section of their course which passes through the sub-division. There are no canals or other large irrigation works. With few exceptions, the coconut gardens on the coast, and other crops requiring water are irrigated by wells, fitted with lifts worked by bullock power. Rice lands, except in a very few cases, where

\[1\] In his Meteorology of the Bombay Presidency (p. 164), Mr Chambers gives the mean annual temperature of Dapoli as 76° 5 and the range between the greatest and least monthly means as 9° 7. These results were obtained from observations extending over two years only.
summer crops are raised in the beds of dry ponds, depend entirely on the monsoon rainfall.

The supply of drinking water is scanty in many of the large coast villages. The water of most of the wells in use in such places, especially those in or near cocoa palm gardens, is, besides being brackish, more or less tainted with impure subsoil drainage. In the hills above, pure water is usually obtainable at a great distance; but to ensure a constant and sufficient supply, a considerable expenditure is necessary. Inland the supply is generally speaking, and abundant throughout the sub-division, and the Dapoli station is famous for the excellence of its drinking water. Thermal springs occur in two or three places.1

A small proportion of alluvial soil is found on the banks of the rivers and on the flats formed by deposits at their estuaries. A good deal of salt marsh and tidal swamp has been from time to time reclaimed and converted into fertile gardens and rice fields. Elsewhere, throughout the sub-division, on uplands and hill sides, the soil consists entirely of crumbled laterite, with here and there towards the eastern boundary, a sprinkling of red and grey trap. The dry-crop soil is everywhere poor and unproductive, requiring constant manuring and long fallows, and yielding only coarse grains.

According to the 1878-79 agricultural stock returns, there were 10,000 ploughs, 79 carts, 22,000 oxen, 10,990 cows, 7,700 buffaloes, 60 horses, and 6,273 sheep and goats.

Of the 232,127 acres under actual cultivation in 1877-78, grain crops occupied as many as 211,719 acres or 91.208 per cent; 21,035 of these under rice, bhāt, Oryza sativa; 72,110 under māchhi, Eleusine coracana; 52,094 under kālō, Panicum miliaceum; 56,110 under kārik, Paspalum scrobalatum; and 10,870 under other grain crops. Pulses occupied 2200 acres or 0.94 per cent of them under gram, harbhara, Cicur aruncinum; 470 under Cænus indicus; 139 under kūlith, Dolichos biflorus; 230 under more, Phaselus radiata; 322 under udī, Phaseolus mungo; and 992 under miscellaneous pulses. Oilseeds occupied 15,720 acres or 6.77 per cent, all of them under gingly oilseed, til, Sesamum indicum. Fibres occupied 560 acres or 0.24 per cent, 140 of them under brown hemp, ambādi, Hibiscus cannabinus, and 420 under Bombay hemp, san, Crotalaria juncea. Miscellaneous crops occupied 1928 acres or 0.83 per cent, 130 of them under sugarcan, Saccharum officinarum, and 1798 under miscellaneous vegetable fruits. The 1872 census returns show, of a total population of 144,124 souls, 124,930 or 86.89 per cent Hindus, 18,645 or 12.95 per cent Musalmans; 203 or 0.14 per cent Christians; and 4 Parsees.

1 Details are given above, p. 21.
following caste details: 8598 Brāhmans; 156 Parhbus, writers; 1054 Vānis, 566 Guja's, 13 Bhāttās, 11 Mārvādis, and 7 Lingēyats, traders and merchants; 49,563 Kunbis, 19,187 Marāthās, 6,19 Dhandārs, 228 Mālis, and 74 Gāvādās, cultivators; 1520 Tels, oil-pressers; 608 Sālis, and 77 Koshīs, weavers; 2153 Kumhbārs, potters; 1810 Sutārs, carpenters; 2037 Sonārs, gold and silversmiths; 475 Kākārs, workers in bell metal; 83 Lohārs, blacksmiths; 11 Tāmbāls, braziers and coppersmiths; 15 Ghisādās, tinkers; 2 Gaunda, masons; 793 Shimpā, tailors; 10 Paṭhārvats, stone-bewers; 4 Rangārīs, dyers; 321 Gurāvs, worshippers and temple servants; 1007 Nhāvis, barbers; 452 Parīts, washermen; 3593 Gavūs, cowherds; 113 Dhangars, shepherds; 3675 Kohs, 1184 Khārvās, 579 Bhois, and 182 Gābīts, sailors and fishermen; 226 Barūda, makers of bamboo and rattan baskets; 27 Bhīdhanjīs, pachers and sellers of parched grain, 35 Rāntaūs, watchmen; 2 Rajputs, messengers and constables; 9 Bhāllārs, stone-curers; 1934 Chāmbhārs, and 11 Jīngars, shoemakers and cobblers, 11,223 Mhārs, 9 Māngs, and 3 Bhāngs, depressed classes, 296 Katkaris, catechu-makers, 57 Dongar Kohs, and 13 Thākūrs, unsettled tribes; 486 Sarvādās, 181 Jangams, 155 Jōgas, 235 Gondhīs, 814 Gosāvis, and 32 Gopāls, religious beggars and mendicants. As regards occupation the same return arranges the whole population under the seven following classes. 1. Employed under Government or local authorities, 598; 2. Professional persons, 602; 3. In service or performing personal offices, 2215; 4. Engaged in agriculture and with animals, (a) cultivators, 12,933; (b) labourers, 1845; total, 64,578; 5. Engaged in commerce and trade, 4843; 6. Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 10,473; 7. Miscellaneous persons not classed otherwise, (a) women 11,427 and children 47,159, in all 85,826; and (b) miscellaneous persons 1260; total 96,816.

Kked, fifteen miles from the coast, is bounded on the north by Kolās, on the east by Sātārs, on the south by Chipuln, and on the west by Dāpolī, which lies between it and the sea. Its area is about 590 square miles; its population, according to the 1872 census returns, was 99,647 souls, or 239 to the square mile, and its realizable land revenue in 1876-79 was £32,682 (Rs. 93,630).

As the sub-division is not yet fully surveyed area details are not available.

Kked sub-division lies inland and has no seacoast. It is very hilly and hilly, with a large proportion of rocky and almost barren land. Between Kked and Chipuln, the country is pretty open though unfruitful, and in the south-west corner of the sub-division there are large plateaus of tolerably level land, but the north-west portion, extremely hilly and much broken by ravines. At the north-east corner in succession the three lofty hills of Mahupatgād, Sāmargād, and Rasalgrad, detached from the main Sahyādri range by the steep valley of the Jagadī river. South of these hills the country broken in all directions by spurs, ravines, and precipitous defiles.
The principal passes by which the Sabyadri range is crossed in this sub-division are the Hâlot and the Ambavi, the latter of which is passable for pack bullocks. Most parts of the country are fairly well covered with bushwood and scrub. Teak is very scarce; but the ain, Terminalia glabra, and the kisal, Terminalia paniculata, are found, though not in any quantity or of fine growth. The village sites are everywhere well protected by shady trees, and there are numerous sacred groves dedicated to temples scattered over the country and strictly preserved by the village communities.

The principal part of the sub-division lies beyond the influence of the sea breeze, and is consequently very hot during March, April, and May. From December to February the nights are chilly, and the daily range of the thermometer is considerable. The average rainfall for the ten years ending 1877 was 120·59 inches.

The Vâshishthi river forms the sub-division on the south-west, while its tributary the Jagbudi flows through the sub-division in an irregular course from its source in the north-eastern corner to its meeting with the Vâshishthi in the extreme south-west. There are no other streams of any size or importance. The Jagbudi is, for small craft, navigable as far as Khêd. There are no irrigations works; the little garden land is watered almost entirely by wells. In the neighbourhood of Khêd the fields on the banks of the Jagbudi are here and there watered by wheel lifts. The supply of drinking water is deficient in the belt of villages lying at the foot of the Sabyadri range, but is moderately good in other parts of the sub-division. A hot spring is found at Khêd.

A narrow belt of alluvial soil, stretching along the banks of the rivers, yields fair crops of rice and pulse. The rest consists almost entirely of worn-down trap mixed here and there with laterite. On the whole, as regards soil, this sub-division is, with the exception perhaps of Dergâd, the poorest in the district.

According to the 1878-79 agricultural stock returns, there were 10,392 ploughs, 33 carts, 18,209 oxen, 11,810 cows, 6,750 buffaloes, 21 horses, and 2,793 sheep and goats.

Of the 187,919 acres under actual cultivation in 1877-78, grain crops occupied 184,094 acres or 97·9 per cent, 18,724 of them under rice, bhat, Oryza sativa; 34,700 under nakhni, Eclipta corocana; 17,600 under sîka, Panicum milicentum; and 113,900 under haril, Psapalum acrobiculatum. Pulses occupied 900 acres or 0·47 per cent, 250 of them under tar, Cajanus indicus, 50 under amgh, Phascolus radiatus, 100 under ad, Phascolus mango, and 500 under miscellaneous pulses. Oiseseeds occupied 625 acres or 0·33 per cent, all of them under ginglyx olseed, til, Sesamum indicum. Fibres occupied 2,221 acres or 1·21 per cent, 355 of them under brown hemp, ambalali, Hibiscus cannabinus, and 1936 under Bombay hemp, son, Crotalaria juncea. Miscellaneous vegetables and fruits occupied 39 acres.

1 Details are given above, p. 21.
Kokan.

RATNAGIRI.

Chiplun, the largest of the sub-divisions, is bounded on the north by Dapoli and Khed, on the east by Satara, on the south by Sangameshwar and Ratnagiri, and on the west by the sea. Its area is about 670 square miles; its population was, according to the 1872 census returns, 164,983 souls, or 246 to the square mile, and its realizable land revenue in 1878-79 was £16,830 (Rs. 1,68,300).

As the sub-division is not yet fully surveyed area details are not available.

This sub-division stretches from the coast to the Sahyadri watershed. Like the whole of Ratnagiri, the country is throughout more or less hilly and rugged. The seacoast, with the exception of an open sandy roadstead some five miles long, extending on either side of the populous village of Gahagar, is broken and irregular. Bold bluff headlands alternate with snug bays and sandy coves fringed with belts of cocoa palms, beneath whose shade nestle picturesque villages. Close to the sea shore rise a series of high lateral plateaus which stretch some ten miles inland, where they are succeeded by a belt of lower undulating land of mixed trap and laterite less barren and better wooded. Nearest the Sahyadri range, as it meets the innumerable spurs and ravines thrown out from the great mountain chain, the country becomes very rugged and precipitous. The Sahyadri are crossed in this sub-division at two points, the north Tivra and the Kumbhahali passes, the first a rough mountain pass and the latter a made cart road. In the inland tracts, the village homesteads are everywhere well shaded with lofty groves of mango, jack, tamarind, pipal, and other shady trees. Here and there on the red soil hill sides the aon and the kinjal flourish, while on the cast, besides the cocoa and betel palm, the uruli, Calophasium napel, becomes a valuable crop of oilnuts, grows freely. Still, as a whole, the sub-division is badly off for forest trees and good timber is scarce. Teak is rare, and the head waters and gathering grounds of the chief rivers are comparatively bare and treeless.

The climate, though damp and relaxing, is not unhealthy. Inland, and at the foot of the Sahyadris, the heat during March, April, and May, is oppressive. On the sea coast and on the high plateaus, running from north to south through the Gahagar petty division, the climate is at all times temperate and free from malaria. The average rainfall for the ten years from 1868 to 1877 was 256.58 inches at Chiplun, while at Gahagar the average during the same period was 7627, the latter station being on the coast, and the former some twenty-five miles inland.

The Vashishthi and the Shastri, which skirt the sub-division on the north and south respectively, are the only rivers of importance. Both streams are tidal for a distance of twenty to twenty-five miles from their mouths, and both are navigable for moderate sized craft up to within a few miles of the furthest point reached by the tide. Of late years both rivers have greatly silted. There are no regular canals or other large irrigation works. On the coast, garden lands are watered entirely by wells, and inland, well water is nearly
always used, though here and there during the fair season a temporary dam turns the water of a stream into a garden. The rice lands, drained and terraced with infinite labour, entirely depend on the monsoon rainfall. Except the tract at the foot of the Sahyadris and a few of the coast villages, the water supply is on the whole good and abundant. In the villages towards the centre of the sub-division, as for instance at Ibhrámpur, the water is celebrated for its purity. In the town of Chipuln itself, and at the landing place and wharf of Govalkot the supply has hitherto been scanty. But extensive works, a large dam and storage reservoir some three miles from the town, and a covered trench leading thence to the market place, are now under construction.

On the coast and along the estuaries of the rivers there is a small amount of sandy drift on which, and on beds of silt brought down by monsoon freshes and artifically reclaimed, garden cultivation is successfully carried on. The bulk of the soil consists of laterite and trap detritus, on which, coarse hill grains such as nákhí, Eleusine coroçana, vari Panicum miliaceum, and harák Passalum scrobículatum, can alone be produced. Along the banks of the rivers there is a small proportion of good alluvial soil, which yields fair crops of rice, and in some cases second crops of various kinds of pulses. The tur or pigeon pea, Cajanuš indicus, is also successfully grown on the banks of the Váshishti and on the island of Govalkot. The stalks of the tur, here grown, have from their length and straightness been found especially suitable for the charcoal required for gunpowder manufacture. Gram, wáxt, and sugarcane are sometimes but rarely grown in the same localities.

According to the 1878-79 agricultural stock returns, there were 16,666 ploughs, 120 cattle, 31,283 sheep, 25,015 cows, 11,051 buffaloes, 92 horses, and 5014 sheep and goats.

Of the 296,576 acres under actual tillage in 1877-78, grain crops occupied 280,271 acres or 94·5 per cent, 28,699 of them under quá, Oryza sativa; 90,600 under nákhí, Eleusine coroçana; 59,760 under săá, Panicum miliaceum; and 101,812 under harák, Passalum scrobículatum. Pulses occupied 12,673 acres or 4·3 per cent, 1525 of them under grán, harbhára, Cicer arietinum; 4560 under tur, Cajanus indicus; 668 under kulith, Dolichos biflorus; 2400 under mág, Phaseolus radiatus; 2500 under uíd, Phaseolus mungo; and 1020 under other pulses. Oilseeds occupied 2000 acres or 0·67 per cent, all of them under ginglyo oilseed, til, Sosamum indicum. Fibres occupied 525 acres or 0·17 per cent, 400 of them under Bombay hemp, san, Crotalaria juncea, and 125 under brown hemp, ambádi, Hibiscus cannabinus. Miscellaneous crops occupied 1107 acres or 0·37 per cent, 236 of them under sugarcane, us, Saccharum officinarum, and the rest under miscellaneous vegetables and fruits.

The 1872 census returns show of a total population of 177,134 souls, 163,314 or 92·19 per cent Hindus; 13,318 or 7·80 per cent Musalmans; and 2 Christians. Statistics specially prepared from the enumerators' returns give the following caste details: 4053
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Brahmans; 283 Parabhus, writers; 4364 Vânis, 358 Gujarats, 179 Bhâdâs, 127 Lingâyats, and 4 Mârvâdîs, traders and merchants; 46,159 Kunbis, 59,960 Marâthâs, 451 Bhandaris, 388 Mâlis, 380 Shindâs, and 7 Mitgâvâs, cultivators; 740 Telis, oil-pressors; 491 Koshits, and 414 Salis, weavers; 22 Sangars, weavers of coarse woollens; 2873 Sutars, carpenters; 2041 Kumbhârs, potters; 2136 Sonârs, gold and silversmiths; 740 Kâsârs, workers in bell metal; 85 Lohârs, blacksmiths; 16 Otâris, founders; 220 Suhîpis, tailors; 187 Guravs, worshippers and temple servants; 156 Bhorpis, rope-dancers; 1723 Nâvis, barbers; 801 Parits, washermen; 4991 Gavhs, cowherds; 847 Dhangars, shepherds; 1661 Bhois, and 3 Khâris, sailors and fishers; 234 Buruds, bamboo and rattan basketmakers; 15 Bhâdhunjâs, pachers and sellers of pachred grain; 2 Tâmbolis, betelnut and leaf sellers; 6 Rampas, and 21 Râmoshi, messengers and constables; 90 Baldâs, stoncutters; 2833 Châmbhârs, shoemakers, and 26 Jingars, saddlers and workers in leather; 21,020 Mhârs, and 3 Mângo, depressed classes; 39 Kâlkaris, coppersmiths, and 29 Dongar Kolas, unsettled tribes; 862 Jangams, 353 Gosâvis, 122 Gondhis, and 70 Saravdas, religious beggars and merchants. As regards occupation, the same return arranges the whole population under the seven following classes: i. Employed under Government or local authorities, 538; ii. Professional persons,ru 726; iii. In service or performing personal offices, 1512; iv. Engaged in agriculture or with animals, (a) cultivators 85,474, (b) labourers 3, total 85,477; v. Engaged in commerce and trade, 2201; vi. Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 8431; vii. Miscellaneous persons not classed otherwise, (a) women 15,063 and children 61,191, in all 76,253; and (b) miscellaneous persons 1996; total 78,249.

Sangameshwar, separated like Khed from the coast by the Ratnagiri sub-division, has on its north the Chapum sub-division, on its east Sâtâra and the Kolâpur state, on its south Rajâpur, and on its west Ratnâgiri. Its area is about 533 square miles, its population was, according to the 1872 census returns, 107,801 souls or 200 to the square mile, and its realizable land revenue in 1873-79 was £12,620 (Rs. 1,26,200).

As the sub-division is not yet fully surveyed area details are not available.

This sub-division is situated inland and has no seaboard. The tract lying to the north of the Shâstri river is hilly but not particularly rugged, save at the foot of the Sahyâdri. To the south of the river the sub-division consists for the most part of comparatively level table-land running close up to the foot of the Sahyâdri range. Towards the south of this plain lies the village of Davruk, the present head-quarters of the sub-division. In former years the banks and valleys of the Shâstri and its tributary the Bâv are said to have been well stocked with teak of fair size and other useful forest trees. All the most valuable timber has long since been cut for shipbuilding, and the hill sides are now either bare or covered with thin scrub and brushwood. Elsewhere the country is fairly...
well wooded and the village sites are all shaded with lofty trees. The principal points at which the Sahyadri range is crossed in this sub-division are the south Titra, the Mala, and the Kund pass. The water-shed of the Sahyadris forms the eastern boundary of this sub-division, as of the whole district, as far south as the state of Sávantrád. The village of Gotue is an exception, as it is situated on the eastern side of the water-shed.

This sub-division, from its inland situation, is subject to greater extremes of heat and cold than tracts lying nearer to the coast. In the hot months the influence of the cool sea breeze is scarcely felt, as the currents pass high overhead. The country is not unhealthy and the level plain on which Devrukh, the present headquarters of the sub-division stands, is during the cold season one of the pleasantest camping grounds in the district. The average rainfall recorded at Sángameshvar, the former headquarters, was, for the ten years ending 1877, 127.25 inches.

The chief river is the Shástri, the main stream of which cuts the sub-division nearly in half. The Gad, a tributary of the Shástri, bounds the sub-division on the north, while the Bár, another tributary, forms the western boundary. The Shástri was formerly navigable for the largest native craft up to the quay at Sángameshvar, but no vessels of any size can now come within six miles of this point. The Bár river is navigable for small boats as far as the village of Vándri, and similarly the Gad affords a passage for small craft as far as the village of Mákhán, where there is a small landing place. There are no irrigational works in the sub-division, and very little garden land; but here and there along the course of the Bár, rude water-lifts are used for irrigating fair weather crops. Drinking water is rather scanty, only 54 villages out of 155 having good wells. The want is most felt near the Sahyadris. Several hot springs of varying temperature are found in this sub-division.

\[1\] Details are given above, p. 21.

According to the 1873-79 agricultural stock returns, there were 5,183 ploughs, 13 carts, 10,224 oxen, 3,447 cows, 3,866 buffaloes, 22 horses, and 4,339 sheep and goats.

Of the 20,423 acres under actual tillage in 1877-78, grain crops occupied 19,136 acres or 93.69 per cent, 6,069 of them under rice, bhat, Oryza sativa; 3,253 under náchá, Eleusine corocana; 3,310 under sam, Panicum miliaceum; and 4,504 under harbh, Paspalum scrobiculatum. Pulses occupied 736 acres or 3.69 per cent, 3 of them under gram, harbhara, Cicer arietinum; 10 under tür, Cajanus indicus; 10 under kalith, Dolichos biflorus; 80 under mág, Phaseolus radiatus; 320 under vid, Phaseolus mungo; and 313 under other pulses. Oilseeds occupied 467 acres.
or 2.23 per cent, all of them under engingly oilseed, *Sesamum indicum. Fibres occupied 33 acres or 13 per cent, all of them under Bombay hemp, *S. indicum. Miscellaneous crops occupied 56 acres, or 0.26 per cent, of which 36 acres were under sugarcane, *Saccharum officinarum, and 20 under miscellaneous vegetables and fruits.

The 1872 census returns show, of a total population of 90,966 souls, 86,118 or 94.67 per cent Huns; 4,845 or 5.32 per cent Musalmans; and 3 Christians. Statistical specially prepared from the enumerators' forms give the following *caste details: 5,925 Brahmans; 3,108 Váns, 118 Lángáyats, 18 Bhátiás, and 9 Jains, traders and merchants; 31,209 Kumbhs, 14,864 Maráthás, 2,745 Shindás, 959 Bhandárás, 4 Gávdas, and 1 Máti, cultivators; 114 Telis, oil-pressers; 157 Koshis, and 41 Sális, weavers; 162 Sángars, weavers of coarse woollen blankets; 1,972 Sutarás, carpenters; 933 Kumbhás, potters; 1,152 Sonars, gold and silversmiths; 655 Karsalás, workers in bell metal; 66 Tábouis, brassers and coppersmiths; 125 Lohárs, blacksmiths; 4 Otás, founders; 18 Gusádás, tanners; 93 Shimpis, tailors; 3,351 Gávras, worshippers and temple-servants; 40 Bhorás, rope-dancers; 890 Bhávis, barbers; 208 Parás, washermen; 3,477 Gávis, cowherds; 736 Dhangás, shepherds; 75 Khárus, 3 Kolás, 225 Bhais, and 1 Gábit, sailors and seafarers; 4 Rámoshus, watchmen; 821 Chámbhás, shoemakers; 6 Jangars, saddlers; 10,261 Mábárs, village servants; 15 Thákurs, wanderers; 3,933 Gosávis, 194 Jangams, 28 Ghándás, and 72 Saravdas, religious beggars. With respect to occupation the same return arranges the whole population under the seven following classes: i. Employed under Government or local authorities, 290; ii. Professional persons, 111; iii. In service or performing personal service, 528; iv. Engaged in agriculture and with animals, 42,946, all under the sub-head (a) cultivators; v. Engaged in commerce and trade, 859; vi. Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 3,543; vii. Miscellaneous persons not classed otherwise, (a) women 5,168 and children 35,782, in all 40,950; and (b) miscellaneous persons 1,739; total 42,689.

Ratnágiri, lying in the centre of the district, is bounded on the north by Chipul, on the east by Sangameshwar, on the south by Rájápur, and on the west by the sea. Its area is about 450 square miles; its population was, according to the 1872 census, 129,576 souls, or 301 to the square mile; and in 1878-79, its realizable land revenue was £10,578 (Rs. 1,05,780).

As the sub-division is not yet fully surveyed area details are not available.
irregular triangle, with its apex at the north-western end. The country consists for the most part of a series of rocky plateaus capped with weather-stained laterite and low rugged hills intersected by steep ravines and deeply scoured water-courses. The extreme breadth of the tract is from sixteen to seventeen miles. The coast line is bold and indented by numerous bays, creeks, and backwaters. Bold headlands, jutting out at intervals into the sea, give protection to the local shipping and small craft during northerly winds, while the Kalbadevi bay, lying on the north side of the high hill of Mirya, gives safe anchorage for craft of all size during the south-west monsoon. The cliffs throughout a great part of the coast line rise abruptly from a rocky beach. Sandy bays occur at intervals with narrow belts of drift between sea and cliff, thickly planted with cocoanut, betelnut, and wadi, Calophyllum inophyllum. In places as near Ratnagiri the cliffs fall back a considerable distance from the sea, the intervening space being filled with extensive salt swamps, with here and there a few reclaimed rice fields. From the cliffs overhanging the sea to the summit of the valley of the Bay river, which during several miles of its course forms the eastern boundary of the sub-division, a gentle and gradual rise may be observed. The laterite plateau, of which great part of the whole area of the tract consists, is mostly bare and uninviting. Coarse grass and stunted trees forcing themselves with difficulty through crevices, and here and there a patch of the poorer hill grains are the only vegetation during the greater part of the year. To these may be added, during the rainy season, a profusion of ferns and lilies springing, as if by magic, under the influence of the countless rills and water-courses which redeem the land from utter barrenness. Throughout the greater part of this tract the landscape is flat and unpleasing. But here and there at the edges of the larger ravines, where the rivers may be seen winding through more fertile valleys and shady village homesteads, the scenery is at once homely and picturesque.

The sub-division is on the whole decidedly healthy and free from epidemic disease. Liver complaints are rare, and the chief sickness that prevails is due to intermittent fevers. Boils also are a very common ailment. The climate is moist and relaxing. During the rainy season the air is close and muggy in the intervals between the showers, and raw and chilly while rain is falling. From November to the end of May the heat of the sun is tempered through the greater part of the day by cool northerly breezes. Extremes of heat and cold are not felt and the climate is equable throughout the year. The mean annual temperature during 1873 was found to be $80^\circ 54'$, the average monthly maximum during this period being $87^\circ 7'$, and the average monthly minimum $74^\circ 2'$. May, with a 

1 The station stands 150 feet above the sea. Detailed thermometer readings are given above, p. 24, 25.
2 1878 was an exceptional year with the highest recorded rainfall. The mean yearly temperature taken from the monthly averages of the six years ending 1878 was $81^\circ 45'$. 

3
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The chief Ratnágiri rivers are the Shástri, the Báy (e. tributary, of the Shástri), and the Muchkundí, which bound it on the north-east and south, and the Bhútíá creek or Ratnágiri river, at the mouth of which, on the northern bank, lies the head-quarter station of the district. Of these the Shástri alone is navigable for craft of any size. Boats of light draught pass up the Bhútíá creek as far as Harchári, a distance of about twelve miles, and up the Muchkundí as far as Sávtáli, about fifteen miles. The Báy river is also navigable as far as Vándrí in the Saunámeshvar subdivision on the north bank, and is much used for floating timber down to the landing places. Within the limits of this subdivision all these rivers are tidal and unfit for irrigation. In a few villages crops of summer rice are watered by damming the smaller streams. There are no large ponds or reservoirs. The supply of drinking water is on the whole fair. An extensive project for supplying the town and civil station of Ratnágiri with water brought in a covered channel from a stream in the village of Náchmu, two miles and a half distant, has lately been completed.

The soil differs in no respect from that of the sub-divisions already described. There are alluvial deposits on the banks and at the estuaries of the creeks. The plateaus and hills above consist almost entirely of laterite, which crops to the surface in boulders and flat sheets of rock. Here and there, where by the crumbling of the rock a sufficient depth of soil has been formed, hill grama are grown; but the proportion of waste land is very large. Below in the valleys and on the river banks there is a fair amount of good rice and garden land, the latter being watered chiefly from wells. The staple products of the soil are rice, harík, Paspalum scrobiculatum, varí, Panicum miliare, and náchmu, Eleusine corocana.

According to the 1878-79 agricultural stock returns, there were 9500 ploughs, 64 carts, 19,433 oxen, 13,093 cows, 5763 buffaloes, 82 horses, and 4325 sheep and goats.

Of the 150,538 acres under actual tillage in 1877-78, grain crops occupied 146,235 acres or 97·17 per cent, 14,107 of them under rice, bhát, Oryza sativa; 51,073 under náchmu, Eleusine corocana; 24,938 under sáwa, Panicum miliaceum; and 36,717 under harík, Paspalum scrobiculatum. Fallow occupied 1500 acres or 0·99 per cent, 500 of them under horse gram, kulíth,

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Sub-divisions.

Ratnágiri.

Water.

Soil.

Stock.

Produce.

1 The annual mean temperature of Ratnágiri is given in Chambers’ Meteorology of the Bombay Presidency (p. 184) as 80° 5' and the range between the greatest and least monthly means as 7°.

2 Details are given below, p. 364.
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Ratnagiri.
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People, 1872.

Dolichos uniflorus; 10 under mung, Phaseolus radiatus; 20 under ud, Phaseolus mungo; and 970 under other pulses. Oilseeds occupied 1056 acres or 0.69 per cent, all of them under giogelly oilseed, til, Sesamum indicum. Fibres occupied 123 acres or 0.08 per cent, 62 of them under brown hemp, ambadi, Hibiscus cannabinus, and 63 under Bomli , hemp, saim, Crotalaria juncea. Miscellaneous crops occupied 1.00 acres, or 1.04 per cent, 60 of them under sugarcane, us, Saccharum officinarum, and the rest under miscellaneous vegetables and fruits.

The 1872 census returns show, of a total population of 119,741 souls, 103,689 or 85.59 per cent Hindus; 15,033 or 12.90 per cent Musalmans; and 119 or 0.09 per cent Christians. Statistics specially prepared from the enumerators' returns give the following caste details: 11,171 Brahmans; 140 Parbhans, writers; 2211 Vânis, 24 Bhâtias, 34 Janas, and 9 Mârvâdias, traders and merchants; 34,031 Kunbis, 8623 Marâthas, 4812 Shiurûs, 16,372 Bhândars, 36 Mitgâvâdâs, and 1 Ghâdî, cultivators; 2597 Telis, oil-pressers; 204 Sâlis, weavers; 1578 Sutârs, carpenters; 1373 Khârâs, potters; 1624 Sonârs, gold and silversmiths; 82 Kâsârs, workers in bell metal; 150 Tâmbats, brass and coppersmiths; 2 Tâtias, founder; 591 Lohârs, blacksmiths; 110 Shimmis, tailors, and 3 Gaundis, masons; 2782 Gurâs, worshippers and temple servants; 26 Bhorpins, rope-dancers; and 2 Devlîs, temple servants; 130 Nîhâs, weavers; 415 Parits, washermen; 27 Gardis, cowherds; 628 Dhangars, shepherds; 3095 Khârâs, 70 Gânts, 23 Kuls, and 228 Bhois, tailors and fishermen; 2 Râmohits, messengers and constables, 816 Châmãhâs, shoe-makers; 18 Jingars, saddlers; 779 Mâhâs, village servants; 119 Sarvâdâs, 28 Gundhîls, and 1 Jangam, religious beggars. With regard to occupation the same return arranges the whole population under the seven following classes: i. Employed under Government or local authority, 552; ii. Professional persons, 931; iii. In service or performing personal offices, 575; iv. Engaged in agriculture or with cattle, (a) cultivators 31,814, (b) labourers 605, total 32,419; v. Engaged in commerce and trade, 5274; vi. Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 9915; vii. Miscellaneous persons not classed otherwise, (a) women 23,108 and children 40,461, in all 63,569; and (b) miscellaneous persons 478; total 64,045.

Râjâpur. Râjâpur, second in size to Chipuln, is bounded on the north by the Ratnagiri and Sangameshwar sub-divisions, on the east by Kolhapur, on the south by Degerd from which it is separated by the Vijaydurg creek, and on the west by the sea. Its area is about 652 square miles, its population, according to the 1872 census returns, was 133,544 souls, or 216 to the square mile, and in 1873-74, its realizable land revenue was £15,340 (Rs. 1,53,400).

As the sub-division is not yet fully surveyed, area details are not available.

The Râjâpur sub-division has a seaboard of about twenty miles lying between the Mushkumbh river on the north and the Vijaydurg creek on the south. Extending inland to the water-shed of the
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RAJAPUR.

Aspect.

Konkan.J

Sahyadri range, it has an average breadth of about thirty-five miles. The physical configuration of the country differs little from that of the adjoining sub-division of Ratnagiri. The line of coast, broken into two sections by the large estuaries of the Muchkundi, Jaytäpur, and Vijaydurg rivers, is very bold and irregular, the chief headland being Yashvantpur at the mouth of the Jaytäpur creek. The cliffs rise close to the sea shore to a height of about seventy feet, faced by huge masses of laterite, which have been dislodged by the continued action of the sea during the south-west monsoon. The coast is deeply indented in many places, and at any distance above a quarter of a mile from land is clear of danger. For some ten or twelve miles inland lie a series of low ragged hills and rocky plateaus, becoming more rugged towards the east, where trap replaces laterite. Towards the coast the hills are bare, and save in the rainy months, destitute of vegetation. The soil is poor and worthless, and cultivation is chiefly confined to the numerous valleys and ravines. The villages on the coast are well shaded by coconut gardens. Further inland the country is better wooded, and the village homesteads are surrounded by shady groves, but there are no forests of any importance or value. The tract at the foot of the Sahyadris is broken by countless spurs, ridges, and deeply cut gorges. At the north-east angle, close to the old fort of Vishalgad and detached from the main Sahyadri range, is Máchal, a high hill surmounted by a fine broad plateau. The two chief passes in this sub-division are the Anaskura and the Kaśika, both of which can be traversed by pack bullocks. The chief port of the sub-division is Jaytäpur.

The climate is usually considered healthy, especially near the coast, where the sea breeze is felt throughout the greater part of the year. Inland, during April and May, the heat is oppressive. The average rainfall for the ten years ending 1877 was 113.32 inches at Raçapur and 127.25 at Lánja.

The chief rivers from north to south are the Muchkundi, the Jaytäpur, and the Vijaydurg, each of which receives the waters of several small tributary streams. All these, owing, it is believed, to the denudation of the forests protecting their head waters, have of late years silted much. The Muchkundi can be navigated by very small craft for about twelve miles into the interior. The Jaytäpur river was formerly navigable for good sized craft up to the old town and port of Raçapur. But for many years no vessels drawing more than eight feet have passed within four miles of this point. The mouth of the river, flanked on its north bank by the Yashvantgad headland, makes a moderate fair weather port, but is exposed to westernly winds. The Vijaydurg river is navigable throughout its course in this sub-division. The estuary affords good anchorage all the year round, and the Vijaydurg, unlike most of the Konkan rivers, has no bar. There are no ponds or other large irrigation works. The supply of drinking water is generally good for twelve miles inland, but is deficient in the villages at the foot of the

\footnote{1 Transferred to the Sangameshwar sub-division from 1st August 1879.}
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Rajapur.

Soil.

Sahyadri hills. In the town of Rajapur extensive works for water supply have been executed by the municipality, and pure water is now distributed by pipes in all the principal streets and houses of the town. Near Rajapur is an intermittent and several hot springs.

Near the coast, the soil consists of disintegrated laterite and iron clay, and inland, of a darker material, the product of the trap rocks. Alluvial deposits occur along the lower reaches of the rivers forming rabi and rice land, while the sandy ground on the coast produces flourishing coconut gardens.

According to the 1878-79 agricultural stock returns, there were 14,050 ploughs, 45 carts, 23,500 oxen, 25,400 cows, 10,010 buffaloes, 35 horses, 5 asses, and 9025 sheep and goats.

Of the 40,445 acres under actual tillage in 1877-78 grain crops occupied 57,184 acres or 91.68 per cent, 14,744 of them under rice, bhāt, Oryza sativa; 7820 under nāchhi, Eleusine corocana, 5750 under sāla, Panicum minirem; and 9320 under harīk, Parpalam scrobiculatum. Pulses occupied 1057 acres or 2.61 per cent, 33 of them under tur, Canarium indicum; 402 under horse gram, kulith, Dolichos biflorus; 57 under mung, Phaseolus radiatus; 366 under udī, Phaseolus mungo; and 235 under miscellaneous pulses. Oilseeds occupied 870 acres or 2.13 per cent, all of them under gingelly oilseed, til, Sesamum indicum. Fibres occupied 767 acres or 1.89 per cent, all under Bombay hemp, san, Crotalaria juncea. Miscellaneous crops occupied 617 acres or 1.53 per cent, 200 of them under sugarcane, us, Saccharum officinarum, and the rest, 417 acres, under miscellaneous vegetables and fruits.

The 1872 census returns show, of a total population of 168,408 souls, 156,735 or 93.02 per cent Hindus, 11,616 or 6.89 per cent Muslims, 146 or 0.09 per cent Christians; and one Parsi. Statistics specially prepared from the enumerators’ forms give the following caste details: 13,199 Brāhmans; 19 Parbhus, writers; 7885 Vānis, 542 Lingāyats, 16 Gujars, 88 Bhāttas, and 151 Jains, traders and merchants; 55,032 Kunbis, 22,243 Marāthās, 10,493 Bhandārs, 3687 Shindās, 1596 Gāvīls, 242 Ghāds, and 1 Māli, cultivators; 3920 Telis, oil-pressers; 123, Koshtis, and 154 Sālis, weavers; 209 Sangars, makers of coarse woollen cloth; 2639 Sutārs, carpenters; 1672 Kumbhārs, potters; 1817 Sonārs, gold and silversmiths; 355 Kāsārs, workers in bell metal; 155 Tāmbhats, brass and coppersmiths; 95 Lohārs, blacksmiths; 20 Otāris, founders; 294 Shimpis, tailors; 6699 Guravs, woodcutters and temple servants; 10 Bhorpis, rope-dancers; 1327 Nāhrs, barbers; 445 Parits, washermen, 900 Dhangars, shepherds; 1267 Gavils, cowherds; 1800 Gābīts, 120 Kolis, 539 Khāvis, and 18 Bhois, sailors and fishermen; 18 Rajputs, messengers and constables; 1435 Chāmbhārs, cobblers and shoemakers; 13,074 Mhārs, village servants; 23 Kāstharis, catechumakers, and 20 Thakurs, wanderers; 310 Sarvādīs, 376 Gosāris, 51 Gondhis, 57 Blutes, and 54 Jangams, religious beggars. With respect to occupation the same return arranges the whole population under the seven following classes: (1) Employed under Government or local authorities, 939;
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ii. Professional persons, 1335; iii. In service or performing personal offices, 1420; iv. Engaged in agriculture and with animals, (a) cultivators 71,768, (b) labourers 1326, total 73,091; v. Engaged in commerce and trade, 3296; vi. Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 6379; vii. Miscellaneous persons not classed otherwise, (a) women 23,514; and children 56,947, in all 80,461; and (b) miscellaneous persons 1661; total 82,122.

Devagad is bounded on the north by Rájápur, on the east by the Kolhápur state, on the south by the Návau sub-division and the Sávantvádi state, and on the west by the sea. Its area is about 521 square miles, its population, according to the 1873 census returns, was 124,115 souls or 238 to the square mile, and in 1878-19, its realizable land revenue was £9275 (Rs. 92,750).

As the sub-division is not yet fully surveyed area details are not available.

The Devagad sub-division, about twenty-six miles long and on an average thirty-two broad, stretches, except for a few Dáváda villages at the north-east corner, from the coast to the water-shed of the Sahyádris. At the north-west corner the rocky headland of Vijaydurg juts some distance into the sea. On the inner side of this neck of land, about 100 feet above the sea, stands the old timeworn and crumbling fort of Gírya. Fourteen miles south of Vijaydurg is the headland and fort of Devagad, the present head-quarters of the sub-division. The coast line from Vijaydurg to Devagad, and from Devagad to the Áchra river the southern boundary, is comparatively regular, though cut into by numerous small rivers and creeks. The cliffs are steep and rise close to the beach, leaving here and there at their base small sandy coves, where, hidden among groves of palms, lie picturesque fishing villages. Above the cliffs are flat table-lands and jagged hills of bare laterite with little or no vegetation save in the rainy months. Twelve miles or so inland are numerous chains of hills more waving and better wooded, leading in broken and irregular lines to the wilder tract at the base of the Sahyádris. There are no forests of any value, but the inland parts and all the village sites are well wooded. The only pass into the Deccan of any note is the Phonda, over which there is a made cart road communicating with Nípáni and Kolhápur. The principal ports are Vijaydurg, Vághotan, and Devagad.

Devagad, the head-quarters of the sub-division, is by the native officials, but perhaps without sufficient cause, considered feverish and unhealthy. Lake the rest of the district the climate is temperate on the coast and for a few miles inland, while at the foot of the Sahyádris are wide extremes of heat and cold. The rainfall at Devagad from 1875 to 1877 averaged eighty-one inches, and at Khárepátan, the former head-quarters, from 1868 to 1874, 127 inches.

The principal rivers are the Vijaydurg, the Mitmumbari, the Mithbáv, and the Áchra. Besides these the Gad, a tributary of

Chapter XIII. Sub-divisions.

Devagad.

Area.

Aspect.

Climate.

Water.
the Kálávali creek, flows for a part of its course through the south-eastern corner of the sub-division. The Vijaydurg, the northern boundary, is navigable for vessels drawing seven feet of water as far as Vághotan, where there is a stone jetty, and for canoes as far as Khárepánán, twenty miles inland. The mouth of this river gives a good anchorage all the year round. The Ačhrá, which for the last few miles of its course forms the southern boundary of the sub-division, is navigable for four miles for small craft only. The Devgad river, the estuary of which forms an indifferent fair weather port, and the Mithbáv and the Matnumbari are similarly navigable for small boats only. All the above rivers are tidal except the Gad. There are no irrigational works worth notice. The water supply is fair for twenty miles inland, but as usual deficient in the villages on the slopes and uplands of the Sáhyání range.

The soil is everywhere poor. Here and there at the foot of the Phonda pass, and about the village of Lora, patches of soft clay soil and variously coloured shales relieve the monotony of laterite and trap, but add nothing to the agricultural value of the tract which is the poorest in the district.

According to the 1878-79 agricultural stock returns, there were 14,840 ploughs, 69 carts, 34,834 oxen, 23,563 cows, 11,231 buffaloes, 56 horses, and 7964 sheep and goats.

Of the 30,325 acres under actual tillage in 1877-78, grain crops occupied 24,766 acres or 81 per cent, 13,969 of them under rice, bhát, Oryza sativa; 3461 under ndíchít, Eleusine coroecana; 2551 under sīva, Panicum miliaceum; and 4785 under harik, Paspalum acrobi[calatum. Pules occupied 2071 acres or 6'87 per cent, 4 of them under gram, harbhara, Cicer arietinum; 39 under tur, Cajanus indicus; 1421 under kulith, Dolichos uniflorus; 66 under mung, Phaseolus radiatus; 480 under udid, Phaseolus mungo; and 61 under miscellaneous pulses. Oilseeds occupied 1393 acres or 4'95 per cent, 1369 of them under gingelly oilseed, til, Sesamum indicum, and 24 under miscellaneous oilseeds. Fibres occupied 993 acres or 3'27 per cent, all of them under Bombay hemp, san, Crotalaria juncea. Miscellaneous crops occupied 1102 acres or 3'63 per cent, 352 of them under sugarcane, us, Saccharum officinarum, and the rest under various orchard and vegetable crops.

The 1872 census returns show, of a total population of 118,921 souls, 114,892 or 96'67 per cent Hindus, 3106 or 2'65 per cent Mosalmán, and 663 or 0'72 per cent Christians. Statistics specially prepared from the enumerators' forms give the following caste details: 6975 Bráhmaus; 9 Parbhá, writers; 10,152 Vánas, 249 Lingáyáta, 12 Bhátiás, and 672 Jaina traders and merchants; 13,459 Kumbhás, 46,270 Maráthás, 668 Shindás, 5956 Bhándás, 82 Gávádás, 3982 Mitgávádás, and 4 Méá, cultivators; 2084 Telis, oil-pressers; 568 Koshtís, weavers; 45 Sangárs, weavers of coarse woollen cloth; 2030 Sutárs, carpenters; 1462 Kumbbárs, potters; 1545 Sonára, gold and silversmiths; 592 Káśásá, workers in bell metal; 33 Támbarás, brass and coppersmiths; 38 Lóhárs, blacksmiths; 305 Shimpís, tailors; 329 Gúrás, worshippers and temple servants; 20 Bhorpis, rope-dancers; 163 Devlis, temple-servants; 957 Nákásá,
RATNAGIRI.

Chapter XIII

Sub-divisions.

Mályan is bounded on the north by the Dergad sub-division, on the east by the Savatrádi estate which runs between the Mályan country and the Sahvadí range, on the south by the Karú creek, and on the west by the sea. Its area is about 56 square miles; its population was, according to the 1872 census, 88,155 souls or 15,721 to the square mile, and in 1878-79 its realisable land revenue was £8,326 (Rs. 32,260).

As the sub-division is not yet fully surveyed area details are not available.

Mályan, about eighteen miles from north to south and from sixteen to eighteen from east to west, the seaward between the mouth of the Achra in the north and the mouth of the Karú in the south, consists chiefly of an open sandy roadstead intersected by the Kolaub and Kalávah creeks. Like the rest of the district, Mályan is broken and irregular, a series of ragged hills and incised valleys. The plateaus are chiefly of bare laterite almost without trees or brushwood. The hill sides are generally steep and brushwood covered. The banks of the Karú and Kalávah creeks are open level plains, yielding rice and sugarcane. The headland of Réjkot at Mályan gives protection to small steamers and country vessels which, during northerly breezes, anchor in Mályan bay. The bay contains a number of rocks, and without a local pilot it is very dangerous to attempt an entrance. The coves of the Karú, Kalávah, and Achra creeks are good harbours for small sized craft. The villages are well studded with cocoapalm, jack, mango, kája (Anacardium occidentale), and uádi (Calophyllum inophyllum) trees. The villages of Dhákápur, Kábalígalon, and Oraliya contain Government forest reserves of teak and other valuable trees. The seaward is densely shaded by cocoapalm. The island fort of Sindhudurg is cut off from the mainland by a channel less than a quarter of a mile broad. 1

1 Details are given below, p. 374.
Though occasionally feverish, and especially in the inland villages oppressively hot in April and May, the climate of Malvan is on the whole healthy. The average rainfall recorded for the ten years ending 1878 is 85-32 inches. The water supply is abundant. The Kalavali and Karli creeks are the chief rivers. Both of them are, for fifteen to twenty miles, tidal and navigable for small sized craft. The Dhamapur lake, the largest in the district, has an area of fifty-five acres, and waters about 500 acres in the villages of Dhamapur, Kalasa, and Pendur. The smaller ponds of Pendur, Varad, Tulgaon, and Malvan, and the streamlets running through the villages supply abundance of water throughout the hot weather, and the rice lands irrigated by them yield two crops a year. The supply of drinking water is good, except at Varad and in some parts of Nándos and Pendur where scarcity is felt in April and May. The water of the town of Malvan, and especially of the wells near the sea is a little brackish.

The soil here as elsewhere is chiefly composed of laterite, but there is a good deal of alluvial land in the villages along the Karli and Kalavali creeks, which, especially the plain of Bandivade, yields excellent crops of rice, chilli, and sugarcane. The soil of the rice lands at the foot of the hills is generally red and that of the villages bordering the sea is sandy, particularly suited to the growth of cocoa palms. The slopes of the hills are fit only for the coarser grains such as vari, karik, and sesame. There is also, chiefly along the creeks, a large area of partly reclaimed salt marsh, khujan.

The 1878-79 agricultural stock returns show a total of 13,029 ploughs, 330 carts, 23,130 oxen, 12,839 cows, 11,373 buffaloes, 816 borees, and 3608 sheep and goats.

Of the 62,449 acres under actual cultivation in 1877-78, grain crops occupied 45,741 acres or 73-24 per cent, 26,481 of them under rice, bháj, Oryza sativa; 47 under ríla, Panicum italicum; 9125 under víchál, Eleusine coracana; 2496 under síla, Panicum miliaceum; 7180 under karik, Paspalum scrobiculatum; and 412 under other cereals. Pulses occupied 4585 acres or 7-31 per cent, 18 of them under tur, Cajanus indicus; 3111 under kulik, Dolichos uniflorus; 244 under mung, Phaseolus radiatus; 1133 under udd, Phaseolus mungo; and 79 under other pulses. Oilseds occupied 3236 acres or 5-18 per cent, all of them under jingelly oilseed, til, Sesamum indicum. Fibres occupied 406 acres or 0-65 per cent, all of them under Bombay hemp, san, Crotalaria juncea. Miscellaneous crops occupied 8431 acres or 13-5 per cent, 562 of them under sugarcane, us, Saccharum officinarum, and 7919 under miscellaneous vegetables and fruits.

The 1872 census returns show, of a total population of 123,273 souls, 119,640 or 97-05 per cent Hindus; 1741 or 1-41 per cent Musalmans; 1888 or 1-55 per cent Christians; and 4 Parsis.

2. These figures are both for Malvan and Vengurla.
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following caste details: 9743 Brahmans; 33 Parbhus, writers; 2772 Vánis, 86 Lingayats, 178 Bhátús, 141 Jains, 5 Márrádás, and 3 Gúpars, traders and merchants; 21,882 Kumbis, 25,334 Manáthás, 27,535 Bhandáris, 5276 Gárdás, 483 Fárans, and 260 Shándás.

The mouths of the Vengurla, and south of its estuary, is about 52 square miles, bounded on the north by the Kath creek, which separates it from Málván, on the east by the Sávnadví state, on the south by the Portuguese territory of Cou, and on the west by the sea. Its area is about 52 square miles, its population was, according to the 1872 census returns, 35,088 or 674 to the square mile, and in 1878-79, its realisable land revenue was £4677 (Rs. 19,770).

As the sub-division is not yet fully surveyed area details are not available.

Vengurla, about twenty-two miles long and nowhere more than five broad, has in the north a succession of high bare rocky plains and narrow valleys. The steep hills have their upper slopes well clothed with brushwood and are, of the lower slopes covered with coconut and betel-nut palms. In the valleys the soil is generally very rich. Much of the soil consists of low open belts of sand. The south and east of Áraví, the east of Áraví, and the south of Vengurla are hilly. Compared with the rest of the district the cliffs are low. The chief headlands are the points of Nírti, Vengurla, and Rádi. There are no navigable rivers or creeks. The mouths of the Vengurla, Áraví, and Shíravá streams are high tide fair-weather ports for small vessels and fishing boats. At Vengurla there is, for steamers and large country craft, safe anchorage during northerly breezes, but on account of the rocks...
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Sub-divisions.

Vengurla.

Climate.

Water.

Soil.

The approaches are at all times difficult. On one of a cluster of twelve bare springless sandstone rocks, about twelve miles north-west of Vengurla, a light-house has been built. The villages, each of several hamlets, are large and thickly peopled.

As it all lies within the influence of the sea breeze the climate is free from extreme heat or cold. Though feverish during the last year (1879), it is generally healthy, especially at Vengurla and Redi. The mean annual temperature is 80° 2', and the range between the greatest and least monthly means is 6°. The average rainfall in the nine years ending 1877 was 110 inches.

The supply of water is abundant. Almost every valley in the north has a perennial stream. In the south of Redi, a large reservoir waters the valley of Kaniella with gardens of coconut and betelnut palms, and at Pát in the Sávandrádi state, to the north of Mhápan, a similar pond waters the Mhápan and Kochra valleys. Throughout the hot weather the streams supply abundance of water and all irrigated rice lands yield a second crop. Except in Shrivada where it is a little brackish, the supply of drinking water is good. The Vengurla municipality lately, at considerable expense, has made water works for the supply of the town.

The soil varies considerably in the different parts of the subdivision. In the northern valleys the rice lands are red with a slight mixture of sand. Except in the hills the southern villages are generally sandy. Salt marsh, khápan, land is found at the mouths of all streams. Coarse rice is grown on land reclaimed from the sea, while the sandy drifts are planted with cocoa palms.

1 Chambers’ Meteorology of the Bombay Presidency, 184.
CHAPTER XIV
PLACES OF INTEREST

A’chra, a village and port on the small creek of the same name, lies on the north-west boundary of the Malvan sub-division about ten miles north of Malvan. It had, in 1872, a population of 8,507 souls, and for the five years ending 1877-82, an average trade valued at 4,402 (Rs. 45,290), of which 2,429 (Rs. 19,290) were exports and 2,973 (Rs. 26,000) imports.

A’chra was in 1555 the scene of a Portuguese victory over Bijapur troops. In 1819, the year after its capture by Colonel Ingham, it was in every way important. Its chief object of interest is the Rameshwar temple. The principal building, enclosed by a stone wall and surrounded by a paved courtyard, measures sixty-three feet by thirty-eight and besides the shrine, has a large rest-house with accommodation for all Hindu castes. A fair, held yearly on Ramnavmi in Chitra (March-April), is attended by about 1,000 people from the neighbouring villages. The village revenues, amounting yearly to 2,250 (Rs. 2,250), are by a Chamblua Maharaj of Kolhapur, dated 1674, set apart for the maintenance of the temple. In the river near A’chra sections of slate beds are exposed. These, not lithoite worked, are probably of some economic value. A china clay or kaolin capable of being used for pottery is also found in and about the village. The fine white sandstone very exposed in the neighbourhood are locally used as whitewashes.

A’do, on a small rather deep creek three miles south of Kolha, had, in 1872, a population of 1,884 souls, chiefly fisher-men. In 1819 it was a port with a small trade in corn and fish. It is now of no importance. There is a small temple of Vishnu.

Adivala, a village in the Rajapur sub-division, twelve miles west of Rajapur, with, in 1872, 4,285 people, has a well-known temple dedicated to Mahakali. In her honour, just the second to the tenth day of the first fortnight of Ashina (3rd-October), a fair is held. Petty shops are opened and about 1,000 persons attend.

Amboigad Fort, on the bay at the north entrance of the Rajapur river, raised very little above the level and with a ditch on the north and west sides, covers an area of a quarter of an acre. In 1818 the

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1 Many of the descriptive notes are from the present condition, trade, and management of the leading towns have been contributed by Mr. G. Vidul, C.S.
2 De Coste, VII, 169, in Naar’s Konkan, 43.
3 Malvan Resident, 31st May 1819; B. Rev. Diaries III of 1819, 2311.
4 Collector to Gov. 18th July 1819, Local Rev. Diaries, 142 of 1819, 2073.
fort surrendered to Colonel Imallack. In 1862 it was a complete ruin without remains of houses, walls, or bastions. There was no garrison and no water. Supplies were plentiful.

Anjanvel, north latitude 17° 31' and east longitude 73° 15', a village with an old fort having, along with Peth, in 1873, 328 people lodged in 540 houses, stands on the south shore of the entrance to the Vashishti or Dabhil river, to which also it gives the name Anjanvel. Under the Marathas it was the head-quarters of a district administered by a subahdar. In 1819, in consequence of the removal of the head-quarters to Gahaghar, it fell into insignificance and since then it has grown little in size or wealth. The river mouth, about a mile broad, is narrowed by the removal of the sandbank, that from the north runs within two cables length of the south shore, where on the edge of a plateau 300 feet high is the ancient temple of Tulkeshvar. On the bar at low tide are ten feet of water with two springs, a rise of ten feet. From its exposed position there is generally a swell. A light-house is being built at the entrance of the harbour. The average trade for the five years ending 1877-78 was valued at £592,393s. (Rs. 59,23,934) of which £314,163 4s. (Rs. 31,41,632) represented exports and £278,230 4s. (Rs. 27,82,302) imports. The port gives good anchorage to vessels passing to and from Chipuln. The custom house at the entrance to the harbour, and a rest-house are the only public buildings. Coasting steamers used to call at Anjanvel. Of late the place of call has been changed to the more sheltered port of Dabhil two miles higher up the river on the north bank. Weaving is the only industry.

Anjanvel fort, called Gopalgaad, was built by the Bijapur kings in the sixteenth century, strengthened by Shivi about 1660, and improved by his son Sambhaji (1681-1689). In 1699 the fort was attacked and captured by Khairat Khan, Habshi of Janjira (1680-1708), who added the lower fort, padkot. In 1744 (December), Taluq Angin Sirkhel took it from the Habshi, and naming it Gopalgaad, added the upper fort, balckot. From him, in 1755, it passed to the Peshwa, and on the Peshwa's overthrow, fell to Colonel Kennedy on the 17th May 1818. The fort stands on a prominent and commanding point on the south shore of the creek entrance half a mile from Anjanvel. It covers seven acres, and is surrounded on three sides by the sea, and on the fourth by a deep ditch now partly filled.
RATNAGIRI.

... The fort walls, built of stone and mortar, are very strong about twenty feet high and eight thick, with, at some distance from each other, twelve bastions, until we have passed the first battery. South of the fort are a deep trench eighteen feet broad. There are two doors, one to the east, the other to the west. Outside the west door is a gateway. The interior of the fort, no tall buildings, still has traces of small houses. There are also three wells with a plentiful supply of water. Near the west is a large building said to have been the stables, used as a granary, and at a little distance the governor's palace. Till 1829, when it was abandoned and the troops moved to Digvada, the fort was garrisoned by a small force of officers and 200 native soldiers. In 1867 it had no garrison and only eighty-eight old disused cannon.

Anjarla, a small port on the mouth of the Jerg river, about three miles south of Adz and two north of Saverdury. Had, in 1872, a population of 592 souls. The trade is in the hands of a few local merchants. Anjarla was formerly a place of consequence. In 1819 it had some trade in salt, fish, and corn. Most of the present population, belonging to the upper classes, are fishermen, live in well-built and tiled houses standing in dense coconut groves.

Bagmandla, a large fishing village on the north bank of the Savitri opposite Bankot, had, in 1872, a population of 2529 souls. This village is on the site of the ancient village of Kolmandla, one-half of which belongs to the Mahals of Janjira, is the only part of Ratnagiri that lies north of the Savitri. It has no trade, and being surrounded on three sides by great sand swamps, is unhealthy. Bagmandla is one of the ten Bankot villages ceded to the British in 1750. Fuxu and Kolmandla are probably the remains of Mantada or Manduha, an old trading place of some consequence. Barbour (145) has a Manduha at the mouth of the Bankot river, where many ships, especially from Malabar, came taking stuffs and leaving coconuts, areca nuts, a few spices, copper, and quick silver. The name and position suggest that it may be the site of Mandagara mentioned both by Ptolomy (150) and in the Piplian (217).

Bahiravagad Fort, high and hard to reach, on a spur of the Sahyadris in Chipun, covers an area of about eight acres of very broken, rocky and brushwood-covered ground. In 1862 the walls were ruinous and there were only four old unserviceable guns. There was no garrison, water was abundant but powder was scarce.

Bahiravagad Fort, on the top of the Naladom in the Devgad village of Digvada, is between four and five acres in area. In 1862 there were no wells or bastions, no garrison, and no water.

1 Nature's MS.
2 Collector to Gov. 16th July 1819; 2nd Rev. Davus, 7th of 1819, 273.
3 Stanley's Maratha, 71.
4 Gov. List of Civil Forts, 1862.
5 Gov. List of Civil Forts, 1862.
6 Gov. List of Civil Forts, 1862.
Chapter XIV.

Places of Interest.

Balápir.

Balápir, on the top of a conical hill about half a mile from Dábhol creek and four miles north-east of Dábhol, has a ruined mosque and a shrine1 of soft red laterite both domed, very simple, and of rough workmanship. In the tomb are three graves without any inscriptions, and in the enclosure outside are three more. An endowment, originally granted by the Habshi about the year 1650, and continued by Angria and the Peshwa, has been (1874) confirmed by the British. Of the date of the buildings there is no trace. The Habshi's grants show that they must be at least as old as the beginning of the eighteenth century, and their battered weathered stones seem to point to a much greater age. The ruined step well in the plateau of the hill top is said to be the quarry from which the stones for the mosque were cut.

Bandar Sákhrí, a landing place two miles north-east of Dábhol, has, on a reclaimed piece of ground on the left bank of the Váshišhti, a very simple ruined black stone building known as the Jámá, or Amina, mosque. Its age is not known, but from a paper about the appointment of a warden, the building must be as old as the beginning of the seventeenth century (1624). It was probably built by one of a family of Kháns who formerly held several villages in the neighbourhood. To the east and west of Sákhrí, in the villages of Kothamba and Máií Tentl, are two other mosques, and on a hill close by, a step well called the horse well, ghodlaú, seemingly of the same age as the mosques.

Bánkot, or Fort Victoria, north latitude 17° 75' and east longitude 73° 2', with, in 1872, 3763 inhabitants, is next to the island of Bombay the earliest English possession in Western India. Bánkot lies at the foot of a rocky headland in the extreme north of the district on the south shore of the entrance to the Bánkot or Sávtrí river,2 seventy-three miles south-east of Bombay.3 A mile outside of the village, and two miles south-west of Fort Victoria, the bar of the Bánkot river, with a narrow channel on its south-east side, stands nine feet deep at low water. Though well buoyed, the bar is much exposed even in the fine season (September-June), and should not be passed without a pilot.4 Bánkot, though closed during the south-west monsoon, opens earlier and remains open longer than most Ratnágiri ports. The river is, for vessels of sixteen feet draught, navigable eighteen miles to Maháprul in Dápoh, and for vessels drawing seven feet ten miles further to Mahád in Kolába.

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1The story of the shrine is that a Deccani Vání named Bálásheth, becoming a Musalmán, let loose a bull, and vowed to build a mosque wherever the bull stopped. The bull stopped on the top of the hill, and the Vání built a mosque and a tomb. The graves in the tomb are those of the builder, his wife and his child, and those outside are raised over his horse and bull.

2It seems possible that the Sávtrí is Ptolemy's Nanagna, which in his map enters the Arabian Sea within Ratnágiri limits. Nanagna should perhaps be Nan Ganges, or the little Ganges, a name naturally applied to the Sávtrí, as it is a small stream compared with the other Mahábalakhvar ganges, the Krahána, Vána, and Koyga.

3The name Bánkot, given to the fort by the Marathás, was in time extended to the settlement, itself, at the foot of the hill. Vélás, the original village, on the coast two miles south of the fort, is inhabited chiefly by Hindus, as Bánkot is by Musalmáns.

4Taylor's Sailing Directory, 395.
Trade has long left Bankot. It is now little more than a large fishing village. A few coconuts, betel-nuts, and gathered mangoes, and small quantities of salt fish, and fins and maws are exported.

Some resident shopkeepers supply the people with cloth, grain, and groceries. Bankot has no manufactures, but at Bājmānda on the north bank of the creek, a few Šalis find employment in weaving coarse cotton cloth.

Chiefly from crowding and bad drainage, Bankot had for many years a bad name for fever. Lately sickness has much decreased. The water supply is scanty, and an attempt to bring water from a spring in the hill above through a small iron pipe has failed. At Vélás, a few miles south of Bankot are the remains of a masonry aqueduct of considerable length said to have been built by Nāna Pādāra (1720 - 1800).

Bankot does not seem to have ever been a place of importance.

In 1540 D. João do Castro, under the name Boaçom, describes the Bankot river with great detail. It took its name Boaçom from a town on the south bank about a league from the river mouth. Ships went there to load wheat and many other kinds of food, and had its harbour not been so difficult, it would have been one of the first places on the coast. In 1548, with other Bijāpur coast towns, it was destroyed by the Portuguese. No further reference has been traced till, on 8th April 1755, five days after the fall of Suvarṇadurg, Commodore James arrived off Bankot. The fort surrendered on the first summons. Commodore James handed over charge to the Marāthás, and at the end of the rains (October), the fort and nine neighbouring villages were ceded to the British and its name changed from Himmajādū to Fort Victoria.

To the English Bankot was chiefly valuable as a place from which Bombay Europeans and Musalman's might be supplied with beef. There was also the hope that its once considerable trade would revive. It proved very serviceable in providing hemp ropes, then much in demand for lashing cotton bales. But its trade remained very small, and the place was a burden, in 1787, a cost of £3500 (Rs. 35,000) and an income of £1200 (Rs. 12,000). In 1812 the neighbouring native governments were so oppressive that the population of Bankot might have increased to overcrowding. As it was, the numbers doubled within ten years, and nothing but the want of fresh water prevented a much greater increase. Several wells were dug and ponds

Chapter XIV.

Places of Interest.

Bankot.

Trade.

Water and Climate.

History.

1. The Chinese traveller Hioan Thang (640) is supposed to have embarked at Bankot. The identification is doubtful. Naure's Konkan, 10

2. Fremero Rotero da Costa da India, 41. He says the river is also called the Mahārī river from a large town of that same, and the Ḫoneh river from the quantity of fishery found on its banks. Boaçom would seem to be a corruption of Vélás.

3. Grant Duff, I. 76-78.

4. The nine villages were: Ṣelās, Vēsi, Bājmānda, Shīpolā, Kunduk, Pandar, Pēva, Kāsilā, and Dāgasān.

5. Naure's Konkan, 92.

6. According to Hove (December 1788), the fort was costing the Company about £10,000 a year. At the same time, he says, the chiefs commonly retire after a few years with immense sums, and it is calculated as good a post as the Bombay council, Bom. Gov. Sel. XVI. 168.
DISTRICTS.

Chapter XIV.

Places of Interest.

BANKOT.

History.

repaired, and every spot of arable land was made the most of. But as great part was bare rock the settlement never yielded much agricultural wealth. Many of the people, keeping their families and property in British villages, earned their living by tilling lands in the neighbouring Maratha territories. Bankot never became a place of trade. The country inland was rugged and difficult, and vessels of about twenty tons (70 - 80 khandes) could at that time easily pass up the river, the whole traffic centred at Mahád. In 1816, on the final conquest of the Konkan, a detachment of British troops was for a time stationed at Bankot, and it was made the headquarters of the collectorate. In 1822 the station was broken up and the head-quarters moved to Ratnagiri. Bankot never became a place of trade. The country inland was rugged and difficult, and a vessel of about twenty tons (70 - 80 khandes) could at that time easily pass up the river, the whole traffic centred at Madn. In 1819, on the final conquest of the Konkan, a detachment of British troops was for a time stationed at Bankot, and it was made the head-quarters of the collectorate. In 1822 the station was broken up and the head-quarters moved to Ratnagiri. Bankot never became a place of trade. The country inland was rugged and difficult, and a vessel of about twenty tons (70 - 80 khandes) could at that time easily pass up the river, the whole traffic centred at Madn.

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On a high red hill covered with low bushes, stands the old, much ruined fort, small and square, with bastions like those of many English river mouth or harbour forts. Round the walls on the land side is a ditch. There are two separate bastions connected with the fort. One of these called the Refuge, Panáh, bastion was built by the Habshi to guard the creek. The other bastion, higher up the hill and approached from the water bastion by 300 steps, was built by the Angriás. From this second bastion a further ascent of about 700 steps leads to the fort. Both bastions are now in ruins, but there are still the remains of a covered path. The fort was in 1862, in good order except part of the outer wall on the western side. It had no garrison and only a scanty supply of water. There are also the foundations of several good European dwellings with the remains of gardens and several tombs. One tomb, dated 1803, is to Mrs. Kennedy the grandmother of Mrs. Malet who is buried close beneath an Ionic column with the following inscription: 'Here lie the remains of Mary Sophia Marcia aged 26, and Ellen Harriet aged 32 days, the beloved wife and daughter of Arthur Malet of the Bombay Civil Service. They with thirteen boatmen and attendants were drowned on the bar of the river Sávithri, on the night of the 6th December 1853.'

To the north of Hareshvar, the round hill across the river is a rather famous but architecturally commonplace temple. Not far from the temple stands a large garden house and lake made by the wife of one of the Janjua chiefs. In Velás are two temples dedicated to Shri Rámeshvar and Kábhairav built respectively by

1 In 1819, so safe was its navigation that on the occasion of the attack on the strong fortress of Mandangad, the Prince of Wales Cruiser and Sylph Bug went twelve miles up the river and might easily have gone further. Collector to Gov. 13th July 1819; Rev. Diaries 142 of 1819, 257.
2 Gov. List of Civil Forls, 1862.
3 C. Niebuhr (1763) states that close to Bankot was a very large rock temple divided into twenty-five chambers (Pinkerton's Voyages, IX. 209). This was probably either the Mahád or the Janjua caves.
Moroba Dada Padvnis and Nam Padvnis (1720-1800). The chief Baskot buildings are the custom house, the travellers’ bungalow on the hill overlooking the harbour entrance, and the residences of the Parkars, a distinguished Muhammadan family who enjoy grants of land from Government as rewards for faithful services in collecting supplies for the fourth Mysor (1799) war.

Coasting steamers call daily during the fair season. Close to the landing stage, a floating bridge of boats, is a roomy rest-house.

Bharatgad Fort, on the south shore of the Kalivah creek, on a hill commanding the Malvan village of Mysura, has an area of between five and six acres. The inside of the citadel is an oblong of 105 yards by sixty. The citadel walls are about seventeen or eighteen feet high and five feet thick. At the opposite ends of a diagonal running north and south are outstanding round towers. Within the citadel, about a quarter of its whole length from the north end, is a square watch tower reached by steps. Close to the north tower is a small temple, and near it is a great well about 228 feet deep, cut through solid rock. About seventeen yards from each side and 100 yards from each end of this citadel, is an outer wall with nine or ten semi-circular towers. The wall is ten or twelve feet thick with an outer ditch. It is not very strong and seems to have been built without mortar. In 1862 the walls were in fair order, there was no garrison, and water and provisions were abundant. There were eighteen old and unserviceable guns. The fort has constantly changed hands. In 1670 Shivaji surveyed the hill, but finding no water, would not fortify it. Ten years later (1680) Phond Savant, fearful of its falling into the hands of a chief named Bavdekar, cut the great well through the rock, and finding water, built the fort (1701).

Bhavangad Fort, on a rising ground close to the village of Chakkot in Sangameswar sub-division, is a small fort not more than half an acre in area. It has no garrison and no water. In 1882 it was very rumous and had only one old and unserviceable gun.

Bhavangad, Fort, on a high hill in the Malvan sub-division across the creek from Bharatgad, has an area of about one and a half acres. In 1862 the walls were nearly in ruin, there was no garrison, no water, and only scanty supplies. There were fourteen old and unserviceable guns. In a temple is a sacred stone, a pointed rock jutting through the floor, and apparently the peak of the hill. The fort was built about the same time as Bharatgad Fort (1701), by Bavdekar the rival of Phond Savant. After some resistance it was taken by Colonel Imbllck in 1818 (April - May).

1 Gov. List of Civil Forts, 1862.
2 Captain Hutchinson (Memor on the Savgatvdi State, 156) mentions a report that after a few shots from the fort guns, the water of the well disappears. In support of the truth of this story he notices that the garrison had wooden water tanks, but with so deep a well, even without a leak, it would be useful to have a store of water at the mouth of the well. Mr. K. B. Worthington.
3 Gov. List of Civil Forts, 1862.
4 Gov. List of Civil Forts, 1862.
5 As, Jour VI 330. The particulars of the capture are thus detailed. A detachment of the 14th Foot, ariving on the 29th of March, was during the night employed in raising batteries, which were opened the next morning at daybreak. As it
Boria or Adur, a small port in the Chipuln sub-division, midway between the mouths of the Veshishi and Shastri rivers, had, in 1872, 2351 people. Protected by the bold and conspicuous headland of Adur, 360 feet above sea level, it is a safe anchorage during northerly gales. In former years a place of call for coasting steamers, it has now a trade, for the five years ending 1877-78, valued at £5224 2s. (Rs. 52,241) of which £2495 12s. (Rs. 24,956) represented exports and £2728 10s. (Rs. 27,285) imports. On the top of the hill, overlooking the bay, is a trigonometrical survey station.

**Burnt Islands.** — See Vengula.

Burondi, a small port and fishing village in Dapoli, with, in 1872, 2847 people, lying about six miles south of Harnai, is joined with Dapoli by a good bullock road. A yearly fair in honour of Durgâdevi, held in Chaitra (April-May), is attended by from 1800 to 2000 persons.

**Chipuln.**

North latitude 17° 30' and east longitude 73° 36', the chief town of the Chipuln sub-division, with, in 1872, 6071 people, is situated 103 miles south-east of Bombay and twenty-five miles from the sea, on the south bank of the Vashishi river, which, up to Govalkot, one and a half miles from Chipuln, is navigable for boats of about fifteen tons. Of 6071, the total (1872) population, 4334 were Hindus, 1736 Musalmans, and one was a Christian.

At the head of a navigable river and near the entrance to the Kumbhârli pass one of the easiest routes from the Deccan to the sea, Chipuln must always have been a centre of trade. Of late, by the opening of a cart road through the pass, traffic has much increased. Its leading merchants are local Brâhman and Bhûtâs, with in the surrounding, a few agents of Bombay firms. All goods passing through Chipuln are, in the first instance, consigned to local merchants in accordance with orders given by them to their correspondents in Bombay or the Deccan. Bulk is broken on arrival, and the goods are sold in large or small lots to the petty dealers and agents of Bombay firms. After changing hands, most of the imports are, in the course of two or three months, again exported. The chief articles received from the Deccan are, cotton, molasses, clarified butter, oil, grain, turmeric, and chillies; and from Bombay, most of them to be sent on to the Deccan, are piece

was found impossible to effect a breach across the river, two columns of the detachment under the command of Captain Gray and Pearson were ordered to cross at different passes to take the place by escalade. The garrison, on seeing that the troops had crossed, abandoned the fort. It was taken about ten o'clock on that day. Service Record of H M's IVth Rifle, 32.

1 At Govalkot about twenty years ago stone quays were built for loading and discharging cargo. From Govalkot to Chipuln, one and a half miles, runs a narrow tidal gaited, up which only the bottomed boats can work. At the head of the Chipuln market as a pier, made when after the territory was gained by the British. Owing to the silting of the creek, it is now little used, most of the traffic being carried by cart to the Govalkot quay.

2 Of 4334 the total Hindu population, 806 were Brâhman, 235 Vâris, 462 Marathas, 382 Koobes, 188 Sinhâs, 122 Potters, 124 Cobblers, and 191 Ahârs. The rest (1127) came under the head "Others."
goods, metals, and other miscellaneous articles. In ordinary years little or no grain travels east. But in the 1877 famine about 25,000 tons went from Bombay to the Deccan through the Kumbhārī pass. During the busy season, February to May, from 300 to 400 carts pass daily into Chaplin by this route. The merchants deal in every kind of goods, but never largely in any particular commodity. The trade is carried on in the fair season only. During these months (November - June) every empty space near the market or the landing place, and even in the river bed is covered by sheds or booths. This large trading camp is broken up on the first sign of the south-west monsoon, and during the rains almost the whole site is flooded. The special fair-weather trading population is estimated at about 5000.

The making of a coarse household pottery and leather-covered boxes, gārlīs, or native travelling trunks, are the only industries.

The town, with a subordinate judge's court and a post and sea custom office, is a sub-divisional revenue and police head-quarter station. Made a town municipality in 1875, Chaplin had, in 1879, from octroi duties and a house tax, an income of £490 (Rs. 4900). Since 1873, good roads have been made, an efficient conservancy establishment maintained, and the streets lighted. The chief want is drinking water. Private wells are few, and from the hardness of the rock and the low level of the water, they are costly. A stream that runs through the town is every year dammed to provide water for the droves of cattle, and a large well has been built for the use of the traders who throng the town during the fair season. Still by the end of April the cattle pond and most of the wells are dry, distress is severe, and the cattle have to be driven two miles up the river to be watered. At Govalkot the want of water is still more serious. After March there is no water, and the numerous native craft have to bring their supplies partly by boat and partly by headloads over the rice fields, from a spring some three miles distant. During the famine year (1877) the municipality was forced to keep water carriers at Govalkot to supply the native shipping. Disastrous fires mainly owing to want of water are also common. To remedy this the municipality is, with the aid of public subscription, now making large water works. The head works are a solid masonry dam thrown across the bed of a river some three miles south of the town. The dam has five sluices and an outlet pipe. The main aqueduct, leading to the service reservoir to be built close to the town, is to be a covered masonry channel. From the reservoir the water will be distributed to all parts of the town by iron mains, and crossing the bed of the Vāshūlī a branch pipe will be taken to Govalkot, and a cattle watering place with numerous troughs provided. At a total cost of about £600 (Rs. 60,000) an abundant supply is expected. The head works are already far advanced.

Chaplin, the first home of the Konkanath or Chitpavan Brahmans, according to local tradition stocked with Brahmans and supplied

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3 Letter of Collector to Commissioner S. D., 1527 of 1872.
Chapter XIV.

Places of Interest.

Chiplun

History.

with sixty ponds and sixty gardens by Parashurám the reclaimer of
the Konkan, has for long been a place of consequence. In
the seventeenth century it was a great village, very populous and
plentifully stored with all provisions. In 1818 it was taken by
a body of Rámusus, but abandoned by them on Colonel Kennedy's
approach. In 1819 it was an insignificant village, but bad Lur to
be, Rájpur excepted, one of the chief trade centres of the southern
Konkan. During the dry season Vanjára, Váni, and a few Páissa,
came, set up temporary booths, and left when the rains fell. In
1821 it is spoken of as a place of very important trade. In 1826,
Chiplun was a considerable town. The river was navigable for boats
of about eight tons (30 khändis) close to, and for boats of about
fifteen tons (50 khändis) within three miles of, the town. The
building now used as a Government office was made as a rest-house
for Dáýáv or Baswé, who for several years (1812-1815) came down
the Kumbhám pass to visit his palace at Gúbhágár near Dábhol.

About a quarter of a mile south of the town is a series of rock
temples. Of these the chief is a tolerably large hall twenty-two feet
long by fifteen broad and ten high, with, at its inner end, a Buddhist
relic shrine, dágáhobá. There are also two or three smaller caves,
and a deep thirteen feet square pond. Three stages on the road
from Chiplun to Karhád in Sátún is another series of Buddhist caves,
consisting of a room with a small round relic shrine, six feet in
diameter, and a hall, shálá, nineteen feet by eighteen, with a raised
seat at one corner, and three recesses at the inner end.

At Chiplun on a detached hill commanding the creek, and
surrounded on nearly all sides by higher hills, is the fort of Gówálkot.
This is said to have, at different times, belonged to the Hubali,
Ángira, and the Poshwa, and Ángira is said to have besieged it for
twelve years. At the top of the fort is a fine reservoir.

Of the sixty legendary ponds dug by Parashurám, the only traces
left are eight reservoirs in various parts of the town. The only pond
of any size is the Rám Tirth to the east of the town. There is a
small temple and rest-house close by, and the banks are used as a
burning ground.

Dábhol.—North latitude 17° 31' and east longitude 73° 16', a
small struggling town with, in 1872, 3930 people, has six miles
from the sea, at the foot of the hills on the north bank of the
Anjanvél or Váshiśhtá river, eighty-five miles south-east of Bombay.

1 A stone has lately been found at Chiplun bearing the date 1156 (1078 A.). B.om.
As. Soc. Meeting, September 1879.
2 Oglivy's (1720) Atlas, V. 247.
3 Naimo's Konkan, 116.
4 Collecto to Gov. 15th July 1819; Rev. Darce 142 of 1819, 275.
5 Bom. Rev. Rec. 16 of 1821, 638.
6 Clune's Itinerary, 33.
7 Naimo's Konkan, 121.
9 Naimo's Ms. Index.
10 According to a local saying, Dábhol once bore the name of Amásávati or the
abode of the goddess. The present name is said either to be a short form of Dábhalásávati,
a name given to it from the suburb remaining temple of Shiva Dábhalásávati, or to be a
coherent form of Dábhalásá according to the Parsees, a god-inhabited forest.
Mr. A. T. Crawford's MS.
Some details of the entrance to Dábhol are given under the head "Anjanvel." The site of Dábhol, a narrow strip of land between the river and very high steep hills, is ill suited for a large town. If it ever was as populous as is stated, the buildings must have stretched three or four miles up the river.

Dábhol is connected by a bullock road with Dápoli, twelve miles north. Coasting steamers call daily during the fair season, and up the Váshshí, in connection with the service to Bombay, a small steam launch takes passengers to and from Góválkot, the landing place for Chaplun. At Dábhol a steamer landing place, a floating platform raised on boats, has been built, and some old cells attached to the outer or north wall of the mosque serve as passenger rest-houses. Except betelnuts sent in small quantities to Bombay there is no trade. Weaving is the only industry. There is a post office and a police station, but no public buildings. The population is very mixed. The houses of the well-to-do are substantial and enclosed in rich gardens, the fishers’ huts are poor, crowded and dirty. The town is fairly supplied with water.

Though it has long been of no consequence, Dábhol would seem to be a settlement of very great age. It was one of the places destroyed by Malik Káfur in 1312. About fifty years later (1357) it is again spoken of as the western limit of the Bahmani dominions. In the fifteenth century, during the prosperous times of the Bahmani kings, Dábhol was the centre of a great trade. In 1459 (864 H.) Yusuf Ādil Khán, a son of Murád II., Sultán of Constantinople, afterwards the founder of the Bijaýpúr Ādil Sháhí dynasty, describes it as possessing the delights of paradise, and under the name of Mustafabad or Khuzrabád, it is mentioned as one of the great towns of the Bahmani king Sultán Mahmud II. (1432-1518), where, with ample funds, he established orphan schools. About 1470, the Russian traveller Athanasius Nikitín (1468-1474), found it a large town and extensive sea port, the head of a large district where horses were brought from Mysór, Arabia, Khurásán, and Níghóstán, and all nations living along the coast of India and Ethiopia met. In 1478 it was taken by Bahádúr Khán Giláni, the

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1 Large remains, several feet under ground, seem to show that Dábhol was in very early times a place of consequence. An underground temple of Chandikádeví is said to be of the same age as the Badám rock-temples (A.D. 500-578) Mr. Crawford’s MS.

2 A local history, biikar, states that in the eleventh century, Dábhol was the seat of a powerful Jain ruler, and a stone writing has been found bearing date 1186 (3rd Váshádá 1078 Shálívahán).

3 Briggs’ Forshtá, 177. According to a Persian history, now in the library of the Jaïnya Naváb, Dábhol was, about the middle of the thirteenth century, taken by a certain Sháh Nasir-ad-dín or Azám Khan who came to Ratnágiri from beyond, sea. The Hindu chief Nagpuráv, attacking them both by land and sea, tried to drive off the strangers. The attack failed, and after one of Azám Khan’s sons, Dábhol was called Mustafabad and another settlement was, after a second son, named Hamzabad. Mr. Crawford’s MS. It seems probable that this local history is incorrect in its dates, and that the Muslimán governors, after whom Dábhol and other places near it are named, were officers of the Bahmani (1347-1600) and Bijaýpúr (1300-1600) courts.

4 Persian Forshtá, II. 3, Scott, I. 209.

5 Persian Forshtá, I. 573, Briggs, II. 543; Scott, I. 56, 87.

6 Major’s India, in the XVII Century, 20-30. Mysór should perhaps be Mier, Egypt.
son of the Governor of Goa, who tried to establish himself as an independent ruler. On the complaint of Mahmud Begada (1450-1511), Sultan of Gujarat, whose ships Bahadur had plundered, Mahmud Bahmani attacked and slew him (1494), and visiting Dabhol, sailed along the coast.

In 1500, about ten years after the new Deccan dynasties rose (1489) to power, Dabhol fell to Bijapur, and was made the headquarters of a district very closely corresponding to the present Ratnagiri. At the beginning of the sixteenth century two influences depressed Dabhol. By the transfer of the headquarters of power from Bedar to Bijapur the direct line of traffic from the coast was moved south of Dabhol, and its position, so close to the coast, made specially open to the attacks of the Portuguese, the enemies of the Bijapur kings. Vartcham, in 1583, speaks of it as extremely good, surrounded by walls in the European fashion, containing great numbers of Moorish merchants and governed by a pagan king, a great observer of justice. In 1508, Dabhol was one of the most noted coast towns; with a considerable trade and stately and magnificent buildings, girt with a wall, surrounded by country houses, and fortified by a strong castle garrisoned by 6000 men of whom 500 were Turks. Against it, the Portuguese Viceroy, Admiral Dom Francisco d'Almeida, came (12th November 1508) with nineteen vessels, carrying 1300 Portuguese soldiers and marines and 400 Malabar seamen, and under cover of a false attack, landed at some distance. The resistance was vigorous; 'Piles of dead strengthened the barrier of the city palisades.' But the assailants pressed on, scaled the ramparts, and entering the city, plundered it, razed it to the ground, and reduced it to ashes, putting to death men, women, and children. Those who escaped came back, and restored the city so that in a few years it was inhabited as before. In 1514 it was defended by a rampart and artillery, and was a place of great trade.

1 Nasme's Konkan, 27
3 Jervis Konkan, 25. According to one account (Mr. Dunlop, Dom. Rev. Rec. 121 of 1819, 529) Dabhol was called Mustafabad after a certain Mustafa Khan, a Bijapur officer, who, in 1498 (903 H.), founded the town and appointed district and village officers. This is incorrect, as under the Bahmanis, Dabhol was known as Mustafabad. See above, p. 327.
4 Badger's Vartehma, 115.
5 Farniey Suma in Ken's Voyages, VI. 115. De Barros (1550-1576) mentions it as a place of great commerce, full of noble houses, fine buildings, superb temples, and old mosques (V. 269). (Compare also De Castro, VI. 410, VII. 289, and Mickle's Lusland, X.) Dom João da Castro (1538) says the defences were slight and the Mussulman garrison only 400 strong. Before it was pillaged by the Portuguese, Dabhol was, he says, a very large and noble settlement, the emporium of all India, thronged by Persian, Arab, and traders from Cambay. Vida de J. Castro, 264-269; Prim. Bok. da Costa da India, 138.
6 DeCunha's Chali, 30, the wrath of the Faring as it fell on Dabhol became a proverb. Laidoux, 1660 (Churchill, III. 540), says that most of the booty was afterwards destroyed by fire. Farniey Suma notices that preserved lozots were found by the Portuguese and much liked by them. They tasted not unlike shrimps.
7 Stanley's Barboes, 72.
with many resident, Moor, Gentile, and Gujarát merchants, and large fleets of Moorish ships from Makka, Aden, and Oromuz, and from Cambay, Diu, and Malabár. The imports were much copper, quicksilver, vermilion, and horses; the exports were great quantities of country fabrics, wheat, and vegetables. In 1520 Ismáíl Adil Sháh (1510-1534) offered the Portuguese a friendly alliance if they would protect the import of horses into Dábhol. To this the Portuguese seem not to have agreed and two years later (1522) Dábhol was again sacked. From this sacking it soon recovered, and in 1540 was a great city with the largest concourse of merchants of the whole Indian ocean, thronged with people from all parts of the world. Seven years later it had only 4000 inhabitants, two forts and some redoubts. In that year it was destroyed by the Portuguese who took the upper town some way from the sea.

In the following year (1548) a treaty was made between Bijápур and the Portuguese. The Portuguese promised to send a factor to Dábhol to give passports to merchants and others wanting to go to sea and to try their best to people and enrich Dábhol. In 1554 the Portuguese refused to pay the sum agreed on for the privilege of granting sea passports at Dábhol, and in 1555, and again in 1557, they pillaged Dábhol. In 1570 the Gujarát historians speak of Dábhol as one of the European ports. But it is doubtful if the Portuguese ever held it. If they did, they kept it only for a few years, as early in the seventeenth century (1611) Middleton found the governor a Sidi, friendly, offering presents and free trade. Still the place was disappointing. The people made a noise of fine cloth, indigo, and pepper, but none was forthcoming, and all they took was some broadcloth, kerseys, and lead bars. In 1616, in consequence of Middleton's honourable treatment of the Mokha punk, the governor of Dábhol offered the English free trade, and as their position in Surat was most uncomfortable, they thought of removing to Dábhol. In 1618 the English made a further attempt to trade, and in 1624, again proposed to move to Dábhol from Surat. At first they were

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1 Stanley's Barbosa, 72.
2 Lassen's Ind. Alt. IV. 198.
4 Vidu de João Castro, 234-239.
5 Col de Mon. Ind. V. 1-43. The Portuguese for some years (1547-1554) seem to have paid 2134 (2000 gold parasos) a year for the privilege of granting passports. Ditto, 244.
6 Narro's Konkan, 143. Fauq-Szra in Kerr's Voyages, VI. 102. In 1571 the Portuguese made another attack on Dábhol. But the governor, Khája Sháh Shurá, having heard of their intentions, let them land and put to death upwards of 150 of them. Briggs' Fersabht, IV. 56.
7 Bhd's Murt-i-Abád, 129.
8 Middleton in Harris, I. 167. About the same time (1611) Cantam Nars speaks of selling iron, ivory, and indigo (Harris, I. 119), and Captain Peyton (1613) noticed that the Portuguese had a factory but no fort (Harris, I. 165). How important a place of trade Dábhol was, appears from the fact that one of its ships the Malumbí, 136 feet long 41 broad and 291 deep, was of 1200 tons burden. Orme's Hist. Frag. 325.
9 Milburn's Oriental Commerce, XVII.
10 Bruce's Annals, I. 281-274.
received by the Dábhol people with much honour. Then a scuffle arose and the English took to their guns and set fire to the town. The people fled, but encouraged by a Portuguese factor and some others, came back and drove the English to their ships. Ten years later (1634) they asked if they might start a factory, but probably because of the former disturbance were refused. In 1639 Maudslay describes the Dábhol fortifications as in ruins, without walls or gates, defended on the river side by two batteries; the entrance, none of the best by reason of a sand bank at the mouth, was dry at low water. The people were Vásus and Musalájans, and the chief trade was in salt and pepper. Instead of the fleets it used to send to the Persian Gulf and the Red Sea, there were only a few wretched boats trading with Gōnbraŋ.

In 1660, and again in 1661, Dábhol was burnt by Shiváji, and in 1662 it was wrested from the Mughals and made a part of Shiváji's kingdom. Thenceforth this town, with low houses and few fortifications, was used as an old city, with low houses and few fortifications. In 1670 Father Navarrete spoke of it as a strong and handsome fort belonging to Shiváji. In 1695 Gemelli Careri passed it almost without notice. Shortly after (1697) it was granted to the Shurke family. From 1700 to 1714, under the joint government of the Habsbhi and the Maráthas, Dábhol is described as an old place, deserted by trade, where the English once had a factory. About this time Tuláj Angus took it, and driving out the Habsbhi governed it for eleven years. It was then (1755) taken by the Peshwas, and held by him till, without a struggle, it was, in 1818, handed over to the British.

Except in the hills, where there seem to have been a round tower or two, there are no signs of fortifications. Of Mussáhán remains the chief is, close to the sea and almost buried in cocoanut trees, a handsome mosque sixty-three by fifty-four feet in its inner measurements, with minarets and a dome about seventy-five feet high. The style is like that of the chief Bijápùr mosques. It is on all sides enclosed by a stone wall and approached by a broad flight of steps. In the centre of the stone terrace, in front of the mosque, is a well and a fountain. The mosque is said to have been built in 1659 by a Bijápùr princess, Aiska Bbi, popularly known as lady

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1 De La Valle's Letters, III, 120. Three years later (1626) Herbert describes the town as with low houses terraced at the top, and with nothing to boast of but an old castle and a few temples. Nairne in Ind. Ant. III 192.
2 Bruce's Annals, I, 334. Mr. Nairne thinks that no factory was ever established, Konkan 118.
3 Maudslay in Harms, II 139, and Voyages, 223. The salt was said to come from Orumbhambíra perhaps Orum-Lambíra.
4 Grant Duff, 59, 83.
5 Voyages, V. 249. Of the town Ogilby (1670) gives the following details: "Anciently very famous, Dábhol is now much ruined by wars and decreased in trade. It is open only on the south side which fronts the water where two batteries with four iron guns. The mountains are several desolate fortresses and an ancient castle without guns or garrison. On the north point is a little wood, at a distance like a fort, and below the wood, near the water, a white temple. On the south point is another temple and several stately edifices." Atlas, W. 247.
6 Ogle's Hist. Prag. 206.
7 Nairne in Ind. Ant. II, 280.
8 Dábhol Dairies in Nairne's Konkan, 92.
mother, na sikhah. The real date is probably much earlier.\(^1\)

Dabhol has also a Jāma mosque built in 1619 (1030 H.) in the beginning of Amanzeh's reign, by Ḥāfiz Ahmad Abul-Allah the chief officer, sibhadr, of the district.\(^2\) On the sea face of a third mosque a writing has lately (1879) been found cut in wood. It begins with the usual Sīna blessing of the Prophet, his daughter, and the twelve Imāms, and ends 'May God help Sa'dat Allāh, king of kings, who raised this building in 1558 (967 H.).\(^3\) There is also a cenotaph, mukam, of Kha'y Khur, the Prophet Elah, bearing the date 1576 (987 H.), and a tomb of Azamkhānpīr.

Dāpoli, the head-quarters of the Dāpoli sub-division, with, in 1872, 2,500 people, stands on an open plain, about eight miles southeast of Harne and seventeen north-west of Khed. The camp or, as it used to be, cantonment, is formed out of part of the lands of the four villages of Dāpoli, Gunhavna, Jugal, and Jālgan. In 1818 Dāpoli was fixed as the military station of the southern Konkan. In 1840 the regular troops were withdrawn. A veteran battalion was kept till 1857, and when this also was abolished,\(^4\) the cantonment was broken up and Dāpoli has since been of no importance. The climate is throughout the year cool, healthy, and free from epidemic disease. The camp and market are well supplied with drinking water. Except a few articles brought for local use from Harne and Khed there is no trade. A small well kept market contains native groceries and miscellaneous articles, and a Fārsi and a Portuguese shop supply the wants of the European residents. The native population, many of them military pensioners, is mixed, Hindus, Muhammadans, and a few Jews. In the neighbouring village of Jālgan, several wealthy Brahmans and Gātits, living in substantial houses, carry on an extensive money-lending business with the rural population. Dāpoli has no manufactures. Good coarse pottery and coarse cotton cloth are made at Jālgan, and a few good carpenters, smiths, and shoemakers, trained in bygones days remain.

\(^{1}\) The local account is that the process, with a return of 30,000 horse, arrived at Dabhol intending to go to Blakka, but was kept back from fear of pirates. Determining to spend on some religious work the 15,000 (Rs. 15,000) she had with her, she, with the advice of the sikhah, \&c., began building the mosque and finished it in four years. The builder's name was Abūl Khan. It is currently reported that the dome was solidly golden, and the convent pure gold. The gold and gilt have long disappeared, but traces of the beautiful carving and tracery remain. Eight villages, Lōgaon, \&c., Harne, Bhose, Chivih, Dapol, Bārset, and Fungari were granted for a twelve-fifths after the overthrow of the Bijapur kingdom, the grant was confirmed by Aurangzeb (1670). The mosque still bears the name of its founder Musahib. It is longer used for worship. The local Musalmans are too poor to keep it up. Each year it is crumbling into ruin. The monuments are flaking, and the cenotaph stones are falling from their places. In 1873 a small sum was granted by Government to carry out the most necessary repairs. (Nain in Ind. Ant. II. 260-264.)

\(^{2}\) As much of the inscription on this mosque has been read run. \(^{2}\) In the name of God, the Merciful, the Merciful. Yefiely mosques belong to God, and be not co-sharers with Him. The royal of this mosque in colour does not exist in the world. The best of all born Governors of Ahmad (build this mosque in the year 1039 (a. d. 1630) of the Hijra of the Prophet, on which we peace and blessing.'

\(^{3}\) Born in Sūc, Meerut, 1876.

\(^{4}\) Nain's Konkan, 129
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Dapoli

Management.

In 1862, the head-quarters of the old Suvarndurg sub-division were moved from fort Gova at Harnai to Dapoli. Besides the offices of the mamladār, the sub-judge, and the chief sub-divisional police offices, there is, to the north of the camp a civil hospital, a native library, a Roman Catholic chapel, a post office, a vernacular school, and a large rest-house. Here also are the remains of the former military lines and the old and still habitable quarter guard. In a corner of the open plain, and divided from the market by the Harnai-Khod road, stands one of the chief features of the camp, the picturesque old English church with a square tower and belfry.

Gravestones.

There are two European graveyards, the first to the south of the camp containing only a few graves dating from 1818 to 1821, and a larger one to the north with the tombs and memorial stones of those buried since 1821. There is no grave of any special interest. In the centre of the plain, under a clump of mango trees, is the Jews' burial ground, with ten or twelve tombstones with inscriptions in English, Hebrew, and Marāthi.

Devgad.

Devgad, north latitude 16° 23' and east longitude 73° 21', the head-quarters of the Devgad sub-division, lying on a flat rocky peninsula about twelve miles south of Vijaydurg and 180 miles from Bombay, had, in 1872, a population of 894 souls. Its safe and beautiful land-locked harbour is at all times perfectly smooth. The cliffs, steep on the north, fall on the harbour side in steps with a slope varying from twenty-five to forty degrees. The entrance is broad, but the passage into the harbour, only three cables wide, lies close to the fort point. Here, in eighteen feet water, ships may lie sheltered during the south-west monsoon.

Trade.

Devgad, though a good port, is inconveniently placed, and has never had any but the most trifling local trade. For the five years ending 1877-78, the average yearly trade was valued at £24,611 8s. (Rs. 2,46,114) of which £2,20 14s. (Rs. 22,07) were exports and £15,790 14s. (Rs. 1,57,907) imports. It has been joined by a good provincial cart road with the route over the Phonda pass. But the road has brought no traffic and is little used. During the famine year (1877) 5,450 tons of grain for the Kolhāpūr state were consigned to this port for carriage through the Phonda pass.

\[1\] Taylor’s Sailing Directory, 390. It is high water on full and change of the moon at eleven hours, the rise and fall is about nine feet at spring tides and five feet at neap.
In 1875 the head-quarters of the sub-division were moved here from Kharepitan, and it has now a māṃlūkīr's office, a subordinate judge's court, a post office, a sea custom house, and a vernacular school. In 1588, Devgad, under the name Tamar, is mentioned as nineteen leagues from Goa and three south of Kharepitan. It was a beautiful round bay and good harbour with a clear entrance. Galleries could enter at low tide. When taken in 1819, it was a fine harbour, but a place of little consequence.

The fort on the south side, with an area of about 120 acres, and to have been built by the Angārās 175 years ago, and taken by Colonel Imbick in April 1815, protects the harbour, but perhaps because there was no place of importance up the creek, only slightly commands the entrance. There seem to have been two forts, on the north and south ends of the hill between the harbour and the sea, joined by three or four round towers.

In 1802 the walls were in a ruined state and there was no garrison. Water was abundant but supplies scanty. There were forty-four old and unserviceable guns.

Devrukh, since 1878 the head-quarters of the Sangameshvar sub-division, with, in 1876, 2,690 people, stands on an open plain or table-land about twelve miles south of Sangameshvar, between the Kundi and Amba passes, at the foot of the Sāndarbān range and below the fort of Mahapragad. Besides a post office and a vernacular school, the town contains the mānlūkīr's and chief constable's offices, and the court of the subordinate judge, which were moved to Devrukh in 1878 after the disastrous fire at Sangameshvar. Devrukh, though at present with no trade, is on the old track between Sakharpe at the foot of the Amba pass and Sangameshvar. It is intended to make a cart road over this line as a subsidiary work to the Amba pass scheme. The town is held in grant by Rājā Sir Dinkar Rāv. It is healthy, well wooded, and picturesque.

Dhāmāpur, a large village in the Kari creek ten miles east of Mālvan on the road to Kudal and Sāvantvādī, had, in 1872, a population of 2,415 souls. It is chiefly interesting for a lake which covers a large area of rice and garden land both in Dhāmāpur and in the neighbouring village of Kālsa. The lake, one and a half miles long, and on an average a quarter of a mile broad, covers an area of about 120 acres, and on three sides is surrounded by well wooded hills. The narrow ravine between the steep hills on the south has been dammed by a solid earthen embankment faced with masonry, 450 feet long, and at its widest ninety-six feet broad. The lake having no sluice or other means...
for regulating the water discharge, the channel has every year to be
damned by the villagers with earth and faggots. On the level top
of the dam, on a paved terrace with a broad flight of stone steps
running to the water’s edge, stands a temple of Bhagavati and other
minor buildings. The local story that the dam is 250 years old, is
to some extent confirmed by the size and evident age of the trees
growing on its top. The tradition is that in former years there
was at the bottom of the deep stream a temple of Bhagavati.
Pious Hindus, after praying to the goddess and casting flowers into
the stream, had only to utter a wish for any ornament or jewel, and
at the same time, to lower an earthen vessel into the water, when
it would be immediately returned with the wished-for gift. When
the dam was constructed a temple of Bhagavati was accordingly
built on it. A small yearly fair is held in the Hindu month of Chaitra
(March-April). The hill slopes round the lake are now a Government
forest. The village has a post office and a vernacular school.

**Dhopeshwar.** a well known temple, in a village of the same
name, with, in 1872, 2723 people, stands a mile or so west of the
town of Rajaipur. The village revenues are alienated for the
support of the shrine, an ordinary fair, attended by about 1000 people,
a fair is held on *Hama Shivaratri* (March). A procession is formed,
and the idol, covered with a gold mask, is carried round the
temple in a palanquin.

**Fatehgarh Fort.** See Harmai.

**Forts.** Ratnagiri forts are either inland or on the coast. Coast
forts are of two classes, island and headland forts. Of island forts the
chief are the Harmai fort of Suvardurg and the Sindhudurg fort at
Maval. Of headland forts, most of them on the bank of some river,
the chief are, beginning from the north, Bankot, Anjanvel or Gopalgad,
Govalkot, Jaygad, Ratnagiri, Parelgad, Sattali, Rajaipur, Jayapur,
Vijaydurg, Kharepata, Devgad, Bhagavantgad, Ramgad, Sindhgad,
Nivr, Vengurla, and Redi. The sites of a few of these, such as
Anjanvel or Gopalgad, Jaygad, and Rajaipur, are very little raised
above sea level. Inland forts, all much the same in character, are
built on some natural post of advantage, if in the low country on some
steep hill commanding a river or pass, if in the main ranges on
some projecting spur or rock, or above a great natural scarp. All
are built on the same principle. The hill top or the end of the
spur or point is girt by a wall, strengthened by many bastions.
On any slope or place likely to invite approach, an outwork is
built and joined with the main fort by a passage between a double
wall. The entrance, for there is seldom more than one, is generally
the strongest and most noticeable part. The outer gateway, if the
ground permits, is thrown far forward and protected by a bastion
on each side, and often by a tower above. Entering this, a narrow
passage winding between two high walls leads to the inner gate, in
the face of the main wall, along an approach commanded by bastions.
This arrangement, in a time when guns could not compete with stone
walls, rendered the gates almost unapproachable. Inside the main
wall there was generally an inner fortress or citadel, and surrounding
this the buildings required for the troops, magazines, reservoirs, and wells. In many of the larger forts, houses for the commandant, or massive round towers were built upon the wall of the main works on the least accessible sides. The larger forts had generally a town, pula, clustered about or near the base of the hill.

The age of most forts is hard to fix. Some of them, as Mandangad, may be as old as the Christian era. But of this the evidence is very slight. Many are said to have been built by Bhuj Raja of Panvel in the end of the twelfth century. But most are supposed to be the work of the Bijapur kings (1500-1660), raised in the sixteenth century, and in the seventeenth repaired and strengthened by Shivaji. Like those of the north Konkan, the Ratnagiri forts were neglected by the Peshwas. In 1818, except for the labour of bringing guns to bear on them, they were easily taken by the British. Nothing was done to destroy the fortifications. But except Bânkok, Haranl, Vijaydurg, and a few others which have from time to time been repaired, all are now, from weather and the growth of creepers and wall trees, more or less ruined. There are said to be 365 forts in Ratnagiri. Details of only forty-three of these have been obtained.

Fort Victoria. See Bânkok.

Ganesh Pula, near Noravâdî in the Ratnagiri sub-division, is a holy spring coming from the rock. In a temple near is a small image of Ganapati with a yearly endowment of £120 (Rs. 1200). It is often crouched by free-will offerings.

Gopalâgad Fort. See Anjanvel.

Gova Fort. See Haranl.

Goval, the Chiplun landing place, a village on Map island, twenty-eight miles from the mouth of the Vâshishthi, and by cart road three miles from Chiplun, with, in 1872, 3439 people, has a custom office and a rest-house. Of its old fort, stone quay, and water scheme, details are given under "Chiplun".

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Places of Interest.

Fort.

FORT VICTORIA.

GANESH PULA.

GOPALAGAD.

GOVAL.

1 See below, "Mandangad" (p. 352).
2 Shivaji's Konkan, 19.
3 Nairne's Konkan, 19.
4 For twenty years not a day's labour or a rupee's wage had been spent on them. The defences were neglected and the water in many of them bad Nairne's Konkan, 117.
5 These are Ambigad, Bahlâvâgad, Bahlâvâgad, Bhavangad, Bhag- vangad, Dergad, Fatelgad, Fort Victoria, Gopalâgad, Gowa, Govalkot, Jaygad, Jayânpur, Kamatkot, Kanadurga, Khandagad, Khârâquin, Kelkkot, Murugad, Mandargad, Nandâs, Niva, Pâlêgad, Pândavangad, Purangad, Râjâpur, Râjkot, Râmpad, Radâgad, Ratangad, Rail, Sarvâl, Solbagd, Sundurdurg, Sumangad, Sarjekot, Suvândurg, Uchbagd, Vangulp, Vatelgad, Vijaydurg, Vipagad, and Yashirângad.
6 Oriental Christian Spectator (1854).
Govalkot Fort, in Chiplun, on a small hill rising from rich fields, surrounded on three sides by the Chiplun creek and with a filled up ditch on the fourth, covers an area of about two acres. It has no garrison. Water lasts till April and provisions can be had in a village two miles off. In 1862 the walls and bastions were much ruined. It had then twenty-two old and unserviceable guns. The place has little natural or artificial strength. There are two doorways, one to the north the other to the east, and eight battlements. On the south wall is an image of Redji. According to local report the fort was built about 1690 by the Habshi of Janji. The Habshi may have repaired the fort. But the whole of the Redji image seems to show that it was part of the original fort and that the builder or renewer was a Hindu king, probably Shivaji (1670). From the Habshi it was taken by Angria (about 1746), from him by the Peshwa (1755), and from the Peshwa by the English (1818). Within the fort are traces of buildings and dwellings, and a dry pond forty-seven feet long, forty-four broad, and twenty-two deep.

Guhagar, a large village on the coast, six miles south of Anjanvel, had, in 1872, 3445 people, lodged in 576 houses. It was known to the Portuguese as the bay of Brahman, a name that it still might very well bear. In 1812 the Peshwa Baig Ray, as a hot weather retreat and for certain religious rites, built a palace on the cliff to the south of the village. Most of the materials were (1823) used for Government buildings in Ratnagiri, but some of the palace ruins are still standing. The road through the village, a straggling street some three miles long, is throughout well paved. The houses are built close to the beach, and the whole length of the village is densely shaded with cocoanut palms and other trees. The population is in great part Brahman. An open roadstead, with no anchorage or tidal creek to shelter even the smallest craft, Guhagar has never been a place of trade. From 1829 to 1873 Guhagar was the head-quarters of the Guhagar sub-division. In that year it was reduced to a petty division subordinate to Chiplun. It has now a mahalkari’s office, a police station, a post office, and several temples. A fair bullock track runs to Chiplun.

Harnai, north latitude 17° 47½′ and east longitude 73° 3′, about two miles south of Anjarla and fifteen north of Dabhol, with, in 1872, a population of 6193 souls, lies in a small rocky bay, a shelter for coasting craft in north-west winds. Under the Marathas, Harnai was the head-quarters of a sub-division, and here, in 1818, a station for British troops was established. It does not seem ever to have been a place of consequence. Harnai is connected

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1 Tulaji Angria called this fort Govindgad and the Anjanvel fort Gopalgad, Govil and Gopal being generally used for any couple of things very closely alike. Mr. A. T. Crawford’s MS.
2 De la Valle’s (1624), Letters, III. 143. It may perhaps be Ptolemy’s (150)
Aramagara or Bramagara. Bertius, 193.
3 Waddington’s Report in Name’s Konkan, 121
4 Taylor’s Sailing Directory, 389.
by a third class cart road with Dapoli and Khed, and during the fair season coasting steamers call regularly. The population is mixed, Muhammadan, Kol, and Brahman. The ordinary trade is small, averaging for the five years ending 1877-78, £20,231 (Rs. 2,92,310), of which £14,118 2s. (Rs. 1,41,181) are exports and £15,112 18s. (Rs. 1,51,129) imports. During the famine year (1877), 150 tons of grain were landed at the port, and by Khed and the Ambavli pass sent to Sathara. From September to June there is a brisk market for fish, thronged by buyers from many miles round. The only industry is, by workmen of the Sali caste, the weaving of coarse cotton robes. To improve the present scanty supply, a scheme has been started for bringing water by a masonry aqueduct from Asud, three miles distant on the Dapoli road. The estimated cost is about £3000 (Rs. 30,000). There is a post office, a police post, a custom house, and a fish and vegetable market.

The chief objects of interest are, a little to the north, the well known island fortress of Suvarndurg or Janjira, and the smaller forts of Kanakdurg, Fattehgad, and Gova. On the mainland opposite Suvarndurg, and separated by a narrow channel, are the forts of Kanakdurg and Fattehgad, of little value except as outworks to Suvarndurg. According to one account they were built by Shishun in 1710 to overawe Suvarndurg, but were soon after taken and held by Angra. According to another account they were built in 1700 by Kharrat Khan, the Habshi of Janjira, soon after his unsuccessful attack on Suvarndurg, and remained till 1727 in the Habshi's hands. In 1755, on the English capture of Suvarndurg, these forts yielded without a struggle.

Kanakdurg, on rising ground, surrounded on three sides by the sea, has an area of not more than half an acre. In 1862 it was rumous, and had neither a garrison nor water. Of the fort nothing is now (1879) left but two battlements, one at each end. Inside are nine small ponds, eight near each other, separated only by open cut-stone walls, and the ninth at a little distance to the west. They have water enough for a large garrison.

Fattehgad or Victory Fort is an utter ruin.

Gova Fort, on rising ground, surrounded by the sea on its north and west sides, has an area of about two acres. In 1862 it was in good order, and had a guard of nineteen constables and sixty-nine old unserviceable guns. Water was scanty, but food supplies were abundant. Surrendering to the British on the fall of Suvarndurg, it was (1757) restored to the Peshwa, and retaken by the British in 1817. Larger and much stronger than the other forts, it is still in

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Kanakdurg.
Fattehgad.
Gova Fort.

1 This is not the famous Janjira on the Rájpuri creek in Habsán. Details of Suvarndurg are given below, p. 338.
2 A. Hamilton, about the same time, speaking of it as Hormey Coat, says it was fortified by Shishun. New Account, I 244.
3 The names of the Governors of the forts during this time were, Dharmanád Savant, Húbráv Dalvi, Sidi Músúd Khan, Sidi Músúd, Sidi Sáid or Amulgar, Sidi Sáid or Vádie, and Sidi Yákub. Mr. A. T. Crawford's MS.
4 Gov. List of Civil Forts, 1862.

339—43
fair repair, and has a traveler's and a district officer's bungalow. Like Suvarndurg it has an image of Máruṭi, the monkey god, on a wall, and a tortoise before the threshold. The walls are about twenty feet high. The southern part of the fort is about fifty feet above sea level.

Besides these fortifications there are small remains on an isolated rock, an island except at low tide, that commands the bay of Harmai. There is an English graveyard, where some of the officers of the detachment stationed here in 1818 are buried. The large tomb near the forts was raised in honour of one of the Angria. There is also a Roman Catholic chapel and cemetery. The three chief Hindu temples are those of Eknáth, Murlidhar, and Kamaleshvar. A small yearly fair is held in Phálgun (February-March).

Suvarndurg, the Golden Fortress, with an area of eight acres, on a low irregular island, about a quarter of a mile from the shore, surrounded by a very high wall, is perhaps the most striking of the Ratauğiri coast forts. Great part of the fortifications are cut out of the solid rock and the rest are built of blocks of stone ten or twelve feet square. Relieved by bastions and broken by one rough postern gate just above high tide mark, the walls are so overgrown with trees and bushes, that, except at low tide, it is impossible to walk round them. Within the fort are several reservoirs and a small step well with water enough for a large garrison. On a stone at the threshold of the postern gate is an image of a tortoise, and opposite it on the wall towards the left, one of Máruṭi. There are two guard rooms to the right and left, and rooms also under the bastions. At a little distance is a stone building plastered with mortar, said to have been the magazine. Some very extensive foundations are probably the site of old palaces. In 1862 the walls and bastions were in good repair, but the gateway was runy. There was no garrison, but the supplies of water and food were abundant. There were fifty-six old and unserviceable guns.

Suvarndurg, probably built by the Bijapur kings in the sixteenth century, and in 1660 strengthened by Shivájí, was in 1698 a station of Kánhoji Angria's fleet, and in 1713 was formally made over to him by Sháhu Rájá. Under Kánhoji's successor Tulájí, Suvarndurg became one of the head centres of piracy. Such damage did its fleets cause, both to native and foreign shipping, that the Peshwa's government several times proposed that the English should join them in suppressing Angria. Early in 1755 a joint attack on Suvarndurg, Bandot, and some other of Angria's forts was arranged. But the Bombay Government was very cautious, telling their Commodore not to attack the forts, only to blockade them, and let the Marathás besiege them from the land. Starting on the 22nd March, Commodore James, with the Protector of forty-four guns, a ketch of sixteen guns, and ten bomb vessels, was, after three days, joined off.
Chaul by the Maratha fleet of seven galleys and sixty gallivants carrying 10,000 troops. In the afternoon news came that Angria's fleet was in Suvarndurg bay. The Commodore proposed to hurry on and blockade the harbour during the night. The Marathas agreed, but failing to move in time, in the early morning Angria's ships caught sight of them and fled down the coast. The Protector pursued, but his Maratha allies, though their vessels were better sailers, lagged behind. The wind was light and Angria's fleet throwing out lumber, setting all sails, and hanging up their clothes and turbans to catch the breeze, kept their lead, till, as evening drew on, the Commodore gave up the chase. Landing near Suvarndurg he found Rampant and his army two miles off and up to their chins in trenches, bombarding the three land forts with one four-pound gun. Seeing the helplessness of his allies the Commodore, in spite of his cautious instructions, determined to bombard Suvarndurg. On the 2nd April he opened fire from the sea side. Making little way with the solid rock of the sea wall he changed his station to the north-east. Here, anchoring within 100 yards, his musketry drove the enemy from their guns, and a fire breaking out and spreading to the powder magazine, the garrison fled to Fort Goa. Before Suvarndurg could be taken the governor with some of his best men came back and refused to surrender. Fearing that during the night help might come from Dabhol, the Commodore landed half his seamen, who, hacking down the sallyport with their axes, forced their way into the fort and the garrison surrendered. On the 11th April, after his return from Bânkot, Commodore James according to agreement made over Suvarndurg to the Maratha government. In 1802, Bâjrâv Peshwa, flying from Yashvantrâv Holkar, sought safety in Suvarndurg. But the fort could not be defended and Bâjrâv was forced to leave his family and retire to Bassein. Holkar following him took the island and the Peshwa's family. In 1804 Suvarndurg was, in the Peshwa's interests, captured by the English from a revolted Maratha officer. The fort was in bad repair and the garrison, about 800 Arabes and Musalmans, surrendered without fighting. In November 1818, it was taken by Colonel Kennedy with little resistance.

1 Suvarndurg had fifty guns mounted on the ramparts, and the three shore forts eighty among them. Milburn's Oriental Commerce, I, 295.
2 Grant Dufi, II (85-86), says the siege lasted four days without the loss of a single man.
3 Low's Indian Navy, I, 102.
4 Nairen's Konkan, 107.
5 Blue Book on Maratha Wars, 1803, 350, 463.
6 MS. Records in Nairen's Konkan, 108.
7 MS. Records in Nairen's Konkan, 108.
8 Blue Book, 138, Nairen's Konkan, 114, 116. The details of the capture are:
9 In the end of November a detachment of Artillery and of the Marine Battalion (XXIst Regiment N. I.), under the orders of Captain Williams Morrison of the IXth Regiment, was employed in reducing the fort of Suvarndurg which surrendered on the 4th December 1818. The Governor in Council, in General Orders of the 20th December, was pleased to express his high sense of the conduct of the detachment upon the occasion. Though opposed by very superior numbers, the energy of the small force succeeded in surmounting every obstacle, escalading and taking an open day, with a party consisting only of fifty sepoys and thirty seamen led by Captain Campbell of the IXth Regiment and Lewis Bonnecotte of the Marine, the

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HARNAL.
Suvarndurg Fort.
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Places of Interest.

Chapter XV.

JAYGAD.

Fort.

Jaygad, north latitude 17° 17', and east longitude 73° 15', a village near the fort of the same name, on the south shore of the entrance to the Sháshti or Sangameshvar rivier, about fourteen miles south of Gúhágar and 99½ south of Bombay, had, in 1872, 2442 people and a small trade in salt and fish. The average yearly trade, for the five years ending 1877-78, was valued at £54,677 8s. (Rs. 5,46,774) of which £23,241 2s. (Rs. 2,32,419) represented exports chiefly firewood and molasses, and £31,436 6s. (Rs. 3,14,363) imports chiefly rice and salt. Jaygad seems never to have been a place of consequence, and is now (1879) little more than a fishing village. The climate is healthy, and the water supply from some reservoirs close to the fort is excellent. It has a custom house and a post office.

From Jaygad point the river mouth stretches more than a mile north to Borya, forming a bay two miles deep and five broad. The chief entrance, with eighteen feet at low water, lies close under the Jaygad cliffs. Within the point is a deep harbour safe against all winds.

Jaygad, or Fort Victory, with an area of four acres, stands close to the shore on gently rising ground not more than 200 feet above the sea. Except in a few places, the walls and bastions are in good repair. The fortifications consist of a strong upper fortress on the brow of the hill, with a lower line of defences on the shore immediately beneath it, joined to the upper works by a connected line of bastions down the steep slope of the hill, the whole enclosing a considerable space now occupied by a few native huts. The upper part, added by Shiváji, has several finely constructed wells of good water and a few habitable dwellings. There is a sallyport in the lower walls near the sea, but the main gate is at the top of a very steep flight of steps on the east side. The walls are covered with creepers, which are slowly but surely causing them to fall into ruin. Supplies are limited to fish and poultry, the latter being difficult to obtain; water can be procured from two wells near the landing place. In 1862 there was a guard of four police constables, and there were fifty-five guns all unserviceable.

fort of Kandah (Kanakdurg) notwithstanding the heavy fire of the enemy. This gallant and successful enterprise having completely intimidated the enemy, the two other forts, of Gova and Janjira, were abandoned during the night. Service Record of H. M.'s XX1st Regiment N. I. (Marine Battalion).

1 In 1819 there was no town, only straggling villages. Lieut. Dominicotte, 9th June 1819. Bombay Public Parces, 432 of 1819, 1058.

2 Taylor's Sailing Directory, 238. It is high water at full and change of the moon at 10 hours 37 minutes, springs rise 9 feet 3 inches, neaps 6 feet 6 inches.

3 Jaygad has been identified with Strabo's (s.n. 54 - A.D. 24) bigurdis, the rest of the coast besides Saracotus or Sursakira (Hamilton's Strabo, II. 263) with Phyn's (A.D. 77) Sigeira on the Konkan coast, one of the chief ports of western India' (Bostock's Phyn, II. 50) with Ptolemey's (150) Melangora an island of the pirate coast, and with the Meangoura of the Perperus (247). It seems better to refer these names to the island, jowar, and town of Mial or Melund now known as Malvan. See below, p. 347.

4 Hydrographic Notice No. 23. 5 Gov. List of Civil Forts, 1862.
Two miles distant, on a hill on the opposite shore, about a quarter of an acre in area, and with no garrison and no water, is the smaller fort of Viphagad, protected by a ditch on three sides. In 1862, the walls were very runned and it had only one entire gun. Supplies could be got from the neighbouring villages.\footnote{Gow List of Civil Forts, 1862.}

Jayagad fort is said to have been built in the sixteenth century by the Bijapur kings.\footnote{Jervis' Konkan, 92 Major Jervis says sixteenth. But see above, p. 106.} Towards the close of the sixteenth century, Jayagad seems to have passed into the hands of a pirate Hindu chief, the Naik of Sangeshvar, who, with seven or eight villages and 600 troops, was so strong that the combined Portuguese and Bijapur forces, twice, in 1583 and 1585, made expeditions against him.\footnote{DeCousto, XII, 30; Faria in Bragg, III, 524. See Naime's Konkan, 35.} Jayagad was (1713) one of the ten forts ceded by Bâljîp Vishvanâth to Angra on his promising to remove Sambhâji, release the Peahwa, restore all his conquests except Rajmâchi near the Bor pass, and maintain the cause of Shâhu.\footnote{Grant Duff, 103.} With other Ratnagiri forts Jayagad was, in June 1818, made over to the British without a struggle.\footnote{Naime's Konkan, 116.}

Within the fort two buildings in good repair are still used by district officers. To the west of the fort, on the sea slope of the cliff, protected from the sea by extensive outworks, stands the temple of Karteshvar or Shiv. There is also a reservoir of very pure water.

Jayâpur, where native boats discharge and load, a small town in the Raîjapur sub-division, with, in 1872, 1801 people chiefly Musalmâns, is situated four miles from the entrance of the Raîjapur river.\footnote{Taylor's Sailing Directory, 389. The details of the river entrance are given under 'Raîjapur.'} It is the outlet for the sea traffic from Raîjapur, and the place of call for coasting steamers, which stop three times a week for passengers going to and from Raîjapur. The town has a sea custom house, a post office, and a vernacular school.

Mandelslo (1638) mentions it under the name Sutapur as one of the best coast harbours, the island sheltering it from all winds.\footnote{Naime's Konkan, 65.} Ogilby (1670) calls it Cetapur, one of the chief Konkan ports, and at the beginning of the eighteenth century, Hamilton (1700-1729) speaks of Raîjapur harbour as one of the best in the world.\footnote{Ogilby (1670) calls it Cetapur, one of the chief Konkan ports, and at the beginning of the eighteenth century, Hamilton (1700-1729) speaks of Raîjapur harbour as one of the best in the world.} It was burnt by the Sidi and Moghal fleet in December 1676.\footnote{Naime's Konkan, 65.}

On the north bank of the river, on the opposite side of the estuary lies the old ruined fort of Yashvanâtîgad.\footnote{Taylor's Sailing Directory, 389. The details of the river entrance are given under 'Raîjapur.'} Close to the edge of the cliff on the south point of Raîjapur bay is the Jayâpur light-house. This, a small white masonry tower twenty-one feet high, shows during the fair months (10th September to 10th June), a fixed white light of the sixth order. It is ninety-nine feet above the sea, and in clear weather is seen from a distance of nine miles. During the cyclone of the 15th January 1871, a small steamer, the General
Chapter XIV.

Places of Interest.

Outram, was wrecked off Ambol gad bay a few miles north of the Jaytapur light.

Kamtekot Fort.

Kamtekot Fort, in the village of Kamte in the Devgad sub-division, low-lying and with an area of two-thirds of an acre, had once a ditch now filled and under tillage. In 1862 the walls were ruinous. There was no garrison and rather a scanty supply of water. Near a temple of Bhagvati were four old useless guns.†

Kanakdurg Fort.

Kanakdurg Fort. As Harnai.

Kankeshvar.

Kankeshvar, a small village on the coast in the Devgad sub-division, with, in 1872, a population of 713 souls, is noteworthy on account of the temple from which it takes its name. The temple, with granite foundations and laterite superstructure and dome, is said to have been built by a Musalmán trader. An inscription on a stone let in over the entrance, states that it was repaired and enlarged by the Kollápur chief in 1680. A yearly fair, held on the last day of Mágṣ (February-March), attracts about 10,000 people. Shops are opened, and during twenty days cloth and other miscellaneous goods to the value of from £1500 (Rs. 15,000) to £2500 (Rs. 25,000) are sold.

Kelshi.

Kelshi, at the mouth of the Kelshi river three miles south-east of Bánkot, with, in 1872, a population of 3291 souls, had, during the five years ending 1877, a trade valued at £8987 (Rs. 89,870) of which £3570 (Rs. 35,700) were exports and £5417 (Rs. 54,170) imports. Betelnut is the principal export. The trade is in the hands of a few resident merchants chiefly Bráhmans.

History.

Kelshi does not seem ever to have been a place of consequence. Dom Joao de Castro (1538) mentions it as a town with a mosque and Moors.† De La Valle (1624) anchored here, but for fear of the Malabárs, did not go on shore.† Ogilby (1670) mentions it as a town and river.† In 1819, it was a place of little trade with a few Vanjárs and a small export of grain.† The village, of well built houses, is thickly peopled and densely shaded by cocoa palms. The climate is considered unhealthy, the water supply from garden wells being scanty and sullied by subsoil drainage. The river is for a few miles navigable for small boats, and the hills on the north bank are well covered with trees. There are two temples one to the goddess Durga, the other to the god Shri Rámji. A yearly fair held in Chaitra (April-May) is attended by about 25,000 people.

Khárepa'tan.

Khárepa'tan, a town in the Devgad sub-division about twenty-five miles up the Vijaydurg river, had, in 1872, 2500 people. Of late years, by the silting of the river for some miles below the town,

† Gov. List of Civil Forts, 1862. 3 Taylor’s Sailing Directory, 386.
† Pernare Roteiro da Costa da India, 152.
† De La Valé, III. 136. The Malabár pirates who, from their practice of lying in wait behind it, have given its name to Malabárá Port in Bombay.
† Atlas, V. 544; Dom Joao de Castro was probably Ogilby’s authority as they both call the place Que lecum. See Pram Rot. da Costa do Brazil, 30.
† Collector to Gov., 15th July 1819; Bom. Rev. Diaries, 142 of 1819, 2573.
Khařepātān has lost much of its value as a port. The present town has little trade, and its site is hot and confined. Through the Musalman quarter a very rough road leads to an open space, stretching for a considerable distance along the river bank, with Musalman tombs in every direction. This was the old Musalman town, and though there is not a house now standing nor anything except the tombs and the walls of three or four mosques, it is easy to believe that there was once a large town, for there is a fine level space lying above a long reach of the river, and the hilla behind slope very gently upwards.

The bulk of the people are Musalmāns.

The trade of Khařepātān is chiefly in fish and salt. It has direct communication with the Deccan by the Phonda pass, and is on the main line of road from Ratnāgiri to Vengīl. A market held every Monday is attended during the fair season by about 1000 persons, and during the rainy months by from 200 to 300.

From the beginning of British rule until 1805, the town was the head-quarters of a petty division under a maulākān. In 1808 it became the head-quarters of the Dervgāl subdivision, and had a mālākār's office, a subordinate judge's court, and a post office. In 1875 Khařepātān was abandoned, and the mālākār's and subordinate judge's offices were moved to Dervgāl.

At the beginning of the sixteenth century [1514] Barbosa mentions Khařepātān, Ārapūtān, as a small place where Malabar vessels took on board cheap rice and vegetables. In the course of the same century it is mentioned as a place of trade and a resort of pirates. In 1571 it was burnt by the Pāraṇzene. In the seventeenth century Khařepātān is more than once mentioned as the best port on the Konkan coast. But these references belong to Vījeyatur rather than to Khařepātān. In 1713 it was made over to Kānhoj Angria, held by him till his defeat by the Peshwa in 1720, and finally ceded to the British in 1818. In 1819 it was described as one of the most suitable places for trade in the district. The largest boat could work up to it, and it was only about fifteen miles from the Bāvda pass. Still its trade was small. The exports were valued at £9070 (Rs. 90,700), and the imports, chiefly of salt, at £10,100 (Rs. 1,01,000).

On a small hill overlooking the town, is a fort about an acre in area. The walls and bastions were taken down in 1830, and used to make the Vaghota landing place. The sites of twelve or thirteen mosques are shown, and the remains of one, the Jāmu mosque, prove it to have been a building of large size. Outside of the present town is a very large brick reservoir, rumous and nearly dry, with an inscription stating that it was built by a Būdhānī.
in 1659. Near the middle of the present town is a half-buried stone believed to have been the boundary between the Hindu and the Musalmán quarters. Among many tombs on the hill side a few not otherwise distinguishable, lying east and west, are said to cover the graves of Jews. And in the middle of the present town there is a colony of Karnátak Jains and a Jain temple said to be the only one in south Konkan. In the temple is a small black marble idol that was found three or four years ago in the bed of the river.1

Khed, the head-quarters of the Khed sub-division, with, in 1872, 3817 people, stands at the head of the Jagbudi river. Surrounded by hills, the town is oppressively hot during March, April, and May. Its trade, in the hands of Váms, is carried on during the four seasons only. An indifferent cart road by Dépoli connects Khed with Harnai port twenty-six miles distant, and Sátára is reached by a bullock track over the Ambola pass. The provincial cart road connecting it with Chipuln nineteen miles south, and with Poládpur twenty-three miles north, places Khed in indirect communication with the routes to the Deccan by the Kumbhárdi and Mahábaléshvar passes. Boats of light draught work up on the tide from Dabhél and Anjánvel to Khed. Besides the mamlatdár’s and chief constable’s offices, there is a post office, a vernacular school, and on the banks of a pond, a large rest-house with separate accommodation for European travellers.

No references to Khed have been traced. Before 1873, when it was made a separate sub-division, it was the head-quarters of a petty division under Dépoli or Savaradurg.

On the side of a low hill to the east of the town are three small rock temples. Of their origin nothing is locally known. At present they are used by a family of lepers. Among several temples, none of architectural beauty, is one dedicated to the goddess Khedjá. To this idol, every third year, in the second fortnight of Chaitra (April-May), a buffalo bull is sacrificed and a small fair held. Booths and shops are opened, and there is some little traffic in cloth and sweetmeats.

Kol, in the Dépoli sub-division, across the Sávriti river south of Mahád, has in the river to the south-east of the hill behind the village two small groups of rock temples. The first to the north-east of the village consists of a few broken cells of no pretension as to size or style. The other group to the south-east has one cell rather larger than the others. All are apparently unfinished and are much damaged. In the second group are three short inscriptions.2

La’ño, in the Rájápur sub-division, on an old highway between Sátavli on the Muchkundí and Vishálagad fort, though now a place of no importance, is said to have once been a large Musalmán town. It had, in 1872, a population of 2532 souls, Hindus and Muhammadans.

1 Nairne in Ind. Ant. II. 321. In Burgess’ List it is stated that copper-planks were found here. Ind. Ant. II. 321.
2 Burgess’ Rock Temples, 53.
The village, standing on a level plain, is well supplied with water and considered healthy. It is joined by a made cart road with Rajpur and Ratnagiri nineteen and twenty-two miles distant. Except in sandals, where there are a good local name, the village has no trade. It draws its supplies chiefly from Rajpur. From the time of the Peshwa up to the 1st August 1879, when Vengurla was made a sub-division, Langa was the head-quarters of a petty division of Rajpur.

In the town is the grave of a Muhammadan saint named Syed Chann Bakhshi Ali Fakir, said to have lived four hundred years ago. Yearly at the Mahal (January, February) a fair is held, when the tomb is, with ceremonies and prayers, covered with a cloth and sprinkled with powdered sandalwood and other Hindu strains as well as Muhammadan prayers in the ceremony, and the fair is largely attended by people from Langa and the neighboring villages. Shopkeepers come from Rajpur and open temporary booths at which for about a month coarse country and imported cloth and miscellaneous articles are sold. There is also a domed tomb near the town with no more definite history than that it marks the grave of a prince who died on a journey.

Machal, a lofty hill in the Rajpur sub-district a few miles south of the Ratnagiri-Kolhapur road through the Amba pass, is by a narrow gorge separated from Vishalgad fort and the main fort in range. Crowned with a level plateau three and a half miles long and one and a half broad, and freely supplied with water, it is well suited for a sanatorium. According to the local story, it is a narrow-mouthed cave on the western side of the hill that was used before the present cycle of the sacred tree, Mahalwad.

Mahapral, in the north-east corner of the Dapori sub-district, on the Savari river, eighteen miles from Bankot and ten miles from Mahad in Kolaba, was formerly an important Visakhad town, and still chiefly a Marathi settlement. It has a weekly market for the sale of salt, fish, and vegetables. Vessels of ten or more feet draught can at all times of the tide run up the Savari to Mahapral. Between Mahapral and Mahal, the navigation is difficult, as the river narrows and shallows with many rocky ledges and reefs. A cart road has lately been made from Mahapral to near Polad, in the meeting place of the two fine roads, through the Varanala and Paudal passes. In connection with this new route, a traveller's bungalow is being built at Mahapral.

Mahipatgad Fort, about twelve miles from Khed, facing the Haidat pass and Makrungad, the Mahabaleshvar 'Saddleback,' stands at the head of a high spur, that running parallel to the Sahyadri is crowned by the three forts of Mahipatgad, Sumergad, and Rasagad. Reached by a very narrow difficult pass six miles long, the Mahipatgad...
is a table-land 120 acres in area, with no surrounding wall, but with
well-built battlements and gateways in six places where the approach
is easy. The defences are in bad repair, the woodwork is gone, and
in many places the stone work is in ruins. On all sides the table-land
is surrounded by the village of Beldarvadi.1 There are six gates, to
the north the Kotval gate formed by two battlements one on each
side and joined with parts of the ramparts; to the north-east the
Red gate, Lil Devdi; to the east the Pusadi gate formerly entered by
a ladder; to the south-east the Yashvant gate and a thirty feet
high battlement; to the south the Khed gate with traces of the path
by which the garrison used to receive its supplies; and to the west
the Shivanga gate called after a little at the source of a rivulet.
At the entrance of the south or Khed gate, is the foundation of a
temple of Māruti and Ganapati, its walls half standing half fallen.
Here according to one account there were 360, and according to
another 700 stables.2 Further on is a stone house forty-five feet
long by fifty-four broad, and a temple of Parshvan a very strong
building about twenty feet long by thirty-eight broad. It enjoys a
yearly grant of £1 10s. (Rs. 15). In the temple enclosure there are
two ponds, with, on their banks, some engraved stones. The local
story that the fort was begun and left half finished by Shiva1 is
supported by the heaps of mortar piled in several parts of the
enclosure. The rough and uneven ground within the fort is over-
grown with thorn bushes and other brushwood.

Maimatgad, perched on the top of a very high and steep spur
of the Sabāyādi range, in the village of Nigudvādi, about six miles
east of the village of Derrukh and 21/2 miles south of the Kundi pass,
covers an area of about sixty acres. It has no garrison and no
water. Provisions can be got from a village close by. In 1862, it
was very ruinous and had four unserviceable guns.3

Mālvān, of Sindhudurg.

Malvan,4 north latitude 16° 4' and east longitude 73° 31', a busy
port, the chief town of the Mālvān sub-division, had, in 1872, a
population of about 14,000 souls. In a bay almost entirely blocked
by rocky reefs, there were formerly three small islands, two of them
about a quarter of a mile from the shore, and the third separated
from the mainland by a narrow channel. On the larger of the two
outer islands stands the famous fort of Sindhudurg, and on the smaller
the ruined fort of Padmaged, now, at low tide, connected with the

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1 Beldarvadi, bricklayers' suburb, is a strip of rugged land said to have been
2 Foundations of this sort are found all over the fort.
3 Gov. Last of Civil Forts, 1862
4 The name Malvan is said to come from the great salt marshes, marla lakes, to the
est of the town. Mr. G. Vidal, C.S.
mainland by a neck of sand. On what once was the inner island and is now part of the mainland, lies, almost hid in palms, the old town of Målvan.\footnote{This inner island was called Melha, but the channel separating it from the mainland has been long dried up. This island stretched from a point about a quarter of a mile to the north of the old Residency to the site of the custom house on the south, and in it stood the old fort of Haikot. The modern town of Målvan has spread far beyond the limits of the former island.} The coast is very rocky and foul. Abreast the town of Målvan,\footnote{Taylor's Sailing Directory, 390} a large ship should not anchor in less than eight fathoms. With a south wind the landing is best in the little bay to the north of Målvan, point, and with a north-west wind in the Målvan harbour. On a sunken rock now marked with a buoy, a quarter of a mile from the north end of Sindhudurg island, the small steamer Johnston Castle was totally wrecked in 1865.\footnote{During the year 1877, 1,260 tons of grain were about £10,400 (Rs. 1,04,000) were forwarded from Bombay to the Deccan districts by Målvan and the Phonda pass.} The course is marked by buoys, and by night is shown by a red light fixed to a boat in the harbour and a green light on shore, which must be kept in one line by ships entering or leaving the port.

Of the total 1872 population of 13,955 souls, 13,285 were Hindus, 442 nature Christians, and 228 Muhammadans. Of the Hindus there were 1125 Bráhmanas and Shenvis, 371 Vánas, 2036 Maráthás, 1092 Gádás, 231 Kumbhárás, 273 Sonáras, 166 Sutáras, 2471 Gábás, 4331 Bhândárás, 334 Tuls, 45 Bhávins or temple devotees, and 795 ‘Others’. Of the Muhammadans 183 were classed as Shaikhs, and 45 as Pathás.

Till the new road from Belgaum to Vengurla by the Pârpoli pass was opened, Målvan was a place of considerable trade. Since then Vengurla has become the chief outlet for the produce of Belgaum and the neighbouring districts. A new road has lately been opened between Målvan and the Phonda pass, and a branch road made in 1877 as a famine relief work, joins it with the Pârpoli pass at a point twelve miles east of Vengurla. As yet trade has shown no signs of recovering. Formerly the chief imports from the Deccan were food grains and pulses, cotton and Sháhá, or cloth, with, in smaller quantities, molasses, tobacco, turmeric, chillies, oil nuts, and myrobalans. To a small extent these goods, excepting cotton, are still received. The chief imports by sea are rice, piece goods, and fresh and dry dates. Formerly Målvan was a place of call for Arab vessels who brought dates and umbrellas, and on return carried cotton, cocoonuts, and food grains to Bombay. The only exports by land are salt, cocoonuts, and cocoonut oil.\footnote{By sea, molasses, salt, tobacco, cocoonuts, betelnuts, cor, and plaited palm leaves still go in small quantities to Bombay and other ports. The average yearly trade during the five years ending 1877-78, was valued at £67,695 (Rs. 6,76,950) of which £29,258 2s. (Rs. 2,92,581) were exports and £38,436 18s. (Rs. 3,84,369) imports. The leading local merchants are Bhátias and Shenvis, Kâdárs who trade in cloth, and native Christians who deal in Sháhápur cloth and imported piece goods. The petty retail grocers and shopkeepers are}

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Chapter XIV. Districts

Places of Interest.

Malvan.

Trade.

Manufactures.

Health.

History.

Vánis. Shenuv merchants deal chiefly in cloth, and Bhátas food grains and pulses, molasses, gallants, flax, chillies, tobacco and coconuts. The main street, Somnivr Peth, running parallel with the beach for about a mile, and containing all the principal shops, is clean and well kept. The houses are substantial tile buildings, mostly with two stories. In the fair season a canopy of plaited palm leaves is raised from end to end to shade the street from the sun. Every morning during the fair season, in one of the wide streets near the landing place, a well attended fish market is held.

Until quite lately (1880) salt was, for local use and for export made at the pans to the east of the town. The pans, of which twenty-nine were the property of private individuals and two Government, produced a yearly average of about 470 tons (25,3 mans). Good red pottery is also made from a rich clay found in the east of the town.

The water supply derived from well is ample and generally good. There is no dispensary, but a private shop has lately been opened for the sale of common European medicines. Beyond occasional outbreaks of fever, and a prevalence of bilious complaints, the town is reputed healthy. The rainfall, averaging 73.52 inches, is lighter than that recorded from any other station in the district. Very strong northerly breezes prevail throughout the fair season, especially in March and April. The site of the old Residency, the mambiladar's office, is airy and open, and at all times cool and pleasant. The native town, nestled in dense groves and orchards of coconut, Alexandrian laurel and cashew tree is hot, close and relaxing.

There is no municipality. The project has always been received with disfavour by the people and has not been pressed. The town, with the head-quarter station of the revenue and police officers of the sub-division, has a subordinate judge’s court, a post office, a custom house, and three vernacular schools two for boys and one for girls.

Though its chief interest is the fort of Sindhudurg, Malvan for long been a place of considerable trade. In the sixteenth century it is mentioned as a centre of traffic, with a high road to the Sahyádri hills. About the middle of the seventeenth century, an

1 The natives say it agrees well with women, but badly with men, who lose vigour. This belief is to a great extent borne out by the look of the men.

2 Calophyllum inophyllum.

3 Anacardium occidentale

4 The similarity of the name Melanthera, the island of Mel, and the fact that the chief export was pepper (Lassen Ind. Alt. I 327) would seem to make it probable that Ptolemy’s (136) island of Melangera, and the Perings’ mart of Mel, and perhaps Pliny’s (77) Zegerus, and Strabo’s Sigerus, were the island of Melidanni or Malvan. Later on Ibn Khurdadbeh (900) mentions Mal, an island south of Saqtha in the north of Thana (Elliot, I 19), and Al Bruno (1525) Malia south of Saumur, that is Chaul in Kolaba (Elliot, I 60). The Arabic may refer to Malvan or Malidanni, but more likely to the Malabar coast. Col. Idries (1130) in Elliot, I, 85.

Sinhagad, or the 'Ocean Fort'. On a low island about a mile

from the shore, though less striking than Suvarnadurg, it is very

impressive, little less than two miles round the ramparts. The

walls are low, ranging from twenty-nine to thirty feet. They are

an average twelve feet thick, and have about thirty-two towers

from forty to 130 yards apart. The towers are generally outstanding

encircles with fine embrasures for cannon, with in most a flat

on the parapet, and stones projecting inwardly drilled with

staff holes. Here and there narrow staircases lead from the

side to the top of the walls. The entrance is at the north-east

corner. The area of the fort is forty-eight acres. Once full of

buildings it is now a mere shell with nothing inside but a few small

houses.10


3. Grant Duff, 484.


5. Mr. Hale. 31st May 1819 in Bos. Rev. Diaries 141 of 1819, 2026.

6. Mr. Hale. These figures include small returns from Vengi. The chief duties are of imports, coconuts, kernels £59 guram £164, piece goods £1,229, rice £1,556; exports, camander seed £502, clarified butter £334, hemp £174, and piece goods £93. Mr. Hale, 31st May 1819 in Bos. Rev. Diaries 141 of 1819, 2019.


8. The height of the fort is highly irregular with many projecting points and deep indentations. The arrangement has the advantage that not a single point outside the rampart is not commanded from some point inside South Bombay Forts, 1839.

9. On the sea side low are the walls that at one place they seem almost below high water level, and made of the fort are masses of wave-worn rock and strewn with sand. Naume's MS.

10. In 1823, the north and east faces were in very fair repair. A few fire holes had here and there made their appearance, but they were of no great size. The state of the west and south faces was deplorable. In no part of either of them was the parapet entire, in most places it had been washed away by the beating of the waves, so as to leave nothing but a few inches of sand. Naume's MS.
To the Marathas Sindudurg is Shivaji's cenotaph and in its chief shrine Shivaji's image was worshipped. The image is of stone, and the head is covered with a silver, or, on high days, with a gold mask. In the stone of the walls prints of Shivaji's hands and feet are held in reverence and protected by small domes. Besides the temple buildings the fort contains the huts of a few Gaunts who have rested from Government the numerous cocoa palms that grow within the walls. Inside the fort, near the temple stands a solitary Adansonia digitata, gorakh chinch, tree. The temple or shrine is supported by a yearly cash allowance of £152 4s. (Rs. 1522) assigned, in 1812, by the Kolhapur chief through his minister Rabnur, Appa.

About the middle of the seventeenth century (1665), failing in his efforts to take Janjira from the Sule, Shivaji chose Malvan with its rocky islands and reef-blocked harbour as his coast head-quarters. Besides the main fortresses on the larger of the outer islands, at which he is said to have worked with his own hands, he fortified the smaller island Padmagad, and on the mainland opposite the town and at the mouth of the creek about a mile and a half north, built the forts of Râjkot and Sarjekot. At the time (1713) of the division of Shivaji's dominions between the Kolhapur and Satara families, Malvan fell to the Kolhapur chiefs, and under them became the headquarters of the most active and destructive of the coast pirates.

magazine and gateway, in a wretched state almost falling down. (Southern Koonaka Forts, 1808). Considerable repairs must have been carried out, as in 1862 the walls and bastions were, with few exceptions, in fair order. There was no garrison, water was abundant and supplies easily obtained. In the fort were nineteen old guns. Gov. List of Civil Forts, 1862.

2. Grant Duff in Narwee's MS.

3. But for their exceeding smallness these imprints are very accurate representations of a band and foot. Mr. R. S. Worthington, C.S.

4. Narwee's MS. Monday is the chief day for Shivaji's worship and the Kolhapur chief sends turbans and other presents. The shrine is seldom visited by pilgrims and

5. The difficulty of the harbour entrance, and the ease there in fortifying the island, enhance the value of the fort or 16. An. N. 1.

6. Narwee's MS. Of the Malvan pirates Shirburn (Oriental Commerce, I. 290) gives the following details. In the seventeenth and early years of the eighteenth centuries Malvan was the head-quarters of pirates known as Malvans, a very cruel race, according to Grant Duff, the most active and desperate of all the coast corsairs. None but the Raja fitted out vessels which were of three kinds, galvate, chalors, and granas. The galvate generally had two masts, was decked fore and aft, had square top sails and top-gallant sails and was rigged mostly in European fashion. The chalor had also two masts the aftermast and bowsprit very short, no top masts, very light rigging and was not docked. Its largest sail was stretched on a yard of very great length running to a point many feet higher than the mast. They sailed well and were fine vessels in fair weather and smooth water. Many were more than 150 tons burden. The gran was instead of bows, a projecting prow, either two or three masts, and was decked and rigged in European fashion. Vessels of all kinds carried eight or ten small guns and about 100 men. Their favourite rendezvous was at Pigeon Island. They generally went on fifteen-day cruises, the common season at starting getting 4s. (Rs. 2) and the captains 16s. (Rs. 8). On their return they got grain and 6s. to 8s. or more, according to their rank and good fortune. Prizes were the property of the chief, but unless very well suited for service they were generally released. They sailed with no written commission and with instructions to take any vessel they could master except such as had English colours and passes. Sometimes
About 1710 Hamilton describes the chief as an independent freebooter who kept three or four guns to rob all whom he could master. In October 1715 his boats attacked two vessels, in one of which was Mr. Strutt, Deputy Governor of Bombay, but seven shots scared them away. In 1730 the pirates of Malvan seized on an English wreck. This caused much dispute, but at last a treaty was concluded with Shankar Pant the governor and commander-in-chief of Malvan. In 1765 an expedition, under the joint command of Major Gordon and Captain John Watson of the Bombay Marine, was sent against Sindhudurg. They speedily reduced the fort, and intending to keep it gave it the name of Fort Augustus. But as it was unprofitable and very hard to dismantle, the fort was given back to the Kolhapur chief, on his promising not to molest trade, to give security for his future good conduct, to pay the Bombay Government a sum of £33,289 (Rs. 3,82,890), and to let the English establish a factory at Malvan. In the beginning of the present century, the Malvan pirates were as troublesome as ever. Towards the close of 1812, Colonel Lionel Smith, with a slight military force and a squadron of small craft helped by the fifteen-gun cruiser Prince of Wales, went to Malvan and completely rooted out the nest of pirates.

Pándavgad, the other island fort, with an area of one acre, lies about half a mile from the mainland and within a mile of Malvan. This island, where Shiváji used to build ships, half reef half sandbank, with ruins and coconut palms, is the prettiest part of Malvan. In 1862 the walls were very ruined, there was no garrison, and the supply of water was defective.

Of the two mainland forts Rájkot and Sarjekot, Rájkot Fort stands within the boundaries of the town of Malvan, on rising ground surrounded on three sides by the sea. In 1823, Rájkot was a mere enclosure of dry stone, open towards the bay and flanked at three corners by towers of cement masonry, then entirely ruined. Inside it were several buildings in tolerable repair, and the walls appeared never to have been intended except as a slight protection to them. In 1862 the fort was in several places much broken down, there was no garrison and only one gun. Near it are some buildings of interest, the barracks made in 1812, and the mánlátádá’s office, the old Residency, and probably the factory established about 1792.
DISTRICTS.

Chapter XIV.

Places of Interest.

MALVAN

Sarjekot Fort.

MANDANAGAD

Fort.

Sarjekot Fort, about 12 miles north of Rajkot in the village of Bundi on the coast, is washed on the north by the sea and protected on the other sides by a ditch. In 1862 the walls were in bad repair and there was no garrison and no water. Close to the town are a number of Christian graves, but only two with any writing on them. Of these one was raised by the officers of the station to Colonel Robert Webb commanding at Malvan, who died in 1815. The other is the tomb of a seaman.

There is a small Roman Catholic chapel on the road leading to Achara. In the town are Hindu temples dedicated to Ramneshvar, Narayan, Saten, Dattatray, and Murdhara.

MANDANAGAD Fort, on the high hill of the same name in Depoli, about twelve miles inland from Borkot, has two forts and a triple stockade with an area of about eight acres. Of the three fortifications, Mandangad proper, with two reservoirs, lies to the south, Palkot is in the middle, and Jamba, with a dry reservoir, on the north. In 1862 the walls were in several places much ruined. The likeness of the name suggests that Mandangad may be Mandanda, a town of the Konkan coast, as mentioned by Ptolemy (150) and in the Periplus (247). At the same time it seems more probable that Mandagata was on the coast at the mouth of the Borkot creek, on the site of the present villages of Bagnandla and Kolmundo. Though they are probably much older, local tradition ascribes Mandangad to Shivaji, Palkot to the Habsh, and Jamba to Angria. They were taken in 1818 by Col. Kennedy with the loss of one seaman and nine or ten sepoys wounded.

The head-quarters of the Mandangad petty division have, since 1859, been in Durgavady, a small village of 577 souls and no trade, at the foot of the hill. It has a mahakarti's and chief constable's office, a post office, and a vernacular school.

MASURA

Masura, about half way between Malvan and Maland or Maland on the Kaliari creek, with, in 1872, 7308 people, has been identified with the famous Musura of Ptolemy (150) and the Periplus (247), then one of the chief places of trade in western India. It is now pretty generally agreed that Musura was further south on the Kannara or Malabar coast. A place of very

1 Gov. List of Civil Forts, 1862.
2 Gov. List of Civil Forts, 1862.
3 Ptolemy's Asia, X; McCurdie's Periplus, 129. See above, p. 192.
4 MS. Records in Narne's Konkan, 111. The reduction of the forts of Mandangal and Jamba was announced in General Orders of the 20th February 1818. In Colonel Kennedy's detailed report, he specially thanked Captain Farquharson, Leut. Demnicette and Capon, and the seamen and native officers for the intrepid and gallant manner in which they assailed the triple stockades in front of the communication gateway and carried the forts by escalade. Service Record of H. M. 's XX1st Regiment N. I.
5 Mr. G. Vidal, C. S.
6 Ind. Ant. II. 291.
7 Musura has by Forbes, 1753 (Or. Mem. IV. 109), and by Kennel, 1788 (Map of Hindostan XXXVII.), been identified with Birupan near Kumta in north Konac. Dr. Caldwell's suggestion (Dravidian Grammar, Introduct., 97), that Musura is Murur katto, the modern Kanganar in Cochin, is, though this is much further south than Ptolemy puts it, now generally accepted (Bellour's Cyclopaedia, Musura; McCurdie's Periplus, 131). Yule (Cathey, II. 574) marks it doubtful.
little trade, producing chillies and sugarcane, Masura is the headquarters of a petty division of eleven villages. It was in the possession of the Savants of Vidi up to about 1809 when a half share fell to Kolhapur. In 1811, the Kolhapur share came into the hands of the British, and in the same year the Vidi share was made over to Kolhapur. After remaining under Kolhapur till 1845, this half also became British property. In a hamlet close to Masura is a temple of Shri Dev Bhrardi, in honour of whom every December a fair is held, attended by from 2000 to 3000 persons.

Mirya, north latitude 17° 1' 34" and east longitude 73° 18' 6", a high headland of bare laterite rock, lighter in colour than the surrounding land and from the north and south looking like an island, lies in the Ratnagiri sub-division about two and a half miles north of Ratnagiri Fort. Its very steep sea face, covered with large laterite boulders, ends near the water edge in cliffs of varying height. Mirya peak at its highest part, on which there is an old flag-staff, is 475 feet above the sea.

Between Mirya, the south-west point of the Mirya hill and the Ratnagiri headland, lies Mirya Bay one and a half miles long and one mile deep, with depths of from four to five fathoms to within a quarter of a mile of the beach. The shore is a narrow sandy strip in no part more than six hundred yards across. It is covered with cocoa palms and fronted by a ridge of sand hills rising from twenty to thirty feet above high water. It connects the headland of Mirya with the mainland, and behind it is an extensive flat of mud and sand, in many places thickly overgrown with mangrove bushes and covered at spring tides. The mouth of the Shrigaon creek winds to the native town of Ratnagiri. It winds to this creek is on the north side of the Mirya headland where it joins the Kalbadevi river, a large inlet, with, at the north side of its mouth, the village and temples of Kalbadevi. Large native craft come up the Shrigaon creek at high water, and lie off a landing place near the native town of Ratnagiri. Part of the new road from Ratnagiri to Mirya, which runs parallel to this creek, is also used as a wharf for native craft. In the north of Mirya Bay is a sunken rock called the Muddle Shoal, with, at low water, a depth of only five feet. On all sides shallow water stretches for one and a half cables, but at two cables there is a depth of six fathoms.

On the north side of Mirya headland is Kalbadevi Bay in whose south-east corner there is, in five fathoms mud, sheltered anchorage from south-west winds. Here, during the stormy season of 1857, troops were safely landed in smooth water. In connection with the Amba pass project a good cart road has lately been made from Ratnagiri to this landing place.

Na'ndos Fort, in Nandos village in the Malvan sub-division is not more than a quarter of an acre in area. In 1862 it was

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1 From local information.  
2 Hydrographic Notice No. 17.
Chapter XIV.

Places of Interest.

Nevra.

Nevra, in the Ratnagiri sub-division, at the mouth of the Nevra creek, about ten miles north of Ratnagiri, had, in 1872, 3335 people. A little north is Ganpati Pol, where, about 150 years ago, one Govind Panth Bundela built and dedicated a temple to Ganpati. The temple and adjoining buildings stand on a site cut and levelled from the cliff, close to the sea beach. Besides the principal shrine there is a large rest-house and fresh water reservoirs. A yearly allowance of £120 (Rs. 1200) is made to the temple by the chief of Sangli. Fairs are held twice a year, with an attendance of from two to three thousand persons.

Fort Nivti.

Fort Nivti, in the village of Kochra, six and a half miles south of Mālvan and eight north of Vengurla, stands at the mouth of a small creek in rather a striking bay. Rennell (1788) suggested that Nivti was Ptolemy's (150) Nitra and Pliny's (77) Nitra.4 Where the pirates cruized for the Roman ships.5 But this is very doubtful, and as far as has been traced, Nivti has never been of importance as a centre of trade.6 The average yearly value of trade, for the five years ending 1877-78, was £31678s. (Rs. 31,674) of which £260416s. (Rs. 26,048) represented exports and £56212s. (Rs. 5622) imports.7

Nivti fort, on a very picturesque and wooded headland about 150 feet high, is a complete ruin.8 In 1786 it was taken by the Kolhapur troops and soon after restored to Sávantvádi.9 In the early years of the present century (1803 and 1810), after being taken and retaken by these rival chiefs, it was in the end returned with the Sávantvádi. In 1818, when British power was established, the southern villages continued to suffer from the raids of the Sávantvádi garrisons of Nivti and Redi. Under Sir W. G. Ker a force 6 was sent into the Konkan, and on the 4th February 1819 Nivti was invested and given up without resistance.9

Pālgad Fort.

Pālgad fort, about one and a half acres in area, stands on the crest of a high hill on the north-west boundary of Khed. In 1832, it was in ruin, with nine old useless guns. It is said to have been built by Shiváji and was taken in 1818 by Colonel Kennedy.10

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1 Gov List of Civil Forts, 1862
2 Rennell's Memoir of a Map of Hindustán, 31 Nitra or Nitrás is more commonly identified with the Periplus (247) Naoura and so probably with Honávar (Lassen's Ind. Ant. III. 67). In 1819 its trade was insignificant. Mālvan Resident to Gov 31st May 1819; Revenue Dārās 141 of 1819, 2599.
3 Nairne's MS. Treffenthaler (Res. Hist. et Geog I 513) described it (1780) as a very scarped rock strengthened with seven towers. It had a ditch on the land and was inaccessible from the sea.
4 Nairne's Konkan, 105.
5 A wing of the 89th Regiment; 24 battalions native infantry; 3 troops of native cavalry and artillery. Nairne's Konkan, 127.
6 The details were the head-quarters of the IVth Rifles, crossing the river at Earh, arrived before Nivti on the 2nd February 1819. On the 3rd the batteries opened and on the following day the fort capitulated and was taken. Service Record of H. M.'s IVth Rifles, 29.
7 Gov List of Civil Forts, 1892.
attack was difficult and dangerous, as the assailante, a detachment of the Marine Battalions, had to climb a steep hill under heavy fire from two forts. On the north slope is a large temple grove, dvārān, and at the foot in Dapoli, lies the village of Pāhl, with, in 1872, 2596 people chiefly Chitpāvan Brāhmans.

Paṇḍavgad Fort. See Mālvān.

Pāvās, up a small creek six miles south of Ratnagiri, had, in 1872, a population of 2632 souls. In 1819 it was a small port with very little trade. The bold headland guarding the north entrance of the river is known as Pāvās-point.

Passes. The chief passes are, Hálitot, Ámbavli, north Tīvra, Kumhārī, Mala, south Tīvra, Kundy, Ámbe, Vabhālgad Shevgad, and Phonda.

Pedhe, or Parashurām, a Chiplun village on the north bank of the Vēshīhī opposite Chiplun and the island and fort of Gaval, had, in 1872, a population of 1530 souls most of them Brāhmans. On a high hill slope commanding a fine view of the river and close to the provincial road from Chiplun to Khed and Polādpur, the village is celebrated as the seat of the ancient shrine of the Konkan reclamer Parashurām, and as the traditional birth-place of the powerful class of Chitpāvan Brāhmans, whose head-quarters lie in the tract round Dapoli, Khed, and Chiplun. Before the time of Parashurām, so runs the story, the sea washed the Sahyādrī cliffs. Parashurām, who belonged to the priestly class, having subdued the Kshatryyas and given away all the lands above the Sahyādrī, by shooting an arrow out to sea reclaimed the Konkan for his own use. The chief temple, dedicated to the god Kshatnyas, who belonged to the priestly class, stands on a level piece of land above the Sahyādrī cliffs. An old temple dedicated to the god Kshatnyas, with a central shrine surrounded by two smaller buildings. At the back of

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1 Collector to Gov. 15th July 1819, Revenue Diaries 142 of 1819, 2578.
2 For further particulars, see Chapter VI. p. 116.
3 Of the Chitpāvans, details are given above, p. 111.
4 The story of Parashurām is that he was the son of the Brāhma...
the enclosure is a reservoir called in honour of Parashurám's shooting, the arrow spring, báa ganga. The temple, with a yearly moone of about £250 (Rs. 2500) from cash allowances and the revenues of three villages, is visited by many pilgrims on their way from Benáres, Dwárka, and other sacred places to the shrine of Rámeshvar in the extreme south. Morning and evening at eight, when the idol is bathed and dressed, a gun is fired. A yearly festival on the third day of the first fortnight of Vaishákha (April-May) is attended by from three to four thousand people.

Ports. The Ratnagiri seaboard, stretching north and south for 160 miles, contains twenty-nine ports and harbours. Of the whole number, nine, Bánkot, Ilmní, Chipun, Sangameshvar, Ratnagiri, Rájápur, Khárepátan, Málvan, and Vengurla, are places of some trade and consequence; the rest are small, offering during the fair season more or less complete shelter to coasting craft, but with little or no trade.

Ratnagiri ports are of two classes, coast ports on sheltered bays and river mouths, and inland ports up tidal creeks generally at the point where navigation ceases. Dabhíl in former times, and now Ratnagiri, Málvan, and Vengurla are exceptions. But from the ruggedness of the inland country, and in former times from their freedom from pirate attacks, trade has always centred at the inland harbours. The coast settlements have been little more than fishing villages with, in the fair season, some stranger merchants and a small traffic chiefly in salt and grain.

Prachitgad Fort. See Uchitgad.

Prachitgad Fort. Purangad. — A village in 1872, of 512 souls, on the brow of a small hill at the mouth of the Muchkundi river, twelve miles south of Ratnagiri, used wrongly to be called Rájápur. In 1819 it was a small port with little trade. The average yearly trade, during the five years ending 1877-78, was valued at £13,245 10s. (Rs. 1,32,450), of which £7267 8s. (Rs. 72,674) were exports and £5978 2s. (Rs. 59,781) imports. On the top of the hill is the small square fort of Purangad without outworks, covering an area of twenty-two acres. Under the Peshwa's government no revenue was exacted from fields within the fort as they were brought into cultivation by fort men, gadkaris. In 1829, though freed from service, these men still continued to enjoy the land rent-free. In 1862, except about thirty feet that had crumbled away, the walls were in good repair. It had seven guns and about seventy cannon balls all unserviceable. Even at high tide, the river admits only very small coasting craft, which ply as far as Sátavli about twelve miles inland. The roadstead on the north was a gunwharf from the rock. Primeiro Rato de Costa da Índia, 33.
Chapter XIV.
Places of Interest.

RATNÁGIRI.

Rajápur, north latitude 16° 37' 50" and east longitude 73° 22' 22", with, in 1872, a population of 5363 souls, the chief town of the Rajápur sub-division, is built on a slope rising from the water’s edge, at the head of a tidal creek, thirty miles south-east of Ratnágiri and about fifteen miles from the sea. Rajápur is not now the port it once was. Vessels cannot ply within three miles of the old stone quay. The bay, about three-quarters of a mile broad, passes inland for about a mile between steep lateral cliffs. It is broken into several small coves and inlets, into the largest of which, Tulaánda, on the south side, small vessels caught in a south-west gale can run. Well sheltered from north-west gales, with westerly winds a heavy short swell makes it, except on the north side, a nor very safe anchorage. Native vessels discharge and load at Jayápur on the left bank of the river about four miles from the entrance, which among early European travellers shared with Rajápur the honour of naming the river. There is only eleven or eight feet of water on the bar at low tide, but further in abreast Jayápur are depths of from fifteen to twenty-four feet.

The oldest looking and best preserved town in the Konkan, its streets are steep and narrow and the markets paved and roofed. The old English factory, a massive stone building with an enclosure leading to the sea, now used as a Government office, and another equally large ruined European building probably the French factory, gives the town a special interest. It is also peculiar as the one Ratnágiri port to which Arab boats still trade direct.

In 1872, of a total population of 5363 souls, 3205 were returned as Hindus, 2156 as Musalmáns, six as Portuguese, and one as a European. Of the Hindus 621 were Bráhmans, 528 Vánish, 440 Bhandára, 325 Telis, 144 Mháras, 144 Shundás, 149 Kundus, 101 Gurava, 99 Sonárs, 98 Maráthás, and 556 ‘Others’. Of the Musalmáns 838 were classed as Shákhis, 33 as Patháns, 3 as Syeds, and 1277 as ‘Other Musalmáns’.

During the fair season active communication is kept up between Bombay, the Malabáír coast, and the Deccan. Every year a few Arab vessels from Zanzíbár and the African coast bring fresh and dry dates to exchange for molasses and other produce. The average yearly trade, during the five years ending 1877-78, was £250,827 (Rs. 25,08,270), of which £122,558 (Rs. 12,25,580) represented exports and £128,269 (Rs. 12,82,690) imports. From Bombay, piece goods, metals, and miscellaneous commodities, and from Malabáír, coconuts and betelnuts are imported for local use and for through carriage to the Deccan. From the Deccan, to meet local wants and for export to Bombay, come food grains, cotton, molasses, turmeric, chilies, tobacco, clarified butter, oilseeds, and other products. Very little local produce is exported. The trade is

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1 Collector to Gov. 2861, 21st November 1878.
2 It is high water at full and change of the moon at 19 hours 45 minutes. Ordinary mean springs rise six feet five inches, neaps rise four feet five inches. Bot. Gov. Gazette, 3rd July 1879, 701.
3 Narrén’s Konkan, 121

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almost entirely a through traffic. The system of trade is similar to that at Chaplin and other old fashioned isolated Konkan towns. Business is in the hands of local merchants, chiefly Bhâtiás, Brâhmanis, and Musalmânis. A few paid agents of Bombay firms come down for the fair season to buy cotton and other goods, and arrange for freight to Bombay. Goods from the Deccan and Bombay are consigned to the local merchants. On arrival they are sold and re-sold to petty dealers, continually changing hands until they are distributed amongst the consumers or re-exported. The through trade is limited to the fall season (October-May), and as at Chaplin, during this busy time a large trading camp is formed, every available space near the market and the landing place being filled by temporary booths and warehouses. The chief streets are well kept and paved, and the permanent shops are substantially built. During the hot months, March, April, and May, the streets are shaded from the sun by a continuous canopy of plaited coconut leaves, stretching from house to house and making a temporary arcade. Transactions in exchange bills and sales of gold and silver are said to be larger here than at any town in the district.

There is direct communication with Kolhâpur and the neighbouring Deccan districts by a provincial cart road through the Phonda pass towards Nipâuli, and by an easy bullock track over the Anaskura pass. By these two routes in 1877, 5540 tons of food grains, worth £45,400 (Rs. 4,64,000), were carried through Râjâpur from Bombay to the Deccan. During the same season 48,000 carts passed from Râjâpur over the Phonda pass. The trade of the town will be greatly benefited by the proposed telegraph line, which will place it in communication with Bombay and the leading Deccan marts, as well as with Rataâguri, Vengurla, and Chaplin. A cart road over the Anaskura pass, a work long under contemplation, will also do much to revive the ancient commercial importance of Râjâpur.

There are no manufactures of importance. The red powder, galât, thrown about at Holî time (February-March), is made in large quantities and sent to Bombay and other places.¹

The town has a múmlâdâr’s office, a subordinate judge’s court, a post office, a vernacular school and a native library, and is the seat of the chief police officer of the sub-division.

Râjâpur was made a town municipality from the 1st April 1876. The revenue, chiefly from octroi duties, house-tax including water rate, pound fees, and licenses for the sale of poisons, amounted in 1877 to £460 (Rs. 4600), and in 1878 to £475 (Rs. 4750). In 1879, in consequence of reductions in octroi duties it fell to £378 (Rs. 3780). The streets are well lighted, a small conservancy establishment is maintained, and a dispensary is about to be opened.

¹ This powder, the dried and ground pulp of the root of the wild banana in form like flour, is imported from Malabar and dyed at Râjâpur with patang, Cinnamomum tampan.
The town is built on the sides of steep hills at the meeting of the Rājāpur tidal river and a large rainy weather torrent called the Kodāvī river spanned by a picturesque Marātha bridge. The water of the Rājāpur river is brackish, and that of the Kodāvī is nearly lost in the river bed above the town. Water can be found by sinking holes in the silt bed of the Kodāvī. But as the town drains into it, and the river bed during the fair season is used as a camping ground, the water is foul and unwholesome. During March, April, and May, the scarcity of good water was formerly much felt. Cholera, small-pox, and other epidemics were frequent, and bowel diseases, due to impure water, were always present. The town is laid out in very narrow paved streets, rising in tiers one above the other on the hill side, and though the roads are mostly tiered, in the hot season when water was scarce, disastrous fires have been frequent.

As far back as 1826, an energetic native official, observing that the torrent of the Kodāvī river was each year dammed by the villagers at a point three miles above the town, hallowed a rough earth channel, and succeeded in bringing a little water to the top of the hill behind Ratnāgiri. The scheme was shelved for want of funds till the municipality, under the presidency of Mr. A. T. Crawford, C. S., adopted, and at a cost of about £3000 (Rs. 30,000), carried to completion the works which now supply the town. Half of the cost was met by popular subscriptions and current municipal income; the remaining £1500 (Rs. 15,000) were, with the sanction of Government, raised by a loan in the open market. The head works are a masonry dam 135 feet long and 17½ high. The lake thus formed, upwards of half a mile long and with an average breadth of 250 feet, contains about 60,000,000 gallons of water. The draw-off for the present Rājāpur population being only 100,000 gallons a day, the balance is applied to irrigation. On the north side a sluice one and a half feet square supplies the water required for the irrigation of the fields below the site of the dam, and on the south side are the outlet works and pipe for scouring the bottom of the lake. The supply pipe, six inches in diameter, discharges into a small reservoir, thus breaking the head of water. Its top is about four feet under the surface of the lake. Below the top are two openings fitted with plugs, and as the surface of the lake sinks, each of these is opened in turn, thus discharging the lake, and being governed by a sluice. After passing from the lake through the pond, the water enters a slab-covered concrete-lined channel fifteen inches high and one foot wide cut in the hill side. The channel following the outline of the hill, with an average fall of nine feet a mile, and by syphons and aqueducts crossing several water-courses at a point where the hill slopes abruptly towards the town, flows through a filter into a service reservoir capable of holding three days' water supply for the present population of the town. From the reservoir the water is distributed through the town by cast and wrought-iron pipes of various sizes from a half to four inches. In every convenient position stand-pipes are raised for the use of the public. Fire plugs have also been fixed at every 200 feet along the various mains, and the necessary hose has been provided, the pressure being sufficient to throw water over the
highest houses in the town without the aid of a fire engine. Small branch pipes for the supply of private houses are fitted up at the expense of the occupant.\(^1\)

At the time of the first Musulmán conquest (1312), Rájápur was the chief town of a district.\(^2\) In 1635 it is said to be one of the best Deccan maritime towns.\(^3\) In that year Courten's Association established a factory at Rájápur, and ten years later (1649), the Musulmán governor offered the trade to the Presidency of Surat, and because of its pepper, cardamoms, and freemasonry, the offer was accepted.\(^4\) In 1660 and 1670 Shiváji plundered the town sacking the English factory. In 1673 it is mentioned as then a French and formerly an English factory.\(^5\) In the terms of a treaty with Shiváji the factory was again established, but it was never profitable.\(^6\) In 1686, after the unsuccessful expedition of Aurangzeb's son Sultán Muazzamm, his brother Sultán Akbar, who had long been in rebellion against his father, hired a ship commanded by an Englishman, and embarking at Rájápur, sailed to Maskat, and from Maskat went to Persia.\(^7\) In 1713 Rájápur was handed over to Angria.\(^8\) About this time (1710-1720) Hamilton states that formerly both the English and French had factories, and that the country produced the finest batelás and muslins in India. Now (1720), he adds, 'arts and sciences are discouraged and the port deserted.' He noticed the artificial water cisterns and a natural hot bath within three yards of a cold one, both reckoned medicinal.\(^9\) In 1756 it was taken by the Peshwa from Angria.\(^10\) In 1819 Rájápur was, in the extent of its trade and in the number and wealth of its people, much ahead of any other south Konkan port. The river was not very good, large boats having at one-third of the way up to move their cargoes into small boats. But trade was encouraged by specially easy rates. The inland trade was through the Asakura pass to all the chief towns of the Maráthá state. In 1818 the total value of imports was returned at £23,217 2s. (Rs. 2,502,832) and of the exports at £23,217 2s. (Rs. 2,502,832)

\(^{1}\) Collector to Commissioner S. D. 3104, 1st December 1878

\(^{2}\) Jarrus' Konkan, I. 61. As so many names along the Konkan coast are Greek, it seems probable that Polyenna's (1560) Tarsanmohass in Rájápur see above, p. 306

\(^{3}\) Mandaleo in Harris, II 139

\(^{4}\) Bruce's Annals, 314, 357, 388 in Naírns' Konkan, 120.

\(^{5}\) Fryer's New Account, 74.

\(^{6}\) Grant Duff, 186.

\(^{7}\) Naírns' Konkan, 120.

\(^{8}\) Naírns' Konkan, 92.

\(^{9}\) Naírns' Konkan, II. 330.

\(^{10}\) Grant Duff, 186.

\(^{11}\) Naírns' Konkan, 92.

\(^{12}\) Naírns' Konkan, 120.

\(^{13}\) Fryer's New Account, 74.

\(^{14}\) Grant Duff, 118.

\(^{15}\) Naírns' Konkan, 92.

\(^{16}\) Naírns' Konkan, 92.
Koukan.

**RATNÁGIRI.**

Clarified butter, and pepper; the imports dates and other dried fruits, and iron. The population, estimated at 1000 houses exclusive of strangers, was always numerous in the dry season. There was a great stir among the people, and a good deal of business in the hands of Gujarás, Cutchus, and Musalmans, and a large number of Vánjás. It had one Hindustáni and three Maráth schools.

The only stronghold is a small fort, *gadi*, on the right bank over the river, now used as the mãnuladár’s office. On slightly rising ground with a filled up ditch on the south side, the fort is a strong masonry building surrounded by a wall with two bastions. In 1818 it was taken possession of by the troops under Colonel Imlack. In 1862 the building was strong, but the wall, except one bastion, was somewhat broken. Water was plentiful and supplies could easily be obtained. There were four old and unserviceable guns. The English factory, now used as a Government office, seems to have been started in 1649 and closed in 1708. During this time the factory suffered greatly from the disturbed state of the country. It was sacked by Shivájí in 1661, and as a punishment for furnishing the Bajápur king with war stores, the factors were imprisoned until a ransom was paid. The factory was closed at a loss of £3713 (10,000 *pagodas*). In 1668 it was re-established, but after two years (1670) was again plundered by Shivájí and withdrawn. Restored in 1674 it was again closed in 1681. It was for a fourth time opened in 1702, but after about ten years was finally withdrawn.

Of the French factory, now in ruins, little is known. It was probably started about 1664, and was sacked by Shivájí in 1679. Whether it was again opened, is not known. It was closed before 1710.

The hot spring mentioned by Hamilton at the foot of the hill about a mile from the town, is still, for its virtues in curing rheumatic and skin diseases, much frequented by natives. The water from the side of the hill, about 300 yards from the south bank of the river, flows into a ten feet square stone-paved cistern, and thence through a short pipe ending in a stone cow’s head, pours in a full stream into the river. With a temperature of about 120° the water has no special taste or smell.

About a mile from the hot spring is a spring whose water flows.

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2. Service Record of H. M’s 11th Rifles, 29.
3. Gov. List of Civil Forts, 1802
4. It was here that the able but unfortunate Sir John Child, afterwards (1683-1699) President of the Company, spent several of his first years in India. The Factor at Rajapur was his uncle, and according to Captain A. Hamilton, who never lets a chance of abusing him pass, Child drew the notice of the Company to some irregularities in his uncle’s part, and in reward, at the early age of nineteen, got himself appointed his uncle’s successor. New Account, L 245
5. Bruce’s Annals, II 399
6. Nairne’s Konkan, 130; Hamilton’s New Account, I.
7. On 13th October 1667, the first French factory was established at Surat. Milburn’s Oriental Commerce, I 361
8. Bruce’s Annals, II 399
9. Hamilton’s New Account, I 246. Mr. Nairne (lud. Ant, III, 219) mentions that the Dutch had at one time a factory at Rajapur.
at uncertain times, never more than once in two years. The usual season of its flow is in the hot months, rarely or never during the rains. It suddenly begins, flows for two or three months, and dries up without warning. It is held in great reverence and called a Ganga. Immediately the flow begins, Hindus from long distances come and bathe, first in the hot spring and then in the cold intermittent spring. A number of small ponds have been built for the use of the bathers. As in similar cases the spring is probably a natural syphon. In the middle of the town is a temple of Vishoba with a large rest-house used by travellers and religious beggars. Fairs in honour of the god are held twice a year in Ashadha (June-July) and Kartik (October-November), when a considerable crowd of people assemble.

The large Musalmán population have a number of mosques built in different parts of the town. None are of any size or architectural beauty. The Jama or chief mosque is near the Kodávli bridge. No other old Musalmán remains have been discovered.

**Rajkot Fort.** See Malvan.

**Ramgad Fort.**

Ramgad Fort, on a hill within the boundaries of Belebudruk village in the Malvan sub-division, is a citadel with an area of about eight acres. Except a towered wall leading to a reservoir, there are no defences. The walls about eighteen feet high, ten thick, and more than 700 yards in circumference, have fifteen small towers most of them with three embrasures. The west gateway is an eight feet wide and fifteen feet long passage, lined with stone steps between the fort wall and a tower about eighteen feet high and eighteen in diameter. Inside the fort are two commandant's house and an interesting ruined triple about thirty-six yards square. In 1862 the walls were in a dilapidated state. There was no garrison and no water. There were twenty-one guns and 106 cannon ball, all old and useless. Ramgad surrendered on the 6th of Apr. 1818 to a detachment of the IVth Rifles under Captain Pearson.¹

Randpar, a village of 21 souls, lies at the top of the snug and deep little cove of Pandi, six miles south of Ratnagiri.

**Rasalgad Fort.** In Khol, at the south end of the spur which further north is crowned by the Sunagad and Mahipatgad forts, has an area of about five acres. Less elevated than either of the above forts, Rasalgad is approached by an easy ascent which begins on the west and is about three miles from the village of Mándva. Narrow in the north, the fort gradually broadens dividing in the south into two spurs, one running to the south-east and the other to the south-west. The fort is entered from the north by a very massive gate guarded by a tower and high battlements. In a crevice in the wall opposite the gate is an image of Máruti, the monkey god. About eighty yards inside is a second gateway

¹ Mr R. B. Worthington, C.S.
² Gov. List of Civil Forts, 1862.
³ Service Record of H. M.'s IVth Rifles, 22.
also strongly guarded by a tower and fortments. Further south, where the ground broadens, there is a temple with some south where the ground broadens, there is a temple with a temple with a semi-circular, red, wood-curving. This temple, dedicated to the goddesses s and temples of some local sanctity forming every year Zolaya and Musuluman is in the Upper Fort, a bastion known as the hill fort beyond the temple are fortified. The semi-circular, red, wood-curving the semi-circular, red, wood-curving, is a small building, one used as a storehouse. Beyond the storehouse are some premises with their banks several stories high with very little weathered with trace. The semi-circular, red, wood-curving trace. The semi-circular, red, wood-curving, much more strongly fortified. The short known as the upper fort, lada hill, about 156 feet by 108, are surrounded by walls, and at each corner, an arrow-shot bastament. Inside are the ruins of a powder magazine, and of the commandant's house. The temple of Zolaya and the ruins of Marana show that the fort was built and for a time held by Hindus. The only trace of Musuluman is in the Upper Fort, a bastion known as the semi-circular, red, wood-curving, from which there are two battlements. Except at the north gateway, and in the lowermost story, these battlements are neither high nor massive. This fort contained thirteen old gun masts and, as well as in the earth, some with a crown on one side, with the other one had the date 1729. Without much mention, was another abundant nor good. On the east side, the gateway was a small village called the semi-circular, red, wood-curving, and it was considered sacred and a really fair held. All of the temple were several buildings for houses, etc. In 1802, it is described as ruined, with broken stones, broken walls, and water supplies.

Ratnagiri, north of handsome, and east along the S.I. Road, with a population of 10,000 people, the administrative headquarters of the district, is lying facing the sea, 135 miles south-east of Bombay. Ratnagiri Bay, about two miles from the sea, has been formed from a long flat fortified headland from 200 to 400 feet wide, separated from the mainland by a narrow sandy neck. The south shore facing towards the island and mole, is rocks and scattered. About a hundred feet between these two headlands is a deep ravine, which is the day. On either side of the river mouth is a stream which flows to the north with great speed, and to the south, slowly and flat, broken by occasional patches of padi. To the north of the river mouth, on a plain about 150 feet high, overlooking the sea, are the Judge's court-house and the dwellings and offices of the European residents. Behind this hill and between the sea and the fort, the town stretches about a mile and a half to the north-east.

1 Report on Bombab, 1854, P. 47. Crawford's MS
2 See List of Civil Rules, 1852.
3 The present town consists of 40 or originally distinct villages, Killa Ratnagiri of the fort, and the land round immediate base, Ratnagiri, Ratnapal, and Loh Shankpur. In 1722, on the transfer of the district headquarters from Bhusk to Ratnagiri, these villages were merged in Ratnagiri town.
During the north-east monsoon (October-June) the landing place is at the custom house, about half a mile from a small round tower at the foot of the headland under the fort. In landing, a good look-out must be kept for rocks, as large reefs stretch west almost as high as low tide level, rising in isolated patches. During fair weather westerly gales, which sometimes last for three days, a heavy swell rolls in and landing is difficult, and in the south-west monsoon (June-October) it is generally impossible. Except at high water, when if the sea does not break on the bay, it is passable for large native craft, the river entrance is not safe. At the south end of the bay, about half a mile from the shore, a reef rises above water, falling away in a rocky bank of from two to three fathoms that stretches west, its outer edge five fathoms deep, bearing south from the lighthouse.

In the village of Nachni, about two and a half miles east of the town the rugged laterite plateau, which rises from the cliff with a gentle slope, is cut by a deeply scoured and picturesque ravine, through which a perennial stream of very pure water falls abruptly into the creek below. Mr. A. T. Crawford conceived the idea of conducting this stream into the town of Ratnagiri. The rocky bed has been dammed by a masonry weir, and the water is carried through a covered concrete channel for about three miles with a fall of about twenty feet, to the edge of the plateau overlooking the town. For the first 3000 feet of its course the channel is two feet, and for the remaining section one foot wide. At the end of the channel is a reservoir 100 feet square. From this reservoir iron pipes are laid through all the chief quarters of the town. Stand pipes with spring cocks have been set up in all the streets at convenient distances, and house connections will be made for all who require them. The supply freely meets the wants of the people, and the water has head enough to rise to the highest parts of the station and native town. The work, estimated to cost about £3500 (Rs. 35,000), has been carried out almost entirely by convict labour. The works were opened on the 5th May 1880.

Formerly the water supply, drawn entirely from wells, had during March, April, and May been scanty.

Of 10,614, its total (1872) population, 7154 were Hindus, 2997 Musalmans, 29 Europeans, and 74 'Others'. Of Hindu castes the best represented are the Bhandaris with 1755 souls, next the Brâhmans with 1455, the Kunbis with 955, the Vânis with 790, the Marâthás with 615, the Telis with 446, the Sonârs with 214, and the Satârs with 164 souls. Most of the Musalmans are Dâlds whose chief industry is fishing. There are besides a considerable number of Deccan Musalmâns and a few Khoâs.

In 1878 the exports amounted to £13,222 (Rs. 1,32,220), and the

1 It is high water at full and change of the moon at 10 hours 52 minutes, ordinary mean spring rise six feet, and neaps four and a half feet. Bom. Gov. Gazette, 2nd July 1879, 699.
imports to £60,567 (Rs 6,05,670). During the nine season (October - June) vessels of the British Indian Steam Navigation Company call weekly on Sundays, bringing the Saturday’s mails from Bombay, and thrice a week small steamers also run to the chief coast ports. During the south-west monsoon, the mail steamers land passengers and goods at Kalbadevi bay at the back of Mirya hill about five miles to the north, to which at a cost of £270 (Rs. 2700) a good road has been made. This road, passing through the market by a causeway or embankment, crosses the south end of the Shargaon creek. Thence turning north, it skirts the low swampy flats between the sand hills of the Mirya bay and the creek, and passing through the salt works and groves of cocoanut palms, winds over higher ground round the foot of Mirya hill to the landing place in Kalbadevi bay. In some places by the side of the Shargaon creek the road is available as a wharf for loading native craft.

There are no manufactures of any importance. Craftsmen trained at the school of industry work well in wood and iron, and at the jail factory, cotton cloth of fair quality is woven and good cane work done. At Juva, a village a few miles up the Ratnagiri creek, shell lime is calcined in considerable quantities both for local use and for export. Coarse pottery is also manufactured for local sale.

In 1878 Ratnagiri was constituted a town municipality. No octroi duties are levied; the income, which amounted in 1879 to only £55 8s. (Rs. 554), is chiefly derived from a house-tax. In addition to this a small conservancy establishment is kept up from the proceeds of a separate sweeper, kalikhor, cess, levied from the owners of private privies. The streets and the steamer landing place are lighted, and a travellers’ or staging bungalow kept up. The municipality has taken over the water works and imposed a water rate which yields about £280 (Rs. 2800) a year. On this security it is raising a loan to repay the cost of the works to the district local funds.

As the chief town of the district and the head-quarters of the sub-division, Ratnagiri has the offices of the Collector and his assistants, the Judge and his assistant, the superintendent of police, the executive engineer, and those of the mamladär, the subordinate judge, and the chief constable. It has besides a revenue survey office, a custom house, a jail, a civil hospital, a leper hospital, a post office, a high school, three vernacular schools two for boys and one for girls, a school of industry, five private schools, one mission school, and one Vedu school. There is also a club for European officers, with library, reading room, covered racket court, swimming bath, gardens and recreation grounds, a native library and reading rooms. These buildings come in the following order: the revenue office, kacheri, on the top of the hill on the main road leading to the native town, contains the Collector’s residence, the treasury, the registry English and vernacular

Chapter XVI.

Places of Interest.

RATNAGIRI.

Trade

Manufactures.

Management.

Buildings.

1 The yearly average of trade for the five years ending 1877 - 78 was £101,047 (£10,10,472) of which £62,915 £62,915) were exports and £48,132 (Rs. 4,81,320) imports.
Chapter XIV.

Places of Interest.

Ratnagiri.

Buildings.

offices, and in detached buildings within the same enclosure, the assistant collector's and the mānīlatār's offices. Opposite the Collector's residence and office are the high school, the subordinate judge's court, the civil jail, the principal offices of the Ratnagiri revenue survey, the native library, and about a quarter of a mile to the south, a staging bungalow. On the same plateau overhanging the cliff, are the Judge's court, adilat, including the Judge and assistant judge's courts and the Judge's residence. A little further inland stand, dotted about in an irregular group, the civil hospital, the post office, the Ratnagiri club for European officers, the executive engineer's office, the criminal jail, the police office and head-quarters lines, and the private residences of the European officers. The chief buildings in the native town below the ridge on which the houses of the European residents are built, are the machinery sheds and workshops of the school of industry, the Roman Catholic and American mission chapels, and the custom house. There is no Protestant church. The Roman Catholic church, a little to the south-east of the town, is forty-five feet by twenty-one, with a chancel thirty feet by fifteen, and a façade thirty-five feet high and thirty broad. Of the chancel and vestry, the original portions are supposed to have been founded on the introduction of the Catholic religion into Goa. In 1826, a Mr. Antonio Cabral added the body of the church and the priest's house. A freshly girt wooden altar, brought a few years ago from the convent of St. Francis d'Assas in Goa, is dedicated to Our Lady of Miracles. The congregation, numbering sixty in the fair season and 150 in the rains, consists of public servants, shopkeepers, and the servants of Government officers. None of them are natives of the district. Affiliated to the church are two chapels, one at Harmal dedicated to Lady Saint Anna, and the other at Dapol dedicated to Our Lady of Charity. At Harmal, the Parsee momin, mostly labourers and natives of the place, number 230. At the Dapol chapel, said to have been built by one Gabriel Baptista, the people are mostly in number.

The European graveyard is on the hill side, a little above the Ratnagiri creek, near the Musalmān quarter of Rājivda. Dating from 1622 it contains a number of graves and memorial stones. Among them is a handsome white marble cross raised by his friends: in memory of Mr. R. W. Hunter of the Bombay Civil Service, Judge of Ratnagiri, who died in June 1875. The Hindu burning ground is on some low sand hills at the foot of the fort, and at the south end of Mirya Bay. The Musalmāns have four burial grounds in different quarters of the town, at Rājivda, Partāma, the fort, and near the fish market.

Under the Bijāpur dynasty, unlike most of the district which was held or farmed by hereditary superintendents, deshinukha, Ratnagiri

1 The Collector's vernacular-office, the registration, and the Collector's record rooms are in one detached building, the first and second assistant collectors' offices and the mānīlatār's are all three in another, and a third small detached building accommodates people waiting to transact business.
RATNÁGIRI.

formed a state possession governed by state officers. No notice of Ratnágiri has been traced among the early European accounts of the coast. In 1731, on the partition between Kolhapur and Satára, Ratnágiri was given to Sháhu the Sátára chief. In 1783 it was the head-quarters of one of the Peshwa’s districts. In June 1818 it was quietly surrendered to the British, and in 1822, after weighing the advantages of it, Jayrad, and Vijaydurg, Ratnágiri was chosen to be the British head-quarters. In 1819 it was a large village, but from the shallowness of the river had very little trade.

The Ratnágiri Fort is a series of fortifications on the high headland which forms the west end of the north arm of the Ratnagiri harbour. This headland, in shape like a horse’s foot with the toe pointing south, the sides each about 1320 yards long and the heel or broad north end about 1000 yards across, has a total area of about 120 acres. From its north-east end, where it is joined to the mainland by a low isthmus about 440 yards broad, the headland rises from about 200 feet in the north to 300 in the south. From the extreme south point, where there is a light-house, passing north along what may be called the west half of the foot, the hill, with very steep western cliffs, quickly falls to about 100 feet above sea level, and then at the north-west end of the heel, rises again as suddenly into an isolated fortified hill 200 feet high, known as the citadel, bīla-kīla. The broad north face of the headland, concave in shape, forms a bay with the citadel as its western, and the north end of the eastern face of the headland as its eastern arm. At the head of the bay is a large village with good water and many palm trees, and much dry crop and a little rice tillage. The villagers, of whom there are about forty households, are of many castes and classes, Brāhmanas, Parbhūs, Marāthās, Bhandārs, Mūsalmāns, Dālās, Sutāras, Thāls, Nāvās, Kuvādis or tilling Marāthās, Guravas, and Amras the descendants of the followers and dependents of the old garrisons.

The defences of the headland form an outer and an inner fort. Starting from the isthmus in the north-east, about the middle of the south-eastern side, facing Ratnágiri town, stands the main gateway of the outer fort, in very good order, with the usual square boxes and spakes to ward off elephants. South from this gateway to the light-house point, the eastern ridge is crowned by a very high and massive wall. Between the light-house point and the citadel, the west side, falling in sheer, sometimes overhanging cliffs, is fortified only at the extreme south and north ends. Passing north from the south or light-house end is a long stretch of cliff said to have been once topped by a wall, but of this no trace remains. At the extreme north-west are the isolated and very strong fortifications of the inner fort or citadel, bīla-kīla. Along the bay at the north end of the headland from the citadel fortifications, a very strong, wide and high wall runs along the shore with

1 Grant Duff, 223, Naírne’s Konkan, 80. 2 Naírne’s Konkan, 129. 3 Contributed by Mr. J. L. Johnston, C.S., Assistant Judge, Ratnagiri.
batteries at close intervals. Near the village at the head of the
bay a massive gateway shelters the landing place, bandar. These
low north-shore defences are, according to local story, the work
of the Pratandin Bhodud Bhaskar (1790). From the gateway along
the eastern arm of the bay, a wall runs up the north end of the
eastern or isthmus face, and thence, strengthened by a specially
large bastion, turns at right angles south along the crest of the
eastern ridge.

The citadel, bāla-killa, with an area of six and a half acres,
standing by itself on the flat isolated north-west point, forms a
separate fortification, tenable against an enemy holding the outer
fort without artillery. Enclosed by massive stone walls, it has one
gateway in good order, and though the walls are broken in places,
it is, from the sheer drop of the north and west cliffs, inaccessible
except by this gateway. Inside are a temple of Bhavān or
Bhagvatī, with a yearly cash allowance of £5 4s. (Rs. 52), a pond,
a very deep well dry in the heat of summer, and a pimpal tree strikingly
large and fresh, though it rises from the laterite rock many feet above
any possible store of fresh water. At the north-east and south-west
corners of the foot of the citadel rock-like openings, stretching for
some distance inwards, are supposed to be in communication with
the citadel. They are supposed to have been posterns or sallyports
prepared for secret flight in case of the capture of the fort from the
land side. The fortifications are said to be partly Musalmān partly
Marāṭha. According to local accounts the oldest are the shore
works in the north face of the headland, where, between the
foot of the citadel, bāla-killa, and the north landing place, kīla
bandar, a tower was built, and the citadel hill slightly fortified.
According to the local story these defences were begun under the
Bahmani kings (1343-1600). But the evidence of the Bahmani's
hold of Ratnāgiri is so slight that it seems more likely to have been
the work of a Bijāpur officer (1500-1600). Shivājī, who is said to
have gained possession of the fort about 1670, added or renewed the
strong wall that crests the eastern ridge south to the light-house point,
and built protecting towers on two commanding points, one to the
south on the site of the present court-house, addālat, the other to the
Light House.

Fort, east of the outer fort, 300 feet above the
sea, a small white masonry tower, twenty-two feet high, has a
fixed red light of the sixth order, shining in clear weather from
eight to ten miles.
RATNÁGIRI.

Redi, more properly YASHVANTOAD, is a very fair specimen of the forts built about the time of the break up of Músalmán power (1660). According to Grant Duff it was built by Shivájí about the same time (1662) as he built the great island fort of Sindhudurg at Málvan. But it is probable that Shivájí only repaired a fort previously held by the Sávants for the Bújápur kings. In 1817, when it was in the hands of the Sávant chiefs, the fort was besieged by the Goáisee who planted their guns on Hasta Dongar hill, and though too far off to do it much harm, the marks of the battering still remain on the south walls of the citadel palace. Failing to take the fort they are said to have cut down the neighbouring palm groves and decamped. In 1819, in accordance with an agreement made some years before (1812) with Phond Sávant, the English came to Redi to take the fort from Sambhájí Sávant. Their batteries opened on February 13th, and on the evening of the same day the outworks were carried by assault, and next morning the fort surrendered. The marks of the English cannon balls are still visible on the north end of the west side of the palace.

Built on the south side the fort commands the mouth of the creek. The citadel stands on a hill, which, with a large piece of the surrounding plain, is enclosed by an irregular outer wall. A little above the fort the creek is joined by an estuary, the water of which protects the eastern, and a short branch of it washes close along the foot of the southern fortification. At the south-east corner of the wall is some ruinous masonry apparently guarding a sluice, by which probably the level of the water could be kept up at low tide. The land to the south-east was probably formerly under water at high tide and an impassable swamp at low tide, for the whole of the outer defences of that side of the fort seems to be much smaller than elsewhere, the wall ceasing to be fortified and becoming more like a dam than a fort wall. Along the south-west there are low fortifications and a small pass ending in a gate, from which a towered wall stretches to the sea. Thus the whole line of circumvallation, about 1½ miles, intercepts a long strip of smooth sandy beach about a quarter of a mile in length. Of the whole space enclosed by the walls the eastern half is taken up by the hill and citadel, and the western half by a plain, now covered by a palm grove and a small cluster of houses. The outer wall is armed with round towers, the strongest of them about twenty feet high and joined by a loopholed curtain about seventeen feet high. Through the gate of the outer wall a paved road, passing up the central citadel hill, is crossed by a wall that runs from the citadel to the outer fortifications. Through a gate in this wall is a square court, and up a flight of steps and through a third gate is the citadel. From their

1 Contributed by Mr. R. B. Worthington, late Bombay Civil Service.
2 Mr. Courtenay's Memoirs, 56. In 1812 the chieftain promised that if hereafter any Vái subjects were guilty of piracy, the forts of Redi and Níri should be given up to the Honourable Company.
3 While the English ships were outside the mouth of the creek, the Sávant's war vessels lay inside. This seems to show that the creek must once have acted a good deal, as at present no vessel of any size can enter. Mr. R. B. Worthington, C.S., 330-47.
Chapter XIV.

Places of Interest.

Badri Fort, or Yashavantpad.

Outer foundations the walls of the citadel stand about twenty-five feet high, and close under them circling all except the south-east corner of the wall, is a dry ditch or trench twenty-four feet wide and about thirteen feet deep, cut in the solid rock; its side opposite the wall being a sheer perpendicular. Towards the north-west the side of the most opposite the wall is lined with masonry. In the south-east corner, where there is no most, the wall is built rather to protect the besieged from distant artillery than to carry guns. It is not easy to see over, and the ground outside is divided by walls leading from the citadel to the outer fortifications. The square court in front of the citadel entrance is on a much lower level than the citadel itself, the top of its walls being about seventeen feet lower than the top of the citadel. Its walls are ten feet thick and twenty feet high, and it has round towers at the corners twenty-five yards apart measuring from centre to centre of the towers. The whole court is enclosed within the most. The walls of the citadel are about twelve feet thick at the top, with a semicircular tower at about every sixty yards, intended for guns. The circumference of the citadel is about one-third of a mile. The plateau inside is almost perfectly level. The palace is a double square with oblong towers at opposite corners. Its turrets have been carried away, and the only interesting point about its architecture is the question whether it may possibly be Portuguese. The fort walls are in good preservation, and the buildings are still habitable. Some years ago the fort was occasionally used as a sanatorium for Belgaum troops. Within the fort walls is a police station.

On the Hasta Dongar hill, where, in 1817, the Goanese planted their cannon, is a cave hollowed in the face of the rock. It is a square opening rather more than six feet deep, not six feet high, with a little terrace about ten yards long across its front. It commands a view of Akhali, a rocky island containing an image of the demon god Vetal. On the side of the same hill, under a bold overhanging black rock, is a larger cave about six and a half feet high, nine feet deep, and increasing in breadth from twelve feet at the entrance to seventeen inside. The local story is that the caves were hewn out a thousand years ago when Redi was called Patan or Pátma. Of the ruins, of old Redi lying west and south of the outer wall of the fort, very little masonry is left. But the ground has been considerably dug as if for building stone. The ruins fill the angle formed by the continuation of the southern shore of the creek and the sea coast. Just at the point of this angle is a very singular island or promontory of solid rock, broken off from the mainland. It is a huge mass of stone so steep all round, as, except at one place, to be most difficult to climb. It is covered with shrubs and trees of which one is very large, and with its ample foliage surmounting the steep rock, forms a most conspicuous

[1] See Bom. Gov. Sel. X. 157. It may be that the fort once belonged to the Portuguese and that the palace was a monastery.
object for many miles. On the flat top of this rocky island is
a curious stone almost buried in the earth. It is about seven feet
long, and in shape like the image of a man lying face downwards,
the spine being represented by a projecting ridge along the middle
It might be the pillar of a temple, but is more like the top of a
sarcophagus. Tradition calls it an image of Vetal, king of the
ghosts or goblins, pushak. It is held in much local respect, and in
Mr. Worthington's opinion, who visited it in 1878, well deserves
careful examination.

Rock Temples. The Ratnagiri rock temples are not of much
importance, almost all of them are early Buddhist, but probably
between b.c. 200 and a.d. 50. The chief caves are at Chaplun,
Dabhul, Khed, Kol, and Sangameshvar. At Vade-Padel and at
Sagva both near Vehoton, are some-roomed cells probably Brahmanic.
To what class the Hasta Durga cave belongs has not yet been
fixed.

Sangameshvar, north latitude 17° 9' and east longitude 73° 36',
situated on the Shi river, about twenty miles from the coast, with,
in 1877, 2475 people and 693 houses, has some trade in grain,
piece goods, and salt fish. The river, within the last thirty years
navigable for the largest vessels to the very Sangameshvar quay, is
now impassable for six miles lower down.

Sangameshvar's decline is chiefly due to the silting of the creek,
and partly, since a cart road has been made through the Kumbharh
pass, to the turning of the through Deccan and Bombay trade to
Chaplun. The pack traffic through the Mala pass of imports,
piece goods and other articles, and of exports, cotton. During the
1877 famine, 1440 tons of grain were forwarded from Bombay
through Sangameshwar to the Deccan. The opening of a cart road
through Devrukh to the Amba pass to the south-east will greatly
benefit Sangameshwar. But till the Mala pass has been opened
for carts, the town will not recover its past importance. The trade
is entirely in the hands of local merchants, chiefly Vans. On a
much smaller scale, the system is the same as in Chaplun. Light
booths are raised during the fair season, and a trading camp is
formed, to be broken up at the first burst of the rains. The market
on the hill side above the narrow river bank suffers almost every
year from fire. Early in 1878 fifty-five houses were burnt, and a
few weeks later (March 16th) a disastrous conflagration completely
destroyed the mulundar's office, the treasury, the police lines and
outbuildings, the post office, and seventy-five private houses. Up
to the date of the 1878 fire, Sangameshwar was the head-quarters of
the sub-division, and had, in addition to the ordinary revenue
and police offices, a subordinate judge's court and a post office.
On the destruction of the public offices the head-quarters of the sub-
division were moved to the more central and convenient village of
Devrukh.

\footnote{Jour. B. R. As. Soc. V, 611. Mr. Burgess considers the Konkan caves the
second in age of all the west India groups; the oldest are at Junargi in Kathwad.}
Sangameshvar, the meeting of the Alaknanda and Varuna, is a place of some sanctity and of high antiquity. According to the Sahyadri Khand it was originally called Râmakshetra and had temples built by Parashurâm or Bhãrgavârâm. In later times, perhaps about the seventh century, a Châlukya king Karna, coming from Karavir or Kolhâpur, made Sangameshvar his headquarters, and founding a city, built a fortress, temples, and palaces. Of the temples one, called Karneshvar after its founder, remains. Sangameshvar continued for some time the head-quarters of a Châlukya chief. It is mentioned in a Châlukya grant probably of the eleventh or twelfth century. In the twelfth century it was long the residence of Basav, the founder of the Langâyat sect.

In the sixteenth century it was the head-quarters of a Bijâpur governor. Barbosa (1514) speaks of it as Singusar, a town of much commerce and merchandise with many ships from distant ports. It was also, though this was probably at Jaygad at the river-mouth, a great stronghold of pirates. In 1540 the Bijâpur governor, scheming to make himself independent, asked for help, but was refused Portuguese help. In the seventeenth century (1673) it is spoken of as Zanguzara four leagues from Dáhol. Here, 1689, Sambhâji the son of Shâvâji was surprised during a drunken revel, and made a prisoner by Aurangzeb. Hamilton (1700-1725) calls it an excellent harbour, but adds that the country was frequently inhabited, and was not inhabited. In 1819, many of Vanjârâs in the dry season gave Sangameshvar the look of a place of some importance. But it was in no way a town and had only a very small fixed population.

Two miles up the river, in old Sangameshvar, called the kash, to distinguish it from the new town, peth, are several interesting temples. The chief of them is the temple of Karneshvar already referred to whose shrine is said to date from as far back as Parashurâm. Karna the Châlukya (631) is said to have built 360 temples and granted the revenues of many villages for their support. Every year on Magh Vadya 30th (February-March)

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1 The date of this Karna, who seems to be the same as the founder of the Mahâlakshmi temple at Kolhapur (Jour. B. B. Roy, As Soc. XI, 100), has not yet been fixed. The style of building is supposed (Jour. B. B. Roy, As Soc. XI 107) to point to some time about the eighth century A.D. At the same time, according to some verses in the Kolhâpur Mahâlakshmi temple, Karna flourished about A.D. 106 (30 Shâlêshtham) (Jour. B. B. Roy As Soc. XI. 104), and according to the Sangameshvar Mahâtûnya he became king in 178 (S. 100), Jour. B. B. Roy As Soc. XI. 99.

2 Jour. B. B. Roy, As Soc. II 263.

3 Wilson's Mackenize Collection, II 4, 10.

4 Stanley's Barossa. The Portuguese writers notice its exports of pepper and iron. De Couto, XII 30.

5 Dom João de Castro (1553), apparently from the pirates infesting its mouth, calls Sangameshvar the road of the Mahâârâ, Primeiro Roteiro de Costa da India, 26.

6 De Couto, IV. 352.

7 Ogilby's Atlas, V. 248.

8 New Account, I. 244.

9 Collector to Gov. 15th July 1819: Revenue Darsan 142 of 1819, 2377. Some details of the present state of the Sangameshvar river are given under "Jaygad".

10 Jour. B. B. Roy, As Soc. XI. 100. According to Lieut. Dowell (1829) Karna repaired temples originally built by Parashurâm. Mr. Dowell noticed that the chief temple was of the same age and style as the Kolhâpur temple. There were then (1829) the remains of over a hundred ruined shrines. From Rev. Rec. 225 of 1851, 273.
a fair is held attended by about 1000 persons. At the meeting of the rivers are several sacred places, such as, among them one known as the cleanser of sins, dhuta pura.

Sarjekot Fort. See Malvan.

Sattali, a large village in the Rajpur sub-division with, in 1872, 1663 people, lies about twelve miles up the Muchkund creek, surrounded though not shut in by high hills. Being the nearest point to the famous fort of Visha and the place has a small trade. It seems to be Dobetala to which Babuosa (1514) refers as having on its banks several small places, orchards, and beds of gardens. The Muslims, of whom there are many, say that its former great trade was spoilt by the sifting of the creek. There are old paved roads and other Muslim remains. It is on the river is a small fort with six bastions and about a fifth of an acre in area. It has no garrison and no water, and the market is very limited. In 1862 it was run down, and had only one old and unserviceable gun.

Sidhdgad Fort, on a hill about sixteen miles northeast of Malvan, has an area of about two and a half miles. It is a place of no importance. In 1818 (April-May), when attacked by Colonel Inlack it resisted, but with the help of a detachment of the 58th Regiment, a second attack succeeded.

Sindudurg Fort. See Malvan.

Suma'rgad Fort, in Khedu, on the same spur of hill as Mahapeaugad a good deal lower and about four miles to the south of it, is about three-quarters of an acre in area. Surrounded by walls from fifteen to twenty-two feet high, and with four corner bastions, the fort cannot be entered without the help of ladders. In 1862 it was in a ruined state without a garrison and with no guns.

Suvaundurg Fort. See Harnai.

Uchitgad, or Prachitgad, one of the Sahyadri forts, stands on rising ground at Shringirpur in Sangameshvar between the Malas and south Torna passes. It is between three and four acres in area and can be entered only by a ladder. It has no garrison and no water. Provisions can be got from a village some miles off. In 1862 it was very run down and had four unserviceable guns. It was taken by Colonel Prother in 1618 (January). The fort is also called Bangada.

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1 Stanley's Edition, 736, 14
2 Law List of Civil Foraa, 1862.
3 As, Journal M. 390; Name's Konkan, 113
4 Mr. A. T. Law, Ibis
5 Burgess's Provincal List of Architectural and Archaeological Remains, 24.
6 Law List of Civil Forces, 1862.
7 Name's Konkan, 33.
8 Name's Konkan, 116.
Places of Interest.

VAGHOTAN.

Vaghotan, in the Devgad sub-division, is a small village and port on the south bank of the Vijaydurg river about fifteen miles from the coast. The landing stage is joined with Vijaydurg by a cart road, and here on the main route to the Deccan through the Phonda pass some thirty years ago, with stones taken from the Kharepatan fort, quays, and a large district officers' and a travellers' bungalow were built. The houses are kept in repair, but the port has no trade. The river is navigable as far as Vaghotan for vessels drawing seven feet of water.

VELNESHVAR.

Velneshvar, a village in Chapora on the coast about six miles north of the Shastri river mouth, with, in 1872, 1513 people, is known chiefly on account of a large yearly fair held on Maha Shivratri (March). From ten to twelve thousand people attend, shops and booths are put up, and goods to the value of about £1200 (Rs 12,000) are generally sold.

VENGURLA.

Vengurla, north latitude 15° 50' and east longitude 73° 41', the head-quarters of the Vengurla sub-division, with, in 1872, 14,996 people, lies 200 feet above the sea, about a mile east of the mouth of a swampy creek. The camp lies about a mile inland. Hilly and dry with tall jack, cashewnut, coconut, and mango trees, the country is very picturesque. A chain of low hills runs north-east to within 500 yards of the town; and outside of the camp stretches about nine miles south-west as far as Redi.

Population.

Of the total 1872 population of 14,906 souls, 13,970 were Hindus, 554 Christians, and 462 Muhammadans. Of the Hindus 2015 were Brahmans including 1631 Shervis, 762 Vánis, 3064 Marathás, 558 Gaúdas or Ágris, 44 Gavlis, 126 Bhátiás, 133 Návis, 246 Sonáras, 159 Satáras, 1375 Gábits, 916 Bhandáris, 94 Kolis, 294 Telis, 45 París, 27 Devlis, 35 Bhávins, 56 Vanjáirs, 27 Jana, 68 Lingáyats, 173 Mahárs, and 92 Chámbhárs. Of the Muhammadans, 434 were classed as Shákhás and 28 as Patháns.

Trade.

Ever since the British conquest, Vengurla has been a rising place. It owed its importance, in the first instance, to its nearness to the military cantonments of Belgaum and Dhávur, with which it was formerly joined by a road crossing the Sahyádri at the Rám pass. The people are vigorous, enterprising and energetic, and

2 Hydrographer's Notice No. 17.
3 Taylor's Sailing Directory, 391.
4 It is high water on full and change of the moon at eleven hours. Springs one night and neaps five days. Taylor's Sailing Directory, 892.
5 Taylor's Sailing Directory, 392.
RATNÁGIRI.

The opening of the splendid cart road over the Párpoli pass and the erection of a light-house on the dangerous rocks outside of the port, have given a great impetus to Vengurla, which now among Konkan towns ranks next to, though far below, Bombay. Even in the fair season the port is at times most dangerous and in the south-west monsoon it is closed. In spite of this it monopolises the traffic with Belgaum and the neighbouring districts almost from Nipam to Gokák. All troops pass through Vengurla to and from the Southern Marátha districts. The average yearly value of the trade for the five years ending 1877-78 amounted to £727,569 (Rs. 72,73,680) of which £303,308 12s. (Rs. 30,33,086) were exports and £424,060 8s. (Rs. 42,40,604) imports. The chief articles that pass through the town from the Southern Marátha Country to Bombay are cotton, gallowats, molasses, hemp, guava, clarified butter, groundnuts, country cloth, and in smaller quantities tobacco, turmeric, chillies, and spices. The local exports are coconuts, betelnuts, cashew-nuts, oil of kohom, Garcinia purpurascens, plaited palm leaves, cor fibre, and salt. From Bombay come piece goods, metals, military stores, and miscellaneous foreign articles. As a rule no grain travels eastward. But during the 1877 famine, within seven months no less than 52,000 tons of grain, valued at £429,688 (Rs. 42,96,880) were received from Bombay and forwarded to the distressed districts. Except a few local firms of long standing conducted by Shenvis and Bhátaş, the trade is carried on between Bombay and Southern Marátha merchants, who employ forwarding agents, daláis, in Vengurla to receive and push on consignments by sea or land. Advices are sent by telegrams, and the sole duty of the agents is to arrange for freight and shipment to Bombay, or for land carriage to the Deccan. Bulk is seldom broken, and the goods coming in at one end of the town, pass out at the other within a very few days — hours. Supplies for local use are brought by petty Ván and Shenvi dealers, and European stores are provided by Parsis.

Vengurla is connected with Belgaum by two routes, one of seventy-five miles by the new provincial road over the Párpoli pass, and the other a few miles shorter by the old Rám pass, from its steepness now used only by pack bullocks. A branch road from the Párpoli line, at Akéri eleven miles from Vengurla, connects Vengurla with Málvān, and also with the main road to Ratnágiri and the northern parts of the district.

There are no manufactures of any importance. The eight salt pans near the harbour which formerly yielded an average yearly outturn of 2222 tons (60,000 mans) have all been closed.

The town was made a municipality in 1875. The income from octroi duties, house tax, wheel tax, and miscellaneous items, amounted in 1877 to £1379 12s. (Rs. 13,796), and in 1878 rose to £1468 (Rs. 14,680). In 1879, from a reduction in octroi duties, it fell to £1407 (Rs. 14,070).
In 1638, the municipality, besides thoroughly lighting the town, maintaining an efficient conservancy establishment and making roads and streets, has carried to completion a scheme for supplying the most populous part of the town with water, and has erected handsome public markets. The water works constructed by Mr. A. T. Crawford, costing £1600 (Rs. 16,000), of which £1500 (Rs. 15,000) were subscribed by the townspeople, consisted in repairing and strengthening the dam of the old Narayan reservoir, about three-quarters of a mile north-west of the market, and laying a six inch iron main from the pond to the town. The pond is fed by springs, and the water is passed through a filter into the distribution pipe. On the sides of the principal thoroughfares, standpipes and open cisterns regulated by ball cocks have been set up at convenient intervals. The market is a two-storied central building with a clock tower. The basement hall is divided into stalls for the sale of fruit, vegetables, and miscellaneous stores, and the upper story contains the municipal offices. Round three sides of the main building are ranged shops for general dealers in grain and groceries, while at the back and separated from the other buildings is the fish market. The markets are conveniently placed in the busiest part of the town, on the side of the main road leading to the Parnall pass. The cost of the buildings was about £3020 (Rs. 30,200), and the present monthly rent realised from shops and stalls amounts to £12 10s. (Rs. 125). Further extension of the buildings and a separate quadrangle with shops for cloth sellers are needed, and will be carried out when funds admit.

At the landing stage, a stone quay and steps have at considerable expense been cut from the hill side. Below the headland and beacon at the north of the harbour, are the custom office and a small dwelling built by the salt department. A mile or so inland, at the meeting of the roads to the Parnall and Ram passes, and surrounded by houses is the travellers’ bungalow. Half a mile along the upper, or Parnall road, where stand the main market and the chief shops and warehouses, is the municipal market, a conspicuous white painted red building, with a square clock tower and gable roof. Between the travellers’ bungalow and the market, and to the north of the road is the telegraph office. On the lower, or Ram road, are the offices of the mamladhar and chief constable, and the court of the subordinate judge. To the south of this road and near the travellers’ bungalow is the old factory or fort now used for commissariat stores and for the temporary accommodation of troops travelling to and from Belgaum. About two miles from the travellers’ bungalow, by the side of the Ram pass road, is the camp, a fine open plain on which are built the civil hospital and a few houses for European residents and visitors. Here also is the camping ground for regiments on the march to and from Belgaum.

There are two vernacular schools for boys and one for girls, and a native library.

In 1638, under the name Fingerla, Vengurla is mentioned as a very convenient haven, where the Dutch had a trade settlement and
victualled their ships during their eight months' blockade of Goa. In 1660, under the name Mingrela, it is mentioned as a large town stretching half a league along the coast, with one of the best roads in India, where all the vessels that came from Batavia, Japan, Bengal and Ceylon, and those bound for Surat, Ormuz, Bassora and the Red Sea, both coming and going, anchored, because both the water and rice were excellent. It was famous also for its best of spices cardamoms, which not being had in other countries, were very scarce and dear; also for its great store of coarse calicoes spent in the country, and great quantities of coarse matting that served for packing goods. About this time Shivaji placed a garrison in the town and a few years later (1664), in punishment of a revolt burnt it to the ground. In the next year (1673) it was burnt by the Moghals, the Dutch defending themselves. In 1683 Aurangzeb's rebel son Akbar, meaning to leave India for Persia, took refuge in the Dutch factory, and in the next year Sultan Musazzam, to punish it for its support of his brother, sacked the town with fury, the Dutch defending their factory from the windows till they bought off the attack. In 1696, off Vengurla, seven Dutch and five French ships had an indecisive fight. At this time it was described as once a place of trade, where the Dutch had a factory for cloth, both fine and coarse. In 1696 Khem Savant of Sàvantrádi oversaw the country, and under pretence of visiting the Dutch chief, seized and plundered their factory. While held by Khem Savant, Vengurla is said to have been attacked and plundered by Angna. In 1750 it was the head of 116 villages and yielded a yearly revenue of £2091.12s. (Rs. 20,916). In 1766 the Sàvantrádi chief mortgaged its revenue for thirteen years to the Bombay Government to raise the sum of £20,000 (Rs. 2,00,000) wanted to free Redi, the English promising to establish a small factory with the British flag and a few sepoys to guard it. This factory was, in 1772, mentioned as collecting a small revenue. At the end of the thirteen years (1779) the Savants had failed to carry out some of the stipulations of the treaty and the English refused to give up Vengurla, but it was taken and plundered by the Savants. In 1750 Lieutenant Hayes appeared before Vengurla, landed his men, and taking the chief battery, dismantled it, threw the guns into the sea, and forced the pirate chief to give up all British property. In 1812 Vengurla was finally ceded by the Ráni of Sàvantrádi, and has since remained in British hands.

1. Mandelao in Harris, II, 260. Before 1641 the Dutch had a fortified factory. Stevernum, III, 107. Baldens (about 1660) says the Hollander have a state factory at Vengurla a place very considerable, not only for its plenty of wheat, rice, and all sorts of provisions, but also for its situation near Goa. Churchill, III, 602.
2. Taverner in Harris, II, 300.
3. Grant Duff, I, 300.
7. Hamilton's New Account, I, 243. Khem Savant is described as a soldier of fortune fighting for the chief who pays him best, with 7000 or 8000 men and two pirate ships.
9. Grant Duff, III, 100.
11. Naime's Konkan, 104.
12. Law's Indian Navy, I, 204.
13. Law's Des. of Hindustan, II, 221.
14. In 1796 it had 770 houses, 30 shops, a good landing place and a fort 169 feet square. Climate's Itinerary, 73.
The fort or factory at Vengurla stands behind the swamp. It is a strong building slightly fortified, entirely European, and in appearance more Portuguese than Dutch. In 1862 it was in good order, garrisoned by a detachment, and with five small guns. Water was abundant, and it was used by the military department as an arsenal and storehouse.

Nine miles west-north-west of Vengurla lie the Vengurla rocks or Burnt Islands, a group of rocky islets stretching about three miles from north to south and one mile from east to west. The passage between the rocks and the mainland, about 2½ miles from the shore, though deep, is dangerous from sunken rocks. Of the islands the highest is about 180 feet. On the outermost of the three larger rocks is a light-house with a white fixed light 110 feet high seen for fifteen miles. The three larger rocks are entirely metamorphic, and are composed of numerous varieties of quartz-micaeous rocks mostly more or less disintegrated, and in many places a good deal decomposed and broken up. The rocks are quite bare, but the crevices everywhere and some few smooth places near their summits are filled and covered with large quantities of a coarse tufted jointed grass. The largest of the three is perched from side to side by a huge tunnel-like cave, near about the middle of the island, owing to the falling in of the roof, is shaft has broken down into the cave. Even in the fair season the landing is difficult. During the stormy months it is rarely practicable.

These rocks are probably Ptolemy's (150) Heptanesia and the Sesikreisai of the Periplus (247). In 1540, Dom João de Castro under the name of Ilheos Queimados, or Burnt Islands, describes them as many in number, but ten of them specially large, five at sea and five close to the land. They were called burnt islands because they were of bare rock without water or vegetation. In 1788 they were held by the piratical tribe of Malvans.

Vijayurg (Fort Victoria), or Gheria (the Enclosure), north latitude 16° 32' and east longitude 73° 22', a port in the Devgad sub-division, with, in 1872, 2,531 people, lies on the south shore of the entrance to the Vaghodan river, 170 miles south of Bombay. One of the best bays on the western coast, and without any bar, it may be entered in all weathers, and even for large ships is a safe south-west monsoon shelter. In the fine season vessels may anchor
anywhere in the harbour, the best position being a mud and clay bottom with three and a half fathoms at low water. Between Vijaydurg fort and the fortified cliffs to the north-east, the channel is six cables wide, with, at low water, depths of from twenty to twenty-four feet. Inside it rapidly shoals, and two and a half cables further the low water depth is not more than twelve or thirteen feet. The deep channel, only one and a half cables broad, lies close to the left bank of the western shore, and except at high water spring tides, there is not room for large vessels to swing. The village, small and poorly built, with little tillage and no industry but fishing, is connected with Vaghato seven miles distant, and through the Phonda pass by the Deccan by a good but little used road.

The population consists mainly of Muhammadans by whom most of the trade is carried on. There are in addition a few Brahmins, Blandars and other Hindus, and a small colony of native Christians, some of them Abyssinians, who have built a small chapel.

A little traffic passes between Bombay and the Deccan by the Phonda route. The average yearly trade, during the five years ending 1877-78, was valued at £50,643 6s. (Rs. 5,06,433) of which £21,565 16s. (Rs. 2,15,658) represented exports and £29,077 10s. (Rs. 2,90,775) imports. During the 1857 mutinies, troops, guns, and treasure were, in the stormy season, forwarded by this route to the Deccan and Southern Maratha Districts. During the 1877 famine, the Vaghato road, originally made by the villagers, was out of repair and not open for cart traffic. In spite of this about 1000 tons of grain passed from Bombay through Vijaydurg to the Deccan. In the same year about seven and a half miles of the road were re-made as a famine relief work, and the rest has since been finished out of local funds. Coasting steamers call three times a week at Jaynapur at the month of the creek six miles off.

The local carpenters make much admired bison-horn ornaments of various kinds. But the industry is very small and the craftsmen much indebted.

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1 It is high water on full and change of the moon at eleven hours, mean springs rise nine feet and neaps five feet. Taylor's Sailing Directory, 390.
2 By the early Europeans Vijaydurg, called Kharepatan from the town of that same twenty-five miles from its mouth, was thought one of the best of the Konkan ports. Dom Joao de Castro (Prima Rosa da Costa da India, 30) calls it (1538) the noblest and most favourite river in west India. The only big river without bar, or rocks, or other dangerous troubles. To enter wanted no skill, for whether you went by the middle or the side you always met with a kindly welcome and a good depth to anchor. About a century later (1660), Tavernier (Harriss' Voyage, II. 360) calls it the best port in Bijapur with fourteen or fifteen fathoms of water near the land. Ogilby, 1670 (Atlas, V. 240) also mentions it as one of the best Konkan ports. After it was Angria's capital, A. Hamilton (1710) mentions it as Ghora or Vismorduk, fortified by a strong castle washed by the sea (New Account, I. 246). In 1756 Sir W. James, surveying before the English attack, speaks of a very large' town between the fort and a hill to the south. The town seems to have been nothing but a large collection of palm leaf huts. Low's Indian Navy, I. 143. Its great natural advantages make it probable that the mouth of Vaghato river is one of the oldest coast settlements. There seems reason to suppose that it is Ptolemy's (150) Byzantium, a Greek corruption of Vijanyata. See Weber in Ind. Ant., II. 148. Rashid-ud din's (1310) Karola has been thought to be Ghora. Yule in Ind. Ant. III. 209.
The village has a sea custom office, a post office, and a vernacular school. In the fort are two buildings for the use of travellers, and a large government shed made as a grain depot during the 1877 famine.

Never a place of much trade or wealth, the whole interest of the village centres in its fort. On the neck of rocky land that forms the south side of the bay, Vijaydurg, one of the best and most Muhammadan of Konkan fortresses, though not very striking from the sea side, rises grandly about 100 feet above the river. The walls, of very great strength and protected by twenty-seven bastions, rise, at their highest point, into a great round tower. On the west breached in several places by the sea, they are over their whole length loosened and ruined by trees and creepers. Then triple line of fortifications encloses about twenty acres overrun with bushes, but with some good wells and several large habitable buildings. The fort is probably old, enlarged under the Bijam kings, and about the middle of the seventeenth century, much strengthened by Shivaji to whom it owes its finest features, the triple line of walls, the numerous towers, and the massive inner buildings. About forty years later (1708), the pirate chief Angria made it the capital of a territory stretching for about 150 miles along the coast and from thirty to sixty miles inland. For more than fifty years, Angria's pirates were a terror to all traders, and the English were forced to keep a special fleet to act against them. In April 1717 their ships of war, carrying a considerable body of troops, sailed against Ghera. An attempt to breach the wall failed, the storming party was driven back with great loss, and the fleet forced to withdraw. Three years later a joint Portuguese and English fleet under Mr. Walter Brown destroyed sixteen of Angria's vessels, but made no impression on the fort. In the same year (April 1720) the English ship Charlotte was attacked, and after a long defence, her powder having run down, she was caught and taken into Ghera. In 1724 a Dutch fleet from Batavia attacked the place, but with no better success. In 1736 Angria's vessels took the richly laden English East Indianaman Derby, the armed ship Restoration of twenty guns, and several other vessels of less note. In 1738, in an action between Angria's fleet and Commodore Bagwell, Angria's fleet fled up the Râjpur creek and escaped with little loss. Besides several captures from

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1 The special interest of Vijaydurg is that its old Musalmân buildings are less than in most forts, hidden under Maratha additions. Nairne's Konkan, 58. There is also a mosque and the tomb of a Musalmân saint, the first in the centre of the fortress very near the flagstaff Nairne in Ind. Ant. III. 320.

2 Gov. List of Civil Forts, 1862.

3 Bombay Government Gazette, 3rd July 1879, 609. In 1862, except a part of the first and third outer walls, the fort was in good repair. Water was abundant and supplies easily obtained. There were 278 old unserviceable guns. Gov. List of Civil Forts, 1862.

4 Grant Duff, 86; Nairne's Konkan, 63.

5 Nairne in Ind. Ant. III. 209.

6 Low's Indian Navy, I 100; Nairne's Konkan, 50. Low's Indian Navy, I 100.

7 Grant Duff, 231. There is said to have been another Dutch attack in 1735. Low's Indian Navy, I 107. According to another account (Iom. Quar. Rev. IV 70) some of the Commodore's broadsides reached the enemy, causing much damage and killing the admiral.
the Dutch, Angria about this time took the French forty-gun ship Jupiter, with 400 slaves. In 1749, Mr., afterwards Sir William, James was attacked by Angria’s fleet, and after a hard fight, drove them to Gheria, pursuing them and causing great loss. Next year, in spite of their defeat, they were bold enough to attack Commodore Lisle in command of a fleet of several vessels, among them the Vigilant of sixty-four and the Ruby of fifty guns. Again, in February 1754, attacking three Dutch ships of fifty, thirty-six, and eighteen guns, they burnt the two large ones and took the third. Elated with this success, Angria built several vessels, set two large ships on the stocks, and boasted he should soon be master of the Indian seas. For long the Peshwa and the Bombay Government planned Angria’s ruin. At last, in 1755 it was settled that in the next four seasons the Peshwa’s troops should attack him from land and the British by sea. At the close of the year (1755, Dec 22) Commodore James was sent to survey Gheria fort, thought as strong as Gibraltar. He found that ships could get within point-blank shot; that on shore guns could be carried, and a diversion made from the tops of two hills; and that the fort was crowded with unprotected buildings. The place was surprisingly unlike what he had heard. The Bombay Government were fortunate in having in their harbour a Royal squadron under Admiral Watson and a strong detachment of troops under Lieutenant-Colonel, afterwards Lord, Clive. On the 7th April 1756, the fleet of twelve men-of-war, six of the Royal and six of the Company’s navy, with 800 European and 600 native troops, and five bomb vessels with a company of artillery, and four Maratha grubs and Forty galliats, sailed from Bombay. Sending a few vessels ahead to block the harbour, the fleet arrived off Gheria on the eleventh. The Maratha land force, for some time at field, was camped against Gheria. Terrified by the strength of the British fleet, Tulaji Angria, leaving the fort in his brother’s charge, surrendered to the Maratha general. Hearing that the Maratha general had given order for the delivery of the fortress, Admiral Watson on the next morning (12th) summoned the fort to surrender. Getting no answer, the fleet, with the afternoon sea breeze, forming two divisions, sailed each in line of battle ship covering a bomb ketch, and protecting the column of smaller vessels from the enemy’s fire. They passed the point into the river, and under a heavy fire, anchoring fifty yards off the north fortifications, battered them from 150 pieces of cannon. Angria’s ships were drawn up under the fort, all fastened together,

1 Low’s Indian Navy, I. 127.  
2 Milburn’s Oriental Commerce, I. 296.  
3 I assure you, Sir, it is not to be called high, nor, in my opinion, strong. It is indeed a large mass of buildings, and I believe the walls may be thick. But that part of the works which fell under my observation and which was three-quarters of their circumference is quite irregular, with round towers and long curtins in the eastern manner, and which discovered only thirty-two embrasures below and fifteen above. Commodore James, 21st Dec 1755, Ives’ Voyages, 66.  
4 The details were: Royal squadron, one 70 guns, one 66 guns, one 50 guns; Company’s squadron, one 44 guns, fort 28 guns, and one 16 guns. Of the native troops 300 were Portuguese and 300 sepoys. Low’s Indian Navy, I. 134. These details differ slightly from those given by Orme, Hist. Frag. 408-417 in Naimes’s Konkan, 92.
and a shell setting one on fire, the whole were burnt. Another shell set fire to the buildings in the fort, and the tremendous cannonade silenced the fort guns. Stilk the commander held out. Learning that the fort was to be handed over to the Marathás, Colonel Clive landed and held the ground between the Pesháwa's army and the fort. Next morning the admiral again summoned the fort to surrender. The commandant asked for time to consult his brother. A respite was granted, till, in the afternoon, as no answer came, the bombardment was re-opened. By five o'clock the garrison surrendered, and Colonel Clive, marching in, took possession.

Though the manor was destroyed the rock defences were so perfect, that a determined garrison need not have yielded to any sea attack. Fifteen hundred prisoners were taken; eight Englishmen and three Dutchmen were hanged, and plunder, amounting besides stores to $125,000 (Rs. 12,50,000), was divided among the captors. The ruin of Angria's navy was completed by the destruction of two sixty-gun ships on the stocks. Four of the

1 One ship of 74 guns, eight galleys of from 20 to 30 guns, and sixty gallivans. Low's Indian Navy, I. 186. Of Angria's ships Dr. Ives (1735) writes, 'They are not unlike the Grottes of the Mediterranean, only a great deal lower; they carry two guns in the bow and vast numbers of men. Their masts is a plain brass tube shaped like a trumpet at both ends and about ten feet long, and a drum called a tomtom, a skin stretched on a large shallow brass pan, on which they strike with two large stocks and make an amazing noise. Among them are two kettles which they call graces.' (Ives' Voyages, 43.) Several of the gallivans had blue or green or white pendants like the Portuguese at their mast heads, and one had a white flag with a red cross in the middle (Ditto, 60).

2 According to another account the same fire which burnt the ships passed to a large vessel lying on the shore, and from her to several smaller craft that were building. From the building yard it was conveyed to the arsenal, storehouse, suburbs and city, and even to several parts of the fort, particularly to a square tower where it continued burning all the night with such violence that the stone walls appeared like red hot iron. Ives' Voyages, 85.

3 According to Dr. Ives (Voyages, 85), Colonels Clive making his approaches from the north, found he could not come to the Admiral's ship bringing an officer from the fort with the assurance of capitulation. So he went to by himself and the two Admirals, an English officer was sent in to take possession of the fort and to hoist English colours. Captains Forbes and Buchanan were, next, with sixty men, detached to see the garrison lay down their arms, and on the 14th at sunrise the Colonel and the whole army marched into the place.

4 Ives (Voyages, 88) gives the names of ten Englishmen.

5 Milburn's Dr. Com. I. 296. In Gherna were found 250 cannon, six brass mortars, an immense quantity of stores and ammunition, £10,000 in silver rupees, and £9,000 in valuable effects (Ives' Voyages, 86). According to Dr. Ives (Voyages, 86-87), a council of sea and land officers, held before setting out on the expedition, had, to avoid disputes, settled that Admiral Watson as commander-in-chief of the King's squadron should have two-thirds of one-eighth of the spoil, and Rear-Admiral Poock one third of one-eighth, while Lestocq, Colonel Clive and Major Cumber were to share equally with the captains of the King's ships. The captains of the Company's ships and captains of the army were to share equally with lieutenants of men-of-war and subaltern officers of the army, and lieutenants of the Company's ships with warrant officers of the navy. Afterwards the officers of the army, not thinking that their Commander-in-Chief should share with captains of men-of-war, the Admiral to satisfy them gave his own security to make Colonel Clive a portion equal that of Admiral Poock, making good the deficiency out of any moneys he himself might be enticed to. In this way, after Gherna fell, a sum of about £10,000 was found due to Colonel Clive from Admiral Watson. The Admiral Watson sent with his compliments, but Colonel Clive was generous enough to refuse it, saying that he would not deprive the Admiral of the contents of his private purse, and that he had appeared to accept of the terms only for the good of the service.
Company's vessels and a detachment of 600 European and native troops were left to guard the harbour and fort.\(^1\)

The Bombay Government were very anxious to keep Gheria, and offered to give Bankot in exchange. To this the Peshwa would not agree, and Gheria was handed over in the following October.\(^2\) The Peshwa made it the head-quarters of a district and the seat of his Admiral Anandârvâ Dulegh, whose descendants are still settled at Vijaydurg. Under the Peshwa piracy flourished as vigorously as ever. In 1780 Anandârvâ attacked and captured a British ship carrying despatches to the Court of Directors, and imprisoned an officer in Rashigad near Mahâbaleshwar. Again in April 1782, in spite of gallant resistance, he captured the Ranger, a ship of the Bombay Marine.\(^3\) In 1800 Lieutenant Hayes was sent to harass the pirates, but though he punished them severely, they were soon as troublesome as ever. In May 1818 Colonel Inglis, attempting to take Vijaydurg, was met by a heavy fire, that his ships were forced to cut their cables and run. But the whole of the district had now passed to the British, and in June of the same year the commanders, two brothers of the Dulegh family, surrendered it. In the river was taken the Admiral's ship, 150 feet long 33 beam and 430 tons burden.\(^4\)

Two miles from the mouth of the river, is an old dock, hollowed out of the rock by Angaars, 350 feet long and 227 in the breadth, and said to have been able to hold vessels of 1000 tons.\(^5\) Though nearly choked with mud the stowe and entrance may still be seen. There was also a small building and a mast house.\(^6\) On the creek two miles below the dock is (1762) a strong well built Martello tower called the Malía Ayi Dâr. A little way from the fort, on the Vaghota road, to the temple of Hâme-bhav, probably 100 years old, built by Gangâshâr Râjâ, brother of Narâya Pâdus (1720-1809). An ordinary temple with a large rest-house lying deep in a glen, its chief interest is the approach about 250 yards long, cut through rock fifty feet deep. The idol, a four-armed figure seated on a bull, is of sand stone and weighs 2 hundredweight.

Vijayadurg. There is a second Vijayadurg fort on the north bank of the Shâstrî, about two miles across the river from Jayadurg.\(^7\) A

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1 Tulâjâ Angaars remained till his death a prisoner first in a fort, according to one account, near Jayadurg in Konkan, according to another in Vindamâr Satara (Grant Duff, I 66), and afterwards in Sholapur. Low's Indian Navy, I 130. Grant Duff, I. 66. His tomb and those of his six wives, one of them a son, are shown at Vijaydurg. Narine's Konkan, 109.
2 Low's I., 130. 136.
3 Grant Duff, 407 in Narine's Konkan, 106.
4 Waddington's Report in Asiatic Journal, IX. 125. On their surrender the Dulegh family were, by the Bombay Government, given two villages near Vijaydurg. Here they are still settled, and though impoverished by mortgages, hold an honourable place among the Marâths, their daughters being fit matches for the highest families. Narine's Konkan, 106.
5 Waddington's Report in Asiatic Journal, IX. 123.
6 In 1819 the bottom of the dock, sloping gently upwards from the entrance, was thick with mud and sand. The gateway 23 feet broad below and 37 above, stood open without gates. Of the walls parts on the south and east were cut in the rock, the rest was of masonry in good repair. From the south-east corner ran a stone-built water channel. Leut. B. Domnecette, 8th June 1819; Public Dairies 432 of 1819, 106.
7 See above, p. 341
Chapter XIV.

Places of Interest.

Yashvantgad Fort, on the north entrance of the Rajapur creek, with the sea on the south and a ditch to the north and west, has an area of about seven acres. In 1862, the walls and gates with their seventeen guns needed repair. There was no garrison, and only twenty-eight old unserviceable guns. The supply of water and provisions was abundant.

1 Gov. List of Civil Forts, 1862. 2 Gov. List of Civil Forts, 1862.
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SÁVANTVÁDI.

CHAPTER I.

DESCRIPTION.

The state of Sávantvádi, lying between 16° 15' 30" and 15° 33' 33" north latitude and 73° 20' 51" and 73° 36' 11" east longitude, has a total area of about 900 square miles, a population, in 1872, of 190,814 souls or 212.02 to the square mile, and in 1879-80, a total revenue of £28,311 (Rs. 2,83,110).

Bounded on the north by the Málvan sub-division of Rátágni, it is separated by the line of the Sahyadri hills, on the north-east from the lands of Kolhápur, and on the east and south-east from the Belgaum and Budi subdivisions of the British district of Belgaum. To the south lie the Dicholi and Vodua sub-divisions of the Portuguese territory, and on the west and north-west the Rátágni sub-divisions of Vengurla and Málvan.

For administrative purposes the lands of the state are distributed among the three sub-divisions, or pás of Vádi, Kudái, and Bánda, each including several petty divisions, "váls. The sub-divisions have on an average an area about 500 square miles, containing the lands of seventy-five villages, with a population of over 63,000 souls. The following summary gives their chief available statistics:

| Sub-divisions | Area (sq. miles) | Population | Revenue (lacs)
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Kudái</td>
<td>About 900</td>
<td>65,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Bánda</td>
<td>About 500</td>
<td>45,000</td>
<td>15,000</td>
</tr>
</tbody>
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Sávantvádi, about fifty miles long and from ten to thirty broad, is a compact territory, which is by the lands of other states or districts. Cut off from the sea by a narrow strip of Gom and Rátágni, it stretches along the foot of the Sahyadra, a land of hills and streams, brooks, rugged, and picturesque. As the land rises rapidly from the coast to river mouths and backwaters are navigable only for a very short distance. A few miles from the sea, the land becomes wooded and uneven, rising into hills that gradually grow higher and bolder till they merge into the Sahyadri range. The open country to the west, and the valleys that run eastward among the hills, are rich well-wooded rice lands, with, along the banks of rivers and at the foot of hills, groves of cocoa and betel nut palms. The lower hill slopes, though in many places
cleared for tillage, have poor soil and grow only the coarser hill grains. Near the Sahyadris the country is strikingly beautiful. Spurs from the main hills, detached groups and isolated peaks with bold and varied outline, rising from 300 to 3000 feet above the plain, form strong natural fastnesses, some of them, as Manohar and Mansantosh, forts famous in history. Besides Manohar and Mansantosh the chief peaks and forts are Mahadevgad on the Amboli pass about ten miles east of Vadí, Prasiddhagad or Rangna about twenty-one miles north of Vadí, Kupicha Dongar near Válival, and in the west the isolated hill of Vágheri. There are seven chief passes within Sávantvádi limits, two of them, the Amboli and the Rám for carts, and five, the Ghotga, Rangna, Hamant, Talkat, and Mángeli, fit only for foot passengers and pack cattle. Of the chief passes the Amboli pass, about fourteen miles east of Sávantvádi, has a cart road. It is close to, and nearly on the same line as, the old Párpol pass. The Rám pass, about thirty miles east of Bánda, formerly the main highway for carts, has, since the opening of the new Amboli road, lost much of its traffic.

None of them of any considerable size, the Sávantvádi rivers, rising from the western Sahyadri slopes and passing west to the sea, have much sameness of character. At first mountain torrents dashing over wild rocky beds down steep hill sides, as they pass into the plains they flow with gentle current between sloping and open banks, till the largest of them, about ten miles from the sea, end in tidal navigable creeks. Of these streams the two chief, the Sarambal or Karlí on the north and the Terekhol on the south, rise on either side of the Manohar hills and flow to the sea, the Karlí with a westerly and the Terekhol with a southerly course.

The Karlí of Sarambal rises at the village of Sattara on the Sahyadris to the north of Manohar fort, after a south-westerly course of about thirteen miles, falls into the sea at Malvan. At the village of Pánvás and Pandur, about sixteen miles from its source, the Sarambal is, from the right, joined by the Bel and Háteri. Three miles further, near the village of Ánav, the other branch, also from the right bank, after a south-westerly course of about ten miles, joins the main stream. For the remaining fourteen miles below Ánav, the river is tidal and navigable for craft of about 14 tons (100 mams) burden. It is known as the Karlí only for four or five miles from the sea. In its bed are several small islands, one or two in British territory between Nerur and Válival, and one near the village of Sarambal. During the rainy season the Karlí is nowhere fordable. There are ferries at Nerur, Sarambal, Válival, Chandwás, and Karví.

The Terekhol, also called the Bánda River, rises in the Sahyadris to the south of Manohar fort, and flows south-west by the villages of Ságeli, Vatvána, Insuli, Bánda, Kás, Sátosá, Karvní, and Aúrunda. As far as Bánda, or about fifteen miles from the sea, it is tidal and navigable for boats of about 14 tons (100 mams) burden. Larger craft cannot pass further than Aúrunda about three miles from its mouth. The Terekhol has no important tributaries, but is joined by many mountain streams and rivulets, and during the
rainy season it becomes a very formidable river. For the rest of the year it is in many places fordable at low tide, chiefly at Bánda, Pangyá, Kankí, Bhiáp, Nák, Kájra, and Jhagdákhó. In the bed of the Terekhol near Kula, about nine miles below Bánda, an island of about 100 acres, occupied for about 200 years, contains a few huts and coconut trees. Near Aráunda are four smaller islands, Dhónk, Karambal, Jagd, and Nárýandurg.

Besides the Karlí and Terekhol there are four leading streams, the Gadnádi in the north, the Talavda in the centre, and the Tiláí and Kalna in the south. Rising near the Ghotga pass, the Gadnádi separates the sub-divisions of Kalná and Bóravá from Málvan in Ratnágarí, and empties itself into the sea four miles north of Málvan. The Talavda rises at Vajrá, passes Bodavá, Talavá, Tulá, and Mátuá, and falls into the sea at Mochemád in Vengúra. The Tiláí, also called the Kurná, rises at the Rám pass, twice crosses the great Imperial military road from Délganí to Vengúra, and enters Goa territory at Mancrú. The Kalna takes its rise at the Talákkat pass close to the Rám pass, crosses the road at Kalna, and passes into Goa territory. There are a number of other small streams, which in the rainy season, owing to the heavy rainfall and the nearness of the Sahyádrí, suddenly swell into considerable rivers most difficult and dangerous to cross. So sudden are these floods that during the five years ending 1879, thirty-three persons have on an average lost their lives by drowning.

Vádí, with no natural lakes, has thirty-eight reservoirs, seven in the Vádí division, nine in Bánda, and twenty-two in Kudal. Of these the largest, the Pearl Lake, Kódi Bánda, at Sávantvádi, with an area of about thirty-one acres and a mean depth of about six feet, is fed by many natural springs, and receives the drainage of about 550 acres of hill land. In 1871, in consequence of the leaky state of the retaining wall, the old dam of dry rubble masonry was removed, and in its place, at a cost of about 42,000 (Rs. 20,000), a wall about 204 yards long was built of cut stone masonry secured with hydraulic cement, and furnished at each end with iron sluice gates worked by rack and pinion, controlling the outlet of the lake. Since this wall has been completed, instead of being dry in April, a large body of water remains throughout the year. On the north-west side a long flight of steps leads to the water. The lake is used for washing and bathing and for watering cattle, and to the south-east and south-west, for irrigating rice fields. Of the other reservoirs, all much smaller than the Vádí lake, the largest and best are those at Vángá, Bándarda, Jháisp, and Mátund in Vádí; at Aráunda, Talavá, and Kílma in Bánda; and at Nerm, Válás, Sarmábl, Pát, and Chandván in Kudal. The Aráunda Lake is said to have been built in 1761 by Raghurám Páta, a Rajá, more noble, and the pond at Talavá, by the wife of a Rajá of a dynasty older than the Bhonsáles (1575). On the November-December (Márgashaśiś) full moon, when a small fair is held, the Kílma pond is

1 The details are, 1874, thirty; 1875, thirty one; 1876, twenty one; 1877, thirty nine; and 1878, forty five.
Chapter I.
Description.
Geology.

Savantvadi may be conveniently tabulated in descending order as follows:

Post Tertiary or 6. Sub-aerial formations and soils.
Recent. 5. Alluvial deposits.
Tertiary 4. Konkan laterite
Upper Secondary. 3. Deccan trap and iron-clay (laterite).
Atomic 2. Kaladgi (Kadap) series.

These formations are best described in ascending order, with the exception of the volcanic rocks of the Deccan trap series, the later sedimentary rocks mainly consist of the debris of the older ones. Of the formations named above, the gneissic series holds by far the greatest area, chiefly in the centre of the state. The rocks of the Kaladgi series are the scanty ruins of a once widespread formation, cover but a very small surface. The Deccan trap on the east and the Konkan laterite on the west cover about equal areas. The alluvial deposits, of small extent and little geological interest, form the small flats along the lower courses of the larger streams.

The members of the Gneissic or Metamorphic Series, so largely and typically developed in southern India, occupy, as already stated, the greatest part of the surface of the state, and form not only the lower central parts of the area, but also the base of the great scarps of the Sahyadri mountains, and in the south the main mass of all the great branching spurs. Owing to the extremely hilly and forest-clad character of the country, the working out of its geological structure was specially laborious and difficult. The results also are far less conclusive and satisfactory than in a level country. Owing to the configuration of the ground, it is often impossible to trace for any distance any individual bed or set of beds, or with any certainty to correlate distant outcrops of similar rock which might reasonably be held to be parts of the same bed.

The run or 'strike' of the bedding varies considerably in different quarters, and the 'dip' or inclination of the beds is also very variable, showing that the rocks have been much crumpled and twisted by side pressure. It is probable, too, that by the same forces the beds were in many places broken and put out of place, and their relations much confused. The assumption of such breaks or 'faults,' though in metamorphosed rocks their existence is often very difficult to trace, is from their frequency in other disturbed

1 The geology of Savantvadi was worked out by Mr. J. C. Wilkinson, formerly of the Geological Survey of India. The present sketch has been compiled by Mr. E. B. Foote, F.R.S., of the Geological Survey of India, from Mr. Wilkinson's MS. report and maps. A few of his notes have been published at page 44 of the 'Records of the Geological Survey of India.' These and other observations are also embodied in Mr. Foote's Memoir on the Geology of the Southern Maratha Country. (Memoirs of the Geological Survey of India, Vol. XII. Part I.)
SÁVANTVÁDI.

sedimentary rocks, legitimate, and helps to explain the present confused arrangement of the gneissic rocks.

The gneissic series in Sávantvádi includes a greater variety of rocks than is usually met in the south-west Deccan or in other gneissic regions of similar extent. The areas occupied by the several varieties are also relatively much smaller. The prevalent dip of the rocks south of the Tálán river, in the extreme south of the state, is north-easterly. In the bed of the river and on the spur south of Párgad and of the Rámpass, south-easterly dips are most common. The same dip was found most frequent in the great spur west of Hannantgád. South and south-east of the town of Sávantvádi, the rocks have mostly an east to west strike, with obscure or uncertain dip. East of Sávantvádi the same strike and dip are again commonly seen, but near the base of the Sahyádri scarp they change, and the rocks acquire an easterly dip. North of Sávantvádi, the rocks composing the great central spur that runs south-west from Manohárgád, and the rocks on the southerly spur of Prasiddhárgád, have also the east to west strike. In the eastern part of the great spur, the strike becomes north-easterly with a dip 25° to 45° south-east. Immediately south-west of Sávantvádi, the strike of the rocks trends from north-west and south-east to north-west by north and south-east by south, and finally north of the Kódál river becomes nearly due north and south.

The chief varieties of the gneiss series are schistose forms, especially true gneiss and mica schist. Hornblende schists appear to occupy the next place in extent of development. Granite gneiss, which occupies such great areas in the Southern Maráthá Country and south-west Deccan, plays a comparatively unimportant part in Sávantvádi. Talc schists are more, and chlorite schists are less, frequently found in Sávantvádi than in the adjoining gneissic district above the Sahyádri. Beds of quartzite and metamorphosed sandstone are very frequently mentioned in Mr. Wilkinson's notes as intercalated among the more typically gneissic schists. These may, perhaps, represent the hematite schist and quartzite beds of the Southern Maráthá Country, which they resemble greatly in all but the presence of iron in large quantities in the form of red hematite, but they appear to constitute, as a rule, much less striking objects in the landscape. So far as can be inferred from a cursory survey of the country, true gneiss and its subordinate varieties appear generally distributed over the state. Micaeous schists are almost equally widespread. The distribution of hornblende rocks and schists is more circumscribed. They are commoner in the southern and eastern central parts of the state than in the western central and north. The quartzites and altered sandstones occur most largely in the southern, central, and western parts. Talcose rocks and the granitoid and syenitoid massive varieties of metamorphic rocks are met chiefly in the west and west centre.

Of the most interesting and important sections that show gneissic rock, the Rámpass, one of the largest and most accessible, has the following series from above downwards. At the head of the pass, light-coloured highly felspathic gneiss dips south 20° east at an angle
of 50°; lower down appear quartzites, hornblende rock and mica schist alternating with gneiss, followed by pink felspathic rock, coarse mica schist, fibrous hornblende rock, another felspathic rock containing a little mica and probably some free quartz, and a compact, fine-grained, bluish hornblende rock, all dipping south-east from 20° to 50°. The strike of these beds is very persistent through the spurs to the west of the Sahyadris, and where they fall off rapidly, a thick bed of hornblende rock forms a very fine scarp with a slope of 35°, coincident with the dips of the bed. This scarp is specially conspicuous to the south of Pargad fort. The bed then consists of sparkling hornblende rock with foliated crystals of hornblende. Another good section occurs in the bed of the Tilari river, west of the ford at Permeg, where much hornblende rock and light-coloured felspathic gneiss are exposed, and show a dip of 50° south-west. Both fine and coarse-grained hornblende rock occur here. Hornblende gneiss and hornblende schist are very common all round Banda on the road between the Ram pass and Vengurla. Between Asnai and Fukeri, on the great spur crowned by the Hanmantgad fort, are 'platy' hornblende schists interstratified with sandstones (gritty siliceous schists?), the beds rolling with an easterly dip, apparently followed by vertical beds of white gneiss (resembling pegmatite), and at the top of the hill by a fine-grained schist. At Fukeri village white sandstones (gritty siliceous schists?) and green hornblende schist appear. At Charathe, a little south-east of Savantvadi, is gneiss associated with micaceous and hornblende schists, and between Charathe and Santuli, about four miles north-east, are schists, quartzites, and xenitoid gneiss. Gneiss and mica schists make up the mass of the hills south-west and north of Savantvadi. At Devsu, at the foot of the new Amboli pass, are mica schists in vertical beds striking east to west. A little higher up the pass are very crystalline hornblende schists dipping south 30° east at an angle of 50°, and on these rest white fissaile altered sandstones (gritty siliceous schists?) containing yellow mica. At Kalmust, a couple of miles north of Devsu, the river section shows the following rocks: Gneiss dark green coarse hornblende gneiss, hornblende and micaceous schist with interstratified beds of a white metamorphic rock sometimes like sandstone but more frequently felspathic in character. Granitoid gneiss and quartzite beds occur on the flanks of the big and conspicuous Baravada hills. The beds are vertical or inclined at very high angles, having been apparently broken through upheaval by the outburst of syenite rock, which forms the main mass of the hills. Great outcrops of altered sandstone, or quartzite, the extension of the quartzite beds occurring on the Baravada syenite hills may be traced up to and beyond the Kudal river. Their strike is about north 30° west, with doubtful but probably westerly dip at a very high angle. West of Valavara, close to the left bank of the river, these outcrops form a conspicuous hill. At Bambarda, gneiss, quartzite, and talc rock occur, the latter forming a hill west of the village. The strike is about north-to south, and the dip of the rock easterly, at a very high angle. East of Mulda occur gneiss, a pink quartzo-felspathic rock, and light-coloured banded mica.
SÁVANTVÁDI.

schists. Further up the valley of the Kudal river are banded mica schist with garnets, granite-gneiss, compact siliceous hornblende rock, and dark-coloured contorted mica schists with bands of quartzite. The high hills south-east of Náur, which form the eastern part of the principal spur branching from the Sahyádri scarp at Ránga fort, show fine-grained micaceous schists, coarse syenitic gneiss, light grey gneiss and quartzites. These beds form an antithetical fold with east to west strike. At Tulsí, about four miles west of the above section, fibrous actinolite schist and bands of quartzite form hills immediately west of the village. To the east of Konda, which stands on the north side of a trap-covered spur some six or seven miles north-west by north of Náur, are micaceous schists, quartzo-felspathic schists, quartzites, and actinolite rock colling north and south antithetically at low angles, with an east to west strike. The east section requiring mention occurs in the Ashmát river, a little east of Harkul. Here may be seen excessively contorted beds of mica schist, hornblende schist, quartzo-felspathic rock, gneiss and gneissoid gneiss. The strike of the beds, which form an antithetical fold, is about north 20º west.

Few instances are mentioned in Mr. Wilkinson's notes of specially striking or important exposures of the rarer rocks individually. Gneissoid gneiss was noted by him cropping out of the south side of Kumbéral hill in enormous masses, the beds dipping apparently into the hill at low angles.

Talcose rocks, though, as before pointed out, they occur far more frequently in Vádi than in the gneissic region above the Sahyádri, are by no means common. Besides at Bámbará, talc rock was observed only at about six places. At the crossing of the Tilán river by the Rám pass road and west of Kudal, it has the form of a hard compact blue rock, weathering into a light-coloured soapy wall. The same beds pass northward to the top of the spur between Sásoli and Kumbéral. They are interstratified with hornblende gneiss and quartzite. Similar blue compact talc rock occurs at Akert, north-west of Sávantvádi, as hard nuclei enclosed in a softer steatite mass formed by weathering. Both are quarried and used for masonry. A considerable development of talcose rock occurs around and to the south of Sherhi, a little west of Bánda on the Vengurla and Rám pass road. Talcose schists occur also at Vánká, a little south of the Ashmáth, close to the north boundary of the state. Actinolite schist, a rock not met with in the gneissic country above the Sahyádri, was noted by Mr. Wilkinson in four places. Of these, two, Tulsí and Konda, have been mentioned above, the other two are Kudal ten miles north-west of Sávantvádi, and Bámbará three or four miles north-east by north of Kudal.

No metallic ores were noticed in the gneissic rocks in sufficient quantity to be of practical value, unless decomposed hornblende schist be used in some cases as an iron ore to charge the small native smelting furnaces. But it is, on the whole, probable that the ore used is entirely derived from the much later deposits of Konkan laterite.

The intrusive Rocks associated with the gneissic series are of two kinds, trap dykes and granitic veins and bosses. Trap dykes are

Chapter II.

Geology

Gneissic Series.
very few and of small size and importance. Almost all occur in or close to the Tilári valley near the foot of the Rám pass. From their position with reference to the gneissic rocks, there can be little hesitation in classing them with the numerous and important dykes so frequently met in the gneiss area above the Sahyadris. Mr. Wilkinson’s notes do not specify their peculiar lithological constitution. One dyke of basaltic trap, which he describes as occurring close to Sávantvádá, deserves special notice, as from its peculiar structure there is good reason for believing it to belong to a much later geological period, namely, that of the Deccan trap. It will be described more fully when treating of the Deccan trap. The granitic or syenitic intrusions are, with one exception, of small size and importance. The majority occur in the form of regular granite veins, crossing dark grey micaeous schists in the valley of the Kudál river, at Mándkol to the south-east, and at Mulda to the east of Kudál. At Mándkol the intrusive veins consist of grey granite and eurite, cut through beds of gneiss crossing the river bed. The one important syenitic intrusion occurs in the Vágheri, or Baravda hill group, five miles east of Vengurla. The main mass of these bold conical hills, which, towering high over the adjoining flat-topped laterite-capped tableland, are most striking and widely seen, is of porphyritic syenite and hornblenderock forced through beds of granitoid gneiss and quartzite, which appear to have been upturned to a considerable extent and in part to have taken an upright position. This syenite consists of dark green hornblende, white opaque quartz, and in general very little felspar. The porphyritic appearance is due to the peculiar coarse crystalline aggregation of the quartz. Small intrusions of compact syenite occur among the gneiss in the Májgaon hills south of Sávantvádá.

The time on the gneissic formations is another later series of rocks which have been brought to a high degree of metamorphism, and which has hitherto proved barren of organic remains. This newer metamorphic series has, on the strength of the similar character of the rocks, been correlated with the Kadapa series on the eastern side of the peninsula, and through that with the Gwálior, or Bijaýar, series in Central India. The rocks representing the Kaládgi series in Sávantvádá can only be regarded as the fragmentary remains of former formations. Denuding forces at work at various geological periods, but chiefly before the outpouring of the Deccan trap flows, removed nearly the whole mass of the quartzite and shale beds which made up the series in this quarter. Judging from the thickness of the representative beds of the series farther east and north, in Belgaum and Ratnágiri, the mass removed must have been very great, certainly many hundreds, and probably some thousand of feet thick. Only one small patch of the rocks has been mapped by Mr. Wilkinson. This is an outlier capping the lofty gneiss spur that runs south-west from the great angle made by the Sahyadri scarp about three miles west of the Rám pass. This outlier occurs at the southern end of the spur, and occupies considerably less than a square mile of surface. It consists
of quartzite dipping east or north-east at a low angle. Other outliers, as near Maneri, on the left bank of the Tārān river, a few miles to the south-west, are too small to be mapped. In the north, between the spur south of Kusba and Belagaun, and in many other places, great quantities of rounded lumps of quartzite (altered sandstone) are seen under trap which evidently flowed over the surface of a denuded metamorphic country.

The great lava flows which make up the mass of the Deccan Trap, rest directly on the gneissic and Kaladgi series of metamorphic rock. No later set of beds, such as the infra-trappinean or Lameta beds of Central India, were found in the southern Koukan. The unconformity of position between the older rocks and the trap flows is in most places extremely well marked. In many sections it is so great as to show that very ages passed between the close of the Kaladgi and the opening of the volcanic era. From the study of the sub-trappinean rocks in Central and Eastern India it has been ascertained that within the space of time thus indicated, took place the accumulation of all the formations below the cretaceous series belonging to the great mesozoic period as known in India. This space of time includes also a considerable section of the palaeozoic period, the great Vindyan series of azonic rocks being doubtless of palaeozoic age. The Deccan trap may be regarded as of upper cretaceous age. Whether the lowest trap flows found in Sāvantvādi represent the real base of the series, has not yet been determined. The probability is that a considerable thickness of lower flows occurs farther north in the Ratnagiri district, and especially near the Mahāśāyān rāstrār mountains, where the total thickness of traps exposed, far exceeds that seen in the most northerly part of the area lying in Sāvantvādi territory. As the Sāvantvādi scarp is followed in a westerly direction, the later flows will be found to overlap the older ones on to the gneissic rocks. Hence the beds, which form the boundary between the Kaladgi and the trap, can only be seen in the southern end of the trap area, and rarely occupy a position near the top of the trap series considered as a whole.

The area occupied by trappean rock in the Sāvantvādi state is not great. It consists mainly of a narrow band, forming the upper and most precipitous part of the great Sāhyānī scarp, along which runs the boundary between Sāvantvādi and Belagaun in the south and Kolhapur in the north. From the extremely precipitous slope of the mountain sides, and from the dense forest that covers them in many parts, the sections are generally accessible only along the various passes which ascend the scarp. Only in the northernmost part of Sāvantvādi are the trap flows found at comparatively low levels. In the centre and south the trap outliers cap only the highest hills.

Owing to the tremendously wearing nature of the heavy south-west rainfall, the softer trap beds have weathered away leaving great mural precipices of hard, compact, columnar basalt. Near Pargad three distinct and conspicuous beds occur, forming together one great cliff-like scarp between five and six hundred feet high. Farther north on the Amboli pass two flows are specially prominent,
and form a double mural scarp of much beauty. The striking spur on which stand the two remarkable hill forts of Manobar and Mansuntosh, is capped by one of the great basaltic beds, and shows very fine mural scarps to which the two forts owed their strength. Still farther north, near Rângna another famous hill fort, the scarp shows six or seven great flows in the form of black bands, each pair of bands separated by partings of softer decomposing beds. Some of these are amygdaloid in character, as for example, near Girgaon and Nârur, where a pink amygdaloid occurs, whose cavities are full of zeolites and calcspar. The northernmost trap flows which cap the spurs running west into the low country, form generally flat-topped hills. The trap flows which have a slight westerly dip, consist of an olive green mass, breaking with uneven jointy fracture and sometimes containing olivine. The trap decomposes into a deep red earth. No distinct points of outlet of the great trap flows seem to have been met by Mr. Wilkinson, nor does he mention any dykes of later trap crossing the flows such as occur in more northern parts of the great trap area, as in the Râampilâ Hills.1

Two occurrences of trap noted by Mr. Wilkinson, suggest the idea of possible relationship with the Deccan traps, a point left undecided by his observation, but worthy of further examination. One of these two occurrences is the large dyke of columnar basalt at Sâvantvâdi. The cleavage of the rock into five-cornered columns is a feature not met in the dykes of pre-Kalâdgi age, which in large numbers cross the gneiss country above the Sahyâdris. At the same time as this form of cleavage is very common in the Deccan trap basalts, it suggests the possibility that this Sâvantvâdi dyke belongs to the Deccan trap, though extensive denudation has made it impossible to trace any present connection between the two. A close comparison of the intimate structure of the basalt of this dyke with describers of the Deccan, suggests that the rock, whether basaltic or dioritic, of the non-cleaved dykes in the Tilârâ valley and of other similar dykes above the Sahyâdris, would be sure to throw some light on this point, which is one of considerable interest. The other case of interest occurs at Kasu, south of the Tilârâ river, about three miles from Maneri. Here, at a little distance south of the road, east of the village, are masses of blue basalt, apparently part of an intrusion. The lithological character of this rock points strongly to its being of Deccan trap age. Its situation suggests the idea of its being a volcanic 'neck' rather than a mere outlying patch of some denuded flow. Such a 'neck' would represent a mass of lava consolidated in a volcanic vent below the open crater by which the eruption reached the surface.

Iron-clay (laterite) formations of subaerial origin, such as occur so largely on the surface of the trap flows on the summit of the Sahyâdris, are but very little developed in the Sâvantvâdi territory. The denuding agencies at work on the scarps and spurs appear to

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1 See Mr. W. T. Blanford's Memoirs of the Geological Survey of India, Vol. VI.
have cut away the exposed rock too rapidly for the development of the peculiar argilliferous decomposition of the trap rocks. Such argilliferous deposits do occur on the surface of the older and newer metamorphics, and to a very small extent on the trap flows, must be considered as produced by local and subaerial re-composition of the weathered materials. In the absence of included fossils, the age of such subaerial deposits is uncertain, and for all that is known to the contrary, many now belong to geological periods of very remote, and will therefore be again referred to when treating of the recent deposits. They must also be carefully distinguished from the iron-clay formation so largely developed in the Konkan, which there is good reason to regard as of sedimentary, and probably of marl origin, and which is therefore classed as a true laternite. The decomposition of traps into iron-clay may be well seen in some of the cuttings near the upper parts of the great Amboli pass road, where the basaltic rock weathers gradually into a moderately hard yellow-brown or brown earthy mass enclosing many nuclei of the original rocks. The upper parts of the decomposed mass from which the nuclei have disappeared, have undergone a process of concretionary solidification from infiltration of surface water holding iron in solution, and are assuming the ordinary laternoid appearance and reddish colour. This change takes place, as a rule, only in traps in which columnar cleavage has not been developed, owing, in all probability, to the retention of water in the horizontal joints and planes of bedding. In the columnar traps, as water is able to percolate freely, the weathering process is different.

The south and west of Sävantvádi are to a considerable extent covered by broad continuous sheet of laternite, an extension of the great formation so largely developed in the Konkan. Laternite gives a monotonous look to the country, forming a smooth, and in many places a nearly level sheet of black slag-like rock. This laternite plateau, bare and black with a general height of between two and three hundred feet, supports no vegetation, except here and there scanty grass and stunted trees. It is cut through by numerous rivers, which, after flowing across a comparatively open country, enter the laternite by deep ravines which widen towards the sea, the rivers becoming broad tidal creeks.

This Konkan laternite, as it has been called, distinguishes itself from the Indian laternite or iron-clay, in all probability a truly sedimentary formation, differing greatly in origin from the lithologically similar Decan iron-clay, which is probably a subaerially altered trap rock. The evidence in favour of the sedimentary origin of the Konkan laternite is at present rather meagre. Mr. Wilkinson has offered no positive opinion on the subject, probably, because he took the sedimentary origin for granted, and was unaware that Dr. Carter had, in his Geological Papers on Western India, advanced the idea that the Konkan laternite was an altered volcanic rock. Still it may be gathered from Mr. Wilkinson's notes, that parts of the formation are unquestionably sedimentary. He mentions

**Chapter I.**

**Descriptive.**

**Geology.**

Iron (34)
here and there ‘laterite sandstones,’ ‘laterite conglomerates’ and
‘shaley laterite,’ and this when speaking of the undisturbed
rock, and not referring to numerous patches of pseudo-lateritic rock
the product of the denudation of older laterite, which as gravels,
sandstones and conglomerates, occur at lower levels than the typical
rock. These will be referred to further on. The evidence in
favour of Dr. Carter’s hypothesis of the trappean origin of the
Konkan laterite is simply the lithological resemblance of this rock
to the iron-clay occurring on the top of the Deccan trap flows above
the Sahyadris. But an equal resemblance exists between the
Konkan laterite and the Travankor laterite and the laterite of the
Coromandel coast, both of which are of true sedimentary origin.
Another great objection to the trappean origin hypothesis is that
it involves a fresh outpouring of trap long after the conclusion of
the Deccan trap period, a further outflow of which there is no other
evidence of any sort in the Konkan. It is the general conclusion
of the geologists who know the southern Konkan, that the Konkan
has been formed by the removal, by denuding agencies, of the
vast mass of trap forming the westward extension of the great flows
now exposed in the Ghat scarp, and that such denudation began
after the Deccan trap period was at an end. When this great
denudation, which was doubtless the work of the sea, had been
accomplished, a deposit of white and blue clay, containing lignite
and plant remains, was formed. These clays are very probably
of the same tertiary age as the lignitiferous clays underlying the
true sedimentary laterite in Travankor. The Konkan laterite at
Ratnagiri overlies these plant beds, and if it represents, as
Dr. Carter supposes, altered trap flows, there must have been a
third period of trappean eruptions in the Indian peninsula, of
which, as above remarked, no other indications are to be found.

Laterite outcrops are found in the south of the state at points
far more inland, small, of irregular shape, and scarped round their edges. Konkan laterite is
probably of later tertiary age.

The Alluvial Formations in Savantvadi are of very small extent
and of no geological importance. They consist of the alluvium
deposited by the various small rivers in their lower reaches, and are
almost everywhere masked by extensive rice cultivation.

The Subaerial Deposits demanding most notice are patches of
various argillo-ferruginous rocks occurring very commonly over the
low-lying central part of the state, and in the valleys between the
various ridges capped by the typical Konkan laterite. They have
often a true lateritic appearance, but consist more frequently of
gravels, sandstones and conglomerates, and have been formed by
re-consolidation of the weathered debris of the true Konkan laterite
or of ferruginous and other rocks in the metamorphic series. None
of sufficient interest to deserve special notice are mentioned by
Mr. Wilkinson. Similar deposits are in process of formation at the
present time.
The soils are mostly light-coloured, clayey or sandy as the case may be; clayey soils result from the decomposition of the felspathic varieties of the metamorphic rocks, sandy soils from the weathering of the quartizes and altered sandstones of both the older and newer metamorphic series. The soil is generally deeper than elsewhere in the Konkan, and the country in consequence more susceptible of cultivation. In the north of the state is a deep red soil the result of the decomposition of some of the lower trap flows.

Except for building purposes, the various rocks met with in Savantvadi are of little use, and none appear to be of exceptional value. In many places a little iron is smelted in small native furnaces, the ore used being a sedimentary shale obtained from some of the laterite-capped hills. This shale probably belongs to the laterite formation. Mr. Wilkinson thinks that in some few cases the ore used is a decomposing ferruginous member of the gneissic series, possibly a hornblendic schist rich in iron.

Except that it is somewhat damper and cooler, the climate of Savantvadi is much the same as the climate of Malvan in Ratnagiri. The cold season begins about the middle of November, the weather very suddenly changing from damp warmth to dry cold. From February to the middle of May strong gusty winds blow from the north-west. The hot weather begins in March, when at times in the afternoon with a heavy cloudy sky, the thermometer rises to 94°. In April, the hottest month in the year, mists and fogs are sometimes followed by thunder, lightning and rain from the north-east. May, though it has a higher average temperature than April, is freshened by a strong sea breeze, with sometimes, but less often than in April, a thunderstorm from the north-east. The rainy season begins early in June and ends about the middle of October. The fall is very heavy, varying, during the thirty-two years ending 1879, from 222 inches in 1871 to 93 inches in 1855, and averaging 143 inches. Though well distributed over the whole rainy season the fall is generally greatest in June and July. Thermometric

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</table>

Chapter 1.
Description.
Geology.
Soils.

Geology.
Economy.

Climate.

1 The available details are:
Chapter I.
Description.

Climate.

readings, registered during the five years ending 1879, vary from 91° in May to 69° in December and January. They give for the whole period an average mean temperature of 79·6°.¹

Savantwalla Thermometer Readings, 1851-1857 and 1875-1879.

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<th>YEAR</th>
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<th>MAY</th>
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<td>70 90</td>
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<td>69 83</td>
<td>70 91</td>
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</table>
CHAPTER II.

PRODUCTION.

The only minerals are stone and iron ore. At Vâlâval and Âkeri stone quarries supply abundant building material. The Vâlâval stone is a sort of quartz or quartzite. The Âkeri stone, a slate coloured talc-schist extremely hard, compact and heavy, is unrivalled for building.\(^1\) Costing 4s. (Rs. 2) the cubic foot to quarry, it has hitherto been in little local demand. But large quantities have been sent to Bombay and much used in several of the public buildings. It can be dressed and carved as finely as marble. Laterite quarried at many places, especially near Amboli and within a few miles of Vâl, Iron ore of good if not of superior quality is found in the Sahyadri hills near the Râm and Páli passes, and on a small scale is made into field and other tools.\(^2\) Enterprise and capital are wanting to work the beds profitably on any large scale. Talc of inferior quality and in small pieces is found at Kadâval in Kuidâl. It is chiefly made into small sweet meat boxes or used in decorating clay and wood idols.

As shade is thought to be hurtful to rice, except some palms and bânânda, Garcinia purpurea, little field timber is grown. The largest trees, chiefly in banyas and jackâs, are found near villages. Round the temple of some local demon, aâlital, almost every village has its sacred grove, derâdi, spreading over two or three acres, for generations untouched by the axe and crowded with stately trees woven together by festoons and wreaths of gigantic creepers.

The following is a list of the trees found within Salcàstrâdi limits. The mango tree, àmña, Mangifera indica, has valuable fruit and timber useful for doors, boxes, and other articles of furniture; àmârâ, Glycycarpus racemosus, a small tree the juice of whose petioles is used as a blister, ànâmâm, Memecylon edule, bearing a small blue flower in the hot weather, has very tough but crooked timber; àmî, Terminalia glabra, has bark used in tanning and to make a dark red dye, and timber, especially the heartwood, of high value for building purposes; àshâ, Emblica officinalis, yields fruit made into conserves and pickles, leaves used by tanners, and wood that makes good charcoal; âdû, Adhatoda zásica, has leaves used as a febrifuge, àpta, Bauhinia racemosa, worshipped by Hindus at Daâra (October), has leaves used for

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\(^1\) Near one of the quarries on the slope of a hill there is a bedstead 6 feet 3 inches long, 3 feet wide, and 14 feet high with carved cornice and legs. The whole made of one solid piece of stone was about 1840 made to order by a Goa prostitute who died before it was finished.

\(^2\) In 1833 the output of iron was about 77 tons (230 bânânda) worth £430.

Contributed by Captain Waller, V.C., Assistant Political Superintendent.
making cigarettes, bidis; asht, Ficus cordifolia, yields indifferent timber; atak, Flacourtia montana, has an edible fruit; ant subsidized, Spondias mangifera, the hog-plum or wild mango, has a fruit eaten when ripe and pickled when unripe; bina, Casua fistula, yields a pulp used as a purgative and exported; biba, Semecarpus anacardium, the marking nut, has edible kernels; bakul or oval, Minusaps elongi, has sweet scented flowers sold for wreaths; bhendi, Thebesia populnea, yields excellent and close grained wood, used for wheel spokes and gunstocks; bhirand or ratimb, Ficus purpurea, has a fruit with an edible pulp, a rind that when dried is used as a flavouring acid in curries, and seeds yielding kokam oil; bokida, Ficus asperarima, has leaves used as fodder for cattle; bel, Azegio marmelos, yields a pulp very useful in dysentery; bach, Salix tetrasperma, found only on the Sahyadri hills, yields a wood which, containing much tonic and gallic acid, is a good substitute for log wood, and is valued as a dye wood; bhozerbal, Bambusa stricta, is a species of bamboo; bhera mad, Caryota urens, the bastard sago palm, is common, but being of an inferior quality, yields neither sago nor toddy, the stem of the leaf yields a fibre much used in making fishing lines; chinceh, Tamarindus indica, has edible fruit and tough and good wood; chuir, Buchanania latifolia, has seeds which are made into confectionery, and largely exported to Bombay and elsewhere; chirva, Arundinaria wightiana, a small bamboo, is much used for making batons; charai, Musa ornata, or wild plantain, the pith yields flour and the stem an excellent fibre; dhakman, Grewia tiliafolia, yields wood used for building; dhup, Canarium strictum, yields an aromatic pale yellow gum burnt as incense; gela, Randia dumetorum, is a common tree with good timber; godierrand (?) has oil-yielding seeds; hala, or abu, Vangueria elulis, its fruit is eaten and its timber occasionally used; hala, or gholing, Terminalia bellerica, yields a largely exported fruit, and wood ashes much used in the manufacture of molasses; hadi, Nucifera cordifolia, yields the light and close grained wood used in making the lacquered Vadi toys; harda, Terminalia chebula, the myrobalans of commerce, are largely exported; kateen, Bredelia spinosa, yields a wood useful for building purposes; kallakota, Wrightia tinctoria, has leaves that yield an indigo dye, and has very close grained and white timber excellent for turners; kasaj, or ashok, Jonesia asoca, yields a useful wood; jambha, Xyilia dolabriformis, yields a strong red-coloured wood, excellent for rafters and making good charcoal; jambhub, Eugenia jambolana, has an edible fruit and a much used wood that stands water well; jamb, Eugenia vulgaris, yields wood used for building; japhar, or juphan, (?), has an edible fruit and useful wood; jagam, Flacourtia cataphracta, has an edible fruit and wood used for building purposes; jisund, Antiaris monoxia, yellow far timber; karmal, Dillenia pentaphylla, a very common tree, yield inferior timber; kath, Hydnocarpus inebrians, the seed oil cures skin diseases and has been found useful in leprosy; karanj, Pongamia glabra, the seed oil cures itch and mange, and the timber is good; kinai, Acacia procera, yields good timber, kinjal, Terminalia
Sávantvádi.

Konkan.

Panicle, yields good timber much used for building; kumbi, Careya arborea, has bark that is used for slow matches, and yields useful timber; kadamba, Nauclea parviflora, yields wood used for making stacks and for building purposes, kher, Acacia catechu, a most valuable tree, yields the catechu of commerce; kójirí, Strychnos nuxvomica, furnishes the powerful poison strychnine and yields a useful timber; karamb, Ólea dióca, yields an excellent wood; kharám, Bignonia zylocarpa, yields a wood oil used as a cure for skin diseases; khávar, Epipactus orientalis, has leaves which for polishing wood are an excellent substitute for saud paper, kárum, Stephégyné parviflora, a fair building wood; kávos (?), a finely useful timber; káner, Xerum odorum, yields middling timber; káji, Anacardium occidentale, the cashew tree, yields a largely exported oil nut and a fleshy fruit stalk from which spirit is distilled; kídaal (?) yields middling timber; khárgul, Buchméra ramiflora, the leaves are used as fodder; kanak (?), the leaves are used as fodder; kúba, or kúsyá (?), has useful timber; kúlén (?), a useful wood; kúla gouda (?), a useful wood; kúlling (?), the wood is very tough and used for hatchet handles; kalók, Bambusa vulgaris, the bamboo; khálkhotí (?), kumbal, Saporta bumentosa, the fruit is used as a cure for diarrhoea; kúttukápa, Plumeria acuminata; mačán (?), has useful wood, málakárnaví, Diléllia speciosa, a rare and inferior wood; ménjola (?); málíya (?); maḥárakh, Alkanthées excelsa, yields useful timber; mád, Cocos nucifera, the cocoa palm, its nuts are largely exported; mángala, Bambusa arundinaria, the common bamboo; márum (?) yields useful timber; mándrakh, Urostigma retusum, a shady tree planted on road sides; náma, Lagerstrémia parviflora, yields excellent heartwood; nágchápha, Musca ferrea, yields a beautiful sweet scented flower; nágálhinda, Sterculia foetida, a decoction of the bark is used as a cure for coughs; nágóm, or iráí (?), the wood is used for masts of country boats; náhir, Nauclea cadamba, a handsome tree with edible fruit, believed to be an exotic; nisálhonda, Salacia prionodes, yields timber; polás, Butea frondosa, the flowers are used and exported as a dye; pánqíra, Erythrina indica, its light wood is used for making sword scabbards; páyar, Ficus cordifolia, a useful tree for road sides; pásí, Dalbergia paniculata, useful for building purposes, pāddhí, Stereospermum chelonodes, the leaves are used as a febrifuge, the wood is very tough; pídolí, Trucanthées anguis, a decoction of the leaves is used in puerperal fever; pánýádak, Nyctanthes arboríssis, bears fragrant flowers; pímpal, Ficus religiosa, worshipped by the Hindus; pácélásaí, Bridelia montana; pátádi (?), the fruit is eaten as a vegetable, a few of the leaves intoxicates a horse; posva (?), a large handsome tree with inferior wood; pánýáda (?), yields fair timber; pólphal, Areca catechu, the areca nut largely exported; phañam, Artocarpus integrifolia, the jack tree, yields valuable fruit and timber, excellent for tables, boxes, and cupboards; phunsí, Carallia integrerrima, useful for timber; pátpháns, Artocarpus hirsuta, a wood useful for building; potány, Casalpina sappan, its wood yields a red dye; phálá, Buchanania latifolia, its leaves are given as fodder; ringí ratha, Sapindus laurifolius, the soapnut, raykhá (?), a useful wood; ráma ráneá, Lassissifíonna speciosa, yields a fine fibre, its bark
intoxicates fish; \textit{rădbiḍa}, Semecarpus sp. (?), the juice is used as a blister; \textit{rumad}, Covylia glomerata, has a wood that makes good cattle troughs; \textit{saj̄an}, Terminalia glabra, yields useful timber; \textit{sāva}, Salmalia malabarica, the silk cotton tree; \textit{sāvīna}, Alstonia scholaris, the bark is a good febrifuge, but the timber worthless, \textit{sāla} or \textit{sāgūr}, Tectona grandis, the teak tree; \textit{siyāhānda}, Sterculia villosa, the leaves are given to cattle and good cordage is made from the bark; \textit{sīvan}, Gmelina arbores, yields a light and strong wood; \textit{sīva}: Dalbergia latifolia, the blackwood tree; \textit{sīnas}, Albizzia lebbek, an excellent wood; \textit{sugraśa} (?), the bark is used as a medicine, and the wood for its oil and sometimes as timber; \textit{surang}, Calycassia longifolia, the flowers are largely used and exported, \textit{segu}, or \textit{seca}, Moringa pterygosperma, the pods are eaten as a vegetable, the bark is like radish in taste, and the seeds yield ben oil; \textit{sidam} (?), a large tree yields poor timber; \textit{souchāpha}, Michelia champaca, is valued for its sweet \textit{scented} flowers and timber, \textit{tāmān}, Lagerstræmia regina, his useful timber, \textit{tiṣ̄phi}, Xanthoxylon rhetsa, the fruit is used as a medicine, to flavor fish curries, and to poison; \textit{tiwār}, Avenenma tomentosa, the wood is of very little value; \textit{undāy} or \textit{pumāy}, Calophyllum morpholium, the seeds yield oil and the wood is excellent timber; \textit{ut}, Calamus ratang, the common thorny cane; \textit{khirnī}, Mimusops hexandra, yields good timber, \textit{vomb}, Nepheleium langanum, has close grained and useful wood; \textit{vannāla}, Holopieœa integrifolia, is a small tree with middling wood; the banian, \textit{vad}, Urostigma bengalense, is common; and the India rubber tree, \textit{Ficus elastica}, introduced some twenty years ago, flourishes well.

Roadside trees are easily grown. The most useful kinds are the jack and mango, and the best way of growing them is to sow the seed in pots in nurseries during one rainy season and plant them out at the beginning of the next, cracking but not removing the pot.

Sāvantvādi is a forest country, but until the revenue survey has been completed, the exact forest area remains unknown. Roughly it is about 300 square miles or one-third of the whole state. Revenue-yielding trees grow on the slopes and along the base of the Sahyādri range, and on many isolated hills lying between the Sahyādri and the sea. All teak, \textit{kher}, and blackwood are considered the property of the state. In 1878, to put a stop to underhand wood-cutting and for the better protection and improvement of the forests, an establishment of one head officer, two deputees, one clerk, twelve rangers, and four nākedâras, selected from the Brāhmaṇ, Maratha, and Musalmân classes, was organised at a yearly cost of £234 (Rs 2340). In Kudāl waste hill lands not useful for forest have been separated from the forest reserves; and in some Vādi villages above the Sahyādri and in some of the forests bordering on Vengurla, boundary marks have been set up. The marginal table shows the forest receipts and charges for the five years ending 1878-79. Timber is cut on the payment of fees. It is sent from Vengurla by sea to Bombay, or carried in carts over
Chapter 11
Production

Animals.

Domestic.

Wild.

Birds.

Kukan

SÁVANTVÁDI. 405

the hill tracts to Belgaum and other inland districts. There are no particular castes who work as woodcutters.

The chief Domestic Animals are oxen, cows, and buffaloes. Horses are very rarely seen, only among a few of the trading and agricultural classes. Bullocks and buffaloes are the animals chiefly used for burden or in the field. An ordinary bullock costs about £1 10s. (Rs. 15) and a male buffalo about £2 (Rs. 20). A cow is worth from £1 to £1 12s. (Rs. 10 - Rs. 16) Cultivators as a rule spend nothing on the keep of their cattle. They live on cut grass or on what they can find in the pasture lands.

Of Wild Animals the principal are, the Tiger, *panthera tigris*, Felis *tigris*, the Leopard, *felidae indica*, the *Fulva irus*, the *scelorus melanotis*, the *Fulva frontalis*, the *albinus*, the *chital*, the *vulpes bengalensis*, and the *hydra*, *banc*, *hydra striata*. Of the Deer tribe, the *spilotes*, *radha*, *rana arsenicola*, the *spotted Deer*, *cervulus ater*, the *barking Deer*, *bhekar*, *cervulus aureus*, are often met. Besides the above the following are also found: the *squirrel*, *squirrel melanotis*, the *hare*, *squirrel arvicola*, the *Porcupine*, *squirrel longipes*, the *Common Indian Otter*, *lutra indica*, and the *Monkey*. Both harmless and poisonous snakes are common, from snake-bite are rare. The average yearly cost of keeping down tigers and other wild animals, during the ten years ending 1879, has been about £7 (Rs. 70). During the same period, sixteen deaths on an average are said to have occurred, thirteen from snake-bite and three from wounds received from beasts of prey. No rewards are offered for snake killing.

The avifauna differs little from that of Ratnagiri. Compared with Ratnagiri, Sávantvádi is well wooded. The hill sides are every where covered with dense forests and the country generally is less barren and rugged. The difference in the species appears to depend solely on these physical conditions. In Sávantvádi forest-loving birds, such as thrushes, black birds, hill bulbuls, and others are more numerous, while plum, dry upland, and shore birds are scarcer than in Ratnagiri. A detailed list of the birds found in Ratnagiri has been given in the statistical account of that district. With few exceptions this list probably applies to Sávantvádi. The following species have not yet been recorded from Ratnagiri.

The Crested Serpent Eagle, *Spyloris cheela* (Lath. 38), replaced in Ratnagiri by its smaller congener the Lesser Indian Harrier Eagle, *Spyloris melanotus* (Jerd. 39 bis). The Alpine Swift, *Cypselus melba* (L. 98); the Malabar Trogon, *Harpactes fasciatus* (*Forst. 115*), recorded by Dr. Fairbank; the Blue-tailed Bee-eater, *Merops philippinus*, (L. 118); the Chestnut-headed Bee-eater, *Merops swinhoei* (Hume 119), recorded by Dr. Fairbank; the Jungle Grey Hornbill, *Tockus griseus* (Lath. 145), recorded
Chapter II. Production.

Buds. By Dr. Fairbank; the CRIMSON-THROATED BARSET, Xanthophora malabarica (Bly. 198), recorded by Dr. Fairbank; the RED-WINGED CRESTED CUCKOO, Coccytes coronandus (L. 213); the NILGIRI FLOWER PECKER, Dicocum concolor (Jerd. 230), apparently replacing Tickell's Flower Pecker, Dicocum erythrorhynchos (Lath. 229), found in Ratnagiri; the VELVET FRONTED BLUE NUTHATCH, Dendrophiina frontalis (Horsf. 253); the DARK GREY CUCKOO SHEIKE, Volvocivora bulachistha (Hodg. 269); the HAIR CRESTED DRongo, Chibia hontentota (L. 286); the MALABAR GREEN BULBUL, Phyllophilus malabaricus (Lm. 464), recorded by Dr. Fairbank; and the FAIRY BLUE BIRD, Irena puella (Lath. 469). 1

Fish. The chief salt water fish are the áir, khuyári, dăngála, dhenkh', dékal, qa' gata, qhol, ghur, kódí, kápay, karli, khodar, kharchí, khari, khavá, hológra, lój, maháyá, mórál, móni, mudáshi, pálá, pát, sarangá, shénta, támboi, tigú, tókki, váqúl, wálái, valú, and wíván. The fishermen are Gábíts. They number 850 souls and live in Chendvan and Kavthi on the Karli, and in small villages near the mouth of the Terekhol. As there is no local fish curing, a large quantity of cured fish, estimated at about £250 (Rs. 2500) worth, is brought for sale from Vengurla and other sea-coast towns.

1 Contributed by Mr. G. W. Vidal, C S
CHAPTER III.
POPULATION.

In 1843-44 an attempt was made to take a census. The results were imperfect and untrustworthy. A second attempt, made eight years later (1851), was more successful. According to the 1851 census, the total population was 150,065 souls (males 78,956, females 71,109) or 166.73 to the square mile. Of the whole number 144,112 or 96 per cent were Hindus, and 3966 or 2.6 per cent Musalmans, that is at the rate of thirty-seven Hindus to one Musalman. There were, besides, 1959 native Christians and eight Jews. The 1872 census showed a population of 190,814 souls or 212.02 to the square mile, an increase in twenty-one years of 40,749 souls or 27.15 per cent. Of the 1872 population 182,688 or 95.64 per cent were Hindus, 4152 or 2.18 per cent Musalmans, 3964 or 2.08 per cent native Christians, and twenty 'Others'. Of the whole number 48.9 per cent were returned as males and 51.1 per cent as females.

The following statement gives the chief comparative details:

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<th>Year</th>
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<tr>
<td></td>
<td>Hindus</td>
<td>Musalmans</td>
</tr>
<tr>
<td>1851</td>
<td>144,112</td>
<td>3966</td>
</tr>
<tr>
<td>1872</td>
<td>182,688</td>
<td>4152</td>
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The 1872 returns, arranged according to religion, show that of the Hindus 142 or 0.07 per cent were Mādhyavān Vaiśnavas, 13,345 or 7.30 per cent Śaivas, 199 or 0.10 per cent Śrāvakas, and 169,002 or 92.50 per cent worshippers of gods and spirits without belonging to any particular sect. Except one Shīa, all the Musalmans were Sunnis. The three Parsis were Shahanshâhs. Of the Christians, 3945 were Catholics and nine Protestants, including six Episcopalians.

1 This Chapter owes much to additions and corrections made by Mr. Sakhārām Bājī Dāvdekar, Judicial Assistant, Sāvanbāa. 2 According to the returns, the Vādi division contained 40,628 (males 21,143, females 19,485) souls; the town of Vādi, 8621 (males 4226, females 4395); and the Bāndha division, 44,087. The total number of houses was 1413. The Kudal returns have been destroyed. 3 This number includes about 460 strangers who happened to be within the state limits during the census night.
Chapter III
Population.

The total number of infirm persons was returned at 408 (males 265, females 143) or twenty-one per ten thousand of the whole population. Of these fifty-one (males thirty, females twenty-one), or two per ten thousand, were insane; twenty-nine (males twenty-five, females nine), or one per ten thousand, idiots; 139 (males eighty-eight, females fifty-one), or seven per ten thousand, deaf and dumb; 120 (males seventy-three, females forty-seven), or six per ten thousand, blind; and sixty-nine (males fifty-four, females fifteen), or three per ten thousand, lepers.

Health.

Under the head ‘Others’ seventeen persons remained unclassified.

Occupation.

Under occupation, the 1872 returns divide the population into seven classes:

I. — Employed by the state, 1334 souls or 0.71 per cent.
II. — Professional persons, 1018 or 0.59 per cent.
III. — In service or performing personal offices, 1415 or 0.74 per cent.
IV. — Engaged in agriculture and with animals, 73,027 or 38.55 per cent.
V. — Engaged in commerce and trade, 2452 or 1.29 per cent.
VI. — Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 13,777 or 7.23 per cent.
VII. — Miscellaneous persons not classed otherwise, (a) wives 24,131 and children 88,787, or all 44,388 or 48.56 per cent, and (b) miscellaneous persons 4083 or 2.14 per cent., total 96,471 or 50.62 per cent.

Dwellings.

Of houses there was in 1872 a total of 44,823, or on an average 40.980 houses to the square mile. Of the whole number 1511, lodging 15,565 persons or 8.16 per cent of the entire population at the rate of 10.30 souls to each house, were of a better, and the remaining 43,312 houses, accommodating 173,249 persons or 91.84 per cent, with an average house population of 4.04 souls of a poorer, class.

The houses of the richer classes, one, two, or three stories high, have walls of stone or mud, and tiled roofs. According to the means and the size of the owner’s family, they contain from eight to fifteen rooms. In front there is a porch, ata, and settle, and a verandah behind. Inside are the central room, majhar, and the cooking-room, and according to the means and size of the family, from six to twelve other rooms. The chief articles of furniture are a carpet, jayam, a brass hotel-leaf plate, tahak, a hubble-bubble, gudapda, a brass lamp, brass drinking and cooking vessels, a few silver plates, some cots and cupboards, and very rarely small tables and chairs, Except that it is smaller, almost never more than one story high, a middle class house does not differ from a rich house. It seldom has tables, chairs, or silver plates, but in other details the furniture is much the same. A few earthen vessels and copper pots, and one or two sitting boards, pats, are all that can be found in a poor man’s house.

Food.

The food of a rich household is for every day, rice, pulse, vegetables, pepper, clarified butter, oil, salt, and dried fish, and once or twice

1 All classes are fond of red pepper and spices.
a month, mutton or fowls and eggs. On special occasions they eat fried cakes of rice and 퇔 flour, 퇕d; wheaten cakes stuffed with gram flour and sugar, 퇖 퇕d; and though rarely, sugared and buttered wheat balls, 퇗. Bráhmans, Langáyas, and Gupárát Vánus, whether Vaishnavs or Shrāvaks, are an exception to this, as except the Gaud Bráhmans or Shenvis who eat fish, they touch no animal food. The food of a middle-class household is rice, 퇕d, bread, curry, and vegetables, for every day, with 퇕d on special occasions. The every day food of a poor household is 퇕d bread, and occasionally rice and curry with 퇕d. Those who drink liquor and milk, and have not a supply of their own, buy then liquor daily from a Bhandári or Christian liquor-seller, and their milk from the milkman, generally a Gaund. Except dried fish, which is usually bought in October, stores of rice, pulse, salt, and red pepper, enough to last from four to six months, are laid in during March and April. The well-to-do pay in ready money, and the poorer re-pay at harvest with twenty-five or thirty per cent interest. The supply of animal food is bought when wanted.

Dress varies to some extent according to caste and creed. Except that the state servants wear a bright, tightly wound three-cornered turban of the Sindéshá or Sindia pattern, 렜 among high and low caste Hindus the ordinary head-dress is the handkerchief, 롘, wound loosely once or twice round the head. The ordinary dress of upper class Hindus is, for the men in-doors, a waistcloth and under-jacket with or without a coat, and head scarf, 롘; out-doors a waistcloth, a waistcoat, a coat, a head scarf or turban, and a cotton shouldercloth, and Deccani shoes and sandals, 렚. On great occasions he wears, in addition to his ordinary out-of-door clothes, a specially rich turban, and round his shoulders a woollen shawl. Upper class Hindu women wear in-doors a robe and bodice. Their ordinary out-door dress is the same, only of rich materials, and on great occasions they add a woollen shawl drawn over the head. They have a waistcloth, a coat, and a cap or turban, and girls under four have a shirt 렚, a cap 렗, a petticoat 렕, a bodice 렎, and sometimes a robe 렍. After four years old they dress like grown women. Among middle class Hindus, such as husbandmen and craftsmen, the man wears in-doors a loincloth, a waistcloth, and sometimes a waistcoat; out-of-doors he wears a waistcloth, a waistcoat or sleeveless smock, 렘, with or without a head scarf, 롘, and in cold or wet weather, a blanket, 렙. On great occasions, instead of his smock, he wears a coat, 렗, and a turban instead of the head scarf. Middle class women wear in-doors a robe, 렍, out-doors a robe with or without a bodice, and on special occasions a richer or fresher robe and bodice. Boys and girls are, for a year or two, allowed to go naked. Then for two or three years the boy has a loincloth and the girl a bodice or robe, and after five or six, they have, at least for festive occasions, a suit much the same as grown men and women. Among the poorest classes,

The favourite colours are red, pink, white, purple and black, and sometimes green or yellow.
field and town labourers, men generally wear in-doors a dhoti and blanket, out-doors a waistcoat, and blanket or head-scarf, and on festive occasions a waistcoat, jacket, and fresh head-scarf. The women, except that fewer of them wear the bodice and that their robes are of coarser and plainer cloth and in worse repair, dress like middle-class women. The children of the poor are later in getting clothes, and less often have complete suits. Otherwise their dress does not differ from that of middle class children.

**Ornaments.**

Of ornaments, among men the rich wear gold earrings, "bhijoli," finger rings, onghis, and a necklace, "kalthi;" and middle class men wear gold earrings, mudis, a silver necklace, "pop," and a wristlet, "kadga." Among women the rich wear, for the head, mudis, rakhatis, kegals, phules, shevetische phules, and chandrapokes; for the neck, thushis, galsaris, patlis, saras, and tikas; for the ears, bunjis, kârâbas, kúkís, käp=j, and ghums; for the nose, nathas and motis; for the upper arm, nâktis and bâjubands; for the wrist, bângdas and patlas; and for the ankles, todás. A middle class woman wears almost all the ornaments worn by the rich. And a poor woman wears only the galsari and the moti, and round silver or lead and lac bangles and rings. A boy's ornaments in a rich family are gold or silver wristlets, kadâs and todâs, and silver anklets, valâs or jhânjris; and in middle class and poor families, mudis, pop, and kadga. A girl's ornaments in a rich family are, for the head, mudis, rakhatis, chandrapokes, kegals, venis, and kalepetlis; for the ears, lunis, kârâbas, and käpés; for the neck, galsaris, thushis, saras, putali-âs, hirâ, and javâchi mûls; and for the ankles, todâs, valâs, and jhânjris: in middle class families they are mudis on the head, kârâbas in the ears, nathas in the nose, and tikis and galsaris on the neck, and in a poor family, bugdis for the ears, galsari for the neck, and round silver or lead and lac bangles for the wrists.

Besides the last day in every Hindu month, which all except the labouring classes keep as a day of fasting and rest, there are fourteen chief yearly holidays, nine of them feasts or days of rejoicing, and five fasts or times of penance. The chief feasts are, in January (12th), Makar Sankrânti, when the sun enters the sign of Capricornus; in March - April, Holi, in honour of the spring equinox; in April, Pâwha, or new year's day; in July, Kark Sankrânti, when the sun enters Cancer; in August, Nâgpanchmi, the cobras' fifth day, in honour of snakes, and Narli Purnima, or the cocoaanut full moon; in September, Ganesch Chathurthi, or Ganpati's fourth day, in honour of the god of wisdom; and in October, Dasa and Divâli. The fasts are, in February, Shivrâtra, or Mahâdeva's night; in April, Bâmnavâma or Râma's ninth, in honour of Râma's birthday; in July, Ashâdhi Ekâdaishi, when the yearly sleep of the gods' begins; in August, Gokul Ashâmi, in honour of Krishna's birthday; and in November, Kârtikâ Ekâdaishi, when the gods' yearly sleep is over.

The bulk of the people, the Marathas, Bandhâras, and Mâhrs were formerly famous, both by land and sea, for their fierce cruelty. Even since the establishment of order under the British, Sâvântvâdi has more than once been the scene of revolt and
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disturbance. But now for nearly thirty-five years peace has been unbroken and the old pirate and freebooting classes have settled as quiet husbandmen. The only remaining signs of special enterprise and vigour were, till a few years ago, their readiness to cross the sea to Mauritius in search of work, and the fondness that still remains for military and police service.

With little trade, few local industries, and hardly any early or unsettled tribes, Sávantvádi is wanting both in the extreme of wealth and in the extreme of poverty. The Chief, some of the state servants, and a few traders in Vádi and Kudál, are the only persons who possess considerable wealth. Except traders and goldsmiths, the bulk of the people, both husbandmen and craftsmen, depend for their living either partly or entirely on the soil. Very many of them are landowners, but almost all have some property on the sea.

Among the labouring classes there has of late years been a considerable improvement. The demand for labour in Bombay and other trade centres, and the local rise in wages have made it unnecessary for them to go to Aden or Mauritius in search of work, and in their food, clothes, and house gear, there has been a distinct advance towards comfort.

Among Hindus there were, according to the 1872 census, two main divisions of Bráhmans, Drávids and Gauds, with a total strength of 12,979 souls or 7.11 per cent of the whole Hindu population. Of Drávid Bráhmans there are four sub-divisions, Deshashths, Karádás, Chitpávans, and Devrukhas. Of Deshashths there are only three or four houses in the village of Bánda, priests and religious beggars, all fairly well off. Karádás are distributed over the whole state. Each village, or group of two or three hamlets, has its Karáda priest or religious beggar. Chitpávan, a comparatively small class, are found chiefly in the towns of Vádi, Kudál, and Bánda, in some villages near the Sahyádris, and in the Ajgaon sub-division. Some till and rear cocoa and betelnut plantations, others are religious beggars, and others are in government employ. Like Deshashths they are fairly well off. The only house of Devrukha Bráhmans is at Kudál, where the head is a pleader in the civil court. The four divisions eat and drink together, but do not intermarry. Petty caste disputes are settled by a committee presided over by Devasthali the state Shástri, who refers serious cases for the decision of Shankarachárya Svámi. Of Gaud Bráhmans or Shenvis, immigrants, it is said, first from Bengal and then from Goa, there are four divisions, Shenvis,1 Bárdeshkars, Kudádeshkars, and Podnekars. In almost every village the accountant is a Shenvi, and in the towns of Vádi, Bánda, and Kudál, the number of their houses is comparatively large. Many of them are landowners and government servants, and as a class they are well-to-do. The number of Vaishnav or Saáhtikar families is very small. They are chiefly found in the town of Vádi, and in the Vádi villages of Talava, Hodávda, and Tulsáli. They are traders, generally keeping grocers' shops. Bárdeshkars, also traders, are a very small class. A house or two.

1 Shenvis are either Smártas or Vaishnavas. The latter are also known as Saáhtikar.
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are to be found in the Vádi villages of Tulas and Bábamada; in the Bánda villages of Ájgaon, Árama, and Talavda; and in the Kudál villages of Píngul and Bibávna. Kudálshkars are found in the Pát and Haveli villages of Kudál, in the Ájgaon villages of Bánda, and in the Mángao villages of Vádi. Most of them are husbandmen, very few are in Government employ. One family of Pednekkars are hereditary headmen in the Bánda village of Sántarda. Except between Shenvis and Sáshnikars, marriage among the different classes is forbidden. Among the Shenvis and Sáshnikars caste disputes are settled by a caste committee, presided over by members of the two old and respectable families of Sábni and Chintó. Serious cases are referred to the spiritual heads, sántás, who live in Goa. Kudálshkars, Bándeshkars, and Pednekkars have caste committees of their own to settle caste disputes.

Priests, state servants, traders, cultivators, and landholders, Jô Bráhmanas are on the whole the most prosperous class in the state. Of their family expenses and style of living the following estimates have been framed. In honour of the birth of a son, Bráhmanas spend from Rs. to £10 (Rs. 1 - Rs. 100) on dinners and charity. These expenses are optional, and are seldom incurred in honour of the birth of a girl. On the occasion of putting on the sacred thread from 10s. to £50 (Rs. 5 - Rs. 500) are spent in clothes, religious ceremonies, charity, and caste feasts. Betrothal and marriage ceremonies are performed at the same time. The bridegroom's betrothal charges are entirely devoted to charity and religious observances, and rarely exceed £1 (Rs. 10). His marriage expenses range from £20 to £100 (Rs. 200 - Rs. 1000), three-fifths of the whole being spent in ornaments for the bride, and the rest, as the local phrase is, on such fly-away, udáu, items as clothes, charity, caste feasts, sámatha, musicians, and dancers. The bride's father, under the name of a gift to the bridegroom, vardákhna, pays the bridegroom's father from £5 to £100 (Rs. 50 - Rs. 1000). This dowry is invested in ornaments to be worn by the bride on her marriage day, and except under heavy pressure of family misfortune, the bridegroom's family cannot take them back. Besides this he has to spend more than three-fourths of what he gives as vardákhna, in presenting clothes, cooking vessels, and food to the bridegroom and his relatives, as also in caste dinners, religious ceremonies, and charity. Of late the people have become alive to this drain of capital, and have grown more provident and careful than they used to be. The expenses on the occasion of a girl's reaching womanhood vary from 10s. to £20 (Rs. 5 - Rs. 200), one-half going in clothes and ornaments, and the other half in charity and in food and other presents. The only ceremony connected with pregnancy is that in the seventh or eighth month the woman's female friends and relations go to her house, each bringing a present of flowers and sweetmeats. Except a few shillings for the musicians there is no expenditure. Death charges, including religious ceremonies, charity, and gifts of clothes and food to relatives and friends, range from £1 to £50 (Rs. 10 - Rs. 500).

Under Writers come Prabhus with a strength of nineteen souls. Descendants of men in British employ when the state came under
there management, they are outsiders from Ratnagiri and Thana. Since 1872 all the Parsees, except one family, have left Savantvad.

Of Traders there are five classes, Vánis, Lingiyats 508, Jains 199, Bogars 70, and Jangams 25, with a strength of 10,402 souls or 5.69 per cent of the Hindu population. Of these the Vánis, settlers from North Kánara about three hundred years ago, are found in the towns of Vádi, Benda and Kudá, and in the villages of Mārgon, Ākari, and Pavas. Of clean caste and sober habits, they are as a class sober, thrifty, hardworking, and well behaved. Their chief occupation is trade, selling piece goods and groceries. They eat animal food. Most of them are Shaivas, worshipping Siva, Rām, Ganpati, and Yithola. Widows do not marry and they employ Bráhman priests. Caste disputes are settled by a mass meeting of the caste presided over by four leading families, who refer serious questions to Shankarachārya Śaṅkar. They have lately begun to educate their boys but do not seem to be a rising class. The Lingiyats, coming from above the Sahyadrī some two hundred years ago, are distributed in the towns of Ākari, Sālgon, Valavā, Birbāhī, Nerur, Kudá, and Māt. Dissenters from the Jaina religion, they have now become Shālvins, and some of them are professional idol worshippers in Hindu temples. The Bogars have sixteen houses, four at Vádi, four at Nānell, two at Kudá, and six at Bourava and Varas. Originally from Belgauil and Kolhapur, some of them have, for more than fifty years, been settled in Vádi. They follow the Jaina religion, but except that they never eat animal food, they are not very strict in its observance. They worship such gods as Gana, Kṛishna, Bhavāni, Khandoba, Bārūba, and Jaitoba. They have a priest of their own caste who lives at Khārlepātan and occasionally visits Savantvādi. They dress like Marāthas and deal in brass and copper vessels, and glass bangles, hawking their wares in towns and villages and yearly fairs and sometimes opening stalls in markets. Caste disputes are referred by them to a deputy of their religious head, sāñhi, who lives at Khārlepātan in Ratnagiri. Of late, where schools are available, they have begun to teach their boys.

Among traders, the store of clothes generally includes a rich turban worth from £1 to £2 10s. (Rs. 10 - Rs. 25), and lasting for five or six years; a loosely folded cotton scarf, rumāt, worn on the head, worth about 6s. (Rs. 3); four waistcloths, dhōars, worth from 8s. to £3 (Rs. 4 - Rs. 20); three cotton or linen coats, angarkhās, worth about 8s. (Rs. 4); two under-jackets worth about 4s. (Rs. 2); two waistcoats of the value of 2s. (Rs. 1); two small waistcloths, panchās, worth 3s. (Rs. 1-6); and several silken waistcloths worn while at meals or prayers, and varying in value from 10s. to £2 (Rs. 5 - Rs. 20), according as they are of inferior silk, mungās, or of pure silk, pātāmās. Besides these, for marriage and other special occasions, a very rich trader will have a cotton shoulder-cloth worth from about £1 to £20 (Rs. 10 - Rs. 200), and a woolen shawl worth from £5 to £10 (Rs. 50 - Rs. 100), and lasting with care for sixty years. A trader’s wife’s wardrobe includes two robes, huydās, worth from £1 12s. to £2 (Rs. 16 - Rs. 20), four bodices each worth £1 5s. or £1 10s. (Rs. 10 - Rs. 25), and several under-jackets worth about 3s. (Rs. 1-5). Caste disputes are generally referred to a deputy of their religious head, who lives at Khārlepātan in Ratnagiri. Of late, where schools are available, they have begun to teach their sons.
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6x. (Rs. 3), a cotton scarf and woollen shawl worn over the head on marriage and other great occasions; and if she is a Brâhman, a silk robe for dining and praying in. The monthly food charges of a well-to-do trader, his wife, and two children, amount to about 12 (Rs. 20). Those in middling circumstances, doing without vegetables, mutton, milk and clarified butter, and using less oil and betelnut and leaves, spend about 12 4s. (Rs. 12); and the poor, living on such coarse grains as náchni and vari, do not spend more than 8s. (Rs. 4). Besides a clerk, kârkus, paid from 12s. to 16s. (Rs. 6-Rs. 8) a month, a well-to-do trader has two servants to help him in his business, and one for the shop paid about 6s. (Rs. 3) a month, sometimes in cash and grain, and sometimes in cash only. For household work he keeps a female servant who receives one and a half pounds (1 sher) of rice a day, and open charges of about 6s. (Rs. 3). If he owns cattle, he has a cowherd, tukhun, who besides food, has a weekly allowance of 1s. to 1s. 6d. (annas 8-annas 12), and once a year gets a blanket, kiml, a pair of native shoes, champals, and a waistcloth worth about 6d. (annas 4). A small trader has only one female and one male servant each paid about 6s. (Rs. 3) a month; and a poor trader has no servant at all. They open their shops about seven and stay in them till noon, when they take their midday meal and sleep till two. After two they re-open their shops, and serve in them till eight.

Husbandmen.

Under Husbandmen come three classes with a strength of 127,370 souls or 69.71 per cent of the whole Hindu population. Of these 105,000 were Marâthâs, 19,750 Bhandâris, and 2,620 Devils. The Marâthâs, some of whom are soldiers as well as cultivators, are fairly well off. The Bhandâris are poor, some of them in service and some employed as toddy drawers. Devils, the descendants of Bhâvins or temple prostitutes, besides cultivating, perform some temple service.

The husbandman's common food is a little boiled rice, cakes of náchni and vari, fish, and some vegetables. The monthly food charges of a family of five persons varies from 12s. to 16s. (Rs. 6-Rs. 8). For burden and field purposes they have bullocks and buffaloes, each of the former worth about 12 10s. (Rs. 15) and of the latter about 22 (Rs. 20). Their keep costs very little, as when not left to graze, they are fed with cut grass only. A large landowner has a servant for field work paid about 2s. (Rs. 1) a month, besides his daily food. In busy seasons he hires about ten male and twenty or twenty-five female servants, kâmeris, each of the men getting his daily food, and at the end of the season \( \frac{1}{9} \) of a ton of unhusked rice, and each of the women six pounds of unhusked rice a day. A less prosperous farmer has one permanent servant, and in the busy season two or three extra workmen. A small landlord works with his own hands, and is helped by his wife and sometimes by his neighbour. Among the poorer husbandmen it is a general practice to plough with a joint, varângula, pair of bullocks, that is with one bullock of their own and one of their neighbour's. Rising very early in the morning, and eating some náchni bread and

1. All Marâthâs following agriculture are called Kunubs.
gruel, the husbandman goes to his field and works till noon. If his house is far off, his wife brings him the midday meal, and if work is not pressing, they rest an hour or two and then work till evening, when they return home to sup and go to bed about nine.

Of Craftsmen there are nine classes with a strength of 11,320 souls or 6·20 per cent of the whole Hindu population. Of these 2100 were Mithagávás, saltmakers; 175 were Koshthia, weavers, found only in the villages of Tulas and Kasal, 1820 Telis, oilmen; 1210 Sonars, goldsmiths; 2100 Kumbhárs, potters; 440 Bhavada, blacksmiths; 3760 Sutárs, carpenters; 30 Shumps, tailors; and 100 Chitárs, painters. Rising early in the morning they are soon at work and keep working till noon. After a meal and a two hours' rest they begin again and continue till the evening, when after supper they go early to bed. All except the goldsmith are poor, and most of the saltmakers, oilmen, and weavers, and some carpenters and potters eke out their earnings by field work. Getting little help from their wives and children they carry on their work on the humblest scale with no stock in hand, and making articles only when ordered. The estimated monthly charges of a family of four persons, a man, his wife and two children, are, for a goldsmith, about £1 10s. (Rs. 15); for a carpenter from 10s. to £1 (Rs. 8 - Rs. 10); and for a mason from 10s. to 12s. (Rs. 5 - Rs. 6).

Of Bards and Actors there are two classes with a strength of 220 souls or 0·12 per cent of the whole Hindu population. Of these 170 were Gáns and fifty Vájantris. The Gáns are well off. The men play the fiddle, sárangí, and the drum, tabla, and the women, kalédávánta, act as singing and dancing girls. The Vájantris, belonging to the Ghasí caste, are inferior both to Gáns and Maráthás. Coming originally from above the Sahyádris they have about five houses chiefly in the town of Vádi. With idle and unclean habits they are poor and given to liquor drinking. They eat meat, and their ordinary food is rice, curry and fish. They have a caste meeting which decides all disputes. Both at Hindu and Musalmán weddings the shrill music of their flutes, sání and súr, is indispensable.

Of Personal Servants there are three classes with a strength of 3200 souls or 1·75 per cent of the whole Hindu population. Of these 1900 were Návis, barbers; 1235 Parús, washermen; and 75 Maśhalács, torch-bearers. They are all poor.

Of Shepherds there are two classes with a strength of 1940 souls or 1·06 per cent of the whole Hindu population. Of these 1750 were Dhangars, shepherds, who own cattle and goats, and move from place to place; and 190 Gávis, milkmen, new comers from Kolhápur, who are settled in villages and towns. Both these classes are poor.

Of Fishers and Sailors there are two classes with a total strength of 1125 souls or per 0·61 cent of the whole Hindu population. Of these 850 were Gábits, and 275 were Bhons, palanquin-bearers, some of whom eke out their living by tillage.

Of Leather Workers there are two classes with a strength of 1765 souls or per 0·96 cent of the whole Hindu population. Of these 1625 were Chámábárs, tanners and leather workers, and 140 were...
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Depressed Classes.

Berads.

Jingars, saddlers, some of whom prepare finely embroidered leather work.

Of Depressed Classes there are two with a strength of 9854 souls or 5.23 per cent of the whole Hindu population. Of these 104 were Berads and 9750 Mahars.

Berads, found only in the village of Chaukuli in the Sahyadrus, have caste-fellows scattered over the neighbouring Belgaum villages. According to their own story they are of the same caste and creed as the Râmôshias, with whom they eat, but do not intermarry. A comparatively well-to-do Berad has a house with three rooms, the back room for cattle, the middle for the women and for dining, and a front room for the use of the men. Except two or three brass and several earthen vessels, worth about 6s. (Rs. 3), they have few household goods. For a man, his wife, and two children the entire wardrobe is worth about 14s. (Rs. 7), of which about 7s. (Rs. 3-8) is the worth of the man’s, 5s. (Rs. 2-8) of the woman’s, and 2s. (Rs. 1) of the children’s clothes. All women, both rich and poor, wear a neck ornament,1 galaari, worth about a shilling (3 annas). Their food, coarse grain with occasionally a fowl and the flesh of sheep, goats, buffaloes, and cows, costs from 8s. to 10s. (Rs. 4 - Rs. 5) a month. Some of them are very badly off, living in a one-roomed hut, eating roots and leaves with grain only occasionally, and with difficulty earning 2s. (Rs. 1) a month. They are a quiet harmless people, with the help of their wives growing rice, níchánt, and varti, and little inclined to leave their villages in search of work.2

They worship their ancestors, but keep no images in their houses. Their favourite god is Gampati. Like other Hindus they fast on the 11th Kartik Shuddha (November-December) and 11th Ashadh Shuddha (June-July), and feast on the Nág Panchami (July-August), Ganesha Chaturthi (August-September), Dusra (October-November), Dváti (October-November), and Holi (March-April). They have no special fasts and festivals. They worship the cobra, nág, holding it sacred and never destroying it. Except two shrines, chavathás, at Chaukuli, the one called nākōvās and the other kerkōvās, they have no special places of pilgrimage. They never visit Musalmán saints’ tombs, and no saints, sādhus, of their tribe are worshipped by other Hindus. They have no priests of their own. The village Bráhman, bhat,3 performs all religious ceremonies connected with birth, marriage, and death. They have no ceremonies at naming. When a son is born, they wait on the bhat and pay him a copper piece. He asks the father the names of his ancestors, and after consulting a paper tells him what to call his child. There are no ceremonies at betrothal or puberty. As the Berad community in a village is more or less connected by blood, brides are sought in the neighbouring Belgaum.

1 All women, except widows, wear their lucky thread, mangal sutra, as a pendant to this ornament.
2 The assessment of lands held by them at Chaukuli amounts to about £7 10s. (Rs. 75).
3 The bhat never enters a Berad’s house, but eats of the food provided for him at a little distance. On the marriage day he enters the booth, madera, and performs the ceremonies. At the consecration of a house, though he officiates, he never sprinkles water, but asks the master of the house to sprinkle it.
villages The marrying age for girls varies from five to ten, and for boys from ten to twenty. When his first wife is barren, a man may take a second or even a third wife. But if he has children by his first wife, he seldom marries a second wife in the lifetime of the first. There is a caste rule that if a man suspects his wife of unfaithfulness, he may bring the matter before a caste meeting at Vágotar, and if the caste committee find the woman guilty he may marry another wife. But divorce on the ground of adultery is almost unknown. Widow marriage is allowed, but a widow falls in public esteem by marrying a second time. The Berads never intermarry with any other caste or tribe. The marriage charges in a well-to-do family are, for the bridegroom, a sum of £2 6s. (Rs. 23) to be paid to the bride’s father, and about 6s. or 8s. (Rs 3 - Rs 4) more for caste feasts. For the bride’s father the cost is about £1 (Rs. 10), of which 2s. (Re. 1) go to buy a turban for the bridegroom and the rest is spent in caste feasts. Caste dinners are given on marriage and death occasions, and on the fifth day after the birth of a child. On all occasions the food is mutton and rice, prepared by the women of the host’s family and served in earthen vessels and eaten off stitched leaf plates. In marriage feasts the men and boys eat first, and then the women and girls. At their feasts there is no wine, and no singing or dancing. The Berads bury the dead. Nothing is spent on the burial of children and unmarried persons. In the case of an adult, the death charges for grave clothes and a feast to the mourners amount, in a well-to-do family, to about 10s. (Rs. 5). They have an hereditary headman, gáoda, the oldest male in a certain family at Chaukul. He settles all petty caste disputes and transfers the more serious to the caste meeting at Vágotar, where he brings the parties and helps to dispose of the matter. Should the parties be dissatisfied with this award, the village headman is called in and his judgment is final. The person against whom the decision is given is required to pay the caste a fine proportionate to his means. Marriage with a Mhár is punished by expulsion from caste, and a woman of bad character may be excommunicated. The village Brähman, bhat, is never consulted in such matters. The social position of the Berads is said, perhaps because they are now much quieter and better behaved, to have of late considerably improved. They rank themselves under Musalmáns, but much above Mhárs, never touching or mixing with them. They have no liking either for games of chance or athletic exercises, and except at Dusera (October-November), when they collect outside of the temples to hear old stories, kathás, they care little for listening to tales or music. Partly from bad seasons, but mostly owing to their extravagance on marriage occasions, about two-thirds of the Chaukul Berads are sunk in debt. The advances they require are generally repaid after six months at twenty-five per cent interest.

Mhárs, with a strength of 9750 souls, are of two sub-divisions, Pan Mhárs and Bele Mhárs, who neither eat together nor

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1 The Mhár and Nath Goanv accounts have been compiled from materials supplied by Mr. Hari Bhikshaj Vágio, Head Master Anglo-Vernacular School, Sávantvádi.

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Population.

Depressed Classes.

Mhars.

In every village a separate quarter called Mháraváda, generally on the outskirts, is set apart for the Mhárs' dwellings. These are small huts, thatched or tiled according to the owner's means, and divided into one, two or three rooms. Mats, sleeping and sitting boards, a few earthen and brass or copper vessels, a tobacco pipe, a bullhook or axe, and if he is a cultivator, a plough and other field tools form the chief part of a Mhár's household gear. A Mhár dresses like a Marátha in a lungi cloth, waistcloth, and head-scarf. The food charges are nearly the same as those of a Berad. As village servants they hold allotments of village lands. Some serve as guides and messengers, some enlist in the native regiments of the British army, and others serve as grooms and day-labourers at from 3d to 4d. (annas 2–annas 3) a day. The women are skilled in cane and bamboo plaiting, and in making umbrellas from the leaves of the bondgi, Pandanus odoratissimus. As a class they are quiet and hardworking. Marriage and other ceremonies are performed by a priest, guru, of their own caste. Unlike the Berads, Mhárs do not worship their ancestors, but have deities in the shape of cocoanuts or betelnuts, called Bráhmans and Purvas, whom they worship on every Monday, applying sandalwood powder, burning incense, and offering flowers. In every village, close to the chief temples, there is a Mhár shrine where they worship a stone idol of Talakba. They sometimes visit the Hindu temples at Pandharpar, but never a Musalman saint's tomb. There is no local Mhár saint, sádhu, who is worshipped by other Hindus. The marrying age, the marriage and death charges, and the caste dinners, except that women and children eat at the same time as men but in a different place, and that men freely indulge in country liquor, are nearly the same as those of the Berads. They do not marry outside of their own caste, and re-marriage and polygamy are allowed only when the first wife is barren or fruitless.

They have no recognised headman, but the Mhárs of certain villages have for generations been regarded as arbitrators in settling caste and other disputes. Taking food in the house of a saddler Jiping, a painter Cháti, or a Musalman, and adultery are punished by expulsion from caste. They have no games of chance or skill, and seldom practise any athletic exercises. Their great delight is to listen to the stories recited in temples by their priests, gurus, whom they also call Hardás or servants of Krishna. Want of care and forethought has sunk most of them deep in debt to the landholders and village accountants, kulkarnis. Still, within the last forty years their state has greatly improved. They have tiled cottages instead of thatched huts, brass and copper vessels instead of earthen pots and cocoanut shells, clothes instead of rags, and good wholesome food instead of scanty pickings.

Of Religious Beggars there are five classes with a strength of 2033 souls or 1.11 per cent of the whole Hindu population. Of these 23 were Bhárathi Gósávis; 960 were Náth Gósávis, some of them husbandmen; 100 were Bhátas; 800 were Thákurs; and 150 were Votári Gósávis who appear to be new comers, some of whom prepare and deal in stone pots.
Nátha Gosávī, numbering 960 and probably of Marātha origin, are dark, beardless, and of middle stature, with nothing to mark them from ordinary peasants. They are found in the villages of Kankavād Ashánat and Kánta in Ratnágar, at Ájra in Ichalkárānji, at Gos, and at Málvan. They seldom own houses. Their brick-coloured, bhagva, dress consists of a luncloth, a cap, a blanket, and a waistcloth. From their left arm hangs a wallet, and when they go begging, they carry a stick in the right hand and a pale-coloured gourd in the left. The ornaments worn by the men are a silver chain, gop, silver armlets, kădis, and silver or pewter earrings, mudris, the distinguishing mark of their sect. The women’s dress is in no way peculiar. A well-to-do woman’s ornaments include a gold nose-ring, a necklace of glass and metal beads with a small central gold brooch, gatari, and three sorts of earrings, biqdis, bălis, and kāpes. They understand ordinary Marāthi, but among themselves use a peculiar patos. Worshipping the ordinary Hindu gods, particularly the gold or silver image of Rānubā́, and employing Brāhmaṇ priests, they believe in witchcraft and spirits, tying amulets to their children’s arms, and sacrificing fowls to propitiate male demons, deschárs. Some of them are settled, but most are wanderers stopping in village temples in the rainy, and camping under trees in the fair, seasons. They generally stay within Sávantvádi limits, but sometimes pass to the neighbouring districts and to Kolhpur. They move in bands or families of from twelve to fourteen men, and sometimes take with them a bull, and one or two goats and dogs. Among those who are settled, some take to fishing, but most make vessels, dagadis, from the stone of the Rāmgad quarry, and the women sell very popular glass-bead necklaces, pirdukas.

The child is named on the twelfth day after birth. On the fifth, the goddess Rānubā́ is worshipped, rice and fish are offered, and the caste people feasted. The next ceremony is ear-sitting, by which a man publicly assumes his calling, and becomes eligible for marriage. The ceremony is performed by a priest, gursé, belonging to the Doreváke Gosávī sect, who fixes a trident, trushul, in the ground, and after worshipping it and offering it a hen, with a sharp knife pierces the lobes of the young disciple’s ears. The blood is allowed to fall on the ground while the disciple repeats the words, ‘Shri Gorakh, Shri Gorakh’. A wallet with a pot in it is tied to his left arm, and the priest enjoins him henceforth to live solely by begging. He starts at once on his new calling, collecting from the guests plantains, dates, and cocomuts. The ceremony ends with a dinner. They marry at a very early age. On betrothal, the father of the bridegroom invites the bride’s father and their friends to a dinner. The intended marriage is declared, sugar and betel nuts are distributed among the guests, and the bride’s father is presented with

1 Closely allied to the Náth Gosávī, but differing from them in caste and ceremonies, are the Gorakhas, who are also called Kānpáhata or six-ears from having their ear lobes slit.

2 Among their family surnames are Patat, Jadhav, Shíke, Todkar, Láh, and Rajput.

3 This necklace is a sign that the wearer is married and unwidowed.

4 An emblem of Shír, as both of these sects are Shrāvī.
Chapter III.

Population.

Beggars.

Nath Gosavas.

A sum of £4 (Rs. 40), called dej. On a lucky day fixed by a priest, the female relations of the bridegroom carry a piece of cotton cloth and turmeric to the bride's house, and rub her all over with it. Then the women of the bride's family bringing turmeric apply it to the bridegroom. The bridegroom then repays to the bride's house and the marriage is performed by a priest, the ceremony ending with a feast to the son-in-law. The pair then proceed to the bridegroom's house where a feast is given to the bride's family. Consummation of marriage, phala-shahidun, takes place when the girl reaches womanhood.

When a man dies, his body is washed with hot water, and if he has left a widow, a black dentifrice, dhauti, is rubbed on his teeth, and betel leaves and nuts are placed in his mouth. The body is carried to the grave setting, and in that position it remains. On the third day the corpse-bearers are tasted, and on the eleventh, when the mourning ceases, they are purified by drinking a mixture of the five products, panchgavya, of the cow, urine, milk, butter, whey and dung. On the tenth day the goats are sacrificed, and a small cloth is spread with pieces of bread, plantains, rice, and molasses; bits of boiled flesh are laid at the corners, and in the centre a burning wheat-flour lamp is set with a small water vessel, and on each side a bunch of ra\, Calotropis gigantea, flowers. The day ends with a feast. On the morning of the thirteenth the ceremonies are brought to a close, the chief mourner throwing the offerings into water and presenting each of the caste people with a pipe of tobacco. The caste headship is confined to certain families and is hereditary. The heads settle all caste disputes with the aid of the other leading men. At caste gatherings they are first served with the bubble-bubble, gadgudi, and betel leaves and nuts, and at marriages they receive a small sum of money. Of late the Gosavas are said to have greatly improved, giving up their untidy drunken habits and beginning to settle as husbandmen.

Thakurs.

Coming from above the Sahyadris some four hundred years ago, Thakurs number about 800 souls. They are found chiefly in the Kudal villages of Ambadpal and Madia Inferior in rank to Marathas; they are idle and of unclean habits. Though some of them till and twist woollen threads for blankets, they live chiefly on beggaring and ballad-singing. At times they perform plays representing events mentioned in the Puranas and Ramayana, and showing wooden puppets moved by strings. They keep dogs and have no surplus in eating animal food. Widow marriage is allowed, and all religious ceremonies are performed by a priest of their own caste. Caste disputes are settled by their own headmen.

Musalmans.

Musalmans, numbering in all 4152 souls or 218 per cent of the whole population, have four sub-divisions, Shaiks, Syeds, Moghals, and Pathans. All of them are Sunnis, and according to their own account are of foreign origin. Most of them are employed in the Swaytradi Local Corps; the rest are traders, husbandmen, grooms, water-carriers, and drum-beaters. As a class they are poor, idle, and improvident.
In 1872, the Christians had a strength of 39,41 souls. The descendants of natives converted by the Portuguese, most of them are found in the south of the district. They are not settled in separate villages, but scattered about chiefly as masons and palm-juice drawers. The males have a head scar, a shoulder cloth thrown loosely over the body, and a waistcloth girt round the loins. Except that it is somewhat coarser, their church dress is the same. The women wear robes and bodices, and in church, above the robe, a white cloth with one end drawn over the head. As a class they are poor. They differ from other middle class natives chiefly by eating pork.

According to the 1872 census, there were 221 towns and villages or about one village to every four square miles, containing an average of 840 inhabitants and about 197 houses. Of the 221 villages, 38 had less than 200 inhabitants, 57 from 200 to 500; 64 from 500 to 1000, 41 from 1000 to 2000, 18 from 2000 to 3000; four from 3000 to 5000, and one, Yadi, over 5000.

None of the villages are walled; none of them are settlements of aboriginal tribes; and in none of them do all the villagers belong to the same caste. Except at Amboli, where caste and other petty disputes are settled by committees, panchayats, the settlement of village quarrels is in the hands of the village headman. The village establishment includes the village headman, gurkar, the police officer, faujidir, the village accountant, kulkarni, the banker, poddar, and village servants, called ghanda, dada, bhardwa, and mudra. The village headman, gurkar, chosen in some villages from the Marathas, in others from the Bhandars, and in a few from the Gaikwad Brahmans, casts, is the hereditary village headman and revenue collector. He was formerly consulted on every occasion and though he has at late lost some of his influence, he has still a special position of honour at the celebration of village ceremonies, at fairs, and at such holidays as Holi, Ramnavmi, and Poona. Generally badly off, he never lends money, nor helps money-lenders in recovering their dues from his villagers, nor acts as a mediator between debtors and creditors. He is not expected to feast the whole village. But on marriage occasions, if his means allow, he sometimes asks most of the villagers and feasts them for one or two days, Brahmins getting uncooked food, and low caste villagers eating by themselves.

The practice of having a village police officer, faujidir, dates from 1835. He generally belongs to the same caste as the headman, and in most cases is chosen from the same family. The accountants, kulkarnis, keep the village papers, and are associated with the headmen in all village revenue matters. Except in the village of Talaz, there is no office of banker, poddar. The servants, ghanda, dada, bhardwa, and mudra, receive from the people an allowance of grain and garden produce. They are required to help the headman and the police officer in gathering the revenue and in other village matters. Among Hindus there are no religious village officers. On minor points the

1 His authority in this respect is called pura-sala as opposed to his authority in revenue matters called raj-sala.
people consult a learned Brâhman of their village, and on important points their town priests. The Musalmâns consult the Kâsi or his deputy. Of craftsmen, carpenters alone have any claim on the villagers. Their claim consists of forty-eight pounds (4 kudav) of grain on each pair of bullocks, and in return for this they make ploughs and other field tools.

No lands are set apart as village pasture grounds. The villagers graze their cattle on their own fields, or on neighbouring hill and waste lands. All villagers are without charge allowed to bring dry faggots and firewood from the village and state hill lands and forests. When the forest lands of two villages join, the landholders of both divide the produce among them. In most villages some of the people are known to be later comers than the rest, but the difference does not seem to have any effect on their rights and position as villagers. Ponds, temples, and other works of general use are carried out by the villagers' contributions in money and labour. To water their fields all have an equal right to the water of the village pond. But if the pond is kept for drinking, the depressed classes are not allowed to draw water from it.

Between 1851 and 1861 a large number of husbandmen, chiefly Marathás and Bhandâris, went as labourers to the Mauritius. Most of them returned after saving from £20 to £40 (Rs. 200 - Rs. 400). One of them, a Vâni who had learned some French, after about twelve years' service, brought back a fortune of £400 (Rs. 4000). Since 1861, by the rise of local and Bombay wages and by the decline in the demand from the Mauritius, emigration has ceased. Though the people are poor, it is estimated that not more than three in a thousand leave Sávantvâdi in search of work. Some of these, belonging to the upper classes, go to Bombay and other large towns in the hope of finding employment as clerks in Government and mercantile offices. They generally leave their families behind, and if they succeed in finding employment, return after a time and take them away. A second body, chiefly Marathás and Mhârs, getting service in the native army and in the police, generally take their families with them. They visit their native villages from time to time, and generally settle there when they have earned a pension.

The third class are labourers, who in October, after the harvest is over, move to Bombay or other labour markets, and working there as carriers during the fair season, go back to their villages in the beginning of June before the rains set in. Within the limits of the state there is a certain amount of movement among the cultivating and labouring classes, whose time is divided between the growth of the coarser grains in hill lands and of rice near the coast. As there is little waste land, and nothing either in the trade or the industries of the state to attract capital or labour, there is no immigration.

1 These claims are known by the name of _adav_.

(Bombay Gazetteer.)
**CHAPTER IV.**

**AGRICULTURE.**

Agriculture supports about 127,370 souls, or sixty-nine per cent of the whole population.

The soil is chiefly a light sand full of stones and gravel and unable to yield the better class of crops.

Until the revenue survey is finished the area of land under tillage cannot be exactly known. It may (1878) be put down approximately at 355,000 acres. Near the village of Arunula is a tract of reclaimable land, but to fit it for cultivation would cost more than the probable return appears to warrant. Poor uplands and hill slopes, known as *surkas*, are allowed to lie fallow from three to ten years. Two or three crops are then grown, and for a term of years the land is again left fallow.

During the rains rice lands are watered by mountain streams, and in the dry season, fields are watered by lifts from brooks, wells and ponds. The water from the brooks is carried through fields and gardens by narrow water-courses. The water of the wells and ponds is drawn by a lever lift, *lát*, worked by a single man, the bucket emptying into a channel at the mouth of the well.

The average plough of land varies from three to four acres. The steps taken to prepare the ground for sowing the wet weather, *shared*, crop vary greatly in different soils. Most, *shel*, lands are broken up with the plough as early as December, and between December and April when sowing begins, are re-ploughed nine or ten times. In the drier lands the ploughing does not begin till April or May. The soil is then harrowed, manured by burning tree branches, and again harrowed.

For a peasant, land paying from £15 to £20 (Rs. 150 - Rs. 200) a year is considered a large holding; from £2 10s to £5 (Rs. 25 - Rs. 50) a middle sized holding; and from 5d. to £2 10s. (annas 4 - Rs. 25) a small holding. A man with four acres of rice land and one acre of hill land, *shared*, yielding three tons (7 bharás) of produce valued at £11 4s. (Rs. 112), is better off than a man drawing 16s. (Rs. 8) a month. A pair of oxen can till from two to three acres of land yielding about 1½ tons (4 bharás) of grain worth about 43 8s. (Rs. 64).

The husbandman’s live stock generally includes bullocks valued at from £1 10s. to £4 (Rs. 15 - Rs. 40); buffaloes worth from £1 to £5 (Rs 10 - Rs. 50); cows worth from £1 to £3 (Rs. 10 - Rs. 30); and goats worth from 1s. to 4s. (annas 8 - Rs. 2). The field tools...
are the plough, axe, spade, billhook, crowbar, and harrow. The amount of capital represented by the tools and cattle is about £3 (Rs. 50).

Crops. There are two seasons for sowing, and the crops are distinguished as the dry weather, *gimnas* or *vilingam*, and the wet weather, *pavish*. The dry weather crops are sown in November and December, and harvested in March and April. These crops are grown only on marshy land watered from rivers. They are rice, *bhāt*, Oryza sativa; *nāchāi*, Eleusine corocana; *kulith*, Dolichos uniflorus; *udīd*, Phaseolus mungo; *mug*, Phaseolus radiatus; *chauli*, Dolichos sinensis; *pāleta*; Dolichos lablab; and tur, Cajanus indicus. The wet weather crops, sown in June and July, are reaped in September, October, and November. They are rice, *vari* Panicum miliaceum, *nāchāi*, *udīd*, *sāva*, *karik*, *kulith*, *mug*, and *tur*. The staple grain crop, representing about one-half of the whole tillage area, is rice. The remaining fifty per cent is divided among fourteen different kinds of produce. The chief of the commoner grains, and the proportion they bear to the entire tillage, are *nāchāi* or *māgši*, Eleusine corocana, 12 50 per cent; *karik*, Paspalum frumentaceum, 9 37 per cent; *kulith*, Dolichos uniflorus, 6 25 per cent; *vari*, Panicum miliaceum, 6 25 per cent; *udīd*, Phaseolus mungo, 3 13 per cent; *mug*, Phaseolus radiatus, 3 13 per cent; *sāva*, Panicum miliaceum, 3 13 per cent; other crops, as *til* Sesamum indicum, *chauli* Dolichos sinensis, *kāng* Panicum italicum, *vāl* Panicum pilosum, tur Cajanus indicus, *us* Saccharum officinarum, *pāta*, coffee *bund*, pepper *miri*, and hemp, 8 per cent.

Rice. Oryza sativa holds the first place with about fifty per cent of the whole tillage area. For the wet weather crop, in June, after a few showers, the field, if in high moist soil, is sown with rice and ploughed. The plants shoot up after a few heavy falls of rain. They are then allowed to grow for a month, and when the soil has become soft, they are pulled up in bunches and planted eight or ten inches apart, in land previously ploughed and cleared of grass. In some villages the seed is sown in nurseries, and when ready to set out, the young plants are in due time carried two or three miles. The field is afterwards weeded from time to time, till, in October or November, the crop is ready for cutting. After being cut it is spread out to dry. It is then tied in sheaves, after a month threshed by beating the sheaves against a well cleaned threshing floor, and finally winnowed. If the soil can bear a second crop, it is again prepared in November, and the same course of labour is gone through. The soil does not require a second manuring nor are the clods of earth broken after ploughing. One crop in the best, *shel*, rice lands, which are never used for a second crop, yields from ½ tons to 1 ½ tons (8-10 khandies) the acre; and the second sort from ¾ths to ¾ of

1 The names of rice in the various stages of its growth are, (1) *bhī*, seed; (2) *roc*, the early green shoots; (3) *tarva*, when ready for transplanting; (4) *pọnuh*, when seed pods begin to form; (5) *dawhipol*, when the seed has a milky consistancy; and (6) *bhāt*, when it is ready to be gathered in.
In 1876....

Nuchn, Eucleisine cordoare, holding the second place with 12.50 per cent of the tillage area, is grown on the hill slopes. The husbandmen visit the hill lands in April and cut down the trees to be used as manure. They then go home and, returning in May burn the cut branches and trees, and while the ashes are still warm, sow the seed. They are back again in June to cut off the shoots that have sprouted from the roots of the trees that were cut down, and then going home, again return in July to weed. In September another visit is paid to lop off any fresh shoots that may have sprouted from the stumps. Then, after the rice harvest is over, they come back to the hill lands in November and house their crop. With all this trouble, the hill harvest does not yield each man more than 19 tons of a ton (one khand) worth about Rs. 4.

In 1878-79 there were about 30,000 coffee plants in the Tambolk estate. Four miles south-east of Vadi, about half of them were raised from seed brought from Carg. Siberian coffee seed was tried but without success. The site of the garden is not high enough, and the rainfall not well enough distributed for the successful growth of coffee. The cost has been a good deal more than the proceeds. In 1878-79, the expenditure was £274 (Rs. 2740) and the returns £133 (Rs. 1330). In 1879, an experiment in coffee tillage was made on the spurds of the Sahyadris. The ground is well suited for coffee. But the want of rain, in all but a few months in the year, forms a great, if not an unsurmountable, bar to its successful growth.

Manilla hemp grows abundantly in the Sahyadris during the rainy season. More than 4000 plants were introduced into the Tambolk estate. In 1875, a newly invented fibre-cleaning machine brought from New Zealand, was successfully worked on the abo leaf, but was believed to have injured the health of the men who worked it. An attempt to use it in extracting Manilla hemp fibre failed.

The only two years of scarcity of which record remains were 1791 and 1821. In 1791-02, a drought, coming on the top of the plunder of the country by the Kolhapur chief, caused such scarcity that rice

1 Of thirty varieties of rice, seven are of the better and twenty-three of the poorer sort. The seven better sorts of rice are, kothambore, kheradi, yapul, samul, petre, ravaul, and sel; the twenty-three inferior are, anache, khalawan, kakebela, bulikditya, kodol, khekar, chambal, aghad, tidonga, dongre, kamlebadtig, nawan, bailwar, bera, mule, manogal, kepad, tetega, shudi, amada, akhul, sors, and avyaha.

2 There are eight varieties of nuchal, here, kharemudder, dongre, dackhongre, padmepakhade, mule, bhan, and shendru.

3 The cultivation of nuchal during the rainy season on the Sahyadris slopes is called hill-breaking. Dongre today. Nuchal is also grown on the plains in the fair season. There kind of tillage, known as bhana, yields so small a surplus that it is very seldom resorted to.

4 The estate was, in 1877, bought by the Savantvadi state from the widow of Mr. Spencer, Assistant Surgeon.
was sold at from three to 7½ pounds for 2s. 3½d. (two to five shere t. pirkhâni rupee), 1 andhni at twelve pounds, and jvâri and udid at 13½ pounds. To relieve the distress, the Vâdi chief waylaid rice ships and doled out their cargoes. In 1821-22, a sudden and unusual fall of rain destroyed the grain, and a storm that accompanied it ruined the garden crops. Rice rose to seven pounds the rupee. The chief opened the state granary, kothi, and distributed supplies.

The state is liable to floods caused by the rapid filling and overflowing of its mountain streams. The damage done is never on any very large scale. Within the present generation there have been no serious droughts. During the last twenty-five years, with an average yearly rainfall of 130 to 135 inches, the nearest approach to a drought was in 1864, when the rainfall amounted to only 96 inches. In 1875 and 1876, the state suffered from a scarcity of hill and garden produce, caused not by a deficiency in the rainfall, but by its abruptly ceasing in September instead of going on till October. In 1876, in a portion of the Bânda sub-division, there was a failure of the hot weather, caingan, crops. But in no instance was the failure so great as to call for remissions, though in some places the dates for levying the revenue instalments were postponed. In 1877-78, the delay of the break of the rains in the middle of July caused a short rice harvest, and the scarcity of grain was increased by exports to the Deccan and Southern Marâtha districts, and by the arrival of immigrants from the famine-stricken parts of the country. Locusts are very seldom heard of in Sâvantvâdi. Some swarms appeared but did no harm in 1865, and in 1879, in eighteen villages close to the Sahyâdzis, they destroyed crops worth about £600 (Rs. 6,000).

The chief cultivating classes are, Gaud Brâhmins with a total strength roughly estimated at 2000 souls, Maratâhas with a strength of about 53,000, Bhandârs with 10,000, native Christians with 1000, Musalmâns with 2000, and other castes with 3000. Maratâhas are found all over the district; Gaud Brâhmins chiefly in Pât, Vâlâval, Tendol, Nerur, Pinguli, Jhârâp, and Sâlgaon; Bhandârs in the Sântarda and Ajgaon sub-divisions of Bânda and in Talavd of Vâdi; native Christians in Mâjgaon, Insuli, Charatha, and other Bânda villages; Musalmâns in Jhârâp, Mâjgaon, Nânel, Kolgaon, Bânda, and Kuddâ; and other castes, such as Vânis, Sutârs, Sonâr, Devlis, Nhâvis, Gosâvis, and Mhârs, over almost all the state. Gaud Brâhmins and others of the better class of cultivators generally live in one-storied mud houses, with tiled roofs and five or six rooms, in orchards of coca, jack, and mango trees. The houses of the poorer peasants, with only two or three rooms, are thatched with dry grass and palm leaves plaited or plain. Gaud Brâhmins and a very few others have metal pots, the rest have only clay pots; and these with their stock of field tools, a pipe, a bamboo mat, and a cot or two form the whole household gear. The farm stock is generally one or two

1 87 pirkhâni rupees being equal to £10 (Rs. 100) of British currency, and the shere being 60 tasa or 1½ English pounds.
pairs of bullocks or buffaloes, one or two cows, and sometimes half a dozen goats. Except a few of the richest none of the husbandmen store grain. As a class the husbandmen are mild, orderly, and sober, and except a few of the richest, are thrifty even in wedding expenses. They manure their fields by burning grass, stubble and branches, but except a few who have gardens, they are not skilled cultivators. Their chief tools are a plough, a rake, dāta, and a clod crusher and furrow filler, guta. The holdings are much sub-divided, and nearly two-thirds of the husbandmen are tenants or field labourers. The well-to-do employ hired labour at sowing, transplanting and harvest time, and the poor landholders get their fields ploughed by lending their bullocks to each other. Fowl-rearing goes on to a limited extent. But except by labour the husbandmen add little to their profits as farmers. Though not hopelessly involved, all are in debt and generally require grain advances both for sowing and for food. The cause of indebtedness is not so much extravagance as heavy rents and poor crops. In small transactions the yearly rate of interest varies from eighteen to thirty-six per cent a year. Though there is no marked change in the husbandmen's state within the last twenty years, grain prices and wages have risen and the value of land has increased. Land is a favourite investment among all men of means. Of late, much has changed hands at rates that do not yield the buyers a yearly profit of more than three or four per cent.

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1. So common is the practice, that there is a special local name adrāngula for a pair of bullocks one of which is borrowed.

2. Contributed by Mr. Sakhārām Bagā Bāvdekar.
Chapter V.

CAPITAL.

In towns, landholders, state servants and a few Vānis, and in the rural parts, the village headmen, village accountants, and some of the larger landholders save money. Among those who save, the cost of living may be roughly put down at about thirty per cent of their income. Of the remaining seventy per cent, about twenty-five may go in buying ornaments, twenty-five in money-lending, and fifty in buying land. Except in the through grain traffic from the Southern Marātha districts to Bombay, people do not invest their savings in trade. They never buy shares in joint-stock companies, nor do they invest their capital in savings banks or in Government securities. When they cannot profitably invest it in land they lend their money at interest. Except that among townsmen, money-lending, and among country men, land, is the favourite investment, there is little difference in their way of disposing of savings.

Almost the whole money-lending business is in the hands of three classes, well-to-do Vānis, cultivators, and land proprietors, vālandar. As a rule cultivators borrow from one man only. Where they are indebted to more than one, they generally settle with each creditor independently. In cases decided by a civil court, preference is given to the creditor who first applies for the execution of a decree. The judgment-creditor generally waits the utmost time allowed by the court before putting a decree into execution. He does this hoping that the debtor will come to terms, and by settling the debt privately save him the cost of executing the decree. Meanwhile he induces his debtor to mortgage his cattle, house or land. Except under the authority of a civil court, a creditor has no right to take possession of a debtor’s crops or of any of his property. A debtor’s land may be sold, but his dwelling house, one pair of bullocks, and some field tools and cooking vessels must be left untouched. A judgment-debtor’s property is sometimes bought in by his friends, sometimes by the judgment-creditor, and sometimes by an outsider. A fair price is generally paid. No one is liable to imprisonment for debt.

A pātel, or rich cultivator, seldom lends money to poor villagers when he does, if the borrower has no credit, the lender generally makes a house or field in mortgage. Grain for seed and food is largely advanced to the poorer husbandmen. Payment is generally made in kind and sometimes in money. In kholī villages, the kholīs, who as a class are badly off, do not lend money to any great extent. Craftsmen, though well able to hold their own with the money-lenders, are as a rule unhealthy, given to drink, and sunk in debt.
In money loans interest is generally charged for the calendar, and
in land mortgages and grain loans, for the Arabic or revenue year, beginning from the mirg (6th June) when the first burst of the rains is due. When grain is lent, interest is nominally charged for six months, but at so high a rate as really to be equal to twelve months' interest. The usual rates are, in small transactions of less than £5 (Rs. 50), from eighteen to thirty-six per cent a year, above £5 (Rs. 50) and under £100 (Rs. 1000), with a mortgage on movable property, twelve per cent, and on immovable property from five to nine per cent; and in petty agricultural transactions on personal security twenty-five per cent.

Up to 1839, the pirkhindo rupees first struck by the Bijapur minister Pir Khân, and valued at about 2s. 3d (Rs. 1-2-4), was the standard coin. Since 1839 it has been replaced by the imperial rupee.

As there is little local and almost no foreign trade, exchange bills, landás, are very seldom used. A money order office opened since 1867, issued in 1873, 533 orders of the value of £2200 (Rs. 22,000). The business of this office was in the beginning of 1839 made over to the post department.

Of late years, except in a few cases where it has been sold in satisfaction of civil court decrees, land has not to any great extent been thrown up. Husbandmen are very seldom unable to pay the government demand. In former unsettled times the husbandmen gave up their lands, and they lapsed to the head of the village who was responsible for the payment to government of the whole village rent. Originally the headman had full power to sell or otherwise dispose of such deserted, gatká, lands. But since 1853, though he can till, sublet, or mortgage them, he is not allowed to alienate them by sale. Lands are now seldom thrown up. A man in money difficulties makes over his land for a time to some well-to-do friend, who engaging to take his place as landlord, pays the government demand. Where the original holder is unable or unwilling to recover it, a civil court decree is obtained, and the land permanently passes hands. Land is seldom sold to outsiders. But of late a large area has passed from peasant-holders to village money-lenders, the former holders continuing to till the land as tenants.

There has also been a considerable increase in the amount of land mortgaged. When land is mortgaged, the owner, if, as is almost always the case, he is a cultivator, often becomes the mortgagee's tenant, and pays him rent, the mortgagee being responsible for the government assessment. The mortgagee has no other power over the land. He cannot interfere in any way with the cultivation or the crops. After satisfying the mortgagee, the tenant has the right to dispose of the crops in any way he pleases.

The practice of mortgaging labour for a term of years prevails both among cultivators and labourers, but chiefly among labourers. It is commoner in small outlying villages than in large towns.

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1 The assessment year, beginning from 1st Kásíd, November, is not used.
Labour contracts are generally for terms varying from one to three years. The mortgagor's services are generally pledged to rich cultivators and sometimes to merchants. The money is paid in advance, the labourer, besides food and some scanty clothing, working off the amount at from 18s. to £1 4s. (Rs. 9 - Rs. 12) a year. While fulfilling his engagement the mortgagor is absolutely the mortgagee's servant, and is not allowed to work for his own benefit. In return the master is bound to feed and house him. He cannot whip or otherwise punish him, or make over his right to a third person. The master has no claim on the mortgagor's wife and children, or on children born during the father's term of service.

Besides servants who have pledged their labour for a term of years, there is, chiefly in large landholding families, a distinct class of hereditary bondsmen, bandás, the children of the proprietor's handmaids or kept women. These bandás, though the morals of the women are by no means strict, are generally married to people of their own class. When a bondswoman marries a man who is a servant in another family, she leaves her old master, and she and her children become her husband's master's dependents. There is no law against a bondman leaving his master's house, nor if he does leave, is there any law helping his master to recover him. But as they lead easy lives, are well fed, trusted, and treated with kindness, bondsmen seldom leave so long as their masters can keep them. When a proprietor's family divides, the bondsman are distributed among the different members, so that bondsmen and masters have in many cases been connected for generations.

There is no large class of landless or day labourers. Almost every one not an artisan or a trader is to some extent a husbandman. The few labourers who work in the field are paid in kind. During the last two generations there is said to have been little change in the labourers' state. The bulk of the poorer classes earn enough to support themselves by tillage. Even in the slack time the poorest will not, except under pressure, come as day labourers on roads, buildings, and other public works. Cultivators' and landholders' women and children are largely employed in fields without wages.

The daily money wage of an unskilled labourer varies from 2½d. to 4½d. (annas 2½ - annas 3), a woman's wage is 3d. (2 annas), and a boy's from 1½d. to 2½d. (anna 1 - as 1½). Field labourers are paid in kind, the average daily wage of a man being six pounds (4 sheras) of husked rice, of a woman 4½ pounds (3 sheras), and of a boy three pounds (2 sheras). A day labourer, who thirty years ago (1884) used to get 3d. (2 annas) in Vádi and Kudál, and 2½d. (1½ anna) a day in Bánda, now gets 4½d. (3 annas) and 3½d. (2½ annas). The daily wage of a bricklayer has during the same time risen in Vádi and Bánda from 6d. to 9d. (annas 4 - annas 6), and in Kudál from 9d. to 1s. 6d. (annas 6 - annas 12). A carpenter's daily wage has also during the same time increased in Vádi and Bánda from 6½d. to 9d. (annas 4 - annas 6), and in Kudál from 7½d. to 1s. (annas 5 -
annas 8) There are no smiths; carpenters always do smiths' work as well as their own.

In 1833-39, fine rice, *shari*, of the common sort was sold at thirty-six, coarse rice, *ukle*, at thirty-nine, and wheat at forty-five pounds for Rs. (Re 1). Twelve years later (1850), the price of fine rice had fallen to 43½ pounds, and that of coarse rice, *ukle*, and wheat to fifty-one. In 1860, the price of fine rice had risen to 24½, of coarse rice to thirty-three, and of wheat to thirty-six pounds. In 1870 prices were still higher, fine rice selling at 183, and coarse rice at twenty-four pounds. For several years after 1870 prices continued to fall, till, in 1874, they were almost as low as in 1888. Since then, chiefly on account of the famine in 1876 and 1877, prices have again risen, and in 1878, fine rice sold at sixteen and coarse rice at twenty-one pounds.

The following statement gives the chief available price details.

**Sàvántádî Gram Prices, 1862-1879.**

<table>
<thead>
<tr>
<th>Produce</th>
<th>Pounds for Two Shillings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1864</td>
</tr>
<tr>
<td>Rice (un-husked)</td>
<td></td>
</tr>
<tr>
<td>Hangare coromandel, seed</td>
<td></td>
</tr>
<tr>
<td>16-24</td>
<td></td>
</tr>
<tr>
<td>Phasorus mangó, seed</td>
<td></td>
</tr>
<tr>
<td>Cajuandra indica, seed</td>
<td></td>
</tr>
<tr>
<td>Wheat</td>
<td></td>
</tr>
<tr>
<td>Pea</td>
<td></td>
</tr>
</tbody>
</table>

**Weights.**

1 Contributed by Mr. Vinayak Vishal Sabnis.
2 There are other weights in use, made of zinc in Goa, called 'mark' from the Portuguese 'março,' meaning a weight of sixteen ounces or forty tola of gold or silver. A set of seven weights fitting in each other, the mark is in the form of a thumb, and varies in circumference from one inch to four inches and in height from 1½ to 2 inches.
3 European iron weights of half an ounce, one ounce, two and four ounces, half a pound, one pound, and two pounds, have lately been introduced.
Chapter V.

Capital.

Weights.

of iron. For these metals the table of measures is; eight gunjas, one masha; twelve masha, one tola; seventy tolas, one sher; and sixteen shers, one man. Instead of the usual shers of thirty two tolas, the unit of measure is, for cotton, a bandari of twenty-eight, and for tobacco, a patgari of twenty-four tolas. For coffee, drugs, spices, molasses, and sugar, six or eight cornered iron weights are used. They are weighed according to the following table: four tolas, one nattak; two nattaks, one pausher; two patshers, one ardhshers; two ardhshers, one shers; five shers, one parsi; two pasris, one dhada; and four dhadas, one man.

Grain and salt are sold by wooden capacity measures, of a round tumbler-like form, varying in six inches to two feet in circumference and in height from three inches to one foot. They are measured according to the following table: three three-fourth tolas, one chhatta; two chhatta, one nartak; two nartaks, one pausher; two patshers, one ardhshers; two ardhshers, one shers; four shers, one pyali; two pyalis, one kudaw; twenty kudaws, one khandi; and four khandis, one bhara. Oil is sold by copper capacity measures in tumbler or jar form according to the following table: thirty-two tolas, one shers; five shers, one parsi; two passris, one dhada; two dhadas, one ardhshers; and two ardhshers, one man. Clarified butter, tups, is in the market sold by weight, but at private sales, by capacity measures, the sher being twice that used in measuring oil. Milk is sold by capacity measure, the sher being two and a half times that used for oil. Sometimes in quart and pint bottles, and sometimes in tumbler or pitcher-like copper or earthen measures, liquor is sold according to the following table: thirty tolas, one shers, and sixty shers, one man. The length measure in use is an iron, brass, or wooden yard marked with inches. Cotton, silk, and woollen goods are sold, as a rule, by length and by numbar. For masonry, timber and earthwork, the unit of measure is a foot and sometimes a cubit, and for land the unit is a bigha, kathi, of about 8½ feet. The table is: twenty kathis, one pand, and twenty pandas, one bigha. For road metal a wooden box, phara, of 2½ cubic feet is used. The table for measuring time is sixty pala, the ghatka; seven and a half ghatkas, one prahara; eight praharas, a day; seven and a half days, one week; two months, mahina; six mahinas, one ayan; and two ayans, one year, varsh.

1 Forty tolas are equal to one pound.
2 2½ pala make one minute.
CHAPTER VI.

TRADE.

Two main lines of road from Vengurla to Belgaum, one in the centre the other in the south of the district, pass through Savantvādi. Of these the southern or Rām pass road, running south-east and crossing Banda and Bhedshī, is forty-eight miles from Vengurla to the top of the Sahyadrīs. This road, with a general breadth of thirty feet, was finished in 1821. In 1826 it was the great highway to the upper country from Goa in the south-west, and from Vādi, Vengurla and Malvan in the west. The approach to the pass above and below was a made road, and the ascent was fit for every kind of wheeled carriage. The tract of country below was wild, billy, and covered with large trees, clumps of bamboos and thick underwood with partial cultivation of the valleys. Until, in 1869, the new road by Amboli was made, this was the main trade line from Vengurla to the Deccan. Steep and crossed by several streams, unbridged and unfordable during the rainy season, this road was very difficult. The portion that lies in Vādi is kept in order by the state at an average yearly cost of £250 (Rs. 2500). Except in the very steep ascent of the Sahyadrīs, which is difficult to keep in repair, the whole length of the road is in fair order. It is now little used except by traders from Goa and by pack-bullock Vanjiris carrying grain between the sea coast and the Deccan. The other main pass across the Sahyadrīs is known as Amboli, from a village at the top, or as Pārpolī, from a village at the bottom. At the time of the British conquest (1821) several zigzags made the passage very difficult for heavy ordnance. It was shortly after made passable for small guns, and in 1826, though stony was in no part very steep. It was used by merchants passing from Goa to the Deccan. It is now crossed by a first class cart road that was thrown open to traffic on the 1st of November 1869. Passing about two miles north of Vādi, through the villages of Ākeri and Dānoli, it crosses the Sahyadrīs range by an easy rise leading to Amboli at the crest of the pass, and thence to Kanur and Belgaum. Of its total length of seventy-eight miles the thirty-six in Vādi are bridged, and except half a mile where laterite is used, are metalled with trap. This road, built by the British Government at a cost of £139,975 (Rs. 13,99,750), is kept in good order at a yearly cost of £220 (Rs. 2200). Four

1 Chunis Itinerary, 140.
2 Chunis Itinerary, 149.
3 So great were the advantages of this road that cart hire between Vengurla and Belgaum fell from £1 10s. to 10s. (Rs. 15-Rs. 5).

330—55
toll-houses along the line of road yielded in 1878 a revenue of £1193 (Rs. 11,980). In the twelve miles from Akeri to Danoli at the foot of the pass, there are five iron girder bridges built of blackstone and limestone, having from one to four spans each of from thirty to sixty feet. The pass, ten miles long with a gradient of one in twenty-eight, rises at the crest to a height of 1900 feet. The roadway from top to bottom is protected by parapet walls, mounds of earth, and an earth-backed laterite wall. Breast-walls have been put in wherever there were any signs of slipping. Of the five minor hill routes the Talkat and Mangali are little used, and the Ghotra, Ramga or Pasidhbag, and Hanmant have lately been improved and have a considerable pack-bullock traffic.

Besides the above, two short lines each of about 2½ miles, bridged and metalled throughout, form junctions between the town of Vadi and the main Vengurla and Amboli trunk road. They were built and repaired by the Vadi state.

In addition to the above, a number of unmetalled roads form lines of communication with towns and villages within and without the Vadi state. Of these the chief are: (1) An excellent cart road about eight miles from Vadi to Banda, bridged except in two places where broad shallow streams are crossed by paved ways. Until these are bridged this road is during the rains impassable for carts. (2) A cart road from Vadi to Kudal, a fair road in the dry season but difficult in the rains. From Kudal this road leads thirty-three miles to the Phonda pass by which the Sahyadri range is crossed by Kolhapur into the Deccan, and in fair weather a considerable grain and cotton traffic passes along it from Kolhapur to Vengurla. About half a mile from Kudal on the Vadi side, a branch passing through the villages of Varavda and Mal, joins the Vengurla and Amboli trunk line, and by it reaches Vengurla, distance of fourteen miles. The increase of traffic over the Phonda pass has made a toll at Kudal necessary. Another branch of this road, except in the monsoon practicable for carts, breaking off about three miles from Kudal, leads to Malvan. (3) A road from Vadi about nine miles to Tamboli, though not bridged, is an excellent fair weather cart track. Near Otavna about six miles from Vadi, it is crossed by the Terekhol. Besides these, many other roads connecting nearly all the principal towns and repaired every year by the state at an average cost of £400 (Rs. 4000), are all in fair weather more or less practicable for carts. In 1878, at a cost of £150 (Rs. 1500), thirteen and a half miles of road were made between Amboli and the Ram pass. It is of much use for forest purposes and has increased the traffic down the Parpoh road to Vengurla. In 1879 a new line of 9½ miles was opened between Danoli at the foot of the Amboli pass and Banda. This will be an important line of traffic when the new Goa canal between Thi and Kolval is finished.1

1 This canal now being made by the Portuguese government will bring water communication within ten miles of Banda and shorten the journey between the Amboli pass and Panjim in Goa.
SÁVANTVÁDI.

The cost of public works including roads is met partly from the state revenues and partly from the proceeds of tolls and local funds. There are tolls at Kasál and A/a/aon, and on the Amboli, Rán, and some of the old passes. The Amboli pass toll yielded, in 1878, £1198 (Rs. 11,980), and the tolls on some of the old passes £202 (Rs. 2020), the charges on account of these tolls being £130 (Rs. 1300) and £359 (Rs. 3590) respectively.1

On the portion of the Vengurla and Belgaum trunk road within Sávantvádi limits are five iron bridges. Three of these bridges are of considerable size, one of four sixty-feet spans, over the Terolkhol river at Dánol; one of three spans, of the same size, over the Kajarkand river near where the trunk road meets the branch line leading to Sávantvádi; and one of two spans, each of thirty feet, over the Phugchával near the village of Naundkhol. There are also some small masonry bridges on the roads from Sávantvádi and Vengurla to the Phonda pass, and two very old masonry bridges, built during Muhammadan rule, over small streams at Bánda close to the Goa frontier.

There are six rest-houses, dharm-bálás, one at the foot of the Pávpóli pass, built in 1871 at a cost of £120 (Rs. 1200); one at Bánda, built in 1872 at a cost of £103 (Rs. 1030); one at Ákerí, built in 1874; one at Dukánvádi, built in 1877 at a cost of £50 (Rs. 500); one at Vádi; and a sixth at Amboli, built in 1830. Besides these there are travellers' bungalows at Bánda, Bhésí, Amboli, Rán pass, Ákerí, and Dánol.

In the sea coast villages of Árunda, Kalna, and Chendvan are small native craft used chiefly for fishing at the mouths of the rivers, and for carrying passengers and such goods as rice and coconuts. Varying in size from 3/4ths to 1/2ths of a ton, carrying from four to twenty passengers, and costing from £1 to £20 (Rs. 10 - Rs. 200), some are fishing boats, machhwáts, with a lateen sail, and others are rowing boats, donáis and hodés, the hodi dug out of a mango tree and the doná built of planks by village carpenters. Except ropes, which are brought from Bombay, the sails, masts, and other parts of the boats' gear are locally manufactured.

Under the supervision of the inspector of post offices Konkan division, there are seven post offices at Vádi, Bánda, Kudál, Amboli, Ákerí, Néra, and Kasál. Of these, those at Vádi and Kudál are head offices, and at Bánda a sub-post office; and those at Amboli, Ákerí, Néra, and Kasál branch post offices. The yearly salary of the deputy postmasters in charge of the head offices varies from £36 to £60 (Rs. 360 - Rs. 600), of the sub-postmasters from £18 to £24 (Rs. 180 - Rs. 240), and of the branch postmasters from £12 to £18 (Rs. 120 - Rs. 180). The branch office at Amboli is in charge of a schoolmaster who is yearly paid £6 (Rs. 60) for delivery of letters at important stations there are four postmen, each with a yearly salary of £9 12s. (Rs. 96) Village letters are delivered by seven village postmen, four of whom with yearly salaries varying

1 During the ten years ending 1873 the average yearly sum of £545 (Rs. 5450) and £473 (Rs. 4730) were realised from the Amboli and Rán Ghat tolls.
Chapter VI.

Trade.

Exports.

Imports.

from £9 12s. to £12 (Rs. 96 - Rs. 120) are paid from the Imperial post establishment, while the remaining three, divided into two grades, the first with a yearly salary amounting to £10 16s. (Rs. 108) and the second to £12 (Rs. 120), are paid from provincial services. In 1878 the collections on this account amounted to £195 (Rs. 1950), and the amount of postage stamps sold was £126 (Rs. 1260).

Before the establishment of Portuguese power (1510), Sávantvādi was the highway of a great traffic, and Bānda was a place of much trade and wealth. During the sixteenth and seventeenth centuries trade suffered much from the rivalry of the Portuguese, and in the disturbances of the eighteenth century it almost entirely disappeared. Since the establishment of order under the British (1818), though it is still a place of small commerce, local trade has greatly developed, and merchants have it is said increased fivefold. The bulk of the trade is a through traffic in hemp, cotton, and grain from the Southern Marātha Country to Vengurla. Cotton, gram, and wheat are brought from the Southern Marātha Country on pack bullocks by caravans of Lamāns, who pass down to the coast.1 Groceries and spices brought from Bombay by steamers touching at Vengurla, are in considerable demand, but the import trade is small. In wholesale transactions all purchases are for ready money. In retail dealings the sellers keep a running account with their customers which is settled at short intervals.

The ordinary course of trade, the export through Sāvantvādi of the grain and other field produce of the Deccan and Southern Marātha districts, was, during the famine of 1876-77, changed into a great import of food grains from Bombay and Kāthiāwār through Vengurla. The details are:

<table>
<thead>
<tr>
<th>Description</th>
<th>1875-76</th>
<th>1876-77</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laded carts</td>
<td>10,661</td>
<td>40,181</td>
</tr>
<tr>
<td>Empty</td>
<td>1036</td>
<td>1088</td>
</tr>
<tr>
<td>Laded bullocks</td>
<td>12,460</td>
<td>30,200</td>
</tr>
</tbody>
</table>

The local exports are cocoanuts, flax, betel nut, myrobalans, cocoanut fibre, cashewnuts, black pepper, kokam, and a little coffee.

The imports are metals and Europe piece goods from Bombay; sugar, dates, spices of all kinds, salt-fish, and cocoanut oil from the coast; wheat, millet, Indian millet, tur, Cajanūs indicus, māg, Phaseolus radiatus, wādī, Phaseolus mungo, molasses, garlic, onions, tobacco, snuff, opium, cotton, indigo, and all kinds of native cloth from the Deccan; and fruit, paper, poultry, and candles from Goa.

1 In 1868 the bullock traffic down the old Purphu pass road yielded from £200 to £300 (Rs. 2000 - Rs. 3000) from a toll of 2d. levied on each bullock.
The town of Sávantvádi is well known for the manufacture of fancy articles, such as embroidered or simple caskets, fans, and baskets of cátu or khaskhas grass,\(^1\) hornwork, lacquered toys and furniture, playing cards, gánjaphét, and smoking bubble-bubbles, gudýudás. Of these the grass caskets, fans, and baskets are prepared by men of the Jüngrar caste, who forty years ago were employed as saddlers, sheath-makers, and arm-polishers. The articles are tastefully ornamented with gold or silver thread, spangles, tāle, green beetles' wings, satin, velvet, and peacock's feathers. The ornamental lace and feather work was introduced about thirty years ago, perhaps at the suggestion of some British officers stationed in Vádi. The caskets, of different shapes and about two feet long 1\(\frac{1}{2}\) foot broad and 2\(\frac{1}{2}\) of a foot high, cost from £2 10s. to £1 15s. (Rs. 25 - Rs. 30) a pair, fans, with or without handles, cost from 3d. to 10s. (annas 2 - Rs. 100) a pair, and baskets also, with or without handles, cost from 1s. to £1 (annas 8 - Rs. 10) a pair. Table lamp-stands, also of rāthi grass, cost from 1s. to £1 10s. (Rs. 2 - Rs. 15) a pair. Except velvet which is brought from Páñjum in Goa, and tāle, peacock's feathers, and rāthi grass, which can be had in Vádi territory, all the materials required for this industry are imported from Bombay. The Jüngrars, about seventy-five in number, are not well-to-do. They work only for about eight months in the year, as in the rains the articles cannot be easily dried, and communication with Bombay and other places is almost stopped. The demand is limited chiefly for export to Europe.

Horn work is prepared by a few Hindu carpenters. Formerly horns were used only for dropping water over idols and for keeping gunpowder. Improvements were made about thirty years ago, and from thirty to thirty-five different articles\(^2\) are now offered for sale. The horns are partly found in Vádi and partly brought from Malábār. Their price varies from 1s. to 4s. (annas 8 - Rs. 2). The left horn is more useful than the right as a water-horn in religious ceremonies, and fetches a higher price. The demand for the right is less than it was ten years ago.

The making of lacquered toys and furniture was introduced about forty years ago by men of the Chátári caste. A full set of toys, costing from 14s. to £2 (Rs. 7 - Rs. 20), is generally, in the month of Shravan (August - September), sent with other articles.

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1. Andropogon muricatum. The roots only are used.
2. The chief of these articles are polished horns, from 3s. to £1 (Rs. 14 - Rs. 10) each; lotuses, kámare, from 6d. to £1 10s. (Rs. 3 - Rs. 15) each; caskets for keeping idols, sámpúshád, from 4s. to £4 (Rs. 2 - Rs. 7) each; other caskets from 2s. to 10s. (Rs. 1 - Rs. 5) each; cups from 2s. to 10s. (Rs. 1 - Rs. 5) each; trays, from 4s. to 10s. (Rs. 2 - Rs. 7) each; small boxes, from 1s. to £1 (Rs. 10 - Rs. 30) each; handles for walking sticks, from 1s. to 10s. (annas 8 - Rs. 7), small lamps, murjánas, from 2s. to 11s. (Rs. 1 - Rs. 6) each; stools, from 8s. to £1 10s. (Rs. 4 - Rs. 12) each; writing boxes, kolódwás, from 2s. to 20s. (Rs. 10 - Rs. 30) each; key handles, from 3d. to 20s. (Rs. 2 - Rs. 1) each; watch chains, from 10s. to £2 10s. (Rs. 5 - Rs. 15) a pair; neck chains, from £1 10s. to £3 (Rs. 15 - Rs. 30) each; watch chains, from 8s. to £2 (Rs. 4 - Rs. 20) each; combs, from 1s. to 4s. (annas 8 - Rs. 2) each; spoons, 6d. to 2s. (annas 4 - Rs. 1) each; tumblers, from 2s. to 10s. (Rs. 1 - Rs. 5) each; buttons, from 1d. to 1s. (annas 1 - 8); flower stands, from 10s. to £2 (Rs. 5 - Rs. 20) each; antelopes, goats, cows, oxen, and buffaloes, from 12s. to £3 (Rs. 6 - Rs. 30) a pair; and elephants, from £1 to £3 (Rs. 10 - Rs. 30) a pair.
as a present to newly married girls by their fathers-in-law. Low wooden stools, \textit{pîts}, used especially at dinner time, and cradles, \textit{pānâs}, are also prepared in large numbers. The stools cost from 2s to £1 (Re. 1 - Re. 10) and the cradles from 10s to £1 10s (Re. 5 - Re. 15). \textit{Udb}, Adana cordsfolia, and jackwood, generally used in making these articles, are found in abundance in Vâdi, and the lac and colouring stuff is brought from Bombay. The demand for this lacquered work is small.

Round playing cards, \textit{gajjîphûs}, are also prepared by the Chitârs. These are of two kinds, \textit{hukumî} or \textit{changkâncbâs}, with ninety-six and \textit{dashaâctã} with 120 cards. They were first prepared in Vâdi about the year 1760, and cost from 2s to £2 (Re. 1 - Re. 20) the set. Another kind, with fifty-two cards, costs from 2s. to 10s. (Re. 1 - Re. 5). The paper required is brought from Kolhâpur. Besides the Chitaris, who are about twenty-two in number and who have been doing the work for many years past, a few Marathàs, Shumpis, and Vâmûs have also taken to it. Some of these have small capitals, and some are hired workmen. Though a good many are sent to Bombay and to the upcountry districts, the demand falls short of the supply.

Smoking hubble-bubbles, \textit{gudgudâs}, consist of four parts, the coconut shell, \textit{bela}, the standing tube, \textit{meru}, the tobacco bowl, \textit{chûmi}, and the pipe, \textit{nali}. The coconut shell, \textit{bela}, is polished and ornamented sometimes with silver; the standing tube, \textit{meru}, and pipe, \textit{nali}, are made of wood and show considerable skill. The whole apparatus costs from 10s. to £1 10s. (Re. 1 - Re. 15).

Till February 1880, when they were closed by an arrangement with the British Government, there were salt pans at Ajgum and Arumba about fifteen miles south-west of Vâdi. The supply was small, hardly enough to meet the local demand.

Yearly fairs are held at Ákerî in March, at Talàw in February, and at \textit{Ghado} in May. They are on a small scale, attended only by people from the neighbouring villages.
CHAPTER VII.
HISTORY.

The materials for the early history of the Konkan, the area that belongs specially to Savantvali and its immediate neighbourhood show that during the sixth, seventh, and eighth centuries, the Chalukyas ruled over Savantvali. In the tenth (883, S. 855), the rulers were Yadava. In the thirteenth (1261), the Chalukyas, ruling from Kalyan, were again in power. At the close of the fourteenth century (1391), Vadh was under the Vaya Nagar dynasty, whose head-quarters were at and about the middle of the fifteenth (1436), it formed part of the territory of a powerful local Brahman dynasty. The establishment of their power at the close of the fifteenth century, Savantvali became part of the territory of the Bijapur State. Under a chief styled the Dasa of Kudal, the district was divided among five divisions, purandar, two extra divisions, shayal, twelve petty divisions, tara, etc.

At the middle of the sixteenth century (1554), one Mang, revoltol from Bijapur, tried to establish himself as an independent chief. Making Hoddavda, a small village six miles from his head-quarters, Mang Sairant defeated the Bijapur troops against him, and till his death maintained his independence. At a name did he gain for courage and skill, that on his death was refused, and his shrine, math, is still to be seen at

Mang Savantvali, 1554.

Bijapur Rulo, 1491-1527.

Chalukya inscriptions are, the grant of the Kocha village by Pulakesi I, about the middle of the sixth century (Bom. Gov. Sel. X. New Series, 233); grant of the village of Kundivatik by Mangal, the second son of Pulikesi II, about 589 (Int. Ant. VII 148); Bom. Gov. Sel. X. 152), a grant to the Lingavints of the seventh century, by the queens Chhaya, the chief mother of Vajrabhadra I (Int. Ant. VII 149), and VIII. 45, (Bom. Gov. Sel. X 180); (4) a grant dated 100 (7, 667), by Vivayaditya, the son of Ajayaditya (Bom. Gov. Sel. X. 250). An inscription is a metal plate grant by the Yadav prince, Govind Raj, of the town of Lohaguml in the district of Rampur (Bom. Gov. Sel. X. 240). The village district named are not been identified. According to Jervis (Konkan, 31), in the 18th century the Deora or Savantvali, the most northern of the Pudger chiefs, in the whole of the Konkan.

Chapter VII
History.
Early India, 500-1600.

The extreme south was under Vaya Nagar. The two extra divisions, karnala, were Narur and Fatgana. The sub-division of Vengurde was Banda. The regions of the twelve petty divisions, tara, three, Manohar, Talada, and Mangaza were all: two, Aigas and Santsada in Banda; four, Fat, Haveli, Kalsub, and Bordava paid; and three, Malant, Varad, and Masara in the territory transferred to the shah government in 1312-13.

The port was Vengurle.
Chapter VII.  
History.

Khem Savant I., 1627-1640

Som Savant, 1640-1641

Lakham Savant, 1661-1665.

Phond Savant I., 1665-1675.

Khem Savant II., 1675-1709.

Phond Savant II., 1709-1737.

British Treaty, 1730.

Hodavda. Máng’s successors, unable to maintain their independence, again became feudatories of the Bijapur kings. On the decline of Bijapur power in the early years of the seventeenth century (1627), Phond Savant’s son Khem Savant, who held part of the Vádi country in grant, jágák, made himself independent. In 1640, Khem was succeeded by his son Som Savant, who, after ruling for eighteen months, was succeeded by his brother Lakham Savant. This chief, in a predatory incursion, made captive the Kudal Desái, put him to death, and seized his lands. Shortly after, when Shivájí’s power seemed in the ascendancy (1650), Lakham Savant tendered him his allegiance, and was confirmed as Sar Desái of the whole south Konkan. In a second treaty (1659) it was settled that one-half of the revenue should belong to Shivájí and be collected by his agents, and the other half, exclusive of his rights as doshamakh, should remain to Lakham. Under the terms of this treaty Lakham became bound to garrison the forts and to keep a body of 5000 infantry ready for service. Repenting of this alliance and not abiding by the terms of the treaty, Lakham renewed his allegiance to Bijapur. In May 1660, Báji Phasalkar, one of Shivájí’s earliest followers, fought a drawn battle with the Vádi commander Kay Savant, in which both were slain. In 1662, Shivájí defeated Lakham’s army, overran Vádi, and forced the chief to throw himself on his mercy. From political and family motives, for the Savants like himself belonged to the Bhonsla family, Shivájí reinstated Lakham under promise that he would always live at Kudal, neither build nor repair forts, and entertain no large body of troops. Dying in 1665, Lakham was succeeded by his brother Phond Savant, who, after ruling for ten years, was (1675) succeeded by his son Khem Savant. This chief by helping the Moghals in their struggles with Shivájí, and making frequent raids across the Goa frontier, considerably increased his territory. Afterwards (1707), supporting Shivájí’s grandson Sháhán in his contest with the Kolhapur chief, he was confirmed in his possessions. About this time he is described as a soldier of fortune, with 7000 or 8000 men and two pirate grabs, fighting for the chief who paid him best. Dying in 1709 without male issue, Khem was succeeded by his nephew Phond Savant. Though a lover of peace Phond Savant’s rule was much disturbed by land wars with Kolhapur and Goa, and by sea fights with Angria. In 1730, so much did their commerce suffer from Angria’s attacks, that the British Government formed an offensive and defensive alliance with the Savants. They agreed that neither should attack the ships of the other; that British wrecks should

1 From this time till in about 1670 they made Vádi their head-quarters, the Savants were styled chiefs of Kudal.

2 According to the Hindu codes, Bráhman murder being a very heinous crime, the present ruling family has been, ever since the Kudal Desái’s death, considered obnoxious to the vengeance of the spirit of the murdered Desái. As the Desái’s spirit is particularly excited by the use of the Kudal seal, the Savants have always employed a Bráhman to seal their state papers. Bom. Gov. Súl. X. 154.

3 Grant Duff, 75, 76.

4 Grant Duff, 81.

5 Grant Duff, 94.

6 Hamilton’s New Account, I. 296.

7 He is styled Ponde Saúmi, Sar Desái of Kudal. Aitchison’s Treatises, IV. 439.
receive all aid and assistance; that their ports should be open and free to each other for trade; that they should join to attack the sons of Kānhoīr Āṅgrī; and that the British should supply the Sar Dēsī with warlike stores and artillery. 1 About this time (1730), Nāg Āṅgrī, Phond Sāvant's second son, taking the Hera and Chandragad 2 districts above the Sahyādrīs, established a post at Chandragad, and built the fort of Gondharvagad. Phond Sāvant's latter years were full of troubles. His eldest son Nāg Sāvant rebelled and was slain in a skirmish. And so keenly did Phond Sāvant feel his son's death, that appointing his young grandson Rāmchandra Sāvant his heir, he retired into private life and died in 1737.

During Rāmchandra's minority, the state was managed by his uncle Jayrām Sāvant, a man of great strength and courage. In spite of his good qualities, Jayrām Sāvant's management was at first unsuccessful. Āṅgrī took Bhagvantgad and Bharatgad, crossed the Kudāl river, defeated him at Bambardi, captured Shivrām Sāvant his brother, and compelled the Vādī state to cede two-fifths of the Kālīhi revenue. At the same time the Portugese seized five of the southern districts, together with the fort of Yashvantgad. Jayrām's reverses did not last long. In 1745 the five districts were recovered, and for a time Bārdes also was taken. Three years later (1748), Tūlājī Āṅgrī was defeated with heavy loss at Kudāl, 3 pursued as far as Sānga near Ratnāgiri, and his country laid waste. Bharatgad and the districts between the Kudāl and the Garnār rivers were recovered, and a third raid of Āṅgrī's was successfully beaten off. Shortly after, Jayrām quarrelled with his nephew, and retiring in disgust to Kudāl, died there in 1753.

Two years later (1755), his nephew Rāmchandra died, and was succeeded by his son Khem Sāvant the Great. In 1763, Khem married Lakshmibāī, daughter of Jayājī Sindī and half sister of Mahādājī Sindī, and through their influence received from the Emperor of Delhi the title of Rāje Bahādur. 4 About this time British commerce suffered severely from the attacks of Vādī Kolihāpur pirates. In 1763 (7th April), an expedition under Major Gordon and Captain Watco, the Bombay Marine, captured the fort of Yashvantgad or Redi, and changed its name to Fort Augustus. Khem Sāvant, 'the Bhonsālī.' agreed, on receiving back Redi fort, to cede the lands between the Karli and Sālaṇi rivers, from the sea to the Sahyādrīs; to pay £10,000 (Rs. 1,00,000) for war expenses; to let British merchants pass freely; to keep no navy; and in the event of a war with the Marāṭhās, to help the British. 6 This treaty was broken almost as soon as it was signed, and next year (1766) the Bombay Govern-

1 The treaty is given in full in Aitchison's Treaties, IV. 439-440.
2 The Chandragad district was afterwards lost.
3 In remembrance of this victory his state kettledrum, nabat, is still beaten in the palace at Vādī.
4 According to Grant Duff (40), the Sāvants got this title from the Bhājpūr kings, in whose wars against the Portugese they distinguished themselves as commanders of infantry.
5 Aitchison's Treaties, IV. 440.
The Portuguese, 1803.

Phond and Shriram Savants, 1803-1805

On Khem Savant's death in 1803, as he left no male heir, the succession was disputed by his two cousins, Som and Shriram Savant. Open hostilities went on for about a year, when (1804) Som Savant and all his sons, except Phond Savant, were blockaded at Vadi, and the fort catching fire, perished in the flames. Phond Savant, the surviving son, unable to cope with Shriram Savant, retired to Kolhapur. Nor was he treated with much respect, and with the help of a body of Kolhapur troops, seized the town of Kudal and laid the country waste. On this the regent Lakshimbai, one of Khem Savant's widows, agreed that Phond Savant should return to Vadi and be restored to his father's rights. On his return Phond Savant had so much influence with Lakshimbai, that Shriram Savant, after securing Hanmantgad and Banda for his two illegitimate sons, was forced to leave Vadi. Two years later (1805), defeating a joint attack by Phond Savant and Durgabai, Shriram Savant entered Vadi in triumph, imprisoned his opponents, and forced Lakshimbai to adopt his son Ramchandra as chief. Shriram Savant died in 1806.

1 Atchison's Treaties, IV, 443
2 Grant Duff (244) says that he had only one son by his third wife Devibai.
After his death the Kolhapur chief, seeing the distracted state of Vádi, attacked and carried the forts of Bharatgarh and Nivti, and established the port of Nandugad. In 1807, Phond Sávant, who, since 1803, had taken refuge at Kudál, returned to Vádi. The government directed by Ramchandra, Durgásábi's brother, carried on incursions to the gates of Málwan, laid in ashes the village at the Málwan pass, and recovered the forts of Yashvantgad and Nivti. To repel these depredations the Kolhapur chief took the field in person, defeated the Vádi army at Chaukuli, and blockaded the capital. In 1814, the Vádi government called in the aid of Áppa Désáí Nepánkar, 1 who sent a treaty to raise the siege of Vádi, and by invading Kolhapur, forced the chief to retire. On his withdrawal, the Nepán general took possession of the whole Vádi territory, placed Lakshmibáji and her adopted son under surveillance, and took the forts of Yashvantgad, Vengurla, and Nivti. Still Phond Sávant by no means gave up hopes of recovering his power. Conspiring with Lakshmibáji and Durgásábi, he procured the murder of the young chief, and shortly after, by ill-treatment, caused the death of Lakshmibáji, and rejecting Durgásábi's claims to be regent, attacked and defeated the Nepán army, and established himself as ruler. During these years of disorder the Vádi ports again swarmed with pirates. So severely did British commerce suffer, that in 1812 (October 3), Phond Sávant was forced to enter into a treaty, ceding Vengurla fort to the British and engaging to give up all his vessels of war. 2

Soon after the conclusion of this treaty, Phond Sávant died, and as his son Khem Sávant or Bápu Sáheb was a minor, Durgásábi was appointed regent. In 1818, Durgásábi seized the forts of Bharatgarh and Narsinghgarh, which some few years before had been wrested from Vádi by Kolhapur. The British, meanwhile, guaranteed to defend Kolhapur territory against all attacks, and as Durgásábi obstinately refused to give up the forts, a British force under Colonel Dowse recaptured them and restored them to Kolhapur. In consequence of Durgásábi's refusal to cede the Kolhapur forts and to exchange some districts north of the Kudál river for the lands held by the British south of that river, war was declared and the districts of Varád and Málwan seized. At this time the widow of Shrirám Sávant caused fresh troubles by putting forward a person who claimed to be Ramchandra Sávant, who, she alleged, had not been murdered in 1807. Her cause found many supporters who moved about the country plundering on their own account. Such mischief did they do that many of the people, leaving their homes, sought safety in British and Portuguese territory. 3 Durgásábi, now brought to great straits, offered to adjust all causes of quarrel, if the British Government would interfere on her behalf. Her

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1 Supplementary articles, absolutely ceding Redi and Nivti, abstaining from hostilities with other states, and submitting all disputes to the arbitration of the British Government, which in return guaranteed the chief's possessions against all foreign powers, were intended to be signed. But as these terms were thought to interfere with the Peshwa's authority over Vádi, they were abandoned.

2 Aitken's Treaties, IV. 436, 447.

3 Hamilton's Des. of Hindustan, II. 21.
proposals were declined. But even without British help her party were again successful, and order was for a time restored. In 1817, in consequence of a Portuguese raid into Usap, the Portuguese fort of Tirakol was plundered. In revenge the Portugese attacked Redi, but after a fruitless siege of twenty-seven days, were forced to withdraw.

About this time the Vadi nobles who held the forts of Banda, Nivti, and Redi, became unmanageable, set the chief's authority at naught and plundered in all directions, including the surrounding British territories.

During the final British war with the Peshwa (1817), Durgabai threatened to invade British territory, and tried her best to aid the Peshwa's cause. Even after the Peshwa's overthrow her raids into British territory did not cease. War against Savantvaldi could be put off no longer, and in 1819, a British force, under Sir W. Grant Keir, took the forts of Yashvantgad and Nahi. At this time Durgabai died, and the regency was divided between the two surviving widows of Khem Savant III. The new regents gladly accepted the British terms. A treaty was concluded in which the British promised to protect Savantvaldi, and the regency acknowledged British supremacy, agreed to abstain from political intercourse with other states, to deliver to the British Government persons guilty of offences in British territory, to cede the whole line of sea coast from the Kadi river to Portuguese boundaries, and to receive British troops into Savantvaldi.

In 1820, Captain Hatchison was appointed Political Agent, and except Redi and Nivti, the whole district ceded in 1815 was restored to Vadi. In the same year the Political Agent settled a dispute with Kolhapat about the Manobar division, deciding that ownership vested in the Vadi chief, and fixing the Kolhapat chief to share in the revenue. In the latter part of 1820, the Agency was transferred to the Ratnagar Judge, from whom, in 1822, it went to the Collector. In 1822, it was settled that the Kolhapat chief, instead of making collections from different parts of the state, should receive a yearly sum of £783 (Rs. 7330). In 1822, the regency was abolished and Khem Savant was installed. He soon showed himself weak and incompetent, unable to check his turbulent followers or fall his engagements with Kolhapat. In 1830, and again in 1832, a British force had to be called in to put down rebellions caused by the chief's oppression and injustice. On the second occasion, Khem Savant was required to execute a treaty by which he bound himself not to remove his minister without the sanction of the British Government; to adopt such measures of reform as the British Government might approve; and to pay the cost of any troops required for the settlement of his affairs. Even with British help, Khem Savant was unable to keep order. His nobles were practically independent, and in 1836, broke into a revolt to put down which British troops had again to be called in. In this year (1836) the customs leviable

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1 Atchison's Treaties, IV. 436, 449.
2 Atchison's Treaties, IV. 451, 455.
3 Atchison's Treaties, IV. 450.
4 Atchison's Treaties, IV. 457, 463.
on the military road from Vengurla to the Rám pass were transferred to the British, and two years later (1838) transit duties were abolished and the whole of the Vádi customs made the property of the British Government. Meanwhile Khem Sávant’s affairs went from bad to worse. His carelessness and misrule provoked another outbreak. The British were called in, and deposing Khem Sávant, took the management of the state into their own hands.1

A Political Superintendent was appointed and a military force known as the Sávantvádi Local Corps, under the command of British officers and maintained at the expense of the state, was organized. The turbulent nobles several times rebelled. In 1839, some malcontent state servants, losers by reductions in public expenditure, went to Goa, and from Goa twice invaded Vádi, succeeding on one occasion in surprising Vádi-fort and carrying off the chief and his family. These disturbances were soon repressed, and order was established, grievances redressed, and public expenditure curtailed. So successful was the management that before long the British troops were entirely withdrawn.

Order and progress lasted for a few years only. In 1844, the Political Superintendent heard from Belgaum that a serious disturbance had broken out in Kolhápur. Measures were taken to prevent the insurgents from tampering with Vádi malcontents, and to watch the people of Manohar fort who were suspected of being ready to join the disturbance. In spite of these precautions, the people of Manohar openly espoused the rebel cause, made raids into the country round, burnt houses and villages, and had a skirmish with the Savantvádi Local Corps. A detachment under Major Benbow, sent against the insurgents at Manohar, was threatened on all sides by a large body of rebels. The enemy’s strength increased; the insurgents attacked the village of Dukhánsáyí, seized off a large quantity of grain, and threatened the people with violence. As disorder was now widespread, help was sought from Lieutenant-Colonel Outram, then on special duty at Kolhápur, and a detachment of four companies of the Xth Regiment N. I. was sent to Vádi. They were met by a body of insurgents in the Àkeri pass, and after a few days’ skirmishing, succeeded in driving them out.2 Phond Sávant, one of the leading nobles, a man highly respected by the British Government, with his eight sons, joined the rebel cause. His example was followed by Anna Sáheb the heir apparent, who, joining the rebel camp under a salute of guns, began to issue orders, and in spite of the efforts of the British officers, succeeded in collecting revenue from the villages round.3 Emboldened by their success, the rebels marched against the capital but were soon dispersed. They next tried, but without success, to win over the native officers of the Tenth Regiment. So far the efforts to put down the revolt had failed. In 1845, the whole country

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1 Arthou’s Treaties, IV, 456, 458. 2 Service Record of Xth Regt. N. I. 13 3 The secret cause of Anna Sáheb’s joining the rebels was Jankibá, youngest wife of Phond Sávant. Her object was to get Anna Sáheb to commit himself, and thus clear the way for her son’s succession to the chieftainship.

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Konkan.)

SÁVANTVÁDI.

Chapter VII.

History.

Khem Sávant IV., 1819-1857.

British Management, 1838

Disturbances, 1844-1850.
was in disorder, even close to military forts there was no security of person or property. The wild wooded character of the country made the arrest of offenders almost difficult. Martial law was proclaimed, and three strong detachments, one of them under Colonel Outram, were stationed in different parts of the district. In spite of these vigorous measures, the insurgents refused for a time made head. In Måvan, Subhāna Nikam, a notorious leader, escaping from Belgaum, raised a revolt; in the north, Dāji Lakṣman, a personal servant of Anna Sāheb’s, headed a party of insurgents, collected the rents, and sent emissaries to realise the revenue even in the British districts of Varād and Pundur, on the west, on the Rāp pass road, one Har Sāvant Dīnavar, heading the discontented De-āis of Usap and Havelkar, assaulted the Bhadāli outpost. These successes did not last long. Near Rāṅgana fort a detachment of troops approached and routed a body of insurgents; at Fāna the rebels met with another severe reverse; and Colonel Outram, attacking and taking Manohar fort, closely pursued the insurgents into Portuguese territory. The spirit of the revolt was broken. The common people, on promise of pardon, deserted in numbers and returned to their homes, and the leaders sought safety within Portuguese limits. Several applications were made to the Goa government to prevent the rebels from taking shelter in their territory. But the government refused to give them up. At last, in 1847, ninety-two of the fugitives joined in petitioning the Bombay Government to grant them a pardon and allow them to return to their homes. In 1848, on the recommendation of the Political Superintendent, about forty-five of the rebels, among them Anna Sāheb, the Usap and Havelkar De-āis, and four sons and a grandson of Phond Sāvant were, on furnishing good conduct security, allowed to return. All Anna Sāheb’s claims on the Vádi state were declared forfeited. He was settled at Varād with a monthly pension of £10 (Rs. 100), and shortly after the sons and grandson of Phond Sāvant were each allowed a monthly pittance of 10s. (Rs. 5).

In 1850, when order was restored, the Court of Directors decided that though the conduct of the Vádi chief justified the British Government in annexing his dominions, he and his family should be supported by a fixed allowance, and that for a time the management should remain in British hands. During the Mutinies (1857), the chief and his son, Phond Sāvant or Anna Sāheb, showed themselves loyal to the British Government. But the rebel noble Phond Sāvant and those of his sons who were not included in the amnesty, and who were in Goa under surveillance, caused disturbances all along the forest country from Sāvantvādi to Kānara. They attacked several of the Belgaum villages and burnt custom houses.

In 1861, on condition of paying £55,000 (Rs. 5,50,000), the charges of the 1844 revolt, 1 and a succession fee of one year’s revenue, and of promising to protect his subjects and meet the expense of a British Resident and his establishment, Phond Sāvant or Anna

1 In 1862, the debt amounting to about £55,000 (Rs. 5,50,000) was paid off.
Saheb was pardoned and recognised as heir. In 1867, on the death of his father, Phond Savant succeeded 1 His feeble character and fondness for opium made it unsafe to trust him with power. To prevent mismanagement, he was required to accept the scheme of administration introduced by the British Government, to refrain, except with the previous sanction of the paramount power, from making any organic changes, and to submit for approval the name of any one whom he wished to appoint minister.

In 1869, before these terms were formally concluded, Phond Savant died, leaving the present chief Raghunath Savant a child six years old. During his minority the administration has been in the hands of the British Government. In 1877, the young chief, who had before been studying with the Kolhapur Raja, was sent to the Rajkumar College at Rajkot. In the same year (1877), Savantvadi was included among the minor states of the Bombay Presidency that were placed under the control of the Commissioner of the Southern Division. The appointment of a judicial assistant was made permanent, and the post of native assistant, dafadar, was abolished and his duties transferred to a minister, kârkhâri, whose office was revived. In 1878, the young Sar Desai received in full Darbar the Delhi banner sent by the Viceroy in commemoration of the assumption of the title of Empress of India. In 1879, he was married to the daughter of the late Khanderav Gâikâwar of Baroda.

The chief, a Hindu of the Maratha caste, is entitled to a salute of nine guns. The family have a patent allowing adoption, and in point of succession follow the rule of primogeniture Besides an infantry corps 496 strong, he maintains three guns and twenty horsemen.

The family tree of the Vâdi chiefs is as follows:

[Family tree diagram]

1 The prescribed present, nanarda, was levied from him.
For fiscal and other administrative purposes the state lands are distributed among the three divisions, petas, of Vádi, Banda, and Rájad. Under the supervision of the Political Superintendent, the revenue and magisterial charges of each of these fiscal divisions is placed in the hands of an officer styled samantar, with a yearly salary varying from £60 to £84 (Rs. 600 - Rs. 810).

In revenue and police matters, the charge of the 223 state villages is entrusted to hereditary headmen, gáskar, chosen from the Marátha, Bhandár, or Gaud Brahman castes, and paid on an average about £3 (Rs. 30) a year. Each village has generally more than one gáskar, who exercise their powers by turn, fixed according to their share, each sharer, after one or two years, resigning office in favour of the next claimant. Each headman is responsible to the state for a fixed yearly sum on account of his village. Until 1853 he had power to dispose of abandoned, or galkul, holdings. Since then his power has been restricted to making such arrangements, with respect to their cultivation, as will enable him to pay the revenue during his term of office. The reason of this restriction is, that as thrown up lands become the property of the state, if they are alienated or permanently settled at a rental less than their assessment, the state revenue suffers. Under the old system, when the alienating headman's term of office ended, his successor might object to pass the agreement for the full amount of revenue, and the village might have to be managed direct by the state.

The village constable, faniádár, is not an hereditary officer. He is generally chosen from the family of the village headman, and is equal in rank to a police patel in a Banda village. His office is honorary and has no pay attached to it. Under the headmen the accountants, kulkarás, keep the village papers and draw up statistical and other returns. There is one accountant for every peasant-held, kulár, village, containing an average of 850 inhabitants, and yielding a yearly average rental of about £90 (Rs. 900). Their yearly salaries, paid in cash, varying from 10s. to £7 (Rs. 5 - Rs. 70) and averaging £3 10s. (Rs. 25), represent a total yearly charge of £442 (Rs. 4660). Under the headmen, the village accountants and the village constables are the village servants or wátik, styled ghâlî, desâ, bhávin, and mhâr. Besides for revenue and police duties these men are liable for miscellaneous public business. They receive a certain share of grain, bala, from the people, but enjoy neither money nor land grants from the state.

1 The pay varies from 10s. to £7 (Rs. 5 - Rs. 70) and averages about £3 (Rs. 30)
The yearly cost to the state of village establishments amounts to £605 (Rs. 695), of which £229 (Rs. 250) are paid to village headmen and £166 (Rs. 180) to village accountants. This represents a charge of £3 (Rs. 30) on each village or 2½ per cent of the entire land revenue.

The earliest revenue system of which record remains is that of the Vengi kings (1560-1670). Under their system the amount of the government demand depended on the quantity of seed used in sowing the different kinds of land. The crops were divided into wet, dry, and irrigated. Other lands were hilly, bharad, d wingar or vhara. The government share is said to have been originally one-sixth or one-twelfth of the whole produce. The assessment on garden, dwingar, lands planted with coconuts and betel nuts was fixed on the number and productiveness of the trees. The money rate or assessment on each garden tree represented about one-half of the gross produce. For hilly or vhara tree, of much more delicate growth, yielding from twelve to twenty sheers, were taxed at one-third and in some cases as low as at one-fourth of the whole produce.

Early in the eighteenth century (1715) the former rates were revised by a clerk named Talluram. Under his arrangements wet rice land was divided into four classes. Of these, land of the first quality, shet, was taxed at one-sixth of the produce; land whose crops required transplantation, lamit, at one-eighth; poor land, bharad, at one-tenth; and hill lands and those which after one or two crops required to be left fallow, vasat, at one-twelfth of the produce. Irrigated, gopas, lands yielding one crop were taxed at one-sixth those yielding two crops at one-tenth. In dry season crop of sugarcane, Eleusine coracana, at one-twelfth. Of coconuts land the sea shore, velag, gardens were rated at two-tenths of the produce, and river banks, tholagar, gardens at three-tenths. Irrigated, kulagar, lands paid one fourth, and lands watered by manual labour, dwingar, about one-seventh. On betelnut land the rates varied from one-sixth to one-eighth of the produce. Besides the assessment certain causes which are still in existence were levied. In 1791, in part payment of the rice assessment, such articles as clarified butter, oil seeds, and pulse were taken. The object of this change was that those articles might be stored in the state granaries or supplied to the state or to ships, or be available for the use of the chief. In 1849, Major Jacob substituted cash for kind payments, and fixed rates of commutation on the average of prices for seven years (1842-1849).

There are four land tenures, state, alienated, rented, and peasant-held. State lands are of two kinds: crown lands, sheri, khadi, and private, khady, lands, the personal property of the chief.

1 Jervis: Konkan, 101, 103.
2 There are cesses on all lands including the chief's private, sheri and khady, lands, and on goldsmiths, carpenters, blacksmiths, native Christians, shopkeepers, painters, milkmen, shepherds, sellers of opium, liquor, honey, wax, and fireworks, the producers of slax and catechu, and the reapers of pips.
Chapter VIII: 
Land Administration. 
Land Tenures.

Grantees

These are managed by the district revenue officers, and are by them let to the highest bidder for a fixed term of years. Allocated lands are classed under three heads, grant inam, rent-free dastibad, and religious devsu. Grant, inam, lands, including dumala or lands belonging to the chief’s relations, are held under deeds, sanads, either in perpetuity or during the lifetime of the holder, free of all state claims. Rent-free, dastibad, lands are rare. Though free from assessment they may be liable to the payment of certain cesses. Religious, devsu, lands, assigned to temples and temple servants, are of two kinds, inam devsu, absolutely alienated, and devsu kumis, held subject to the payment of the government assessment. These lands are cultivated sometimes by the proprietors and sometimes by the state, and after deductions their produce is assigned for the use of the temple. The very few rented, khoti, lands are similar to those in Ratrāgir. The khots, or nādkarnis as they are locally called, belong to the Gaud Brāhman caste and are hereditary holders. They are revenue farmers, and in some villages which contain rice lands they are peasant-holders. Very few of them have groups of villages. The khots hold villages under a right locally known as patav, a term supposed by the Political Superintendent to be a corruption of the English word plough. Under this tenure, though there may be no grant confirming it, the khoti is allowed to till a certain area of land as his own. They let hilly, warkas, lands to their tenants-at-will, kevikuls, from whom they receive Rs. on every 240 pounds (Rs.1 the khanda) of the produce, the amount of which is settled by estimate. The rent recoverable from peasant-holders is fixed. In khoti villages there are no under-holders between the peasant-holders, khatelis, and the tenants-at-will, kevikuls. Khots are allowed to recover only very limited and trifling cesses. They are accountants in their villages, and their estates are not divided among the co-sharers, but held in turn. They are not well off, but in good seasons their profits vary from ten to fifteen per cent above the government demand.

Renters

Under-cultivators are of two classes, peasant-holders, khatelis, and yearly tenants, kevikuls. The peasant-holders, who belong to almost all castes, are responsible to government for the assessment on their lands. Failing to pay they are ousted and their lands are sold. There are many khatelis in kārīgi villages, but no village is entirely cultivated by them: Some of the khatelis are hereditary holders, vottandārs, who live in towns and villages and pay their assessment direct to the revenue officials. Some of them have large holdings, which they till by the help of tenants engaged from the peasantry of the village. But as a rule their holdings have been greatly reduced by sub-division. In khoti villages, though older than the khots, the peasant-holders, khatelis, are very few and badly off. The other class of under-holders are yearly tenants, kevikuls, who every year make an agreement with the superior holder, either khot or khatedār, to pay a certain quantity of grain. They generally belong to the Marātha and Bhandāri castes, but a few are native Christians and Musalmans. Most of them were originally peasant-holders, who have alienated their occupancy rights and rent lands.
from the alienees or others. Beyond a fixed rent, which is in kind on rice lands and in money on hilly and garden lands, they do not pay any extra cesses. Varying according to the soil and the labour and manure used, the rent is sometimes one-fourth, sometimes one-third, and sometimes one-half of the whole crop. They do not wander from place to place, and seldom have any disputes with their landlords about rent. There is not enough competition among them to enable the upper holders to exact rack-rents.

The revenue survey, begun in 1872, has been introduced into the Kudāl and Vādi sub-divisions. Up to 1st April 1880, 881,630 acres were surveyed, and 303,770 acres classified. In the Kudāl division survey rates, guaranteed by the state for fifteen years, have been introduced and the villages classed into four groups. In the first group the maximum acre rates are, for rice land 13s. (Rs. 61), hilly 6d. (annas 4), and garden, bāgīyat agri, £1 4s. (Rs. 12); in the second group, for rice land 11s. (Rs. 54), hilly 4½d. (annas 3), and garden, bāgīyat agri, £1 4s. (Rs. 12); in the third group, for rice land 9s. (Rs. 4½), hilly 3d. (annas 2), and garden, bāgīyat dongri, 16s. (Rs. 8); and in the fourth group, for rice land 8s. (Rs. 4), hilly 1½d. (anna 1), and garden, bāgīyat dongri, 16s. (Rs. 8). These assessment rates gave a yearly increase of £205 (Rs. 2,030) to the state revenue. The total cost of the survey up to 31st March 1880 was £22,177 (Rs. 2,21,770).

According to the present system of collecting the revenue, except in survey settled villages where the amount is fixed for a term of years according to the position of the field and the character of the soil, at harvest time a state officer comes to each village and with the headman and accountant he goes to the different crown hill lands, estimates their total produce, fixes a half of the whole as the state due, and commutes this share to a certain sum of money. The value of the grain is then either paid to the state by the tenants at fixed market rates or it is sold to the highest bidder by public auction. If the husbandman refuses to pay, part of his grain is taken and sold for the benefit of the state. Village renters and peasant-holders seldom fail to pay the state demands. When they fail their property is seized and sold. If this is not enough, and if the defaulter is a peasant-holder, khateli, the occupancy right is sold, but this rarely happens. Superior holders are helped by the district revenue officers in recovering rent from their tenants. The rent is collected by four instalments, in November, January, March, and May. The tenants pass bonds for arrears, and remissions are rarely granted.

In 1878, seventeen estates were managed by the Political Superintendent on behalf of minor proprietors, sardārs. The aggregate income of thirteen of these estates, which were too poor to supply the minors with the necessaries of life, amounted in 1878 to £54 (Rs. 540). The income of the four remaining estates, most of which are unencumbered, was £1913 (Rs. 19,130) and the expenditure £927 (Rs. 9270)

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1 These minors are now being taught in Government schools.
Before 1842, including revenue courts empowered to hear rent suits, there were two civil tribunals, the Chief's court and the magistrate's, *mansabdâr*'s court. The Chief's court, with a bench of three judges,\(^1\) decided all cases after consulting a council, *panch*, of persons of rank and influence. The magistrate, *mansabdâr*, was a police officer who received petitions and forwarded them to the chief for disposal. In 1842 the Chief's court was abolished, and a new court established under a single native judge, *nyâyâdhisâh*, with jurisdiction over the Bânda and Vâdi divisions, and the town of Vâdi.\(^2\) All suits were first brought before the Superintendent who referred them to the *nyâyâdhisâh* for investigation. Unless appealed against within thirty days his decree was final. In cases worth £50 (Rs. 500) and upwards where he reversed the original decree, and of £100 (Rs. 1000) and upwards where he confirmed it, an appeal, if made within ninety days, lay from the Superintendent's decision to Government. A fee was levied when payable by the plaintiff in proportion to the amount claimed, and when payable by the defendant in proportion to the amount decreed. On suits withdrawn, one-half, and on suits struck off, from one-half to two-thirds of the regular fee were levied. In 1858, a court, with jurisdiction over the whole of Kudâl and thirteen villages of Vâdi, was established under a native subordinate judge, *munsîf*.

In 1878, three civil courts exercised original, and one, that of the Political Superintendent, exercised appellate jurisdiction. The original courts were the court of the *nyâyâdhisâh* at Vâdi for the disposal of regular suits; the court of the subordinate judge, *munsîf*, at Kudâl for regular suits and small causes not exceeding £2 (Rs. 20) in value; and the court of the judicial assistant political superintendent who, besides settling small cause suits\(^3\) up to £50 (Rs. 500), hears such appeals from the *nyâyâdhisâh* and the *munsîf*, as the Political Superintendent may transfer to him.

The average distance of villages from the nearest courts is eight miles, and the average number of suits filed during the five years ending 1878, was, including small cause suits, 2585; during the same period the average number of cases, including arrears, disposed of

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1. It was, for this reason, known as the *Tirdit* court.
2. Some thirteen villages in the Vâdi division were not under the jurisdiction of this court.
3. The court of the judicial assistant political superintendent, temporarily opened in 1874 for disposing of arrears of appeals, was converted into a court of small causes.
SAVANTVADI.

Chapter IX.

Justice.

Civil Statistics.

Registration.

Criminal Justice.

was 2652. The highest number of cases filed was 2824 in 1877, and the lowest 2412 in 1878. Of cases disposed of the highest was 2938 in 1877, and the lowest 2540 in 1875. The average number of appeals filed during the same two years was 150, of appeals decided either by the Political Superintendent or his judicial assistant, 217; and the average value of suits was 44 Rs. (£x. 1.44). During the same period, 574 applications for the execution of decrees were on an average disposed of. In 1878, the average duration of suits was one month in the judicial assistant's court; two years in the court of the Mayor; and in the mayor's court, nine months in the case of regular suits and two or small cases. In 1878, the total sum realized from these courts amounted to £2065 (£x. 20,650), and the charges to £157 (£x. 1570), leaving a balance of £217 (£x. 2170). The number of documents registered was 3088, and the value of the total immovable property transferred was £32,029 (£x. 32,029).

In 1792 there were two magisterial tribunals, the court of the Chief and the court of the magistrate. In 1842 the state was divided into three parts, and each placed under a judge, khutakard, who, besides hearing land and revenue cases, was invested with magisterial powers of simple imprisonment up to twenty days and of fine up to £1 10s. (£x. 15) The constable, khutol, of the town of Vadi had like powers within its limits, serious cases were transferred to the Political Superintendent, who decided them by the help of three assessors chosen from among the state officers or nobles, pandits. In 1870 the number of criminal courts was raised from six to eight. At present (1873) there are seven criminal courts, that of the Political Superintendent exercising the powers of aSessions Judge; of the assistant political superintendent having the powers of a first class magistrate, of the state minister, kirdhiri, invested with the powers of a district magistrate; and of the second class magistrates of the Vadi, Banda, and Kudal subdivisions, and of the town of Vadi. In 1873, the Political Superintendent decided thirteen original and seventeen appeal cases, the district magistrate fourteen, and the second class magistrates 269. The most common offences are theft, hurt, housebreaking, criminal assault, and breach of trust.

1 In 1875, the registration department established by Khun Savant Bhosale in 1838 was reorganized. Under the old registration system, sale deeds at the rate of five per cent, and mortgage deeds at the rate of 12 per cent, of the aggregate value of the property, were compulsory. Under the new system compulsory registration extends to deeds of gift, sale, partition, adoption, and wills. The registration of bonds is optional.
In 1834-35, village headmen performed the duties of village constables. As all were unpaid they showed little energy, and the Goa territory afforded every facility for criminals to avoid arrest. In 1839, for the maintenance of order, the British Government raised a local corps for service within the limits of the state. Besides this corps, the only police was a militia of grant-holding, sanadkuri, sepoys who were required to serve one month in the year. In 1842, the state was divided into three districts, and each placed in charge of a police officer with a number of peons who acted as constables. In 1870, the corps was recognised all a police force, and a number of men were placed under the police officers of the several districts, for duties previously performed by messengers whose services were dispensed with. In 1874 three chief constables were appointed, and each placed in charge of a division, peta, with a suitable number of head constables and constables stationed in twelve different posts, six in Vádi, three in Banda, and three in KudáI. At each station the party has eight or ten villages allotted to it.

In 1878, the total strength of the Vádi local corps was 437, of whom seven were officers and 430 non-commissioned officers and privates. Of the total number of men in the local corps 152 were continuously employed on police duties. Except a small detachment furnished from the Sar Desái's bodyguard, there is no mounted police. Taking 900 square miles as the area of the state and 190,814 as its population, the strength of the Vádi police is one man to every 5.92 square miles and 1255 souls. In 1878, the total cost was £2957 (£29,570) or £3 (Rs. 30) a square mile, or nearly 3d. (2 annas) a head of the population.

In 1878, the proportion of crime to population was one offence to every 570 persons, and the percentage of persons convicted was 0.28 of the population. Of 640 accused persons, 453 or 70.7 per cent were convicted, and of £273 (£2733) worth of property alleged to have been stolen, £155 (£1549) or 41.5 per cent were recovered.

Besides the lock-ups at Banda, Vádi, and KudáI, for prisoners sentenced to terms of imprisonment for a week, there is only one jail in the state. The Vádi jail, an old cramped native building of stone and mud, roofed with tiles and bamboos, is situated on the lowest level of the fort, and by the fort walls is almost entirely shut out from currents of air. The enclosure, containing six cells with one or two double-grated windows in each and fronted by an open space is 183 feet by 87. In 1878 it had a total population of 207 prisoners and a daily average of fifty-six. The prisoners are employed partly in out-door labour, in carrying out local public works, and partly in-doors, in basket, cane, coir and matting work, and the turning of copper vessels. The total cost in 1878 was £680 (£6800), and the cost per head £12 (Rs. 120). The proceeds of the jail manufactures amounted to £140 (£1400).

1 This does not include the cost borne by the British Government for men stationed at Dorámar to collect the customs revenue.
Chapter X.

Revenue and Finance.

The earliest year for which revenue figures are available is 1790, when the receipts amounted to £24,281 (Rs. 2,42,840) and the charges to £20,218 (Rs. 2,62,180). Sixty years later (1850) the receipts had risen to £27,424 (Rs. 2,74,240) and the charges fallen to £17,938 (Rs. 1,79,380). The earliest available balance sheet, that for 1860-61, shows a total revenue of £23,158 (Rs. 2,31,580), and a total expenditure of £23,636 (Rs. 2,36,360); the total revenue for 1878-79 amounted to £35,300 (Rs. 3,53,000), or, on a population of 190,814, an incidence per head of 3s. 3½d., and the charges to £30,875 (Rs. 3,03,750).

Land revenue receipts, forming 57¾ per cent of £35,300 (Rs. 3,53,000) the entire state revenue, have risen from £16,354 (Rs. 1,63,540) in 1860-61 to £19,210 (Rs. 1,92,100) in 1878. The rise in land revenue is owing to increased produce consequent on improved modes of tillage, and to the partially introduced revenue survey. The increase in charges, from £2124 (Rs. 21,240) in 1860-61 to £4997 (Rs. 49,970) in 1878, is due to a rise in the salaries of revenue officers and to revenue survey operations, which, in 1878, cost £1926 (Rs. 19,260).

Stamps are a new head since 1860-61. The 1878 stamp receipts, including court fees, amounted to £71 (Rs. 710).

Excess receipts, which in 1860-61 were £297 (Rs. 9970), have risen to £1918 (Rs. 19,180) in 1878.

Law and Justice receipts have risen from £973 (Rs. 9730) in 1860-61 to £1813 (Rs. 18,130). The 1878 charges were £3217 (Rs. 32,170) against £2391 (Rs. 23,910) in 1860-61.

Forest receipts have risen from £209 (Rs. 2090) to £328 (Rs. 3280), and forest charges, owing to the increased strength of the establishment, from £78 (Rs. 780) to £158 (Rs. 1580) in 1878.

The compensation paid yearly to the state for customs collected by the British Government is fixed at £2027 (Rs. 20,270).

Salt receipts amounted in 1878 to £566 (Rs. 5660) against £340 (Rs. 3400) in 1860-61, and the charges to £82 (Rs. 820) against £60 (Rs. 600).

Registration receipts amounted in 1878 to £339 (Rs. 3390) against £391 (Rs. 3910) in 1860-61 and the charges to £122 (Rs. 1220).
Chapter X.
Revenue and Finance.

On account of the increase in the number of schools and school education receipts have risen from £13 (Rs. 130) in 1860-61 to £19,280 (Rs. 1,928,000) in 1878-79, and the charges from £176 (Rs. 1,760) to £4,457 (Rs. 44,570) in 1878.

Military and Police charges have fallen from £5760 (Rs. 57,600) in 1860-61 to £1,457 (Rs. 14,570) in 1878.

Jail charges have risen from £317 (Rs. 3,170) in 1860-61 to £3,800 (Rs. 38,000) in 1878.

The following statement gives a detailed comparison of the 1860-61 and 1878-79 balance sheets:

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<tr>
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<td>£ 2,126</td>
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</table>

Local Fund.
Local Funds collected since 1877 to promote education and works of public use, amounted in 1878 to £2508 (Rs. 25,080). The 1878 expenditure was £2700 (Rs. 27,000). The revenue is derived from five sources, a local cess of one-sixteenth of the land revenue, the proceeds and cash balance of the tolls, except those paid to the British Government or to Kolhapur, and the receipts from ferries, cattle-pounds, and village school fees. The local cess, of which two thirds are set apart for a road fund and one-third for a school fund, yielded in 1878 a revenue of £1600 (Rs. 16,000). The receipts from toll and ferry funds, cattle-pound fund, and school fee fund amounted to £695 (Rs. 6,950), contributions yielded £155 (Rs. 1,550), and miscellaneous sources £57 (Rs. 570), making a total of £250 (Rs. 2,500).
The chief local fund works carried out since 1877, are a road 3/4 miles long, six new shops, a toll-house, and several bungalows.

In 1877 a municipality was formed for the town of Varnadi. The town hall, and taxes on trade previously collected by the state, and the proceeds of the local cess were made available for expenditure on town improvements. No new taxes have been imposed. In 1878, including the balance at the beginning of the year, the total municipal revenue amounted to £232 (Rs. 2220) and the charges to £174 (Rs. 1740).

The following table gives the 1878-79 receipts, charges, and incidence of taxation:
In 1878-79 there were forty state schools, or an average of one school for every six inhabited villages, with 1869 pupils on the rolls and an average attendance of 1341.5 or 1.35 per cent of 99,082, the entire population of not more than twenty years of age.

Including superintendence, and scholarship charges, the total expenditure on account of instruction amounted in 1878 to £1525 (Rs. 15,250). Of this £889 (Rs. 8890) were received from the state; £35 (Rs. 350) from public subscriptions; £187 (Rs. 1870) from fees and fines; and £414 (Rs. 4140) from local funds.

Under a state inspector drawing a yearly pay of £30 (Rs. 300), the schooling of the state was conducted by a local staff of masters and assistant masters with yearly salaries ranging from £6 to £30 (Rs. 60-Rs. 300).

Of forty, the total number of state schools, one was an Anglo-vernacular school teaching English and Marathi up to the standard required for the University entrance test examination; thirty-six were vernacular schools in which Marathi was taught; and three in which Hindustani was taught. Besides these there was a school for girls.

The following figures show the increased means for learning to read and write offered by the state to the people during the last twenty-seven years. In 1850 there was one Marathi school in Vádi with 200 names on the rolls or 0.27 per cent of 73,831, the total population of not more than twenty years of age.1 The school was maintained by the state at a yearly cost of £37 (Rs. 370). In 1854 there were two vernacular schools, one at Vádi paid by the state, and the other at Banda, paid partly by the state and partly by the inhabitants, with 228 pupils on the rolls. In 1856, besides a vernacular school attached to the local corps, there were four schools with 352 pupils on the rolls, the Vádi school teaching English, geometry, and history. In 1860 there was one English school with a roll-call of twenty-three pupils or about 0.3 per cent, and five Marathi schools, including the local corps school, with a roll-call of 636 pupils or 0.6 per cent of the total population of not more than twenty years of age. In 1870 the number of schools was raised from six to twenty-three, with a roll-call of 1367 pupils or 1.4 per cent of the total population of not more than twenty years of age.

1 This number is based on the census returns of 1851.
2 The English and three of the Marathi schools were supported entirely by the state and two received state aid.
The figures for 1878-79 were, as shown above, forty schools with a roll-call of 1869 names with an average daily attendance of 1341 or 3.35 per cent of 99,082 the total population of not more than twenty years of age. A comparison with the 1860 returns gives therefore for 1878 an increase in the number of schools of from one to forty, and from 200 to 1809 in the number under instruction.

In 1878 the number of girls' schools was the same as in 1870. But the attendance has considerably increased, the total number on the rolls ranging from twenty-nine in 1870 to seventy-seven in 1878, and the average daily attendance from 40 to 55. The school is under the management of a mistress.

The 1872 census returns give, for each of the chief races, the proportion of persons able to read and write. Of 32,486, the total Hindu male population of not more than twelve years, 1191 or 3.6 per cent; of 14,659 above twelve years and not over twenty 1115, or 7.61 per cent; and of 41,202 over twenty years 3234 or 7.97 per cent were able to read and write or were being taught. Of 32,013, the total Hindu female population, 47 or 0.15 per cent; of 14,344, above twelve years and not over twenty, 12 or 0.8 per cent; and of 48,785 over twenty years, 35 or 0.7 per cent were able to read and write or were being taught.

Of 853, the total Musalmán male population not over twelve years, 61 or 7.11 per cent, of 307 above twelve years and not over twenty, 32 or 10.73 per cent; and of 888 over twenty years, 77 or 8.67 per cent were able to read and write or were being taught. Of 818, the total Musalmán female population not over twelve years, 25 or 3.06 per cent were able to read and write or were being taught.

In 1874 there were forty-seven private schools, sixteen in Vádi with 164 pupils, eleven in Bánda with 103 pupils, and twenty in Kudál with 322 pupils. These schools are supported from fees and are not regularly kept up.

In 1877, the native general library in the town of Vádi, established in 1852 with a commodious building erected partly at state expense and partly by subscriptions, contained 1097 volumes and had 160 extra subscribers. The total amount realised in 1878 was £118. (Rs 1100) on funds to the amount of £250 (Rs. 2500) invested in Government four per cent sec. In 1877 a reading room supported chiefly by state officials was opened at Kudál. The yearly subscriptions amounted to about £10 (Rs. 100). Sávantvádi has no newspaper, and only one press for lithographing official papers.
CHAPTER XII.

HEALTH.

The prevailing endemic diseases are malarious fevers, stomach and bowel complaints, coughs, intestinal worms, itch, dysentery, and diarrhoea. To some extent chicken-pox, sporadic small-pox, meases, and venereal disorders are common among the people. Fevers are said to be commonest during the rains, intermittent fevers in May, June and July, and remittent fevers in August. In many cases fever is combined with cough, pneumonia, dysentery, and diarrhoea, and in some with enlarged spleen. The generality of fever cases are simple intermittent, quotidian, tertian, quartan, and remittent. Of the stomach and bowel complaints, more frequent in July, the chief are dyspepsia, colic, worms, constipation, dysentery, and diarrhoea. The last two, common among sepoys, prisoners and townsmen, and prevailing mostly in the rains, are mild, yielding to treatment and seldom fatal. Constipation, colic, and dyspepsia, common among the people, are traceable to their unwholesome diet, and in some measure to their dull and sedentary life.

The epidemics known to have prevailed within the past fifteen years, are cholera, fever, and dysentery. In 1859 cholera made its appearance, breaking out in July and continuing till October. Sixty-six of the town people appear to have died during the prevalence of the epidemic. Its chief feature was its resemblance to colic. A person attacked with it first complained of acute and severe pain in the abdomen, then he felt prostrated, the pulsation ceased, the skin grew cold and clammy, and two or three purgings and vomitings ended in death. It reappeared in 1865 and lasted for about three months, but was confined to the town and its suburbs. About 187 cases occurred of which sixty-four or forty-seven per cent were fatal. The rainy months in 1863, 1864, and 1865 were marked by a great prevalence of malarious fevers. The tract of country to which we most affected. From the south the fever gradually spread as far north as Shivaspur and the foot of the Hanmant pass, apparently increasing at the opening of each rainy season and falling off at its close. Though the type of fever was mostly simple intermittent, it was of a greater strength than had ever before been known. It yielded to quinine and had no special peculiarities, but when the treatment was not long enough continued, relapses were common. The unseasonable fall of rain in these years had caused a scarcity of food, and the mass of the hill population, from want of proper nourishment, were pre-disposed to disease. The number of deaths in 1865 in the division of Vadi

1 Contributed by Mr. Barjorji Ardooor, Assistant Surgeon
was 1672 or two per cent of the population, in Banda 250 or three per cent, and in Kudal 623 or one per cent. By some the fever was attributed to the ripening and subsequent decay of the bamboo brakes, which was said to have been one of the chief causes of the fever epidemic in north Kanara in 1862. In the opinion of the Political Superintendent it was a Kanara fever, and was introduced into Vadi by the labourers who went to Kanara for employment, when large public works were being carried out. In the 1873 rains, there was a great and general prevalence of dysentery and diarrhoea. About 850 cases were reported in the town of Vadi from June to September. Of these fifty-three, or about six per cent were said to have died. The disease was traceable to meteoric causes, the monsoon being unusually unsteady.

In 1877 there were three hospitals and one dispensary. No dispensaries have been established in the district. But medicines, such as quinine and chlorodyne, are supplied to the chief constables, faujdars, who sell them in the outlying villages. During 1879, 4935 persons, 672 of them in-door and 4263 out-door patients, against 6512 in 1878, were treated in the civil hospital. The average daily sick was of in-patients 24 per cent and of out-patients 58.9 per cent. The chief forms of sickness were malignant fevers, worms, diarrhoea, skin disease, bronchitis, and venereal affections. Nine major and 111 minor surgical operations were performed with success. The total cost was £679 (Rs. 6790) or 2s. 10d. to each patient. In the jail hospital, an upper-storied, boarded, and windowed building, with patient wards in the upper and lower stories, 216 convicts were treated in 1878 against 144 in 1877.

The total number of operations in 1879 was 3862, compared with 5181 primary vaccinations and 1077 re-vaccinations in 1873-74.

The following abstract shows the sex, religion, and age of the persons vaccinated.

<table>
<thead>
<tr>
<th>Year</th>
<th>Male</th>
<th>Female</th>
<th>Hindu</th>
<th>Total</th>
<th>Others</th>
<th>One year</th>
<th>One year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1873-74</td>
<td>2061</td>
<td>1581</td>
<td>2673</td>
<td>34</td>
<td>80</td>
<td>1297</td>
<td>3936</td>
</tr>
<tr>
<td>1877-80</td>
<td>2290</td>
<td>1815</td>
<td>3424</td>
<td>80</td>
<td>73</td>
<td>1083</td>
<td>3819</td>
</tr>
</tbody>
</table>

There are two chief forms of cattle disease, mouth and foot disease, lâg, and cholera, muula or bulki. In the mouth disease, frequent in autumn, the mouth is swollen, sore, and ulcerated with a fetid discharge. Food and water are taken with difficulty. It is cured by rubbing the tongue with pepper and turmeric, âmkkâhalad. In foot disease, the feet swell, the hoofs rot and drop off, and the cattle die. In the district of Vadi, there were two chief forms of cattle disease, mouth and foot disease, lâg, and cholera, muula or bulki. In the mouth disease, frequent in autumn, the mouth is swollen, sore, and ulcerated with a fetid discharge. Food and water are taken with difficulty. It is cured by rubbing the tongue with pepper and turmeric, âmkkâhalad. In foot disease, the feet swell, the hoofs rot and drop off, and the cattle die.
parts are worm-eaten. The disease is common in summer, but in autumn is more serious. Though contagious it is not very fatal. The treatment is to give internally the slough of a sorbet with phlebain, while burning oil, lime, tobacco, tar, dammar, and pulliand are externally used to the feet ulcers. The choleraic disease, from the dysenteric purgo called musta or bulk, and also known as mahroog and petli, is of the same type as underpest. It is generally met with in summer and autumn. Originating partly from atmospheric influence and partly from bad food and water, its chief symptoms are refusal of food, shivering, and increased temperature of the body, enlargement of the papilae at its root, a blue or black line on the tongue and the margins of the gums, fetid breath, husky cough, dropping down of the ears and running of the eyes and nose. These symptoms last for two or three days when diarrhoea sets in. In unfavourable cases, the purgings last for two or three days, the prostration increases, cramps in the legs follow, and the animal dies in a week, while in favourable cases the purgings cease in one or two days. In less serious cases the animal is branded in the dorsal regions and forehead, and is given the tender spike of the betelnut tree, cloves, mace, nutmeg, and brandy. In serious cases, the juice of the komila creeper and of the bulb of radhag or churka is given in a pound of whey.

The total number of deaths in the five years ending 1878-79 was returned at 10,488 or an average yearly mortality of 887, or, assuming the figures of the census as a basis, of 2.05 per cent of the total population. Of the average number of deaths 2611 or 67.5 per cent were returned as due to fevers, 217 or 5.5 per cent to bowel complaints; 82 or 2.1 per cent to cholera; 19 or 0.4 per cent to small-pox; 192 or 4.9 per cent to dysentery; and 725 or 18.7 per cent to miscellaneous diseases. Deaths from violence or accidents averaged 47 or 1.2 per cent of the average mortality of the state. During the same period the number of births is returned at 18,233 souls of whom 9665 are returned as male and 9598 as female. Under the census basis, or on the basis of the census figures, a birth-rate of 1.2 per cent of the entire population of the state.
CHAPTER XIII.

PLACES OF INTEREST.

A'keri, about six miles north-west of Vádi, formerly a fortified post of some consequence,\(^1\) has a yearly fair on the 14th of Mágh Yadya (January-February), when about 5000 people assemble and drag a car, \(vāṭ\), round the temple. There is a quarry of hard purple or slate coloured stone much used for building. It has a post office.

Ámboli, about thirteen miles north-east of Vádi, is being much improved as a sanatorium. Two roads, one leading to the Rám pass and the other to Mahádevgad, have been made; a flourishing market is springing up, and a residence and stables for the Sar Désále, a school house, police station, rest-house, post office, and a large well are built or are under construction. When some more houses are ready, it is hoped that Ámboli will be a favourite sanatorium, for Belgaum as well as for Sávantvádi.

Á'yra Fort, about fifteen miles south-east of Vádi and about 300 yards north of the Vengurla road, built of stones and mud, was, in 1843, surrounded by a dry ditch overgrown with brushwood and bamboo.\(^2\) On the north was an outwork connected with the fort by a very thick bamboo hedge on the east, and a wall on the west. There was a strong but poorly sheltered gateway. The fort was dismantled in 1845.

Bánda, on the right bank of the Terékhol near its mouth, about six miles south of Vádi and twenty from the sea, had, in 1872, 2126 people and 472 houses or 45 persons to each house. Up to Bánda the river is tidal, and navigable for boats of about 1\(\frac{1}{2}\) tons (100 \(\text{mace}\)). Under the Bijápur kings (1489-1686), Bánda, then known as Ádulabad, was the chief town of a district, \(s\text{ubhā}\), under a minister, \(wāzir\). In the beginning of the sixteenth century (1514), it was a town of Moors and Gentiles, with merchants who dealt with traders from the Deccan and from the Malabar coast. Many ships from different quarters brought rice, coarse millet, and vegetables, and took away coconuts, spices, pepper, and other drugs to Dū, Adén, and Ormuz. There was also much export of goods and provisions from the interior.\(^3\) In 1538, Bánda was described as better and nobler, both from traffic and size, than Vengurla, admitting galleys at low tide.\(^4\) Nine years later (1547) it suffered much by a treaty between the Portuguese and the rulers of Vijayanagar, which provided that all

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\(^1\) It was unsuccessfully attacked by the Kolhápur chief in 1783, and successfully defended by Phond cívánt III. in 1806.
\(^3\) Stanley's Barboza, 74.
\(^4\) DeCastro's Primeiro Boteco da Costa da Indias, 221.
Vijayanagar goods should be sent to Ankola and Honávar in the Kánsa district instead of to Bánda, and that all horses imported by the Portuguese should go to Vijayanagar instead of to Bijápur. In the seventeenth century (1638), it is described as strong and fairly large with very beautiful streets, and a great trade with the Portuguese in paper and European stuffs. About thirty years later (1670), it was said to be a mighty city, two leagues from Goa and two from Vengurla, built near the Dery, Terekhol, with broad streets, many fair buildings, and several temples. In 1804, when the feuds between Shrírám Sávant and Phond Sávant III. were at their height, Bánda was handed over to Chandrobe, Shrírám Sávant's illegitimate son, who soon after (1817) became so powerful as to hold it successfully against the Vádi ruler. In 1826, it was a small port with 105 houses and five shops on a river navigable for large boats. At present (1880) it has about 100 shops and a Monday market, where cattle, cloth, and earthen vessels are sold. It has a well attended vernacular school, a post office, a custom house, and a travellers' rest-house.

On a mound about seventy-five feet high, within musket range of the left bank of the Terekhol, stands a ruined irregular fortress built partly of good masonry and partly of loose stones and mud. Measuring 100 yards by fifty, it is built of roofed and loopholed towers joined by curtains. On the south-east angle is a gateway approached by an easy ascent and of no strength. On the west is a sallyport leading to the river by a flight of narrow steps. The fort is of no strength and has only a few unserviceable guns. In the fort are the sub-divisional revenue and magisterial offices.

Besides the fort there are the remains of some mosques, wells, and tombs. To the south of the river, built of laterite covered with cement, is the Jáma mosque measuring forty feet by eighteen. The walls are damaged and the roof is gone, but some handsome cornices and an entrance flight of steps remain. Outside the mosque is a cenotaph of Syed Abdul Kádér Jiláni, the Purán-Pur or chief saim of Baghdád, where Muhammadan marriage parties usually come to pray. Close by is a pond, seventy-one feet by sixty, used for bathing purposes. Near it, in fairly good repair, is a travellers' home, wsád-farkhána, a lofty octagonal tower with domed roof. The door posts are formed of solid blocks of stone. Inside there are traces of two tombs and some very neat laterite carving in the arches. The building is surrounded by a groin-roofed gallery 110 feet long and ten wide. About 150 yards further is another roofless and ruined-mosque fifty-four feet by twenty-eight. It has two rows of octagonal plastered stone-pillars with carved capitals and fine tracery about the arches and windows. Outside the building is a pond, sixty-one feet by fifty, with twenty-four stone steps leading

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1 Col de Mon. Ind., VII. 356.
2 Mandelo, 215, 222.
3 Ogilby’s Atlas, V. 243.
4 Chula’s Itinerary, 73
5 This is doubtful. According to the local account Abdul Kádér was a Bijápur general.
to the water, and small cells all round. A few hundred yards further is the Redi Ganjali or buffalo mosque which has lately been restored. Besides the above there are many small tombs and ruins

Kinker, a village about six miles north-east of Vádi, has a yearly fair on the seventh of Phalgun Shuddh (March). At the fair time four men climb up a tall teakwood pillar, and the people standing round throw stones at them, but it is said, by the favour of the deity, none of them are ever hurt.

Kudal, on the Karlı, thirteen miles north of Sávantvádi had, in 1872, 2689 people and 443 houses or 69 persons to each house. Every Wednesday a market is held chiefly for cattle, fish, pottery, and vegetables. It is connected with Vish, McIl, and Vengurla by a good road, and with Kolhápur by the Phonda pass, and has a post office and a good Marítá school. As far back as the sixth century (about 573), Kudal was the head-quarters of a branch of the Chalukyas. In the twelfth century it was the seat of a Marítá town, and continued to be the chief town of the district up to the Mussulman conquest (1600). Under the Bhapur kings its Brahman ruler was, with the title of Desí of Kudal, continued as the head of twelve sub-divisions, each governed by a Hájí. In modern times (1748) Kudal was the scene of a severe defeat of Talúq Angria by Jayram Savant. And a few years later, Jayram, quarrelling with his nephew Rámabanda Savant (1737-1766) the Vách chief, retired here and exercised independent authority. In 1804, in the dispute between Phond Savant III. and Shíram Savant, the Kolhápur chief, coming to Phond Savant's help, sacked Kudal and laid the country waste.

In walking ground to the west of the town is a ruined fort of loose stone and mud, with bastions and connecting curtains. It is said to have been built or repaired by the Bhapur kings. Irregular in shape it covers an area of about 150 square yards, and is encircled by a ditch. In the south-east corner are three gateways of no great strength, and on the west is a sallyport with a narrow ruined gateway. Its few guns of different sizes are all unserviceable. Within the fort are a ruined mosque, still sometimes used, and a fine cut masonry well called gundla lób, forty feet deep and 100 round. It is called the house well, gond la bav, because the path to the water spring and sloping enough to allow a sudden horse to go down and drink. A building, finished in 1877, holds the sub-diivisional residence and police barracks, and a detachment of police.

Kupicha Dongar is an unfortified hill, about 1000 feet high, near the village of Válahal on the banks of the Karlı river in Kudal. Its quarries yield good white granite.

Maha Devgád is a small weak fort, on an outstanding peak of the Sahyadrí, about a mile and a half from Ambol at the top of the Parvati pass. In 1830 it was entered from the east by two narrow
Chapter XIII.

Places of Interest.

Māhāravoad.

**Manohar Fort.**

Manohar Fort, fourteen miles north-east of Vādi and on the south of the Rāngna or Prasaddhigad pass, is a solid mass of rock about 2500 feet high, joined to the Deccan by a narrow ridge about two miles long. It is said to have been fortified since the time of the Pāṇḍavas, and in good hands is almost impregnable. Triangular in shape, 440 yards long by 350 broad, it has a single entrance approached by a flight of rock-cut steps and guarded by two gateways.

In the 1844 disturbances, the garrison, gadkaris, of the fort, numbering between 400 and 500 men, espoused the cause of the Kolhāpur insurgents. On the night of the 10th October, a band of them entered the house of the sālim of Gthos, and burnt all his public and private papers. On the following night (11th October) a detachment of them, 200 strong, came out of the fort and attacked the detachment of the Sāvantvādi Local Corps stationed at Dukānvādi. The attack was repulsed, and two days after (13th October) Major Benbow, with a detachment of the VIIth Regiment N. I., came from Vengurla to strengthen the Dukānvādi post. But with the aid of the Rāngna garrison, the Manohar rebels attacked Dukānvādi, and placed the troops there in great peril. Reinforcements were pushed forward from Sāvantvādi, and Colonel, afterwards Sir James, Outram, the Political Agent at Kolhāpur, taking the direction of military operations, pressed and harried the rebels and destroyed their power in the open country. Still, for two months they continued to hold Manohar. About the close of the year, Captain Popham, with three companies of the VIIth Regiment N. I., advancing against Manohar, attacked, and after a severe contest drove the enemy from a strongly stockaded post on Tarkal hill. After this defeat the insurgents abandoned the fort and it was taken (27th January) by General Delamotte. When the rebellion was quelled the fortress and its revenues were made over to Vādi. The garrison were allowed to keep their lands on certain conditions, but were declared to have forfeited all money claims;

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1. Lieut-Col. T. Morgan, commanding XIVth Rgmt N. I. (14th Dec 1830)
2. Clunie’s Itinerary, 78
and those who lived in Kolhapur were forced to quit Vadi, and settle above the Sahyadrus.

Mansantosh, a small angular fort about fifteen acres in area, is an offshoot of, and about the same height as, the celebrated fort of Manuhaar, from which it is separated by a chasm 200 yards wide. Access is now almost impossible, as the old path, which must have had steps near the top, has completely disappeared.

Nerur, on the Karli river, three and a half miles west of Kudal, has a population of 4461 souls and 900 houses. Near the village are two ponds, the larger of which was, in 1877, examined with the view of enlarging it by replacing the earth embankment by a strong masonry dam. The idea had to be given up as the soil proved too weak to bear the weight of the masonry.

Pat, a large garden village in the west of Kudal, ten miles north of Vengurla, and eighteen miles north-west of Vadi, has 2023 inhabitants and 859 houses, scattered over a large area, and including several hamlets, oulés. It has a fine natural lake bordered by betelnut and palm groves, and is said during the rains to cover an area of about eighty-three acres. For many years its water has, during the cold season, been used to irrigate land in the neighbouring Ratnagiri villages of Mahapan and Kochra. There is an embankment with sluice gates on the north-east. Arrangements for repairing this embankment and building a new sluice gate have (1880) been made. In the village is a Marathi school supported partly by the state and partly by the people.

Prasiddhqad, or Ranaga Fort, on the Savantvadi and Kolhapur boundary, stands on a peak of the Sahyadris, about eighteen miles north of Mahadevgad, and is 2600 feet high. Ranaga was one of fifteen forts built by a chief of Panhala near Kolhapur, who seems to have lived at the close of the twelfth century. In the beginning of the eighteenth (1709), Taisali took refuge in the fort and was unsuccessfully besieged by Shahun the grandson of Shahun. 

Sarimbali, a village on the Karli about four miles north-west of Kudal, has 1500 inhabitants and 347 houses. It has a large lake covering an area of about seventy-two acres, whose water is used chiefly for field irrigation.

Savantvadi, Vadi, or Sundarvadi, that is the Beautiful Garden, in 12° 54' 15' north latitude and 73° 51' 30' east longitude, with, in 1872, a population of 8017 souls, stands 567 feet above the sea, about nineteen miles west of the base of the Sahyadris, and seventeen miles east of Vengurla. Founded by Phond Savant in 1679, the town, almost buried in palm groves, stretches round the border of a lake, over rocky uneven ground, scored by ravines and water-courses. Well wooded hills rise on all sides, the highest, Vadi Peak on the west, rising 1200 feet above the sea. Of its 8017 inhabitants, 6364 (males 3169, females 3195) were Hindus; 8.118, (2) 137.
Chapter XIII.
Places of Interest.

Savantwadi.
Trade.

873 (males 441, females 432) Musalmans; 776 (males 354, females 422) native Christians; and four 'Others'.

Except on Saturdays, the market day, when numbers come in from the villages round, Vádh is a place of little trade. Besides the office of the police superintendent, kotwál, the market street or bázár, has an Anglo-vernacular school, a post office, a vernacular school, and several upper-storied tile-roofed buildings, the houses of well-to-do traders. Savantwadi manufactures are almost all ornamental. They are lacquered toys, khaskhas grass fans, mats, boxes and baskets ornamented with beetle wings and gold embroidery, velvet and embroidered saddle-cloths, small tables and other ornaments of brass and buffalo horn, round and rectangular playingcards, and pipe bowls of the inner shell of the coconut polished and inlaid with quicksilver.

The lake, a beautiful sheet of water, hemmed in by well wooded hills and girt with a belt of palm, jack, and mango trees, is known as the Pearl Lake, Moti Tálár. Covering about thirty-one acres, and with a mean depth of six feet, it was, in 1874, at a cost of about £2000 (Rs. 20,000), improved by replacing the old retaining dam by a cut-stone wall 204 yards long, secured by hydraulic cement, and with, at each end, iron gates worked by rack and pinion. On the north-west a long flight of steps leads to the water, and on the south-east and south-west are some rice fields watered from the lake. Besides for irrigation the water is used for bathing, cattle-drinking, and washing clothes.

On the east shore of the lake, separated from it by a roadway and sloping bank, stands a ruined stone and mud fort, surrounded on the north-east and south by a ditch dry in the four season. Irregular in shape, 350 yards by 150, and consisting of loopholed towers and bastioned curtains, it has three entrances, the chief to the north, a gate of no great strength flanked by two towers. The fort contains two brass and some other guns all unserviceable. On the banks of the lake, an arched gateway, known as the Mus, or Sluice Gate, between two large circular towers, leads to an inner fortress whose walls stand on the brink of deep natural ravines. The entrance towers, with handsome castellated battlements, are being made into a post office, and the west face is to be furnished with a clock with a three feet dial. A block of buildings inside of the gateway, formerly used as a show place for wild beasts, now holds the offices of the Political Superintendent and his assistant. Close to these offices is a large quadrangular two-storied building, the eastern side taken up by a one-storied reception hall. The rest contains the offices of the manager kámámdádar, the secretary dajiárdár, the registrar, the judge nyáyádásh, and the treasurer. To this square, a new front, with a clock tower over the central entrance gate, is being built at an estimated cost of £2200 (Rs. 22,000). Very near to this are the jail, the state stables, and the palace. About 280 yards north of the fort are the lines of the Local Corps, with a range of huts, on rising ground, accommodating about 200 families.

South of the town and close to the lake stands a double-storied
building, now used as the Political Superintendent's residence. The station hospital, on a high mound, is an irregularly shaped red-stone building plastered with cement, with room for twenty-four patients, has out-offices, a small space in the front, and an out-house behind with room for twelve female patients. As few people seek admission it is used by the sick of the Local Corps.

Though not surrounded by a wall, Vādi is fenced on most sides by ditches, ravines, stone walls, and bamboo thickets. Covering an area of about two miles, the town is divided into seven wards, or kaās. On the south-east corner of the lake lies the Sūlī, or frankincense tree ward. East of the lake is the Pravā, Khāsī, ward, where the personal servants of the Chief's family live. West of the Khāsī, Sāvantvādi and north of the lake lies the Sāvatī or head clerk's ward. This, no longer used as a site, is still borne as a surname by a family, who, with their relations, held the west part of the quarter. North-west of the Sāvantvādi and beyond the river lies the Pānda or Pambārdōli, the head-quarters of the native Christians, most of whom are masons. South-west of the Pānda lies the Pāmārāvādi, the headquarters of the native Christians, most of whom are masons. South-west of the Pānīravādi lies the Malīvādi, containing the tombs of the Chief's family, and to the south-east of the Sāvantvādi at the base of the hill lies the Junābāzār, the oldest part of the town, said to date from the time of Lakham Śivānt (1641-1665).

Tulas, about thirteen miles west of Vādi on the Vengurle road, has, on the last day of Vaishākh (May-June), a yearly fair in honour of Jāti Parab, a village headman looked upon by the people as a saint. About 5000 persons assemble.

Vaghiri, a hill about five miles east of Vēngurle, is a well-known landmark for seamen. The height is about 1200 feet, and the area at the top about forty acres. There are no signs of fortification.

Vālāval, a village about four miles west of Nīvārd and thirteen miles north of Vēngurle, contains 587 houses and 2344 inhabitants. It has a large pond.
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