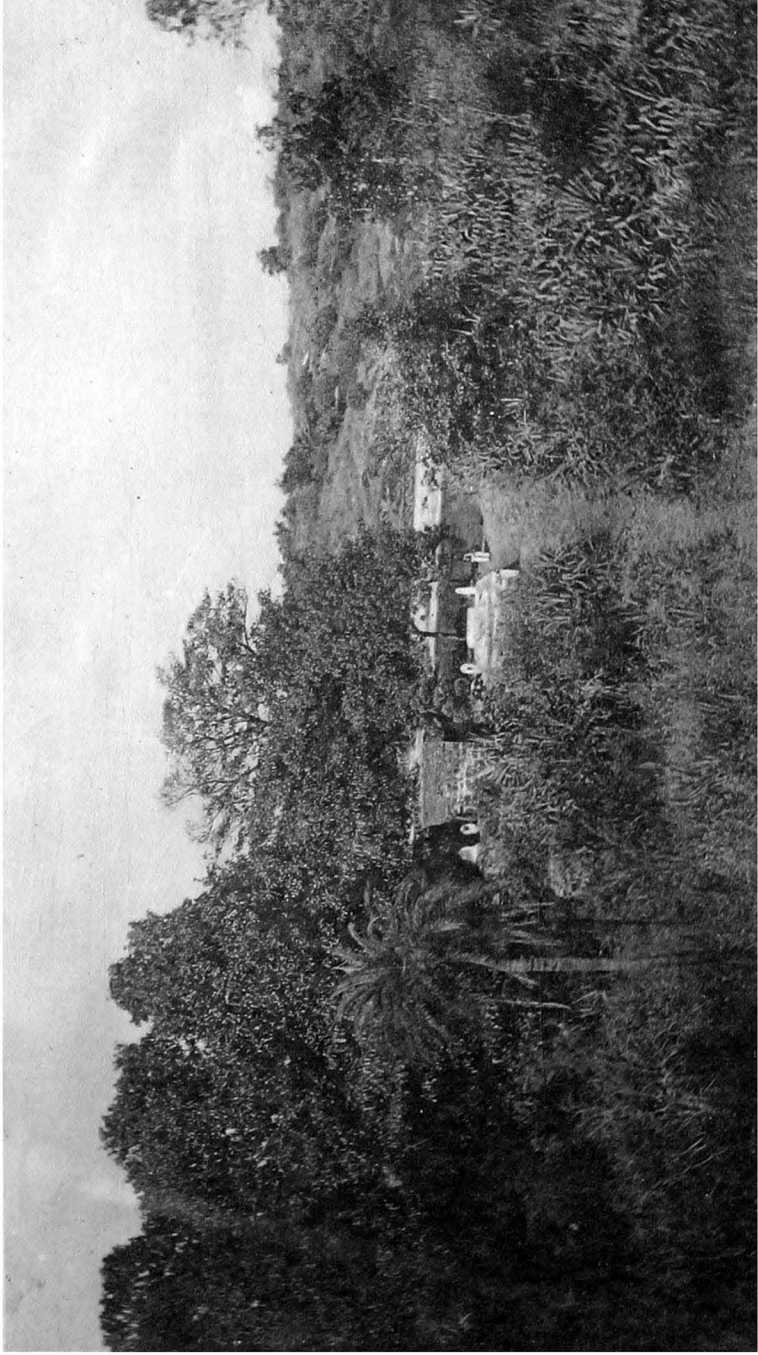


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TOMB OF BURHANUDDIN AND SHAKKAR TALAO, NARNALIA.

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CENTRAL PROVINCES
AND BERAR
DISTRICT GAZETTEERS

AKOLA DISTRICT

167

VOLUME A—DESCRIPTIVE

BY

C. BROWN, I.C.S.

*General Editor and
Supdt. of Gazetteer*

A. E. NELSON, I.C.S.



CALCUTTA

PRINTED AT THE BAPTIST MISSION PRESS

1910

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PREFATORY NOTE.

Chapter II, History and Archæology, is by Major W. Haig, and Chapter IX, General Administration, by Mr. F. L. Crawford, Deputy Commissioner of the District. Chapter VII, Famine, is abstracted from the reports for Berār as a whole and from those by Mr. Rustomji Faridoonji for Bāsīm in 1896—1897 and Akola in 1899—1900 and by Mr. F. W. Prideaux for Bāsīm in 1899—1900. The greater part of the sections on Botany, Wild Animals, and Forests is taken from notes by Mr. R. H. Cole, Divisional Forest Officer, and the medical paragraphs are largely based on notes by Major P. F. Chapman, I.M.S., Civil Surgeon of Akola. The paragraphs on the Kānadi, Gopāl, Pāthrat, and Lonāri castes in Chapter III represent information collected in the District by Mr Adūrām Chaudhri, clerk in the office of the Superintendent of Gazetteer; and most of the local traditions given in the Appendix were recorded by my clerk, Mr. Mādhoraο Rangnāth Shembekar, when I was on tour in the District. Information has been taken freely from Sir A. C. Lyall's Gazetteer for the Hyderābād Assigned Districts (1870), the Settlement Reports, and other official records. The reports for the original settlement were written by Major P. A. Elphinstone and Mr. R. R. Beynon, and those for the revision settlement by Major R. V. Garrett and Mr. F. W. Francis. Enquiries on some curious beliefs and customs were suggested by "Indian Folk Tales (Bilaspore)" by the Reverend E. M. Gordon, and many interesting points were mentioned by Mr. Padithyum Shankar Dās, Hospital

Assistant. I have tried to make no statements about creed or practice without either substantiating them by personal enquiry or else quoting my authority in the text. A large proportion of the book is based on information gathered in a special tour of the District, when several hundred people, representing all classes, were consulted either individually or in small groups. Capable critics have kindly revised the press copy, generally with approval. In practically every instance information was given with great cordiality ; I must gladly acknowledge the kindly spirit shown.

The representation of vernacular terms has caused some difficulty. As far as possible these have been transliterated directly from Marāthi. In many cases, however, a word has already appeared in a Hindi form in other Gazetteers of this series ; in such cases the Hindi form has generally been adopted. In other instances the local form differs from that of classical Marāthi, or a word has different local forms ; it has then been necessary to select a form according to the particular circumstances. The cerebral letter which is transliterated by *r* in Hindi words has, according to a common and convenient practice, been represented by *ḍ* in Marāthi words. The long accent has been omitted over capital initial vowels, generally over final vowels, and often over *i* and *u*.

C. B.

AKOLA :

The 6th March, 1909.

AKOLA DISTRICT GAZETTEER.

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*List of Deputy Commissioners who have held charge
of the Akola District, with the dates of
their periods of office.*

NAMES.		PERIOD.	
		From	To
Berār.	1. Mr. T. H. Bullock ..	1853	13- 9-1857
	2. Captain Meadows Taylor	14- 9-1857	End of Feb. 1858
	Mr. T. H. Bullock ..	End of Feb. 1858	End of Dec. 1858
	3. Captain J. G. Hamilton	Jan. 1859
	4. Lieutenant J. G. Bell ..	1861
	5. Captain J. Stubbs ..	1862	20- 5-1864
	6. Captain J. G. Bell ..	21- 5-1864	26-11-1864
	7. Mr. J. G. Cordery ..	27-11-1864	23- 1-1866
	7. Captain J. T. Bushby ..	24- 1-1866	10- 5-1866
	Mr. J. G. Cordery ..	11- 5-1866	8- 4-1867
	8. Lieutenant R. Hudleston	9- 4-1867	28- 8-1868
	9. Lieutenant R. Bullock	29- 8-1868	3-11-1868
	Lieutenant R. Hudleston	4-11-1868	24- 3-1869
	10. Dastur Bymonji Jamasji	25- 3-1869	28- 3-1869
	11. Mr. C. Hordern ..	29- 3-1869	21- 4-1869
	12. Captain K. J. L. Mackenzie ..	22- 4-1869	23- 7-1869
	Mr. C. Hordern ..	24- 7-1869	3- 9-1870
	13. Captain R. H. Salkhed	4- 9-1870	5- 9-1870
	Captain K. J. L. Mackenzie ..	6- 9-1870	25-11-1870
	Captain R. Hudleston ..	26-11-1870	7- 3-1872
14. Captain A. Farrer ..	8- 3-1872	10- 3-1872	
15. Captain J. FitzGerald ..	11- 3-1872	7-11-1872	
Major J. G. Bell ..	8-11-1872	16- 3-1873	
Captain R. Bullock ..	17- 3-1873	3-11-1873	
Major J. T. Bushby ..	4-11-1873	18- 3-1874	
Major J. G. Bell ..	19- 3-1874	9- 4-1874	

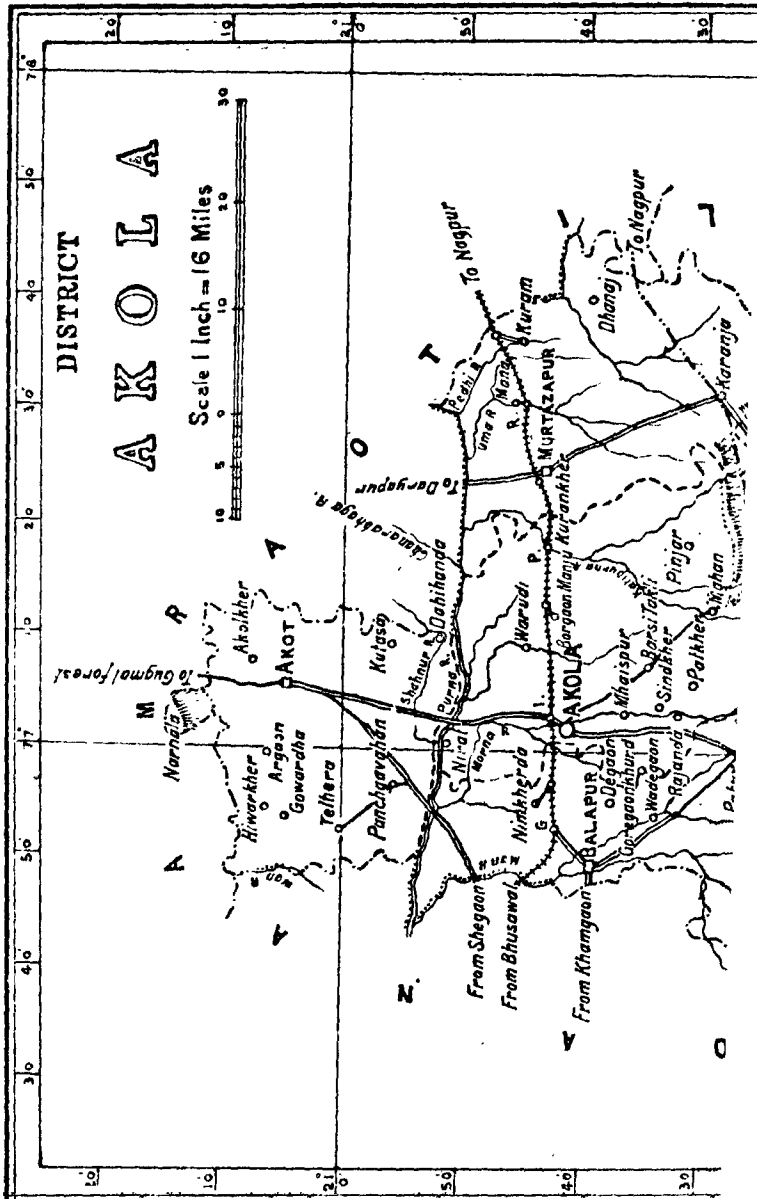
LIST OF DEPUTY COMMISSIONERS.

	NAMES.	PERIOD.	
		From	To
	Captain K. J. L. Mackenzie ..	10- 4-1874	23- 8-1874
	Captain R. Bullock ..	24- 8-1874	16-11-1875
	Major J. G. Bell ..	17-11-1875	12- 3-1876
	Captain R. Bullock ..	1-33-1876	1- 4-1876
	Major D. W. Laughton ..	2- 4-1876	20- 4-1876
	Major R. Hudleston ..	21- 4-1876	12- 5-1876
16.	Major D. W. Laughton	13- 5-1876	12- 6-1876
	Major R. Hudleston ..	13- 6-1876	3- 3-1877
17.	Lieut.-Col. C. T. O. Mayne	4- 3-1877	23- 6-1878
	Captain A. Farrer ..	24- 6-1878	18- 7-1878
	Captain R. Bullock ..	19- 7-1878	31- 3-1879
	Major D. W. Laughton	1- 4-1879	22-10-1879
18.	Mr. E. J. Kitts ..	23-10-1879	2- 2-1880
	Major J. FitzGerald ..	3- 2-1880	3-10-1881
19.	Mr. A. J. Dunlop ..	4-10-1881	3-11-1881
	Major J. FitzGerald ..	4-11-1881	2- 5-1883
20.	Mr. H. S. Nicholetts ..	3- 5-1883	15- 7-1883
	Lieut.-Col. J. FitzGerald	16- 7-1883	10- 9-1884
21.	Colonel F. W. Grant ..	11- 9-1884	12-11-1884
	Lieut.-Col. J. FitzGerald	13-11-1884	4- 4-1885
22.	Mr. R. D. Hare ..	5- 4-1885	10- 5-1885
	Mr. H. S. Nicholetts ..	11- 5-1885	15- 2-1886
23.	Colonel H. De P. Rennick	16- 2-1886	17-12-1886
	Colonel F. W. Grant ..	18-12-1886	11- 4-1888
24.	Mr. A. Elliott ..	12- 4-1888	8- 8-1888
25.	Mr. R. Obbard, I.C.S. ..	9- 8-1888	24-10-1888
	Colonel F. W. Grant ..	25-10-1888	6- 7-1889
26.	Mr. C. A. W. Davies ..	7- 7-1889	9- 7-1889
	Mr. R. D. Hare ..	10- 7-1889	17- 3-1890
	Mr. C. A. W. Davies ..	18- 3-1890	20- 4-1890
	Mr. H. S. Nicholetts ..	21- 4-1890	2- 6-1890
27.	Muhammad Yasin Khan	3- 6-1890	2- 7-1890
	Mr. H. S. Nicholetts ..	3- 7-1890	3-12-1891
28.	Mr. H. Godwin-Austen	4-12-1891	6- 9-1892
29.	Mr. R. A. Simpson ..	7- 9-1892	12- 9-1892
30.	Captain J. G. Morris ..	13- 9-1892	27-10-1893
	Mr. R. D. Hare ..	28-10-1893	18- 3-1896
	Mr. R. A. Simpson ..	19- 3-1896	27- 5-1896
31.	Captain O. G. Ievers ..	28- 5-1896	8- 6-1896

LIST OF DEPUTY COMMISSIONERS.

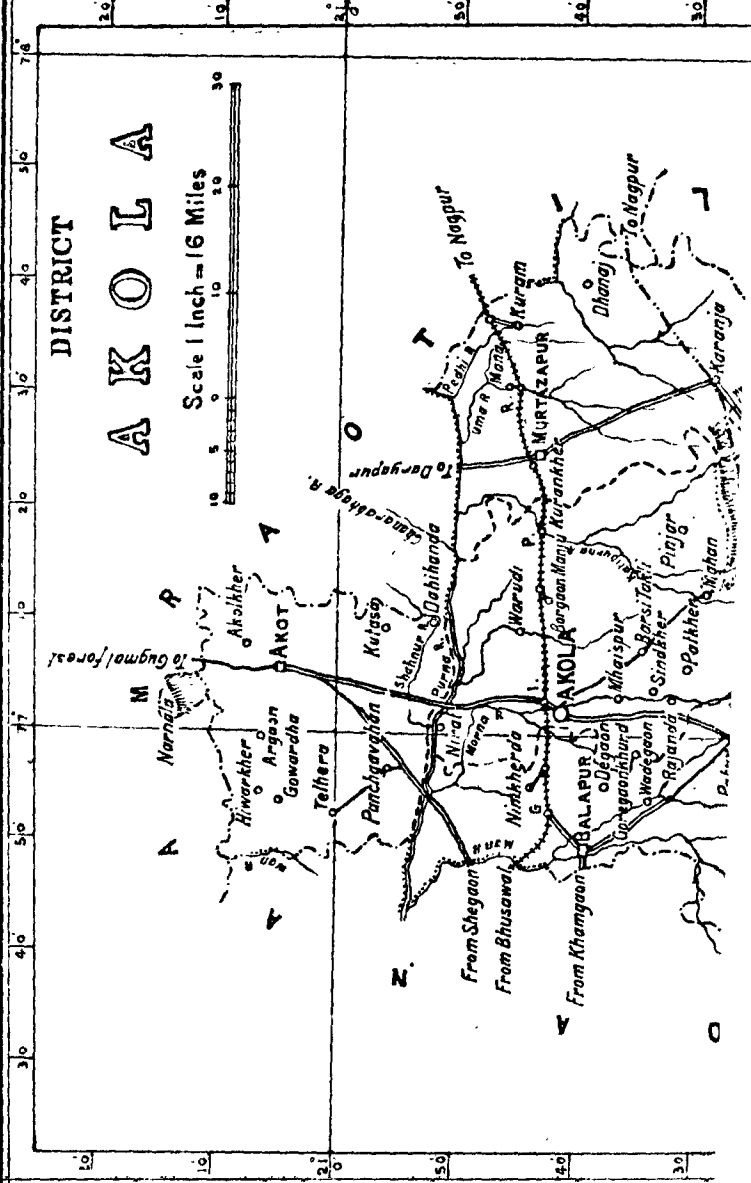
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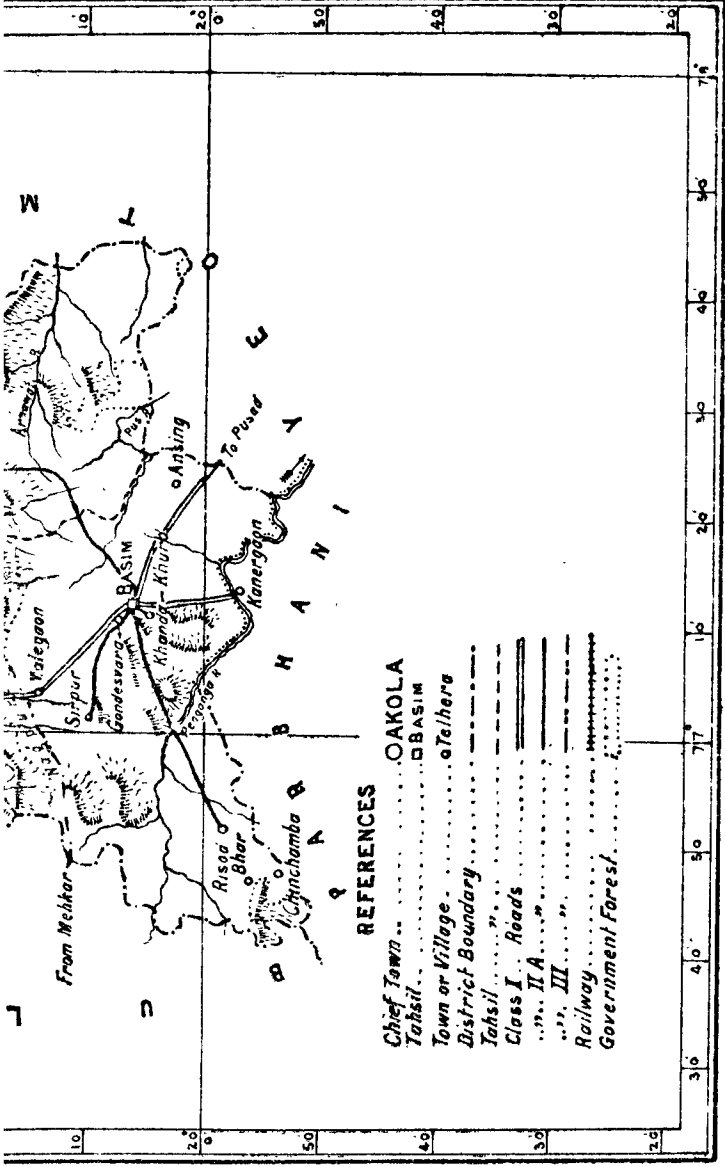
NAMES.	PERIOD.	
	From	To
Mr. R. A. Simpson ..	9- 6-1896	27- 7-1896
32. Mr. F. W. A. Prideaux	28- 7-1896	20-10-1897
Mr. R. D. Hare ..	21-10-1897	4-11-1897
Mr. F. W. A. Prideaux	5-11-1897	17- 2-1898
Mr. R. D. Hare ..	18- 2-1898	12- 3-1898
Mr. F. W. A. Prideaux	13- 3-1898	25-10-1898
33. Mr. Rustomji Faridoonji	26-10-1898	31- 3-1901
34. Kumar Shri Harbhamji Rawaji	1- 4-1901	1- 5-1902
35. Mr. A. C. Currie Kumar Shri Harbhamji Rawaji	2- 5-1902	6- 7-1902
Mr. Rustomji Faridoonji	7- 7-1902	23- 3-1903
36. Major R. P. Colomb ..	24- 3-1903	20-11-1903
37. Major F. R. M. C. de R. Mauduit	21-11-1903	15- 6-1904
Mr. Rustomji Faridoonji	16- 6-1904	13- 9-1904
Major F. R. M. C. de R. Mauduit	14- 9-1904	28- 4-1906
38. Mr. K. S. Jatar	29- 4-1906	27- 6-1907
39. Mr. J. A. Bathurst, I.C.S.	28- 6-1907	25- 3-1908
40. Mr. F. L. Crawford ..	26- 3-1908	7- 6-1908
	8- 6-1908



DISTRICT
A K O L A

Scale 1 Inch = 16 Miles





APPENDIX.



GAZETTEER OF TALUKS, TOWNS, IMPOR-
TANT VILLAGES, RIVERS, AND HILLS.

APPENDIX.

GAZETTEER OF TALUKS, TOWNS, IMPORTANT VILLAGES, RIVERS, AND HILLS.

Adgaon.—Adgaon is a village in Akot t̄aluk nine miles west of Akot. It was the head of a pargana when the Ain-i-Akbari was compiled, and it has an earthen *kila*, fort, in which a *naib* was stationed under the Nizām; the pargana was only included in Akot t̄aluk in 1865, and a petty Civil Judge held his court here for some time after that; the population was 3437 in 1867 and 3131 in 1909. Adgaon is therefore a place of some slight importance, but it contains little of interest. The river Nandini flows close by and holds water throughout the hot season; there are also numerous wells, as is indicated by the name. A broad strip of land near the village, uncultivated for the last ten years, marks the route of the proposed Bāsīm-Akola-Khandwa Railway. A number of temples exist, but none are large or striking; that of Dwārakeshwar, built outside the village in 1080 F. (A.D. 1671) by a Gaoli called Dwārki who was an officer of the Bhonslas, has two elephants fairly well carved over the doorway; the shrine of Dattātreya, built recently by Mānu Mānbhau, is known for the relief of people possessed by evil spirits. The great battle of Argaum was fought on 29th November 1803 near Sirsoli, three miles south of Adgaon, and brought to an end the authority of the Nāgpur Rājā in Berār. Sirsoli is a village of 1889 inhabitants; old men still repeat what their fathers saw of the battle. According to their account the chief fighting took place

on some waste ground, now covered with *bābul* trees but then open, immediately to the west of the village, and the marks of two cannon-balls are shown on the wall of a small temple near by. Fighting was however spread over a large area. The grave of Major Bullock, a name well known in Berār, lies a mile north of the village, and another English officer is said to have been killed to the south of it. A watercourse of some size runs roughly north and south, but the ground is mostly flat. The Gazetteer of 1870 says, 'A deep ravine or watercourse 'is still shown which lay across the rear of the broken 'army and checked their confused retreat until they had 'been sufficiently sabred by cavalry and pounded by guns.' Old men say that Sirsoli had then stronger fortifications than most villages and the people of other places came for shelter, neither man nor beast going outside for seven days; no harm was done to the village and no soldier from either side entered it. The people add however that the battle lasted for the whole seven days and that the gates were too strong for either army to force. They relate also that Benising, a defeated general of the Bhonsla's, fleeing toward Narnāla killed first his children and then himself.

Akola Tāluk.—Akola tāluk lies between latitudes $20^{\circ} 53' N.$ and $20^{\circ} 23' S.$ and longitudes $77^{\circ} 25' E.$ and $76^{\circ} 54' W.$; it is a block with an average length of about 30 miles from north to south and a breadth of about 25 miles from east to west; its area is 739 square miles. The tāluk is an old one and contained 401 villages at the original settlement in 1867, but several of these were transferred to Bālāpur in the changes connected with the formation of Khāmgaon tāluk in 1870, and the total is now 354 villages, of which 339 are *khālsa* and 19 *jāgīr*. It has Bālāpur tāluk on the west, Akot and Daryāpur on the north, across the Pūrna river, Murtizāpur on the

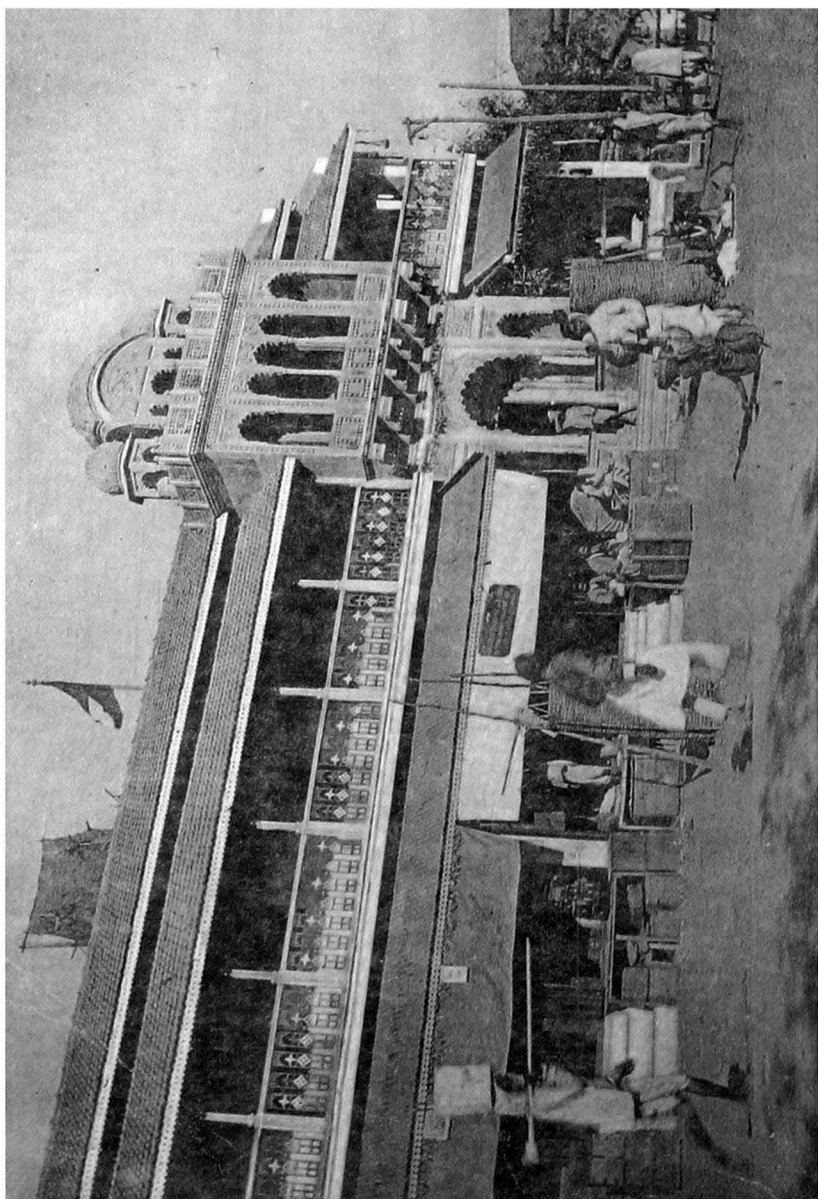
east, and Mangrul and Bāsīm on the south, so that it occupies the very middle of the District. The north, east, and centre of the tāluk consist of fertile plain with rich black soil, but some miles in the extreme south are hilly, with shallow and inferior soil, and this poor soil runs halfway up the eastern border; however rice is grown in the east. The greatest height recorded is 1442 feet at Saukhed in the south; next come Rudrama hill in Rajankhed village, Haldoli, and Pimpalgaon in the south with 1384, 1367, and 1347; while all other heights recorded, including Māhān (1206), are between 1200 and 1300; higher land occurs across the southern borders. The drainage of the tāluk is from south to north. The Morna on the west and Kāte-purna toward the east, with several tributaries of the latter, hold water all the year round; the Lonār, in the middle of the northern part, has water through most of the cold weather, but there are no other streams of any importance. Wells number on an average eleven to a village, but there is often a scarcity of good water, especially in the salt tract in the north. The chief tanks are at Ghusar and Akhatwāda in the north, but they are apt to fail in the hot weather. The total area is 473,000 acres, of which 50,000 are forest, 400,000 occupied for cultivation, and 361,000 actually cropped; only 900 acres of cultivable land are left unoccupied. Between 1900 and 1906 jawāri varied between 120,000 and 170,000 acres, with a tendency to decrease, while cotton varied from 165,000 to 190,000 acres, inclining to increase, so that it constantly exceeded jawāri. Other crops are comparatively unimportant; wheat, gram, and linseed each varied from 5000 or 6000 to 14,000 or 16,000 acres, one gaining what another lost, but for the last three years wheat had the largest area; in most of the six years til covered less than 4000 acres; there was no

irrigation. The Nāgpur branch of the Great Indian Peninsula Railway passes from west to east for 22 miles across the northern part of the tāluk, with stations at Akola, Yāwalkhed, Borgaon, and Kātepurna; the line here is still single. A metalled road runs north from Akola to Akot, having a length of 11 miles within the tāluk, and another runs south to Bāsīm and Pusad, having 15 miles within the tāluk, so that traffic centres in Akola. Country roads are numerous and are mostly very good for bullock carts throughout the busy season, that is in the cold weather, and some of them have been much improved by the District Board. Weekly markets are held at fourteen places, that at Akola being the chief. Sāngwi in the north is also important, partly because it is conveniently situated for travelling merchants on their way to the big markets of Akot tāluk; Borgaon, where a bi-weekly market is held, is also of considerable size. Large fairs are held at Pinjar in Ashādh and Kārtik (both during the rains) and at Sindkhed, on the Morna river, in April, but a weekly market which used to be held at the latter village has been almost ruined by the opening of a new one at Rājanda, two miles to the south. Factories for ginning cotton number 25 and those for pressing it 13; Akola town has a distillery, two cloth mills, and two steam oil mills. Hand manufactures are dying out here as elsewhere. The population of the 335 *khālsa* villages increased by 25 per cent. between 1867 and 1891; that of the old tāluk was 110,000 in 1867, and that of the present tāluk 139,000 in 1881, 138,000 in 1891, and 150,000 in 1901, when the density was 204 persons to the square mile. During the famine decade no other tāluk in Berār had as large an absolute increase of population as Akola, and only Mangrul had as much proportionate increase. The tāluk in 1901 contained seven towns or villages with a

population exceeding 2000, Akola, Bārsi-Tākli, Borgiaon, Pinjar, Ugwa, Kurankhed, and Māhān. No description of Ugwa is given elsewhere because it is a commonplace village; it has a fairly good position near the Akot metalled road; its population was 2655 in 1891 and 2473 in 1901. Māhān, on the Kātepurna river in the south, is of more ancient importance, as it was the headquarters of a small pargana. Its population in 1891 was 1802 and in 1901 it was 2239. It stands on level ground with fairly good soil close to the southern hills and is specially distinguished from a distance by a large white house built some years ago by a Muhammadan trader. A case of *sati* occurred in 1908 at Deodari, a few miles south of Māhān; the mourners said they left the spot while the body was still burning and the widow threw herself upon the pyre and was killed; the couple were of the Gaoli caste. The widow is said to have been a childless woman of about 30 and her husband had been 40. Kurankhed is situated on the Kātepurna river in the east of the tāluk within two miles of the railway. It was also the head of a pargana, and had a population of 2560 in 1891 and 2316 in 1901. During the settlement period, according to the Settlement Report of 1896, cultivation in the tāluk increased by five per cent., leaving only 320 acres unoccupied out of an available total of 370,000 acres, so that practically all the land was taken up; the numbers of wells, plough cattle, other cattle, houses, and population all increased from 32 to 57 per cent., horses by 14 and carts by 90 per cent., and there was great general prosperity; this was somewhat checked by the famine of 1899-1900. The first settlement was introduced in 1867, when the maximum rates varied from R. 1 As. 4 to Rs. 2 As.4 and were generally Rs. 2 or a few annas less. A revision settlement was introduced in the year 1897-1898, when the maximum rates varied

from R. 1 As. 14 to Rs. 2 As. 10 ; the higher rate was applied to more than half of the tāluk. The total land revenue in the year 1907-1908 was Rs. 5,71,263 (apart from cesses). Police stations are situated at Akola, Bārsi Tākli, Borgaon, and Pinjar, and there are two hospitals at Akola. Government schools in 1908 numbered 52, besides a training college with 67 pupils. Among the schools were 42 Marāthi schools for boys and three for girls, four Hindustāni schools for boys and two for girls, and one high school ; the average attendance was reported as 57. Private schools are rare and of little importance.

Akola Town.—Akola town, the headquarters of the District, stands in latitude 20° 43' N. and longitude 77° 04' E. at an elevation of 925 feet above sea-level. The Morna river, a tributary of the Pūrna, flows through it. The part on the west bank, enclosed by a wall, is known as *shahar*, while Tājñāpeth, on the east bank, contains the Government buildings and the civil station ; most of the population now live in Tājñāpeth. Floods used to form a great barrier, so that the Muhammadans had a *jamā masjid* on each side of the river, but at one time a floating bridge was in use, traces of which still remain, and traffic now passes over a good stone bridge opened in 1873. The Nāgpur line of the Great Indian Peninsula Railway passes within municipal limits at one point, though only a few quarters recently inhabited lie to the north of it. All trains stop at Akola, and the station has a fine platform, but the entrance is across a lofty and very inconvenient bridge over a siding. The embankment of the proposed Khandwa-Akola-Bāsim Railway lies to the east of the town. The municipality has an area of 1674 acres and contains the whole of eight revenue villages and parts of three others ; the land is all *khālsa* and, according to Berār custom, no rent accrues to



Bemrose, Cotto., Derby.

RAMA'S TEMPLE AND SHOP FRONTAGE, AKOLA.

either Government or the municipality except for 66 acres bought by the latter. The population was 12,236 in 1867, 16,614 in 1881, 21,470 in 1891, and 29,289 in 1901, so that Akola is the second largest town in Berār. At the last census Hīndus numbered 21,000, Muhammdans 7500, Christians 360, Jains 230, Animistics 90, Pārsis 83, and Sikhs 3. The revenue and expenditure of the municipality are about Rs. 70,000; no octroi is levied, but in 1908 a toll was instituted on animals and carts entering the town. The water-supply is obtained chiefly from wells at Majhoda, ten miles to the south, but this is insufficient and people also use wells; the Morna river is dammed in two places near the town, comparatively small barriers holding up the water for a distance of three miles or more, and this probably helps to maintain the level of water in the wells. Masonry drains have been made for the *shahar* and part of the *peth*, and large intercepting drains are being built along the banks of the river to prevent the sullage water polluting it within the town. Few gardens exist at Akola, owing to lack of water, but one is maintained by Government. In the *peth* are the usual offices connected with the headquarters of a District, including a jail with accommodation for 560 prisoners, a sessions court, Anglican and Roman Catholic places of worship, buildings belonging to the Alliance Mission, a small European club, a native club, a library known by the name of Bābuji Deshmukh, a rest-house called Pestonji *sarai* or Bymonji *sarai* after its builder and its restorer, a large town hall and municipal office, a hospital, a high school, a block of buildings connected with the name Rām or Shrirām, and other buildings of a public nature. The Shrirām temple and theatre are built side by side, the latter having been constructed by the temple authorities out of funds given on trust by Bachulāl Gondulāl, while the front has been occupied

with good shops. The whole scheme has been admirably carried out and has provided Akola with some valuable buildings. The buildings of the *shahar* are not as a rule striking, but among the more interesting are the temples of Lakshmi Nārāyan and Ganpati and a new Jain temple; the Muhammadans have several mosques and a great number of tombs; there are several Government schools of different grades, and a so-called national school is just being started by voluntary effort. Beside the Shiwani road are a Pārsi tower of silence and the farm settlement, Santa Barbara, of the Alliance Mission; a rifle-range has been laid out near the station and a race-course near the Malkāpur road; and there is a Government experimental farm on the Bāsim road 3 miles south of Akola. The town stands in a good position for trade; the Akot road brings it most of the traffic of a very wealthy tract on the north, and the Bāsim road is the main outlet of an extensive area on the south; practically the whole trade of Bāsim tāluk, much from Pusad, and some from the Nizām's Dominions follows this road to Akola. Cotton is the chief article of commerce, and the principal dealers are Mārwaris who operate largely by means of money advanced by the different banks. Part of their transactions, connected with the forward delivery of different articles, is known as *satta* and forms a branch of speculation bordering closely on gambling, but it has decreased of recent years. Factories for ginning and pressing cotton number 21 and 12 respectively. The Native Ginning Pressing and Spinning Company started a weaving mill a few years ago, and the Akola and Mid-India Mill, occupying a large structure, began work toward the end of 1908; it was rumoured in some villages that a child was to be buried under its boilers. Two firms of recent origin express by steam the oil of linseed and til-seed, exporting the oil chiefly to the

Central Provinces and the oil-cake to England. A distillery provides *dāru*, the liquor made from the mahuā plant, for a large area. A large number of carters and cartwrights live in the town and various petty industries are carried on; the workshop of the Alliance Mission, under the direction of Mr. R. M. Stanley, helps to set a good standard. Shops are fairly well-stocked and occasionally have a customers' chair outside; the weekly market attracts large numbers on Sundays. Labour, rent, and farm produce are dear. The civil station is simply but neatly laid out; a large open space where cricket and football are played separates it from the town. The surrounding country, though fertile, is flat and unpicturesque; Akola is very hot, but the heat is dry and relieved by cool nights. Jānu, a wealthy Mahār of Pāras in Bālāpur tāluk, caused a boarding-house to be opened a few years ago so that Mahār boys from the country might attend the Akola schools. More recently a night-school, now attended by 32 adult Mahārs, has been started; the funds were chiefly provided by natives of higher caste, and the scheme owes a great deal to Mr. Vishnu Moreswar Mahājani. The town contains the ruins of a fortress and a wall; some of the gateways are still in good condition, but there are no buildings with striking associations. A Hindustāni school called *hawā-khāna*, taking the air, is held in a building in the highest part of the fort, and an old gun near by is fired at midday; a small tower on the north-west has a spike apparently meant for a gun to turn on. An inscription on the Dahihanda gate gives its date as 1114 Hijri, A.D. 1697, 'during the reign of the Emperor Aurangzeb Alamgir when Nawāb Asadkhān was minister *Jāgirdār* in the time of Khwāja Abdul Latif.' Another on the Fatehburuj bastion near by has no exact date, but mentions the same Khwājā; the Emperor however is Shāh Alam and

the minister Asaf-ud-daula. One on the *idgāh*, place of prayer, contains texts and a statement that the building was finished by Khwāja Abdul Latif in 1116 Hijri. A Marāthi inscription on the gate called Agarwes says that it was built by Govind Appāji in, apparently, A.D. 1843. According to the Berār Gazetteer of 1870, p. 160, 'Akola ' may have got promoted above the ordinary rank of substantial villages about the beginning of the 18th century. ' It had for a long time been the headquarters of a sub-district before the British took charge of this country. ' There was one fight here (date uncertain) between the ' Nizām's forces and the Marāthas; and in 1790 the Pindāri ' Ghāzi Khān got worsted before the town by the Bhonslā's ' commander. General Wellesley encamped at this place ' for a day in 1803 (going hence through Andura to ' Adgaon or Argaum). The people now (1870) say that the ' prosperity of the place was severely damaged some 30 or ' 40 years ago by the uncommonly bad administration of a ' tālukdār, who robbed inordinately himself and did not ' keep off other robbers; so there was a great emigration ' to Amraoti.' An exhibition was held at Akola in 1868; the town is said to have been at that time almost in ruins, but Government cleared some of these away, built shops along newly planned streets, and sold the shops. A large square tomb stands on the north of the Shiwani road about a mile and a half from the town; it is said to mark the grave of a single military officer; several smaller European tombs lie near the town. The present *kila*, fortress, was built, according to tradition, by a *naib* called Sāle Muhammad Khān who held the *tankhwāh* from the Nizām; it was dismantled by Government in about 1870. In 1842 or 1843 a great fight between Muhammadans and Rājputs seemed imminent at Akola. One cause of quarrel was that the Rājputs began to build a stone house on a platform

near the east end of the bridge, still called *Rājputonki gadhi*; the *khatīb* had given them the platform but said they had no right to do this. Presently the Rājputs killed a Muhammadan Momin, turban-maker, on the road to Bārsi Tākli, and then great forces of Muhammadans and Rājputs gathered from all parts of Berār. Troops belonging to the Contingent Force were brought from Ellichpur, and Khān Bahādur Muassan Sāhib, Maulvi of Bālāpur, used his influence with the Muhammadans, and in the end the danger was averted. Muhammadans used to get a great deal of semi-military employment; thus until 1853 there was a guard of perhaps 15 men at every gate, and the English at first gave somewhat similar employment to *daroga's*. Formerly when a new Naib came he would call in a local Muhammadan with a few men as orderlies, and these would get the attendant perquisites till another Naib came and engaged someone else. For more serious work a force of about 50 Arabs used to be kept. In those days no Muhammadan went outside his house without being fully armed, nor did a Rājput, but practically no other Hindu carried any weapon. Brawls and fights used constantly to occur between Muhammadans of different *muhallas*, and between Muhammadans and Hindus at festivals, but the Rājputs, who were comparatively a small body, never fought among themselves. General Doveton was here for some months before he took Nāgpur in 1817; the force was camped on the ground now occupied by the Deputy Commissioner's *kacheri* and the jail; it left behind such thousands of *sharāb* bottles that the boys of two generations found the supply endless for stone throwing. A great flood happened in about 1833 and another, not quite as large, in about 1885. The *kāzi* (Mirza Abbās Beg, *khatīb* and *naiib-kāzi*), whose reminiscences have been largely used in this section, has seen

the rent of certain fields rise from R. 1 to Rs. 100 an acre, the wages of an agricultural servant rise from Rs. 2 to Rs. 8 a month, and the price of jawāri and *ghī* increase 75 per cent. According to tradition Akola was founded by Akolsing, a Rājput of Kānheri, a village six miles away, and took its name from him. The site of the town was covered with thick jungle and the only building was a temple of Mahādeo. Akolsing's wife used to visit the temple alone to worship the god, but her husband became suspicious of her motives and finally followed her with a drawn sword. When she found him at the door she prayed to the god to give her an eternal place of refuge; whereon the head of the image opened and she disappeared within it. Her husband was in time to grasp her *sāri*, and the only trace left of her was a piece of the cloth which for years protruded from the head of the image. Akolsing mourned for his wife and made a settlement on the spot where he had last seen her. He moreover built an earthen *gadhi*, village-fort, on the place where the present *kilā* stands; the spot was indicated to him by the prodigy of a hare pursuing a dog across it.

Akot Tāluk.—Akot tāluk lies between $21^{\circ} 16'$ N. and $20^{\circ} 51'$ S. and between $77^{\circ} 12'$ E. and $76^{\circ} 46'$ W. It was first settled in 1868, when it contained 331 villages, but 71 villages were transferred to Daryāpur tāluk on the formation of the latter, and one village has been given to, and five villages have been received from, Jalgaon tāluk. It now contains 264 *khālsa* and two *jāgīr* villages and has an area of 517 square miles, so that it is the smallest—though perhaps the richest—in the District. It is a compact tract roughly square in shape and with an average length from north to south of 26 miles and a breadth of 20 miles. On the north lies the Melghāt tāluk of Amraoti District, the boundary being marked by a line of fine *ghāts*; a narrow tongue runs

up in one place to the fortress of Narnāla. The southern boundary is the Pūrna river, with Bālāpur and Akola tāluks beyond it. On the east is the Daryāpur tāluk of Amraoti District and on the west the Jalgaon tāluk of Buldāna District. Akot tāluk is almost entirely plain, though in the south a few nullahs running from east to west cause considerable depressions and the extreme north includes some of the rough ground at the foot of the Sātpurā ranges. The soil is deep, black, and free from stones through the greater part of the tāluk, but a belt of six or eight miles in width along the north is stony and much lighter, falling in parts under the description of 'white' soil. The only large river is the Pūrna on the southern border, but a large number of small ones, dry for the greater part of the year, join it from the north. The Shāhānur, which formerly flowed for some miles past Dahihanda and Kadholi, was diverted in the famine of 1896-1897 from the former village to join the Pūrna two miles away, and has from that time ceased to have a continuous current. Many of the small streams hold water for months near the hills, where the ground is much cut up by nullahs, but disappear in their lower courses. The Pathāl, which is an example of this, also illustrates other characteristics of these rivers. It has changed its course in the last five years so much near Warur that 4 acres of good land have been washed out of two fields, survey numbers 26 and 27, and 8 acres have been left dry in the old bed. In one field a dam was built 17 or 18 years ago to hold up the water to supply cattle, but the stream has merely eaten away the soil on both sides and carried off about an acre of valuable land. Such large variations are however unusual. Many villages in the southern half of the tāluk suffer severely from lack of water, complicated by the fact that throughout a large area water

when found is likely to be too brackish to drink. In some cases drinking water is generally obtained only from shallow *jhiras* sunk in watercourses, and has during the hot weather to be fetched from a village two miles away, while cattle have to be sent even a greater distance. Occasional wells have been sunk both by the local boards and by pious individuals, but the difficulty is far from being removed. In the north of the täluk mango groves are frequent and country roads are sometimes lined strikingly with trees and flowers, but old men say that waste land, water, and trees have immensely decreased in the last 50 or 60 years. People at Panchagawhän point to one or two solitary trees as the sole survivors of a jungle between the village and the river which as children they feared to pass through, and similar reminiscences are given elsewhere. The täluk has been fully cultivated for many years, though irrigation is scarcely practised at all. Statistics for the last 6 years show that the area of the täluk is 331,000 acres, of which on an average 310,900 have been occupied for cultivation and 302,000 have been cropped. Jawäri has 100,500 acres, cotton 178,000, and the *rabi* crops have 126,000 acres. Communications are distinctly good without being quite satisfactory. A good made road runs 28 miles south from Akot to the railway at Akola, 17 miles lying within the täluk. A made branch road, passing about two miles south-east of Panchagawhän and fording the Pürna at Andura, connects this with Shegaon, with a length of 18 miles within the täluk. A third road runs north from Akot to Khatkälî in the Melghät and bears a large timber traffic. A fourth, less carefully maintained, runs 10 miles north from Adsul to Telhâra. The country roads of the täluk are generally excellent during the dry months, the soil being so fine over large areas that constant traffic fails even to cause awkward

ruts, though there is apt to be a very great deal of dust. The tāluk has an unusual number of large and wealthy villages; places with a population of more than 2000 number 38 in the whole District, but Akot tāluk alone has 12—Akot, Hiwarkhed, Telhāra, Mundgaon, Adgaon, Dahihanda, Belkhed, Akolkhed, Pāthardi, Dānāpur, Mālegaon, and Akoli Jāgīr. Most of these are described separately in the Appendix, but some are of little interest. Akolkhed (2525), Akoli (2089), and Panaj (1298) are two miles apart in the north-east of the tāluk, and from 5 to 7 miles distant from Akot. Large villages have to a curious extent formed at short intervals across the north of the tāluk; immigrants from the Central Provinces, known as Jhādiwālas, now help to continue the process; they are mostly labourers and petty artisans, but a few take fields on *batai*; their houses have a slightly different look from those of true Berāris. At Panaj the Muhammadans are said to be increasing in numbers and prosperity; they were not formerly important in the village. Akolkhed has about 200 families of Mālis, 150 of Jhādiwālas (of different castes), and 120 of Kunbis; Akoli has about 100 families each of Kunbis, Mālis, and Mahārs, besides less numerous castes. Akoli is a *jāgīr* of Shri Sitārām Mahārāj, whose *sasthān*, sacred place, is at Hyderābād, but no temple in his name stands in the village. Pāthardi (2402) is 7 miles south-west of Akot. Manufactures are of little importance, but there are 21 factories for ginning and 5 for pressing cotton; and rough carpets are well made at Akot town. Weekly markets number 14 and, without being unusually numerous, are far more important here than in any other tāluk. The largest are those at Akot, Mundgaon, and Mālegaon, the contracts for collecting dues in each of these selling for Rs. 4000 or more, but those at Asegaon (Rs. 1275), and Akoli Jāgīr (Rs. 1150) are also far larger than the aver-

age bazar of the District. The tāluk has an extraordinary number of tombs and temples dedicated to saints, and most of these are the sites of annual fairs; the largest is that at Narsingboa's temple in Akot in Kārtik (October-November). The original settlement came into force in the year 1868-1869, when most villages in the north were rated at Rs. 2-4 and most in the south at Rs. 2, but a few were rated at R. 1-12. A revision settlement came into force in 1898-1899; the new rates varied from Re. 1-14 to Rs. 2-12, but the most common was Rs. 2-10; the land revenue in the year 1907-1908 was Rs. 612,344, which is more than is yielded by any other tāluk in the District. Police stations are to be situated at Akot, Hiwarkhed, Telhāra, and Dahihanda. Government schools in 1908 numbered 51, with a combined average attendance of 2300.

Akot Town.—The town of Akot is the headquarters of the tāluk of the same name and is situated 28 miles north of Akola. A first-class road under the Public Works Department joins the two. It crosses a few considerable undulations in the south of Akot tāluk, but none of these is sufficient to cause much difficulty to traffic. The ford of and ascent from the Pūrna river, in the tenth mile from Akola, cause more inconvenience, but are not a serious difficulty during the greater part of the year. The population of Akot was 14,006 in 1867, 16,137 in 1881, 15,995 in 1891, and 18,252 in 1901. Besides other institutions the town has a dispensary, an Anglo-vernacular school with a ninth standard, a new boarding-house which cost Rs. 13,000, and bazars on Wednesdays and Sundays, the latter having sales estimated at Rs. 30,000. A municipality was founded in 1884; its income and expenditure amount to Rs. 16,000 or Rs. 17,000. The town contains a cotton market and ten ginning and four pressing factories;

the value of the cotton bales exported from them is said to be Rs. 5,00,000. *Sāhukāri*, moneylending and investment, is carried on largely, and there is a considerable trade in timber from the Melghāt. Good carpets of a plain make are manufactured, the daily bazars are fairly large and busy, and petty industries, such as a primitive kind of rope-making, are carried on. Approaching from Akola one passes first through a belt of factories which give a large idea of the business of the town; the shopping centres have a characteristic mark of city life in a tea vendor with a *chūla*, a kind of tin urn, and a charcoal stove. The town consists of three revenue villages, Jogaban, Chinchkhed, and Kamlāpur, and is fairly compact, though a part on the south-east, called Somwārpeth, is separated from the rest by the Khai nullah. The houses used to be mostly thatched but are now generally tiled, the walls being usually of mud but sometimes of brick; almost every house has its own well. Akot has long been of some little importance; it had a mud wall and six gates which have now disappeared; the tahsili stands in what used to be the fortress, *kilā*, and has a lofty brick gate as an entrance; a considerable proportion of the people are Muhammadans. The most striking buildings are some old private houses, the residences of former officials, which have fine wood-carving on a large scale. The best is perhaps Diwākar Bhau's *divānkhāna*, but the *havelis* of Sardārsing, who is said to have been in command of Narnāla fortress, and of the Fadnavis, who is said to have been in financial charge of the tāluk on behalf of the Bhonslas (with the duty, for instance, of paying the Pindāri bands), are also good. The latter building has large and strong cellars which were possibly meant for defensive purposes. The *sardeshmukh*, or chief deshmukh, says that a long underground passage leads from his

house to a distant garden. A small hill, called after the tomb of Pīr Shāh Darya Sāhib and having a mosque upon it, was the scene of an attack by the local Rājputs upon the Muhammadans. It happened that a Muhammadan upon the hill jested with a Rājput woman on the roof of a house close by. That night a band of Rājputs came to the gateway in the wall that surrounded the hill, declared that they were Muhammadans, and asked to be admitted. When the door was opened they made a sudden rush and killed a number of the Muhammadans. A less credible story says that an underground passage used to lead from a well, now fallen in, upon the top of the hill to Narnāla, 11 miles away, and that this was proved by the sole survivor of a score of sheep turned loose at Narnāla appearing at the bottom of the well. Akot has also some buildings of religious interest. Close to the Akola road on one side is the domed tomb of Gada Nārāyan, which is very much like the *ghumat* at Dharud, while on the other is the smaller tomb of Mīr Najār Karoda with a resident *fakīr*. Both of these, and the *jama masjid*, which is not striking, have Persian inscriptions. Gada Nārāyan was considered a saint by both Muhammadans and Hindus, so that the two religions have joined in giving him a double name, but his personality is now forgotten and his tomb neglected. A descendant of Mīr Najār Karoda has an *inām* for the second tomb and maintains a small *urus*, sacred gathering, but again nothing is known about the saint. The tomb of Gaibi Pīr close by has a reputation for removing colds and fevers, for which people vow bread and vegetables to the *pīr*. Hindu temples are fairly numerous and of some size, but not very fine. That of Nandi Bāg has a bull carved in black stone with a fresh garland round its neck; there is a large but plain step-well close by. A temple to Nāna Sāhib of Pātūr is covered

with pictures. Other temples are dedicated to Bālāji and to Kesharāja. The most important however is that of Narsingboa, about whom the Gazetteer of 1870 says, p. 192, 'The holy man now in the flesh at Akot 'has only taken over the business, as it were, from a 'Muhammadan *ḡakīr*, whose disciple he was during life ; 'and now that the *ḡakīr* is dead Narsingboa presides over 'the annual veneration of his slippers'—a veneration which still continues. The saint died in 1887 and the building, which was erected by Māroti Ganesh Asalkār at a cost of perhaps Rs. 25,000, was begun before his death. A festival, said to be attended by 20,000 or 25,000 people, is held in Kārtik (October-November) and the presence of a Kitson light shows that it is managed with enterprise. Land measuring 120 acres has been made over for the support of the temple, and some income is also derived from a *haveli*, large private building, given by Māroti for use as a theatre. A printed life of Narsingboa gives an authoritative account of him. He was a Kunbi, but his mind had so marked a religious bent that in boyhood he used to be seen worshipping stones as gods. However he was married and had three children. He went daily to a Muhammadan saint, Kuwatali Shāh of Umra, and learnt from him. The Muhammadan explained that the only difference between religions was that they named God differently, upon which the Kunbi became his disciple, standing before him as a sign of devotion for 21 days without taking food. Narsingboa's family had taken refuge in the strong village of Sirsolī, 5 miles from Umra, on account of the Pindāris, and one day news reached him that his mother was dead. Kuwatali Shāh divined this and told him to go to her ; upon his arrival and amid his lamentations life returned to the corpse and it comforted him and then expired again. Kuwatali Shāh then sent him

to live at Akot, where he used to spend the day in the jungle playing with the god Vishnu and in the evening would take a little food and smoke a *chilam*, earthen pipe. An atheist, *nāstik*, once tried to destroy the image of Withoba at Pandharpur by a blow with a cannon-ball, and struck it upon the foot, which straight-way began to bleed. Narsingboa, wearing only a turban of rags and a *langoti*, took the lead among the horrified worshippers. He applied medicine to the wound and prayed the image to heal itself, which it did, whereon faith was re-established and the atheist died. Gopāla, a follower of Narsingboa, had in his cellar a treasure guarded by a spirit, but Narsingboa destroyed the spirit and brought forth the treasure. He offered it first to his faithful disciple, the *sāhukār* Ganesh or Ganoba Naik, but the latter replied that the company of the saint was worth more than any treasure, so they left it with Gopāla. An incurably vicious cow was once offered to Narsingboa; he declined the gift but reproved the cow for conduct unbecoming in a goddess; whereon she became quiet and gave no further trouble. Once he bade the wife of Ganoba Naik to die, saying she had already enjoyed all that was good in life and further existence was unnecessary; either she or one of her sons must expire; and upon the day he fixed the pious woman breathed her last. Later he saved her granddaughter from dying during her marriage ceremony, ordering a cocoanut to be tied to her stomach till she recovered. Narsingboa took upon himself both a skin disease and an ear disease to save men who were suffering from them and came to him for relief. When Ganoba died his son Māroti went to Benāres to perform funeral ceremonies, and Narsingboa gave him a brass ring with injunctions never to part with it. Māroti went to bathe in the river Yamuna and gave the ring to his

sister to hold meanwhile, but she lost it. Māroṭi addressed the river saying he would drown himself if he could not recover the ring, whereupon the Yamuna appeared to him in the form of a woman and told him who had taken it and where it would be found. Narsingboa knew all this before Māroṭi returned. The saint finally died on a day he had foretold, and was buried, at his own command, in a pit just dug for the building of his temple. The body of a Phul Māli saint called Khida is buried near that of Narsingboa. It was only at the bidding of the latter that the corpse of Khida closed its eyes, and, again at the word of the greater saint, four years after burial it was still whole and ate a morsel of bread. The management of the temple funds is still in the hands of Māroṭi Ganesh.

Alegaon.—Alegaon is a village on the river Nirguna in the south of Bālāpur tāluk and 17 miles from Bālāpur. It had a population of 2707 in 1891 and 2848 in 1901. A considerable traffic in timber passes through it, so that timber is lying in open spaces everywhere; a weekly market is held on Sundays. Alegaon is a place of pilgrimage for Mānbhāus, and especially, it appears, for the Bhoyars among them, the adherents who have not wholly separated themselves from worldly life or donned black garments. Fairs are held on Chaitra Pūrṇima (April-May) and Kārtik Pūrṇima (October-November), when pilgrims come from places 50 or 100 miles distant and sometimes even from Nāgpur. The objects of reverence are two temples, one of Wālkeshwar Mahārāj on the bank of the Nirguna and one of Uttareshwar in the *gāokos*, within the old village wall. It is said that an incarnation of Krishna passed through the village on his way from Iswi in Mehkar tāluk, ate some *wālka* fruit by the river-side, and left on the north (*utar*).

Ansing.—Ansing is about 15 miles south-east of

Bāsim; the Pusad road passes about half a mile from it and a metalled road branches off to the village. Ansing was the head of a pargana, and a large road formerly passed through it. The population was 1965 in 1891 and 2087 in 1901. The name is derived from that of the *rishi* Shringa, to whom a temple on a deserted *gāothān* half a mile away is dedicated. The building was apparently of a plain Hemādpanthi style originally but has gone through a rather nondescript restoration. The villagers have within recent years bought six fields for its support, the total income being however only Rs. 75 or Rs. 80. Water can always be got in a large plain step-well close by or in a *nālā* adjoining. A *sati*’s forearm, is carved on the side of the well, and a shrine dedicated to her stands near, but no particulars about her are known. The reason for carving only an arm in memory of a *sati* is not generally known but is said by some to be that the arm, protected by bangles, is not consumed; the body of the original Sati, who killed herself on account of a quarrel between her father Daksha and her husband Shiva, was torn limb from limb by the latter and fell in 51 different *piṭha-sthānas*, and this may have some significance. Land in the neighbourhood is very light, often consisting of a span of earth with *khadak*, rock, beneath, so that much of it is assessed at only As. 8, though some rises to R. 1-8. The Dangrāla tank, which was cleaned in the famine of 1899-1900, holds water throughout the year and three others hold water for some months, but the supply is insufficient. The village has a police station, a school with four standards, and a weekly market. A short history of it was compiled by the village officers in about 1854, but the record states merely that from 1810 to 1837 it was in the hands of nine successive *makteḍārs*, revenue contractors, each of whom ‘populated the village by means of *jamādārs*’,

that is, sent out men to compel unwilling cultivators to come and live there. From 1838 to 1844 it was held by Messrs. Pestonji and Company, who seem to have leased out land on favourable terms, and though a different contractor appears for almost every year till the Assignment of 1853 it is merely recorded that they 'recovered rental.'

Bālāpur Tāluk.—Bālāpur tāluk lies between $20^{\circ}55' N.$ and $20^{\circ}17' S.$ and between $77^{\circ}2' E.$ and $67^{\circ}38' W.$ Bālāpur town was an important centre under the Nizām's administration and a Bālāpur tāluk has been in existence ever since the Assignment of 1853. At the time of the first of the modern settlements, which was spread over the years 1864-1868, the tāluk contained 300 *khālsa* and 4 *jāgīr* villages. In 1866 three villages were transferred to Malkāpur tāluk and four to Akola. In 1870 Khāmgāon tāluk came into existence and received 144 *khālsa* and 4 *jāgīr* villages from Bālāpur, which however itself received 46 *khālsa* and 9 *jāgīr* villages from Akola tāluk. It now contains 193 *khālsa* and 9 *jāgīr* villages, one of the former consisting of the town of Bālāpur to which no lands are technically attached. The tāluk has an area of 569 square miles and is thus next to the smallest in the District. Its shape is roughly that of a crescent extending from north to south with the hollow side on the west. Its extreme length from north to south is 40 miles and its average width is only 12 miles, except in the south, where it broadens to 30 miles. The greater part of its western border is formed by the Khāmgāon tāluk of Buldāna District, the Chikhli and Mehkar tāluks of the same District continuing the border on the south-west and the Jalgaon tāluk touching it on the north-west. Most of the northern boundary is that of Akot tāluk, the Pūrna river marking the division, and Akola tāluk lies on the east and Bāsim on the south-east. The

northern half of Bālāpur tāluk is practically flat but has in many parts very broad and gentle undulations. The soil here, and throughout three-quarters of the tāluk, is black and rich. The rivers pass through the soft soil in deep and broad channels and the surface of the fields is often sharply cut by the action of water. The southern and south-eastern parts are hilly, the ranges being frequently very strongly marked, and the soil is mostly stony and light. The drainage of the country is from south to north, flowing into the Pūrna. Two streams, the Nirguna, called in its lower course Bhuikund, and the Man, are of considerable size and contain water for most of their course throughout the year. They flow the whole length of the tāluk near its western side and unite three miles north of Bālāpur town. Irrigation is very little practised. The tāluk has long been fully cultivated. Statistics for 7 years show that its area is 361,000 acres, of which 279,000 have been occupied for cultivation and 250,000 are annually cropped; no land available for cultivation is left unoccupied. Jawāri has an average of 101,000 acres, cotton 121,500, and all the *rabi* crops together have only 12,000 acres. Communications within the tāluk are fairly good though not altogether satisfactory. The railway runs from east to west across the northern half, a distance of 14 miles, with stations at Pāras, Jaigaon and Dāpki. Made roads connect Bālāpur town with Pāras, Pātur (through Wādegaon), and Khāngaon; the road from Akola to Bāsim passes for 10 miles across the south-east of the tāluk, through Pātur, and that from Shegaon to Akot traverses 10 miles of the north-west part. Unfortunately the Bhuikund river flows between Bālāpur town and its railway station at Pāras and forms a most serious obstacle to traffic in the rains. A bridge to cost Rs. 36,000 is under consideration. Country roads across the tracts of level black

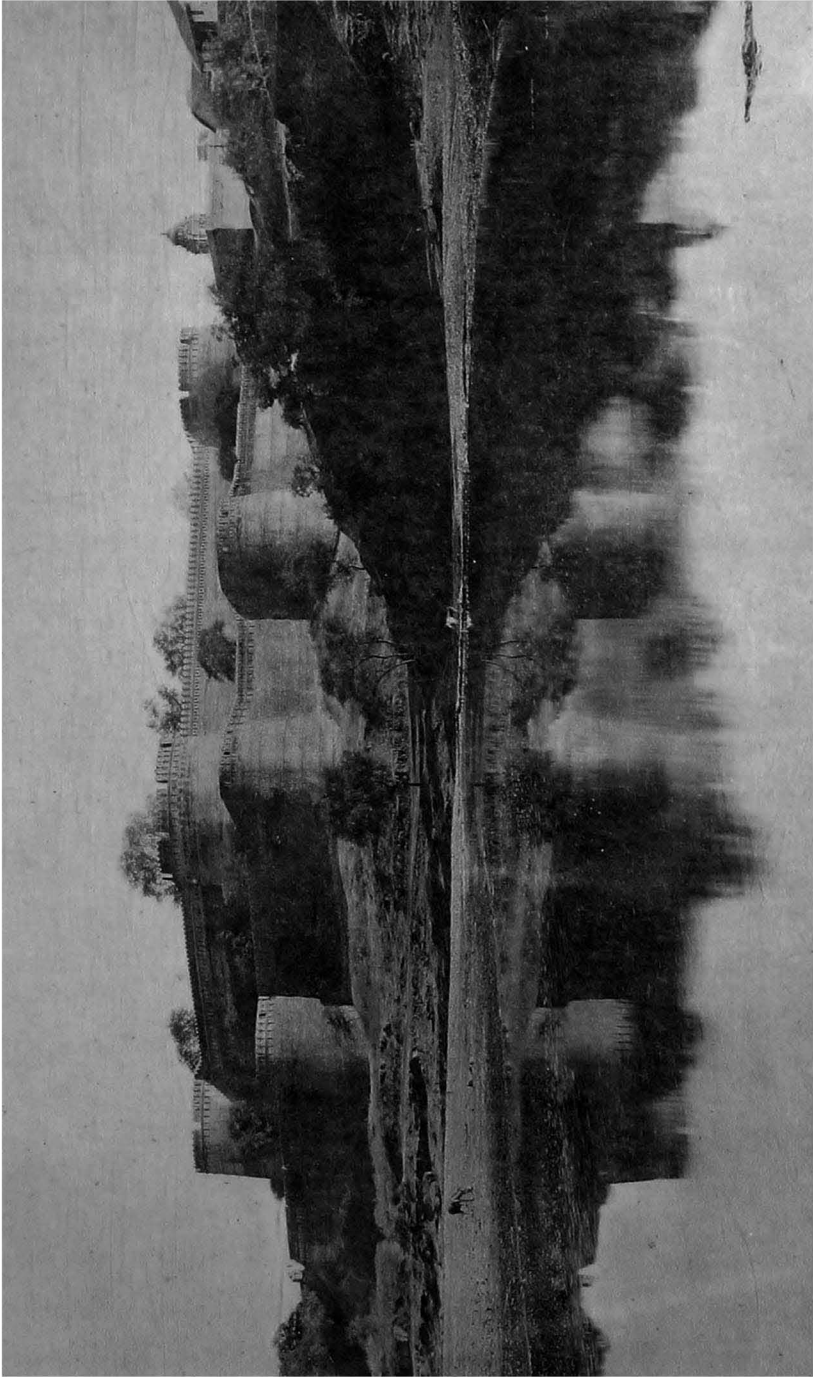
soil are very good in the dry season. Manufactures are unimportant, but there are four factories for ginning and pressing cotton and some oil-mills turned by bullocks; turbans and rough carpets are made by the Momins and *satranjīwālās* of Bālāpur town, and there are a few weavers of coarse fabrics. The tāluk has 13 weekly markets, but only that at Bālāpur town sells for more than Rs. 1000; small fairs are held in February at Pātur and Malsud. Schools number 37, with an average attendance of 1800 male and 180 female scholars. The original settlement came into force in the years 1864-1868, the rates varying from R. 1-6 to Rs. 2 but with more than half the villages rated at R. 1-13. The revision settlement came into force in 1897-1898, the rates varying from R. 1-14 to Rs. 2-10, and the land revenue of the tāluk in the last six years has been on an average Rs. 3,62,000. Police stations exist at Bālāpur, Pātur, Chānni and Andura. The population of the tāluk was 107,200 in 1881 and 104,495 in 1901, when the density was 184 to the square mile.

Bālāpur Town.—Bālāpur town is the headquarters of the tāluk of the same name. It is situated at the junction of the rivers Man and Mhais, six miles south-west of the railway station of Pāras. No revenue-village of Bālāpur exists, but the town is formed by the houses of five separate villages—Kāsarkhed, Kalbai, Bābulkhed, Gājipur, and Mudhāpur (deserted)—in close proximity; the name is taken from a temple of Bālā Devi situated between the rivers close to their junction. Bālāpur is mentioned in the *Ain-i-Akbari* as one of the richest parganas in the Sūbah of Berār. The town therefore probably existed long before the Mughal invasion. Under the Mughals it was the chief military station of Berār after Ellichpur. Azim Shāh, son of Aurangzeb, is said to have lived here and to have built a mud fort. In 1721 a bloody battle was fought between the Nizām-ul-Mulk and the imperial

troops 6 or 8 miles west of the town. The present fort of Bālāpur was finished, according to an inscription on the outer gate, in 1757 by Ismail Khān, first Nawāb of Ellichpur. It is massively built of brick and is the largest and probably the strongest fort in Berār, the hill forts of the Melghāt excepted. It crowns a small hill at the junction of the Man and Mhais and during the rains is actually surrounded by water except at one point, where a very recent causeway generally keeps a road dry. The fort has three gateways, one within the other. The middle one has doors studded in their upper parts with long spikes to resist elephants. The innermost one has elephants and a horse, besides some flowers, cut in the stone beside it; it is a common thing in important Muhammadan buildings in different parts of Berār for some such small ornaments to be carved; the idea is said to be not so much to provide adornment as to give the visitor some special characteristic to carry in his memory. Inside the fort are one mosque and three wells. The highest and innermost walls are ten feet thick and their ramparts are pierced with numerous slits at three different angles for the discharge of missiles. It is a curious point that a stone stand for a flagstaff, to carry a Muhammadan ensign, has been made a flower-stand for a *tulsi*, basil, plant, such as is grown for religious motives in almost every Hindu house; but on the other hand a tomb and flag dedicated to the Muhammadan saint Chāndkhān are very prominent both here and in Hindu forts. A path has been trodden through the vegetation all around the ramparts, a testimony to the interest which the fort excites in country cousins who come to Bālāpur for weddings and other festivities or who have to visit the *tahsili* in the fort. A veterinary dispensary has been established in the outer gateway, an elementary Urdu school in the first

enclosure, and the *tahsīli* in the heart of the fort. Whether or not this is altogether desirable the *tahsīli* has a very striking situation; it also contains some fine carved woodwork which is said by some to have been brought from Wyāla when the fort there was dismantled; it is proposed to rebuild the present *tahsīli*. The temple of Bālā Devi already mentioned lies just under the fort on the southern side. It was much extended, and steps leading from it to the river Man were built, about 15 years ago by Rukhmābai, the childless widow of Withoba, a Rangāri, but it still looks small and unimposing beside the fort. The *jāma masjid* on the west of the river was built, according to an inscription, in 1622; it is a fine building, 90 feet long, and has very graceful arches. The town also contains a fine *haveli*, built in 1703 by a local saint, Saiyid Amjad, and a mosque of 1737 in Kāsarpara known as Kānkhān Masgul, which contains the remains of another saint, Maulvi Māsun Shāh; both buildings have inscriptions. A very pretty *chhatri*, umbrella-shaped pavilion, 25 feet square and 33 feet in height, stands on the river bank on the south of the town. It is supposed to have been built by Sawai Jaising Rāja, who came with Alamgir to the Dakhan and was one of his best generals. Its foundations were much injured in a great flood called the *dhādyā pūr* which occurred more than 50 years ago, but after some years the damage was repaired at a cost of Rs. 3000 sent from Jaipur. People are sufficiently educated to scrawl their names on all parts of the *chhatri*, and a stone in the middle has been coloured with the ubiquitous sacred red. The frivolous say that visitors to the *chhatri* must do three things. Firstly, they should note the *chār bot kī patihar*, four-fingers stone, which has been let in near the top of a pillar on the south; no one has 'done' the *chhatri* who has not seen this. Secondly,

they should count the pillars, a confusing operation. Thirdly, they should try to throw a stone from the platform on which the *chhatri* stands to the far bank of the river, which requires some skill. Other relics of antiquity are fortified gates which protected some of the different parts of Bālāpur separately. The population of the town is 10,000, of whom about one-half are Muhammadans. The late *khatīb*, a resident of Bālāpur but *kāzi* of Akola, Maulvi Muassan Sāhib, Khān Bahādur, who died many years ago, was a most influential Muhammadan in the western half of Berār, and his son, Maulvi Muhammad Muntajjuddīn, is regarded by some as one of the only two Muftis in the Province. Saiyid Muhammad, son of Saiyid Ahmad Sāhib, says that he has two treasures of special interest. The one is a hair of the beard of Miran Mohiuddīn Saiyid Abdul Kādir Gilāni (of Bāghdād) which is solemnly displayed to a gathering of a few thousand Muhammadans on the 11th of Rabi Awwal (in March-April); one of his *jāgīrs* was granted for the expenses involved in this. The other treasure is a *Kurān* brought from Bāghdād by Saiyid Muhammad's ancestors more than 300 years ago. It is beautifully and most regularly written, but is so ingeniously arranged that every line begins with *alif* and every *sipāra*, of which there are 30, begins at the top of one page and ends exactly at the bottom of the opposite page. Both the families mentioned have numerous other ancient documents. Among the Muhammadans were skilful and prosperous handicraftsmen, including turban-makers, carpet-makers, and paper-makers. The first, Momins, intermarry with the last, but not with other Muhammadans. They used, it is said, to make *mhonda* cloth for Nawāb Salābat Khān of Ellichpur so strong that Rs. 50 worth of copper could be lifted in a single fold. They still make good turbans, but their trade is greatly declining, as is that of



Remrose, Colla., Derby.

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the carpet-makers, while no paper has been manufactured at Bālāpur for four years. The prosperity of the town has greatly declined, not only through the decrease in its official importance, but also because trade has been diverted to towns on the railway. Owing to the river Bhuikund intervening it has not been found possible to make any satisfactory road from Bālāpur to the railway, though a scheme involving the expenditure of Rs. 36,000 on a bridge is under consideration. Among the Hindus no single caste is predominant; there are perhaps 100 families of Mahārs but not more than 80 of any higher caste. Many fine old houses belong to Gujarātis who have long been settled in the town. Many of these are Jains of the Shwetambari sect; they are building a temple which has already cost Rs. 17,000 and will require Rs. 50,000 before it is finished. They give the name of a *jhāti*, or *sādhu*, who was a great *jjotishi* or *shāstri* among them over a century ago, Sukhārak Bhāgchandji, but can tell no details about him. About 20 families of Digambari Jains also live at Bālāpur. Weaving used to be an important industry, but the Koshtis have suffered with other artisans. Cotton has lately provided increasing employment. Until about 1900 there were no factories at Bālāpur, but now there are three ginning factories and one pressing factory. This not only gives work to a number of hands, but causes a great deal of cotton to be bought and sold in the town which would otherwise go directly to some other place. During the forenoon one sees groups of *adatyās* surrounding every cart as it reaches their stand, snatching at the cotton and bargaining about it. One factory alone burns wood and has enormous stacks ready. The private institutions of Bālāpur include a library, near the temple of Bālā Devi, started within the last ten years, and a Muhammadan *anjuman* started toward the end of 1908. Among

Government institutions are a hospital and dispensary and schools for boys and girls, the highest being an Anglo-vernacular school for boys. A large bazar is held on Saturdays. The dāk bungalow is pleasantly situated on a hill within a few hundred yards of the *chhatri*. A pleasant though sunny walk can be had from the bungalow along the river beyond this building, when both duck and *chikāra* may be seen.

Bārsi Tākli.—Bārsi Tākli is a village in Akola tāluk 11 miles south-east of Akola. Tradition makes it an ancient place and various indications bear this out. The name of the original village is said to have been Tankāwati. The *peth* was founded later, and because it was begun on a *bāras* day, that is the day following *ekādeshi*, the name Bārsi was added, and the whole was called Bārsi Tākli. (Local accounts of derivation are naturally erratic.) The names firstly of a Muhammadan saint, Sulaimānkhān Wali, and secondly of a Hindu, Govind Mahārāja, were added later but have again been dropped. Bārsi Tākli was the headquarters of a pargana of fifty-two and a half villages, and has a *kāzi* whose *sanad* was given by the Emperor Alamgir. Its population under the Nizām's rule is said to have been at one time 22,000 but was greatly reduced by three calamities. Firstly there was a great Pindāri raid in which the town was looted for seven days; afterwards came a great fire, and finally a terrible famine, possibly that of 1803. At that time no supplies could be got from places outside the District, and a great many people permanently deserted the village. The population was 5377 in 1881, 5046 in 1891, and 6288 in 1901; a metalled road is now being made through Bārsi Tākli to Māhān and may cause increased prosperity. The village contains a police station, post-office, three schools, a large weekly market, and a ginning factory. Muhammadans form one-half of the population;

they are generally poor and sometimes inclined to pugnacity. The village site contains 127 acres, but this is much more than is now necessary, and land has been given out for cultivation in the midst of the village. Tradition points out on the north, near the present police station, the sites of the Nizām's old *moḁāswāda* and the Bhonsla's *kacheri*, the headquarters of the two powers in the eighteenth century; it is said that 40 per cent. of the revenue used at that time to go to the Nizām and 60 per cent. to the Bhonsla. Bārsi Tākli contains, besides the town-gates, five ancient buildings of some interest. Two of these are Hemādpanthi temples. One is dedicated to Devi; it is of a highly developed style and in an excellent state of preservation, thanks partly to recent slight repairs effected by Government; it faces north, but two tiny windows on the east, each in the form of a cross, allow the first rays of the sun to fall on the head of the goddess. The other temple is that of Mahādeo and is surrounded by work of comparatively recent date; two *dīpmāl*, fire-pillars, stand near it, and the site of a *sati* shrine is shown close by. The other three buildings of interest are a mosque, tomb, and well built by Sulaimānkhān, a *tālukdār* of not much more than 100 years ago, according to an inscription on the tomb. The well has steps leading down to the water, close to which two subterranean rooms are accessible in the hot weather. It is said that the well was once in a busy part of the town, but it is surrounded now by garden cultivation. Sulaimānkhān left his mark on the place in other ways; in particular he stopped the practice of sacrificing a buffalo at Holi, and the prohibition is still observed; it is said that he also prevented the Muhammadans from killing cows, but this restriction has long been neglected and there is just now a slight difficulty about the site of the meat market.

Bāsim Tāluk.—Bāsim tāluk lies between latitudes $20^{\circ} 27'$ N. and $19^{\circ} 51'$ S. and longitudes $77^{\circ} 23'$ E. and $76^{\circ} 37'$ W. and has an area of 1046 square miles. At the original settlement, in 1872, it contained 502 villages, but, owing largely to the formation of Mangrul tāluk in 1875, the number now consists of only 338, of which 321 are *khālsa*, 16 *jāgīr*, and one *pālampat*; even so Bāsim is by far the largest tāluk in the District. In shape it is, roughly speaking, a full crescent with the hollow side toward the south. A straight line taken east and west to connect the horns of the crescent would be about 45 miles long, while one north and south through the depth of it would be 30 miles. The whole southern border is formed by the Nizām's Dominions; on the north-west is the Mehkar tāluk of Buldāna District; on the north come Bālāpur, Akola, and Mangrul tāluks; and on the south-east is the Pusad tāluk of Yeotmāl District. In the western part of the centre of the tāluk are rich plains of black-soil, where *rabi* crops are largely grown. In the extreme north-east and north-west are very rough hills; others less marked occupy the south-east and south-west corners; while lesser hills, often very stony and having very light soil, form much of the rest. Most of the tāluk is a tableland, the *ghāts* lying just beyond its borders in the south of Bālāpur. The circuit-house to the north of Bāsim town stands on ground 1840 feet above sea-level; the greatest height recorded, Jāmbrun (a little to the north), is 1877 feet; Jorgaon, Jāmbrun Mahāl, Pārdi, Bhera, Shelu, and Wālki all rise above 1800 feet; and the least heights recorded, Wāri and Khedkhed, in the north, are 1560 and 1582 feet. The climate is generally cool and healthy, and a good water-supply is provided in most parts by wells. The only river of importance is the Penganga, which enters from Mehkar tāluk, flows south-east across the western half of Bāsim to Yeoti,

and thence forms the southern boundary for the eastern half of the tāluk ; it contains water throughout the year in most of its course. The Nirguna, Morna, Kātepurna, and Adān rise in the northern half but do not become large streams till they have passed outside the tāluk ; however there is fine scenery in the hills through which the first three flow. Moreover those three flow north to the Pūrna and thence westward into the Indian Ocean, while the other rivers and their tributaries pass east and south into the Godāvāri and at last into the Bay of Bengal, so that the high land of Bāsim forms a continental watershed. Large tanks exist at Bhar, Risod, and Wākad, and a certain amount of irrigation is done at Risod. At Bāsim itself and other places tanks are used chiefly for watering cattle ; each village has on an average 14 wells. The total area is 669,000 acres, of which in 1907-1908 there were 575,000 occupied for cultivation and 3300 available but unoccupied. During the years 1900-1905 jawāri occupied from about 160,000 to 200,000 acres, being near the lower limit for the last three years, and cotton varied irregularly between 145,000 and 160,000 acres, occupying in 1905-1906 exactly the same area as jawāri. Wheat varied from a little over 20,000 to 80,000 acres, rising fairly steadily during the six years and gaining at the expense of jawāri. Gram varied irregularly between 10,000 and 27,000, linseed between 2000 and 10,000, and tūr appears to have risen from 7000 to 12,000. No railway passes through the tāluk, though a line to lead from Akola through Bāsim to Hingoli has been under consideration for some years ; embankments were thrown up all along the route in the famine, and further formalities connected with Government taking possession of the land were completed in 1908. The chief outlet for trade is that provided by the metalled road which runs to Akola, about 28 miles from the northern boundary ;

this is continued south to Hingoli in the Nizām's Dominions and has a total length of 33 miles within the tāluk. Another metalled road runs north-east from Bāsim through Pārdi Tākmur to Mangrul and Kāranja, having 11 miles within the tāluk ; and a third connects Bāsim with Pusad and Umarkhed on the south-east, passing out of the tāluk near Shelu Bujruk, 15 miles from Bāsim. The part of the Akola road north of Bāsim was constructed before the settlement of 1872 but the rest have been made since then. The old Nāgpur dāk line also passes north-east through Mālegaon Jāgīr but is not kept in good repair and is now of no particular importance. A metalled road to Risod in the south-west is projected ; the tāluk is large and wealthy, and in addition to its own traffic lies on the route of considerable trade from Pusad and the Nizām's Dominions ; perhaps its present roads are inadequate. The country roads have in many cases the benefit of Irish bridges to cross difficult nullahs, that idea having been introduced into Bāsim tāluk by Colonel K. J. Mackenzie about 40 years ago when it was unknown elsewhere in Berār ; but in many parts these unmade roads are rough and stony. Weekly markets are held at 14 villages, the chief being those at Bāsim and Mālegaon Jāgīr, but Risod and Sīrpur also have large markets ; Bāsim alone has two market-days in the week. Fairs with an attendance varying from 4000 to 10,000 are held at Nāgardās in the north-west, Pārdi Asra in the south, Bāsim, and Sīrpur, and smaller fairs elsewhere. Factories for ginning cotton number eleven and those for pressing it three ; three-quarters of them are situated at Bāsim itself and only three are as much as 10 years old ; the scope of their operations varies greatly but satisfactory figures are not available. Owing to changes in the area of the tāluk simple comparative figures of its population cannot be given ; but in the 321 *khālsa* villages which were

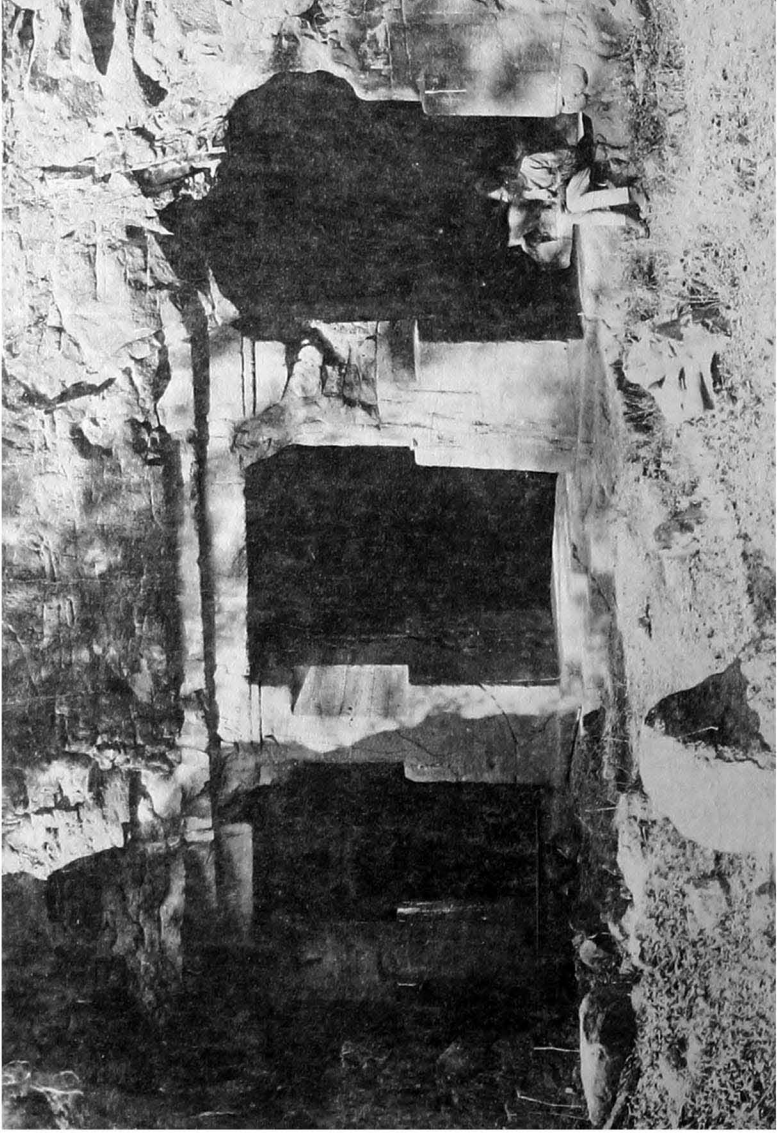
within its borders both in 1867 and 1891 the population increased during the 24 years by 109 per cent. ; it fell off again in the famine decade of 1891 to 1901, the density of the whole t̄aluk falling from 169 to 147 the square mile, and the total was 153,320 at the last census. Houses then numbered 30,322, giving an average of five persons a house. The only places with a population of more than 2000 were B̄asim, Risod, Sirpur, Medsi, R̄ājura, and Ansing. Medsi stands on the Akola road in the north and owes its importance wholly to that thoroughfare ; its population was 2286 in 1891 and 3615 in 1901 ; it contains nothing of particular interest. R̄ājura, which is three or four miles east of the road, was formerly the most important village in the north. Its patel is a Naik of the Wanj̄aris and holds a vague supremacy over 16 villages, all held by Wanj̄ari patels ; his house is naturally the most important in the village and memorials in the form of tombs are built to members of his family, though the bodies are in fact burnt, but there are no buildings of particular interest ; the present Naik is Uttamrao Yeshwantrao, Naib-Tahsild̄ar. A good deal of *rabi* in the neighbourhood is grown in *malas*, irrigated fields, but the soil is mostly light and stony. M̄ālegaon J̄āgīr, on the main road 14 miles north of B̄asim, has a flourishing appearance. It is held by Gop̄ārao K̄āshirao, a boy of about twelve, who is generally given the title of R̄ājā. The population of the village was 1499 in 1891 and 1964 in 1901. Busy cartwrights work by the side of the road, and the village contains several large new shops ; some belonging to Cutchis have simple but pretty fronts of carved wood. An inspection bungalow stands at Am̄ani, two miles to the south. In the north-east of the t̄aluk stands another M̄ālegaon, sufficiently distinguished in Mar̄athi pronunciation by the fact that the *l* in it is guttural, but it is sur-

rounded by rough country, largely forest, and its population is only 402; lack of water in the village causes half the cultivators to live elsewhere. The original settlement came into force in the tāluk in 1872-1873, when the rates varied from As. 14 to R. 1-8, half the villages being assessed at R. 1-1 (for standard land). The tāluk was very prosperous in the settlement period, nearly all the land available for cultivation being taken up and population and the appliances of cultivation increasing from four to eight times as fast as cultivation itself. A revision settlement was introduced in 1903-1904, the rates varying from R. 1-2 to R. 1-12; the land revenue in 1907-1908 amounted to Rs. 3,88,570. Police stations are placed under a scheme introduced in the beginning of 1909 at Bāsim, Sirpur, Risod, Jawalka, and Ansing; and there are hospitals at the first three places. Schools number 37, with an average combined attendance of 1800; only three are girls' schools.

Bāsim Town.—Bāsim town, M. *Wāshim*, was the headquarters of a District from 1868 to 1905, but is now at the head only of a Subdivision and a tāluk, both named after it. It is situated 52 miles south of Akola and is connected with it by a good road which surmounts a considerable *ghāt* in the 24th and 25th miles. Bāsim stands in latitude $20^{\circ} 6' 45''$ N. and longitude $77^{\circ} 11'$ E. and is 1800 feet above sea-level. Its population was 8531 in 1867, 11,576 in 1881, 12,389 in 1891, and 13,823 in 1901. It is an ancient town and the head of a pargana; it was looted by Pindhāris in about 1809. A municipality was started in 1869, the bulk of the members have been elected since 1889, and the revenue during 1907-1908 rose to Rs. 22,000. The municipal office is situated in what is called the Jubilee Town Hall, which cost nearly Rs. 6000 and was opened in 1889. A hospital and

veterinary dispensary are maintained, the town and Camp have separate post-offices, and the ordinary schools include two for girls and an Anglo-vernacular school ; besides which a technical school is kept up by the public. Bāsim has a few score of old looms operated by Koshtis and Dhangars, making *sāris* and blankets respectively, but the work is not profitable or largely carried on. Factories for ginning cotton number six and those for pressing it three. The town lies to the south of the Camp, or civil station, fields and the compounds of cotton factories intervening. It has a busy daily bazar and streets full of corners, indicating its antiquity ; the houses are very largely roofed with *tin*, corrugated iron. The Camp is situated at the side of an uncultivated plain, the bungalows of former district officials stand in fairly large compounds, and roads have been laid out for pleasure as well as use. Both the Subdivisional Officer and the Tahsildār are now accommodated in the old District *kacheri*. A garden maintained by the municipality is called the Temple Garden after Sir Richard Temple. The whole place is pleasantly situated, though much of the land in the neighbourhood is poor and stony. The great interest of Bāsim however is religious, the town being connected not merely with recent saints but with the classical deities. The most striking feature in the town is the Deo tank, flanked on one side by the temple of Vyenkateshwar Bālāji and on another by that of Rāmchandra. These all apparently date from the eighteenth century and are said together to have cost some lakhs of rupees, but the traditions connected with them are much older. Bāsim in its religious aspect is called Watsa Gulma Kshetra, the sacred place of the gathering of Watsa, and legends about it are given in a manuscript called Watsa Gulma Purān. In the *Tretāyuga*, the second age, this country was a part of the Dandakā-

vanya, or Dandak-jungle, and the *rishi* Watsa had his *āshram*, hermitage, here; his *tapobal*, merit acquired by austerities, was such that consternation covered the world; rivers ran dry and trees were withered, and even the gods feared. They came therefore in a body to Bāsim and took up a temporary residence at various places within a radius of 5 miles from the town. Shankar, or Siva, alone, whose devotee Watsa had proclaimed himself, went directly to the *rishi*, whom he found absorbed in *tap*, austerities. At the sight of his virtue Siva was so much overcome that he wept, and the tears filled a dry well at his feet and flowed forth as the river Karuna; then he promised to grant any request Watsa might make. The latter asked that Siva should remain for ever at the *rishi's* abode to save his worshippers from affliction. Siva granted this, and his *ātmaṅga*, embodied essence, remained there in consequence. Then the other gods appeared in a single gathering, *gulma*, and promised to stay in their divine essence, *ansharūp*, at the various places at which they had halted; and so the neighbourhood is called Watsa Gulmāchi Pāch Koshi, the Five Kos of the Watsa Gathering, and is considered a *kshetra*, sacred area. In this *kshetra* there are said to be 108 *tīrthas*, holy places or sacred springs, associated with different gods and *rishis*; the chief are Padmatīrth created by Vishnu, Daridra Haran Tīrth by Datta, and Chandreshwar Tīrth by Chandra. From them flow six sacred rivers, the Chandrabhāga, Pusha (Pus), Karuna (Kātepurna), Wachara, Aruntuda (Adān), and Prānita (Penganga). Each of these has its own story, and the efficacy of the *kshetra* as a whole is extolled in the *purān* as equal to that of Benāres. The same authority explains the origin of the name Bāsim. A poor Brāhman orphan was protected by a learned member of the caste, but after some time



Bentrose, Collio, Derby.

GENERAL VIEW OF SOUTH CAVE, PATURL.

stole a necklace belonging to his protector's wife. In the morning when she bewailed her loss he repented and sought to restore the necklace but could not find it. Meanwhile the woman laid on the unknown thief the curse that he should suffer from a loathsome disease and his body should be covered with insects, upon which the boy went to Prayāg Tīrth (Allahābād), did penance for the theft, and threw himself into the holy Ganges. On account of the *punya*, merit, thus gained, he was born again as a son of the king of Kankādrīpura in the Carnatic, when he was given the name Wāsuki. In course of time he both married and succeeded to the throne, but presently his wife Kanaklekha discovered that when he was asleep at night his body was infested with maggots. One day when shooting he washed his hands and face in a small and dirty pond, and that night so much of his flesh remained wholesome. He and his wife sought the pool again, here in Watsāranga, but could not find it. They went to Vasishta *rishi* and told him about it, whereon he related the story of the king's previous life and of the religious importance of Watsagulma Kshetra, and showed them the pool. This was the Padma Tīrth, and Wāsuki first bathed and was wholly cleansed and then took up his residence near the spot. The new town was called Wāsuki Nagar, but became corrupted into Wāshim, or Bāsim. The Padma Tīrth is a tank about half a mile north of the town, the sides are built up with cut stone, and people like to bathe there. According to the Settlement Report of 1871 it used to supply all the drinking water of the town, but people both washed clothes there and threw the ashes and bones of the dead into it; when the latter practice was stopped they complained that the water lost its purity of taste. The images in the temple of Vyankateshwar Bālāji are said to have been buried during

Aurangzeb's reign to save them from destruction. All trace of them was lost, but in about 1760 a horseman happened casually to turn up a little earth with his stick and perceived a finger of an image. Images of Brahma, Mahādeo, Pārvati, Devi, Ganpati, and Nāg were taken out, but one image still remained and could by no means be moved. At that time Nawāb Hashmatjang, a relative of the Nizām, was in charge of Bāsim, and held *jāgīrs* there. A Hindu story says that Hashmatjang had in a former existence been a Brāhman and a worshipper of Vishnu. He used never to take food till he had worshipped the god; one day while he was bathing in the Padma Tīrth the image was stolen from the bank, but he vowed that he would still abstain from food and drink till it was found. Meanwhile he offered prayers to the image of Chandreshwar Mahādeo, but while so doing he happened to spit, whereupon the god laid on him the curse that in his next life he should be a Muhammadan called Hashmatjang. However Vishnu also appeared to him in a dream and said that as a reward for his constancy he should in that next life discover a large image of either Vishnu himself or Bālāji. While the Hindus were still unable to move the image in the ground it appeared in a dream to Nawāb Hashmatjang and bade him take it out himself, and when he put his hand to it the image in fact came out from the ground. At that time Bhawāni Kālu, who had been patwāri of the village Khadi Dhāmni in Mangrul tāluk but had become Diwān (or according to some accounts, a general) of the Bhonsla Rājās, was at Bāsim, and Hashmatjang handed the image over to him. He set up the present temple, a fine building standing in a large paved quadrangle, with a well-built verandah for pilgrims to stay, a *bhandāra* for Brāhmins to take food, and various offices. The work took 12 years,

but was finished, according to an inscription on a pillar in front, in 1700 Shāke, A.D. 1779. The Deo or Bālāji Talao, a large square tank with stone-built sides, strongly and handsomely finished, and with a *jal kridāsthān*, resting-place for swimmers, in the middle, was made at the same time. The chief image is of black stone and sparkles with ornaments; a fine view of the town is to be obtained from the top of the temple gateway, though the staircase is rather abrupt. Large *jāgīrs* and *ināms* were given for the support of the temple, the present revenue being Rs. 11,000 from those sources and Rs. 3000 from *kāngi*, offerings. The management is in the hands of Bhāwanrao Vithal Kālu, a descendant of Bhawāni Kālu in the sixth generation. He accepts his own maintenance from the funds but has no fixed pay. A large staff is employed, including seven *kārkuns*, clerks, on pay varying from Rs. 5 to Rs. 20, 12 peons, from Rs. 5 to Rs. 8-8, 2 *pujāris*, worshippers, on Rs. 6, two *tīrthas* on Rs. 4 to give holy water to the public, two *haridās's* on Rs. 5-6 to tell mythological stories, two *purāniks* on Rs. 3-8 and Rs. 4 to recite the *purāns*, and four *chaughadwālas* on Rs. 4 as drummers. A festival lasting a fortnight is held during Ashwin Shudh (in October) at a cost of Rs. 5000, and lesser festivals cost Rs. 1200 a year. In Muharram a small present is given to the Muhammadans, and the man who represents Nāl Sāhib shows no sign of animation till it is received. On another side of the Deo Talao is a temple of Rāmchandra, a large enclosed building but not by any means as fine as the temple of Bālāji. It contains images of Lakshman, Sita, Māroti, and Rādha-Krishna as well as that of Rāmchandra. It is said to have been built about 200 years ago by Bhagwandās Mahārāj Bairāgi, and its management is now in the hands of Rāmānujdās Bairāgi, whose *chelas* worship the images. A *jāgīr* producing Rs. 1100 is attached to the temple,

out of which wandering Bairāgis must be entertained and given parting presents of Rs. 2, 3, or 4 as *dakshina*, from Rs. 20 to 50 is given to village and pargana officials, two festivals are celebrated in a small way, and repairs are done, no debt is incurred in either of these temples. Another temple of Bālāji, a small one, is in the hands of the Sangwai family, and has a *jāgīr*. Numerous other temples are situated either in or near Bāsim. A story is told about that of Devi at Dewāla, a mile distant on the south, that a former member of the Diwākar patel family used to go daily to Māhur, 60 miles away, to worship the image, but when he got old it followed him home to save him the journey; however he looked back at Dewāla, against the goddess's command, and the image stopped there.

Bélkhed.—Belkhed is situated in the west of Akot tāluk, 3 miles from Akot. Its population is 2698, a number which fully occupies the village-site, though people here, as in some other villages, have put up with the inconveniences involved for generations. One patel, Sakhārām Krishnāji, says he has been in office since the Assignment of 1853, the patwāri, Krishnāji Rāmkrishna, has done 33 years' service, and both are still active. Huts of grass or cotton stalks have gradually been giving place to houses with flat, *dhāba*, or tiled roofs, and there has been a corresponding development in the comfort of living in other ways. The *chāwadi*, largely erected by the present patel, is unusually good, and some temples and the mosque have been rebuilt; but the village has no striking buildings. The present stone mosque replaced a thatched one about 25 years ago. The population includes about 330 families of Mālis, nearly 100 of Kunbis, and 60 or 70 of Muhammadans. A bazar is held on Wednesdays. The *khalwādi*, ground set aside for threshing corn, is situated about a quarter of a mile away on a long-deserted village site.

Bordi.—Bordi is a village in Akot tāluk 4 miles north of Akot. Its population is only 1512, but short notes are given about it because it is a centre of some interest. A three days' fight is said to have taken place in 1851 between Daryāji Deshmukh of Dhārud, who lived at Bordi, and Sirājuddīn Munsif of Akot; the cause was an attempt by the Nizām to resume possession of the village, which had been held as a *jāgīr* by the Nawāb of Ellichpur. The deshmukh held the village with a small force while the Munsif attacked him with much greater numbers and with the garrison and stores of Narnāla in reserve, and the Hyderābād troops were victorious. The curious assertion is added that the deshmukh when in flight met an English lieutenant with two guns and 2000 men and returned with him to fight again at Surji Anjangaon and at Bordi itself; it is mentioned that the lieutenant's hands had been hurt by a gun bursting. The story appears impossible from the political conditions but is a curious instance of the growth of tradition. In the end the deshmukh came to terms with the Munsif but was suspected by the Nawāb and carried off to Ellichpur, where he remained till in 1853 Mr. Bullock released him. A settlement of immigrants from the Nāgpur direction has been growing here, as in many other villages in this neighbourhood, for the last 10 or 12 years. They are quiet people who have found their way on foot, mostly labourers but including a few craftsmen, and are marked off from the Berāris by slight differences in their dress and houses. Bordi has a temple dedicated to Nāgāswāmi, with a large car which is taken round the village on his festival. Nāgāswāmi was a Kānaujia Brāhman who first became a Gosain with the name of Rāngir and then was known as Nāgāswāmi because he went naked. It is said that once when a man who kept a Mhāli mistress denied the fact before the saint and placed his hand to

his eye in asseveration the eye came out in his hand, and when the *sādhu* cursed a man who constantly laughed at him the latter got black leprosy on his mouth. Nāgā-boa finally had himself buried alive because Bakābāi, wife of Raghuji Bhonsla, was coming to him to entreat that she might have a son and he knew that this was not fated. At Dhārud, about two miles north-west of Bordi, there are the *ghumat* of Kasban and the tomb of Ambi Awalya. The former is situated in a field a few hundred yards from the site of Dhārud and is a rather striking building of cut stone with a dome, *ghumat*, of brick. The style is a combination of square and octagon, with pointed arches sunk deep into the wall, this being about $4\frac{1}{2}$ feet thick within the arches and 13 feet between them. The base of the building is over 30 feet in breadth inside, and has two niches in the western wall and a staircase in the south-east corner leading up to the bottom of the dome. It is in just the same style as Bāg Sawār's tomb in Narnāla and the tomb of Gada Nārāyan at Akot, but the Dhārud *ghumat* is empty; there is a tomb just outside with the ruins of what is said to have been a *masjid* near by; the people of the neighbourhood seem to have no tradition about it. Dhārud was the head of a pargana but is now deserted and its mud fort is in ruins. The tombs of Ambi Awalya and some relatives occupy a large stone platform and are kept in good order, but are quite plain. The saint is said to have helped in conquering the Hindu demons who held Narnāla in early times. At Umra, 2 miles east of Bordi, is the tomb of a much more recent saint, Kuwatalishāh Miyāsāhib. He belonged to the Punjab but came to this part of India about 60 years ago. The first knowledge people had of him was that he used to pass certain houses at night with the cry, '*Hāzir huā to bhej*—Send while I am present,' but he was gone before anything could be brought him. Presently they learnt

to be ready for him and discovered also that he was living in the lands of Jitāpur, a mile and a half from Umra, and caressing tigers and panthers. When people feared to approach him he said the animals were his dogs but sent them away. They persuaded the saint to come to live in Umra, where he spent his days in drawing water—throwing the earthen jar into the well miraculously from a distance—and filling little pits for birds to drink from. In the evening people brought him bread and he gave one pice for every loaf, no matter how many were offered, drawing the money from some unknown store. Raoji Thute of Makrāmpur, 2 miles away, brought him a loaf daily for 12 years, and once when he was stopped by a flood in the river Lendi but was bidden by the saint to proceed without fear the water miraculously became shallow to let him pass. Kuwatalīshāh was 94 when he died, and Narsingboa, who was mentioned in the Berār Gazetteer of 1870 as still alive, was a disciple of his; so also was Eknāthboa, a Muhammadan who came to be considered a Brāhman. The tomb of the Miyāsāhib is regarded by Muhammadans as a *dargāh*, tomb, and by Hindus as a temple, and both worship there. The Hindus worship in the *bhajan* form every Thursday, and also do the *kākad āratī* ceremony there. An annual fair is held here, and another, rather more largely attended, at the *samādh* of Wākājiboa, a contemporary of Kuwatalīshāh, and his sons Sakhārām and Raising. The only point told about Wākājiboa is that he gave food to everyone who asked for it. At Shiupur, 2 miles from Bordi, is a shrine famous locally under the name of Chainuboa for the cure of snake-bite. About 35 years ago a man of the surname of Golambkār was cutting wood when he chopped off the tail of a snake. The reptile attacked him and he fled to the village with it in pursuit, but about two fields from his goal he glanced behind and saw the snake at that very

moment stop and turn back. That night it appeared to him in a dream and told him to make an image of itself, promising that this should be a cure for snake-bite for all its worshippers. He therefore made a silver image a few inches in length, and it has been placed in a small shrine. When bitten one should apply earth to one's forehead in the name of the god, bring *ghī* to offer at the shrine, and bathe and pass water there, when the cure is complete. If the victim cannot walk to the shrine he may be carried, no restrictions limiting the mode. Intelligent people of the neighbourhood are convinced of the certainty of the cure, provided one has faith. One told of a relative who had been bitten by a 'cowrie' snake and turned green from his foot right up one side of his body. He came a week later in that condition, and in two minutes his flesh was wholesome again. Another man bitten just behind the ankle, usually considered a most dangerous place, was cured. In all 400 or 500 people are said to have come for the cure, of whom only one died. In that case while the boy was at the shrine a woman in a state of ceremonial impurity passed and her shadow fell on him, whereupon not only did he die but the upper half of the image turned black and to this day cannot be cleaned. The narrators of these points were men of intelligence and position, but their limitations are indicated by the fact that the most prominent believed all snakes to be poisonous. A pilgrimage of 1000 or 1200 people passes through this neighbourhood in Shrāwan (July-August). On Sunday they go to Irāniboa's temple at Kāsod, on Monday to Mahādeo's temple at Dhārgad in the Melghāt, thence to the tomb of Saiduliboa near Narnāla, to Budhānuddīn's tomb and to see the fort at Narnāla, and back through Shāhānur to Nāgāboa's temple at Bordi. It is an awkward journey in the rains and all do not follow it exactly, for in fact

the great day at Nāgāboa's temple is a Tuesday, the 3rd in Shrāwan.

Borgaon.—Borgaon, often called Borgaon Manju, is a village in Akola tāluk 10 miles east of Akola. It is on the railway line and a station is named after it. The population was 3891 in 1891 and 3861 in 1901. Before the Assignment it formed a *taraf* of Akola pargana and had a wall and gates, all now fallen, and so was of some little importance. As often happens in such cases there is a large Muhammadan population, this now including about 200 families. Mahārs are equally numerous, but the largest caste of Hindus proper, the Māli caste, has only 150 families, and there are only about 50 Kunbi houses. The population is now increasing owing to the prosperity brought by the railway. Two ginning factories and one pressing factory have been established in the last six years, and most of the cotton of the neighbourhood is brought to them, though the price is slightly higher at Akola. The village has a police station, a post-office, a Marāthi boys' school, three *dharmshālās*, and a good bazar-site; the weekly market is held on Tuesdays, and its dues are sold for Rs. 1000. The name Manju is taken from Manjumiya, a Muhammadan saint whose tomb, to which a small *inām* is attached, stands in the village. Manjanshāh Rahmatullah Ali was one of the Chaudah Sau Pālki, the fourteen hundred palanquin-borne champions mentioned in all parts of the District as having made a great crusade, if the term may be used, for Islām against idolatry; a small fair is held in his honour, and people, especially Hindus, make vows to him; but no detailed account of him has been handed down. On the right of Manjumiya's tomb is that of Tolambi, and on the right again that of Amānsāhib, brother of Manjumiya. Borgaon has three other Muhammadan saints, Asabwali, Māhmudsāhib, and Saidain-amma, whose

husband's name is not known, but again no details are known. It is a remedy for cold and fever to prostrate oneself before the tomb of Mähmudsāhib in a garden here, a piece of jawāri bread and some vegetables being vowed to the saint. An old temple of Gopāl Krishna is of some interest, and there are others of Vithal Rukhmai and Mahādeo. Bājirao Anandrao, the deshmukh-patel, is building a temple of Rādha-Krishna at a cost of some thousands of rupees. The style is lighter and more open than one often sees. Bājābai, widow of Balwantrao Deshmukh, has also just built a temple of Mahādeo.

Dahihanda.—Dahihanda is a village in the south-east corner of Akot tāluk, 18 miles from Akot ; its population is 2847. Muhammadans number about 200 families, Kolis about 150, and Kunbis only about 20. The patels however are Kunbis, and though the deshmukhs call themselves Marāthas, or even Rājputs, they can intermarry with patel families. Dahihanda has a police station, sub-registrar's office, sub-post office, boys' vernacular schools, pound, weekly market (on Saturdays), and a ginning factory, and some wealthy *sāhukārs* live here. It was formerly the head of a pargana of 82 villages and had a mud *kilā*, fort, and *sapīli*, wall. Both have long disappeared, but the patel has still part of the lofty gate of the *kilā* with elephant spikes in it. A Nawāb Sāhib, with 700 horses and an elephant, used to live here on behalf of the Nizām, had under him a Naib and Peshkar with their *kacheri*, and sent 60 per cent. of the revenue to Hyderābād. He held the *kilā*, while a Mokāsdār appointed by the Bhonslas lived in a *haveli*, large private house, now fallen, and sent 40 per cent. to Nāgpur. Dahihanda used to be interesting on account of its salt-wells, but work in them has long ceased and they have fallen in. They used to be from 90 to 120 feet in depth and three or four feet in diameter, and were lined with a

kind of basket-work to keep the sides firm. The salt tract extended for many miles on both sides of the Purna, but Dahihanda was the most important centre and had 60 wells. Some of these were let out yearly at prices rising sometimes to Rs. 500 a well, and the salt was sold to Banjāras, who used to bring large quantities of goods into the town on their pack-animals; the salt was not of good quality. Kāzi Shujāuddīn Nizāmuddīn gives a little curious information, from old papers unfortunately destroyed, about the early days of the village. It was founded by Mirza Bulākhībēg, a Māmlatdār, who came from Rām-tīrth in the south of Daryāpur tāluk hunting. When following a deer he saw that a hare was also following it. The Māmlatdār shot the deer on the site of the present village, which pleased him so much that he brought people and made a settlement there. He gave it the name Dehinda, "giving" (Persian), of which the present name is a corruption. Dahihanda contains a *dargāh* of Saiyid Dāud, one of the Chaudah Sau Pālki, who fought under Abdul Rahmān Shāh Gāzi at the defeat of Rāja II of Ellichpur and then settled here. The tomb was built by Sawarkhān, a Hyderābād Naib, but became ruined and was rebuilt seven or eight years ago at a cost of Rs. 6000 by a Kasār *sāhukār* called Vithal Nāgoji. Vows are made to Saiyid Dāud, and a small *urus* is held in Rabilāwal (March—April). A tomb called *chilla* was built by Echakadshāh *jakīr* in honour of Mahbūb Subain, who died in Bagdād. The *jamā masjid* is said to have been built in the time of Mirza Bulākhībēg. The chief temples, none of which are impressive, are those of Bālāsāhib and Rupnāth. The former is maintained by a *jāgīr* of three villages; the latter was built by Rupnāth himself, and additions have recently been made by Vithal Nāgoji, the Kasār *sāhukār* already mentioned. Rupnāth at first settled in the jungle and lived naked on a *chabūtra*.

People asked him to come into the village and showed him a site on which they wished a temple built; he approved, but the workmen were presently taken on *bigār*, or commandeered, by the *mokāsdār* for his own purposes. The saint cursed him so that a temple and residence he had built were overthrown and his family died out. A tomb of Fattepuriboa is the scene of vows for the relief of cattle-diseases.

Dānāpur.—Dānāpur is situated 18 miles west of Akot on the river Wān, which here forms the boundary between Akot and Jalgaon tāluks. It had a wall, long fallen, and a very large tank which is not known to have held water for the last 200 years, and its population was 2126 in 1901. About 200 families are Kunbis, chiefly of the Dhākre and Wikre *adnao*, surname, and about 80 are Bāris. The tank is about half a mile north-east of the village and has at its shallow end a curious isolated hill called Rāsātek with a rough brick building on it known as *kasbīnīchā mahān*, or the prostitute's house. The river has a broad and stony bed, but the water does not remain even through the cold weather; a good supply is however obtained from wells, and a fair amount of fruit is grown in irrigated land for local markets. The one striking feature of the village is the *dargāh* of Mastanshāhmiyā, which is both larger and more pleasing in design than such buildings often are. The saint came to Dānāpur from the Punjab about 100 years ago and at first used to beg his bread from door to door, but after a time he was attacked by a bull-buffalo and his back was so injured that he could no longer walk. A mad Wāghya, devotee of Khandoba, wounded him in several places with a sword, but the wounds miraculously healed in three or four days and the Wāghya upon eating a piece of bread given by Mastanshāh recovered his sanity and became one of the saint's follow-

ers. Mastanshāh similarly recovered from the bite of a snake. Though people built a hut for him he not only remained naked but would sleep with only his head inside the hut and his body outside. A Rājput called Bholāsingh wished to become his disciple, but Mastanshāh first sent him to visit the holy places of Hinduism. Bholāsingh returned after a complete tour, which took three years, with the same desire, and the saint gave him some bread and his name was changed thenceforth to Bholāshāh. A horse was dedicated to Mastanshāh, and when a thief took it both he and the animal were afflicted with blindness, which vanished only when they were brought before the saint, who let the thief go. A wall with four *buruj*, towers or bastions, round the *dargāh* was built by some *gānja* dealers who got a good crop after vowing to devote a large sum to the saint. Hasumiyā, Nawāb of Ellichpur, was summoned to Hyderābād to answer certain charges. On the way he came, seated on an elephant, to ask Mastanshāh's help. The latter asked how he would like to exchange his present mount for a donkey, and that degradation was in fact ordered by the Nizām. Shēkh Dālla, a professional dacoit, was to some extent a disciple of Mastanshāh. The saint was himself a prophet, and even a parrot of his used to tell what visitors were coming when they were still a *kos*, two miles, away. Mastanshāh died in 1843 in his hundredth year. The present *dargāh* had previously been built by Bholāshāh, who died three years later. The *dargāh* and various out-buildings are well maintained, partly by a small *inām* but chiefly by voluntary subscriptions, and successive *ināmdār's* are nominated as boys with the condition that they remain celibate. They have sometimes belonged to Hindu deshmukh and patel families but become Muhammadans. The present *ināmdār* is a child of about eight wearing a large silver anklet.

Hiwarkhed.—Hiwarkhed, in the north-west of Akot tāluk and 14 miles from Akot, has a population of 6143 and is thus the second largest town in the tāluk—indeed the population is too large for the public lands. It has long been a large place, but comparatively little of interest attaches to it. A considerable proportion of the population are Muhammadans, so that four or five separate processions are formed in Muharram. They have practically rebuilt two mosques in the last ten years at a cost of some thousands of rupees, some of the stone work done by Mārwāri masons, being fairly good. An Urdu school which was formerly kept up was allowed to go out of existence after the famine of 1899-1900 and is only now being restarted. The Marāthi schools are well situated and have 180 boys, with a separate girls' school. A police station has just been opened (replacing that at Adgaon, five miles away), there is a branch post office, a weekly market is held on Mondays, the daily bazar is moderately large and busy, and a ginning factory is at work. None of the temples are striking, though one or two are of fair size. A tradition of a local battle is repeated, which is very unusual. It is said that Raghujī Bhonsla established a *thāna* with a small garrison in the *gadhi*, which is a good specimen of village forts. The *deshmukhs* to whom it belonged were not at the time well off, but Ruprao *Deshmukh* got help from his relatives at Jainābād, near Burhānpur, and attacked the garrison, who numbered 20 or 25 men. In the end Ruprao regained the *gadhi* and settled there with full rights of *deshmukhi* and *patīlkipana*, and the village is still known as Ruprao Hiwarkhed.

Kāmargaon.—Kāmargaon is a village in the centre of Murtizāpur tāluk, 13 miles south of Murtizāpur. Its population was 2857 in 1891 and 2346 in 1901. It is in most respects a very common-place village, a Wednesday

market, a *dharmshāla*, and a school with four standards being among its chief institutions ; but it is unique in the one point that it gives its name to the " Kāmargaon Estate." This is to all intents and purposes a *tāluk* of the Muglai period given permanently to the heirs of Mr Imām Ali Khān, Risāldār. The Risāldār fell in action at Banda during the Mutiny just after being appointed an Extra Assistant Commissioner. He had recently contracted for the right of collecting revenue in the Kāmargaon pargana of 16 villages ; this right was continued to his heirs on very favourable terms. The total land revenue, including cesses, comes to Rs. 18,000 ; of this total Rs. 2000 are devoted to the emoluments of pargana and village officers, Government receives Rs. 9000, and the Estate-holder, who is commonly called a *jāgirdār*, Rs. 7000. Kāmargaon also contains, besides some small temples, the tomb of Godarshāhwali, about whom some striking stories are told. He is said to have marked out, by pouring water on the ground, a certain space which he said should always be inhabited, and it thereupon received the name Amargaon, Everlasting Village, which has since been corrupted into Kāmargaon. Once the saint Hayāt Kalandar, or Badar-ud-dīn, of Mangrul passed through Kāmargaon on his way to visit a fellow-saint, Dulya Rahmān, at Ellichpur ; Hayāt Kalandar was riding on a tiger, and his reins were formed of a living snake with a scorpion at each end. Godarshāhwali was squatting on a wall cleaning his teeth ; he ordered the wall to move out of Hayāt Kalandar's way, which it did. The latter then dismounted and asked him to tie up his " horse " ; upon which Godarshāhwali called his cow Jamna and she swallowed the tiger. When it was wanted again he told the cow to fetch it, and she produced it from her mouth. The saint does not allow a dome to be built on the tomb, but has

twice flung it far away when the attempt has been made. He rides in procession through the village sometimes on a Thursday night, dressed in white and carrying a lance in his hand. It is said that about 12 years ago a Muhammadan *jāglia* stole Rs. 17 or so which had been laid before the tomb; the saint denounced the *jāglia* by speaking from his tomb to a passing Pardeshi Thākur, telling him to inform the patel but promising to deal with the matter himself; and the *jāglia* and his three sons met with an accident and died.

Kāranja.—Kāranja is an important town in the south of Murtizāpur tāluk. It was the headquarters of a tāluk for several years after the Assignment and is now so important that it forms a municipality, while Murtizāpur does not. It stands on the old Jālna-Nāgpur *dāk* line, along which a great deal of traffic passed before the railway was opened. Its communications now depend chiefly on a metalled road running 21 miles north to the railway at Murtizāpur, another running 29 miles south-west through Mangrul to Bāsīm, and another south-east to Dārwhā, 24 miles distant, besides a number of unmetalled roads. It is an ancient place, and four gateways and the remains of a wall show that it was enclosed in a large fortification; it had also a *kilā*, fort, formerly occupied by a Government officer. Its population was 11,750 in 1867, 10,923 in 1881, 14,436 in 1891, and 16,535 in 1901. It is now a busy trading town, with a cotton market open six days in the week and the same site occupied for a general market on Sundays. Factories for ginning or pressing cotton number 11, two of them lit by electric light. The manufacture of *sāris*, half cotton and half silk with a broad silk border, and of other fine articles of dress, used to be carried on largely but seems now on the point of disappearing. The municipality was established in 1895 and had in 1907-1908

an income and expenditure approaching Rs. 18,000 ; besides this a large balance has been accumulated for a drainage scheme. Kāranja stands on fairly level ground between low ranges of hills ; much of the land in the neighbourhood is light and stony, but it fetches a good price on account of the nearness of the town. Population tends somewhat to move toward the north, because the great roads enter upon that side. One quarter here is given up to Gaolis, many of whom find employment as cartmen. The houses of Kāranja are generally roofed with either tiles or tin, the latter having the special advantage that monkeys do not easily remove it, but occasional thatched houses are to be found in all parts—sometimes indicating the decline of a family which was once wealthy—and are numerous in the poorer quarters on the outskirts. The large ancient houses which are frequent in the *shahar* (as distinguished from the more modern *peth*) often had very extensive cellars, divided into small rooms with intricate inter-communication and in one case at least connected by means of a long passage with the open country outside the walls ; these houses have in many cases deteriorated into ruins most undesirable in a large town. The daily bazar is busy and the Cutchis have built a mosque along the top of some of their shops, but less thought seems to be taken here than in some places to have good-looking business houses. Kāranja however contains one private house which has very few equals in Berār, that built a few years ago by the late Rāmji Naik Kannawa ; it is a handsome building, large and lofty, built in a modern style and well supplied with European furniture. Public buildings include a hospital, police station, Anglo-vernacular school, post and telegraph offices, and a large *sarai* ; they are sometimes situated in the midst of ancient public works. The Bench Magistrates are Messrs.

Prāgji Lilādhar, Lakshmanrao Rāgho Dahihandekar, and Muhammad Hātim, son of Muhammad Burhān. A very pleasant dāk bungalow is situated beside the Mangrul road and near the chief tank. This tank, the Rishi Talao, is the most striking feature in the neighbourhood of Kāranja ; it has an area of several hundred acres made over to the Forest Department, and is perhaps two miles in length ; long bunds, across which cattle file morning and evening in strings of 50 or 100 at a time, were put up in the famine and divide the tank into three parts ; but the water shrinks very considerably in the hot weather. It is said that the tank was originally created by the goddess Amba in order to heal a disease which afflicted the *rishi* Kāranj, from whom the town takes its name. Some people invariably drink its water, which is supposed to prevent spleen disease, though well-water is commonly drunk. A small tank called Chandya or Lendi Talao lies to the east of the town ; it is said that at one time anyone who wanted to give a feast had only to pray beside the water, and all the food and utensils he required would be provided by it, but he was required to return the dishes again ; finally someone, securing gold dishes, kept them, and the miraculous supply ceased from that time ; its water is said to be good for curing itch. Another small tank, called Sārang Talao, seems to have no story attached to it, but the Bindu Tirth in the middle of the town, a plain, square step-well, which is regarded as the source of the Bembalā river, has a double legend. A number of *rishis* wished to perform a sacrifice, but there was no water available ; each therefore poured out a pot of water which he had brought from some holy place, and from this accumulation sprang the river Bembalā. Meanwhile a Teli near by, ignorant of what was being done, stepped from his oil-press into the new pool and was drowned, and the

river has since that time come from the oil-press itself. The town was once known as Kāranja Bibī, because it was part of the dowry of the daughter of the king of Ahmadnāgar, and her tomb still exists in a dilapidated condition. Later it was called Lādāncha Kāranja because of the number of Lāds who had settled there; associated with these are three Jain *mandirs*, temples, and a ruined *haveli*. The first temple, that of Kāsta Sangai, which contains an image of Pārasnāth, has very elaborate wood-carving; that of Shengan has a great deal of neat and pretty work done in the last decade of the nineteenth century at a cost of about Rs. 15,000; and the name Bālatkār is applied to the third. A Jain festival, not on a very large scale, is held in Bhadrāpada (August—September). The story of the Kasturi Haveli is connected with a Lād called Lekur Sangai, who was in fact very wealthy but had been living in a miserly fashion. A merchant once arrived at Kāranja with 60 (or as some say 25) camels loaded with musk, *kastūri*; he had been searching India to find someone who would buy the whole at once and pay for it with 60 camel loads of rupees all stamped with the name of the same Emperor. Lekur Sangai offered to become the purchaser and told the merchant to choose any reign he liked for his rupees. The latter laughed at such an offer from a man who looked so poor, but Lekur Sangai showed him 12 cellars full of rupees and in fact paid him in coins of Akbar's reign. He was having a new house built at the time, and merely threw his costly purchase into the foundations. A strong scent lasted for years, and people used to come from a distance and carry off scented earth as a memento. Kāranja also contains a number of Hindu and Muhammadan temples and tombs. The temple of Siddheshwar Mahādeo, together with the smaller ones of Keshāorāja, Withal, and Bālāji, and

a *haveli*, is said to have been built by a *mokāsdār* from Hyderābād who, when on an expedition toward Bengal, was terrified here by a tremendous storm. A temple of Rām was built, ornamented, and endowed in 1876 by Tukāram Bhagwān Kannawa at a total cost, it is said, of a lākh of rupees. The temples of Kāmākshi Devi, Ekākshi Devi, and Kholeshwar Mahādeo (on the Rishi Talao) are said to have been built by the god Rām-chandra, but are not striking. Aurangzeb is said to have torn down a Hemādpanthi temple and built a mosque with its materials. A printed account glorifies Sadārām Mahārāj, whose shrine is at Kāranja, in a somewhat unusual style. It is said that he shampooed his *guru* for 24 years under the water of a river, sat untouched in fire when drops of water from his *sandhya*, meditation accompanied by the sipping of water, burnt a rash visitor to ashes, had images at Pandharpur come to life and feast with him, and caused any twig to grow and bear flowers. Various saints prophesied the day of their own death; one foretold a slight accident to the Extra Assistant Commissioner who used to be stationed at Kāranja, whereon a punkah fell on his head; one had forsaken his business, money-lending, at the casual reproach of a woman who said that thought of it and forgetfulness of God had once made him fall asleep, in one case a Brāhman officiates at a Muhammadan tomb (that of Lāl Imām); and vows are made at various tombs.

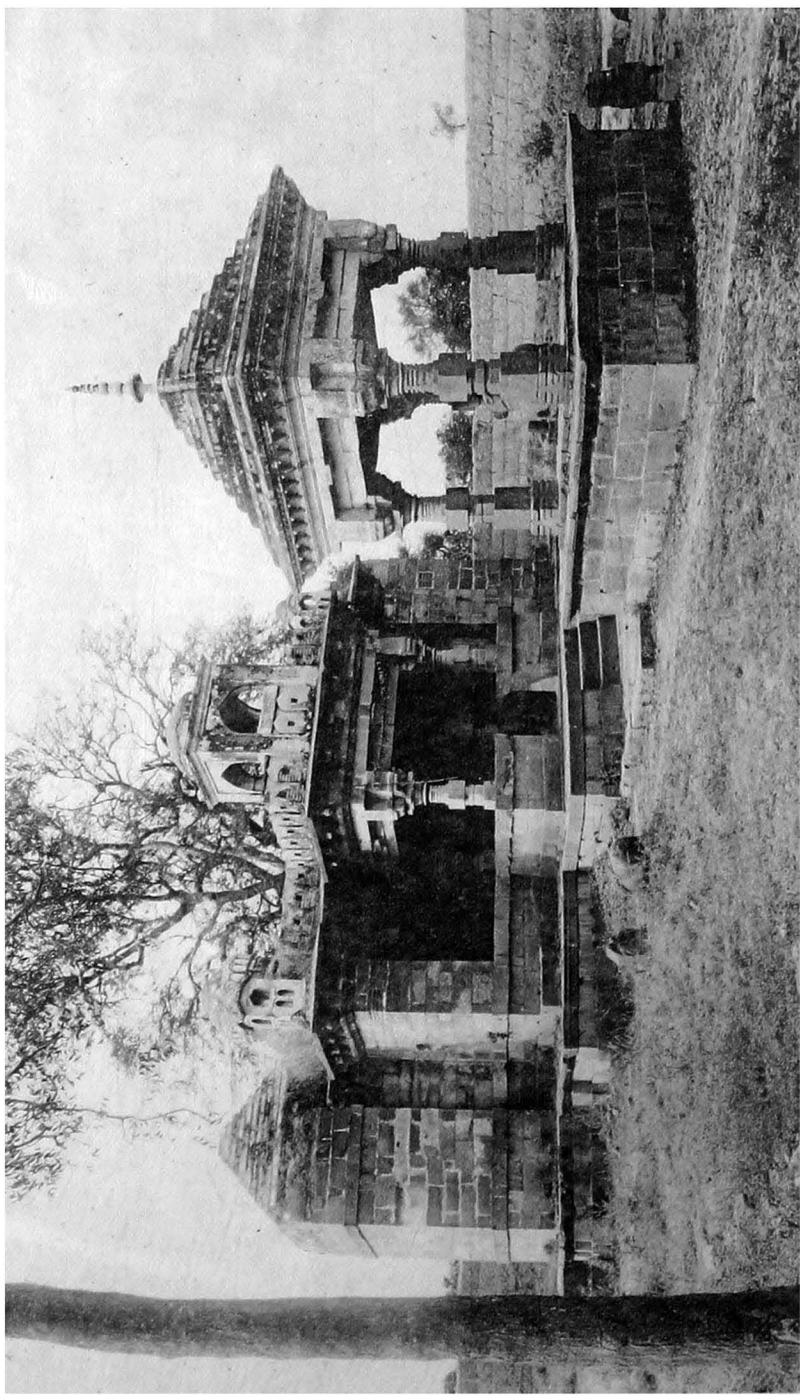
Kātepurna River.—The Kātepurna river rises near Bāsim, winds northward and eastward into Akola tāluk, its course near the border being among steep hills covered with light forest, then passes north by Māhān, Donad, and Kurankhed, and across a corner of Murtizāpur tāluk into the Pūrna. Its course is mostly among rather rough country, where its bed is often rocky, but the

last few miles are sandy. It contains numerous large pools or deep hollow reaches, the name Donad referring to one of these. Floods pass rapidly along it in the rains, while in the hot weather a trickle of water still runs from pool to pool.

Kuram.—Kuram is a village 14 miles east of Murtizapur and three miles south-west of the station which bears its name, a good road connecting it with the railway. It was formerly the head of a pargana, and its population was 3368 in 1891 and 3293 in 1901; the *kilā*, a *māti* building, belongs to Government, and is entered by means of a long flight of steps. The most striking feature in the village is a *masjid* built a few years ago on a scale and after a pattern unusual in the District; the architect belonged to northern India. Irrigated land is extensive and is mostly held by Mārwaris. A few temples, old and new, are of moderate interest; a police station is to be built. On the railway line west of the station is the 'Dancing Bridge,' which is constantly shifting a little, for which reason trains cross it very slowly. A Muhammadan tomb stands close by and is popularly associated with the difficulty; passengers therefore throw out showers of pice as they pass, and the driver is said to do *pūja*. Some railway people say that the tomb is of quite recent construction and represents an ingenious but unprincipled investment.

Kutāsa.—Kutāsa is a village in the south-east of Akot, ten miles from Akot town. Its population according to the census reports was 2224 in 1891 and 1866 in 1901, but the people say that the last figures are misleading. It happened that on the night of the census two or three very large weddings were in progress at neighbouring villages, and some hundreds of the inhabitants had gone to attend them. Any marriages taking place in Kutāsa at the same time were altogether too

small to counterbalance this. The difficulty might easily occur, as the census was taken in the height of the marriage season and some marriages are very largely attended. People will say, "There were a hundred carriages (in this connection *gāri* seems inadequately translated by *cart*) at So-and-So's wedding"; and everyone knows that one *gāri* can take a lot of people. The lamentable consequence has ensued that Kutāsa is not supplied with sweepers by the District Board, because its population just falls short of the necessary standard, 2000. The area of the village is just under 8000 acres and the land revenue is well over Rs. 18,000, Kutāsa in both respects exceeding every other village in the tāluk. There are five patels, one of whom is a police Patel, all sharing in the *mālik patwāripana* but acting through a single substitute patwāri. No bazar is held here, but most of the other institutions of an important village exist. A large tank was put in order in 1874 and is said to have been very useful for 20 years, but now it has silted up; at one time officers put boats on it. Plague has happily never visited the place; people escaping from an infected town are kept outside the village. Kutāsa has a *shāstri*, a mark of distinction because these learned men are very seldom found outside the headquarters of a tāluk. It was formerly a *taraf* of Dahihanda pargana and had half the pargana under it; it is said to have had 40 salt-wells, each of which produced on an average salt of the value of Rs. 1000 annually. The five patels had five separate *gadhis*, village forts, which is unusual. People derive the name from Koteshwar (Mahādeo); a Hemādpanthi temple of his stands in the middle of the village and, further foundations having been discovered about three years ago, a great deal of new building has been put up; the whole work is expected to cost Rs. 10,000. The temple has a short inscrip-



Bemrose, Collo, Derby.

TEMPLE OF KAPALESVARA. PINJAR.

tion in Devanāgri on one of the pillars, but it has not yet been deciphered. Beneath the letters is the form of a woman with her head turned back and holding a sword in her hand. People have also given about 32 acres of land and subscribe Rs. 1000 a year for a festival on Chaitra Wadya 7 (April—May), all the arrangements being in the hands of a *pañch* or small committee. An unusual story is told about the earlier fortunes of Kutāsa. It contained a population of 5000 when Shāhbuddinkhān was appointed Kamaishdār, with the duties of collecting land revenue and supervising the salt wells. He kept a Māng mistress and threatened to make the deshmukhs caress her children. While this quarrel was at its height the Kamaishdār became the worse for liquor and attacked Raoji, son of Withuji Deshmukh, with a sword. The deshmukh caused an illegitimate son of his, called Ghusha, to shoot the officer. In fear of the vengeance of the Government practically every soul left the village and went to live elsewhere, and it was long before any real recovery took place. The tomb of Malangshāhmiyā is situated on the *bāndh* of the tank and is kept in good order, though it is a very plain tomb. He was one of the Chaudah Sau Pālki, and in his time Kutāsa contained 18,000 people but suffered greatly from lack of water. The *awalya* proposed to produce springs of good water in the tank but was opposed by Gangāji Khānduji Deshmukh on the ground that increased prosperity would involve increased suffering from Government in matters of *sarbarai*—details of administration thus shown to form a very old difficulty. Malangshāhmiyā went to Hyderābād and got an order against the deshmukh, but the latter refused to heed it. The *awalya* became enraged and dashing his hands upon the ground laid on the deshmukh the curse that for ever the senior representative of his family should be mad—an

entail of insanity. People now give details of six generations, covering the whole period from that time to this, in four of which the curse has come true, while in another the heir to it died young. It is said also that Malangshāhmiyā used sometimes to plant the twigs with which he had cleaned his teeth, and they struck root and grew. He had a disciple called Budhsingh who was a Tākankār by caste and who presently went to live at Panori four miles away. Malangshāhmiyā died there but was buried at Kutāsa, and vows are often made at his tomb. A temple of Dāda Mahārāj Brahmachāri is to be built, Pāndurang Atmārām, patwāri of Rel, having given Rs. 3000 toward the work. He lived chiefly at Benāres and Pandharpur, and nothing is generally known about him, except that he observed the ascetic habits of a *sādhu*.

Mālegaon Bāzār.—Mālegaon Bāzār is a village with a population of 2115 near the western border of Akot tāluk and 17 miles from Akot. It is chiefly remarkable for its large weekly bazar, held on Fridays; the dues are now leased out for Rs. 4000. Mālegaon had both a *kilā*, Government fort, situated where the *chāwadi* now stands, and a *gadhi*, village fort. It belonged to the pargana of Wadner in Daryāpur tāluk but was not a *taraj*, though it has long been a large village. The population includes 50 or 60 families of Mālis, 50 of Muhammadans, and 40 of Kunbi-patels, who consider their caste separate from that of four other families of plain Kunbis. Mālegaon is widely known as the resting-place of Khākishāhmiyā. He came from Northern India 100 or 125 years ago—though some people add that he was at the time one of the Chaudah Sau Pālki champions who according to general tradition marched from Roja-i-sharif (near Aurangābād) in all directions against Hindu shrines. He lived under a *bad* tree in a field called Bala Kilā

(after a fortress built there by Anandrao Mādhava, a Bhonsla officer). It was soon observed that he swallowed nothing but merely touched food with the tip of his tongue, and that he confined this diet to bread and vegetables, whereby he was recognized as a saint. Various miracles are ascribed and vows are still paid to him. Once, despite his protests and prophecies, a Shimpi woman called Yamai washed him, and in the evening the village took fire. Jangumiyā, a Hyderābād officer from Ellichpur, set before him balls of sweetmeat in some of which jewels were hidden; the *awalya* took up only those of pure sweetmeat, saying that the rest contained poison. The officer was irritated and struck him with a whip, upon which he said only, *Bhalekā bhalā hojāe aur burekā burā hojāe*, May good result from good and ill from ill; Jangumiyā's men and horses fell ill and he could not travel till he had asked the saint's forgiveness. Khākishāhmiyā was once kidnapped by the people of Adgaon but rescued by those of Mālegaon. He lived naked and, as his name implies, never washed; an inscription says that he died in 1824 when he was 94. The *ināms* here and at Dānāpur are said to have been procured by Mir Alauddīn, Māmlatdār of Akot, who had recovered 15 cartloads of treasure—the price of grain stored by Government and sold in a famine—from a fraudulent agent called Appāji Asalkār; the Māmlatdār passed through the two villages as he was taking the treasure to Hyderābād.

Man River.—The river Man rises in the Chikhli tāluk of the Buldāna District and flows northward through the whole length of Bālāpur tāluk till it reaches the Pūrna. Its total length is about 80 miles, three-quarters of it being within Bālāpur tāluk, constantly near and occasionally upon the western boundary. A tributary called Vishwāmitri flows past Khetri to

join it a mile further on. This stream rises at Iswi in Mehkar tāluk, and is named after a *rishi* who lived there. Bālāpur town is situated at the junction of the Man and the Mhais, a tributary of some little size which comes from Khāmgaon tāluk on the west. The Man here flows in a broad and deep channel, the sides of which are greatly cut and roughened by tributary nullahs. A low dam opposite the town holds up the water to some extent. About three miles further north the Bhuikund, called in its earlier course Nirguna, joins the Man on the eastern side. The railway crosses the combined stream, still called the Man, a little to the east of Nāgjhari station, and the course curves considerably to the west before the Pūrna is reached. Apart from Bālāpur one of the most interesting points on the river is in the lands of Sirpur, near Khetri, in the south-west of Bālāpur tāluk. The Man here forms the boundary between Bālāpur and Khāmgaon tāluks; it is already a broad and imposing stream, so that to cross it dry-shod one must follow a long series of rocks which form stepping-stones. On the left bank, at Shāhpur in Khāmgaon tāluk, are the ruins of a palace built about A.D. 1596 by Murād, son of Akbar; on the right, besides the remains of a garden belonging to the palace, is the tomb of Nipāniwalishāh, a Muhammadan *fakīr*. The two are said to have been contemporaries. Nipāniwoa, as he is called by Hindus, never drank water and took very little food. He lived in great hardship on a little island in the stream, and whatever flood might come failed to rise above the level of his lips. He finally died through a savage trick of Murād's, who made him eat chillies in the vain attempt to force him to drink. Murād himself, according to the saint's prophecy, died with some of his people in the same torture as they had caused Nipāniwoa. Others of the prince's following only saved themselves by flight

from the place, and from that time till the present no Muhammadan has been able to live at Shāhpur. The palace included two separate buildings, one of which is still described as the *kacheri*; people have rumours about the precious woods used to adorn it and recount Murād's intention to turn the 12 miles which separate Bālāpur from Shāhpur into one huge city. The buildings show some signs of their former state but are now hopelessly dilapidated and entirely neglected. By a curious contrast the saint's tomb is kept in perfect order and ornamented with flags; both Muhammadans and Hindus make vows to him in case of disease.

Māna.—Māna is a village seven miles east of Murtizāpur and is situated on the left bank of the river Uma and three-quarters of a mile from a railway station, with which it is connected by a good road. It has long been a place of some importance; its population was 2385 in 1891 and 2172 in 1901. The situation appears healthy, as the houses are spread over the tops and sides of two very broad nullahs or small valleys, ensuring both good drainage and openness to any breeze. The village is largely roofed with tiles, though tin and thatch are also common; the buildings are mostly in good condition and the shops are comparatively well supplied, though there are no striking houses. The soil in the neighbourhood is good, the ordinary rates of assessment being R. 1-12 and Rs. 2, and manure is applied with some freedom. More *rabi* is grown than is common in many villages, though far less than was once the case. The Muhammadan population amounts to about 900. A Hindustāni school was first opened for them in 1907, and there are now 52 scholars, but an Arabic private school has been maintained for some years, ten or twelve boys now attending it and learning nothing but Arabic (and that only to a very limited extent). A Marāthi school,

held in a pleasant building on high ground, has about 70 boys. Māna was formerly the head of a pargana and has a fort belonging to Government. A new *jamā masjid* is just being built and promises to be quite a fine building; the *kāriḡir*, architect, is from Kāthiawād. The site is littered with stones which must have come from a fine Hemādpanthi temple; but they belonged to the old *masjid* and will be included in the new one. An *inām* for it dates from the time of Alamḡir (Aurangzeb). A number of small but well-finished Muhammadan tombs lie near the village. Legend says that the name Māna was derived from Mānkeshwar, who was the *guru* of Rājā Babruhan, from whom the place was taken by Hāji Rahmān Sāhib. This was an *awalya* who had visited Mecca seven times and was then directed by Muhammad to preach Islām in India. He came to Māna with a following consisting of Shāh Lāl Sāhib and 17 horsemen. Rājā Babruhan was a demon ruling a population of demons, and Māna was so large that it was divided into 13 *mahāls*, parts; his army consisted of a lākh of horesmen besides other troops, and he was advised by the sage Mānkeshwar Mahārāj. Hāji Rahmān Sāhib challenged him either to accept Islām or to fight, and the *guru* warned him that he was in great danger. To secure his retreat he made an underground passage from Māna to Rājnāpur Khinkhini, seven miles away, so large that his chariot and horesmen could pass along it, but he went out with 70,000 men to fight the Hāji's 17. Some of the Hāji's men were lost and Shāh Lāl Sāhib was wounded, but Babruhan was soon killed and the Muhammadans were at last successful. Shāh Lāl was set on the throne, and such Hindus as did not accept Islām were imprisoned in the old town of Māna, which the Hāji presently flung down upon them.

Mangrul Tāluk.—Mangrul tāluk lies between lati-

tudes $20^{\circ} 28'$ N. and $20^{\circ} 1'$ S. and longitudes $77^{\circ} 42'$ E. and $77^{\circ} 9'$ W. ; is very compact in shape, with an average length and breadth of 25 miles ; and has an area of 635 square miles. It contains 252 villages, of which 227 are *khālsa*, 21 *izāra*, and 4 *jāgīr*. It was formed in 1875 by the transfer of 156 villages from Bāsīm tāluk, 86 from Dārwhā, ten from Pusad, and one from Akola, but in 1905 one was given again to Pusad. The tāluks bounding it are Bāsīm on the west, Akola and Murtizāpur on the north, Dārwhā on the east, and Pusad on the south, the two last belonging to Yeotmāl District. The greatest elevations recorded are 1805 and 1807 feet at Pimpalgaon and Shendurjana, in the south ; the least are 1409, 1417, and two of 1420, at Amgawhān, Wāi, Rui, and Tornāla, in the north-east ; heights of 1600 and 1700 feet are common. The northern half of the tāluk consists of an undulating tableland containing black soil of a productive nature but very variable in depth ; a sharp and well-defined drop leads to the Arnāwati valley, which opens out considerably as the eastern boundary is approached and contains deep black soil of a rich description ; the southern portion is mountainous and rugged, soils being mostly poor and shallow and communications difficult ; the scanty traffic with the south is confined to a few passes. The Adān river passes across the tāluk and the Arnāwati rises in it, but neither attains any size within its borders ; plenty of water is however obtained from wells, of which each village has an average of 11. The total area is 403,000 acres, of which 304,000 are occupied for cultivation and 255,000 are cropped, while 58,000 acres, including three whole villages, are given up to forest ; only 6000 acres available for cultivation are left unoccupied, and the average assessment of this land is As. $3\frac{1}{2}$, showing that it is very poor soil. During the six years from 1900

to 1906 jawāri and cotton both varied as a rule between 100,000 and 126,000 acres, the former tending to fall and the latter to rise, but in the year 1902-1903 jawāri had only 50,000 and cotton nearly 180,000 acres. Til had generally from 2000 to 3000 acres, though in 1900-1901 it rose to 7000, wheat seldom reached 1500, gram was always below 1000, and linseed only once reached 500. The irrigated area varied from 500 to 800 acres. Thus jawāri and cotton were the only crops of importance, and were just about equal, but cotton threatened to become predominant. No railway passes through the tāluk, and the station most ready of access is Murti-zāpur, about 25 miles by metalled road (made during the settlement period) from the border; however Kāranja, five miles along that road, offers a good market. The Nāgpur dāk line passes north-east through Shelu towards Kāranja, but is not metalled and so is not much better than ordinary country roads. A road was made in the famine of 1899-1900 from Kāranja to Dārwhā, 24 miles to the south-east, and assists the traffic of the eastern side of the tāluk. The weekly markets number nine, those at Mangrul and Shelu being the most important and Belkhed and Kothari coming next. A large annual fair is held at Mangrul and smaller ones are held at Sāwargaon, Pohora, Umri, Gimbha, and elsewhere, but reliable figures about them are not to be obtained. The total population cannot be given for 1867 because the tāluk did not then form a separate area, but during the period from 1867 to 1891 the population of the 225 cultivated *khālsa* villages increased by 34 per cent. and in the next decade the total population increased by 19 per cent. more. The population of the whole tāluk was 76,142 in 1881, 82,446 in 1891, and 91,062 in 1901, the increase in the famine decade being perhaps helped by immigration from Pusad and Dārwhā. Mangrul (5793)

is the only place with as much as 2000 inhabitants. Banjāras come on pilgrimage to Pohora in the south-east of the tāluk. A curious story is told about the little village of Khed Abai in the Arnāwati valley. It was customary in *Muglai* times to make a small offering to Government officers who visited a village, a pot of curds and a rupee being considered most suitable; but when an officer once came to this village, then called Khed only, there was the difficulty that not a single cow or she-buffalo could be obtained to provide milk. A woman called Abai, a Warthi (washerwoman) by caste, supplied the deficiency with milk from her own breast; and the officer on discovering this treated her with the respect due to his own mother and made her a grant of the village, which also received her name. The original settlement came into force chiefly in the years 1872 and 1873, when the majority of the villages belonged to Bāsim tāluk; the maximum rates varied from As. 14 to R. 1-8, the most common being R. 1-1. The settlement period was a time of great prosperity and general accumulation of wealth, and communications were much improved by Government. In 1903-1904 the new rates were introduced, varying from R. 1-2 to R. 1-12. The total land revenue in 1907-1908 was Rs. 1,69,376, giving an actual average of As. 9 an acre. Police stations are to be at Mangrul, Manora, and Asegaon; Mangrul town has the only hospital and the only ginning factory in the tāluk. In 1907-1908 Government schools numbered 29, of which 26 were Marāthi boys' schools; the average attendance of all the schools together was 1100.

Mangrul Town.—Mangrul town is the headquarters of a tāluk to which its name is given. It lies about 39 miles south-east of Akola, but there is no good direct road between the two. Mangrul depends for its com-

munications chiefly on the metalled road running north-east from Bāsim to Kāranja and thence north to the railway at Murtizāpur; it is 25 miles from Mangrul to Bāsim, 17 from Mangrul to Kāranja, and 21 thence to Murtizāpur. The population was 5753 in 1867, 4900 in 1881, 5241 in 1891, and 5793 in 1901. The town has a pleasant open situation, though with water-courses on three sides. It has long been the head of a pargana, and was possibly at one time a Muhammadan settlement of some importance, but it has been rather insignificant now for many years and has no municipality. Sanitary arrangements for private houses are under the control of a Sanitary Board with an income of about Rs. 400, while streets are cleaned by sweepers under the Tāluk Board and the street rubbish is removed by potters, who are content with the fuel thus secured as remuneration. The place is remote and quiet, and has only one factory for ginning cotton; a few new houses of some size—though sometimes very plainly built—give a suggestion of prosperity. The only features of interest are the *dargāhs*, tombs, of Shāh Badar-ud-dīn and other Muhammadan saints, the former of which dominates Mangrul even more completely than the temple of Vyankateshwar Bālāji does Bāsim; the town is often called Mangrul Pīr on account of these associations. The actual tomb is on the top of a small hill, on which are also other buildings connected with it, while below are two large courtyards containing rooms for the accommodation of pilgrims; the whole is surrounded by a massive stone wall with nine bastions and four gates, forming a large fortification. Local tradition relates that Shāh Badar-ud-dīn, also called Hayāt Kalandar, came from Tus in Arabia in one of the Fourteen Hundred Palanquins, 652 of which actually halted at Mangrul; it is added however that he may have

come along with the Emperor Aurangzeb, and that the time may have been 700 years ago. At that time a demon called Manglya, from which the present name is derived, dwelt in a temple on the little hill, which was surrounded by jungle. He was very malicious and used to kill animals 12 miles off by his breath alone. He asked Badar-ud-dīn for food and water, and the *awalya* first gave them and then flung down both the demon and the temple in which he lived, built a tomb there for his own residence, and brought settlers to the place. Badar-ud-dīn told a disciple called Shāh Shermastān Sāhib to build a dome over the tomb, and the latter found a daily supply of money under the matting on which he sat. The *dargāh* is supported by *jāgīr* land yielding crops worth Rs. 1700 and by an annual contribution from the Nizām of Rs. 500 (in *hālī sikka* rupees worth As. 14 each). A three days' *urus* begins on the 21st of Jamādīlākhar (July—August) every year and is said to be attended by 20,000 people. That the *dargāh* may have greater honour no other house in Mangrul is white-washed, and formerly the sale of *tādi*, toddy, was not allowed; on account of it prostitutes, *bhatyāri*, do not thrive here. Vows are made to the saint by both Muhammadans and Hindus, and one door is half covered with horse-shoes presented by people who have vowed to give one if they got a horse; bread and vegetables are offered if cholera breaks out; an iron chain on one of the doors is dipped in water which is given to women to facilitate a painful delivery. A man who stole a golden *pāras*, spike, from the top of the dome is said to have been punished with blindness. The *jāgīr* now stands in the name of Manwarmiyā Hamjāmiyā; he tells a story about an ancestor called Muhammad Rāfik who had been directed by the saint to live in a certain place. An officer called Fatehjang Nawāb wanted

to dislodge him, but immediately fell ill with a grievous pain in his stomach. At midnight a Māng, whose work was to beat a drum for the tomb, saw Badar-ud-dīn himself pass with a procession of 25 *ḡakīrs* clad in white; the Nawāb died and the Māng was blessed by the saint and prospered. The *jamā masjid* stands just below the tomb; it is a large but not very striking building. Close to the town stands the *dargāh* of Hazrat Shāh Amānsāhib, with that of his *guru* Shāh Amānullah in the same enclosure. It has an inscription and is of some size, though not on the scale of Shāh Badar-ud-dīn's *dargāh*. Amānsāhib, who came from Sialkot, is of less antiquity than the other and was distinguished by adopting the penance of remaining constantly for 12 years seated on the ground. Finally the Emperor Shāh Jahān came to Mangrul, and on his forming the wish that the *ḡakīr* should rise Amānsāhib did so, but with such pain and difficulty that the blood poured from his crippled legs; Shāh Jahān then gave him two *ḡāḡīr* villages and some *inām* land. A third *dargāh*, that of Diwān Hāji Shāh Muhammad, stands two miles west of Mangrul on a hill called Dhanbaldī, treasure-hill, beside the Bāsim road. This saint is said to have been a *jamādār* in the Nizām's service, having charge of 14 horses, but his date can not be more definitely fixed. He came from Nasirābād in Khāndesh and was greatly pleased with the tomb of Badar-ud-dīn, a voice from which presently bade him to relinquish all worldly interests and live at the tomb; he did so and the *awalya* continued to give him directions from time to time. Thus he went to Mecca and afterwards to Burhānpur, where a saint called Shāh Allah Baksh gave him a cup containing the juice of certain herbs, whereby he was purified and became himself an *awalya*; again he was directed to live 50 paces behind the *dargāh*, where he built a mosque and dug two wells,

and later to go to the site of his present tomb. While he was building a mosque and *dargāh* there a Gosain passed and gave him a tin of powder whereby 52 tolas of copper might be turned into the same weight of gold, but Diwan Shāh put it one side. The Gosain passed again some years later and, seeing the various works completed, thought his magic had been utilised, but the saint first showed him the untouched tin and then caused the Gosain to see the hill composed entirely of gold and silver, whence the present name of Dhanbaldi. Another *dargāh* and several Hindu temples of no particular interest also stand in the town.

Morna River.—The Morna river rises in Bāsim tāluk and flows northward to join the Pūrna, its total length being about 70 miles. The most important part of its course lies in Akola tāluk, but both in its early stages and again toward the end it crosses a corner of Bālāpur tāluk. Like so many rivers in the District it flows to the west for some miles just before joining the Pūrna. Akola is situated on the Morna, a bridge 450 feet in length uniting the two parts of the town. Two dams at Akola hold up the river for about three miles. At Sindkhed on the Morna, about nine miles south of Akola, there is a Hemādpanthi temple of Moreshwar Mahādeo of some slight interest. It contains a stone image of a bull covered with copper some years ago by an artist from Murtizāpur. A large wall around the temple is said to have been built by the Bhonslas of Nāgpur, and Aurangzeb is also brought into its traditions. A large fair is held in Chaitra (April—May).

Mundgaon.—Mundgaon is a village six miles southwest of Akot. Its population is 3329, and it has a large weekly market (on Tuesdays), a *chāwadi*, Marāthi schools for boys and girls, a *dharmshāla*, and a pound—the ordinary administrative equipment of a large village.

It has no striking archaeological relics, though it is curious that the *patelki* family have two separate forts. Temples are numerous but are mostly built of clay and wood with iron gratings or railings. Some of them are of fair size and some are quite new, but the older ones are very largely allowed to fall into disrepair. A large fraction of the population are Mālis, but no explanation of this is given. Mundgaon was the head of a *taraf* of 11 villages within Akot pargana and therefore had deshmukhs of its own, but no history attaches to it. The village thus strikes one as being very commonplace, but a partial glimpse of its religious life may perhaps be interesting. It contains nine Hindu shrines or temples and one Jain temple, besides two mosques and the low caste places of worship. Almost every temple has a paid *pujāri*, minister or worshipper, and an annual festival, the cost of the latter varying from Rs. 10 to Rs. 300. Nearly all the temples were built by individuals whose families still live in the village. Two were erected last year, the builder in each case devoting all his wealth to the temple and the actual cost being in one case Rs. 1000 and in the other Rs. 6000. The gods to whom the various shrines and temples are dedicated include Mahādeo and Māroti, Vithoba, Bālāsāhib, Rāmchandra (with his brother Lakshman and his wife Sita), and Lakshmi Nārāyan; three are Gosain's *maths*, containing tombs but no image and frequented only by members of the caste; and in one case the god is a man still alive, Gajanan Mahārāj, a well-known *sādhu* of Shegaon in Khāngaon tāluk.

Murtizāpur Tāluk.—Murtizāpur tāluk lies between latitudes $20^{\circ} 53'$ N. and $20^{\circ} 25'$ S. and longitudes $77^{\circ} 44'$ E. and $77^{\circ} 13'$ W., and has an area of 610 square miles. Kāranja was the headquarters before the railway was opened, but Murtizāpur has been the tāluk town since

then. The tāluk belonged to Amraoti District from early times till 1905, when, on the reduction of the Districts, it was transferred to Akola. At the original settlement it contained 337 villages but owing to various trifling changes it now has only 218, of which 296 are *khālsa*, 16 are leased as the Kāmargaon Estate, and 6 are *jāgīr*. In shape it is an oblong with a length from north to south of 30 miles and a breadth from east to west of 20. The Akola tāluk bounds it on the west, the Daryāpur tāluk of Amraoti District, across the Pūrna river, on the north, Amraoti and Chāndur belonging to the same District on the east, and Mangrul on the south, while the Dārwhā tāluk of Yeotmāl District touches it on the south-east. The greater part of Murtizāpur tāluk is a plain of rich black soil, but the south is hilly and light and the soil on the eastern border and in the north-east is also stony and poor ; on the whole the soil is perhaps equal to that of Akola tāluk but inferior to that of Akot or Daryāpur. The greatest height recorded is 1500 feet above sea-level at Kāmatwāda in the south-east ; Girda, Pasurni and Tuljāpur, in the high land of the south, have elevations of 1449, 1440, and 1437 feet ; while Bapori, Kuram, Hinganwādi, and Rājura, in the north-east, rise only to 1011, 1013, 1041, and 1098 feet ; The tāluk seems to get a better rainfall than Akola and has many streams which contain water throughout the year. The Pūrna, which forms the northern boundary, is the chief ; the Adān forms nearly half of the southern boundary ; the Bembalā is considered to rise within the town of Kāranja and flows at first north, then north-east, and finally bending east between Amraoti and Chāndur tāluks finds its way to the Wardhā river ; the Uma rises a little to the west of Kāranja and, flowing slightly to the north-east past Kāmargaon, Kinkhed and Māna, but with a final turn to the west,

enters the Pūrna ; the Pedhi flows through a few villages in the north-east, and the Kātepurna through some in the north-west, of the tāluk. Kāranja has a tank of about 600 acres, and every village has on an average 15 wells. The total area of the tāluk is about 390,000 acres, of which 179,000 are forest, 345,000 are occupied for cultivation, about 315,000 are annually cropped, and only 27 remain available but unoccupied. The area under jawāri in the six years from 1901 to 1906 varied irregularly between about 110,000 and 160,000 acres, that under cotton between 150,000 and 170,000, wheat between 4000 and 14,000, linseed between 3000 and 10,000, and til between 1000 and 4000, while tūr was usually under 4000 but rose once to 15,000 and once to 21,000 ; from 1200 to 3200 acres were irrigated. Thus there are considerable variations from year to year, largely on account of the peculiarities of the seasons but partly through mistakes in recording, but cotton and jawāri were by far the most important crops, and cotton tended to increase ; wheat inclined to extend at the expense of other *rabi* crops. The Great Indian Peninsula Railway crosses the tāluk from west to east, with a total length within its borders of 16 miles and with stations at Murtizāpur, Māna, and Kuram, while the Tākli and Badnera stations in Amraoti District also serve Murtizāpur. Metalled roads run south from Murtizāpur to Kāranja (21 miles) and thence south-west through Mangrul to Bāsim and south-east to Dārwhā, and north from Murtizāpur to Daryāpur (with nine miles within the tāluk). Others connect the different stations with the villages from which their names are taken ; and Rs. 100 a mile is spent on the less thorough maintenance of several other roads. Country roads are numerous and are excellent for bullock-cart or saddle-horse through the dry months in the plain country,

though they are stony in the hilly parts. A great deal of traffic goes to Amraoti, villagers thinking that they get both better prices and fairer weights for their cotton there than at Murtizāpur. Kāranja used to produce fine *sāris*, but manufactures now scarcely exist at all ; however there are twelve factories for ginning and eight for pressing cotton, situated mostly at Kāranja and Murtizāpur. Weekly markets (let out at R\$. 100 or more) are held at nine villages, that at Umarda lasting two days. Murtizāpur itself has the most important market, but Umarda is known for its bullocks and Kuram and Shelu are known for *ghī*. Small fairs are held at various villages annually, twice a year, or weekly, but there are no large ones. The original settlement came into force in 1870-1871, the rates varying from R. 1-4 to Rs. 2, with R. 1-10 most common. During the settlement period communications were much improved, there was a large increase in almost all forms of agricultural wealth, the revenue was collected without difficulty, and all available land except about 300 acres was occupied, though the famine of 1890-1900 caused a check to this prosperity. The revision settlement came into force in 1900, when the rates varied from R. 1-14 to Rs. 2-10 ; the total land revenue in the year 1907-1908 was Rs. 4,11,288. Population between 1867 and 1891 increased by 25 per cent. ; in 1881 it was 110,573, in 1891 121,657, and in 1901, after the famine decade, 118,022 ; the density was then 193 persons to the square mile, with an average of five persons to each house. Only two towns had a population of over 5000, Kāranja with 16,535 and Murtizāpur with 6156 ; villages with over 2000 were—Sirso 4503, Kuram 3293, Kāmargaon 2346, and Māna 2172. In fact however the boundaries of a revenue village sometimes fail to correspond with the actual limits of population in a particular

neighbourhood, on account of which the population of Murtizāpur town should probably be considered 9200 and that of Sirso only 1500. At Khinkhini Rājnāpur (population 392) is a Hemādpanthi temple largely built over with brick but showing very elaborate carving upon the doorway and pillars ; a kind of porch has slabs of stone shaped like long seats with sloping backs ; the word *me* is cut in *Bālbodh* on the front ; while a carved stone about three feet high outside the enclosure represents *gadha Bhoiniwar chadhiāna*. At Kāwatha (population 254) near by a temple dedicated to Sopināth-boa is famous for the cure of snake-bite. The victim at once places a stone on his head in the name of the saint and as soon as opportunity permits visits the temple, burns camphor, and offers *shirni*, sweetmeats, of the weight of the stone. A fair is held every Monday, besides special gatherings on Polā and Nāgpanchmi, and three or four people who have been bitten are said to come every week ; it is considered that the influence of the saint is felt immediately they cross the boundary of the village. At Lākhpuri, on the Pūrna, there is a group of old temples to which pilgrimage is made, especially on Somwati Awas (a Monday at the end of a dark fortnight). Nausāla in the north-east and Bhām in the south-east have small Hemādpanthi temples. Dhauaj, on the Nāgpur dāk line, has an unfurnished bungalow and a large *sarai*, originally intended for a school ; an unusual proportion of Mārwaris have settled in the village. The tāluk has perhaps no castes of extraordinary interest, but Tākankars, Pārdhis, Gopāls, and Muhammadan Gaolis—the two last of whom are found especially in the grazing neighbourhoods of the south—have criminal tendencies. Police stations are to be at Murtizāpur, Kāranja, Dhanaj, and Kuram, and there are hospitals at the first two places. Schools in 1908

numbered 35, with an average daily attendance together of 1700.

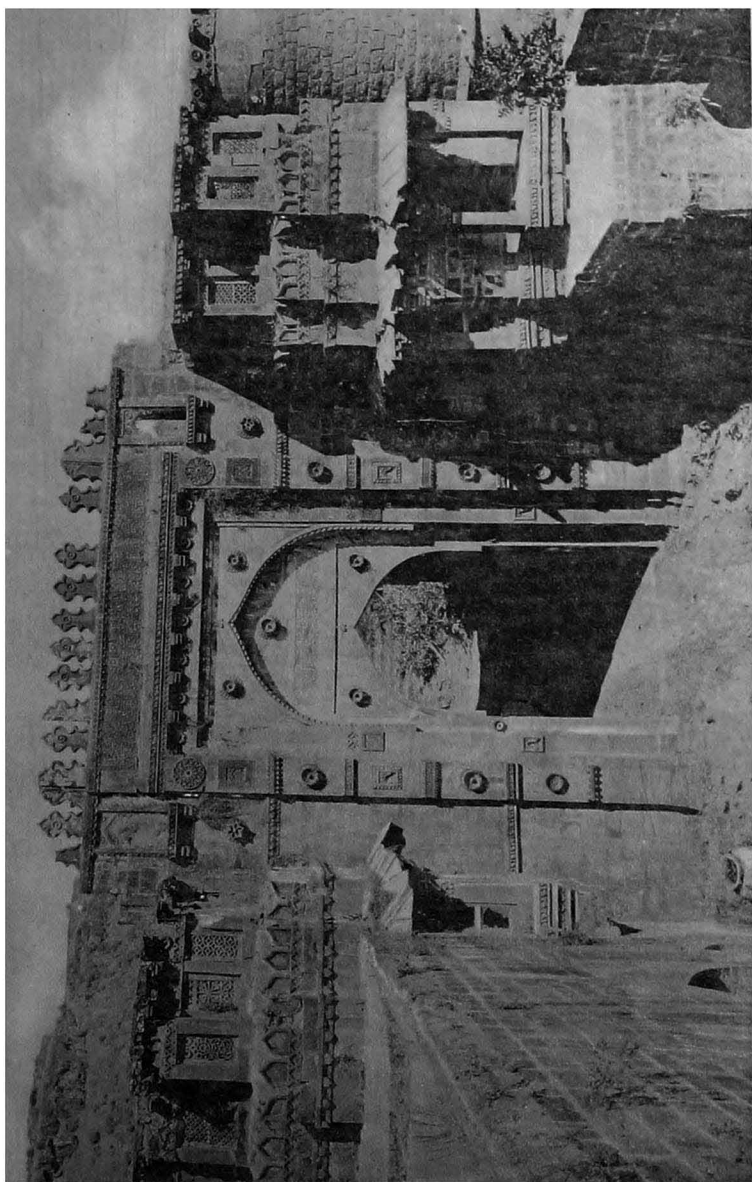
Murtizāpur Town.—Murtizāpur is the headquarters of the tāluk to which its name is given and is situated on the railway line 20 miles east of Akola. Its formation is somewhat anomalous. A village nearly a mile south-east of the railway station is alone known as Murtizāpur for revenue or census purposes; its population was 4887 in 1881, 4438 in 1891, and 6156 in 1901. A new settlement, Mubārakpur, has formed immediately south of the line, lying across the Murtizāpur road, and it now contains over 3000 people; but the land on which it is built belongs to the village of Sirso, two miles to the north on the Daryāpur road; and Mubārakpur is for revenue and census purposes treated as merely a part of Sirso. Thus that village was given a population in 1867 of 3897, in 1891 of 2942, and in 1901 of 4503; but the inhabitants of the *gaothān* of Sirso have for many years numbered only about 1500; the rest live in Mubārakpur and are most closely associated with Murtizāpur station and town. The Kāranja metalled road strikes directly south from the station; the Murtizāpur branch road leaves it almost immediately, a dāk bungalow standing at the junction. This branch road first passes a number of factories, next crosses a wide open space where a large market is held on Fridays, and then enters Murtizāpur proper. Such a distribution of the population has some sanitary advantages, and there are open spaces east of Murtizāpur again, but there are always difficulties about the sanitation of places of such a size; no municipality exists, but there is a Sanitary Committee. None of these places have buildings or other associations of much historical interest, though both Murtizāpur and Sirso were pargana villages and the former has the remains of a *hilā*, fort, belonging to Govern-

ment ; it is said that 200 Arabs were at one time stationed in the *kilā*. The temples of Murtizāpur are of moderate interest. Bansilāl Gafurchand, who is building a temple of Trimbakeshwar Mahādeo, says it is very difficult to get masons. A small *veda shāla*, Veda school, has been in existence for ten years. Murtizāpur and Mubārakpur are busy trading places, with plain but fairly well-supplied shops and with nine cotton factories between them. The importance of the traffic with Kāranja and Daryāpur, especially that with the former, is illustrated by scores of carts, including both pony-tongās and *sawāri*, passenger, bullock-carts, waiting unharnessed on a plot of ground just outside the station to take people to those places. Murtizāpur has one or two quarters given up to Muhammadans, who number 250 or 300 families. They are mostly very poor but include a small community of Cutchis who control much of the trade of the town and, while taking four months' holiday every year, have some wealth and help the general community. A mosque has just been very neatly rebuilt and well roofed with tiles from Bombay. A community of Kanaujia Brāhmans live in another quarter, numbering 20 or 25 families altogether, and engage largely in moneylending ; they often bring their wives from Ujjain and Mālwa. It is said that the name Murtizāpur is derived from Murtiza Ali, a Naib of some centuries ago. Mubārakpur only began to be populated between 1870 and 1880 and is called after the Tahsildār of the time, Mubārak Ali. Houses have hitherto been built only on three waste fields containing 17 acres retained by Government, but in the beginning of 1909 two cultivated fields containing 36 acres were bought by the District Board for Rs. 4600, and this land will also be sold or leased out for building. Hitherto the best sites have been sold, and an annual rental of

As. 1 or As. 2 for 100 square feet has been charged for other sites. A trading community of Mārwāris and Bhātias, numbering perhaps 70 houses, has grown up. The bulk of the inhabitants of Mubārakpur are either labourers employed in the factories or cart-drivers. Most of them are Dakhanis from Poona, Sātāra, Pandharpur, and other places, and these include a few Muhammadans, but there are also some Pardeshis from Northern India. The (acting) patel and patwāri of Sirso live in Mubārakpur and have a *chāwadi*, office, there, but an influential member of the *watan* family lives at Sirso and the village officers visit the place daily. The rights of *deshmukhi*, *patelki*, *patwāripana*, and *mahārki watan* are all in the hands of one family, now represented by a minor.

Narnāla.—Narnāla is an ancient fortress in the hills in the north of Akot tāluk at a point where a narrow tongue of Akola District runs a few miles into the Melghāt. A description of the points of archæological interest it contains is given in Chapter II, but a few other details may be added here. It is uninhabited but is in charge of a patel and patwāri; the latter, Nārāyan Dattātreyā, has a fund of information about it. The fortress lies about 12 miles north of Akot, the road passing through Bordi and the deserted village of Shāhānur. The latter village lies within the first roll of the hills but just at the foot of the real ascent. Its lands were made forest two years ago and signs of cultivation are rapidly disappearing. It has a bungalow and *sarai*, though no caretaker, and carts can go only as far as this. The rest of the road is under the care of the District Board but is in parts exceedingly steep and stony; however camels mount it, and it is possible to ride a horse all the way. The road climbs a spur of the hills and then follows a ridge, the whole ascent from Shāhānur occupying less than an hour. About half way up it crosses first one

and then another piece of level ground, each thickly sprinkled with Muhammadan tombs. These are called *Lahān* and *Mota Sati Maidān*; on the left side of the road in the upper plot is a small broken stone having carved on it an upraised hand, a sun, and crescent moon, which is described as *Salīcha hāt*, Sati's hand. Presently the lower range of fortifications comes into sight, a line of blackened walls crowning cliffs of black stone and lying dwarfed but massive along the folds of the hill-side. Accomplishing three-quarters of the ascent the road passes through the first gateway, crowned like the rest with an arch lofty enough for elephants to pass. A curtain projecting on the outer side of the gateway is called *Sāha Gotyāchi Sapīli* because its full height, about 30 feet, is made up of six great stones placed one on top of the other. Lions in different attitudes ornament both the outside and the inside of the gateway. The path passes two other strong gateways and one slighter one before entering the heart of the fort, and climbs meanwhile to the uppermost *ghāts*. Between the last two gateways are the domed tombs of *Bāg Sawār Wali* and *Gaz Bādshāh Wali*. The former not only rode a tiger in his life but even now a tiny white tiger may be seen at night going to and from his tomb. Passing the last gateway one comes almost at once before the *Ambar Bangala*, the *kacheri* of former days and the chief rest-house of the present. It is a lofty building looking on to a cemented courtyard which formerly contained a fountain and was roofed with wood. The *bangala* has a flat roof reached by a long and steep staircase, and walls around the roof give shade during the greater part of the day, while openings afford a wide view over both plain country and hills. Akot is generally visible, with the nearer villages, and in the clear air of the rains one can plainly see the flooded *Pūrna* 25 miles away. At an equal distance on the west



Barnose, Colln., Derby.

FRONT VIEW OF MAHAKALI GATEWAY, NARNALA.

the fortress of Pimpardol crowns one of the two highest hills in that part of the Sātpurās, a fairly large fortification but one so little known that its existence is sometimes denied by people living just below it and even by Mahārs who go on pilgrimage to one of its tanks. Just across the courtyard is the tomb of Ārhānuddīn, sometimes called "the dogs' temple," and beyond it is the Shakkār Talao, a tank of some little size. The tomb is a commonplace stone platform with a few tombstones upon it and a dilapidated building beside it. It has long been known as a place where the bite of a mad dog, jackal, or rat may be cured, and its fame has been at its height for the last five or six years. People come from Shegaon, Bālāpur, Māhān, and even Bāsim, 90 miles away, to the number of 100 or 150 in a year. They offer *gur*, *channa*; *ūd*, and *phūl*—country sugar, parched gram, incense, and flowers—walk five times around the stone platform, place in their mouths five grains of gram and a very little of the other food offered, and walk away with their eyes fixed on the ground till they have passed the first gateway of the fort (a few hundred yards away). One of the *jāglīas* of Narnāla directs the proceedings and adds to his income by the gifts of patients. Intelligent people of the neighbourhood are convinced that the cure is effective if performed before hydrophobia has appeared in the patient, and the *jāglīa* says it even takes effect later, but every year there are one or two cases of visitors who die of hydrophobia either just before or just after visiting the tomb. The local experts hold the common belief that hydrophobia is very apt to remain latent during the dry seasons and manifest itself at the first fall of rain. The number of visitors to the tomb does not increase just at that time, but the difficulty of travelling would explain this; people vow to make the pilgrimage at a more convenient time. The Shakkār

Talao is connected with various legends. The cow called Kapila, pure white, and Kāmdhenu, the granter of desires, descends from heaven at midnight and passes through the water to a *pinda*, shrine, of Mahādeo beneath it, and there yields her milk. Unhappily this story was told long ago to an incredulous Deputy Commissioner, who at first made the retort that though all other liars might be dead the relater was one left alive, and then had the tank sounded and searched by a Bhoi diver. Nothing was found but mud, upon which the officer added, 'Is there nothing in the tank? Then take the patwāri (who had told the tale) and drown him there'; and though the order was not enforced this unsympathetic attitude has greatly discouraged the recounting of anecdotes. It is said also that a *pāras*, spike of a dome, lies in the tank with the power of turning everything it touches into gold, and that an elephant's shackles were once changed in this way when it entered the tank. The water dried up in the famine of 1899-1900 and nothing was found, but it is remarked that no one knows what is hidden in the mud. At the west end of the courtyard mentioned are a pretty mosque and handsome stables, while near the other end is a block of four large covered cisterns with broken but graceful arches rising above them. Some have thought them Jain water-cisterns, but they are locally called *telāche tupāche tāke* and said to have been used for storing oil and *ghī* for the large garrison. The fort covers 392 acres, and the walls, which only approximately keep at the same level, wind about so much in following the shape of the hill that people say the full circuit measures 24 miles. It would certainly take very many hours to trace out all the buildings, especially as the walls, though generally in excellent condition, have crumbled in places and the enclosure is much overgrown with long grass and bushes. It is said

that there were 22 tanks, six of which still hold water all the year, 22 gates, and 360 *buruj*, towers or bastions. The first fortifications, according to tradition, were made by Nāryendrāpuri, a descendant of the Pāndavas and at the time Emperor of Hastināpur (Delhi). Later Muḥammād Bahmani of Bijāpur got possession, and nearly all the present buildings seem to be of Muḥammadan origin. The fort passed afterwards to the Marātha, Dakhani, followers of Sivāji and his descendants, then to the Peshwa, the Nizām, the Bhonslas, the Nizām again, and finally to the British, but people say that throughout all this history no great fight ever took place over it. At the same time they tell some warlike stories about it. Muḥammadans say that when men of their religion first came to this part of India Narnāla and Gāwīlgarh were held by *deotas*, spirits, who seized and ate any of them who approached the forts. Presently the Fourteen Hundred Champions came with supernatural powers. Narnāla was in the hands of three great *deotas*, Rājā II, Narnālswāmi, and Rājā Bairāt, and its conquest was undertaken by two great *awalyas*, Ambi Awalya and Dulāsh Rahmān. The former is buried at Dhārud, 4 miles away, and the latter seems to be the traditional conqueror of Ellichpur, the city of Rājā II. The *deotas* were at first contemptuous of 'these atoms of men,' but were soon obliged to take refuge in some vaults in the fort and were there captured. They were asked what they would have done had they won, and replied that they would have skinned their opponents and hung the skins, filled with *bhusa*, chaff, at the gates. The *awalyas* then turned the *deotas* into stone, the figures of Rājā II and Narnālswāmi being still shown above a precipice not far from the ordinary entrance-road. Ambi Awalya struck the former with his fist and split the stone in two. Rājā Bairāt asked that his fate

might take place at Ellichpur and that Muhammadans might worship on one side of him and Hindus on the other, and this was granted. A legend also connects a hill a little to the south-west of the fort with its capture in the time of Aurangzeb. On the top of the hill is the *dargāh* of Saiduliboa or Saiduliwali; it is said that a gun was taken up there unknown to the Dakhanis and delivered by night so effective a fire that the garrison fled. Again the name Sati Maidān is sometimes applied to the whole sweep of hill-side between Shāhānur and the fort, and the explanation is given that a vast number of men were killed here in the time of Aurangzeb, the tombs of the Muhammadans alone remaining; the name would then have the general meaning of Plain of Death. The vaults, *bhuyar*, mentioned lie a short distance to the west of the Ambar Bangala; they are a series of small chambers connected by low archways and are sometimes called *zanān khāna* on the supposition that they were meant for the residence of *gosha* women, women who must not be seen in public. Their purpose is however not certain, and their extent is not known. An attempt to explore them, inspired by the hope of finding treasure, was defeated by great numbers of bats coming upon the intruders, who were also afraid of snakes. A late *jāglia* of Narnāla, Gafūr Ahmad, is said to have driven a score of sheep into the vaults to see where they would come out. One emerged at Gāwīlgarh, more than 20 miles away, but no trace was ever found of the others. A cross stands on a high point on the eastern side of the fort and marks the grave of a European officer who was left in charge and died here after the battle of Argaum, but no trace of his name is left. Among the buildings on the east side is a *nagār-khāna* where prisoners used to be kept in a pit, with a big stone over their heads, to await execution. A few hundred yards off is

the *khūni buruj*, where a platform was built on the edge of a sheer precipice over which criminals were sometimes hurled. The *nau-gaj top*, nine-yard gun, lies between these two. A ball from it is said once to have carried off the golden spike set on the domed building at Dhārud in the plain below and to have continued its flight till it fell into the tank at Kutāsa, 20 miles away. (It is also said at Narnāla that the Hemādpanthi temple at Kutāsa contains enough buried treasure to restore the fort, the repeated mention of Kutāsa perhaps showing its former importance). Formerly there was a sister gun called *khadāk bijli*, terrible lightning, but this somehow fell over the cliff into Chandan Khora, the valley of sandal wood, and mysteriously disappeared from sight. Two other guns lie near the Akot gate, to the south of the ordinary entrance, but the bulk of the military stores were removed in 1858. Tantia Topi and Mugutrao were then at Jalgaon, the headquarters of the tāluk on the west, and it was thought that they might seize these stores, though the fortress was in the hands of the Nizām. The guns were therefore taken off to Akot, the Tahsildār gathering 1000 or 1200 people together for the task of bringing them down the hills, and the guns being hauled across the plain by long teams of oxen in one great confused procession. The powder and sulphur were brought out of the magazine and watered and burnt, but a spark got into the last cask before it was removed; such an explosion followed that one still hears how people's ears rang, and men were knocked down by the hundred, while two rockets went sailing across the fort into the hills; but the magazine, a strong building, withstood the shock and is still to be seen. The Dhobi Talao is a pretty tank which holds water all the year. It has a series of arches at one side, with summer houses, if one may use the word, consisting of

two stone chambers one above the other and covered by a flat roof. Water was taken thence to a garden, and one stone is grooved in almost a score of places by the rope which ran on it. The garden is ascribed to the Bhonslas and is still marked by some *champa* trees, while two lofty stands for *tulsi*, basil, plants also reveal Hindu influences. Moreover a shrine of Mahātoba, or Mhātoba, on the south of the tank, is famed for the cure of snake-bite. The victim must utter the name of the god and place a stone or piece of earth on his head. Upon this he has invariably strength to reach the shrine, the power of the poison being checked. Arriving there he burns a little *ghī* in a lamp, or *rāl*, *ūd*, *gugul*, resin or incense, or something of the sort. Presently he shivers and sweats—or according to the report of some eye-witnesses the god sweats—and straightway the man is cured; cattle are also healed. A Mahār of Warud who was cured in this way comes on a yearly pilgrimage and puts the shrine in order. Now it consists simply of a rough reddened stone on a rough platform, and its importance must be diminished by the snake god at Shiupur below the *ghāt*, 5 miles distant. Quite close to the stone of Mhātoba is an image of Mahābīr or Bajrangkāli, holding its hand upraised and supported by a much smaller figure. The *dalbādal*, containing the old mint, is quite near, and a Muhammadan graveyard is at no great distance. It is said that the Bhonslas had 2000 or 2500 men here, and the number and variety of buildings show clearly that there must have been a large population, but now the place is generally empty save when Hindu pilgrims visit the tomb of Saiduliboa and Burhānuddīn in the rains, or Muhammadans come in Ramzān, or the dog-bitten come for healing. Evil spirits, *bhūts* and *shaitāns*, are said to haunt it; wherever the walls are broken are the tracks of wild beasts, morning

and evening peacock come to the tanks, and at night sāmbar also come thither, following well-worn tracks through the ancient gateways.

Nirguna River.—The Nirguna river rises in Bāsim tāluk and flows north through the middle of Bālāpur tāluk till it presently curves to the west and joins the Man about 3 miles north of Bālāpur. Its total length is about 50 miles. In the third part of its course it is joined on the east by a much smaller stream, the Bhuikund (on which Pātur Shekh Bābu is situated), and is thenceforward called by that name. At Alegaon, in the south of Bālāpur tāluk, the Nirguna is already a large stream and flows in a shallow bed of loose stones extending in places to 100 yards in breadth. Toward the end of its course it is more confined, and its current in flood time is such that it causes Bālāpur to be seriously isolated, as it crosses the roads leading from Bālāpur to Akola and to Pāras, the nearest railway station.

Panchagawhān.—Panchagawhān is a village in Akot tāluk about 16 miles from Akot; its population is 2885. It consists of six villages with separate officers; according to tradition there were at one time only five villages, whence the name, but another was afterwards added and called Ubārkhed, the village over. Panchagawhān was the headquarters of a pargana of 36 villages; under the Nizām a Naib lived in a *gadhi*, now ruined, belonging to Government. One-half of the population consists of Muhammadans, who are divided into six *muhallas*; the *jamā masjid* dates from the Emperor Shāh Jahān but has recently been simply and prettily rebuilt. Education is flourishing; there are 50 pupils in the Hindustāni girls' school. The village has a weekly market of some size and a ginning factory. Men of middle age remember when thick jungle separated it from the river, where there is now scarcely a tree. It

is said that very wealthy *sāhukārs*, men with crores of money, used to live here. One of them, Naorangrai Nimbawāle, was a poor man till a son was born to him, but when he dug a pit to bury the caul a pot of money was found at the bottom. Seven pits were dug and seven pots found ; finally the father addressed the infant as Lakshmikānta (husband of the goddess of wealth) and prayed him to grant an empty pit. Gold could be found later wherever the child's urine had fallen ; Naorangrai demonstrated this to the Government to prove that he was not getting his wealth dishonestly ; the boy died at five years of age. Other very rich men were Dina Bāba Ghan and Bālāji Ganesh, each of whom built a temple of Mahādeo and a well. A *sādhu* called Lakhmappa, a Jangam Wāni by caste, lived here for a time and a *samādh* has been built to him, though he died at Risod in Bāsim tāluk ; during an annual fair in his honour the weekly market is held in front of the *samādh*. Two stories are told about him, the Emperor Aurangzeb, who made a great impression in this part of India, appearing in both. Aurangzeb knew the *karāmat* of 52 *bīr mantras*, which gave him formidable miraculous powers. He spread a *chaddar*, cloth, over the mouth of a well, put four lemons on the corners to keep it in place, and then knelt on the cloth and offered prayers to God ; Lakhmappa in his turn removed the cloth and stood upright over the well. From that time the two were on familiar terms. A Delhi merchant was once in danger at sea and vowed the fourth part of his stock to Aurangzeb, as to a god, if he should be saved. At that moment the Emperor and the *sādhu* were sitting under a tamarind tree playing *chausar* (*chaupat* or *songtiya*, a game resembling draughts). The saint alone became aware of the vow and thrust a piece of cloth into a hole in the tree, presently bringing it forth streaming with water ;

Aurangzeb asked for an explanation but was told only to note the date. This was understood when the merchant appeared; the Emperor sent him to Risod to offer his goods to Lakhmappa, who distributed them to the poor. Rudranāthswāmi, a disciple of Nānā Sāhib of Pātur, has a holy place with four (formerly five) small shrines in it. He was going to Pātur in company with Ambujiboa of Wyāla when they learnt that the master was dead and his body was being burnt; however they proceeded and at Nāndkhed, 6 miles from Pātur, saw Nānā Sāhib. Rudranāth wished to be taught some *guru mantra*, such as are given in secret to a disciple, and when water was required produced it by striking an empty *tala*, cistern. Rudranāth begot a son, Bhikājiboa, by giving his wife a partly chewed roll of betel. The village contains the remnants of a *sati* temple and three new temples. That of Vīthāl was built by Nānākram Gangārām and that of Rāmchandra by Someshwardās Brāmhachari, a *sādhu* from Gujarāt, who collected Rs. 3500 for the purpose. This temple and that of Apaswāmi were designed and erected by Sakhārām and Dagdu Jairām, Teli masons of the village. The Muhammadans have also the tomb of a saint, Nēknām Sāhib. He and his four sons were military officers of about the end of the seventeenth century A.D., and three of them fell in battle; curiously exact details are given about them. Nēknām Sāhib still rides in a green-clad procession to Ner, 4 miles to the south, thence to Adsul, and back to Panchagawhān. Many have heard the galloping of horses within the tomb, and a Bhoi once accompanied the procession, holding the tail of one of the horses. On the return *malīda*, a kind of cake, was distributed; the Bhoi was warned to secrecy but gave his share to his wife and, yielding to her persistence, told her the whole story, upon which his whole family

soon perished. An epidemic of cholera once ceased when a stone fell from one of the tombs.

Pātur Shekh Bābu.—Pātur, or Pātur Shekh Bābu, is a village in the south-east corner of Bālāpur tāluk, 21 miles south of Akola on the main road to Bāsim ; another metalled road runs north-west from Pātur to Bālāpur and Khāmgaon. The village is pleasantly situated on the river Bhuikund in a well-wooded valley between sharp ridges of hill. It has long been a town of some importance and was formerly the head of a pargana, but its population has been declining for some years ; it was 7219 in 1881, 6156 in 1891, and 5990 in 1901. It contains a police station, hospital and dispensary, post and telegraph-offices, dāk bungalow and *dharmshāla*, and Marāthi and Urdu schools, and has a large Muhammadan population. It is of considerable archæological interest because of some ancient caves cut in the hill-side and the tombs of a Muhammadan saint called Shekh Bābu and a Hindu called Nānā Sāhib. They are all on the west bank of the river, the caves and Hindu tomb several hundred yards from the nearest houses. The caves are chambers carved out of the rock of the hill-side on the model of the less developed Hemādpanthi temples. It is said that they were neglected for a long time but were cleared out in about 1881 by Mr. Bymonji Jamasji, Assistant Commissioner. They have generally been ascribed to Buddhism, but one certainly contains an emblem of Mahādeo carved out of the solid rock. They are entirely neglected from a religious point of view and no local tradition seems to attach to them ; it is remarked merely that they ' must have been dug out for some *sādhu*.' The name of the Muhammadan saint, Shekh Bābu, is commonly added to that of the town to distinguish it from other places called Pātur, but Hindus say that the original name was the *nagari*, town, of

Pārāshara, an ancient *rishi*. The relics of Shekh Bābu now shown comprise the *jamā masjid*, some marks in the rocks of the river-bed, and his *dargāh*, tomb. The mosque and tomb bear inscriptions giving their dates as 1142 and 791 H., or 1118 and 1725 A.D., respectively ; the mosque is said to contain a beam miraculously suspended in the air. The marks on the rocks are by the eye of faith recognised as the footprints of men, horses, camels, and elephants ; they are said to have been made when the saint, having caused an army to disappear into the earth, called it forth again unharmed. The *dargāh* consists of successive enclosures with a tomb in the last ; the building is not very fine in itself but is a fairly well-known place of pilgrimage. Such *fakīrs* as come are divided into the two classes of Bānwa and Madāri ; the former mutilate themselves, abstain from begging, and eat only at the very place of pilgrimage, while the others differ on all three points. The *ināmdārs* of the tomb are bound to provide pilgrims with food. A manuscript account of Shekh Bābu given by the *kāzi* relates that the saint came from Mecca and passed Dholāpur on the river Chambal ; there he and his disciples flung into the river a demon who once a year demanded human sacrifices. The feet of the demon are said still to be visible in the water, and Hindus on pilgrimage worship first at a shrine built in memory of the deliverer and next beside the demon's feet. Gyāsuddīn Tughlak is said to have been at the time Emperor at Delhi, and to have been succeeded by Abu Bakr, who was again dethroned by Nasiruddīn Muhammad, all three of the same family. Both the last two shared in the building of the present tomb, but it was never quite finished. The temple of Nānā Sāhib, a fairly large series of buildings, is perhaps a mile from the town. A history of the saint, together with a partial account of Mārkināthboā of Mārki in

Amraoti tāluk, is contained in a manuscript *granth*, religious poem, said to have been written by Mukundrāj, son of Nānā Sāhib himself, and now in the possession of Devidās Amle of Pātur, also descended from him. Nānā Sāhib was the son of a *sāhukār*, a Yajurvedic Brāhman of Pātur, and was originally called Nārāyan Kānhoji Amle. Even in his youth he spent a great deal in making gifts to Brāhmans and to the poor, which caused ill-feeling between him and his uncle Bābujiboa; he therefore went to Mārki and became a disciple of Mārkināthboa. Presently his parents came and took him home, where he was married, but he returned again to Mārki. Mārkināthboa sent him away once more but was so much gratified at his devotion that he prophesied that he would himself be born again as Nānā Sāhib's son. The latter lived at Pātur from that time, making the pursuit of religion his sole object, going naked, and so far disregarding caste restrictions as to take food from all men except Muhammadans and such *antyaaja*, low-born people, as Mahārs and Māngs. His relatives used at first to lock him up, but he was quickly seen outside the house, no one knowing how he had got free. The other Brāhmans put him and his family out of caste, but he declared that as long as he prayed to Rām he did nothing requiring penance. Gradually he came to be regarded as a saint to whom ordinary rules did not apply, and a number of miracles are ascribed to him. For instance he would sometimes go to a money-changer in the bazar and distribute copper to the bystanders by the handful, yet the *sarāf* always closed the day with two or three times as much copper as he had in the morning. A mendicant Brāhman once asked him for money, and was given a letter addressed to the god Sri Bālāji at Giri in Madras Presidency; upon this being presented at the temple the god appeared in a dream and bade

the priest in charge pay the money. Once a failure of the rains was imminent and the people appealed to Nānā Sāhib ; he went to the temple of Māroti outside the village, climbed to the head of the image, and passed water there ; rain came that very day. When a man asked him for money he once passed water on the petitioner's *uṣarna*, shawl ; the man through lack of faith wrung out part of the urine but the rest became gold. A Muhammadan officer once insisted that the saint should eat flesh with him and he protested in vain ; but when the dish was brought and the cloth removed the flesh had become a heap of flowers, and the Mansabdār prostrated himself before the *sādhu*. Once Nānā Sāhib gave his wife a roll of betel leaves half chewed by himself, and she upon eating it conceived and bore a son ; the saint called him Mukundrāj and declared that it was his *guru* Mārkināthboa come to life again. Nānā Sāhib is said to have arbitrated between Udoji and Mādhoji Bhonsla and to have awarded the throne of Nāgpur to the elder. As death approached he asked to be buried instead of being burnt ; people disregarded this, but even while his body was burning he appeared in the flesh at Nāndkhed, 4 miles from Pātur, before a prostitute who was a disciple of his, told her the circumstances, said he was going to Mārki, and gave her a bunch of plantains as a *prasād*, religious gift. It was finally decided that he was an incarnation of Lakshman, brother of Rām. Some of the saint's dialectic power seems to have descended to one of his three sons, who refused to marry any woman because his mother had been a woman. A grandson of Nānā Sāhib is said to have brought to life the son of a man in very high position at the court of the Bhonsla, whereon the latter erected the present temple. A fair is held in Māgh Shuddh (January-February) ; it was formerly very largely attended and miracles of

healing used to occur, but its importance has now greatly declined.

Penganga River.—The Penganga river rises in the Chikhli tāluk of Buldāna District, close to its western border, and flows south-east through Chikhli and Mehkar tāluks, and then across the western half of Bāsim; it forms the boundary between Berār and the Nizām's Dominions from that point to its junction with the Wardha; its total course is about 300 miles, of which 60 are within this District. It contains water all through the year in most of its course and, flowing through fairly soft soil, has a large bed even at Yeoti. After passing beyond Akola District the bed becomes rocky and some very holy places are passed. Yeoti, where the river first reaches the Nizām's border, is a village of 900 inhabitants; there are no wealthy *sāhukārs* but the cultivators are generally prosperous, so that the cotton carts of the village pass along the Akola road in strings of a score or more at a time. A small and dilapidated Hemādpanthi temple stands close to the village.

Pinjar.—Pinjar lies among low rough hills in the south-east of Akola tāluk, 22 miles from Akola. It is surrounded by the remains of a fairly strong wall and has a brick *kilā*, fort. It is chiefly remarkable for a Hemādpanthi temple of considerable size in a very good state of preservation, though some details strongly suggest a judicious rebuilding or restoration at an early date. A long inscription, apparently in Sanskrit, is carved on a stone in a shrine in the courtyard; it has not yet been deciphered, but a fairly good copy could probably be taken with proper materials. Near by is a large Hemādpanthi step-well known as Chaubāri Wihīr, the square well. Pinjar was the head of a pargana and is said once to have had 2000 houses but to have declined on account of a heavy tax levied by

Mudhoji Bhonsla in 1772 A.D. ; it contained 700 houses in 1867 ; in 1901 there were 612 houses with 2565 people. A temple of Vithoba, of some size, was built several generations ago by an ancestor of Wāman Saoji, a *sāhukār* of the village who himself spent over Rs. 2000 in 1908 on its restoration. The builder had dreamt that if a temple was erected in the village worship there would be as effectual as at Pandharpur, and there would be no need to make a long pilgrimage to the latter place. A *dargāh*, Muhammadan tomb, is known by the name of Shamsuddīn Wali ; his ghost is said at irregular intervals to appear at midnight, clad in green and riding a white horse in a procession ; and it is held due to his favour that plague has never visited the village. In the Settlement Report of 1867 it was remarked that Māhān, 8 miles to the south-west, was curiously immune from cholera, and it is clear that remote villages are more likely than others to escape epidemic diseases. Shamsuddīn is said to prevent a dome being built over his tomb.

Pūrna River.—The Pūrna is the largest and most important river in the District. It rises in the Morsi tāluk of Amraoti District and flows to the west, passing through the northern half of Akola District, and finally joins the Tāpti in Khāndesh near Bhusāwal. Its total length is about 200 miles, of which over 60 miles belong, on one or both banks, to Akola District. The Pūrna forms the northern boundary of Murtizāpur, Akola, and Bālāpur tāluks and the southern boundary of Akot. It flows through the midst of the Pāyānghāt, the rich middle plain of Berār, and all the surplus moisture of that country, westward-bound, joins it. Though not navigable it maintains a good current throughout the year, and during the cold weather most of the fords are knee-deep or more, while the great channel through

which the stream flows is often 200 yards in breadth and 100 feet in depth. A curious legend is related in a sacred *pothi*, religious poem, about its origin. Gaya Chakravarti, King of the World, who ruled at Hemavanti in the Himālayas, once gave a great feast to four gods with their families and servants, Indra, King of Heaven, Brahma, Creator of the Universe, Vishnu, its Protector, and Mahādeo, its Destroyer. They in return bade him ask a boon, and he craved that he and all his people might receive *mukti*, salvation, deliverance from the round of existence. Mahādeo sent him to Varāh Tirth to supply the wants of the *rishis*, sages, there. Varāh Tirth is said to be the present Wāri, a deserted village in the north-west of Akot tāluk, the river Wān, which flows close by, being apparently regarded in this connection as the Pūrna, of which it is in fact only a tributary. Here Gaya Chakravarti found seven crores of *rishis* practising *tapashcharya*, penance. He both joined in this and actually found food for all the *rishis*, with the consequence that their glory declined while his virtue grew. One of their number, Nārada, son of Brahma, perceived this and persuaded them in self-defence to set their rival a task in his hospitality which should overtax his powers. They therefore demanded that on the next day they should all receive their fill of hot milk. The king was in despair, but again the gods came to his aid and Mahādeo commanded the moon, which produces nectar, to see that his requirements were fulfilled. Thereupon Indukala, daughter of the moon, sprang from his side and showered upon the *rishis* hot milk far beyond their powers of consumption, so that it flowed away in a torrent. They pursued the wonderful maiden so as to secure such bounty for ever, and when she sank into the earth tried to dig her up. Finally Brahma commanded her to flow continually as a river of hot milk from the

Sātpurās and promised *mukti*, deliverance, to everyone who should bathe in the stream. Thus food was provided for the *rishis* and salvation bestowed on the king and all his people. The river was called at first Payoshni, which means hot milk, and its name has later become Pūrna ; even now holy men at rare intervals see in the stream a trickle of milk and dip it up and drink it as a *prasād*, religious gift, of the river, while it is a valued privilege for all to bathe there. (On Tilsankrānt in 1909 the writer met on the high road a little band of Kunbis belonging to a village on the Morna river going a few miles to the Pūrna for that purpose). The chief tributary of the Pūrna on the northern bank is the Shāhānur, the old channel of which joins it midway in its course across the District ; but most of the water now comes in occasional floods along a channel close to the eastern border cut during the famine of 1896-1897 and greatly deepened since by the action of the current. On the southern bank there are the Pedhi, Uma, and Kātepurna meeting it in Murtizāpur tāluk, the Lonār in Akola, and the Morna and Man in Bālāpur. The banks of the Pūrna are everywhere merely earth, often rising sheer in red cliffs, but the great channel formed between them is very constant. At a few places however people can point to small changes, the disappearance of part of a field, a temple, or, as at Wāgholi in Akola tāluk, of an old village-site. Very large floods sometimes occur, so that people in places point out cliffs half a mile apart as the flood-banks, no land between them being cultivated ; or they say, as at Keli Weli in Akot tāluk, that once in ten years a flood reaches a village a mile away from the ordinary channel. The land close to the banks is left waste in most places, partly on account of floods and partly because it is very much cut up by petty tributary streams. The

actual current of the Pūrna through the greater part of the year flows with a breadth varying from 50 to 100 yards along the bottom of this deep and wide channel, winding from side to side and varying between rapid shallows and quiet deeper reaches. A number of petty industries, though no large ones, are dependent upon it. In some places the Bhois, fishermen, raise low walls of earth so as to cut off a stretch some hundreds of yards in length and breadth from the rest of the stream, leaving only a narrow opening, to be closed by a net, through which fish can enter or leave. Again the Bhois place a net right across the stream and lie on the bank till the catch is secured. Other shallows, with upright stakes along their sides, are fenced off for the preparation of *san*, hemp; in other places stretches of sand are formed into ridges and furrows or lines of little heaps. Fifty years ago the country for some miles on both sides of the Pūrna was famous for the salt it produced, and the banks are now marked with long streaks of white stuff with a salt taste. Villages are mostly on high ground some hundreds of yards back from the river, but the bed opposite them is usually a busy scene. The cattle are gathered there for some hours of the day, with diligent herdsmen scrubbing the buffaloes in the evening; strings of women with vessels on their heads, and occasionally men with bullocks carrying skins, come for water; here and there people squat to bathe, clothes are being washed, and an occasional cart splashes across the ford. The river is naturally an obstacle to traffic: on the main roads approaches some hundreds of yards in length have been cut, but elsewhere it sometimes requires great care to take a cart up and down safely. At long intervals a big ferry-boat is moored against the bank for use in the rains. Some of the villages on the Pūrna are of a little interest. In Murtizāpur tāluk a group of old temples

is situated at Lākhpuri (population 1151) where the road from Murtizāpur to Daryāpur crosses the river. In Akola tāluk Mhaisang (population 1127) was a *taraf* of Akola pargana and has about 25 families of deshmukhs. A number of religious wanderers make a temporary halt here on account of the hospitality of a *sāhukār*, Nārāyan Bāburao Deshmukh. At Kathād (population 571) is a fairly large Gosain *math* with a temple of Kāteshwar Mahādeo and the tombs of 12 *pujāris* outside it. A fair is held on each of the four Mondays in Shrāwan (July-August) and another on Somwati, a Monday which coincides with the last day of the dark fortnight and therefore with the end of the month, a very holy day. At Keli Weli in Akot tāluk is a very interesting school; the headmaster, Suryābhān Jānji, a Koli, has been in charge since 1883. In a village of less than 1400 people he has maintained a school of 150, of whom 50 are boarders. Good fireworks are made in the village, as a display costing Rs. 200 is given annually at the fair held in the name of Gairānboa. In the *gairān*, land set apart for grazing cattle, near the river are some Gosain tombs in connection with which miracles are related. Nānā Sāhib of Pātur wished at one time to build a temple here but found it impossible owing to the displeasure of Deogir, whose tomb is close by. Shiurāmpuri was a prophet, had a miraculous supply of money from which he paid two annas a day for his food, used to get intoxicated with *gānja* and strong drink, was always left dry in a flood, and lived to be 100 years old. Sakhārāmba has been here for 25 years; he takes no thought about cleanliness, caste prejudices, or the ordinary interests of life. At his bidding a barren bitch suckled puppies, and matches were handed out from an empty tomb; in 1903 plague spared the villagers near him who at his desire remained in their houses; and in a flood he lived three days in a

tree, casting down snakes and scorpions without suffering harm. If people ask him for supernatural help and he kicks or strikes them it is thought a sure sign of success. At Pilkāwadi in Akot tāluk a Brahmachāri of unknown name who died in 1905 or 1906 made a great impression. He was fair and very tall and could touch his forehead with his tongue; he ate only in the evening but was hospitable, charitable, ready to talk, and a Sanskrit scholar. He would not have his photo taken, telling people to inscribe his likeness on their hearts. A mango tree at Kāpsi in Akola tāluk was barren for a century but bore fruit, now dedicated to his tomb, when given to him. Once seven days' worship was being maintained in a house where an old woman was very ill; the Brahmachāri came and warned the men to continue, but they fell asleep; suddenly the woman cried out that she had fallen down when being carried to heaven; she lived six months as an invalid and then died. He sent a Bhoi bitten by a snake to sit among people who were worshipping God, which gave immediate relief. Finally a garland fell down when he was hanging it round the neck of Māroti, in whose temple he lived; he understood that his death was near but reminded the god that it was then Dakshināyana and not a good time to die; he went on pilgrimage to Prayāg and returned to die, in the *yogi* attitude, on Māgh Krishna sixth. Various details are told about his last days, for instance that a plover cried and he said he knew the reason, and that he was feverish with anger and said nothing one day but spent the next twenty-four hours in giving wise counsel. People began a *nāmāsapta* service on the day after his death; the place was almost flooded, but a voice cried to them not to fear. Through an oversight *shendur*, the sacred red powder, had not been bought, but a packet was mysteriously found among the stores.

At Ner in Akot tāluk is a temple to which Jains go on pilgrimage. The Akola-Akot metalled road crosses the river at Wāgholi and the Shegaon-Akot road at Andurna.

Risod.—Risod, or *Riswad*, is situated 26 miles from Bāsīm in the south-west of the tāluk. It was the head of a pargana and has always been a place of some size. Its population was 4716 in 1867, 4609 in 1891, and 3923 in 1901. It is now the second largest place in the tāluk and, as it stands amid very good soil, is perhaps the wealthiest. It has a large tank, put into repair during the famines and used for irrigating garden land. Its institutions include a police station, hospital, post-office, and school; it has also a ginning factory. The soil is good and the neighbouring country pleasant. The last fighting in Berār occurred in this part. During the general disorder of 1857 Rohillas and other unruly people who had been connected with the Nizām's service got out of hand and took up dacoity. In January 1858 a large party under Jalālkhān committed a dacoity at Risod, near which the Inām Commissioner was in camp. It happened that some of the Nizām's Contingent infantry had reached Wākad, 6 miles to the north-west, on their way back from Northern India to their quarters at Hingoli. The Inām Commissioner sent them information and they came in pursuit of the dacoits. The band fled to Chinchāmba Bhar, 7 miles to the south-west, and took refuge inside the village. The troops attacked them at once, but the assault was resisted and Captain Mackinnon was killed, and in the night the marauders escaped into the hills. The name Risod is said to be derived from *rishi wut kshetra*, the place of all the *rishis*.

Shāhānur River.—The Shāhānur river is a tributary of the Pūrna on the northern bank. It rises in the Melghāt and flows right through the Daryāpur tāluk of Amraoti District, passing Surji-Anjangaon and Umri,

and enters Akot tāluk at Dahihanda. Its original course took it thence westward, though with a considerable curve round the north side of Kadholi, till it entered the Pūrna at a point 12 miles as the crow flies from Dahihanda. The total length of the river was 70 miles, of which 20 were within Akot tāluk; the channel at Dahihanda was however within two miles of the Pūrna. People on the lower course complained of the damage done by floods to their crops, and the river flowed across the Akola-Akot road, with an awkward crossing. In the famine of 1896-1897 it was determined to divert the river, so as both to prevent floods and to improve the Akot road. A channel was therefore cut, as a relief work, directly from Dahihanda south to the Pūrna. It is said to have been originally only about six feet deep, but more earth was quickly carried away, and people on the original course of the stream suffered from lack of water. Accordingly a dam was built in the second famine to turn the river back into its original course, but this dam was swept away in five minutes when a flood came, and the water again poured along the artificial channel. Now the new cut, called the Nawin Nadi, forms an absolute gorge, 60 feet deep in parts and of about the same width. In its lower part it is of about the same depth throughout its width, but near Dahihanda it consists of a nullah about 15 feet deep along the bottom of another nullah, itself 30 or 40 feet deep, and the deeper nullah yearly comes further up the stream, its end being now a few hundred yards below the village. The course is practically straight and the banks have not fallen into any appreciable extent, but there may possibly be further developments. One result has been to cause the water to pass Dahihanda in violent floods which prevent people crossing for a day or two and then leave the bed almost dry,



Bemrose, Collo., Derby.

FRONT DOORWAY OF HALL OF TEMPLE OF ANTARIKSHA PARSVANATHA, SIRPUR.

whereas there was formerly water for some months and it still remains longer in the higher reaches. The river used to be held up at Dahihanda by an anicut, but this is now useless and people build an earthen *bāndh*, bund, every year. Springs are said to have been uncovered in the deeper part of the cut. It does not appear that any great change has yet been made in the Pūrna at the point where the new cut joins it; the channel of the larger river is no doubt to some extent protected by the fact that it has always a much stronger current than the Shāhānur. It is proposed again to close the new cut.

Sirpur.—Sirpur is a village in Bāsim tāluk 15 miles north-west of Bāsim. Its population was 3515 in 1867 and is now 3809. The population is almost entirely agricultural, includes no very wealthy *sāhukārs*, and maintains no particular daily bazar. Two-thirds of the people are Kūnbis and about 40 families more are Marāthas. A great deal of *rabi* is grown: Sirpur was the head of a pargana of 60 villages divided between four deshmukhs, of whom three are Brāhmans and one is a Marāthā. Another Marāthā is called a Naik and has a large *inām* given him on account of aid rendered to a past Government. The village had once three forts and a wall. It has now a police station, a hospital, two boys' schools, a post-office, and a weekly market on Wednesdays. The chief point of interest is that Sirpur is a very holy spot to Jains. It is sometimes spoken of as their Benāres, and pilgrims visit it from all parts of India. Its sanctity is however chiefly local, as Palidhāna in Kāthiawād and Shamastikar in Bengal are mentioned as having wider fame. Within Berār Muktāgiri in the Ellichpur tāluk of Amraoti District is also a holy place of the Jains. Sirpur has two Jain temples, the chief one in the middle of the village with *dharmshālas* for pilgrims all about it and the Pawali temple outside the

village. The great object of reverence is an image of Antariksha Pārasnāth in the chief temple. The story told about this is that two Jain demons called Khar and Dūshan made the image of cowdung and sand and used to worship it. They hid it in a pit beside a river on the side of a hill near Werul, a village near Aurangābād in the Nizām's Dominions. Long afterwards Il or Ilak Rājā of Ellichpur happened to pass the spot and to see a little pool of water, no larger than might be contained in a cow's hoof-mark. He suffered terribly from white leprosy, but on applying this water to his body became immediately whole. He was a Jain, and every night his queen had been accustomed to take the germs of the disease from his body and, not being allowed to kill them, put them in a tin case till the morning, when they were replaced. She now asked how he had been cured, and went with him to the spot, where she prayed the unseen god to manifest himself. That night the image appeared to her in a dream and directed that it should be dug up and conveyed in a cart to Ellichpur, but it warned her that the king, who was to drive the cart himself, must on no account look back. In fact he looked back near Sirpur and the image remained suspended in the air. The king built over it the temple of Pawali—a Hemādpanthi building, having neither arch nor mortar. Presently the god expressed disapproval of this and directed that another temple should be built at the cost of a *panch*, and the present temple was built accordingly. It is not a striking building, but the image, which looks as if it was made of a kind of black stone, has the peculiarity that it is so supported as barely to touch the ground at a single point; a cloth can be passed almost entirely under it. At Pawali it is said that a man on horseback could ride beneath it. The image used to be in the hands of a Kunbi family called

Pawalkar, but for the last five years it has been taken over by a *panch* who pay something to the Pawalkars but control all business arrangements through a Brāhman manager. The image is said to have been set up in the present temple on Vaishākh Shuddh, 3 Vikram Samvat 555, or about 1500 years ago. Two images of Pārasnāth in white marble are said to have been placed in the Pawali temple about 20 years ago. Pilgrims come throughout the year but especially during a three days' fair held in Kārtik (October-November). Digambaris enter the shrine naked, while Shwetambaris wear all their ornaments, or if they are poor at least place *chakshu*, spectacles, over their eyes. The village contains 50 or 60 families of Jains. Mahārs for many miles round also go on pilgrimage to Sirpur, their objective being the tomb of Shāh Dāwal, where a *fakīr* is in charge. Some higher castes, such as Marāthas, also visit this tomb. The writer on Paush Wādya Amāwāsya in January 1909 met band after band of Mahārs on foot, in carts, and on buffaloes, men, women and children, going to the place, while Marāthas filled a whole string of carts. Various explanations are given of the name Sirpur. Some refer it to a saint called Siddha Purush, others to the fact that aborigines here offered a vessel of milk to a *fakīr* who spoke Persian and called the place 'milk-full,' others to a corruption of Shripāl, a second name of Il Rājā who brought the wonderful image, while yet others say the image is a form of Vishnu and the village is named after his wife Lakshmi or Shri.

Telhāra.—Telhāra is a town in the west of Akot tāluk 17 miles from Akot. Its population was 4294 in 1891 and 5160 in 1901; it is thus the third largest place in the tāluk. When Jalgaon tāluk belonged to Akola District an Extra-Assistant Commissioner was stationed at Telhāra and had civil jurisdiction over Akot

and Jalgaon tāluks. This has now been discontinued, but during 1908 a Bench of Honorary Magistrates was established at Telhāra with jurisdiction over one-fourth of Akot tāluk. For revenue purposes there are five separate villages adjoining one another, two of them having the name Telhāra and the other three having Muhammadan names. A vague rumour suggests that these three were founded by a Muhammadan Emperor, but there is no account of any considerable Muhammadan settlement in the town. The one noteworthy point about the population is that there is a very large Mār-wāri colony here. Muhammadans are said to number about 50 families, Kunbis 125 or 150, but Mār-wāris 200, or one-fifth of the whole; almost all of these have come since the Assignment. Many of them are *sāhukārs* and have made large fortunes, so that three-quarters of the land of the five villages is in their hands, but poorer caste-fellows have come to work for these; thus Mār-wāri Mochis, leather-workers, amount to about 25 families. The houses of the wealthy have in many cases fronts of carved wood, which form a striking characteristic of the town. The place has no ancient temples of much interest, but several temples of some size have been built during the last fifty years. Harakhchand Gulābchand, Honorary Magistrate, a Swetambari Jain, to carry out a vow of his father's, has at a cost of Rs. 40,000 or more built a temple to Padmaprahu, one of the 24 Tīrthan-kars of the Jains. It has a golden image, and the building is strikingly coloured and furnished; some of the details, such as the introduction of the figures of British soldiers in the front, seem at first incongruous, but have at least a certain significance. The neighbourhood is rich in large weekly markets, the chief being that at Mālegaon, 3 miles away. One is held at Telhāra on Sundays. During the rest of the week, but not on bazar

day, the same site is used as a cotton-market. The demand is that of four gins and two presses in the town, but this is sufficient to absorb all the cotton of the locality and to bring perhaps 200 or 250 carts a day into Telhāra. A police station and a hospital have been situated here for many years, and there is also a telegraph-office; the schools are vernacular only. A library survives from the time of the important courts now removed. The size of the town causes difficulties about its sanitation, and its commercial activity is somewhat hampered in the rains by the lack of good metalled roads, as the road from Telhāra to Adsul is not kept in good condition.

Wādegaon.—Wādegaon is a village in Bālāpur tāluk eight miles south-east of Bālāpur. Its population was 6096 in 1881, 5872 in 1891, and 5825 in 1901. Its prosperity depends almost entirely on agriculture, as it has no cotton factories and its only industry, the making of turbans, is on a very small scale. Land is very much subdivided, people combining a little agriculture with shopkeeping or carting. A good deal of land is either irrigated or used for crops, such as tobacco, which require a good water-supply and careful cultivation. About one-third of the population are Mālis, who are said to be very hard-working cultivators. A made road runs from Pātur through Wādegaon to Bālāpur. The village is situated on the river Nirguna or Bhuikund, and the old men still remember the damage done by a great flood called Dhādya Pur about 60 years ago. It is said that the village was founded by Gaolis and that they made twelve *wādis*, parts, whence the name. The patel holds some high ground in the village but has no fort, *gadhi*. The ruins of an ancient wall and three gates still remain, the Sasti gate on the south being in good preservation. A Māmlatdār was stationed here under the Nizām's Government before 1853 and lived in a large and beauti-

fully finished house. A son of the last Māmlatdār, Sonāji Anaji Mahājan, a Krishnapakshi, is still living in the village and is in his 103rd year. Wādegaon is divided into two *khels* for revenue purposes, but there is no division of the records. A fairly large temple of Mahādeo, with *ghāts* and a resting place for wandering *sādhus*, stands by the river. A small double temple built not long ago by a Māli widow who had lost both her husband and her son stands on a strong platform on the low ground just on the other side. Wādegaon is remarkable in that the villagers have prevented Mār-wāris from settling there; it is also famous among one section of the general population alone, the Mahārs. This caste in Berār has five or six places of pilgrimage, of which Wādegaon is one. The sacred object is a tomb above a high strong wall at a bend in the river. It is said that this wall alone prevents the river carrying away a great part of the village. A small rough image is set up under a tree at this spot, and other tombs of less sanctity surround it. A Mahār *guru* with faded vestments is in charge of the whole and receives contributions, generally of one or two annas, from pilgrims. The tomb is said to be that of Dego Mego, but the Mahārs know very few details about him. The general story is that long ago his prayers brought rain in a time of great famine; the name Dego is now associated with the clouds and Mego with falling rain. Pilgrims bathe at a ruined platform at the brink of the water, then climb the steep bank—where there used to be steps—and pour water on the sacred tomb. A small well close by is also brought into the ceremonies.

Wāri.—Wāri Bhairawagarh is a deserted village on the Wān river in the extreme north-west of Akot tāluk. Though remote it is of considerable religious interest, and it is situated amid fine scenery. An

image of Hanumān or Māroṭi, over six feet in height and with a striking face, is said to have been set up 400 years ago by Rāmdās Swāmi, an incarnation of Māroṭi. About ten years ago a shrine was erected above it by the efforts of a Bairāgi called Hanumāndāsboa, who died and was buried close by three or four years ago. The river Wān has various sacred associations. It was here that according to legend the miraculous Payoshni, generally identified with the present Pūrna, came into existence to maintain the pious hospitality of King Gaya Chakravarti. The point where the Wān river issues from the hills is said to be the place where Draupadi, the wife of the Pāndavas, distributed *halad*, turmeric, and *kunku*, red powder, to women whose husbands were still alive. A deep *doho*, pool, in the river is said to have been made by one of the Pāndavas, Bhīm, when they came here on pilgrimage, and is called Bhīnkund in consequence. The pool is said to be unfathomable, so that when an uncle and nephew once spent six months in making a rope to measure it they still found the rope too short. Near the temple are high cliffs, and it is related that sometimes at midnight a full-grown tiger, which never kills anything, appears on one just opposite the temple and bows in adoration to the image. A religious fair gathers at Wāri every Saturday, and a larger one is held annually for the performance of the birthday ceremony of the image. South-east of the temple are the ruins of a fort called Bhairawagarh together with an image of Kāl Bhairawa. To the south is a tiny village called Sālwan, where there lives a family called Gond Rājās, but no information about them is available.

Wyāla.—Wyāla is a village in Bālāpur tāluk midway between Bālāpur and Akola, that is eight or nine miles from each; its population is 2460; it has fortifications of a very unusual kind and religious traditions of

some interest. The fortifications consist of an unusually good *gadhi*, village-fort, and a large stone-lined trench. Both are said to have been built by Khushālji Deshmukh, an officer appointed by the Bhonsla Government but a resident of Jalamb in Khāngaon tāluk. Wyāla lies in the plain country and has no natural defences, but when fortified it would clearly have been of considerable strategic value from its situation between the Nizām's fortresses at Bālāpur and Akola. The *gadhi* is of the common *māti*-built type, but is large and lofty and has a single small entrance through a brick wall; it has long been in the hands of Government; it was dismantled soon after the Assignment of 1853 and two cannon were removed. The trench, *khandak* or *khai*, surrounds the whole of the older part of the village except for a space on the Bālāpur road; it was apparently left unfinished on account of the death of Khushālji. Its breadth is in one part 45 feet and elsewhere 90 feet; people say that the narrower part was made first, but someone declared that he could jump a horse across it and the rest was consequently made wider. The trench is in parts 18 feet deep and is said formerly to have been deeper and to have been kept flooded; the sides are lined with stone to a thickness in places of 6 feet. A part of the village called *peth*, which is said to have been settled by Khushālji, is some hundreds of yards from the older part, *shahar*; traces of old foundations suggest that both were once included in a town perhaps a mile in breadth. The religious traditions of Wyāla attach chiefly to the *samādih* of a *sādhu* called Ambujiboa Patkar. He was a Kunbi disciple of Nānā Sāhib of Pātur, was married and had two daughters, but maintained himself by begging and took no interest in worldly affairs. He used to worship a cow before taking food and is said to have performed various miracles. Once a Brāhman disciple

of his collected Government dues and distributed them to the poor ; he was arrested by the Hyderābād authorities, but Ambujiboa offered to make good the loss. When the officers came to collect the money the *sādhu* told them to take it from a heap of cowdung cakes lying in front of his house, but warned them not to try to take too much ; they found the money but covetously disregarded the warning, whereon a snake bit them ; the *sādhu* took up the snake and would not let them kill it. Ambujiboa used sometimes to drink *mori*, drain, water ; at first people blamed him, but presently they saw that a spring of good water had risen in the drain ; so they took home some of the water as a sacred gift of the *sādhu*. Water was very scarce in the time of Khushālji, the builder of the fortifications ; a Hemādpanthi well still existing close to the present *samādh* was the only source of supply and was so dry that water could be drawn only with a cocoanut-shell. Ambujiboa directed Khushālji, who was a disciple of his, to offer a *bhandāra*, religious feast ; and the well became filled with water when preparations were undertaken ; during the feast *ghī* ran short, but the *sādhu* directed a pot of water to be brought him, and the water turned to *ghī*. Since that time other wells have been dug and plenty of water has been found. Ambujiboa once placed a basket of flesh on his head ; people were scandalised, but presently saw that the flesh had turned to flowers. He was very faithful to Nānā Sāhib ; a fair is said to have begun through people coming to Wyāla to see Ambujiboa, but he went to Pātur to cause the fair to take place there in honour of his master. He was buried at Wyāla and people still make vows to him. Religious traditions attach also to a Kunbi family still represented in Wyāla. Mānājiboa, a native of Pāras, came to Wyāla after the time of Ambujiboa. It is recorded that he worked as

a labourer and never wore shoes, and that he worshipped a cow and the god Māroti. Once when he was employed to collect thorns he did so by placing his feet upon them, but felt no pain ; in later life a certain Krishnāji Deshmukh asked who it was that told him to collect thorns, whereon he indicated his stomach. He was seen worshipping Māroti at the same time at Wyāla and at Pāras, five miles away, was called *sādhū* from that time, and was honoured at his death by a *samādh* in the temple of Māroti. His son Withoba had the power of relieving people possessed by evil spirits ; he used to give them *ārth*, water that has been used to bathe a god, and *angāra*, ashes from a sacrifice. Malwithoba, *guru* of Rājā Chandūlāl of Hyderābād, visited Wyāla, taught the wife of Withoba *gurumantra*, and secured for the husband *ināms* for the worship of Māroti. Withoba like his father was buried under a *samādh*, but vows are not made to either, and later generations have lived secular lives and been burnt in the ordinary way. The temple of Māroti is not a striking one. The village also contains a Hemādpanthi temple of Mahādeo which has recently been surrounded with a good stone wall. About 100 families, or one-fifth of the population, are Mālis ; their headman is called a *rājotya*. Both the *patelki* and the *patwāripana* are divided ; one patel is a deshmukh and claims to be a Marātha, while the other calls himself only a Kunbi.