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CHAPTER XIII

SUB-DIVISIONS.

The Chandor, in the north-east, the largest sub-division in the district, is bounded on the north by the Pimpalner and Chandor, on the east by the Dhruva and Chalisgaon sub-divisions of Khandesh, on the south-east and south by Nandgaon and Chandor; and on the west by Kalvan and Báglán. Its area is about 775 square miles. In 1881 the population was 72,493 or 107 to the square mile, and its land revenue £19,977 (Rs. 1,21,710).

Of 277 square miles, all of which have been surveyed in 1877, thirty-five per cent. are occupied by the lands of the destituted villages. The Government, according to the revenue survey, contains 348,117 acres or 73.58 per cent of arable land; 35,728 or 11.77 per cent of grass or kurang; and 13,200 or 3.34 per cent of village sites, roads, rivers, and streams. From the 348,117 acres of arable land, 11,834 have to be taken on account of destituted land in Government villages. Of the Government 336,283 acres, the actual area of arable Government land is 226,984 or 67.45 per cent. Government land is 109,299 acres.

South of the Girna, which runs from west to east by the central town of Malagaon, the sub-division is hilly, much of the Government land being Hardwickia forest. South of the Girna, but on a few small bare hills near the Chandor boundary, it is flat and treeless. Most of the land in the centre and south is tilled, but in the north there is little cultivation, some of the villages being almost deserted because of their sterile climate and poverty. There are three chief ranges of hills, in the north, in the centre, and in the south. The northern range is horseshoe-shaped and rises at Bori to a height of about 600 feet. To the east is a low hill of equal height, on which stands the fort of Galva. Except one road under the Government feet, the only path across the hills northwards to Khandesh is a difficult track along a ravine through the villages of Dhansar and Kokani in the extreme north-west. The central range, three or four miles south of the Bori, crosses the whole sub-division from west to east. The hills are equally steep with the northern range and are unsuitable for carts in only two places, at Dahur where the Malagaon Government road, and in its case at Dahur, on the road from Malagaon to Galva. From the middle of this second range a winding range of low hills about 100 feet high stretches south-east to the Girna, then turns along the Girna.

The Government has one mile, and Water have 1.63 contributed by Sr. E. L. Charles, C.E., and Mr. J. M. Cooke, C.S.

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Chapter XIII:
Divisional

to the most easterly point in the sub-division, and then north nearly following the eastern boundary. This winding line forms a low ridge which is traversed from west to east by the deep cut channel of the *Chandni*. The hills are crossed in several places by *cuttings*. The southern *cutting* that separates Malegaon from *Cas* is crossed by the *great B&A* and *Agra* highway and the *Malgud* *road* and road through *Cas*. There are also several *cuttings* *at* *various* *places*.

Except the forest tracts in the north, which are *burnt* for a month or two after the rains, the climate is healthy. The March and April hot west winds blow with great force, and the temperature is much higher than in the *neighbouring* *sub-division* of *Cas*. During the twelve years ending 1891 the rainfall at the central station of Malegaon averaged 22.67 inches. The details are

Malegaon Rainfall, 1870-1891

YEAR.	Rainfall	Yr. &	Rainfall	Yr. &	Rainfall	Yr. &	Rainfall
	In. & Cts.		In. & Cts.		In. & Cts.		In. & Cts.
1870 ..	24 30	1873 ..	27	1876 ..	15	1879 ..	30
1871 ..	24 30	1874 ..	22	1877 ..	24	1880 ..	25
1872 ..	22 00	1875 ..	24 87	1878 ..	20	1881 ..	25

Notes

Malegaon is well supplied with water, *as* *it* *is* *crossed* *by* *the* *river* *and* *streams*. The *chief* *river* *is* *the* *B&A* *in* *the* *north* *with* *its* *tributaries*, and *the* *chief* *in* *the* *centre* *with* *its* *tributaries* *the* *Mosam*, *the* *Parsala*, *the* *Dumra*, *the* *Chandni*, and *the* *Dug* *from* *B&A* *a* *few* *miles* *north-west* *at* *Kajvinda* and flows east along the valley to the south of the *Gurna* hill. It is a small river, with a sandy bed, but from twenty to thirty feet below the surrounding country, and with banks thickly studded with *banjan* trees, especially on the north side. The *river* *is* *in* *the* *sub-division* *boundary*, and receives several feeders before it enters the sub-division. It flows from west to east, nearly through the *sub-division*, along a wide bed in some parts rocky, in others sandy, and generally from ten to fifty feet below the level of the surrounding country. It has a considerable stream all the year round, and in the rains the floods rise suddenly and to a great height, not uncommonly damaging the villages on its banks. Two miles south of Malegaon the river is crossed by a bridge on the *Bombay* *Agra* *road*. One of its feeders, the Mosam enters from the north-east near *Chilani* and flowing south-east, falls into the *Gurna* near the *village* *of* *Malegaon*. Except that the stream is *narrower* and the channel narrower, the bed is much the same as that of the *Gurna* and has a flow of water throughout the year. The *river* *is* *in* *the* *sub-division* *boundary* and small streams which rise in the southern hills and flow north-east their streams continuing to run throughout the year. The *river* *is* *in* *the* *sub-division* *boundary* rising a few miles west of *Maninad* and flowing north-east, falls into the *Gurna* at the village of *Pujan*. The bed is rocky, about ten feet below the level of the country, and the banks are steep. There are ponds or reservoirs at *Dapur*, *Saina* *Budrak*, *Khadra*, and other places, but none of them are used for irrigation. Several others

NASIK

... 1904 ... out of ...
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Unlike the ... forms ...
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 ... 1875 ... 1881 ... 1891 ...
 ... 1904 ... 1913 ...
 ... 1875 ... 1881 ... 1891 ...
 ... 1904 ... 1913 ...

The following statement gives the details

Area	Occupied		Waste		Total	
	Area	Revenue	Area	Revenue	Area	Revenue
...
...
...

The present ... or increase in total area in ... and other survey groups ...
 ... the accuracy of the returns in the ...

According to the 1881-82 returns, the agricultural Government villages amounted to 8992 ploughs, 7142 cows, 23,500 bullocks, 23,500 cows, 9063 buffaloes, 1376 horses, 84,578 sheep, goats, and 103 asses.

In 1880-81, 7146 Holdings or *khādas* were recorded with an average area of 31½ acres and an average rental of Rs. 12 (Rs. 2-9-0). If equally divided among the agricultural population these holdings would represent an allotment of 24½ acres at a yearly rent of Rs. 12 or Rs. 20-1-0. If distributed among the whole population of the sub-division, the share to each would amount to 1½ acres and the incidence of the land-tax to 5½ p. (Rs. 3-15-0).

In 1880-81, of 222,807 acres held for tillage, 191 or 8·8 per cent were fallow. Of 203,861 acres, the area under actual tillage, in crops occupied 162,889 or 79·80 per cent, 118,591 of them under *hāji* *Peruilaria spicata*, 59,810 under *jaari* Sorghum vulgare, 2699 under wheat *gahu* *Triticum aestivum*, 965 under rice *bhāt* *Oryza sativa*, 577 under maize *makkha* *Zea mays*, and 41 under other cereals. Pulses occupied 14,001 acres or 8·86 per cent, 10,655 of them under *kulthi* *Dolichos biflorus*, 3272 under *gram* *Cicer arietinum*, 53 under peas *ulāna* *Pisum sativum*, and 21 under *tur* *Cajanus indicus*. Oilseeds occupied 18,140 or 8·89 per cent, 11,578 of them under gingelly seed *til* *Sesamum indicum*, 5604 under linseed *alaha* *Linum catharticum*, and 958 under other oilseeds. Fibres occupied 7012 acres or 3·73 per cent, all of them under cotton *lāva* *Gossypium herbaceum*. Miscellaneous crops occupied 1412 acres, or 0·69 per cent, 564 under sugarcane *us* *Saccharum officinarum*, 363 under chillies *mirkh* *Capsicum frutescens*, and the remaining 485 under various vegetables and fruits.

The 1881 population returns show, of 78,498 people lodged in 19,754 houses, 50,323 or 64·25 per cent Hindus, 8061 or 10·27 per cent Muslims, 69 or 0·08 per cent Christians, and 25 Parsis. The details of the Hindu castes are: 2250 Brahmins; 53 Thākurs or Brahma Kshātris and 25 Kāyath Prabhūs, writers; 4144 Jādāsakka Vānis, 380 Jains, 167 Māvādi Līngāyats, and 19 Bhātās, traders and merchants; 25,990 Kumbhāris, 1451 Māhs, 1942 Itājprats, 1992 Alāhāris, and 25 Tirmāl husbandmen; 1132 Sonārs, gold and silver smiths; 1052 Sūtārs, carpenters; 560 Shimpās, tailors; 516 Lohārs, blacksmiths; 31 Kumbhārs, potters; 166 Kāvārs and 47 Thāubats, coppersmiths; 44 Ghūsādis, tanners; 18 Jīngars, saddlers; 16 Otāns, metal casters; 2 Gaundis, masons; 963 Telis, oil-pressers; 420 Rangārāyādis, 780 Sāhs, 70 Khatris, 20 Koshtis, and 15 Rāvās, weavers; 190 Gōvās, drummers; 112 Bhātās, bards; 93 Kolhātis, rope-dancers; 21 Ghādshis, musicians; 1174 Nhāvās, barbers; 312 Parits, washermen; 1726 Dhangars, shepherds; 256 Gāvās, salt-sellers; 320 Bhois, fishers; 506 Lonāris, salt-carriers; 17 Pārādis, hunters; 180 Beldārs, stone-masons; 26 Buruds, basket and mat-makers; 18 Pātharvats, stone-cutters; 920 Jāts, 184 Pēns, and 17 Kāmādis, and 11 Komtis, labourers; 16 Khātka, cultivators;

People,
1881.

13 Halwai, 1000 Bhatkora; 6 Bhadbhuj, grain-purchasers; 5752 Bhuja, 522 Kala, and 2000 V. Mar...
 115 Thakars, 61 Ladras, 295 Herads, 200 Khatas, and 5 Kungars...
 150000...
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Classification
 Sub-division
 Village

Nandgaon, one of the... is bounded on the... on the east by... on the south by... on the west by... Its area is... Its land revenue is...

Of the 437 square miles 10% have been surveyed... According to the Revenue Survey Returns, a very good... is... The... is... The... is... The... is... The... is...

... lies below the level of the... range of low hills. From the main body of the sub-division...

Except in the villages on the border of the Nivam's country, which lie within the... watershed, the country slopes towards the north-east. Most of the north and west... Panjar and Manidh valleys is rich and level, but nearly the whole of the east and south is furrowed with small ravines and deep stream beds. In many parts of Nandgaon small plateaus rise about 250 feet above the general level; but there are no hills, except Ankal and Tankal in the extreme south-west, and the Salmals in the south-east. The... of the Salmals is the cone-shaped Mahadev-hill, which rises about 1000 feet above the plain at a point where Nandgaon, Chasinggaon, and the Nivam's dominions meet. The eastern half of the sub-division is thickly covered with... trees; the western half is open with a sparse growth of bushes; and the southern hills are thickly covered with prickly pear and, except to the east of Manikpunj, are bare of trees.

The depth of the stream beds makes... and some of the northern villages cannot be reached without... Besides a few foot-paths near Ankal and Tankal to the south-west border, the chief cart tracks across the southern hills are the... Nandgaon-Yeola road, the Manikpunj road, the... road, and the... road from Naydongri to the Nivam's dominions.

DISTRICTS.

CHAPTER VIII
 Sub-divisions
 Nandgaon
 Climate

The climate is dry and generally healthy, but in the winter months cold weather, but not so severe as might be expected from the large forest area. The southern part of the district and the isolated villages beyond, lying on the plateau, are cooler than the rest. In the winter the foot of the southern hills where the fall is heavier the Nandgaon receives an average of two to three inches during the three years 1870-71, 1871-72 and 1872-73, but the average supply of rain in many parts of the sub-division is less than this.

Nandgaon, 1870-1881.

Year.	Rainfall.	Year.	Rainfall.	Year.	Rainfall.	Year.	Rainfall.
1870	25.43	1876	24.18	1878	11.14	1879	10.14
1871	18.77	1877	25.00	1879	17.72	1880	15.00
1872	24.44	1878	24.00	1880	24.00	1881	22.00

Nandgaon is generally well furnished with water, partly from rivers, partly from wells. The chief rivers are the Pampa and the Londa, which, flowing from the south-west hills, with many parallel courses, fall into the Gama about four miles apart in the northern part of the sub-division. The Pampa rises in Chandor, and flows first south and then north-east for about forty miles, forms the boundary between Malegaon and Nandgaon. The Londa rises in the southern hills on the borders of Yeasri and flows north-east for about thirty miles, forms the boundary between Nandgaon and Chalisgaon in Khandesh. Both rivers have a good flow of water throughout the year. They are fed by a few smaller streams, of which one of the chief is the Londa which flows through the village of Nandgaon. Especially in the southern part of the Gama the channels are deep-cut, between steep banks, from fifty to a hundred feet high, difficult to cross, and present many rapids. There are no bridges except on the Nandgaon-Ahmednagar road. Besides these and other minor streams, there were in 1881 22 wells, 36 with and 275 without steps, 3 dams, 15 ponds, 13 water-lifts, and 2 ponds.

The Nandgaon sub-division was formed, in 1869, by villages taken from the Chalisgaon and Malegaon sub-divisions. It was under Khandesh, and from Yeasri Nandgaon.

To show the spread of tillage and the increase of the land revenue during the thirty years since the introduction of the survey in 1846-47, the data of these villages have to be divided into six groups: twenty-seven villages settled in 1846-47, four villages settled in 1856-57, thirty villages settled in 1862-63, nine villages settled in 1864-65, nine villages settled in 1866-67, and four villages settled in 1870-71. In the twenty-seven villages originally settled in 1846-47, the figures of the year of settlement compared with those of the year before show an increase in the cultivated area of 5990 acres and in the waste of 14,589 acres, and a total revenue of £69 (Rs. 690) and in collections of £78 (Rs. 780). The figures of the year of settlement compared with the average of the

The previous years show a rise in the occupied area of 7267 acres in the waste of 14,108 acres, and a fall in remissions of £73 (Rs. 100). During the thirty years of the survey these remissions were granted, the total sum being £33 (Rs. 300) and £51 (Rs. 320) in 1874. Compared with the average of the ten years before the survey the result is a rise in the occupied area of 12,370 acres in the waste of 13,427 acres, and in collections of £116 (Rs. 1170), and a fall in remissions of £107 (Rs. 940). These twenty-seven villages were re-surveyed in 1870-71. The figures of the year of revision, compared with those of the year before, show a rise in the occupied area of 2210 acres, an increase of £10 (Rs. 2330), and in collections of £76 (Rs. 1170), and a fall in the waste area of 243 acres. Again the figures of the year of revision compared with those of 1875, the latest available year, show a rise of 1102 acres in the occupied area and of £117 (Rs. 1170) in collections, and a fall in the waste area of 4702 acres and in remissions of £233 (Rs. 2330). No other villages had been re-surveyed. In the thirty villages settled in 1862-63, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 2112 acres, in the waste of 27,371 acres, and in remissions of £61 (Rs. 116), and a fall in collections of £109 (Rs. 1099). Compared with the average of the ten previous years the figures of the year of settlement show a rise in the occupied area of 2071 acres, in the waste of 318 acres, and in remissions of £52 (Rs. 350), and in collections of £1170 (Rs. 1170). The average of the sixteen years of the survey settlement, compared with the average of the ten previous years, shows a rise in the occupied area of 13,107 acres, in the waste of 14,321 acres, and in collections of £973 (Rs. 9720), and a fall in remissions of £11 (Rs. 360). Adding to the figures of these two village groups the details of the remaining twenty-six villages, the result for the whole sub-division is, comparing the average of the ten years before the settlement with the average of the thirty years of the survey first, a rise in the occupied area of 30,907 acres, in the waste of 43,671 acres, and in collections of £1307 (Rs. 15,074) or 20 per cent, and a fall in remissions of £107 (Rs. 100) or 10 per cent, compared with the average of the ten years before the survey. Compared with the figures of 1878, the latest available year, the result is an increase in the occupied area of 12,700 acres or 118 per cent, and a rise in collections of £273 (Rs. 2730) or 14 per cent.

The following statement gives the details of the above-mentioned villages.

Chapter XIII

Nindjam Tillage and Land Revenue, 1881-82.

Sub Divisions.
SANDGAON.
Land Revenue.

Year	ARWA			KHAMATPURA			GUDGAON		
	Occupied			Unoccupied			Total		
	Assessed	Unassessed	Total	Assessed	Unassessed	Total	Assessed	Unassessed	Total
GROUP I - 27 VILLAGES, SETTLED IN 1858-59									
1846-48	10,546	1,015	11,561	1,910	1,910	3,820	1,770	1,040	2,810
1848-49	10,546	1,015	11,561	1,910	1,910	3,820	1,770	1,040	2,810
1846-47 to 1875-76	10,546	1,015	11,561	1,910	1,910	3,820	1,770	1,040	2,810
1875-76	10,546	1,015	11,561	1,910	1,910	3,820	1,770	1,040	2,810
1876-77	10,546	1,015	11,561	1,910	1,910	3,820	1,770	1,040	2,810
1877-78	10,546	1,015	11,561	1,910	1,910	3,820	1,770	1,040	2,810
GROUP II - 3 VILLAGES, SETTLED IN 1858-59									
1845-58	7,549	4,313	11,862	4,918	2,071	6,989	1,124	2,200	3,324
1858-59	7,549	4,313	11,862	4,918	2,071	6,989	1,124	2,200	3,324
1846-47 to 1865-66	7,549	4,313	11,862	4,918	2,071	6,989	1,124	2,200	3,324
1865-66 to 1877-78	7,549	4,313	11,862	4,918	2,071	6,989	1,124	2,200	3,324
1877-78	7,549	4,313	11,862	4,918	2,071	6,989	1,124	2,200	3,324
GROUP III - 30 VILLAGES, SETTLED IN 1868-69									
1861-62	14,867	1,103	15,970	22,358	11,034	33,392	1,103	2,200	3,303
1862-63	14,867	1,103	15,970	22,358	11,034	33,392	1,103	2,200	3,303
1861-62 to 1867-68	14,867	1,103	15,970	22,358	11,034	33,392	1,103	2,200	3,303
1867-68 to 1877-78	14,867	1,103	15,970	22,358	11,034	33,392	1,103	2,200	3,303
1877-78	14,867	1,103	15,970	22,358	11,034	33,392	1,103	2,200	3,303
GROUP IV - 3 VILLAGES, SETTLED IN 1864-65									
1864-65	6,776	997	7,773	11,824	8,075	19,899	5,075	2,200	7,275
1865-66	6,776	997	7,773	11,824	8,075	19,899	5,075	2,200	7,275
1864-65 to 1868-66	6,776	997	7,773	11,824	8,075	19,899	5,075	2,200	7,275
1868-66 to 1877-78	6,776	997	7,773	11,824	8,075	19,899	5,075	2,200	7,275
1877-78	6,776	997	7,773	11,824	8,075	19,899	5,075	2,200	7,275
GROUP V - 3 VILLAGES, SETTLED IN 1868-69									
1865-66	3,413	310	3,723	5,438	2,812	8,250	1,941	2,200	4,141
1866-67	3,413	310	3,723	5,438	2,812	8,250	1,941	2,200	4,141
1865-66 to 1868-69	3,413	310	3,723	5,438	2,812	8,250	1,941	2,200	4,141
1868-69 to 1877-78	3,413	310	3,723	5,438	2,812	8,250	1,941	2,200	4,141
1877-78	3,413	310	3,723	5,438	2,812	8,250	1,941	2,200	4,141
GROUP VI - 4 VILLAGES, SETTLED IN 1868-69									
1869-70	5,127	90	5,217	7,911	2,000	9,911	2,441	2,200	4,641
1870-71	5,127	90	5,217	7,911	2,000	9,911	2,441	2,200	4,641
1869-70 to 1869-71	5,127	90	5,217	7,911	2,000	9,911	2,441	2,200	4,641
1869-71 to 1877-78	5,127	90	5,217	7,911	2,000	9,911	2,441	2,200	4,641
1877-78	5,127	90	5,217	7,911	2,000	9,911	2,441	2,200	4,641
Ten years before survey	35,505	6,230	41,735	60,422	23,500	83,922	20,800	22,200	43,000
Period of first survey	74,452	4,520	78,972	100,000	30,000	130,000	30,000	22,200	52,200
1877-78	98,120	6,120	104,240	120,000	22,000	142,000	35,110	21,110	56,220

1881-82

According to the 1881-82 returns, the agricultural stock of Government villages amounted to 8163 ploughs, 1194 carts, 11,641 bullocks, 15,185 cows, 2895 buffaloes, 333 horses, 14,192 sheep and goats, and 293 asses.

In 1880-81, 8731 holdings of *Mahals* were recorded with an average area of thirty-two acres and an average rental of Rs. 100 (Rs. 1-10-0). If equally divided among the agricultural population, these holdings would represent an allotment of 201 acres annually and of Rs. 142 (Rs. 12-2-3). If distributed among the whole population of the subdivision, the share to each would amount to 311 acres and the rental to Rs. 712 (Rs. 3-5-0). In 1880-81, of 107,701 acres held for tillage, 13,000 or 12.06 per cent were fallow or under grass. Of the remaining 94,701 acres 50 per cent were twice cropped. Of 94,701 acres, the most important cultivation, grain crops occupied 58,417 acres or 61.68 per cent, 59,553 of them under *Pennisetum polycarpum* 13,240 under *Juncus Borghum vulgare*, 6485 under wheat *Triticum aestivum*, 1734 under maize *Zea mays*, and 48 under rice *Oryza sativa*. Pulses occupied 1667 acres or 1.76 per cent, 2355 under *Lathyrus Dolichos* 6088 under gram *Lathyrus Cicer arisatinum*, 6734 under *Lathyrus Cajanus* indiens. Oilseeds occupied 7330 acres or 7.74 per cent, 260 of them under *Mustard alata*, *Linnam-auriculatum*, 2500 under generally seed *in Sesamum indicum*, and 4630 under other oilseeds. Fibres occupied 3959 acres or 4.20 per cent, 2000 of them under cotton *Gossypium herbaceum*, and 31 under *Grewia leucantha* and *Hibiscus cannabinus*. Miscellaneous crops occupied 111 acres or 0.51 per cent, 229 under *Chenopodium Capsicum frutescens*, 151 under tobacco *Nicotiana glauca*, 13 under sugarcane *Saccharum officinarum*, and the remainder 62 under various vegetables and fruits.

The 1881 population returns show that of 10,039 people lodged in 5941 houses, 29,589 or 63.53 per cent were Hindus, 179 or 5.9 per cent Mohammedans, 57 or 0.12 per cent Christians, 8 Parsis, and one a Jew. The details of the Hindu castes are: 1002 Brahmans; 42 Thakurs or Brahma Kshatriyas and 3 Kayasths; 1700 writers; 654 shams, 219 Ladsakhs, 1700 Bhandaryas, and 2 Dhatras, merchants and traders; 10,517 Kumbhars, 1407 Muns, 202 Rajputs, 2012 Mahadas, husbandmen; 833 gold and silver smiths; 221 Kumbhars, potters; 221 Setars, carpenters; 229 Lobars, blacksmiths; 125 Shimpis, tailors; 87 Kasars, copper-smiths; 27 Gandhis, masons; 9 Ghanshis, tinkers; 6 Jangars, and 1321 Toils, oil-pressers; 152 Rangaris, dyers; 69 Banis and 67 Koshtis, weavers; 86 Guravs, 4000 matts; 359 Nhasis, barbers; 230 Parits, washermen; 1538 Dhangars, shepherds; 356 Gavhis, milk-sellers; 83 Bhois, fishers; 162 Pardasbis, 31 Khatkis, and 16 Khatkis, latravarts; 61 Ahutaks, butchers; 24 Dandis, stone-masons; 20 Pardhis, hunters; 17 Halvais, sweetmeat-makers; 2 Tamhols, betelnut-sellers; 2161 Bhils, 1583 Vanjaris, 217 Kolis, 10 Vadars; 11 Kangaris, 5 Ramoshis, and 2 Karkadis, eady or nomadic tribes; 2810 Mhars, watchmen; 650 Chambhars, tanners; 516 Mangs, rope-makers and servants; 97 Halernars and 20 Gandhis, snake-charmers and dancers; 5 Dhangis, scavengers; 7 Gopals, 118 Gosavis, 43 Manbhavs, 31 Jangams, 21 Baurgis, 7 Kumbhars, 5 Gondhals, and 4 Bharadis, doggers.

DISTRICTS.

Chapter III. Yeola, in the south-east, is bounded on the north by Chauder and Nanganon; on the east by the Dabholwad division of the Peshwa's dominions; on the south by the Lopenwon sub-division of Abnadsagar; and on the west by Niphad and Chaudor. Its area is about 471 square miles. In 1861 its population was 53,293 or 123 to the square mile, and its land revenue £12,874 (Rs. 1,94,740).

Of the 471 square miles 314 have been surveyed in detail. According to the revenue survey returns these contain 161,988 acres or 30.82 per cent of arable land; 26,775 acres or 5.66 per cent of unarable land; 7004 or 3.53 per cent of grass or *burari*; 5001 or 1.89 per cent of forests, and 992 or 0.49 per cent of village sites, roads, rivers, and streams. From the 161,988 acres of arable land, 14,368 acres or 8.87 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 147,620 acres, the actual amount of arable Government land, 127,749 or 86.53 per cent were under village in 1881-82.

Except a few small barren hills with red and mixed soil near the north and east, the sub-division is generally flat and the soil poor and *stony*. The soil is in the south-west where it is very good. The highest point in the sub-division is the hill of Ankar in the north, which rises 1822 feet above mean sea level. Communication, even in the hilly parts, is easy, the chief roads, being the section of the Malabar headnagar road through the Ankar pass, the road from Nanganon through Yeola to the Nizam's frontier, and the Niphad-Yeola road. The soil, on the whole, is poor and the agricultural wealth of the sub-division is small. But Yeola in the centre and Nagdi two miles to the east of Yeola are important towns, with a large manufacture of silks and gold braid. The people are fairly off and contented.

Except in March, April and May, when the heat is severe, the climate is healthy and pleasant. The rainfall is fairly uniform over the whole sub-division. During the twelve years ending 1884 it averaged about twenty-two inches. The details are:

Yeola Rainfall, 1870-1881.

YEAR.	Rainfall	Year	Rainfall	Year	Rainfall	Year	Rainfall
1870	23 98	1873	20 78	1876	24 9	1879	19 77
1871	23 25	1874	27 70	1877	28 66	1880	19 60
1872	23 10	1875	23 64	1878	27 11	1881	18 61

Water is scanty, especially in the northern villages which lie near the water-parting of the Girna and the Godavari. The Godavari for about six miles forms the western boundary of the sub-division, is the only important river. The Gair, the Gorat, the Agrasti, the Nâradi, the Koi, and the Dev are small perennial streams which flow in the hills to the north and west and find their way south to the Godavari. After February the water in these streams runs very low. All the other streams are dry in the hot season, though a water may be found by digging holes in the *shingla*. Besides these and other minor streams there were, in 1881-82, 1238 wells, 41 with and

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1547 water-steps, 43 dams, 21 *dhara* or water-lifts, and 5 ponds.

From the session in 1818 to the introduction of the *hissa* survey in 1841-42 the land revenue continued to be collected by the *hissa* rate or *hishuni* system. In 1856-57 the *Dhara* and *dhara* villages were made *hissas* and the revenue survey introduced.

To show the spread of *hissa* and the increase of the land revenue, during the thirty-six years since the introduction of the survey in 1841-42, the ninety-three *hissas* have to be divided into three groups: one village settled in 1841-42, eight-four villages settled in 1846-47, and eight villages settled in 1856-57.

In the eighty-four villages settled in 1846-47 and re-settled in 1876-77, the figures of the year of settlement compared with those of the year before, show a rise in the occupied area of 19,998 acres, in the waste of 1714 acres, and in collections of £516 (Rs. 5160), and a fall in remissions of £5147 (Rs. 51,470). A comparison of the figures of the year of settlement with the average of the ten previous years shows a rise in the occupied area of 21,622 acres, and in the waste of 812 acres; and a fall in remissions of £100 (Rs. 1000) and in collections of £506 (Rs. 5060). During the thirty years of the survey lease yearly remissions were granted, the largest sums being £567 (Rs. 5670) in 1851-52 and £491 (Rs. 4910) in 1858-59. Compared with the average of the ten years before the survey the average of the thirty years of the survey lease shows a rise in the occupied area of 45,431 acres and in collections of £671 (Rs. 6710), and a fall in the waste area of 22,247 acres and in remissions of £2016 (Rs. 20,160). The eighty-four villages were revised in 1876-77. The figures for the year of revision compared with those of the year before show a rise in the occupied area of 6903 acres, in the waste of 1115 acres, and in remissions of £327 (Rs. 3270), and a fall in collections of £1152 (Rs. 11,520). Compared with the figures of the year of revision, the figures for 1877-78, the latest available year, show a fall in the occupied area of 1307 acres and in remissions of £212 (Rs. 2120), and a rise in the waste area of 1115 acres and in collections of £217 (Rs. 2170).

Adding to the figures of this group the details of the remaining nine settled villages, the result for the whole subdivision is as follows: compared with the average of the ten years before the survey, there is a rise in the occupied area of 17,519 acres and in collections of £225 (Rs. 2250), and a fall in the waste area of 22,740 acres and in remissions of £2295 (Rs. 22,950). Again, comparing the average of the ten years before the survey settlement with the figures for the latest available year the result is a rise in the occupied area of 17,226 acres or 101 per cent, and in collections of £3361 (Rs. 33,610) or 33.65 per cent.

The following statement gives the details:

DISTRICTS.

Yearly Tillage and Land Revenue, 1842-1878.

Year	CULTIVATED					REVENUE			COLLECTIONS					
	Occupied			Unoccupied		Cultivated	Uncultivated	Total	Occupied	Uncultivated	Total	Occupied	Uncultivated	Total
	Assessed	Unclassified	Total	Assessed	Unclassified									
GROUP I.—ONE VILLAGES, SETTLED IN 1842-43														
1840-41	731	89	820	75	175	895	...	...	...	...	...	...	...	...
1877-78	658	61	719	...	286	...	...	...	...	...	...	...	...	...
GROUP II.—84 VILLAGES, SETTLED IN 1846-47														
1846-47	55,017	15,928	70,945	57,835	73,736	30,649	877	33,070	26,010	100	330,541	37,000	100	100
1877-78	128,349	13,389	141,738	117,238	22,689	172	1,704,795	600	2,081,113	76,000	...	...	...	...
GROUP III.—8 VILLAGES, SETTLED IN 1860-61														
1860-61	7158	1847	9005	8459	1000	196	97	892	304	57	88	78	8791	2
1877-78	10,128	918	11,046	1528	4536	...	...	...	...	...	...	...	...	...
Total years before SUR. Act														
1842-78														
1877-78														

According to the 1881-82 returns, the agricultural holdings in the Government villages amounted to 2538 ploughs, 1692 carts, 8508 bullocks, 7122 cows, 1270 buffaloes, 635 horses, 13,227 sheep and goats, and 222 asses.

In 1880-81, 5093 holdings or *khattas* were recorded with an average area of 23.7 acres and an average rental of Rs. 43-01 (Rs. 43-6-0). If equally divided among the agricultural population, these holdings would represent an allotment of 14.7 acres at a yearly rent of Rs. 7-78 1/2 (Rs. 13-9-0). It is calculated, among the whole population of the sub-division, the share to each would be 2 1/2 acres and the incidence of the land tax to Rs. 2-11.

In 1880-81, of 130,434 acres held for tillage, 29,918 or 22.93 per cent were fallow or under grass. Of the remaining 100,516 acres 390 were twice cropped. Of 100,126 acres, the area under actual cultivation, grain crops occupied 91,491 or 90.67 per cent.

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43,640 of them under *jeeri* Sorghum *perla*, 20,541 under *whi*
gah *Indicum sativum*, 16,255, *fr* *Indicum sativum* *perla*
 and 11 under *maize* *Zea mays*, and 11 under *rice* *Oryza*
sativum. *Indicum sativum* occupies 7,621 acres or 7.62 per cent. 6189 under
gah *Indicum sativum* *perla* 4128 under *fr* *Indicum sativum* *perla*
 and 36 under *maize* *Zea mays*. *Indicum sativum* occupies 1,703 acres or 0.75 per cent. 1121
 under *fr* *Indicum sativum* *perla* *Indicum sativum* and 643 under
fr *Indicum sativum* *perla*. *Indicum sativum* crops occupied 953 acres or 6.91 per
 cent. 10 of them under *fr* *Indicum sativum* *perla* *Indicum sativum* *perla* 89
 under tobacco *Nicotiana glauca*, 52 under *Indicum sativum*
perla *Indicum sativum* *perla* *Indicum sativum* *perla* and the remaining 309 under various
 vegetables and fruits.

The 1931 population returns show that, of 53,282 people lodged in
 12,24 houses, 45,905 or 86.33 per cent were Hindus, 5572 or 10.45 per
 cent Musalmans, 3 Christians, and 2 Parsis. The details of the Hindu
 population are: 2265 Brahmins, 10 Kayasthas, 10 Brahmins, 830 Jain,
 604 1000 *Indicum sativum* *perla* 271 Lingyats, 211 Marathas, and 24 1000
 and merchants, 10,707 Koli, 1287 *Indicum sativum* *perla* 351 Rajputs, 115
 Kanads, 47 Khatris, 12 Hetkars, and 8 Trimalis, *Indicum sativum* *perla* 974
 1000 *Indicum sativum* *perla* 864 *Indicum sativum* *perla* 546 Satars,
 1000 *Indicum sativum* *perla* 311 Kumbhars, potters; 260 Lohars, blacksmiths; 177
 1000 *Indicum sativum* *perla* 61 *Indicum sativum* *perla* 47 *Indicum sativum* *perla* 16
 Garuds, *Indicum sativum* *perla* 5 Otars, metal casters; 7 Patwars, silt-tassal
 makers, 5 Chaudis, tinkers; 2116 Koshis, 1919 *Indicum sativum* *perla* 1628
 Patris, 175 Kavalis, and 53 Niralis, weavers, 802 Telis, oil-pressers,
 319 Baggaris, dyers; 61 Kothalis, rope-dancers; 47 Garav
Indicum sativum *perla* 4 *Indicum sativum* *perla* 603 *Indicum sativum* *perla* 1000 *Indicum sativum* *perla*
 12 *Indicum sativum* *perla* 1000 *Indicum sativum* *perla* 116 *Indicum sativum* *perla*
 1000 *Indicum sativum* *perla* 307 *Indicum sativum* *perla* 47 *Indicum sativum* *perla*
 11 *Indicum sativum* *perla* 9 *Indicum sativum* *perla* 5
 Bhadbhuyas, grain-parchers; 2757 Bums, 1834 Vanjris, 127
 1000 *Indicum sativum* *perla* 20 *Indicum sativum* *perla* 15 *Indicum sativum* *perla*
 4 *Indicum sativum* *perla* 1000 *Indicum sativum* *perla* 603 *Indicum sativum* *perla*
 1000 *Indicum sativum* *perla* 1000 *Indicum sativum* *perla* 1000 *Indicum sativum* *perla*
 1000 *Indicum sativum* *perla* 43 *Indicum sativum* *perla* 40 *Indicum sativum* *perla* and 3 Jogi, beggars.

Nasik, one of the southern sub-divisions, is bounded on the
 north by Chindor; on the east by Yeola and the *Indicum sativum* *perla*
 division of *Indicum sativum* *perla*; on the south by *Indicum sativum* *perla*
 and on the west by *Indicum sativum* *perla* and Dindori. Its area is about 411
 square miles. Its population was 87,529 or 213 to the
 square mile, and its land revenue £29,122 (Rs. 2,94,830).

Of the 411 square miles 301 were *Indicum sativum* *perla* in detail.
 According to the revenue survey returns twenty-six square miles
 are occupied by the lands of alienated villages. The remainder
 consists of 100 acres or 2.43 per cent of arable land, 10,313 or
 2.53 per cent of unarable land, 3979 acres or 1.36 per cent of grass,

Chapter XIII
Sub-divisions
NIPHAD
Aspect

129 or 0.06 per cent of forest, and 11,271 or 3.27 per cent of village sites, roads, rivers, and streams. From the 188,160 acres of arable land, 20,852 acres or 11.08 per cent have to be taken on account of alienated lands in Government villages.

Niphad is a bare slightly waving plain of deep black soil that yields rich crops of wheat and gram. The only hills are about two miles south-west of Vinchur, and the only forests are a few small *babhal* groves. Besides the Bombay-Jalalpur railway line that crosses the sub-division from south-west to north-east, made roads run four miles from Vinchur to Lalgaon, twelve miles from Lalgaon to Chandor, eleven miles from Niphad to Pimpalgaon Basvant, and twenty-eight miles from Niphad to Yeola. Besides these made roads the villages are joined by fair weather tracks, easily passable by carts, except at a few stream crossings. Niphad is the richest part of Nasik, and the bulk of the people are prosperous.

Climate.

The climate is good, except in April and May when the heat is great. The rainfall is pretty even throughout the sub-division. At the central town of Niphad it averaged about eighteen inches during the twelve years ending 1881. The details are:

Niphad Rainfall, 1870-1881.

YEAR.	Rainfall	YEAR.	Rainfall	YEAR.	Rainfall
	Inch. Cts.		Inch. Cts.		Inch. Cts.
1870	21 24	1874	22 10	1878	24 60
1871	9 44	1875	21 43	1879	26 00
1872	15 79	1876	22 71	1880	11 57
1873	22 20	1877	14 6	1881	10 0

The water supply is sufficient. The chief river is the Godavari which enters Niphad in the south-west, and, after passing north-east for about ten miles, turns for about twenty miles more to the south-east, leaving the sub-division at its south-east corner. In its passage through Niphad, besides by smaller streams from the right, the Godavari is joined from the left by two considerable rivers the Banganga and the Kadva. The Banganga rises near Ransej in the south of Dindori, and, after a south-east course of about eighteen miles, falls into the Godavari about four miles south-west of Niphad. The Kadva, a much larger stream, rises in the extreme west of Dindori, and, after a south-east course of about forty miles, enters Niphad about five miles south-west of Pimpalgaon Basvant. In its passage through Niphad it is joined from the north by the Vaidh, the Sherie, and the Parashra, and, after a winding course to the south-east, falls into the Godavari about six miles south-east of Niphad. The Banganga and the Kadva and its chief feeders, all flow throughout the year, and by the help of dams, water a large area of land. The dam at Vaidh across the Kadva, which was built by Government in 1872 distributes water to a distance of nearly eight miles, and is freely used by the people except at the lower end where the supply is liable to fail. Except the God and the Pimpli, all these rivers have high banks, and all, especially the deep and rocky channelled Kadva are difficult to cross. Besides these and other minor streams, there were in 1881-82, 3191 wells, 82 with and 3109 without steps.

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Some of the Naphád villages were received in 1317 from H. Highness Holkar; the rest were ceded by the Peshwa in 1318. The *o.gha rata* or *bigháni* system was continued till 1340-41, when the revenue survey was introduced.

To show the spread of tillage and the rise in the land revenue the thirty-eight years since the introduction of the survey, the 107 villages have to be divided into ten groups: fourteen villages settled in 1840-41; fifty-four villages settled in 1841-42; ten villages settled in 1842-43; one village settled in 1843-44; fourteen villages settled in 1844-45; five villages settled in 1846-47; two villages settled in 1853-54, one village settled in 1855-57; five villages settled in 1859-60, and one village settled in 1871-72. In the fourteen years of settlement in 1840-41 and revised in 1871-72, the figures of the year of settlement compared with those of the year before show a rise in the occupied area of 2320 acres, in the waste of 5265 acres, in remissions of £716 (Rs. 7160), and in collections of £294 (Rs. 2940). Compared with the average of the ten years before the survey the figures for the year of settlement show a fall in the occupied area of 887 acres, in the waste of 7182 acres, and in remissions of £1002 (Rs. 10,020), and a rise in collections of £50 (Rs. 500). During the thirty-one years of the survey lease, yearly remissions were granted, the largest sums being £171 (Rs. 1710) in 1850 and £274 (Rs. 2740) in 1851-52. A comparison of the average of the ten years before the survey with the average of the thirty-one years of the survey lease, shows a rise in the occupied area of 444 acres and in collections of £475 (Rs. 4750), and a fall in the waste area of 11,031 acres and in remissions of £1052 (Rs. 10,520). These fourteen villages were revised in 1871-72. The figures for the year of revision compared with those of the year before show a rise in the occupied area of 1425 acres and a fall in the waste of 54 acres, while the collections remained almost the same. Again, compared with the figures for the year of revision, the figures for 1877-78, the latest available year, show a fall in the occupied area of 60 acres, in the waste of 12 acres, and in remissions of £1505 (Rs. 15,050), and a rise in collections of £100 (Rs. 1000).

In the fifty-four villages settled in 1841-42 and revised in 1871-72, the figures of the year of settlement compared with those of the year before show a rise in the occupied area of 1000 acres and a fall in the waste of 4000 acres in remissions of £500 (Rs. 5000), and in collections of £375 (Rs. 3750). Compared with the average of the ten years before the settlement, the figures of the year of settlement show a rise in the occupied area of 8146 acres, and a fall in the waste of 14,851 acres, in collections of £151 (Rs. 1510), and in remissions of £2475 (Rs. 24,750). During the thirty years of the survey lease yearly remissions were granted, the largest sums being £660 (Rs. 6600) in 1850-51 and £640 (Rs. 6400) in 1853-54. A comparison of the average of the ten years before the survey with the average of the thirty years of the survey lease shows a rise in the occupied area of 23,717 acres and in collections of £711 (Rs. 7110), and a fall in the waste area of 30,110 acres and in remissions of £2055 (Rs. 20,550). These fifty-four villages were revised in 1871-72. The figures of the year of revision

1877-78
VISIONS.

compared with those of the year before show a rise in the occupied area of 6818 acres and a fall in the waste area of 17 acres and in collections of £140 (Rs. 1460). The figures for 1877-78, the latest available year, compared with the year of revision, show a fall in the occupied area of 472 acres and a rise in the waste of 527 acres and in collections of £3398 (Rs. 33,830).

In the fourteen villages settled in 1814-15 and revised in 1874-75, the figures of the year of settlement compared with those of the year before show a fall in the occupied area of 2107 acres, in the waste of 1415 acres, in remissions of £134 (Rs. 1340), and in collections of £744 (Rs. 7440). Compared with the average of the ten years before the settlement the figures of the year of settlement show a fall in the occupied area of 1172 acres, in the waste of 2224 acres, in remissions of £200 (Rs. 2000), and in collections of £478 (Rs. 4780). During the thirty years of the survey lease many remissions were granted, the largest sums being £105 (Rs. 1050) in 1851-52 and £87 (Rs. 870) in 1853-54. A comparison of the average of the ten years before the settlement with the average of the thirty years of the survey lease shows a rise in the occupied area of 3882 acres, and a fall in the waste of 7032 acres, in remissions of £351 (Rs. 3510), and in collections of £59 (Rs. 590).

These fourteen villages were revised in 1874-75. The figures of the year of revision compared with those of the year before show a rise in the occupied area of 1963 acres and a fall in the waste of eight acres and in collections of £13 (Rs. 130). Compared with the ten years before the original survey the returns for 1877-78 show a fall in the occupied area of 73 acres and in remissions of £380 (Rs. 3800), and a rise in the waste of 40 acres and in collections of £674 (Rs. 6740).

- Adding to the figures of these groups the details of the remaining twenty-five villages, the result for the whole sub-division is, comparing the average of the ten years before the settlement with the average of the thirty years of the survey lease, a rise in the occupied area of 41,464 acres and in collections of £1447 (Rs. 14,470), and a fall in the waste of 61,985 acres and in remissions of £4640 (Rs. 46,400). Again, comparing the average of the ten years before the settlement with the figures for 1878, the latest available year, the result is a rise of 65,211 acres or 56 per cent. in the occupied area and in collections of £9940 (Rs. 99,400) or 83 2 per cent.

The following statement gives the details:

According to the 1881-82 returns the agricultural stock in Government villages amounted to 5081 ploughs, 2484 carts, 19,548 bullocks, 10,670 cows, 4039 buffaloes, 1415 horses, 30,235 sheep and goats, and 688 asses.

In 1880-81, 6313 holdings of *khatts* were recorded with an average area of 35 $\frac{1}{2}$ acres and an average rental of Rs. 45 9s. 7 $\frac{1}{2}$ d. (Rs. 14-13-0). If equally divided among the agricultural population, these holdings would represent an allotment of 12 $\frac{1}{2}$ acres at a yearly rent of Rs. 12 10s. 9 $\frac{1}{2}$ d. (Rs. 12-14-0). If distributed among the whole population of the sub-division, the share to each would amount to 2 $\frac{1}{2}$ acres, and the incidence of the land-tax to 6s. 9 $\frac{1}{2}$ d. (Rs. 3-6-0).

In 1880-81, of 167,619 acres held for cultivation 17,981 or 10.69 per cent were fallow or under grass. Of the remaining 149,638 acres 83% were twice cropped. Of 150,104 acres, the area under actual cultivation, grain crops occupied 123,329 acres or 82.10 per cent, 66,007 of them under wheat *gahu* *Triticum aestivum*, 56,715 under *ajri* *Pennisetia spicata*, 6209 under *javri* *Sorghum vulgare*, 824 under *root-billi* *Trypan sative*, 11 under *malva* *Malva Zoni-maya*, and three under *rayli* *Elettaria coracana*. Pulses occupied 14,714 acres or 9.62 per cent, 12,375 of them under gram *Lathyrus Cicor acetinum*, 1212 under *ulih* *Phaseolus mungo*, 456 under *hulih* *Dalichya biflorus*, 234 under *tur* *Cajanus indicus*, 140 under *mug* *Phaseolus radiatus*, 26 under *lentils masus* *Ervum lent*, and 11 under *peas* *Pisum sativum*. Oilseeds occupied 8534 acres or 4.55 per cent, 2094 of them under linseed *alshi* *Linum usitatissimum*, 1004 under gingelly-seed *tal* *Sesamum indicum*, and 3443 under other oilseeds. Fibres occupied 204 acres or 0.17 per cent, all under brown hemp *ambidi* *Hibiscus cannabinus*. Miscellaneous crops occupied 5591 acres or 3.72 per cent, 1719 of them under *chilles-murchi* *Capsicum frutescens*, 1648 under sugarcane *Saccharum officinarum*, 793 under tobacco *tabak* *Nicotiana glauca*, and the remaining 1401 under various vegetables and fruits.

The 1881 population returns show that, of 87,523 people lodged in 13,000 houses, 61,146 or 69.14 per cent were Hindus, 3353 or 3.83 per cent Mussalmans, 9 Parsis, 9 Jews, and 6 Christians. The details of the Hindu castes are: 4015 Bráhmans; 63 Thákurs or Brahmins Kástris and 55 Kayasth Prabhús, writers; 1629 Janás 711 Márvadis; 297 Lingáyats, 168 Lidákhá Váms, and 19 Bhárá, traders and merchants; 31,030 Kumbis, 2290 Mális, 458 Káppats, 23 Hetháris, 12 Páráhs, and 15 Kánadás, cultivators; 1298 Sónárs, gold and silver smiths; 771 Shimpis, tailors; 914 Sutárs, carpenters, 617 Kumbhárs, potters; 409 Lohárs, blacksmiths; 379 Kásárs, and 215 Káppats, copper smiths, and 10 Jangárs, saddlers; 8 Otárs, metal casters; 1103 Telis, oil pressers; 725 Sális, 232 Koshás, 19 Káváls, and 2 Khatrás, weavers; 114 Rangárs, dyers, 245 Gúárs, drummers; 53 Kolhárs, rope-dancers, 5 Bháts, bards; 2 Lohárs, jewellers; 218 Nháris, barbers; 383 Pársis, washermen; 2765 Dhánárs, shepherds; 213 Bhois, fishers; 71 Khátikas, butchers; 51 Kámáthís, and 13 Kóntis, labourers; 61 Buráds, basket and mat makers; 27 Sthárvats, stone-cutters; 20 Hájárs, sweetmeat-makers; 13

Chapter 2
Sub-division
New
1880-81

Table
1881

364 DISTRICTS.

1811. Lonaris, salt-carriers; 13 Bhandaris, palm-juice drawers; 9 Tāmbolis, betelnut-sellers; 4 Beldārs, stone masons; 4 Bhābhāngis, gun-makers; 3936 Kolis, 6317 Vājāns, 2530 Bhils, 56 Vādars, 46 Bhānsās, 33 Vaidās, 8 Kāngāris, and 6 Kāthkaris, unsettled tribes; 10,987 Mhārs, watchmen; 1160 Chaudhāns and 202 Dhors, tanners; 507 Mhāgs, ropemakers; 4 Bhenāns, scapewegs; 3 Mochās, shoemakers; 830 Goshvīs, 128 Mādhvās, 118 Bhāvadās, 91 Jangams, 51 Jogis, 51 Gōthbāhs, 9 Joshis, and 4 Sādes, beggars.

Sinnar, the southernmost sub-division of the district, is bounded on the north by Nāsik and Niphād; on the east by Kāngaravā and Sangamner; on the south by the Sangamner and Alimadungar divisions of Ahmednagar; and on the west by Igatpuri and Nāsik. Its area is about 519 square miles. In 1881 its population was 66,081 or 127 to the square mile, and its land revenue was £18,171 (Rs. 1,51,740).

Of the 519 square miles, 508 have been surveyed in detail. According to the revenue survey returns, five square miles are occupied by the remains of alienated villages. The rest contains 229,642 acres or 69.28 per cent of arable land, 59,260 acres or 18.61 per cent of grass, 16,750 acres or 5.22 per cent of grass, 20,023 acres or 6.28 per cent of forests, and 1807 acres or 0.67 per cent of village sites, roads, rivers, and streams. From the 229,642 acres of arable land, 15,948 acres have to be taken on account of alienated lands in Government villages.

Sinnar is a rather bare tableland from 400 to 500 feet above the level of Nāsik and Niphād, sloping gently to the north and north-east, and is broken on the south by a high range of hills which run into the Alimadungar district. On the north-west is an isolated range of stony hills with a temple of Khandoba on the highest point. The northern edge of the tableland is broken by three passes, in the west by the Pārdurli pass with a made road leading to Igatpuri and Bhāger, in the north-west the Sinnar pass on the Nāsik-Poona Road fit for spring carriages, and in the south-east a pass with a made road leading to Alimadungar. The soil contains soil of almost every variety, and the land and soil there is much mixed or *barā* and red or *māl*, but the *Dāra* valley in the north-west is of the best black soil. The people are generally poor and indebted.

The climate is healthy. Sinnar and some other places, though made feverish in the cold weather by the large area of irrigated land, are cool and pleasant in the hot weather. The rainfall is heavier in the south and west than in the north and east. At Sinnar, which lies to the west of the centre of the sub-division, during the twenty years ending 1881 the fall averaged about 21 inches. The details are,

Sinnar Rainfall, 1870-1881.

Year.	Rainfall.	Year.	Rainfall.	Total.	Average.
	Inch.		Inch.		
1870	55.23	1874	35.27	1478	21.69
1871	32.45	1875	33.48	1579	21.66
1872	10.68	1876	0.72	1480	21.57
1873	18.84	1877	10.00	1681	21.36

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Chapter 27
Sub-division
District

The water-supply, especially in the east and in the hilly parts to the south, is scanty. The chief river is the Dev, which rises in the west, and flowing across the sub-division, first east, and then north-east, falls into the Godavari just beyond Simar limits. It flows across the tract and waters a considerable area. The channel is deeply cut and the banks steep and difficult. The only other important river is the Jham, which, rising in the Akola hills in Ahmadnagar, crosses the south-east corner of the tract and falls into the Godavari ten or twelve miles below the tract. Besides these and other minor streams, there were, in 1871-82, 2568 wells 115 with and 2453 without steps, 140 dams, 48 *dohadis* or water-lifts, and 22 ponds.

Until 1843 the land revenue continued to be collected partly by high rates and partly by plough rates. The introduction of survey rates was begun in some villages in 1843-44 and in others not until 1848-49.

To show the spread of tillage and the increase in the occupied area since the introduction of the survey, the thirty-eight Government villages of Simar have to be divided into six groups, forty-three villages settled in 1846, fourteen villages returned in 1841, fourteen villages settled in 1841, one village settled in 1845, two villages settled in 1846, and fourteen villages settled in 1823. For the forty-three Government villages, which were surveyed in 1843-44 and revised in 1875-76, the figures of the year of settlement compared with those of the year before show a rise in the occupied area of 1978 acres, and a fall in the waste of 9433 acres, in remissions of Rs. 433 (Rs. 4330), and in collections of Rs. 2886 (Rs. 28,860). A comparison of the figures of the year of settlement with the average of the ten previous years shows a rise in the occupied area of 2666 acres, and a fall in the waste of 7472 acres, in remissions of Rs. 1130 (Rs. 11,300), and in collections of Rs. 2051 (Rs. 20,510). During the thirty-two years of the survey lease yearly remissions were granted, the largest sum being Rs. 1700 (Rs. 17,000) in 1851-52 and Rs. 7130 (Rs. 71,300) in 1853-54. A comparison of the average of the ten years before the survey with the average of the thirty-two years of the survey lease shows a rise in the occupied area of 21,500 acres, and a fall in the waste of 26,195 acres, in remissions of Rs. 14,620 (Rs. 14,620), and in collections of Rs. 11,890 (Rs. 11,890). These forty-three villages were revised in 1875-76. The figures of the year of revision compared with those of the year before, that is the last year of the original survey, show a rise in the occupied area of 12,280 acres, in the waste of 820 acres, and in remissions of Rs. 1990 (Rs. 19,990), and a fall in collections of Rs. 460 (Rs. 460). A comparison of the figures of the year of revision with those of 1877-78, the latest available year, shows a fall in the occupied area of 202 acres and in remissions of Rs. 1998 (Rs. 19,980), and a rise in the waste area of 201 acres and in collections of Rs. 1976 (Rs. 19,760) or 34.6 per cent.

In the fourteen Government villages settled in 1841-45 and revised in 1875-76 the figures of the year of settlement compared with those of the year before show a fall in the occupied area of 1504 acres, in remissions of Rs. 540 (Rs. 540), and in collections of Rs. 402

Chapter XIII.
 The divisions.
 Revenue.

(Rs. 4620), and a rise in the waste area of 2125 acres. The figures of the year of settlement compared with the average of the ten previous years show a fall in the occupied area of 80 acres, in remissions of £78 (Rs. 780), and in collections of £301 (Rs. 3010), and a rise in the waste area of 1496 acres. During the thirty-four years of the survey lease yearly remissions were granted, the largest sum being £63 (Rs. 630) in 1844-45 and £76 (Rs. 760) in 1851-52. A comparison of the average of the ten years before the survey with the average of the thirty years of the survey lease shows a rise in the occupied area of 6058 acres and in the waste of 23,400 acres, and a fall in remissions of £127 (Rs. 1270) and in collections of £537 (Rs. 5370). These fourteen villages were resettled in 1874-75. The figures of the year of revision compared with those of the year before show a rise in the occupied area of 2000 acres, in the waste of 47 acres, and in remissions of £588 (Rs. 5880) and a fall in collections of £13 (Rs. 130). The figures of 1877-78, the latest available year, of the revised settlement compared with those of the first year of revision show a fall in the occupied area of 688 acres, and in remissions of £500 (Rs. 5000), and a rise in waste of 650 acres and in collections of £560 (Rs. 5600).

In the twenty-four Government villages settled in 1844-45 and revised in 1875-76, the figures of the original settlement year compared with those of the year before show a rise in the occupied area of 3725 acres and in the waste of 1314 acres, and a fall in remissions of £700 (Rs. 7000) and in collections of £1117 (Rs. 11,150). A comparison of the figures of the original settlement year with the average of the ten previous years shows a rise in the occupied area of 1900 acres and in the waste of 4182 acres, and a fall in remissions of £626 (Rs. 6260) and in collections of £1451 (Rs. 14,510). During the thirty-one years of the original settlement yearly remissions were granted, the largest sums being £347 (Rs. 3470) in 1844-45 and £311 (Rs. 3110) in 1851-52. A comparison of the average of the ten years before the survey with the average of the thirty-one years of the survey lease shows a rise in the occupied area of 19,691 acres and a fall in the waste of 12,769 acres, in remissions of £924 (Rs. 9240), and in collections of £173 (Rs. 1730). The settlement of these twenty-four Government villages was revised in 1875-76. The figures for this year compared with those of the previous year show a rise in the occupied area of 7158 acres, in the waste of 567 acres, in remissions of £1381 (Rs. 13,810), and in collections of £12 (Rs. 120). The figures of the latest available year of the revised survey compared with those of the revision year show a rise in the occupied area of 75 acres, in the waste of 46 acres, and in collections of £1403 (Rs. 14,030) and a fall in remissions of £1361 (Rs. 13,610).

In the fourteen Government villages settled in 1848-49, the figures of the settlement year compared with those of the year before show a rise in the occupied area of 2770 acres and in the waste of 4151 acres, and a fall in remissions of £89 (Rs. 890) and in collections of £567 (Rs. 5670). The figures of the settlement year compared with the average of the ten previous years show

rise in the occupied area of 4389 acres and in the waste of 2655 acres, and a fall in remissions of £95 (Rs. 990) and in collections of £388 (Rs. 3880). During the thirty years of the survey less yearly remissions were granted, the largest sums being £411 (Rs. 4110) in 1876-77, and £95 (Rs. 950) in 1843-49, and £81 (Rs. 810) in 1853-54. A comparison of the average of the ten years before the survey settlement with the average of the thirty years of survey settlement, shows a rise in the occupied area of 10,115 acres, and in the waste of 494 acres, and a fall in remissions of £169 (Rs. 1690), and in collections of £45 (Rs. 450).

Chapter VIII
Sub-section
SYNOPSIS
Land Revenue.

Adding to the figures of these groups the details of the remaining three Government villages the result for the whole sub-district is, comparing the average of the ten years before the survey settlement with the average of the thirty years of the original settlement, a rise in the occupied area of 58,525 acres, and a fall in the waste of 8992 acres, in remissions of £2684 (Rs. 26,840), and in collections of £1922 (Rs. 19,220). Again, comparing the average of the ten years before the survey settlement with the figures for the last year of the survey settlement, the result is a rise in collections of £4070 (Rs. 40,700) or 31.5 per cent.

The following statement gives the details:

Similar Villages and Land Revenue, 1843-1878.

YEARS.	OCCUPIED			UNOCCUPIED			REMISSIONS			COLLECTIONS			AGRICULTURE
	Acres.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
GROUP I—13 VILLAGES, SETTLED IN 1843-44													
1843-44	89,881	8400	89,290	39,064	29,431	8472	182	8604	70,007	66	27,187	72,111	707
1878-79	66,614	7668	74,282	29,661	26,910	7641	10	7791	47,297	60	20,758	47,925	727
1844-45 to 1878-79	59,908	6198	66,666	17,998	26,275	11,317	85	15,402	62,870	10	28,080	70,000	200
1843-44 to 1878-79	44,498	6009	50,403	10,878	29,780	11,100	80	10,213	60,715	21	21,970	61,000	60
1843-44 to 1878-79	94,083	8819	100,679	40,000	20,940	11,100	80	55,188	49,182	80	57,000	61,000	60
1843-44 to 1878-79	106,721	8614	112,952	13,111	21,564	19,965	10,000	6,615	126,182	80	67,100	126,182	600
1843-44 to 1878-79	106,260	8600	112,770	23,111	21,820	17,100	117	74,504	41,820	600	70,000	126,182	600
GROUP II—14 VILLAGES, SETTLED IN 1844-45													
1844-45	11,308	900	11,225	7011	5564	201	1172	14,172	27	2	130	13,262	21
1878-79	8711	8542	12,564	9790	8029	619	110	8011	12,700	20	154	12,908	17
1844-45 to 1878-79	9500	2976	12,734	6290	6	11	100	7361	12,700	21	154	12,908	20
1844-45 to 1878-79	16,742	9100	18,542	27,742	10,174	87	11	80	5024	226	481	5505	627
1844-45 to 1878-79	20,278	1976	22,248	192	11,711	18	11	10	15,990	267	691	16,348	627
1844-45 to 1878-79	22,563	1900	24,208	210	9431	3000	1900	12,457	104	691	271	13,770	627
1844-45 to 1878-79	22,563	1979	24,514	920	9420	11	11	10,110	6	631	201	20,341	627

DISTRICTS.

1872-73 - continued.

Taluk	Total	Cultivated	Uncultivated	Allotted	Total	Cultivated		Total
						Area	Value	

Taluk	Total	Cultivated	Uncultivated	Allotted	Total	Cultivated		Total
						Area	Value	

Taluk	Total	Cultivated	Uncultivated	Allotted	Total	Cultivated		Total
						Area	Value	

Taluk	Total	Cultivated	Uncultivated	Allotted	Total	Cultivated		Total
						Area	Value	

Taluk	Total	Cultivated	Uncultivated	Allotted	Total	Cultivated		Total
						Area	Value	

In 1880-81, 6277 holders agricultural stock
 average area of thirty-seven acres, 3371 cows, 48
 (Pg. 28). If equally divided among acres, 34,364 sheep
 are recorded with
 a rental of 22
 a population
 year, or up

... an allotment of twenty-two acres at a ... (Rs 10). If distributed among the whole ... the share to each would amount to 3 ... the land-tax to 5r. 3l. (Rs. 2-10).

... of 218,144 acres held for tillage 80,347 or 37 per cent. Of the remaining 137,797 acres ... Of 100,270 acres the area under actual ... crops occupied 164,090 acres or 86.24 per cent. ... *Peni illaria spicata*, 84,692 under wheat ... under *jevari* *Sorghum vulgare*, 2771 ... *Pharusia coracana*, 1868 under rice *bhit* *Oryza sativa*, ... *Panicum umbrosum*, 74 under maize *mukka* *Zea* ... Italian millet *Panicum italicum*, and 769 under ... occupied 14,172 acres or 7.45 per cent. ... of them under grain *harbhara* *Cicer arietinum*, 2636 ... *Phaseolus radiatus*, ... *Cyanus indicus*, 198 under peas *vātina* *Pisum sativum*, ... *Dolichos biflorus*, 80 under lentils *masur* *Ervum* ... under other pulses. Oilseeds occupied 8088 acres or ... of them under linseed *alsi* *Linum usitatissimum*, ... *Sesamum indicum*, and 7876 under other ... occupied 225 acres or 0.11 per cent, all under ... *ambadi* *Hibiscus cannabinus*. Miscellaneous crops ... acres or 1.93 per cent, 799 of them under sugarcane ... *officinaria*, 1766 under chillies *mireh* *Capsicum*, ... under tobacco *tambaku* *Nicotiana tabacum*, and the ... under various vegetables and fruits.

... population returns show that of 66,081 people lodged ... 64,092 or 96.99 per cent were Hindus, 1978 or 2.99 ... and 11 Christians. The details of the Hindu ... 1841 Brāhmins; 15 Kāyasth Prabhus and 3 Thākurs, ... Mārādās, 469 Jains, 103 Ladsakka Vānis, 102 Lingā- ... and merchants; 21,505 Kumbis, 3167 ... 7 Kārodās, 26 Turmalis, and 22 Pāhadās, ... 1120 Samārs, gold and silver smiths; 964 Sūtārs, ... 551 Kumbhāra, potters; 520 ... 112 Kāsārs and 4 Tambars, copper-smiths; ... 13 Otāris, metal casters; 758 Telis, oil- ... 232 Sālās, 72 Koshtis, 64 Nirāhs, and 22 ... 55 Rāngāris, dyers; 163 Guravs, drummers; ... rope-dancers; 600 Nhāvis, barbers; 448 Parits, washer- ... Dhāngars, shepherds; 47 Bhois, fishers; 820 Lonāris, ... 229 Khātaks, butchers; 38 Pardeehis and 25 Komtis, ... 14 Patharvats, stone-cutters; 20 Bādās, basket and mat ... 15 Beldārs, stone-masons; 6 Kalāls, liquor-sellers; 3652 ... 2329 Bhils, 2099 Kols, 710 Thākurs, 139 Kāthkāris, 27 ... and 825 Rāmoshis, unsettled tribes; 6303 Mhārs, watchmen; ... 47 Hālmārs, 468 Gosāvis, 249 Bairāgis, 155 Mānbhāvs, ... 43 Gondhāls, 36 Joshis, 32 Jāngams, and 18 Jogis, ...

People
1911

Chapter XIII. **Igatpuri**, in the extreme south-west, is bounded on the north by Násik; on the east by Násik, Sirpur, and the Akola sub-division of Ahmadnager; on the south by Akola and the Shahápur sub-division of Thána; and on the west by Shahápur. Its area is about 375 square miles. In 1881 its population was 64,746 or 182 to the square mile, and its land revenue £9406 (Rs. 94,060).

Sub-divisions.

IGATAHARA.

Area.

The 375 square miles surveyed in detail are all in Government villages. According to the revenue survey returns they contain 163,247 acres or 71.76 per cent of arable land, 18,319 acres or 5 per cent of unarable land, 1300 acres or 0.35 per cent of gardens, 39,074 acres or 17.18 per cent of forest reserves, and 5556 acres or 2.45 per cent of village sites, roads, and river-beds. From the 163,247 acres of arable Government land 5756 or 3.5 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 157,491 acres the actual area of arable Government land, 138,592, or 88 per cent, were under tillage in 1881-82.

Aspect.

Igatpuri, especially on the north-west and south, is hilly. The line of natural drainage divides it into two parts, a small section on the north and north-west that slopes west to the Vaitarna, and a larger section in the south that drains east into the Dárna. For a district which lies within the belt of hill forests Igatpuri is rather bare of trees, except in the north-east and west where are some good teak and *am* reserves. The soil is generally poor and shallow. It is of three varieties, a rather poor black soil called *kali* at the foot and by the sides of hills, and two kinds of red or *múl* land, a poorer upland soil, and a richer variety suitable for rice.

Climate.

The climate is cool throughout the year and is healthy except in the rainy season when there is an excess of moisture. At Igatpuri on the crest of the Sahyádris in the extreme south-west the average fall during the twelve years ending 1881 was 114 inches, a supply which is probably twice as great as in the eastern villages. The details are:

Igatpuri Rainfall, 1870-1881.

YEAR.	Rainfall	YEAR.	Rainfall	YEAR.	Rainfall
	Inch. Cts.		Inch. Cts.		Inch. Cts.
1870	89 30	1874	123 00	1878	130 00
1871	85 08	1875	147 07	1879	120 00
1872	90 58	1876	114 07	1880	138 00
1873	107 20	1877	66 00	1881	120 00

Water.

There are two leading rivers, the Vaitarna in the north-west and the Dárna in the south-east. The Vaitarna, from its source close to Trimbak, flows south about ten miles, and, turning west, cuts its way by a deep ravine through the Sahyádris about six miles north of the Tal pass. The Dárna in the south-east, though a small stream, is of more local importance. The main stream takes its rise in the south about ten miles south of Igatpuri, and, after flowing about fourteen miles north, is, near Ghoh about four miles east of Igatpuri, joined from the north by the Takli. The united stream then winds eastwards for about fifteen miles, till, on the eastern edge of the sub-division, it is met from the right by the Kadva.

Chapter VIII
 Table No. 102

The water supply is poor. None of the rivers but the Darna run more than eight months in the year, and the Darna ceases to flow at the end of the month. The average depth of the wells is about twenty feet, but during four months in the year they hold no water. The head of wells in most of the western villages have large ditches on one side, are fenced by piles of stone. In some villages which have no water ditch, the people have to go more than half a mile for drinking-water. There were in 1881-82, 608 wells, 124 with and 484 without steps, one dam, 4 *dhundis* or water-lifts, and 16 ponds.

In 1818 when it passed to the British, Igatpuri was partly under Nasik and partly under Kalyan. Bopda rate and plough were continued in force in some villages till 1843-44; in others till 1852-53, and in a third group till 1859-60; when the revenue survey was introduced.

To show the spread of tillage and the increase of the cultivated area since the introduction of the survey, the 133 villages can be conveniently divided into five groups: 6 villages settled in 1840-41, 22 settled in 1842-43, 58 settled in 1843-44, 21 settled in 1844-45, and one settled in 1845-46. In the forty-two Government villages settled in 1842-43, the figures of the settlement year compared with those of the year before show a rise in the occupied area of 7849 acres and in remissions of £910 (Rs. 9100), and a fall in the waste area of 4138 acres and in collections of £588 (Rs. 5880). A comparison of the figures of the settlement year with the average of the ten previous years shows a rise in the occupied area of 9721 acres and in remissions of £828 (Rs. 8280); and a fall in the waste of 4703 acres and in collections of £107 (Rs. 1070). During the thirty-six years of survey rates yearly remissions were granted, the largest sums being £406 (Rs. 14,000) in 1846-47, and £1102 (Rs. 14,020) in 1847-48. Compared with the average of the ten previous years the average of the thirty-six years of survey rates shows a rise in the occupied area of 19,734 acres, in remissions of £270 (Rs. 2700), and in collections of £442 (Rs. 4420); and a fall in the waste of 6015 acres. In the fifty-three Government villages settled in 1843-44, the figures of the settlement year compared with those of the year before show a rise in the occupied area of 3653 acres and a fall in the waste of 317 acres, in remissions of £628 (Rs. 6200), and in collections of £807 (Rs. 8070). The figures of the settlement year compared with the average of the ten previous years show a rise in the occupied area of 4720 acres, in the waste of 1671 acres, and in remissions of £517 (Rs. 5170), and a fall in collections of £398 (Rs. 2980). During the thirty-five years of survey rates yearly remissions were granted, the greatest sums being £1389 (Rs. 13,800) in 1847-48, and £1378 (Rs. 13,780) in 1848-47. The average of the thirty-five years of survey rates, compared with the average of the ten previous years, shows a rise in the occupied area of 22,549 acres, in the waste of 96 acres, in remissions of £230 (Rs. 2300), and in collections of £508 (Rs. 5080). The twenty-one Government villages settled in 1844-45, the figures of the settlement year compared with those of the year before show a rise in the occupied area of 2343 acres, and in remissions of £2 (Rs. 2620), and a fall in the waste area of 1309 acres, and in collec-

Chapter XIII.
Sub-Divisions.
MUMBAI

tion of 246 (Rs. 460). Again, compared with the average of the ten previous years the figures of the settlement year show a rise in the occupied area of 804 acres, and in remissions of 1253 (Rs. 2550); and a fall in the waste area of 1147 acres, and in collections of 26 (Rs. 60). During the thirty-four years of survey rates yearly remissions were granted; the largest sums being £275 (Rs. 2770) in 1845-46 and £274 (Rs. 2740) in 1844-45. The average of the thirty-four survey years contrasted with the average of the ten previous years shows an increase in the occupied area of 7747 acres, in the waste of 412 acres, in remissions of 295 (Rs. 950), and in collections of £197 (Rs. 1970).

Adding to the figures of these three principal groups the details for the remaining two groups the result for the whole sub-division is, comparing the average of the ten years before the survey and of ten years of survey rates, a rise in the occupied area of 56,984 acres, in collections of £1406 (Rs. 14,060), and in remissions of £701 (Rs. 7010), and a fall in the waste of 2247 acres. Again, comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is, including revenue from unarable land, an increase in collections of £8924 (Rs. 89,240) or 59.5 per cent.

The following statement gives the details:

Important Totals and Balance Revenue, &c. 1840-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.				TOTAL.	
	Occupied.			Unoccupied.		Government.	Agricultural.	Total.	Occupied.	Unoccupied.	Agricultural.	Unarable.		Total.
	Assessed.	Unassessed.	Total.	Assessed.	Unarable.									
GROUP I.—6 VILLAGES, SETTLED IN 1840-41.														
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1840-41	442	179	621	3045	978	72	88	157	1007	—	70	61	8018	—
1841-42	751	489	1240	2390	1794	533	84	617	1008	—	78	57	4699	—
1842-43	2948	530	3478	3238	8067	116	80	525	2553	—	80	60	4002	748
1843-44	3000	473	3473	2770	3254	1723	23	1651	5654	84	748	60	6900	—
1844-45	2372	494	2866	2168	3503	—	—	—	7908	60	301	60	8212	—
GROUP II.—12 VILLAGES, SETTLED IN 1842-43.														
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1842-43	14,708	2,268	16,976	10,619	1,195	797	491	509	21,200	—	400	14	21,600	—
1843-44	22,687	3465	26,152	14,776	1,620	1090	82	890	11,000	—	410	—	11,410	—
1844-45	12,704	—	12,704	11,124	12,630	118	230	144	1000	—	302	157	11,130	1630
1845-46	23,141	1734	24,875	11,600	14,000	4041	74	4116	20,400	41	601	140	21,041	—
1846-47	22,777	1737	24,514	13,777	16,705	—	—	—	24,300	—	1000	30	25,330	—
GROUP III.—3 VILLAGES, SETTLED IN 1843-44.														
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1843-44	10,715	1,400	12,115	10,843	1,472	613	613	786	10,414	—	322	640	11,076	—
1844-45	5,648	300	5,948	4,776	1,213	6713	300	1013	22,300	30	546	—	22,876	—
1845-46	18,529	2608	21,137	17,006	11,584	1851	100	1542	20,300	—	600	—	20,900	—
1846-47	17,000	2408	19,408	12,800	10,471	4141	60	4207	10,500	—	100	—	10,600	—
1847-48	20,213	2500	22,713	15,044	10,704	—	—	—	27,400	—	100	—	27,500	—

Tigarpur Tillage and Land Revenue, 1840-1878—continued

Chapter XLII.

Sub DIVISION
TIGARPUR
Land Revenue

Years	CULTIVATED			REVENUE			COLLECTED					OUTSTANDING	
	Occupied.		Unoccupied.	Government	Allotted	Total	Occupied	Unoccupied	Allotted	Unpaid	Total		
	Area	Value											
GROUP IV.—VI VILLAGES, SETTLED IN 1844-45.													
1844-45	2309	732	5841	2601	1243	25	94	110	3006	86	37	3114	2318
1844-45	2611	673	7184	1212	1060	2640	99	2744	2546	5	5	2556	1896
1845-46	2197	663	4190	2809	1414	118	23	197	2782	6	67	108	2943
1845-46	70,137	740	19,941	7111	70%	1125	12	1145	1451	31	151	49	4912
1847-48	16,471	808	16,407	10,759	11,709			6414		190	108		6774
GROUP V.—I VILLAGES, SETTLED IN 1845-46.													
1845-46	49	13	83	80	25		3	3	39		1	3	
1845-46	95	18	113	78	78	74	3	57	37		1		28
1844-45	28	16	44	82	27		4	33	2	1	3	28	1
1847-48	280	30	304	61	712	23		133		9	5	17	
1877-78	499	32	613	115	1049			117		13			
Ten Years before survey	37,700	6784	44,484	29,260	29,018	3466	685	4051	49,280	8	1214	827	51,639
Present survey	96,604	5471	101,708	37,019	43,400	10,868	181	11,039	62,971	278	1381	698	65,688
1877-78	127,612	4758	133,377	29,962	34,139			76,914	624	384	1051	81,771	71

According to the 1881-82 returns, the agricultural stock in the present villages amounted to 7420 ploughs, 1657 carts, 14,763 bullocks, 18,785 cows, 9481 buffaloes, 459 horses, 4432 sheep and 43 asses.

Stock,
1831-82

1880-81, 71,117 holdings or *khatis* were recorded with an average area of thirty-three acres and an average value of £1 5s. 7d. (12-18-0). If equally divided among the agricultural population, the holdings would represent an allotment of six acres at a yearly value of 7s. 10d. (Rs. 3-15-0). If distributed among the whole population of the sub-division, the share to each would amount to one acre and the incidence of the land-tax to 8s. 1d. (Rs. 1-9-0).

Holdings,
1881-82

1880-81, of 156,644 acres held for tillage, 27,225 or 19.92 per cent were fallow or under grass. Of the remaining 109,419 acres were twice cropped. Of 109,894 acres the area under actual cultivation, grain crops occupied 75,277 acres or 68.51 per cent, 33.3 of them under *nagli* *Echinochloa coracana*, 13,071 under rice *Oryza sativa*, 12,035 under wheat *Triticum aestivum*, 4325 under *sira* *Panicum miliaceum*, 4325 under *bajri* *Pennisetum glaucum*, 1355 under *jowar* *Sorghum vulgare*, 48 under maize *Zea mays*, and 129 under other cereals. Pulses occupied 14,764 acres or 13.43 per cent, 5923 of them under gram *Cicer arietinum*, 3582 under lentils *Lens culinaris*, 815 under *moong* *Vigna radiata*, 1050 under peas *Pisum sativum*, 669 under *chickpeas* *Cajanus indicus*, and 2720 under other pulses. Oilseeds occupied 19,572 acres or 17.90 per cent, 24 under linseed *Flax*

Crops,
1881-82

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IGATPUR.

People,
1880-81.

Linum usitatissimum and 19,643 under other oils-seeds. Fibres occupied 78 acres or 0·07 per cent, all under brown hemp *ambai* *Hibiscus cannabinus*. Miscellaneous crops occupied 83 acres or 0·07 per cent, 39 of them under sugarcane *us Saccharum officinarum*, 10 under chibhes *mircchi* *Capiscum frutescens*, 4 under tobacco *tambakhu* *Nicotiana tabacum*, and the remaining 80 under various vegetables and fruits.

The 1881 population returns show, of 68,749 people lodged in 11,000 houses, 65,886 or 95·83 per cent were Hindus; 1813 or 2·63 per cent Musalmáns; 837 or 1·21 per cent Christians; 134 or 0·19 per cent Pársis; 77 or 0·11 per cent Jews; and 2 Buddhists. The details of the Hindu castes are; 777 Bráhmans; 6 Káyasth Prabhus, writers; 755 Jains, 190 Márvádís, 142 Ládsakka Vánás, 16 Langráns, and 4 Bhátiás, traders and merchants; 18,394 Kunbis, 362 Rajputs, 270 Kanadas, 80 Málís, and 17 Tirmálís, cultivators; 734 Búttás, carpenters; 481 Sonárs, gold and silver smiths; 422 Kumbhárs, potters; 893 Lohárs, blacksmiths; 191 Shimpis, tailors; 105 Jíngars, saddlers; 50 Ghisádís, tinkers; 22 Kásárs and 14 Támbats, copper-smiths; 15 Gaundís, masons; 7 Otáris, metal-casters; 4 Kátárs, turners; 1138 Telis, oil-pressers; 18 Khatris and 4 Koshtis, weavers; 1 Hángár, a dyer; 210 Garavs, drummers; 27 Bháts, bardá; 731 Nhávis, barbers; 333 Parits, washermen; 855 Dhangars, shepherds; 44 Gavlis, milk-sellers; 70 Bhois, fishers; 292 Beldárs, stone-masons; 51 Burúds, basket and mat makers; 21 Bhandáris, toddy-drawers; 20 Khátiks, butchers; 33 Párdeshis and 18 Jats, labourers; 10 Ionáris, salt-carriers; 6 Kóntis; 6 Káláls, liquor-sellers; 13,363 Kolis, 12,882 Thakurs, 2140 Vanjári, 298 Káilkaris, 189 Bhois, 110 Vedárs, 60 Várlis, and 42 Ramoshis, unsettled tribes; 153 Mú watchmen; 534 Chámbhárs, tanners; 217 Mángs, rope-makers; Gáruudis and 36 Hálemárs, snake-charmers and dancers; 37 Bhan scavengers; 36 Mochis, shoemakers; 538 Gosávis, 252 Bairágis, Bharádis, 107 Gondhális, 36 Máubhávs, 33 Joshis, 8 Jogis, 7 Jangams, beggars.

NAŚIK.

Naśik, in the south-west of the district, is bounded on the north by Peint, Lindori, and Niphád; on the east by Niphád and Siny on the south by Igatpur; and on the west by the S56th sub-division of Thána and by Peint. Its area is about 465 square miles. In 1881 its population was 94,980 or 204 to the square mile and its land revenue was £17,391 (Rs. 1,73,910).

Area.

Of the 465 square miles 426 have been surveyed in detail. According to the revenue survey returns forty-seven square miles occupied by the lands of alienated villages. The rest consist of 185,884 acres or 76·78 per cent of arable land; 17,598 acres or 7·27 per cent of unarable land; 13,519 or 5·58 per cent grass or *kuran*; 16,775 or 6·93 per cent of forest; and 832 acres or 3·44 per cent of village sites, roads, rivers and streams. From 185,884 acres of arable land, 19,496 or 10·4 per cent have to be taken on account of alienated land in Government villages. Of the balance of 166,389 acres, the actual area of arable Government land 149,601 or 89·67 per cent were under tillage in 1881-82.

Aspect.

The west of the sub-division is hilly and there is a small level tract in the east; but the general character of the country is undulating.

low villages in the extreme west lie below the Sahyádris. The hilly parts are more or less wooded, generally with poor oak. The soil is generally poor, much of it requiring rest after every two years' cropping. To the east, especially in the Dárna valley, the soil is deeper and richer.

Roads by the Bombay-Jabalpur railway and by the Bombay-Triambak railway, the sub-division is crossed by several roads from the central town of Násik. Of these one passes west to Triambak, one north-west to Harsul and to Pent, one north to Dindori, and one, the Peshwa road south-east to Sinnar. In the west cart roads are rare, but in the east the country tracks are generally good in the fair season, though frequently crossed by awkward streams and rivers.

The climate varies in different places, but on the whole is healthy. The west is much cooler in the hot months and has a much heavier rainfall than the east. At Násik, which lies to the east of the centre of the sub-division, the average fall, during the twenty three years ending 1881, was 27.25 inches. The details are:

Nasik Rainfall, 1860-1881

YEAR	Rainfall	YEAR	Rainfall	YEAR	Rainfall	YEAR	Rainfall	YEAR	Rainfall
	Inch. Cts.		Inch. Cts.		Inch. Cts.		Inch. Cts.		Inch. Cts.
1860	26 02	1871	20 26	1879	22 1	1880	22 6	1881	20 2
1861	34 87	1872	23 09	1880	20 81	1873	17 7	1882	23 87
1862	31 92	1873	27 51	1881	24 11	1874	19 50		
1863	28 98	1874	20 25	1882	17 48	1875	22 11		
1864	20 50	1875	28 01	1883	26 56	1876	22 28		

Except near the Sahyádris, where the people are entirely dependent on a few ponds and wells, the water-supply is good. The larger rivers not only furnish drinking water to the villages on their banks, but with the help of masonry and mud dams irrigate considerable areas. The chief rivers are the Godávári and its tributary the Dárna. The Godávári rises in the Sahyádris near Triambak, about eighteen miles west of Násik, and, flowing north-east, receives from the north the waters of the Kikvi and the Alandi. Then, stretching slightly to the south-east it passes through the town of Násik, and a mile or two below receives the Násardi on the right, from which the chief water-supply of Násik is drawn. Below this the bed widens, but is dry for nine months in the year, except a narrow thread of water. Near Dárna Sângvi on the eastern boundary, the Godávári receives on the right the Dárna after a winding course of fifty miles. The Dárna is fed on the left by the Undohol and the Valdevi, neither of which holds much water in the hot season.

The beds of both the Godávári and the Dárna are generally broad, rocky, and hard to cross. During the rains (June-October) these rivers can seldom be passed except at Násik where there is a ford and ferry boat and at Chehedi where there is a ferry boat. Besides these and other minor streams there were, in 1881-82, 3024 wells, of which 214 were with steps and 2812 without steps, 132 dams, 68 *dhekudis* or water-lifts, and 37 ponds.

When it passed to the British in 1818, the sub-division was under the Peshwa. The land revenue continued to be realized by the

CHAPTER VIII
SUB-DIVISION OF
NASIK.
A. P. S.

Water.

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Chapter XIII.

Sub-divisions.

MADRAS.
Land Revenue.

Chya rate system till 1844-45, when the revenue survey was introduced.

To show the spread of tillage and the increase of the land covered in the thirty-six years that have passed since the survey began to be introduced, the 108 villages of the sub-division have to be arranged under fourteen groups: three villages settled in 1842, two in 1843, one in 1842, thirty-two in 1844, ten in 1844, one in 1844, three in 1844, eleven in 1845, one in 1853, one in 1858, and one in 1858. In the thirty-two villages settled in 1844-45 and resettled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 5123 acres, in remissions of £21 (Rs. 21) and in collections of £1534 (Rs. 15,340), and a rise in the waste area of 2998 acres. Compared with the average of the ten previous years the figures of the year of original settlement show a fall in the occupied area of 2047 acres, in remissions of £368 (Rs. 3680), and in collections of £843 (Rs. 8430), and a rise in the waste area of 788 acres. During the thirty years of the original settlement year remissions were granted, the largest sums being £142 (Rs. 1420) in 1851-52, and £125 (Rs. 1250) in 1844-45. A comparison with the average of the ten previous years, with the average of the thirty years of the settlement lease, shows a rise in the occupied area of 9470 acres, and in collections of £3 (Rs. 30), and a fall in the waste area of 10,789 acres, and in remissions of £4 (Rs. 4760). These thirty-two villages were resettled in 1874-75. The figures of the revision year, compared with those of the year before, show a rise in the occupied area of 4425 acres, in the waste of 114 acres, in remissions of £1594 (Rs. 15,940), and in collections of £12 (Rs. 120). Compared with the figures of the first year of the revision settlement, the figures of the latest available year show a rise in the occupied area of 930 acres, and in remissions of £1594 (Rs. 15,940), and a rise in the waste of 753 acres, and in collections of £1621 (Rs. 16,210).

In the thirty villages settled in 1844-45, and resettled in 1877-78 the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 6900 acres and in remissions of £547 (Rs. 5,470), and a fall in the waste area of 490 acres and in collections of £25 (Rs. 250). Compared with the average of the ten previous years, the figures of the year of settlement show a rise in the occupied area of 7105 acres, in remissions of £539 (Rs. 5390) and in collections of £9 (Rs. 90), and a fall in the waste area of 47 acres. During the thirty-three years of the survey rates year remissions were granted, the largest sums being £568 (Rs. 5680) in 1850-51 and £567 (Rs. 5670) in 1849-50. Compared with the average of the ten previous years, the average of the thirty-three years of the survey lease shows a rise in the occupied area of 11,800 acres, in the waste of 2864 acres, in remissions of £213 (Rs. 2130) and in collections of £276 (Rs. 2760). These thirty villages were resettled in 1877-78. The figures of the year of resettlement, compared with those of the year before, show a rise in the occupied area of 1761 acres, in the waste of 1202 acres, and in remissions of £266 (Rs. 2660), and a fall in collections of £7 (Rs. 70).

In the eleven villages settled in 1844-45, the figures of the settlement year, compared with those of the year before, show a rise in the occupied area of 1829 acres, and in remissions of £167 (Rs. 1670), and a fall in the waste area of 1350 acres and in collections of £33 (Rs. 330). The figures of the settlement year, compared with the average of the ten previous years, show a rise in the occupied area of 1802 acres and in remissions of £163 (Rs. 1660), and a fall in the waste of 819 acres and in collections of £34 (Rs. 340). During the thirty-four years of survey rates yearly remissions were granted, the largest sums being £186 (Rs. 1860) in 1850-51 and £185 (Rs. 1850) in 1848-49. Compared with the average of the ten previous years, the average of the thirty-four years of survey rates shows a rise in the occupied area of 4431 acres, in the waste of 1016 acres, in remissions of £69 (Rs. 690), and in collections of £124 (Rs. 1240).

In the eleven villages settled in 1846-47 and revised in 1876-77, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 2509 acres and in remissions of £208 (Rs. 2080), and a fall in the waste area of 2622 acres and in collections of £121 (Rs. 1210). Compared with the average of the ten previous years, the figures of the first year of survey show a rise in the occupied area of 2291 acres, and in remissions of £167 (Rs. 1670), and a fall in the waste area of 2292 acres and in collections of £56 (Rs. 560). During the thirty years of the survey lease, yearly remissions were granted, the largest sums being £52 (Rs. 520) in 1850-51 and £244 (Rs. 2440) in 1851-52. A comparison of the average of the ten years before survey, with the average of the thirty years of the survey lease, shows a rise in the occupied area of 8570 acres, in remissions of £36 (Rs. 360), and in collections of £230 (Rs. 2300), and a fall in the waste area of 474 acres. These eleven villages were revised in 1876-77. The figures of the year of revision, compared with those of the year before, show a fall in the occupied area of 245 acres, and a rise in the waste of 470 acres, in remissions of £137 (Rs. 1370), and in collections of £9 (Rs. 90). Compared with the revision year, the figures of the latest available year show a rise in the occupied area of 457 acres and in collections of £116 (Rs. 1160), and a fall in the waste area of 452 acres and in remissions of £137 (Rs. 1370). In the revision survey £138 (Rs. 1380) were remitted.

Adding to these figures the details of the remaining twenty-four villages, the result for the whole sub-division is, comparing the average of the ten previous years with the average of the latest available years of the survey rates, a rise in the occupied area of 48,157 acres and in collections of £1229 (Rs. 12,290), and a fall in the waste area of 14,525 acres and in remissions of £633 (Rs. 6330). Again, comparing the average of the ten years before the first settlement with the figures of the last year of the survey rates, the result is a rise in collections of £3526 (Rs. 35,260) or 84.9 per cent.

The following statement gives the details :

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Nasik.

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Nasik, Taluqa and Land Revenue, 1842-1878

Year	Area -					Remissions.			Cultivation.				
	Occupied.			Unoccupied.		Cultivated.	Allotted.	Total.	Occupied.	Un-occupied.	Irrigated.	Lustrable.	Total.
	Assessed.	Allotted.	Total.	Assessed.	Unassessed.								
GROUP I - 3 VILLAGES, SETTLED IN 1842-43													
1841-42	1524	1181	8853	1525	618	70	6	68	16	1	1	1	1
1842-43 to 1843-44	2678	944	8680	1029	296	70	6	70	2348	1	1	1	1
1844-45 to 1877-78	2461	1157	8558	2104	279	160	8	160	4652	1	1	1	1
1878-79	3180	848	4023	585	288	4	4	8	7413	6	106	64	2479
1879-80	3764	776	4544	64	260	1	1	2	2807	1	101	10	100
1874-75	3807	784	4391	97	357	1959	...	1969	3028	3	301	14	300
1877-78	3727	784	4611	277	357	...	...	...	3010	3	301	14	300
GROUP II - 2 VILLAGES, SETTLED IN 1842-43													
1841-42	793	406	1260	444	111	5	5	5	520	17	7	86	...
1842-43 to 1843-44	852	256	1207	602	286	18	18	18	806	17	2	19	...
1844-45 to 1877-78	760	460	1260	460	111	96	1	97	760	17	4	700	...
1878-79	1094	308	1462	262	270	4	4	4	124	3	65	3	900
1879-80	1368	377	1745	1	260	...	...	...	841	1	124	14	900
1874-75	1523	482	1910	...	140	679	...	679	640	1	118	20	974
1877-78	1525	382	1910	...	140	...	...	...	1408	1	118	20	974
GROUP III - 1 VILLAGE, SETTLED IN 1842-43													
1841-42	3856	1042	4307	606	1230	111	...	111	3496	...	...	...	...
1842-43 to 1843-44	3590	845	4486	600	1419	200	...	200	2264	...	...	...	...
1844-45 to 1877-78	2684	1042	4026	600	1380	472	...	472	2948	...	...	...	...
1878-79	3092	858	4910	577	1705	21	...	21	2993	9	191	7	320
1879-80	4301	382	5232	...	1878	...	...	...	2761	5	244	17	240
1874-75	4903	674	5777	11	811	2300	...	2300	2792	...	...	...	...
1877-78	4891	674	5765	...	811	...	...	...	2606	...	...	...	...
GROUP IV - 22 VILLAGES, SETTLED IN 1844-45													
1844-45	24,593	8707	37,220	17,014	22,724	1360	70	1430	30,028	371	42	279	40,163
1845-46 to 1877-78	26,082	4429	32,107	20,212	12,041	1467	108	1575	24,341	3	469	182	24,160
1878-79	25,836	3753	34,164	19,424	23,417	4000	74	4074	32,260	107	779	100	33,040
1879-80	37,378	6149	43,023	26,956	11,649	92	81	179	39,376	926	1736	342	43,277
1874-75	44,000	6449	50,056	20,000	14,022	6	6	12	37,781	7	2108	112	38,000
1877-78	48,819	6208	56,091	21,400	10,632	15,944	...	15,944	34,088	949	2408	744	35,000
1878-79	47,980	6281	54,161	2800	10,674	...	...	...	30,278	512	2488	344	31,000
GROUP V - 10 VILLAGES, SETTLED IN 1844-45													
1844-45	9014	7601	16,811	10,009	12,001	1408	60	1468	12,000	...	...	...	...
1845-46 to 1877-78	8000	6816	15,968	9824	4927	520	117	637	14,000	...	...	...	...
1878-79	6631	7703	17,324	9097	13,040	8683	66	9343	10,000	6	344	211	10,000
1879-80	15,074	6260	22,218	4311	4905	...	...	...	12,000	4	11	6	12,000
1874-75	20,108	6000	26,492	497	4723	...	...	...	16,000	...	...	...	...
1877-78	21,680	6304	27,664	772	4674	7970	...	7970	14,000	...	...	...	...
1878-79	20,907	6397	27,204	1370	4600	...	...	...	23,000	...	...	...	...
GROUP VI - 1 VILLAGE, SETTLED IN 1844-45													
1844-45	320	77	442	478	300	16	...	16	238	...	...	...	...
1845-46 to 1877-78	378	86	494	119	...	...	...	...	276	...	...	...	...
1878-79	297	117	414	600	690	13	...	13	283	...	...	...	...
1879-80	605	89	678	451	76	6	...	6	574	...	...	...	...
1874-75	711	89	800	297	147	...	...	...	678	...	...	...	...
1877-78	793	92	885	617	296	101	...	101	592	...	...	...	...
1878-79	800	92	892	600	295	...	...	...	614	...	...	...	...

Nashik Taluqa and Land Revenue, 1842-1878—continued

Chapter XIII
Sub-division of
Nashik
Land Revenue

Year	AREA					REMISSIONS			COLLECTIONS					Curre. Pkges.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Variable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unassessed.									
GROUP VII—90 VILLAGES, SETTLED IN 1844-45.														
1842-44	5044	7140	7214	7417	2915	65	90	151	5114	56	87	63	8340	100
1844-45	11,968	8761	14,214	2919	1793	6590	108	8628	4159	149	98	63	5680	100
1844-45 to 1845-46	4700	2219	7009	7238	3052	179	54	233	4681	117	156	44	4698	100
1844-45 to 1846-47	16811	9015	18,823	10,102	8900	2651	29	2416	6920	448	316	63	7753	100
1846-47	21,899	1285	23,724	14,911	15,150	48	42	8977	394	828	21	662	100	100
1847-48	23,474	2011	25,485	16,118	14,978	2000	—	2000	6731	599	560	57	9587	100
GROUP VIII—11 VILLAGES, SETTLED IN 1844-45.														
1842-44	1920	1806	3746	2834	1767	30	47	97	9447	8	13	132	2706	100
1844-45	3767	1948	5615	361	929	1704	49	1748	1766	30	14	64	1874	100
1844-45 to 1845-46	1974	1680	3612	1603	1341	92	33	34	4107	12	30	57	2216	100
1844-45 to 1847-48	7070	1174	8244	2818	6835	769	8	777	3129	93	139	110	3179	100
1847-48	10,040	965	11,005	3690	11,301	—	—	—	4176	92	151	120	4574	100
GROUP IX.—1 VILLAGE, SETTLED IN 1845-46.														
1844-45	1074	428	1500	388	1992	—	18	13	1116	—	0	3	1214	100
1844-45 to 1845-46	1568	421	1736	2707	428	1108	14	212	726	101	8	1	836	100
1844-45 to 1846-47	1038	428	1461	377	1958	64	8	72	7090	96	14	1	1077	100
1846-47 to 1847-48	3498	487	2525	1480	417	5	1	10	1458	100	96	19	1687	100
1847-48	3493	442	3906	365	826	—	—	—	1922	147	100	11	2190	100
1847-48 to 1848-49	3493	442	3906	365	826	—	—	—	1913	145	100	8	2190	100
1848-49	3207	442	3698	668	808	—	—	—	3594	338	100	13	3911	100
GROUP X.—8 VILLAGES, SETTLED IN 1846-47.														
1844-45	977	35	1332	513	246	—	—	—	508	—	17	8	618	100
1844-45 to 1845-46	891	974	1297	304	—	—	—	—	372	—	11	—	308	100
1844-45 to 1846-47	921	849	1279	712	348	41	—	41	562	1	13	8	614	100
1846-47 to 1847-48	3068	231	2549	1065	622	15	1	11	885	79	63	18	975	100
1847-48	2767	283	3040	1490	1920	—	—	—	1004	25	61	80	1400	100
1847-48 to 1848-49	3275	270	3168	1934	1210	126	—	126	1185	37	91	13	1405	100
1848-49	3791	312	3701	3088	1210	—	—	—	1267	35	91	38	1446	100
GROUP XI.—11 VILLAGES, SETTLED IN 1846-47.														
1844-45	6048	804	5897	5229	6510	99	192	100	6199	547	85	94	7051	100
1844-45 to 1845-46	7617	690	6316	2610	6374	2922	216	1079	1749	550	79	76	2664	100
1845-46 to 1846-47	6312	772	6063	4907	6547	500	104	664	3738	370	60	56	4218	100
1846-47 to 1847-48	13,865	690	14,655	4428	7372	909	37	1034	7368	987	121	116	8500	100
1847-48	14,238	735	15,005	3000	8072	18	13	13	8600	192	94	100	9008	100
1847-48 to 1848-49	13,047	772	13,820	3497	6074	1337	—	1337	3864	794	192	134	10044	100
1848-49	13,554	772	14,326	3421	6054	11	—	11	9660	1015	192	68	11,268	100
GROUP XII.—2 VILLAGES, SETTLED IN 1853-54.														
1852-53	610	265	1217	666	520	19	11	30	673	5	82	—	710	100
1853-54	863	263	1106	348	328	74	—	54	601	24	43	—	698	100
1853-54 to 1854-55	813	265	1078	967	320	37	—	30	726	2	40	—	818	100
1854-55 to 1855-56	1409	229	1577	395	342	—	—	2	830	10	90	—	1001	100
1855-56	1639	231	1890	35	303	—	—	—	1062	6	794	—	1162	100

Chapter XIII.
Subdivisions.
NASTIK.
Land Revenue.

Nastik Tillage and Land Revenue, 1842-1878—continued

YEAR.	AREA					PERMISSIONS			COLLECTIONS					OF REVENUES.
	Occupied			Unoccupied		Government	Allotted	Total	Occupied	Unoccupied	Allotted	Unusable	Total	
	Assessed	Allotted	Total	Assessed	Unusable									
GROUP XIII.—I VILLAGES, SETTLED IN 1858-59														
1857-58	1302	202	1404	510	204	Rs. 806	Rs. 206	Rs. 1012	Rs. 671	Rs. 48	Rs. 719	Rs. 8	Rs. 727	
1858-59	1635	180	1758	505	404	156	106	746	60	84	8	845		
1858-59 to 1857-58	1018	208	1226	680	208	116	A	121	648	13	38	1	700	
1858-59 to 1875-76	1919	119	2032	217	418	0	0	1009	73	74	8	1163		
1875-76	2096	116	2153	31	484	0	0	7083	66	3	3	1205		
1876-77	2090	115	2200	1	449	381	...	381	1063	90	73	10	1236	
1877-78	2071	115	2186	1	468	...	...	1840	185	73	8	1668	
GROUP XIV.—I VILLAGES, SETTLED IN 1868-69														
1867-68	121	83	154	180	...	...	...	96	1	...	...	96	
1868-69	388	70	458	356	188	...	...	162	1	...	...	163	
1868-69 to 1867-68	67	38	102	232	...	...	...	87	1	...	...	58	
1868-69 to 1876-77	409	70	479	333	188	...	...	138	7	1	4	170	
1876-77	332	70	402	411	188	...	...	173	36	1	1	169	
1877-78	310	70	380	429	163	42	42	109	1	1	1	131		
Ten years before survey	57,849	23,401	82,810	49,149	52,518	10,523	541	10,874	65,516	825	1267	580	69,898	20.3
Period of first survey 1877-78	108,210	19,787	127,997	35,224	43,076	4354	188	4540	72,091	3214	4244	1278	80,860	...
	141,769	13,010	161,403	20,817	54,777	2154	...	2152	113,106	1769	6300	1420	122,011	...

Stock, 1881-82.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 3622 ploughs, 7429 carts, 21,577 bullocks, 37,793 cows, 7007 buffaloes, 1160 horses, 7190 sheep and goats, and 630 asses.

Holdings, 1880-81.

In 1880-81, 5982 holdings or *khâtas* were recorded with an average area of twenty-eight acres and an average rental of £2 16s (Rs. 28). If equally divided among the agricultural population these holdings would represent an allotment of ten acres at a yearly rent of £1 (Rs. 10). If distributed among the whole population of the sub-division, the share to each would amount to 1½ acres and the incidence of the land tax to 3s. (Rs. 1½).

Crops, 1880-81.

In 1880-81, of 147,649 acres held for tillage, 21,190 or 16.38 per cent were fallow or under grass. Of the remaining 123,453 acres 1888 were twice cropped. Of 125,341 acres, the area under actual cultivation, grain crops occupied 88,131 acres or 70.31 per cent 32,126 of them under *bājri* *Penicillaria spicata*, 21,549 under wheat *gahu* *Triticum aestivum*; - 20,011 under *nāglī* *Eleusine coracana*; 4975 under rice *khât* *Oryza sativa*; 4733 under *gāu* *Panicum mitaceum*; 1653 under *javāri* *Sorghum vulgare*; 53 under Italian millet *rāla* *Panicum italicum*, 22 under maize *makkā* *Z. mays*; and 8 under other cereals. Pulses occupied 17,100 acres or 13.70 per cent, 8667 of them under gram *harbhār* *Cicer arctinurū*; 4986 under *uḍid* *Phaseolus mungo*; 1506 under *kur* *Cajanus indicus*; 1090 under lentils *masūr* *Ervum lens*, 31 under peas *vātāna* *Pisum sativum*; 53 under *mug* *Phaseolus*

radinus; 13 under *kulith* *Dolichos biflorus*; and 449 under other pulses. Oilseeds occupied 16,974 acres or 13.54 per cent, 23 under linseed *alsi* *Linum usitatissimum*; and 16,951 under other oilseeds. Fibres occupied 400 acres or 0.31 per cent, all under-brown hemp *ambáti* *Hibiscus cannabinus*. Miscellaneous crops occupied 2606 acres or 2.11 per cent, 1102 of them under sugarcane *us Saccharum officinarum*; 69 under tobacco, *tambáhu*, *Nicotiana tabacum*; 480 under chillies *mirchi* *Capsicum frutescens*; and the remaining 1005 under various other vegetables and fruits.

The 1881 population returns show, of 94,980 people lodged in 15,932 houses, 87,942 or 92.59 per cent Híndus; 5326 or 5.60 per cent Musalmáns; 1599 or 1.68 per cent Christians; 103 or 0.10 per cent Pársis; and 10 Jews. The details of the Híndu castes are 9077 Brahmans; 269 Thákurs or Brahmá Kshátris and 91 Káyasth Prábhús, writers; 838 Jáins, 482 Márvádís, 301 Lingáyats, 174 Tádśakka Vánís, and 77 Bhátás, merchants and traders; 26,569 Kúmbús, 2471 Málís, 903 Rájpúts, 273 Kánádás, and 63 Páhádís, cultivators; 1453 Sonárs, gold and silver smiths; 1452 Shimpús, tailors; 867 Sútárs, carpenters; 633 Kumbhárs, potters; 530 Tábátas and 347 Kásárs, coppersmiths; 323 Lohárs, blacksmiths; 29 Jíngars, saddlers; 12 Ghísádís, tinkers; 11 Otáris, metal-casters; 10 Kátáris, turners; 7 Gaundís, masons; 2231 Telís, oil-pressers; 286 Sálís, 57 Khatris, and 28 Koshtís, weavers; 29 Rangárs, dyers; 259 Gurávs, drummers; 48 Kolhátís, rope-dancers; 31 Bháts, bards; 6 Joháris, jewellers; 890 Nhávis, barbers; 332 Páris, washermen; 564 Dhangárs, shepherds; 216 Gavlís, milk-sellers; 120 Bhois, fishers; 37 Káhárs, carriers and palanquin-boarers; 255 Khátáks, butchers; 154 Lonárs, salt-carriers; 139 Pardeshís, 83 Kámáthús, and 8 Játs, labourers, 129 Kaláls, liquor-sellers; 110 Beldárs, stone-masons; 110 Burúds, basket and mat makers; 35 Párdhís, hunters; 29 Komúts; 23 Tambólís, betelnut-sellers; 22 Bhandáris, palm-juice drawers; 21 Pátharvats, stone-cutters; 12 Hálvás; sweetmeat makers; 12,296 Kolís, 3453 Thákurs, 3067 Vanjáris, 1425 Bhils, 250 Várlís, 100 Vadárs, 65 Káthkárís, 133 Ráinoshís, and 2 Beráds, early or unsettled tribes; 10,564 Mhárs, watchmen; 853 Chámbbhárs and 147 Dhors, tanners; 727 Mángs, rope-makers and servants; 178 Mochís, shoemakers; 133 Bhangís, scavengers; 63 Hálemárs and 35 Máng-Gárudás, snake-charmers and dancers; 11 Dheds, sweepers; 421 Gosávis, 166 Bairágís, 98 Joshís, 88 Jangams, 53 Bhárádís, 45 Gondhals, 30 Mánbhávs, 14 Gopáls, and 6 Pánguls, loggers.

Peint, properly *Peit* or the town, in the west, lying between 19° 55' and 20° 36' north latitude, and 73° 23' and 73° 40' east longitude, is bounded on the north by the Sulgána state; on the east by the Sahyádris separating it from the Nasik and Dindori subdivisions; on the south by the Jawhar state and the Thána subdivision of Sháhápur; and on the west by the Dharampur state. Its area is 458 square miles. In 1881 its population was 55,144 or 120 to the square mile and its land revenue £3561 (Rs. 35,610).

Of the 458 square miles 415 have been surveyed in detail. Of these 194,105 acres or 72.92 per cent are arable land; 2178 acres or 0.82 per cent unarable land; 61,039 acres or 23.70 per cent

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Pe. pop.
1881.

Peint.

Area.

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PEINT.

forests; and 6811 or 2.56 per cent village sites, roads, rivers, and streams. From the 194,105 acres of arable land six have to be taken on account of alienated lands. Of the balance of 194,099 acres, the actual area of arable Government land, 186,452 or 96 per cent was under tillage in 1881-82.

Peint differs from the rest of Násik, as, both in appearance and climate, it belongs to the Konkan rather than to the Deccan. Except a gently waving belt, two to three miles broad, along the foot of the Sahyádris, Peint is a network of narrow ridges and deep-cut ravines. The hills, which are fairly covered with timber in the west but are bare along the eastern border, rise in many cases above the level of the crest of the Sahyádris. But the general height of the country is about 600 feet below the Deccan tableland. There is abundance of forest land, and excellent teak is found in some parts, but the trees, as a rule, are small. The chief forms of tillage are rice, planting in the valleys, and the growth of coarse grains on the gentler slopes. From the crest of the Sahyádris, its billowy ranges and green patches of tillage look varied and picturesque. But in the country itself, the narrowness and sameness of the ravines, the bareness of the teak coppice, and the poverty of the villages have a desolate and monotonous effect. Among the numerous spurs which roughen the surface, one main range in the north stretches south-west to within twenty miles of the coast forming the water-parting between the Damanganga and the Par rivers. There are three varieties of soil, a deep rich black along the sides of rivers, a red hill soil like Konkan soil in the Sahyádris and other uplands, and a mixed black and red between the uplands and the valleys.

There are only three cart roads; from Násik to Harsol through the Vághera pass; from Násik to Peint through the Ambegaon or Sáyal pass, which is kept in good repair, and from Harsol along the foot of the Sahyádris to Karanjáli on the Násik-Peint highway. Except along these three roads no carts can travel. In the west travelling is difficult even for laden cattle, and the ravines are so steep and narrow that long detours have to be made.

Climate.

The climate is trying and unhealthy. It combines the extremes of heat and cold, and the narrow thickly-wooded valleys, drenched during the rains, are laden with fever except in April and May when the heat is oppressive. Thermometer readings in 1874-75 and 1875-76 showed maximums of 83° and 94° and minimums of 76° and 65°, or a mean maximum of 85° and a mean minimum of 70°. In the valleys the temperature is much higher, often in April and May over 100°, with strong hot winds. At the central station of Peint, the average rainfall during the twelve years ending 1881 was about ninety-three inches. The details are—

Peint Rainfall, 1874-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Oct.		Inch. Oct.		Inch. Oct.		Inch. Oct.
1870	90 12	1873	79 50	1876	71 00	1879	100 00
1871	80 79	1874	100 00	1877	100 00	1880	100 00
1872	110 80	1875	100 00	1878	100 00	1881	100 00

The chief rivers are the Damanganga, the Pār, and the Nār, which, fed by smaller mountain streams, flow along rocky beds at the foot of woody ravines several hundred feet deep. The only reservoir which holds water throughout the year is at Peint. Villages not on the banks of rivers or streams draw their water from wells, which are not, better than holes scraped to catch the outflow of some small spring. Except in the villages on the banks of the larger rivers, most of these wells run dry during April and May. There were, in 1851-82, 428 wells, of which 19 were with steps and 419 without steps, and 7 ponds.

Complete revenue details are not available for the 225 Peint villages for any year before 1865-66, when the survey was introduced. Under the Hindu chiefs its revenue amounted, in 1864-65, to £1928 (Rs. 19,280), and its remissions to about £232 (Rs. 2320). In 1865-66, the settlement year, the revenue increased from £1928 to £2809 (Rs. 19,280-Rs. 28,090) and the remissions fell from £232 to £7 (Rs. 2320-Rs. 70). The occupied area amounted to 190,829 acres and the waste to 3288 acres. The average revenue collections, during the ten years before the survey, amounted to £1490 (Rs. 14,900) and the remissions to £206 (Rs. 2060). In the thirteen years of the survey rates yearly remissions were granted, the largest sums being £17 (Rs. 170) in 1869-70 and £16 (Rs. 160) in 1870-71. Compared with the figures of the year of settlement, the average of the thirteen years of survey rates shows a fall in the occupied area of 6713 acres, in remissions of £1 (Rs. 10), and in collections of £79 (Rs. 790), and a rise in the waste area of 6721 acres. Compared with the average of the thirteen survey years, the figures of 1877-78, the latest available year of survey rates, show a fall in the occupied area of 1128 acres and in remissions of £7 (Rs. 70), and a rise in the waste area of 1101 acres and in collections of £29 (Rs. 280). A comparison of the first year of settlement with the figures of the latest available year (1877-78), shows that the occupied area has fallen by 7841 acres, that the waste area has risen by 7322 acres, that remissions have fallen to nothing, and that the collections have fallen by £51 (Rs. 510).

The following are the details:

Peint Taluq and Land Revenue, 1865-1878.

YEAR	AREA					REMISSIONS			COLLECTIONS					UNPAID
	Occupied			Unoccupied		Percentage	Amount	Total	Occupied	Unoccupied	Amount	Total	Total	
	Acres	Altogether	Total	Acres	Variable									
GROUP I—225 VILLAGES, SURVEYED IN 1865-66														
	Acres	Acres	Acres	Acres	Acres	Rs.	No.	Rs.	No.	Rs.	No.	Rs.	No.	
1864-65						9719	75	3719	75	18	18	10,251	18	
1865-66	190,829	6	190,750	3288	3288	28,090	75	28,090	75	12	30	28,090	75	
1869-70						2060	75	3060	75	12	30	18,000	75	
1870-71						160	75	160	75	12	30	18,000	75	
1877-78	184,116	6	184,116	10,000	10,000	27,000	75	27,000	75	12	30	27,000	75	
1878-79	187,998	6	187,998	11,110	11,110	27,000	75	27,000	75	12	30	27,000	75	

Chapter XIII

Sub-divisions.

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PEINT.

Holdings.
1880-81.

Crops.
1880-81.

Peints.
1881.

According to the 1891-82 returns, the agricultural stock in Government villages amounted to 2224 ploughs, 47 cows, 775 bullocks, 11,047 cows, 2197 buffaloes, 230 horses, and 2778 pigs and goats.

In 1880-81, 2216 holdings or *khatts* were recorded with an average area of 48½ acres and an average rental of 156 Rs. (Rs. 7-14-0). If equally divided among the agricultural population, these holdings would represent an allotment of 2½ acres at a rental of Rs. 19½ (Rs. 8-15-0). If distributed among the whole population of the sub-division, the share to each would amount to 3½ acres, and the incidence of the land tax to 1y. 8d. (10 annas).

In 1880-81, of 185,410 acres held for tillage 36,290 or 19.57 per cent were fallow or under grass. Of the 149,120 acres under tillage, grain crops occupied 90,827 acres or 60.90 per cent, 62,293 of them under *nachni* *Elausine coracana*; 20,961 under *Sira* *Panicum miliaceum*, 8505 under *rice bhāt* *Oryza sativa*, and 5 under wheat *gahu* *Triticum aestivum*. Pulses occupied 29,571 acres or 19.83 per cent, 18,215 of them under *udāl* *Phaseolus mungo*; 9533 under *fur* *Cajanus indicus*; 1655 under *katāh* *Dolichos biflorus*; and 363 under grain *harbhara* *Cicer arietinum*. Oilseeds occupied 28,722 acres or 19.26 per cent.

The 1881 population returns show, of 55,144 people lodged in 10,333 houses, 51,350 or 93.99 per cent Hindus; 540 or 0.97 per cent Musalmāns, 18 Parsis, and 1 Christian. The details of the Hindu castes are: 174 Brāhmāns; 90 Thākars or Brahma Kshatrias and 13 Kāyasth Prābhūs; writers; 117 Lmgāynts, 80 Jains, and 15 Lādsakka Vānis, traders and merchants; 26,208 Kunbis, 140 Rajpūts, and 87 Hetkaris, mishandmen; 53 Shūmīs, tailors; 37 Sonars, gold and silver smiths; 33 Kumbhārs, potters; 23 Lohārs, blacksmiths; 4 Kāsārs, copper-smiths; 1 Sutar, a carpenter; 133 Tohs, oil-pressers; 1 Khatri, a weaver; 40 Ghadīs, musicians; 1 Gurav, a drainer and a temple servant; 14 Baris, barbers; 209 Dhangars, shepherds; 76 Gavlis, milk-sellers; 27 Baruda, basket and mat makers; 16,592 Kotis, 9358 Vāths, 238 Kāthkaris, 215 Vāthīs, 139 Vādars and 9 Bhils, early or unassimilated tribes; 337 Mhān-watchmen; 29 Chāmbhārs, tanners; 147 Hālemōrs and 21 Māngā-rope-makers and servants; 20 Gosāyis and 2 Bairāgis, beggars.

In the sixteenth century Peint formed part of the possessions of the Rāja of Bāglān. A certain Jāvān being appointed *Manāgār* or *kamāvisār* of Peint, changed his family name Povār to Dalvi, a Bāglān word for minister or manager. His grandson Krishna Bhik Dalvi, while nominally continuing to hold the office of Dalvi, under the Bāglān chief, assumed the title of Rāja. Krishna had three sons one illegitimate and two legitimate. To Rām Dalvi, the elder of the legitimate sons, was left the management of the

* Mr. H. E. Goldsmid's Report on the Peint State (1836). *Bomb. Gov. Sel. Papers* (New Series), 108. In the genealogical table presented to Mr. H. E. Goldsmid by the last descendant of the family the first ancestor is Krishna Povār of Dhurue. His son Krishna Povār assumed the name of Dalvi, and the said Laxmī was raised to the chieftainship with the title of *Abdul Mezza* *aka*: *Laxmī Dalvi*.

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Sub-divisions.

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History.

whole district, except the sub-division or *pargana* of Harsol, and to Bhik Dalvi, the younger legitimate son was left Harsol, some garden land near Peint, and the headship of two villages in Dindori. Laxdir, the illegitimate son, who was the eldest of the family, was sent with the family standard and a party of twenty-five horsemen to serve the Báglán chief at Mulher. On his father's death Laxdir returned from Mulher, and usurping the management of the whole district confined his brothers and murdered the state manager or *kárbhári*. He afterwards set his brothers free and the three shared the management of the state. Bhik Dalvi, the second legitimate son, died without issue. In 1688 Báglán became tributary to the Moghals. Shortly after this, Laxdir went to rebellion and prince Aurangzeb sent an officer named Shaikh Mansur to seize and take him to Delhi.¹ Three years passed before the officer was able to capture the insurgent chief. At last, Laxdir was caught by stratagem, and with his wife, his son Kukáji, and his mother Rám Dalvi, was taken to Delhi, where the three male prisoners were sentenced to death. While waiting execution Rám Dalvi cured the emperor's daughter of asthma, and obtained a remission of the sentence. All of them became Muhammadans, and the state was conferred on Rám Dalvi now called Abdul Rem and on Laxdir or Abdul Momin, who was also called Laxdir Dalpatráv.² After this the Moghal Government does not seem to have interfered with the principality.

Rám Dalvi's wife and her two sons Ratan Dalvi and Lakhan Dalvi, who were living with her mother, escaped being carried to Delhi and remained Hindus. After his return from Delhi, Laxdir or Abdul Momin had two illegitimate sons Chinnáji and Nánu Miah. He arranged that on his death the state should be divided into two equal parts, one to be enjoyed by his heirs and the other by the Hindu sons of Rám Dalvi. After some time Laxdir and Rám Dalvi were killed in a battle with some Kólis at a village named Mohari in Dindori, and were buried in the same tomb at Meinsker. They were succeeded by their five sons, the three Muhammadans holding jointly one half of the country and the two Hindus the other half. Kukáji, Laxdir's eldest son, to put an end to a quarrel between himself and Ratan Dalvi, the son of Rám Dalvi, adopted and made a Muhammadan of Ratan Dalvi's younger son Harising. On Kukáji's death, his younger brother Chinnáji usurped the whole state, and sent Harising back to his father. Ratan Dalvi, with his Hindu son Mohansing and the Muhammadan Harising, having been deprived of their proper share, went to live near their relations the Tokes at Abhona. Laxdir II., Chinnáji's successor, promising to restore his half share, persuaded Mohansing,

¹ The remains of the fort which this officer built during the siege of Peint, are still known as Mansurgah.

² The state was granted in *addána*, a tenure which corresponds with personal *chauth* or *jalow*. Bom. Gov. Sel. XVI 94. According to another account, Ratan Dalvi's wife and one son, who with his wife and child was taken to Delhi and a large proprietor. But this does not agree with a paper in the possession of a Saik priest or *upádhyá* written by Laxdir himself.

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Sub-divisions.PENT
History.

the surviving Hindu son of Ratan Dalvi, to return to Pent, and the two remained in peaceful possession of the estate, until Mohansing was killed in a fight with some Kolis at Harcol. As Mohansing's son Parvatsing was only two and a half years old, Laxdir II. gave Auna his brother's widow, a deed or *sanad* referring to her orphan, a half of the Harcol sub-division and allotting to herself three villages in Pent.¹ Parvatsing never took possession of his estate, as he and his mother, though Hindus, lived with Laxdir as members of his family. On reaching the age of eighteen, Parvatsing demanded his share from Chimnaji Dalpatrar the son and successor of Laxdir. Chimnaji refused, and Parvatsing petitioned the Peshwa Madhavrao Ballal (1761-1772), who summoned both parties before him, decided in favour of Parvatsing, and sent an officer to make the division. Parvatsing remained in possession of his share for two years, when he was dispossessed by the Muhammadan party. The Peshwa government does not seem to have interfered till 1778-79, when Chimnaji, endeavouring to break through the terms of an agreement by which he had mortgaged his estate to Dhonda Mahadev the Peshwa's *kamavisdar* at Nasik, was put in confinement and the district attached.² In 1790-91 the Peshwa determined to keep the Fort of Khigai in his own hands, with an assignment for its support of nineteen villages, estimated to yield a yearly revenue of about £500 (Rs. 5000).³ He agreed to restore the rest of the estate to the chief, on condition that he paid by nine yearly instalments £17,500 (Rs. 1,75,000), including £2500 (Rs. 25,000) the amount of the debt incurred to Dhonda Mahadev, £12,500 (Rs. 1,25,000) of *nasarati* or succession fee, and £2500 (Rs. 25,000) of interest.⁴ Chimnaji died in 1796, leaving two widows, one of whom named Rajkumaraji, was

¹ Two of these were Nurgida and Chelmuka.

² According to another (Muslim) account, Mohansing served as a *supdi* and Laxdir II. After his death, in consideration of the loss his family had sustained in their helpless state, Laxdir bestowed on his widow and orphan son two villages, which they remained in peaceful possession for upwards of forty years. In 1771 the two chief hereditary *kardbars*, Mahadev Malhar and Rajakar Narhar, quarrelled with Karimatji the uncle of Chimnaji, and took revenge by furnishing Parvatsing with forged documents and instigating him to claim a share of the state on the plea that he was sprung from the same stock as Karimatji. By playing into one another's hands the *kardbars* succeeded in extorting from Chimnaji a paper conceding all that had been claimed by Parvatsing and in obtaining from the Peshwa's officers letters granting Parvatsing half of the principality. In 1790 this intrigue was exposed, and the Peshwa issued an order recalling the decree passed by his officers. But Mohansing, Parvatsing's predecessor, remained aloof and managed to keep the original decree. A dispute has lately (1839) come to light, in which Parvatsing promised a large reward to the *kardbars* if he succeeded in establishing his claim. Bom. Gov. Sec. XXV. (New Series), 118.

³ The original *shikharat* or *jahgir*, continuing to be hereditary property, was regarded by the Peshwa's government as a *sawastana* or chiefship, which, though subordinate and tributary, had acquired more or less independent authority. Bom. Gov. Sec. XXVI. 95.

⁴ These villages were not kept by the British when Pent was restored to the Chief in 1818. In 1837 they yielded a revenue of £170 (Rs. 1700).

⁵ As the Government share of £17,500 (Rs. 1,75,000) was transferred to Dhonda Mahadev in clearance of a debt due to him by the Peshwa, reference to the *li* accounts does not show whether Chimnaji fulfilled the terms of the agreement. It is understood on the authority of an old *kardbar* of Dhonda Mahadev's, that the *li* of Hari Pandurang Garbe was taken from Chimnaji, and consequently, the *li* recovered the whole of the money. Bom. Gov. Sec. XXVI. 110.

an adopted son Laxdir III, continued in possession for a few years. Then Himmatsing, the son of the Hindu claimant Pærvatsing, entered the district with a body of men obtained from his brother-in-law, Mândji Phâkde, who had then great influence with the Peshwa. The small mud fort at Point was taken without difficulty and Himmatsing remained for some time in power. In 1769 a party of troops, sent by Pandurang Dhonda the son of Dhonda Mahâdev had to the Peshwâ's governor of Trimbak, surrounded and burnt the fort. Himmatsing was saved with difficulty and most of his followers were burnt to death. The chief was deposed and Point placed under an agent of the Peshwa. Of the sequestered revenue, according to one account, £290 (Rs. 2800) were assigned for the support of the chief and £120 (Rs. 1200) for that of his Hindu rivals, and according to another account £250 (Rs. 2500) were assigned to the chief and £150 (Rs. 1500) to his rivals.¹

In 1814 Râjkuvarbâi collected some men, and, with her son Laxdir III, attempted to drive the Peshwâ's officers out of Point. The assailants were attacked and defeated by a detachment of the Peshwâ's troops who happened to be on outpost duty at Kopergaon. Râjkuvarbâi was taken prisoner and confined for a short time in the forts of Kurang and Trimbak. Laxdir escaped to Belâdr, and remained there until the British troops had reduced the greater part of the Peshwâ's territories. In 1818, during Captain Briggs' advance to Trimbak, Laxdir gave him much assistance in dispersing hostile bands of Marâthâs and Kôlis. In return for this assistance, and because he believed that Point had been forcibly seized by the Peshwâ's officer at Nâsik, Captain Briggs recommended that Laxdir should be confirmed in his possessions. Laxdir paid the British, as his ancestors had paid the Peshwâs, a yearly tribute of £350 (Rs. 3500). The chief showed himself weak and unprincipled, and, under the evil influence of two ministers Pâlâbhâi and Hâjîbhân, was soon deeply in debt. During Laxdir's lifetime, Nâkanthbâi, the brother of Himmatsing, the representative of the Hindu branch of the family, received from Government a yearly allowance of £50 (Rs. 500), of which £200 (Rs. 2000) were paid in cash, and villages yielding £150 (Rs. 1500) were assigned to him on account of the tribute. Of this £18 (Rs. 180) were paid by Nâkanthbâi to his sister-in-law Kamalâbâi. Laxdir III. died in 1837, leaving one legitimate daughter named Nurjâhâ, who was then seventeen years old. The state thus became an escheat to Government, as Muhammadan law and usage are against the daughter of a Muhammadan chief succeeding to the management of such a state.² Government wished to restore the principality, and, with this object, sought to procure for the Begam a husband qualified to manage the state. This project was frustrated by the Begam, who insisted on marrying an

Chapter III.

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Part I.

History.

¹ According to the Musalman account—Bomb. Gov. Sel. XXVI. 120) the arrangement was due to the power of Himmatsing's relation Mândji Phâkde. It is also said that, in 1801, Laxdir III, being anxious to free the state from attachment, and wounded by treacherous *kârâkharis*, was coaxed into signing a document admitting the truth of all that his opponent had advanced.

² W. J. Turquand, Acting sub-Collector of Nâsik, 1854.

Chapter XIII. individual whom the minister Hlayáth hán brought from a distant
Sub-divisions. with the view of retaining the influence he had exercised under the
 III. The Begam afterwards lost her eyesight from smallpox.
PEINT. Government allowed her a life pension equal to two-thirds of the
History. revenue of the estate, which was placed under the charge and admin-
 istration of Mr. W. J. Turquand, the Sub-Collector of Násik, and
 the Begam generally lived. Laxdir's younger brother Daulatráy died
 before him, leaving a widow Surajkúvar, who till her death enjoyed
 the revenue of one village. During the 1857 mutiny a serious
 disturbance took place at Peint, organized by Bhagvantray or Bho-
 Raja, the son of Nílkánthráy, the representative of the Hindu branch
 of the family. The rising was crushed and Bhagvantray, with about
 fifteen of his followers, was hanged at Násik on the 19th of December
 1857. On the death of the Begam in 1878, Peint became part
 of the Násik district. Since Peint has passed under British
 management roads, schools, and vaccination have been introduced.
 The forest has also been largely cleared, though this is a doubtful
 gain as its timber was the chief wealth of the state. The land was
 surveyed and the revenue settled in 1863-66. As has been noticed
 in the Land Administration Chapter, the land revenue system is
 partly the ordinary holding or *rayatwári* tenure, and partly a plough
 cess. The ordinary tenure is in force in lands surveyed in
 detail, and a plough or hoo cess in uplands which have been
 surveyed in block. Under the plough-cess system the village
 headman is responsible for the whole state demands, and the
 husbandmen are his tenants-at-will. The power of selling or
 otherwise disposing of land is the same as under the survey tenure.
 The assessment is generally paid in money. Revenue instalments
 fall due on the first of January and the first of March. The revenue
 collecting agency is the village headman and accountant, the same
 as in other parts of Násik. The Government dues are purely
 paid and remissions are seldom asked for.

DINDORI. Dindori, one of the western sub-divisions, is bounded on the
 north by Kalvan and the Saptashring hills; on the east by Chárád
 and Níphád; on the south by Násik; and on the west by the
 Sahyádrí hills and Peint. Its area is about 528 square miles.
 In 1881 its population was 72,200 or 137 to the square mile and
 land revenue £15,387 (Rs. 1,53,870).

Area. Of the 528 square miles 509 have been surveyed in detail.
 According to the revenue survey returns, four square miles are
 occupied by alienated villages. The rest contains 260,201 acres,
 80.52 per cent of arable land, 23,721 acres or 7.34 per cent
 unarable land, 34,472 acres or 10.67 per cent of grass, 1595 acres
 or 0.49 per cent of forest, and 8156 acres or 2.98 per cent of village
 sites, roads, and river beds. From the 260,201 acres of arable

¹ In 1852-53 the gross revenue of the state amounted to about £340,000 or 34,000,000
 In the Poona revenue records the arable area of the state was roughly estimated at
 96,530 *bughás*. Of these 63,480 were cultivated at the introduction of the joint
 system in 1843, 29,060 were fallow, and 34,000 were waste. The rest of the state
 unarable hill lands and forests.

² Details of the Peint disturbance are given under the History Chapter, 201, 202.

Government land, 27,903 acres or 107 per cent have to be taken on account of alienated land in Government villages. Of the balance of 262,228 acres, the actual area of arable Government land, 182,900 or 78.53 per cent were under tillage in 1881-82.

Most of Dindori is hilly. The hills, and a large stretch of high-land in the north-east near Yan, are thinly covered with small teak and other trees, but, especially towards the west, the steeper slopes of the Saptashring hills are surprisingly bare even of brush-wood. In the west most of the soil is red or *mal*, changing to black towards the east and south. Except near some of the rivers, it is generally shallow and poor. In the north and west travelling is difficult. There are a few cart tracks, but most of the traffic is by horse or bullock back. The only cart-roads through the northern hills are the Saval pass leading to Pant and Baidar and the Aivan pass leading to Kalvan.

The climate is feverish from the end of October to the middle or end of January. The heat is never great, and in April and May the climate is usually pleasant and healthy. The rainfall is abundant and seldom fails. It is heaviest along the western and northern hills. At Dindori, a little to the south of the centre, the average rainfall during the twelve years ending 1881 was twenty-six inches. The details are:

Dindori Rainfall, 1870-1881.

Year.	Rainfall.	Year.	Rainfall.	Year.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.
1870	30 86	1876	20 70	1879	41 36
1871	19 33	1877	24 70	1880	49 44
1872	32 17	1878	19 6	1881	21 41
1873	32 66	1877	19 6	1881	36 60

In spite of the abundant rainfall several parts of Dindori are often badly off for water. All the streams rise within Dindori limits, and none of them are large. The chief are the *Kadva*, which, rising near the meeting of the *Bahyadin* and *Saptashring* hills, crosses Dindori from north-west to south-east. On its way it receives the *Kalvan* from the right and the *Punamba* from the left. In addition to the *Kadva* and its feeders in the south-east corner, the *Barganga*, *Rajmsoj* and flows south-east to the *Godavari*. Besides these streams, which flow throughout the year, there are many brooks and streamlets which run dry early in the hot weather. Across the *Kadva*, about four miles south-east of Dindori, at a cost of about £4270 (Rs. 12,700), Government have built a dam 1206 feet long. The work was completed in 1872, but the water-supply is so small that it has been found necessary to supplement the original scheme by a series of storage reservoirs. Besides the irrigation from the *Kadva* a small area of land in two villages is watered from the *Barganga*. Except the *Barganga* the rivers have high banks, and in the case of the *Kadva*, a rocky channel adds to the difficulty of the crossing. The east and centre are the only parts which are fairly provided with wells. Many villages draw their drinking water from a hole with a muddy spring at the bottom, and cattle have often to be driven several miles to water. Besides these rivers and streams

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Dindori.

History.

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there were, in 1881-82, 770 wells 153 with steps and 617 without steps, 85 dams, 27 *dhekudis* or water-lifts, and 21 ponds.

In 1818, when Dindori passed to the British, the land revenue was collected partly by *bigha* rates and partly by plough rates - This continued till the revenue survey was introduced in 1842-43 in the plain or *desh* villages, and in 1844-45 in the hill or *dung* villages.

To show the spread of tillage and the increase of land revenue in the thirty-five years since the introduction of the revenue survey, the 121 villages of the sub-division have to be arranged in nine groups: fifteen villages settled in 1842, twenty-three villages settled in 1843, four villages settled in 1844, eighteen villages settled in 1845, forty-five villages settled in 1846, nine villages settled in 1846, four villages settled in 1846, one village settled in 1851, and two villages settled in 1852. In the fifteen villages settled in 1842-43 and re-settled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 2667 acres, in the waste of 1084 acres, and in remissions of £75 (Rs. 750), and a fall in collections of £417 (Rs. 4170). A comparison of the figures of the year of settlement, with the average of the previous ten years, shows a rise in the occupied area of 4840 acres, and a fall in remissions of £51 (Rs. 510), in collections of £195 (Rs. 1950), and in the waste of 103 acres. During the thirty-two years of survey rates yearly remissions were granted, the largest sums being £80 10s. (Rs. 805) in 1842-43 and £30 12s. (Rs. 306) in 1851-52. A comparison of the average of the thirty-two years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 7926 acres, and a fall in the waste of 3653 acres, in remissions of £127 (Rs. 1270), and in collections of £5 (Rs. 50). The survey of this group of fifteen villages was revised in 1874-75. The figures for this year, compared with those of the year before, show a rise in the occupied area of 3374 acres, in remissions of £519 (Rs. 5100), and in collections of £151 (Rs. 1510), and a fall in the waste of 8 acres. The figures for 1877-78, the latest available year, compared with those of 1874-75, show a fall in the occupied area of 845 acres and in remissions of £510 (Rs. 5100), and a rise in the waste of 843 acres and in collections of £457 (Rs. 4570).

In the twenty-three villages settled in 1843-44 and re-settled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 4234 acres and in remissions of £37 (Rs. 370), and a fall in collections of £711 (Rs. 7110) and in the waste of 139 acres. A comparison of the year of settlement, with the average of the previous ten years, shows a rise in the occupied area of 8631 acres, and a fall in remissions of £258 (Rs. 2580), in collections of £218 (Rs. 2180), and in the waste of 3081 acres. During the thirty-one years of survey rates yearly remissions were granted, the largest sums being £137 (Rs. 1370) in 1851-52 and £98 (Rs. 980) in 1843-44. A comparison of the thirty-one years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 12705 acres and in collections of £256 (Rs. 2560), and a fall in the waste of

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DILKOT.

Land Revenue

2937 acres and in remissions of £345 (Rs. 3450). The settlement of these twenty-three villages was revised in 1874-75. The figures of this year, compared with those of the previous year, show a rise in the occupied area of 6338 acres, in remissions of £1028 (Rs. 10,280), and in collections of £476 (Rs. 4760), and a fall in the waste of 5 acres. The figures for 1877-78, the latest available year, compared with those of the first revision year, show a rise in the waste of 941 acres and in collections of £1993 (Rs. 10,930), and a fall in the occupied area of 950 acres.

In the eighteen villages surveyed in 1845-46 and re-settled in 1873-76, the figures of the year of settlement, compared with those of the year before, show a fall in the occupied area of 879 acres, in the waste of 8272 acres, in remissions of 2s. (Rs. 1), and in collections of £22 (Rs. 220). A comparison of the figures of the year of settlement, with the average of the ten previous years, shows a fall in the occupied area of 750 acres, in the waste of 7672 acres, in remissions of £21 (Rs. 210), and in collections of £76 (Rs. 760). During the thirty years of survey rates yearly remissions were granted, the largest sums being £55 (Rs. 550) in 1859-60 and £34 (Rs. 340) in 1851-52. A comparison of the average of the thirty years of survey rates, with the average of the ten previous years, shows a rise in the occupied area of 427 acres and in collections of £264 (Rs. 2640), and a fall in the waste of 4340 acres and in remissions of £15 (Rs. 150). These eighteen villages were re-settled in 1875-76. The figures of the year of revision, compared with those of the year before, show a rise in the occupied area of 334 acres, and in remissions of £88 (Rs. 880); and a fall in collections of £33 (Rs. 330), and in the waste of 561 acres. The figures for 1877-78, the latest available year, contrasted with the year of revision, show a rise in the occupied area of 886 acres, and in collections of £154 (Rs. 1540).

In the forty-five Government villages settled in 1845-46, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 8929 acres; and a fall in the waste of 17,109 acres, in remissions of 1s. (Rs. 50), and in collections of £440 (Rs. 4400). A comparison of the year of settlement, with the ten previous years, shows a rise in the occupied area of 11,192 acres, and a fall in the waste of 16,797 acres, in remissions of £66 (Rs. 660), and in collections of £309 (Rs. 3090). During the thirty-three years of survey rates, yearly remissions were granted, the largest sums being £323 (Rs. 3230) in 1859-60 and £58 (Rs. 580) in 1853-54. A comparison of the average of the thirty-three years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 25,391 acres, in the waste of 16 acres, and in collections of £688 (Rs. 6880); and a fall in remissions of £51 (Rs. 510).

Adding to the figures of these four leading groups, the details of the remaining twenty villages, four of which were settled in 1844-45, thirteen in 1846-47, one in 1851-52, and two in 1853-54, the result for the whole sub-division, comparing the average returns of the ten years before the survey and of the thirty-three years of survey rates, is a rise in the occupied area of 53,243 acres, and in collections

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Dindori Tillage and Land Revenue, 1942-1973—continued.

Chapter VIII.

Sub-sections

Director

Land Revenue

YEAR.	AREA.			DIMENSIONS.			COLLECTIONS.					C. Payment.
	Occupied.		Unoccupied.	Government.	A. Unsettled.	Total.	Occupied.	Unoccupied.	Allotment.	Unsettled.	Total.	
	Assessed.	Unassessed.										
GROUP VI.—5 VILLAGES SETTLED IN 1846-47												
	Acres	Acres	Acres	Acres	Acres	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1846-47	4880	1500	6386	4310	2573	...	6	0	2875	40	21	2906
1847-48	5772	1457	7229	3685	1280	...	11	11	2140	32	1	2172
1848-49	4000	1647	5647	2469	2643	...	17	93	3722	46	77	3845
1849-50	5802	1386	7188	7000	373	...	11	4	3129	26	25	3465
1850-51	10,099	1597	12,496	9121	5629	...	...	...	2624	86	...	4188
GROUP VII.—4 VILLAGES SETTLED IN 1848-47.												
	Acres	Acres	Acres	Acres	Acres	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1848-49	715	345	1060	1198	679	...	...	...	...	...	7	346
1849-50	572	359	931	306	22	...	5	0	240	...	2	240
1850-51	682	328	1010	1209	628	...	28	28	808	...	22	319
1851-52	1166	394	1560	703	545	...	0	0	453	1	17	528
1852-53	2410	881	3291	1415	941	...	...	...	573	7	39	678
1853-54	1472	408	1880	1149	1480	...	78	...	554	4	86	600
1854-55	1824	411	2235	1120	1404	...	...	...	658	...	68	747
GROUP VIII.—1 VILLAGE SETTLED IN 1851-52.												
	Acres	Acres	Acres	Acres	Acres	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1851-52	1580	346	1926	429	404	...	...	...	1074	...	23	1098
1852-53	2505	846	3351	836	277	...	...	...	1098	...	23	1122
1853-54	1448	345	1793	559	368	...	3	...	975	...	1	1029
1854-55	1870	354	2224	947	397	...	...	...	632	...	61	126
1855-56	2172	364	2536	480	340	...	...	...	345	...	62	1484
GROUP IX.—2 VILLAGES SETTLED IN 1853-54.												
	Acres	Acres	Acres	Acres	Acres	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1853-54	2945	658	3603	1060	147	...	4	...	2001	...	40	2042
1854-55	2954	490	3444	1216	124	...	...	...	2601	...	46	2647
1855-56	2292	318	2610	1094	144	...	30	...	2723	...	45	2818
1856-57	3022	573	3595	831	420	...	...	...	1970	...	4	2148
1857-58	3161	520	3681	789	125	...	...	...	1988	...	191	2199
GROUP X.—1 VILLAGE SETTLED IN 1851-52.												
	Acres	Acres	Acres	Acres	Acres	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1851-52	13,561	30,604	44,165	70,931	41,990	5961	110	5971	68,471	401	1374	7885
1852-53	184,261	26,217	210,478	57,445	49,527	849	82	430	77,319	2775	2174	1113
1853-54	166,038	26,223	192,261	66,400	63,017	...	...	...	109,244	9415	7289	221,190

According to the 1881-82 returns, the agricultural stock in various villages amounted to 6396 ploughs, 2319 carts, 20,671 bullocks, 21,200 cows, 9267 buffaloes, 1329 horses, 8077 sheep and 380 asses.

In 1880-81, 6866 holdings or *khatts* were recorded with an average area of 30½ acres and an average rental of £2 2s. 6d. (Rs. 21-). If equally divided among the agricultural population, these holdings would represent an allotment of 20½ acres at a yearly rent

Holdings
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Sub-divisions.

DINDORI.

Crops.
1880-81.

of £1 8s. (Rs. 14).—If distributed among the whole population of the sub-division, the share to each would amount to $\frac{1}{2}$ acres and the incidence of the land-tax to Rs. 3/1 (Rs. 2-2-0).

In 1880-81, of 183,554 acres held for tillage, 81,338 or 44 per cent were fallow or under grass. Of the 152,216 acres 1671 were twice cropped. Of 153,287 acres, the area under actual cultivation grain crops occupied 93,014 or 60.68 per cent, 37,195 of them under wheat *Triticum aestivum*, 23,399 under *wāghī* *Eleusine coracana*, 14,592 under *bajrī* *Pennisetum glaucum*, 11,772 under *mīra* *Panicum miliaceum*, 4999 under rice *Oryza sativa*, 770 under *prosa* *Sorghum vulgare*, 75 under maize *makkā* *Zea mays*, 11 under Italian millet *rdla* *Panicum italicum*, and 594 under other cereals. Pulses occupied 24,308 acres or 15.85 per cent, 14,432 of them under gram *barbhara* *Cicer arietinum*, 5188 under *udid* *Phaseolus mungo*, 172 under lentils *māsur* *Eryum lens*, 1504 under *sur* *Cajanus indicus*, 738 under *kulīth* *Dolichos biflorus*, 589 under peas *vāṭāna* *Pisum sativum*, 39 under *maṅg* *Phaseolus radiatus*, and 86 under other pulses. Oilseeds occupied 32,241 acres or 21.03 per cent, 28,521 of them under gingelly seed *līl* *Sesamum indicum*, 27 under linseed *līn* *Linum usitatissimum*, and 3690 under other oilseeds. Fibres occupied 438 acres or 0.28 per cent, all under Bombay hemp *līy* or *sa* *Crotalaria juncea*. Miscellaneous crops occupied 3136 acres or 2.1 per cent, 1374 of them under sugarcane *us* *Saccharum officinarum*, 1080 under chillies *mīrchi* *Capsicum frutescens*, 180 under tobacco *lambākhū* *Nicotiana tabacum*, and the remaining 652 under various vegetables and fruits.

People,
1881.

The 1881 population returns show, that of 72,200 people lodged in 12,558 houses, 74,080 or 98.32 per cent were Hindus and 3210 or 4.47 per cent Musalmāns. The details of the Hindu castes are: 173 Brahmins; 9 Thākurs or Brahma Kshatris and 5 Kayasth Prabhakartars; 703 Jains, 146 Lādsakka Vānis, 91 Mārwādis, and 2 Singlysis, traders and merchants; 26,279 Kunbis, 1213 Mālis, 12 Rajputs, and 38 Hetkaris, husbandmen; 971 Shimpis, tailors; 62 Tonárs, gold and silver smiths; 605 Sutárs, carpenters; 39 Lumbhárs, potters; 190 Lohárs, blacksmiths; 23 Kāṭárs, copper smiths; 17 Ghisádis, tinkers; 14 Jangars, saddlers, 8 Otárs, metal casters; 1393 Telis, oil-pressers; 60 Korhtis, 33 Safis, and 6 Rāvā reavers; 12 Rangáris, dyers; 149 Guravs, drummers; 49 Kolhár op-dancers; 428 Nhávis, barbers; 129 Paris, washermen; 12 Dhangars, shepherds; 156 Gavlis, milk-sellers; 10 Bhois, fishers; 4 Beldárs, stone-masons; 23 Pardeshis and 15 Komus, labourers; 9 Khátiks, butchers; 7 Pátharvats, stone-cutters; 22,130 Kohs, 250 Vāṅjárs, 212 Bhils, 144 Vadars, 74 Várlis, and 2773 Skars, early unsettled tribes; 7747 Mhárs, watchmen; 720 Chāmbhárs, tanner; 20 Māngs, rope-makers and servants; 24 Hālenárs and 3 Gárud make-charmers and dancers; 222 Gorávis, 126 Bairágis, 10 Dhātādkathis, 53 Gopáls, 48 Mānbhávs, 30 Gondhāls, 23 Pāṅgus, 22 Jangams, 20 Bharádis, 14 Jogis, and 7 Joshis, beggars.

KALVAN.

Kalvan, in the north-west of the district, is bounded on the north by Bāgīán; on the east by Mālegaon; on the south by the Pāṅgus range and Dindori and Chāndor; and on the west by the Sur

Dánga and the Sargáda state. Its area is 554 square miles. In 1881 its population was 58,486 or 106 to the square mile, and its land revenue £9277 (Rs. 92,770).

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KALVAN.

Of the 554 square miles 393 have been surveyed in detail. According to the Revenue survey returns, twelve square miles are occupied by alienated villages. The rest contains 142,627 acres or 58.40 per cent of arable land; 13,294 acres or 5.44 per cent of unarable land; 78,931 acres or 32.32 per cent of grass; 9388 acres or 3.84 per cent of village sites, roads, and river beds. From the 142,627 arable acres, 10,856 acres or 7.6 per cent have to be taken on account of alienated land in Government villages. Of the balance of 131,771 acres the actual area of arable Government land, 99,332 acres or 75.4 per cent were under tillage in 1880-81.

The west is full of steep bare hills, without any forest, and with no tillage except in the bottoms of valleys. Towards the east the country, though flatter and better tilled, is divided by a spur that runs south-east from the Sahyádris with steep scantily wooded sides and flat tops. In the south rises the high and rugged Saptashring range with its lower slopes fringed with teak. Neither the northern nor the central range has hills of notable height or form. But in the south, where the Sahyádris sweep eastward and form the Saptashring hills, there are several strange and isolated peaks including Achla and Tahola. About ten miles further, Saptashring is the central hill of the range, with a flat top about a mile and a half long, from which a narrow and lofty ridge rises into several wild and picturesque peaks. Further east are several smaller peaks, among them Dhodap with a notable cleft cut clean across the ridge. Saptashring and Dhodap are both hill forts.

Travelling is difficult except east and west along the main valleys, up which carts can, but not without great difficulty, be taken to Hátgad in the extreme west. The only cart roads across the southern or Saptashring range are through the Rahud pass in the west, and the Ahivat pass close to Saptashring. Of the central ranges, the more southerly, between the Ahivat pass and Abhona, is crossed by the Chimehbári, which is passable for carts and from Kanási, three miles west of Abhona, a cart track crosses the more northerly of the central ranges by the Lahan pass. Through the northern range, the Bilband, or Katar pass, leads from Gandra to Dánga Saundána in Bágán, and the Puppál pass leads from Kalvan to Saúna.

Especially in the west the climate is more feverish than in any other part of the district. The twelve villages which lie below the Sahyádris are as unhealthy as the Surat Dánga, plagued with fever throughout the year, except for two or three months in the hot weather. Above the Sahyádris, a belt about twelve miles broad as far as Abhona is exceedingly feverish from the end of the rains till March. Further east the country is more open and fever less common. Except for its feverishness the climate in the west is pleasant, and Saptashring and the other hill tops are always cool. The supply of rain is usually abundant and almost never fails. It varies greatly, being heaviest in the west and gradually growing

Climate.

DISTRICTS.

Chapter XIII
Sub-divisions
Kalvan.

lighter towards the east. At Kalvan, which is fairly good, the average fall, during the eight years ending 1881, was 31 inches. The details are:

Kalvan Rain Fall, 1874-1881.

Year	Rainfall	Year	Rainfall	Year	Rainfall
1874	Ind. Cts.	1877	Ind. Cts.	1880	Ind. Cts.
1875	30 42	1878	70 05	1881	31 00
1876	21 24	1879	56 00		

Except in the twelve villages below the Sahyadris on the west the water-supply is abundant. The chief rivers are the Girna and its tributary the Panad. The Girna is formed by several streams which rise in the south-west corner of Kalvan. It flows nearly east, and quickly growing in volume and breadth, at Kalvan, about twenty miles from its source; it flows between high bare banks, a river about 100 yards wide. The Panad rising in the north-west hills, with a wide bed and between high banks, flows south-east for about fifteen miles till it joins the Girna at Deoj four miles below Kalvan. Two other streams which join the Girna from the south are of some size and local importance. The Markanda, rising below the hill of Saptashring, after a north-easterly course of eleven miles falls into the Girna near Kalvan, and farther to the east, with several sources in the hills between Dhodap and Chandor, the Konth flows north-east for about twelve miles and falls into the Girna near Kalvan. The other streams on the right, and all the feeders on the left, have very short courses of not more than a few miles. Except during the rains all these rivers and streams are passable though the steepness of the banks and the depth of the channels make the crossing very difficult for carts. There are no large ponds or reservoirs, but the channels, both of the larger and of the smaller streams, are dammed in many places, the largest dam being on the Girna at Abhona. Besides these, there were, in 1861-62, 465 wells of which 86 were with steps and 400 without steps, 59 dams, 25 *shukadis* or water-lifts, and 42 ponds.

History.

In 1869 when they were transferred to Nank, Kalvan and Baglan formed the old Baglan sub-division of Khandesh. In 1874, Kalvan was separated from Baglan and made a distinct sub-division.

Land Revenue.

To show the spread of tillage and the increase of the land revenue during the thirty-two years since the introduction of the survey, the 159 villages of the sub-division have to be divided into three groups, eleven villages settled in 1845-46, twenty-nine villages settled in 1867-68, and 119 villages settled in 1868-69. In the twenty-nine villages settled in 1867-68, the figures of the settlement year compared with those of the year before, show a rise in the occupied area of 5212 acres, in the waste of 2973 acres, and in remissions of £153 (Rs. 1530); and a fall in collections of £475 (Rs. 4750). Compared with the average of the ten years previous to the survey settlement, the figures for the settlement year show an increase in the occupied area of 8321 acres, in the waste of 7000 acres, and in remissions of £141 (Rs. 1410), and a fall in collections of £175

(Rs. 1310). During the eleven years of survey rates, yearly remissions were granted, the largest sums being £153 (Rs. 1599) in 1867-68 and \$111 (Rs. 1110) in 1872-73. A comparison of the average of the eleven years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 15,593 acres, in the waste of 144 acres, in remissions of £10 (Rs. 100), and in collections of £176 (Rs. 1760).

In the 119 villages settled in 1868-69, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 15,476 acres, and in remissions of £495 (Rs. 4950); and a fall in the waste of 935 acres and in collections of £1035 (Rs. 10,350). Compared with the average of the ten previous years, the figures for the year of settlement show a rise in the occupied area of 17,752 acres, and in remissions of £461 (Rs. 4610); and a fall in the waste of 10,433 acres and in collections of £621 (Rs. 6210). During the ten years of survey rates yearly remissions were granted, the largest sums being £499 (Rs. 4990) in 1868-69 and £137 (Rs. 1370) in 1877-78. Compared with the average returns for the ten previous years, the average of the ten years of survey rates shows a rise in the occupied area of 20,677 acres, and in remissions of £81 (Rs. 810); and a fall in the waste of 14,146 acres and in collections of £165 (Rs. 1650). Adding to the details of these two groups the details of the remaining group of eleven villages settled in 1845-46 and revised in 1875-76; the result for the whole sub-division is, comparing the average of the ten years before the survey with the average of the ten years since the survey, a rise in the occupied area of 37,432 acres, in remissions of £87 (Rs. 870), and in collections of £40 (Rs. 400) or 0.5 per cent. Comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is an increase of 41,389 acres or 35 per cent in the occupied area and of £22 (Rs. 220) or 0.4 per cent. in collections.

The following statement gives the details:

Kilvan Tillage and Land Revenue, 1845-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.				TOTAL OF	
	Occupied.			Unoccupied.		Government.	Allotted.	Total.	Occupied.	Unoccupied.	Allotted.	Unsettled.		Total.
	Assessed.	Allotted.	Total.	Assessed.	Unsettled.									
GROUP I.—11 VILLAGES SETTLED IN 1845-46.														
	Acres.	Akres.	Acres.	Akres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1844-45	3446	890	3636	3481	12 2	..	7	9	1166	..	70	44	2479	
1845-46	3084	728	3812	3664	1595	..	11	11	969	..	30	..	999	
1855-56 to 1874-75	2130	608	2338	3030	1207	27	..	27	1001	..	8	50	1169	
1844-45 to 1874-75	3537	773	4290	2861	1243	1	9	9	1266	..	109	41	1463	
1854-75	470	173	3904	2663	706	..	..	..	1530	..	185	35	1707
1845-75	5636	979	6127	5702	3782	245	..	245	1501	..	163	15	1719	
1877-78	5378	793	6171	4000	2806	..	..	..	1165	..	103	9	2857

Chapter XIII.

Karim Tillage and Laked Paces. 1845-1878—continued.

Sub-divisions.

KALWAN
Lyo. Revenue

Year.	AREA.					CULTIVATION.								
	Occupied			Unoccupied		Government	Agricult.	Forest	Uncultivated	Unoccupied	Allotment	Uncultivated	Allotment	Total
	Arable	Abandoned	Total	Abandoned	Uncultivated									
GROUP II.—29 VILLAGES SURVEYED IN 1867-68.														
1867-68	30,372	27,350	57,722	34,007	12,697	46,704	61	1595	1595	1595	1595	1595	1595	1595
1867-68 to 1868-69	27,150	3,778	30,928	3271	3278	194	184	30,177	2811	1,650	1,650	1,650	1,650	1,650
1868-69 to 1877-78	44,048	34,6	48,697	94,984	94,774	261	361	91,971	91,971	790	790	790	790	790
1877-78	42,705	844	43,549	7,980	25,600	8	8	41,712	41,712	870	870	870	870	870
GROUP III.—110 VILLAGES SURVEYED IN 1868-69.														
1867-68	85,173	82,09	167,262	64,489	28,694	93,183	93	4478	41,780	1,175	500	500	500	500
1868-69	71,118	71,118	142,236	58,928	25,708	84,636	4771	1,4478	31,844	1,175	500	500	500	500
1867-68 to 1868-69	26,054	8257	34,311	5,296	14,230	18,722	326	4	340	36,432	67	411	700	700
1868-69 to 1877-78	54,714	8297	63,011	26,090	17,779	43,869	1184	1184	34,884	1,175	500	500	500	500
1877-78	70,300	8593	78,893	61,842	28,080	89,922	1875	1378	88,544	1,175	500	500	500	500
Per cent. area under survey	66,340	10,877	77,217	52,137	19,922	72,059	607	4	601	30,900	1,175	500	500	500
Period of survey	102,208	11,501	113,709	80,137	38,024	118,161	1477	2	1478	32,378	1,175	500	500	500
1877-78	103,172	11,664	114,836	81,020	41,284	122,304	1584	1,008	62,671	1,175	500	500	500	500

Block, 1881-82

Volume 10, 1880-81

Block, 1880-81

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 6695 ploughs, 1256 carts, 9885 bullocks, 11,021 cows, 4582 buffaloes, 1072 horses, 19,805 sheep and goats, and 182 asses.

In 1880-81, 4941 holdings or *khatts* were recorded with an average area of 24½ acres and an average rental of £1 16s. 4½d. (Rs. 28 8d.)—If equally divided among the agricultural population, these holdings would represent an allotment of 10½ acres at a yearly rent of 14s. 3d. (Rs. 7-2-0). If distributed among the whole population of the sub-division, the share to each would amount to 2½ acres and the incidence of the land-tax to 3s. 8d. (Rs. 1-10-0).

In 1880-81, of 103,950 acres held for tillage 9618 or 8 ½ per cent were fallow or under grass. Of the remaining 94,332 acres, 2904 were twice cropped. Of 101,336 acres, the area under actual cultivation, grain crops occupied 66,400 acres or 65 61 per cent, 41,595 of them under *bajri* *Pennisetum spretum*, 6579 under *Eleusine coracana*, 6645 under wheat *Triticum aestivum*, 1764 under *Jowar* *Sorghum vulgare*, 2083 under rice *Oryza sativa*, 1559 under *sava* *Panicum poliflorum*, 786 under Italian millet *Panicum italicum*, 742 under maize *Zea mays* and 27 under other cereals. Pulses occupied 89,256 acres or 87 61 per cent, 8542 of them under *kulith* *Dolichos biflorus*, 7176 under gram *Lathyrus sativus*, 1125 under *urad* *Phaseolus mungo*, 710 under lentils *masur* *Ervum lens*, and 672 under *chickpeas* *Cicer arietinum*. Oilseeds occupied 14,536 acres or 14 34 per

and 2495 of them under linseed *glaberrima usitatissimum*, 1813 under groundnuts *argentea* *Sesamum indicum*, and 10,313 under other pulses. - Flowers occupied 1154 acres or 1.13 per cent, all of them under brown-hemp *ambai* *Hibiscus cannabinus*. Miscellaneous crops occupied 894 acres or 0.88 per cent; 553 of them under sugarcane *Saccharum officinarum*, 122 under chillies *malabarica* *Capiscum frutescens*, and the remaining 219 under various vegetables and fruits.

Chapter XIII
Sub-division
KALIA

The 1881 population returns show that of 58,430 people lodged in 10,352 houses, 57,749 or 98.73 per cent were Hindus and 787 or 1.25 per cent Musalmans. The details of the Hindu castes are: 1002 Brahmins; 51 Thakurs or Brahma Kshatris and 10 Kayasth Prabhus, writers; 1073 Madzakka Vanis, 190 Jains, 20 Lingayats; 2 Marwadis, and one Bhatis, traders and merchants; 29,207 Kunbis, 1640 Mils, 130 Rajputs, 11 Hetkars, 9 Kanads, and 7 Tirmals, *gabandmen*; 536 Sonars, gold and silver-smiths; 448 Shukpis, tailors, 341 Sutars, carpenters; 424 Lohars, blacksmiths; 203 Kumbhars, potters; 66 Karsars and 4 Tumbats, coppersmiths; 15 Ghasalis, tinkers; 15 Otars, metal-casters; 896 Telas, oil-pressers; 42 Rangaris, dyers; 14 Sais, weavers; 34 Gurats, drummers; 82 Kolhatis, rope-makers; 374 Nharis, barbers; 72 Parits, washermen; 807 Dhargars, shepherds; 13 Gavhis, milk-sellers; 62 Bhois, fishers; 25 Beldars, stone-masons; 66 Patlharvats, stone-cutters; 20 Kharaks, butchers; 10 Kalkas, liquor-sellers; 14 Pardhus, hunters; 13 Halvats, sweetmeat-makers; 14,085 Dhils, 764 Kols, 369 Varits, 279 Vanjars, 108 Karkharis, 2 Rantshbis; 61 Kangars, and 52 Vadars, early or unsettled tribes; 2261 Mharis, watchmen; 605 Chambars and 15 Dhors, labourers; 300 Mangs and 11 Halamars, rope-makers and servants; 179 Gosavis, 119 Bharadis, 71 Baragis, 41 Manbhavs, 38 Jangams, 15 Gondhavs, 11 Chitralathis, 11 Gopals, and 3 Jogis, beggars.

Popul.

BAGLAN, one of the northern sub-divisions, is bounded on the north by the Prampalgar sub-division of Khondesh, on the east by Malegaon; on the south by Kalyan; and on the west by the Dharampur state and the Songad division of the Gakwar's territory. Its area is about 610 square miles. In 1881 its population was 64,875 or 104 to the square mile, and its land revenue 214,983 (Rs. 49,350).

BAGLAN.

Of the 619 square miles 591 have been surveyed in detail. According to the recent survey returns, twenty-five square miles are occupied by alienated villages. The rest contains 218,215 acres or 50.25 per cent of arable land, 25,136 acres or 6.04 per cent of unarable land, 106,665 acres or 29.42 per cent of grass or *baran*, 12,260 acres or 3.39 per cent of village sites, roads, and river beds. From the 218,215 arable acres, 11,692 acres, or 5.31 per cent have to be taken on account of alienated land in Government villages. Of the balance of 206,523 acres the actual area of arable Government land 167,156 or 80.99 per cent were under tillage in 1881-82.

West Baglan is crowded with steep narrow ridges running nearly east and west. The hill-sides are fairly clothed with mango, *Khair* *Acacia catechu*, *adada* or *ain* *Terminalia tomentosa*, *jambhat* *Eugenia jambolana*, *salai* *Boswellia thurifera*, and *dhavda* *Canocarpus latifolia*, and, except in a western belt, about

Aspect.

400 DISTRICTS.

Chapter XIII.
Sub Divisions.

eight miles broad, with tess. Most of the ridges are crowned perpendicular ledges of rock, and the tops of many of them fortified, the chief being Saler in the western territory in the extreme west and Mulher about ten miles east of Saler. Between the ridges lie narrow valleys generally scattered by deep recent beds. To the east and south the country grows flatter and more open with here and there isolated groups of steep flat-topped hills. Even on the level parts much of the land is hollow and covered with brushwood. In the north three cart roads and bullock tracks lead to Pimpalner in Kháudesh. The cart roads are, beginning from the west, about twelve miles from the Sahyádris, the Sail pass, a well made road from the large village of Taharhad, by Dasvel towards Pimpalner; the Pisol pass four miles east of the Sail pass; and the Rahud pass in the extreme east of Bagán. The tracks fit for bullocks that pass north into Pimpalner, are Chevati on the west four miles from the Sahyádris, and Hindat about half way between Pisol and Rahud. The rest of the northern border is impassable for carts and too steep for cattle. On the west the only pass is Bahine about two miles north of Saler. It is much used for carrying wood from the Dangas to the Násik markets. South-west two cart-roads cross to Kalvan through the Bóilhand and the Pimpalner passes. In the body of the sub-division it is difficult to travel except east and west. Many of the gians between the chief villages have been cleared and made passable for carts, but the long ridges of hills which run east and west make it impossible for carts to cross from north to south except along the made roads. In the east the country is generally open, and travelling is easy.

Climate.

For a month or two after the rains (October-November), the climate is feverish especially in the west. At other seasons Bagán is healthy and the hot weather is cool with a strong west wind. In the west, over a belt about fifteen miles broad, the average rainfall is about 100 inches. But at Satána in the south-east, during the twelve years ending 1881, the average fall was 20.33 inches. The details are:

Báilán Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.		Inch. Cts.
1870	17 26	1873	18 84	1876	10 97	1879	17 33
1871	11 64	1874	37 20	1877	10 24	1880	17 3
1872	22 01	1875	89 18	1878	51 57	1881	16 67

Water.

The chief river is the Mosam. It rises in the extreme north-west close to the Sahyádris, flows east to Jákhedra, and then turns to the south-east. During the first ten miles the course is broken by dams with long reaches of deep water above each. During the rest of its course the river is broad and shallow. The bed is mostly sandy and the banks generally steep. Many small streams join it both from the north and the south, those on the north bank flowing south-east and those on the south, north-east. The only other river of importance is the Satina, whose two main branches rise in the south-west hills, and, after flowing nearly parallel

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Sub-divisions
B...

for twelve miles, join their waters above Satana, and fall into the Girna to the southeast. The Girna enters Biglān near Thogoda in the south-west and flows east between high banks along a channel about 200 yards broad. Except a few ~~close~~ to the Satjadris, most Biglān villages have a good supply of river or stream water. Except the Girna, the channels of the chief rivers and of many of the smaller streams are crossed by dams. There are no ponds or reservoirs, but wells are plentiful where the river supply is scanty. In 1881-82, there were about 1225 wells, 104 with and 1121 without steps, 49 dams, 9 *dhokadis* or water-lifts, and 1 ponds.

The route from the Deccan through Baglān to the Gujarāt coast has been a line of traffic from ~~some~~ times. At the end of the thirteenth century Baglān ~~is~~ mentioned as a district dependent on Gujarāt, bordering on the dominions of Rāmdēv, the Devgiri king. In 1297, Rāy Karān, the ~~king~~ of the ~~Chilvān~~ kings of Gujarāt, on his defeat by Uugh Khān Alā-ud-Din's general, with the help of Rāmdēv of Devgiri, for several years maintained his independence in Baglān. In 1306, Alā-ud-Din's general Malik Kafur ~~is~~ ~~came~~ ~~on~~ the borders of the Deccan, and sent Rāy Karān an order to deliver up his daughter Devaldevī, then a girl of thirteen years. Rāy Karān refused to give up his daughter, and, as a last resource, in spite of the objections to marrying her to a Marātha, agreed to the proposal of Rāmdēv of Devgiri that she should form an alliance with his son Shānkaldēv. Uugh Khān, the Gujarāt-general, was ordered to force his way through the Baglān hills. For two months Rāy Karān defied all his attempts, but at last the Musalmāns prevailed. Rāy Karān was defeated and forced to fly, leaving his elephants, tents, and equipage on the field. Uugh Khān pursued him without success. While halting for two days within a march of Devgiri, some 300 of his troops went without leave to see the caves of Ellora. On the way they fell in with a party of Hindu horsemen, and, after a sharp fight, secured the lady whom they were escorting, and found that she was the princess Devaldevī. She was carried in triumph to Delhi and became the wife of Khair Khān, Alā-ud-Din's son. In the same year, when Rāmdēv of Devgiri agreed to hold his territory as a tributary of Delhi, his power was extended to Navsār in Gujarāt. This must have included

1 Briggs' Ferishta, I. 327. According to the ~~Tattva~~ one of the books on Jyotish shastra or Hindu Astronomy, Baglān, with Kalvan and Ahandesh, is represented as the northern boundary of Mahārāshtra, the extent of Rāmdēv's dominions. Grant Duff's Marāthās, I. 2.

2 Devaldevī was Rāy Karān's daughter by the beautiful and witty Kauldevī who was taken captive on the defeat of Rāy Karān in 1297 and carried to Alā-ud-Din (Briggs' Ferishta, I. 327, 329). On hearing of Malik Kafur's expedition into the Deccan Kauldevī begged the king to give orders that Devaldevī should be freed and brought to Delhi. Briggs' Ferishta, I. 326, 326.

3 Dowson, III. 187, 187. Mr. Forbes (Ras Mala, 217) says History of the unfortunate Karan. He died probably a nameless fugitive.

4 It is of the loves of Devaldevī and Khair Khān is told (1325) in a Persian *Shah-nama* Dabiri (Briggs' Ferishta, I. 369). Devaldevī's after life was

5 In 1316 her husband was blinded and put to death by Malik Kafur, Malik Kafur's overthrust she was ~~given~~ to the ~~harem~~ ~~Mināruk~~ Kafur's brother and successor. Four years later her new husband was in the slave Malik Khusrū. Briggs' Ferishta, I. 370, 370.

Chapter XIII.
Sub divisions.
BAGLÁN.
History.

The possession of Baglán¹ In 1317, after the overthrow of the Hindu prince of Devgiri, Baglán at least in name became subject to the Musalmán rulers of Devgiri or Daulatabad. In 1317, in the disturbances which ended in the Deccan becoming independent of Northern India, the Ráshtrakuta Kings seem to have lost hold of Baglán.² In 1366, in the reign of Muhammad Shah Bahmani I, the Baglán chief is mentioned as making common cause with a standing troops to help, the rebel Bairám Khán Mazandarání who was causing disturbances near Daulatabad. The Baglán chief with many supporters, accompanied Bairám Khán to Patkhan, but, on hearing of the Bahmani King's approach, deserted the cause and fled.³ A few years later, in 1370, when Malik Rája, the founder of the Fírúki dynasty, established himself in Khándesh, he marched against Rája Baharjí, the Baglán chief, and forced him to pay a yearly tribute to Delhi.⁴ This Baglán chief claimed to be of the stock of the Kanauj Rathods⁵ and to have been settled in Baglán since a 350.⁶ They claimed to have at first been independent, coming their own money, and stated that they afterwards lost their power, and paid tribute to Gujarát or to the over-lord of the North Deccan, whichever happened to be the stronger. Each chief on succession took the title of Baháji.⁷ At the close of the fourteenth century, on the establishment of the Musalmán dynasty of Ahmadábád, Baglán seems to have become tributary to Gujarát. In 1429, Ahmad Sháh Bahmani I, who was then at war with Gujarát, laid the country waste, and unsuccessfully attempted to take the fort of Tambolá. About 1490 it is noticed that, under the able government of two brothers Malik Wagi and Malik Ashraf, who were in power in Daulatabad, the robbers who infested Baglán were brought under subjection, and the roads, for the first time, were safe enough for merchants and travellers to pass without guards.⁸ In 1499 Alimú Nizámsháh, the founder of the Nizámsháh dynasty, compelled the Baglán chief to pay him tribute.⁹ After the conquest of Ahmadnagar by Bahádarsháh in 1539, Baglán seems to have been

¹ Briggs' Ferishta, I. 369.

² Briggs' Ferishta, II. 429.

³ Briggs' Ferishta, II. 219, 223, and Scott's Deccan, I. 32, 33.

⁴ The first tribute included five large and ten small elephants, besides pearls, jewels, and money. Briggs' Ferishta, IV. 232.

⁵ Tod's Annals of Rájasthan, II. 2) Places the Rathods at Kanauj as early as 470. Cunningham (Arch. Surv. Rep. I. 150) makes their conquest of Kanauj about 1000.

⁶ See the Masiru-i-Omara in Bird's Gujarat, 122. Ráshtrakutas were settled in other parts of the Deccan in the fourth and fifth centuries. Bühler in Ind. L. 1. VI. 76. The connection between the different branches of the great Rathod tribe has not been fully made out. It is doubtful whether the Ráshtrakutas or Rathods of Malkhet, about twenty-three miles south-east of Kulkarni, were a Dravidian tribe who as conquerors gained a place among the northern Bahájis, or were northern Rajputs of the same stock as the Rathods of Kanauj (470-1193). In the beginning of the ninth century, the Ráshtrakuta King Govind III. (785-810), who came from North Gujarat to the Tungabhadra and raised his family to independence, dated two grants from Mayurkhanda, the modern Mirkhanda near Pandharpur.

⁷ Masiru-i-Omara in Bird's Gujarat, 122. In 1376 when he paid the (Briggs' Ferishta, IV. 282), in 1524 when he came to Bahádarsháh (Bird, 122), in 1573 when he paid tribute to Akbar (Bird's Gujarat, 123), when he was conquered by Aurangzeb (Orme's Historical Fragments, 123). Baglán chief is called Baháji. The origin of the title is not explained.

⁸ Briggs' Ferishta, I. 414. See Watson's Gujarat, 36.

⁹ Briggs' Ferishta, I. 209.

¹⁰ Briggs' Ferishta, I. 204.

under Gujarát control, as in 1543 the Báglán-chief is mentioned as giving the Gujarát king with 3000 horse.¹

In 1573, when Gujarát was conquered by the Emperor Akbar, Baharji of Báglán came with 3000 horse and paid his respects to the emperor at Surat. He afterwards did good service by handing over the emperor's rebel brother-in-law Mirza Sharaf-ud-din Husáin whom he seized on his way through Báglán.² Báglán is described in the Ain-i-Akbari (1590) as a mountainous well-peopled country between Surat and Nandurbár. The chief was of the Ráthod tribe and commanded 8000 cavalry and 5000 infantry. Apricots, apples, grapes, pineapples, pomegranates and citrons grew in perfection. It had seven forts, two of which, Mulher and Sáfér, were places of unusual strength.³

When he conquered Khándesh in 1590, Akbar attempted to take Báglán. Pratápsáh, the chief, was besieged for seven years, but as there was abundance of pasture, grain, and water, and as the passes were most strongly fortified and so narrow that not more than two men could march abreast, Akbar was in the end obliged to compound with the chief, giving him Nizámpur, Datta, and Badat with several other villages.⁴ In return Pratápsáh agreed to take care of merchants passing through his territory, to send presents to the emperor, and to leave one of his sons as a pledge at Burhánpur.⁵ The chief was said to have always in readiness 4000 mares of an excellent breed and one hundred elephants. He is also said to have coined *mahmudis*.⁶

In 1629-30 Khája Abul Hasan, who was sent with 8000 horse to recover Násik, Trumbak, and Singanner from Khan Jahán Lodi, marched through Báglán and the chief met him with 400 horse.⁷ A grant, dated 1635, shows that Báglán was afterwards ruled by one Bhanámsáh, Pratápsáh's successor.⁸

In 1637, Báglán was attacked by Aurangzeb. The chief submitted and was made commander of 3000 horse. He received the grant of Sultánpur and of Rámnagar in Dharampur on paying a yearly tribute of £10,000 (Rs. 1,00,000).⁹ Báglán was famous for its temperate climate, its streams, and the abundance of its trees

¹ Bird's Gujarat, 122. ² Bird's Gujarat, 127. ³ Gladwin's Ain-i-Akbari, II. 74.

⁴ The chief's head-quarters were at Satapur, a village near the Mulher fort, which in former times is said to have been a large place, the chief's houses alone numbering 700. It is now nearly deserted though there are remains of numerous buildings.

⁵ See F. L. Charles, C. 8.

⁶ Ogilby (1670, Atlas V.) shows Báglán as the territory of Duke Pratápsáh.

⁷ Finch in Kerr's Voyages, vol. III. 273 and Harris' Voyages, I. 83. Hawkins (1605)

speaks of the chief of Cruly (Karól four miles south-east of Sale) as lord of a

province between Damán, Gujrat, and the Deccan (Kerr's Voyages, VIII. 298). In

1609 the chief of Sáfér and Mulher furnished 3000 men towards the force that was

sent to Rámnagar in Dharampur to guard Surat from attack by Malik Ambar of

Ahmadnagar. Watson's Gujarat, C6.

⁸ Bádsáh Náma in Lihot and Dowson, VII. 24. 25.

⁹ Bom. Gov. Sel. XXVI (New Series), 110. The grant is dated *Budhár Páush*

Sukráti 10th, *Shaká* 1667 (1635 A. D.). In it Bhanám Shah confers on a Brahman

named M. J. J. as much land, belonging to Kachá Kanási of the Báglán Pránt, as

can be cultivated with one plough, and a well situated thereon. Ditto.

¹⁰ Orme's Historical Fragments, 170. Mulher was called Aurangabad and Sáfér

was called Scott's Deccan, II. 27.

Chapter XIII
Sub-divisions.

BAGLAN.

and fruits. It was 200 miles long and 160 broad, with thirty petty divisions and about 1000 villages. It was bounded on the north by Sultánpur and Nándurbár; on the east by Cláudor; on the south by Trimbak and Násik; and on the west by Surat and the territory of the Portuguese.¹ According to the traveller Tavernier (1649-1666), Báglán, under which he included North Konkán except the Portuguese territory, was enriched by the passage of the great stream of traffic between Surat and Golkonda. The country was full of banian, mango, *moha*, cassia, *dhajur* or wild date, and other trees. There were great numbers of antelopes, hares, and partridges, and towards the mountains were wild cows. Sugarcane was grown in many places, and there were mills and factories for making sugar. The ways were safely guarded.²

In 1670 Míro Firrúzá, one of Shivájí's officers, took Sáler. In 1672 Sáler was besieged by Muhábad Khán, but a force, sent by Shivájí to raise the siege, after severe fighting, succeeded in driving out the Mughals. In 1684, Prince Muhamáad Azam gained the fort by promises and presents. In 1723, the Nizám established himself as an independent ruler in the Deccan; and, under him, there was a commandant at Mulher and a governor of Báglan. In 1731, Sáler and Mulher are mentioned as the chief places in Báglan, where Baglanique, half Maráthi and half Gujaráti, was spoken.³ In 1755, after the battle of Khánda in Ahmádragar, Báglan was ceded by the Nizám to the Peshwa, and along with Khándesh, formed the charge of a Sarsáthedár, named Baláji Sakharám, who took a prominent part in the Bhl massacres of that time. The fort of Sáler is said to have been given by the Peshwa for dress money to Rámí Galunábulí, the wife of Govindráv Gáikwár, who, after the battle of Dhodap (1768), remained for some time as a state prisoner at Poona and afterwards ruled at Baroda from 1793 to 1800. After the Peshwa's defeat, Báglan passed to the British, by the surrender of the fort of Mulher, on the 3rd of July 1818. Till 1869 Báglan formed part of Khándesh, when it was transferred to Násik. In 1875, Báglan, with its two petty divisions of Jáykheda and Abhona, was divided into two subdivisions, Báglan with its head-quarters at Satána, and Kalvan.

To show the spread of tillage and the increase of the land revenue during the ten years since the introduction of the survey, in 1868, the 141 villages have to be divided into three groups, fifty-nine villages settled in 1867-68, eighty-one villages settled in 1867-68, and one village settled in 1869-70. In the fifty-nine villages settled in 1868-69, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 10,262 acres, in the waste of 31,594-acres, and in remissions of £59,

¹ Bálshah, Námá in Elliot and Dowson, VII. 24-25. Feint formed part of the possessions of the Rája of Báglan, who appointed a Míritha of the Powis family to manage it with the title of Dávi. Soon after the conquest of Báglan, a rebellious member of the Peint family was sent to Delhi by order of Aurangzéb and put to death. While awaiting execution, the prisoner cured the Emperor's daughter of asthma, and, on embracing Islam, received a grant of Peint. Abu Bakr, Kalvan, is also mentioned as having a chief of his own, named Toké. *Ann. Ge. Sel.* XXVII (New Series), 108.

² Tavernier in Harris, II. 359, 384, and 385. See also Tavernier's *Voyage*, I. 292.

³ Anquetil de Persan, *Zend Avesta*, c. 11.

(Rs. 5900), and a fall in collections of £1138 (Rs. 11,380). A comparison of the figures of the year of settlement with the average of the ten previous years, shows a rise in the occupied area of 1,975 acres in the waste of 26,605 acres, and in remissions of £609 (Rs. 6090), and a fall in collections of £570 (Rs. 5700). During the eleven years of survey, rates yearly remissions have been granted, the largest sums being £693 (Rs. 6930) in 1867-68 and £404 (Rs. 4040) in 1876-77. A comparison of the average of the eleven years since the survey settlement, with the average of the ten years before the survey, shows a rise in the occupied area of 29,288 acres, in the waste of 12,996 acres, and in remissions of £60 (Rs. 600), and a fall in collections of £33 (Rs. 330).

In the eighty-one villages settled in 1868-69, the figures of the year of settlement compared with those of the year before, show a rise in the occupied area of 17,368 acres, in the waste of 16,813 acres, and in remissions of £336 (Rs. 3360), and a fall in collections of £930 (Rs. 9300). A comparison of the figures of the year of settlement, with the average of the ten previous years, shows a rise in the occupied area of 19,629 acres, in the waste of 17,853 acres, and in remissions of £305 (Rs. 3050), and a fall in collections of £52 (Rs. 520). During the ten years since the survey settlement, yearly remissions have been granted, the largest sums being £352 (Rs. 3520) in 1868-69 and £58 (Rs. 580) in 1870-71. A comparison of the average of the ten years since the survey with the average of the ten years before the survey shows a rise in the occupied area of 31,118 acres, in the waste of 5622 acres, and in remissions of £7 (Rs. 70), and a fall in collections of £12 (Rs. 120).

Adding to the figures of these two principal groups the details of the one remaining village, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the ten years since the survey, a rise in the occupied area of 58,232 acres, in the waste of 18,983 acres, in remissions of £68 (Rs. 680), and in collections of £169 (Rs. 1690) or 1.41 per cent. Again, comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is an increase in the village area of 64,789 acres, or 64 per cent. and in collections of £249 (Rs. 2490) or 2.08 per cent.

The following statement gives the details:

Statement of the Revenue of the Sub-division of Nasik, 1877-78.

YEAR.	AREA.			REMISSIONS.			COLLECTIONS.					OPERATIVES.		
	Occupied.			Unoccupied.		Government.	Allotted.	Total.	Occupied.	Unoccupied.	Allotted.		Clearable.	Total.
	Assessed.	Unclassified.	Total.	Assessed.	Unclassified.									
GROUP I.—59 VILLAGES SETTLED IN 1868-69.														
1866-67	61,477	6143	67,620	67,707	2,111	69,818	Rs. 6930	Rs. 5700	Rs. 56,622	Rs. 531	Rs. 1150	Rs. 58,508	Rs. 61,886	
1867-68	71,209	6244	77,453	66,201	2,666	68,867	Rs. 4040	Rs. 540	Rs. 64,083	Rs. 410	Rs. 1115	Rs. 65,208	Rs. 67,908	
1868-69	67,108	7087	74,195	70,038	2,542	72,580	Rs. 3520	Rs. 580	Rs. 67,700	Rs. 23	Rs. 436	Rs. 68,169	Rs. 70,874	
1869-70	88,261	6865	95,126	83,663	6,246	89,909	Rs. 580	Rs. 1,715	Rs. 87,706	Rs. 23	Rs. 436	Rs. 88,165	Rs. 91,500	
1870-71	65,407	6617	72,024	67,693	4,331	72,024	Rs. 48	Rs. 1,715	Rs. 69,305	Rs. 8	Rs. 452	Rs. 70,265	Rs. 73,000	

Chapter VIII.

Sub-division

PAULAN.

Local Revenue.

DISTRICTS

Chapter XIII.
Sub divisions.
BAGLÁN.
Land Revenue.

Baglan Tilthys and Land Revenue, 1867-1878—continued.

Year	AREA					RECAPITULATION				COLLECTIONS				Cen. 1881
	Occupied			Unoccupied		Cultivated	Uncultivated	Total	Occupied	Unoccupied	Allocated	Usable	Total	
	Actual	Alleged	Total	Actual	Unoccupied									
GROUP I—VILLAGES SETTLED IN 1800														
1867-68	36,503	4812	41,315	30,094	27,731	152	152	30,246	152	30,398	8	17,277	58,075	1
1868-69	58,536	5250	63,786	50,911	46,661	1,517	1,517	52,428	1,517	53,945	8	30,160	84,105	1
1869-70	74,122	5034	79,156	62,342	54,553	401	401	62,743	401	63,144	2	37,214	100,358	1
1870-71	65,130	5154	70,284	54,950	47,417	711	711	55,668	711	56,379	4	38,109	94,487	1
1877-78	67,112	5143	72,255	52,332	45,707	103	103	52,435	103	52,538	20	38,114	90,552	1
GROUP III—ONE VILLAGES SETTLED IN 1800														
1868-69	37	37	74	74	74	...	...	74	...	74	...	...	74	...
1869-70	48	48	96	96	96	...	...	96	...	96	...	...	96	...
1870-71	37	37	74	74	74	...	...	74	...	74	...	...	74	...
1877-78	88	88	176	176	176	...	...	176	...	176	...	...	176	...
TOTAL														
Since survey	51,673	12,700	64,373	49,564	42,209	1,761	1,761	51,348	1,761	53,109	30	38,114	90,552	1
1877-78	149,797	11,800	161,597	124,377	104,123	1,761	1,761	126,084	1,761	127,845	30	40,228	138,070	1
1877-78	255,416	11,800	267,216	204,447	176,329	1,761	1,761	202,568	1,761	204,329	30	40,228	148,557	1

According to the 1831-82 returns, the agricultural stock in Government villages amounted to 6658 ploughs, 2789 carts, 19,209 bullocks, 22,342 cows, 5049 buffaloes, 2190 horses, 39,732 sheep and goats, and 366 asses.

In 1830-31, 6653 holdings or *khátas* were recorded with an average area of 26½ acres and an average rental of £2 2s. 6d. (Rs 21-4-0). If equally divided among the agricultural population, these holdings would represent an allotment of 14½ acres at a yearly rent of £1 2s. 9d. (Rs 11-0-0). If distributed among the whole population of the sub-division, the share to each would amount to 2½ acres and the incidence of the land tax to 4s. 9d. (Rs 2-5-0).

In 1850-51, of 164,991 acres held for tillage 19,138 or 11.60 per cent were fallow or under grass. Of the remaining 145,763 acres 1423 were twice cropped. Of 147,191 acres, the area under actual cultivation grain crops occupied 106,578 or 72.40 per cent, 63,121 of them under *dháre* *Panicum spicatum*, 15,286 under *jearu* *Sorghum vulgare*, 4121 under wheat *gahu* *Triticum aestivum*, 1294 under *gaj* *Mesquit* *couacana*, 1058 under rice *ghát* *Oryza sativa*, 837 under *masur* *Lathyrus sativus*, 115 under *sewa* *Panicum mitissimum*, 23 under *italian* *mittet*, *vála* *Panicum italicum*, and 62½ under other cereals. Pulses occupied 22,882 acres, or 15.54 per cent, 18,451 of them under *khúta* *Dolichos biflorus*, 3807 under *grana* *harbhára* *Cicer arietinum*, 250 under *udál* *Phaseolus mungo*, 232 under *peas* *látana* *Pisum sativum*, and 142 under lentils *masur* *Eryum lens*. Oilseeds occupied 15,475 acres or 10.51 per cent, 5766 of them under gingelly seeds.

Sesamum indicum, 3429 under the seed *alsli* *Linum usitatissimum*, and 6280 under other oilseeds. Fibres occupied 500 acres or 0.84 per cent, 450 of them under *cotton* *kájús* *Gossypium herbaceum*, and 50 under Bombay hemp *táj* or *san* *Crotalaria juncea*. Miscellaneous crops occupied 1756 acres or 1.19 per cent, 1410 of them under sugarcane or *Saccharum officinarum*, 148 and *radishes* *múchi* *Brassica napus* two under tobacco *tambákhu* *Nicotiana tabacum*, and the remaining 201 under various vegetables and fruits.

Chapter XIII.
Subdivisions.

Population
1850.

The 1881 population returns show, that of 61,875 people lodged in 13,059 houses 63,197 or 97.41 per cent were Hindus and 1678 or 2.58 per cent Musalmáns. The details of the Hindu castes are: 998 Bráhmáns; 14 Káyasth Prábhús, writers; 1500 Ládsakás Vánís, 76 Jains, 44 Márvádís, and 22 Lingáyats, traders and merchants; 2,029 Kúmbís, 5118 Máhs, 1760 Rajputs, 18 Hefkaris, and 6 Tirmáls, diviners; 947 Sonárs, gold and silver-smiths; 845 Shimpis, silvers; 625 Sutars, carpenters; 431 Kumbhárs, potters, 413 Lohárs, blacksmiths; 231 Kásars, and 10 Tábats, copper-smiths; 61 Otáris, metal-casters; 12 Jingars, saddlers; 696 Tols, oil-pressers; 272 Patars, 160 Salis, and 23 Révals, weavers; 168 Rangáris, dyers; 17 Garávs, drummers; 37 Bháts, bards; 30 Kolháts, rope-dancers; 10 Nhávs, barbers; 208 Parits, washermen; 955 Dhangars, ephords, 35 Gaylis, milk-sellers; 342 Bhois, fishers; 170 Adáris, stone-masons; 110 Párdhis, hunters; 101 Lonáris, salt-traders; 76 Pátharvats, stone-cutters; 64 Khátiks, butchers; 49 Andas, basket and mat makers; 35 Támbohis, betelnut-sellers; 1 Halvás, sweetmeat-makers; 4 Bhadbhunjáts, grain-parchers; 3 Málá, liquor-sellers; 2 Pendháris, labourers, 13,919 Bhuís, 1617 Bhuís, 159 Vanjárs, 83 Káthkaris, 86 Thákurs, 35 Vadars, 21 Karkádís, 15 Rámoshis, early or unsettled tribes; 3970 Mhars, watchmen; 88 Chámbhárs and 26 Dhors, tanners; 469 Mángs, rope-makers 3 servants; 32 Gárudis, snake-charmers and dancers; 7 Langis, scavengers, 371 Gosávis, 115 Bálágs, 137 Gondháls, 36 Ambhávs, 81 Joshís, 21 Jangams, 17 Bharáds, and 6 Kánphátás, Bgars.

People,
1881.

Chándor, or CHÁNDVAR, in the centre of the district, is bounded on the north by Kalvan and Málegaon; on the east by Nandgaon and Yeola; on the south by Niphád; and on the west by Dandri. Its area is about 384 square miles. In 1881 its population was 199 or 132 to the square mile, and its land revenue £11,735 (1,17,350).

Casualties.

Of the 384 square miles, 339 have been surveyed in detail. According to the revenue survey, nineteen square miles are occupied by the lands of alienated villages. The remainder contains 155,274 acres or 75.56 per cent of arable land, 22,349 acres or 11.1 per cent of arable land, 17,172 acres or 8.38 per cent of grass or *kuran*, 3790 acres or 1.85 per cent of forests, and 6378 or 3.11 per cent of village sites, ponds, rivers, and streams. From the 155,274 acres of arable land, 17,178 acres or 11.4 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 138,096, the actual area of arable Government land, 123,589 or 97.56 per cent were under tillage in 1881-82.

Area.

Char. XIII.
Sub-divisions.
CIVIL OR
Aspect.

Except the eastern corner which is roughened by bare hills and drains east to the Girna, Chándor is a waving plain sloping gently south to the Godavari. In the centre and south near the Paraula, the Godavari, the soil is a rich deep black which yields heavy crops of wheat and gram. In other parts the soil is poor and shallow.

The chief roads are the Bombay-Agra highway that crosses the district from south-west to north-east, the Satana-Chándor road through the Pávr pass; the Chándor-Lásalgaon road, and in the east the Malgaon-Ahmadnagar road that passes through Manara. The villagers are generally much in debt; but some places have a good show of comfort and some accumulation of capital.

The climate is healthy, but after February in the hilly parts the heat is excessive. Near the northern range of hills the rainfall is heavier than in the south. At Chándor, which is central but nearer the north than the south, during the twelve years ending 1881 the rainfall averaged 28 inches. The details are:

Table of Rainfall, 1870-1881.

Year	Rainfall	Year	Rainfall	Year	Rainfall	Year	Rainfall
1870	41 21	1874	27 23	1878	14 1	1881	41 8
1871	17 54	1875	36 12	1879	36 10	1880	28 7
1872	34 18			1880		1881	19 5

Except in the hills where there is sometimes a scarcity, Chándor is fairly supplied with water. Besides small streams and springs there were, in 1881-82, 1790 wells, 154 with and 1636 without steps, 228 dams, 30 *dhakulas* or water-lifts, and 91 ponds.

History.

Before the introduction of British rule Chándor was held by His Highness Holkar as a gift or *sardarant* from the Peshwa. The *mundabandi* or plot-rate and then the *bigha* rate were continued till 1840-41 when the revenue survey was introduced.

Land Revenue.

To show the spread of tillage and the increase of the land revenue during the thirty-five years since the introduction of the survey in 1842, the 107 villages have to be divided into nine groups, eight villages settled in 1841-42; forty-five villages settled in 1842-44; one village settled in 1845-46; twenty-three villages settled in 1846-47; one village settled in 1847-48; one village settled in 1856-57; three villages settled in 1859-61; and four villages settled in 1868-69. In the eight villages settled in 1841-42 and re-settled in 1871-72, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 1471 acres, and a fall in remissions of 276 (Rs. 500) in collections of £389 (Rs. 3890), and in the waste of 2131 acres. Compared with the average of the ten years before the settlement the figures of the year of settlement show a rise in the occupied area of 8555 acres, and a fall in remissions of £196 (Rs. 1960) in collections of £122 (Rs. 1220), and in the waste of 4288 acres. During the thirty years of survey rates yearly remissions were granted, the largest sums being £75 (Rs. 750) in 1851-52 and £14 (Rs. 140) in 1841-42. A comparison of the average of the first

of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 9321 acres and in collections of £172 (Rs. 1720), and a fall in remissions of £205 (Rs. 2050) and in the waste of 9028 acres. This group of eighteen Government villages was re-surveyed in 1871-72. The figures of the year of revision compared with the year before show a rise in the occupied area of 2400 acres and in remissions of £716 (Rs. 7160), and a fall in the waste of 5½ acres and in collections of £20 (Rs. 20). Compared with the figures of the year of revision, figures of 1877-78, the latest available year, show a fall in the occupied area of 427 acres and in remissions of £116 (Rs. 1160), and a rise in the waste of 123 acres and in collections of £699 (Rs. 6990). In the forty-five villages settled in 1842-43 and re-settled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 5159 acres and in the waste of 3161 acres, and a fall in remissions of £234 (Rs. 2340) and in collections of £560 (Rs. 5600). A comparison of the figures of the year of settlement with the average of the ten previous years, shows a rise in the occupied area of 10,274 acres and a fall in remissions of £294 (Rs. 2940), in collections of £20 (Rs. 200), and in the waste of 1269 acres. During the thirty-two years of survey rates yearly remissions were granted, the largest sum being £125 (Rs. 1250) in 1851-52 and £12 (Rs. 120) in 1842-43. Compared with the average of the ten years before the survey, the average of the thirty-two years of survey rates, shows a rise in the occupied area of 23,375 acres and in collections of £7 (Rs. 4270) and a fall in remissions of £325 (Rs. 3250) and in the waste of 13,359 acres. These forty-five villages were re-surveyed in 1874-75. The figures of the year of revision, compared with those of the year before, show a rise in the occupied area of 10,597 acres, in remissions of £1112 (Rs. 11,120), and in the waste of 1364 acres, and a fall in collections of £75 (Rs. 750). Compared with the figures of the year of revision, the figures of 1877-78, the latest available year, show a fall in the occupied area of 2025 acres and in remissions of £1112 (Rs. 11,120), and a rise in the waste of 1590 acres and in collections of £938 (Rs. 9380). During the four years of the revised settlement yearly remissions were granted, the largest sum being £1112 (Rs. 11,120) in 1874-75 and £297 (Rs. 2970) in 1876-77.

In the twenty-three villages settled in 1846-47 and re-settled in 1873-77, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 8100 acres and in the waste of 3584 acres, and a fall in remissions of £164 (Rs. 1640) and in collections of £116 (Rs. 1160). Compared with the average of the ten previous years, the figures of the year of settlement show a rise in the occupied area of 8032 acres and in the waste of 3799 acres, and a fall in remissions of £1400 (Rs. 1400) and in collections of £126 (Rs. 1260). During the thirty years of survey rates yearly remissions were granted, the largest sum being £100 (Rs. 1000) in 1851-52 and £62 (Rs. 620) in 1851-52. Compared with the average of the ten previous years, the

Chapter VIII.

Sub divisions.

CHANDOL.

Tand. Sec. Dist.

Chdndor Tillage and Land Revenue, 1841-1878—continued.

Chapter VIII.

Sub-Chapter II.

CHANDOR.

Land Revenue.

YEAR.	AREA					REMISSIONS.			COLLECTIONS.					CULTIVATORS.
	Occupied.			Unoccupied.		Cultivated.	Allotment.	Total.	Occupied.	Unoccupied.	Allotment.	Unarable.	Total.	
	Assessed.	Atk. set.	Total.	Assessed.	Unarable.									
GROUP III.—ONE VILLAGE SETTLED IN 1845-46														
1844-45	140	140	280	110	110	0	0	0	0	0	0	0	0	0
1845-46	394	394	788	300	300	0	0	0	0	0	0	0	0	0
1846-46	179	179	358	213	213	1	2	1	61	1	2	0	64	1
1847-78	360	174	534	143	990	2	1	3	37	53	17	34	100	0
1848-78	608	121	729	229	990	140	140	0	128	24	24	120	346	51
1849-78	602	147	749	229	990	140	140	0	128	24	24	120	346	51
GROUP IV.—22 VILLAGES SETTLED IN 1846-47.														
1845-46	10,452	4004	14,456	14,712	1700	1700	100	1000	574	68	201	70	504	19
1846-47	18,940	8090	27,030	18,237	2007	187	20	200	7629	107	107	0	7736	19
1847-48	10,642	8062	18,704	14,489	4215	1657	183	1604	8889	71	210	11	9184	184
1848-49	24,070	9769	33,839	19,708	3749	78	20	94	9739	290	369	83	10,140	6
1849-78	2,071	9705	11,776	43,140	753	0	0	0	11,469	184	716	143	12,144	0
1850-78	30,281	8741	39,022	39,12	6231	7091	0	7091	10,801	144	20	8	11,166	70
1851-78	34,373	8741	43,114	4250	940	0	0	0	17,809	13	74	11	18,637	289
GROUP V.—ONE VILLAGE SETTLED IN 1847-48														
1846-47	603	86	689	479	81	05	2	06	407	6	8	1	518	13
1847-48	408	104	512	271	81	05	2	06	200	0	11	1	384	78
1848-49	396	84	480	308	00	40	4	58	382	6	7	0	395	113
1849-78	678	97	775	68	28	2	1	04	376	1	40	0	386	14
1850-78	749	82	831	00	28	00	0	00	910	0	19	0	929	9
GROUP VI.—ONE VILLAGE SETTLED IN 1848-49														
1848-49	404	114	518	575	508	2	0	104	6	7	0	110	0	
1849-78	700	98	798	341	513	00	00	00	104	0	0	0	104	0
GROUP VII.—ONE VILLAGE SETTLED IN 1850-51.														
1849-50	699	168	867	707	103	173	20	173	744	4	7	0	759	0
1850-51	605	168	773	1104	137	0	0	366	12	21	0	0	387	0
1851-52	607	165	772	470	165	064	15	09	492	0	19	0	508	11
1852-53	1385	162	1547	400	905	1	0	1	874	6	44	4	928	0
1853-78	1710	197	1907	32	341	00	00	00	604	0	49	0	653	0
GROUP VIII.—3 VILLAGES SETTLED IN 1850-51.														
1850-51	9007	3179	12,186	2926	201	100	17	8016	2710	153	60	170	9736	0
1851-52	8035	2256	10,291	4450	7778	2376	0	2376	6869	78	56	0	7105	0
1852-53	9015	3168	12,183	4767	841	4110	6	4116	8490	157	78	137	8850	98
1853-54	12,481	2009	14,490	190	6775	138	0	168	10,724	54	369	210	11,354	4
1854-55	13,286	2009	15,295	92	6775	0	0	0	11,238	15	40	105	11,898	0
1855-56	14,791	1090	15,881	574	4774	2098	0	2098	11,058	11	494	49	11,594	428
1856-78	14,730	1000	15,730	551	4808	0	0	0	14,040	0	44	0	14,529	548

Chapter XIII.

Calendar Table and Land Portion, 1841-1878—continued.

Sub-divisions:

CLANDON

Land Revenue.

YEAR	Area					Kisthans			Cultivated			Total	Cultivated
	Assessed	Alienated	Unoccupied	Unoccupied	Unoccupied	Government	Private	Total	Uncultivated	Cultivated	Alienated			Uncultivated
GROUP IX.—4 Villages situated in 1860-61.													
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Ra.	P.	P.	Rs.	Ra.	P.	P.
1867-68	406	90	475	140	254	8	5	106					
1868-69	406	90	475	140	254	8	5	106					
1869-70 to 1870-71	366	27	460	140	340	1	1	120					
1871-72 to 1877-78	31	26	254	160	1412	2	2	140	8	8	141	141	141
1877-78	266	90	842	211	441								
Ten years before survey	10,801	19,820	60,637	56,084	14,991	11,525	204	11,787	16,613	27	12	26,442	1,601,174
Since survey 1877-78	131,068	18,402	115,826	27,637	1,020	822	80	4,902	2,967	14	11	12,700	2,000,000

Stock, 1881-82.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 3761 ploughs, 1629 carts, 16,022 bullocks, 10,043 cows, 1171 buffaloes, 864 horses, 16,317 sheep and goats, and 226 asses.

Holdings, 1880-81.

In 1880-81, 3530 holdings of *khoris* were recorded with an average area of 43 $\frac{1}{2}$ acres, and an average rental of £3 5s. 7 $\frac{1}{2}$ d. (Rs. 32-13-0). If equally divided among the agricultural population, these holdings would represent an allotment of 17 $\frac{1}{2}$ acres, at a yearly rent of £1-5s. 6 $\frac{1}{2}$ d. (Rs. 13-1-0). If distributed among the whole population of the sub-division, the share to each would amount to 3 $\frac{1}{2}$ acres, and the incidence of the land tax to 4s. 7 $\frac{1}{2}$ d. (Rs. 2-5-0).

Crops, 1880-81.

In 1880-81, of 133,765 acres held for tillage, 15,738 acres or 11.76 per cent were fallow or under grass. Of the remaining 118,027 acres, 460 were twice cropped. Of the 118,187 acres under actual cultivation, gram crops occupied 96,115 or 81.11 per cent, 75,907 of them under *bajri* *Penicillaria spicata*, 12,055 under wheat *gabu* *Triticum aestivum*, 6754 under *javri* *Sorghum vulgare*, 572 under *sava* *Panicum miliaceum*, 480 under rice *shat* *Oryza sativa*, 337 under *ragi* *Eleusine coracana*, and 10 under Italian millet *vata* *Panicum italicum*. Pulses occupied 14,350 acres or 12.11 per cent, 8391 of them under gram *harbhara* *Cicer arietinum*, 2915 under *kulith* *Dolichos biflorus*, 2660 under *vadi* *Phaseolus mungo*, 227 under *mag* *Phaseolus radiatus*, 114 under peas *vatina* *Pisum sativum*, 7 under *lax* *Capanus arvensis*, and 6 under lentils *masur* *Ervum lens*. Oilseeds occupied 5652 acres or 4.77 per cent, 31 under gungeily-seed *til* *Sesamum indicum*, and 5621 under other oilseeds. Fibres occupied 118 acres or 0.09 per cent, all under brown hemp *ambadi* *Hibiscus cannabinus*. Miscellaneous crops occupied 2257 acres or 1.90 per cent, 764 of them under sugarcane *us* *Saccharum officinarum*, 223 under chillies *mirkhi* *Capsicum frutescens* &c.

under tobacco *tambáku* *Nicotiana tabacum*, and the remaining 1211 under various vegetables and fruits.

The 1881 population returns show that of 50,899 people lodged in 8994 houses, 48,416 or 95.12 per cent were Hindus, 2414 or 4.74 per cent Musalmáns, 61 or 0.12 per cent Christians, 4 Parsis, and 4 Jews. The details of the Hindu castes are: 1847 Bráhmans; 6 Káyasth Prabhus, and 2 Thákurs or Brahma Kshatras, writers; 657 Jains; 367 Ládsakha Váris, 226 Lingáyats, 81 Náryádis, and 7 Bhátnás, traders and merchants; 20,385 Kánbis, 1646 Máhis, 471 Rájputs, 54 Termáts, 41 Hekaris, and 31 Kanádás, husbandmen; 696 Sonáris, gold and silver smiths; 587 Sútárs, carpenters; 443 Shápis, tanors; 253 Bohárs, blacksmiths; 253 Kumbhárs, potters; 68 Kásárs, coppermiths; 36 Jangárs, saddlers, 10 Otárs, metal-casters; 728 Telas, oil-pressers; 111 Sális, 100 Kharárs, and 34 Fosárs, weavers; 85 Rangárs, dyers; 70 Gárárs, drummers; 26 Joháris, jewellers; 13 Kolláris, rope-dancers; 556 Nhávis, barbers; 291 Parás, washermen; 1691 Dhángars, shepherds; 28 Gáras, milk-sellers; 2 Dhors, fishers; 301 Pardeshis, labourers; 87 Khátiks, butchers; 64 Bétrárs, stone-masons; 21 Halvárs, sweetmeat-makers; 20 Baráds, basket and mat-makers; 16 Pátharváts, stone-cutters; 3 Kánáthís, labourers; 3674 Bhúis, 1954 Kohs, 1544 Vanyárs, 61 Kángárs, 41 Váfnás, 77 Káikádis and 13 Ramoshís, early or unsettled tribes; 6619 Mhárs, watchmen; 938 Chámbhárs and 46 Dhors, tanners; 444 Mángárs, rope-makers, 12 Mochás, shoe-makers; 10 Bhárgís, scavengers; 237 Gosávis, 173 Garárgís, 70 Mánblávs, 68 Jangárs, 65 Jogárs, 1 Dharádis, 25 Gonáthás, and 3 Joshás, beggars.

Chapter XIII.

Subdivisions.

Calcutta

1881.

CHAPTER XIV. PLACES OF INTEREST.

Chapter XIV.
Places of Interest
Achla Fort.

Achla fort, the west-most in the Chander range about twenty miles north of Diadori, was described by Captain Briggs, in 1818, as a large hill, little different from other hill forts in the same range. The ascent was fairly easy till near the top where it was steep and craggy. The foundation of a wall ran round part of the hill near the doorway, but it was either never finished or had fallen. There was no building and no place for ammunition except a wretched guard-house.¹ Achla was one of the seventeen fortified places which surrendered to Colonel McDowell on the fall of Trimbak in 1782.

Ahirgaon, ten miles north-west of Niphadi, with a population of 946, is interesting as the place where, two years after his escape from Thana jail, Peshwa Baji's favorite Trimbakji Dengha, the murderer of Gajadhar Phadnis, was recaptured in 1818.² Acting on private information Captain Briggs, the Political Agent in Khandesh, sent a party of Irregular Horse under Captain Swanton to Ahirgaon, and they moved with such speed and secrecy that the house in which Trimbakji was hiding was surrounded before suspicion was aroused. When the house was surrounded Trimbakji, who was lying on a cot, fled to the upper storey and hid under straw. He was soon discovered and seized without resistance.³ On his capture Trimbakji was taken to

¹ Captain Briggs' report, dated Sept. June 1818, in Ahmadnagar Collector's File, VI. Inward Miscellaneous. ² Blacker's Maratha War, 322 note 2.

³ An account of Trimbakji's capture from the Thana jail is given in Bombay Gazetteer, XIV. 360.

⁴ Captain Swanton's report, 29th Feb. 1818, in Poona and Maratha War Papers, 367; Asiatic Journal, VII. 59; Grant Duff's Memoirs, 570.

Mr W. B. Doobee, First Assistant Collector, Ahmadnagar (1819), gives the following account of Trimbakji's capture in Tadarang Taluk, II. 69-71. "On the evening the former Nana came here and told me Trimbakji was in his secret abode. He made sure of this, because he had watched several men with the binding of white faces he had a perfect recollection, and he brought, from the preparations and bustle he observed, that matters were arranging for his removal. This being the case, not a moment was to be lost, and we proceeded to the tent of the English Resident and obtained an audience. I desired Nana to enter, awaiting myself the result of the conference on the outside. He very soon came back, and the Resident immediately began to issue orders. The cavalry officers were sent for, and a detachment came with him. After a short conversation they went away, and quickly returned at the head of two hundred men, accompanied by torch bearers. Nana was mounted and desired to lead the way. We followed him across yachins and broken ground, and we came to an ancient stone building in a ruinous state and thatched with straw. Nana now advised that half the men should dismount and that twenty of them should endeavour to obtain an entrance, by a way he would point out, into the

Chándor, and was afterwards sent as a prisoner to Chundrad in Bengal.

Chapter XIV.
 Plans of laterist

A fair or *urav* is held at Ahirgaon on the fourth of the bright half of Kártik (October-November) in honour of a Mussalman saint. It is attended by about 700 people.

Ahivant, the Serpent Fort, in the Chándor range, about fifteen miles north of Dindori, was described by Captain Briggs in 1818 as a large and shapeless hill, remarkably bleak and unproductive. It was accessible both from Khándesh and Gangrhadi. The road from Khándesh was good and easy. The Gangrhadi route was remarkably

difficult of the palace. The officers declared if he played any tricks with them, they should be shot through the head off the spot. Nana voyaged freely, and led the way. Not a torch was lighted, though care was taken to have them ready to light the mountain the word was given. We passed through a copse shed, the wall of which being of mud was broken down in a moment. We were now in the yard, where we heard the bells of bullocks jingling, a sign that the people of the place were on the point of leaving. Proceeding straight onwards we came to an elephant whose keeper was fast asleep. The suspicious animal, aware that strangers were near him, rattled his chains and set up a tremendous yell which awoke his keepers, and gave the first alarm to the inmates of the place. The latches were at once lit to the consternation of the people of the house. Some of Trimbakji's men resisted our advance, and a short but obstinate fight ensued, ending in their speedy destruction. Others, throwing open the great doors, attempted to fly, but were cut off and killed by the English horse stationed without. Still no Trimbakji made his appearance. Nana led the way to the interior of the building, where we found the wives of Trimbakji and many other women, all of whom begged for mercy, which was granted them. They swore on being questioned, that Trimbakji had left two days before. We were not to be so easily deceived. Nana's path led on through passages and dark rooms, until we came to an iron door, which was forced open. Still Trimbakji could not be found. Nana himself was now at a loss, but determined on searching every hole and chamber. We disturbed a spiral narrow staircase leading to a tower, and were stopped by a simple door armed with a spear, which revealed our going higher. Screeches were heard from above, as if some one was trying to break through the wall, and we had no doubt it was Trimbakji himself. The English officers grew impatient for every knock seemed to bring the object of our search nearer to freedom. The spear prevented our ascending, and it was so rapidly thrust down and drawn back, that we could only see the hand that guided it at considerable intervals. At length one of the sappers rushed forwards, and reached the point of the weapon in his breast. The man who held the spear having some difficulty in drawing it out, exposed his body to the English officers who fired his pistol and the spearman fell. The troop was moved, and we pushed forward into a stove-room above, where we could see nothing but straw on the floor, with several heaps of charcoal and brick. Not doubting that some one lay hid in the straw, the officers gave orders to cut it on fire. A room was cleared from the straw and the close-fitting doors were opened, and the prisoners were surrendered.

The writer of the Summary of the Ahirgaon and Pendhári Campaign gives the following details (pp. 221-226). 'On the first disposition of Bajirao's army by General Doveton and Colonel Adams near Nagpur in April 1818, Trimbakji deserted his master and was willing to accept the general terms of Mr. Bingham's proclamation. He accordingly retired to the village where his family-in-law lived, and leaving behind some bullocks, carts, and ploughs, with a cow and a mung, a public house, a store to pass the rest of his life in peace and quietness. But Trimbakji was not long in the village when the resentment of a woman for some injury done to her husband prompted her to revenge. She made a long march to Chándor and arranged that the next day Trimbakji's hiding place should reach Captain Briggs' ears. Captain Briggs at once wrote to Captain Swanston to push on to Ahirgaon. Trimbakji's private property, which was captured with him, amounted, according to one account to £6000, and according to another to £5000. The property was assigned as prize-money to Captain Swanston's Irregular Horse.'

* General Duff's Marathas, 678.

* Captain Briggs writes the names Eywuntia, Blacker Eywuntiah, and the later maps Eywanta and Eywanta.

Chapter XIV.
Villages of Interest.

steep being entirely a watercourse, almost impassable on the rains. A sort of rough but useless dam was built across the ravine to turn off the water. After passing the dam the road turned off and was then assisted by steps.¹ There were two small arches intended for doors and a little very ruinous wall near the arches. On the hill there was a ruinous storehouse built of stone and plaster. The water-supply in the fort was ample. There were five *adhikars* on the hill.²

Ambegaon, thirteen miles west of Dhulod, with, in 1818, a population of 582, has a rocky level. Heradpant, a temple of Mahadev forty feet by thirty-six. The roof and portions of the walls have fallen.³

ANANDVELI.

Anandveli, a small village of 309 people, about three miles west of Nasik, owes to a beautiful reach of the Godavari, intersecting as the place to which in 1764 the Peshwa Raghunathráy retired when his nephew Mádhavráy insisted on his right to command. It was here that Anandrái, the widow of Raghunathráy, was confined from Kopargaon in 1793 and died in the next year. Her two sons Bájiráy (afterwards the last Peshwa) and Chundráy Appa and her adopted son Anúráy remained at Anandveli until, in 1795, on the prospect of hostilities with Nizam Ali they were taken to the hill fort of Shivner in Jannar.⁴

ANJANERI.

Anjaneri, a flat-topped mesa of hill (4295) in the Nasik sub-division, is almost detached from its western neighbour Tribak by the chief pass leading into west Igatpuri, and falls eastward into the plain in a short and low chain of bare hills. The general direction of the hill is north and south, though there are spurs of considerable elevation on the other sides. The area covered by the main body of the hill is about three square miles or a little more. It is four miles from Tribak town and about fourteen from Nasik. The highroad betwixt these two places passes a short distance to the north of the hill. At the foot of Anjaneri, on the north-east, is a village which bears the same name. The hill itself, or the fort as it is called in the neighbourhood, is surrounded by a precipitous scarp on three sides, but on the southern face there is a considerable slope by which cattle and eyepines can ascend to all but the highest parts. There are two main plateaus. One, the top of the fort, which is bare of trees and covered only with coarse grass and the roots and flowers of the wild arrowroot (*Caesalpinia caulim* plant); the other, from which the chief spurs jut out, varies in breadth, and is covered on the north, east, and west with vegetation. On the spurs there are few trees and even close to the scarp between the two plateaus the thick brushwood is of small growth and little value as timber. On the west there is a fair growth of bamboo, and on all the upper slopes

¹ Both routes were infested with tigers in 1818.

² Captain Briggs' report, dated 20th June 1818, in Ahmadnagar Collect. vol. VI. Inward Miscellaneous. ³ Dr. Burgess' List of Archaeological Remains, 114.

⁴ Grant Duff's Marathas, 330, 520.

⁵ Mr J. A. Baines, C.S. The hill is said to have been named from Anand, the mother of Hanumán the celebrated monkey-god who held his ground against Ceylon.

the *Artibeus* *Scrobilanthus grahamianus*, which is a kind of grass, use over all the hilly west for thatching and wattle, grows plentifully. Throughout the woods there is a curious absence of large game, though in late years efforts have been made by residents to introduce some of the more common species of partridge and spur-fowl. A partridge is usually reported in the villages near the eastern side of the hill, and one or two have been shot there within the last ten years, but there is not enough cover or other attractions to induce itself to ensure the presence of large game. The top of the fort, where there is a small temple or shrine in honour of the presiding goddess, is reached by a path on the north-east and another on the south-east. The lower plateau is bounded by a steep scarp which is traversed by two main pathways, one on the north and one on the east. Other tracks lead to this part of the hill, but they are seldom used. Along the base of the upper scarp, through the *junghul* wood, a path leads completely round the hill, and it appears a kind of the way is under thick shade. This path is cleared every year, and a few other tracks are made passable by a small subscription collected from the residents. The general way of getting up to the first plateau is from the village of Anjaneri. The path winds through the village, up a steep and bare slope for about half a mile, to a small ledge covered with mango and other trees. Above this ledge comes a second bare and grassy slope, surmounted by the lower scarp, a black wall of considerable height. This scarp is climbed through one of the larger clefts to the basalt available from below. The cleft is very narrow and almost perpendicular in parts. The sides are smooth, and the path, in its present condition, is an accumulation of loose stones, large and small. Up this the Hindus of Anjaneri carry people with perfect safety in a light litter or swung chair. Remains near the top of the crevice show that when the fort was in its prime the whole of the *top* or gate, as the cleft is called, was paved in broad steps with stone cut out of the adjacent basalt, but the constant passage of cattle, when the grazing was let out by the year, has left but a few of these steps untouched, and it is there remains that stream the pathway which now winds zig-zagging from side to side of the cleft.

The main attraction of the north-eastern side of the first plateau where the three bungalows of the European residents are situated, is a charming little pond, surrounded with *fig* trees on three sides and affording, owing to the lowness of its bank on the north, a grand view over the district spread out like a map below. From the south side the upper wall, which is here less precipitous than to the west, rises almost from the water, and the houses and *cooling* places studded with tents and roof-huts seem to be dropped here even there is a narrow ledge to be found. The water of the pond has a reputation for unwholesomeness, so a good well has been dug near the houses. There are, in addition to this pond, two

From half way up the *scarp* on the left side is a small cave temple with a well in it. Locally it is called the Monkey's Cave and it is reached by scrambling up the bare wall of the scarp for about six feet. Mr. H. E. Sulcock, C. S.

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Places of Interest.
ANJANERI.

others on this plateau, besides a few springs. In one of the ponds there is now little water after the end of the year, but in the other there is enough for the few cattle that are still allowed to graze above the *darwara*.

The elevation above the sea is about 1200 feet on the upper plateau, and about 3700 feet at the pond where the bungalows are. This height, the splendid views, the comparatively shaded valleys, and the accessibility from Násik, render the hill a resort of residents of the district during the months of April and May. The mists, from the collection on the hill of vapour-laden clouds that precede the monsoon, generally warn the sojourners to take flight by the end of the latter month. The conveyance of baggage up and down the hill forms a favourite source of livelihood to the *Mhars* of the village, who also reap the usual perquisites that accompany the camps of temporary residents at places of this sort.

Though called a fort, the hill does not like *Timbak* bear signs of having been adapted by artificial means for defence. What is known of its history seems to indicate that from the first time it was visited for purposes of state, it was intended only as a hermit's resort. Raghunáthrao, otherwise Rághoba Dáda; the father of the last Peshwa, was exiled to Anandval, a small village on the *Godávari*, to the west of Násik. From thence he visited Anjaneri in the hot season, and built a sort of summer palace there. The remains of some out-buildings below the pond, as well as the names of the two minor ponds, shew that his court accompanied him to his retreat with their retinue and the state elephants. One ruin is the *Paikhána* or Jail and to the west of the hill is the *Hattatalic* or Elephants' Pond, while to the east is the *Bráhmán* Pond. The remains of the palace have been incorporated in part into the steps of the approach and partly into the walls of one of the bungalows. Just before reaching the embankment of the main pond, on the north, there is on the right of the path a small *gurav* temple, so called, of *Dhyán*, which is really only the retreat in which Raghunáthrao used to meditate as the term *shaya*. From a window in the west wall of this building a curious artificial breach in the scarp of the *Timbak* Fort is visible. This is said to have been cut by order of Rághoba, who thought that the setting of the sun on a day supposed to be propitious for such an observation. To the back of the main bungalow, in the scarp, is a small cave temple, with no indication of its object or dedication. Just below it, on a more gentle slope, an amphitheatre has been scooped in steps in the side of the hill with a stamp of a *Jámkhud* in the centre, overhadowed by two trees of the same sort, and here the missionaries of *Sherapur* and *Mélegaon*, who are regular visitors during the summer, hold the services of the Church of England. The same missionary, who tried to re-stock the wood with birds, made an attempt to introduce into the pond, but though the marel he put in as small fry have (1880) grown to a very large size, they have shown no signs of multiplying, and the same number, six, is seen basking on the surface, year after year. The experiment with the feathered tribe

has been more successful, and the melancholy monophone of the *kar*— Chapter XIV.
is no longer the only sound that breaks the silence of the wood— Places of Interest

Below Anjaneri are the remains of large and highly finished temples, which seem to have been in their present ruined state for several hundred years. They are said to date from the time of the Guh or Shepherd kings, that is, the Devgiri Yādava (a. d. 1150-1308). In the centre piece of the door of all of them is a figure of a Jam Tirthankar in either a sitting or a standing posture, canopied by a hooded snake, and surrounded by rich foliage and highly finished carvings. One only has a large cross-legged image of a Tirthankar. Many other images have been thrown down and broken. Among other ruins there are figures of Ganesh and the *ling* as worshipped at the present day. One of the temples with Jam figures has a Sanskrit inscription, dated 1140 (Shak 1063), recording the grant of the income of some shops to the Jam temple by a Vani minister of the Yādava ruler Saundev III. (P)

Ankal generally known as ANKAL-TANKAL, the strongest hill fort in the district, rises about 900 feet above the plain and 3200 feet above the sea, six miles north of Yeola and near the Mahmud and Ahmadnagar road. The hill top commands a wide view of Khandesh and the Godavari valley. In 1818 the hill was described as nearly square, a solid rock rising from another hill with sides gradually falling towards the low country. The rock was scurped on its four sides to a perpendicular fall of from 150 to 200 feet, thus presenting on its four quarters inaccessible, smooth, and bluff faces. The top, which was about a mile round, was flat except on the eastern quarter where rose a small conical hill about 150 feet high. The point of this little one was 900 feet above the level of the surrounding plain. The ascent to Ankal was very difficult, passing over a steep and craggy way, and through seven lines of strong fortifications. The lower gate was well built, and, with its curtains and towers, presented an independent work by no means contemptible. Passing the lower gate, the farther ascent led, through a number of difficult and intricate windings, and by flights of rock-cut steps with a low and small parapet to the left. After the last flight of steps the entrance was protected by a strong gateway and works, passing through which the ascent led, by a narrow winding stair, to the edge of the rock, which was protected by a similar gate and works on its top. About twenty-five men, standing on the top of this gateway and armed with nothing but stones, could keep back any number of assailants. As this was the only way to the top, so long as it was held, the garrison could set at defiance all efforts at approach. The last flight of sixty or seventy steps was just broad enough to admit a single man at a time; and a large quantity of dry wood kept on both gates ready if necessary to fire the gateways. Inside of the last gateway was a curious domed building said to be a treasure chamber. On the summit were many rock-cut gazines and granaries; some of them from twenty to fifty feet high, approached by narrow and winding flights of steps with

ANKAL TANKAL.

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Places of Interest.

ANKAI-TANKAI.

Fort.

Reservoirs of pure water at the different tunings and channels. On the surface of the rock were two large reservoirs, and at the western end were the remains of a large palace. Tankai which is about a mile north-east of Ankaï was also fortified. On the one side there are still the remains of a well-built guard-house, commanding the approach from the plain which is here tolerably easy and was apparently the road by which supplies were brought for the Ankaï garrison. Tankai seems to have been used as a storehouse for the main fort.¹

In 1635 Ankaï Tankai fort, with Alka Palka, was captured by Shâh Jahân's general Klâsh Khânân.² In 1665 Thevenot mentions Ankaï as a stage between Surat and Aurangabad.³

During the last Marâthâ war Lieutenant-Colonel McDowell's detachment came to Ankaï on the 5th of April 1818. On the previous day negotiations had been opened with the commandant whose master, a chief in the neighbourhood, had sent orders for surrender. On arriving before the fort, as he found matters not fully settled, Lieutenant-Colonel McDowell ordered a pair of six-pounders to the gate of the village or *gha* at the foot of the hill. This was instantly opened and a surrender effected, and the party from the detachment climbed the lofty battlements of Ankaï and without striking a blow hoisted the British flag on its summit. A whole of the guns on the top had been loaded, and the match was lighted; nor was it without the greatest difficulty and a full show of gratuity that the commandant prevailed on the garrison to retire without giving the British camp a volley. The garrison amounted to about 300 men with about forty guns. Considering the works and the amount of stores it was fortunate that all were secured without bloodshed. The surrender of Ankaï was of great importance to the English, as, if it had held out even for a short time, the numerous other forts would probably have been encouraged to offer resistance. Within the fort were found forty pieces of ordnance with a large store of ammunition. There were about £1200 in cash and £2000 more were raised from prize taken in the fort.⁴ In 1827 Ankaï had fifty houses and nine shops. Of the four forts Ankaï, Tankai, Alka, and Palka, all but Ankaï were dismantled.⁵

¹ Lake's Sieges of the Madras Army, 68, 90; Blacker's Marâthâ War, 101; Summary of the Marâthâ and Peshwâ Campaigns, 167; Mr. H. F. Slocck, C.S., Elliot and Dewar, VII. 67. The local use of Alka-Palka is uncertain. According to Mr. W. R. Bruce, C.S., Alka-Palka are two unfortified hills to the west of Ankaï-Tankai, and derived from them by the road and railway. According to Mr. H. F. Slocck, C.S., the western block of hills is called Goraknath and Alka is the same as Ankaï-Tankai.

² The eighth stage from Surat, near Satgar 102 miles, the ninth viz. Umrânâ the Agra road fifteen miles south-west of Malâgach) 164 miles, and the tenth Ankaï-Tankai, eighteen miles. Voyages, V. 220.

³ The details are, fifty-five pigs of lead and a very large quantity of guns and powder. In Ankaï village were found 799 seras of lead and 9600 matchlock-balls. Appendix to Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collectors' File, Inward Miscellaneous.

⁴ Lake's Sieges of the Madras Army, 88, 90; Blacker's Marâthâ War, 101; Summary of the Marâthâ and Peshwâ Campaigns, 163-164. * Clarke's Marâthâ, 23.

The Dhond and Manmád railway has a station at Ankai. The station-master and telegraph signallers' offices are at present accommodated in a temporary structure, thirty feet square. Near the station are two temporary houses for the permanent way inspector and engine-driver. A siding about three miles long runs from the station to a quarry from which stone was obtained for the bridges and buildings on the Manmád end of the railway.

There are three Bráhmánical caves on Ankai hill, all very rough and unfinished. The first, an unfinished *ling*-shrine is made the second step on the ascent to the fort. Its entrance is seventeen feet long by nine feet broad, and, on each side of it, is a small group of sculpture, a central female figure with a maid-servant carrying an umbrella over her head and a dwarf. One of two figures on the outer side of the plaster seems to have been a man attended by a dwarf. Behind the female figure is a pilaster with much carving on its face. From the entrance to the front of the shrine is about 13½ feet. The shrine is the usual square roof with door-keepers wearing high founded head-dresses and inside is the base for a *ling*. The passage or *pradakshina* round the *ling* and a chamber to the right of the entrance are unfinished. On the back wall of the shrine is a three-headed *bast*, *tririmurti*, somewhat in the style of those in the smaller Elora caves. This figure and the style of the pilasters and sculptures show this to be a late cave probably of the tenth or eleventh century. The other two caves are at the base of a knoll on the level top of the hill. They are without ornament or sculpture. One is a hall thirty-one feet wide and forty-eight feet deep with two plain square pillars in front. Three cells have been begun in the left wall. The *atha* is divided by brick and mud partitions, which seems to show that the place has been used for other than religious purposes, probably as a magazine or storehouse. The third cave is a very irregular excavation thirty-two feet wide with two rough pillars in front, and other two further back. Below the front is a *sistona*.

On the south face of Ankai hill, looking down upon the village of Ankai from which they are hardly a hundred yards distant, is a group of some seven Jain caves, small but richly sculptured, though unfortunately many of the figures are much defaced.

The first is a two-storeyed cave; the front of the lower storey is supported by two pillars with a figure at the base of each; facing one another and occupying the place of small door-keepers. Low *panjapets* ornamented on the outside, join each pillar to the end walls. The door leading from the veranda into the hall is very richly sculptured, overloaded indeed with minute details and far too massive and rich for the small apartments it connects. The hall inside is square, its roof supported by four columns, such as the style in vogue from the tenth to the twelfth century, the capital surmounted by four brackets, each carved with little fat four-armed

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 ANEAL TANKAR
 Caves.

figures supporting a third flat architrave. The enclosed space is carved as a lotus with three concentric rings of petals. The shrine door is ornamented similarly to the entrance door, the two verticals of the jambs being carved with five human figures on each. There is nothing inside the shrine.

The upper storey has also two pillars in the front of the veranda, similar to those below, but not so richly carved. The hall inside is perfectly plain.

The second cave is similar to the first, being also two-storied. The chief difference is that the verandas are shut in and form outer rooms. On the lower floor the veranda measures twenty or twenty-five feet by five, and has a large figure as usual on the west or left end, is the male figure usually known as Indra seated on a roused elephant, but instead of being relief the elephant and Indra are each carved out of a separate block, and set into a niche cut out to receive them. Opposite him is Indra or Amba, which the villagers have converted, by means of paint, tinsel, and paper, into a figure of Bhavani.

The door into the hall is of the same elaborate pattern as those in the first cave. The hall is about twenty feet square and singular in details to the last, but more coarsely carved. There is a small vestibule to the shrine at the back. The shrine door is much plainer than those already mentioned, having only a pair of pilasters on each side and a small image of a Trithankar on the centre of the lintel. The shrine itself is about thirteen feet square and contains a base for an image with a high back rounded at the top. It seems as if it had been intended to cut a passage behind it, but this has not been completed.

The upper storey, which is reached by a stair from the right end of the front porch, has a plain door, and is also partly lighted by square holes pierced in geometric patterns. The door leads to a narrow balcony, at each end of which is a full-sized lion carved in half relief. The hall inside was apparently intended to be about twenty feet square with four pillars, but only part of it is excavated. The shrine is about nine feet by six, with a seat against the wall for an image.

The third cave is like the lower storey of the second cave, with a perforated screen wall in front, much injured by time and weather. The front room is about twenty-five feet long by nine wide, the space occupied by large reliefs of Indra and Amba. Indra who is much destroyed, his elephant being scarcely recognisable, wears a high tiara of a late type and is attended by fly-whisk bearers or heavenly choristers or *gandharvas*. A pilaster at each side of the compartment is crowned by a four-armed dwarf as a bracket supports an alligator or *makara* and a human figure. Between the alligators is the canopy or *torana* so common in such positions in modern Jain shrines. Amba has also her attendants, one of them riding a small defaced animal with a large club in his hand, another an ascetic with a long beard and carrying an umbrella. The mango foliage usually represented over this figure is in

ventionalised into six sprays hung at equal distances under the canopy or *Uwana* which, with a grinning face or *Mukh* in the centre, stretches across the top of the shrine. Chapter XIV.
Places of Interest

The hall which is entered by a door with a moderate amount of ornament, measures twenty-one feet by twenty-five, the roof being supported by four pillars as in the others, except that the lotus which fills the central square is much richer and more curious. It has four concentric rows of petals, the inner and outer ones filled in the second, counting outwards, each of the sixteen petals carved with a human figure, mostly females, and all dancing or playing on musical instruments; the third circle contains twenty-four petals, each carved apparently with divinities, singly or with a companion, and mounted on their carriers or *vahanas*, mostly animal birds. The lotus is enclosed in an octagonal border carved with lozenge-and-bead ornament, outside of which, in one corner, is a yak figure standing on one foot, and in each of the other corners are three figures, a larger one in the centre dancing or playing and two smaller attendants.

On the back wall, on each side of the vestibule of the shrine, is a standing naked Jain figure about life-size. On the left of this figure is one of the Tirthankars, probably Shantinath. He stands on a low basement, carved with a devoted at each end, a lion next, an elephant on each side of a central wheel, not set, as in most, but with the edge towards the front, but with the side under it. Above the wheel is an *autelope* or *priga*, the symbol of the sixteenth Tirthankar, with a small worshipper at each side. The Jina has a diamond-shaped mark on the centre of the breast, and drops his hands straight down on either side to meet with the finger points some objects held up by devotees wearing *bandhas*. The sculpture has a pilaster on each side, in front of which stands Parshvanath in the same attitude as the central figure but only about a third of the size, and distinguished by the five-hooded snake overshadowing him. In a recess in the top of each pilaster on a level with Parshvanath's head is seated Jina; and outside the pilaster on the left is a female fly-whisk bearer. Over the shoulders of Shantinath are small chonsters or *vidyutkars*, above which, on projecting brackets, stand two elephants holding up their trunks towards a tiny small figure seated like Shrin, behind the point of a sort of crown or tufted canopy suspended over the Tirthankar's head. On each side of this figure and above the elephants are four men and women bringing offerings of worshipping it. Over them is a canopy with a grinning face or *Mukh* and six circles in it each filled with a fleur-de-lys ornament. Above this, under the arch that crowns the compartment, are seven little figures each holding a lotus with both hands. All this is so like what is found in Jain temples even of the present day that it cannot be ancient, and probably belongs to the twelfth or thirteenth century.

The Parshvanath on the other side stands in the same stiff attitude touching with the points of his fingers the heads of six little attendants. On the left stands a woman with an offering, and on the right is a seated figure with a pointed cap. The pilasters on

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AUNDHA PATTAN.

Caves.

each side of this compartment are plain, and over the sunken image which canopy Parshvanath's head is an almost hemispherical cup intended for an umbrella. Over this is a figure with arms clasped, and two others on each side bearing oblong objects of bricks, which they seem about to throw down, in the ascent.

The door of the shrine is double but without figure or image, and the shrine is about twelve feet square with a seat for an image in the middle of it. Behind this to the right is a trap leading into a small room below with a flight of stairs evidently thrown down from the shrine. The custom of providing sunk images below for these images came into vogue after the invasions of Mahmud of Ghazni (1000-1025); whether this cellar was formed when the excavation was made or afterwards, it shows that the shrine was in use in times when idols were special objects of Muslim hate, as they were during the rule of Ala-ud-din Khilji (1295-1315).

The fourth cave has two massive plain square pillars in front of its veranda, which measures about thirty feet by eight. The lot is similar to that in the first cave, with a superabundance of sculptured members, and having a Jina on the lintel. The hall is eight feet deep by twenty-four wide, its roof supported by two pillars across the middle, with corresponding pilasters on the side walls also on the front and back, quite in the style of structural temple of the present day. They have no fatigues on the brackets which are of scroll form. A bench runs along the back wall which serves as a step to the shrine door. The seat for the image is against the back wall in which an arched recess has been begun but left unfinished. On the left pillar of the veranda is a scarcely legible inscription in characters of about the eleventh or twelfth century.

The remaining excavation to the east are smaller and much older and damaged; they have doors similar to those in the first and second, and in the shrine of one of them is an image of a Tirthanka. They are partly filled with earth.

AUNDHA PATTAN.

Aundha, on the south-west frontier of Sinnar, about ten miles south of Devlali, the nearest railway station, is a natural stronghold ending in a sharp cone but has no traces of any built fort. Its rock-cut steps that formerly led up this cone have been destroyed and the summit is at present almost inaccessible. On the opposite hill some fine six-sided basalt pillars stand out from the hillside. A curious trap dyke also stretches in a series of low ridges for some miles from the foot of Aundha towards Kāvna Pattan, a larger bluff within Ahmadnagar limits, about 15 miles south of Aundha, has a flat top rising in one place to a low peak. In which there is a large chamber cut in the rock, where Mr. Fraser Tytler, Collector of Ahmadnagar between 1855 and 1860, used to camp in the hot weather. The two forts with the joining ridge form a regular arc facing northwards. The arc includes the valuable forest reserve of Bhandardara about ten miles south-east of Belgachan Kuphe railway station.

Both of these forts are said to have been built in the latter part of the fourteenth century, when the Baharī dynasty (1347-1189) established their power over the Deccan. On the division of their territories towards the end of the fifteenth century, the two forts fell into the possession of the Ahmadnagar kings (1488-1636). In 1623 they fell into the hands of the Delhi emperors. In 1657 during Aurangzeb's rule, Mironant Pingle took them on behalf of Shivaji. Next year Mohabat Khan retook them, but only to lose them in 1675, when Deher Khan, the Moghal general, was defeated by Pingle.² From 1675 they remained under the Marathas, the British conquest in 1818. Both Shivaji and the Peshwas used to maintain an irregular force of militia for their defence.

Bahula Fort, (3165) about ten miles south-west of Nashik, was captured by Captain Briggs in 1818 as difficult of access, with only a road up the scarp of the rock by steep steps. These steps went to about twelve or fourteen feet perpendicular height of the gate, and the twelve feet were climbed by a ladder which was drawn up at leisure into the fort. This contrivance rendered the gate almost inaccessible as the rest of the hill. Captain Briggs considered this the simplest and strongest mode of protecting the entrance of the gates of such hill forts. A bad wall—round part of the hill. The top of the fort was very small and had a ramped arched landing like a bombproof. There was plenty of water, and, at the foot of the scarp outside the fort, was a fine excavation in the rock which served as a granary.³

Bangaon, five miles south of Nandgaon, with, in 1881, a population of 281, has a Hemādpanthi temple of Bāneshvar.⁴

Bolgaon-Kurho, a small village of 1080 people, sixteen miles north-east of Igatpuri, shares a railway station with the neighbouring village of Nāndur. The traffic returns show an increase in passengers from 5097 in 1873 to 7425 in 1880, and in goods from 202 to 252 tons. There is a native rest-house near the station.

Bha'skargad Fort, about eight miles south of Igatpuri, is described by Captain Briggs, who visited it in 1818, as easy of access, but with a long ascent to the foot of the scarp. The path lay through thick bamboo brushwood which hid all view of the fort within 200 yards. The path then continued newly across the whole side of the hill by a narrow track under the scarp of the rock which is too overhanging for stones hauled from the top to reach the track. From here the ascent was by good broad steps at out of a deep road in the rock and rendered easy by its winding nature. At the top was a good strong gate. On the hill top there were no bombproofs for ammunition or provisions and both were kept in a thatched house. The water supply of the fort was ample.⁵

¹ Grant Duff's Marathas, 112

² Grant Duff's Marathas, 119

³ Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File, VI.

⁴ General Miscellaneous

⁵ Burgess, List of Archaeological Remains, 118

⁶ One weak point in this fort was a space of about forty yards where the perpendicular rock broke into an easy ascent. A bad wall about 4 feet thick had

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Places of Interest.

Bhogte, twelve miles south-east of Yeola, with, in 1881, a population of 249, has a yearly fair which lasts for a week in April and is attended by about 15,000 persons.

BHOJAPUR

Bhojapur, about ten miles south of Sunar, with, in 1881, a population of 748, has a temple of Khondoba cut in the rock in a hill fort. The village is in two distinct hamlets, Sonavadi and Kasarvadi, situated at some distance from each other. There is formerly a considerable manufacture of glass bangles and beads in this village, but the trade is declining with the growth of imported goods and the increase in the cost of the local goods consequent on the stoppage of free fuel from forest lands.

CHAMBHAR
CAVES.

Chambhar Lena, or the Chambhar caves, are cut in a hill 100 feet above the plain about 87½ miles north of Nasik. The caves are Jain caves. About thirteen years ago (1870) the Jain community of Nasik, comprising some wealthy Marwari and Gujarati bankers and cloth-dealers, built a wall near the caves at a cost of Rs. 750; a flight of steps at a cost of £80 (Rs. 800); a cistern at the foot of the hill at a cost of £20 (Rs. 200), and a large residence in Mhasal village at the foot of the hill.

The caves are about 150 feet from the base of the hill and face south-west. The upper part of the ascent is by a roughly dressed stone, containing 173 steps of varying heights and with side parapets. At the 163rd step a path leads to two rock-cisterns on the right, one with a broken top and the other a square opening. Above the built stair sixteen steps cut in the rock lead to the cave terrace. Beginning from the left or west there is a slight recess, a cistern with two openings broken into one. Next is a cave with a veranda with four columns, of which the left column and pilaster are square and unfinished and the others are eight-sided. On the rock over the cave is built a lotus-bud cupola like those of structural temples. In the left end of the veranda is a covered cell in the back, at the left side, a door has been hewn but not finished through the wall; next to it is a plain rectangular doorway. The central doorway, which is plain with a raised sill, has at the sides a pair of saints or Tirthankars doing duty as door-keepers. Gaiters on the left, is five feet two inches high and is attended by two female figures about 3½ feet high. Over the door is a Jina symbol 4½ feet high, about fourteen inches high, on a throne with three lions in front with a male fly-whisk bearer twenty-one inches high on each side.

been built here and a worse bastion, neither of them more than twelve and in places not more than six feet high. This part was covered by a wall of masonry, as low as, not forty yards lower down, there was perfect cover for a large body of men. There were no parapets and no loopholes to this work, so that the garrison was forced to expose themselves. Captain Briggs' Report, 20th June 1813, in Alameda Collector's File, VI. Inward Miscellaneous.

¹ Dr. Burgess' List of Archaeological Remains, 114. ² Mr. J. A. Burgess' Report, 1870. ³ Dr. Burgess' List of Archaeological Remains, 115-117. The name Chambhar seems to have been given because there was a Chambhar wood at the foot of the hill. The Jains call the hill Gajpanthi. According to their story, in the shape of an eagle Krishna had a brother, named Gajsakthunar, who gained absolute rule over this hill and gave it his name. After him other sages gained absolute rule over it and it became holy.

To the left of this is a fat figure seated on a kneeling elephant; and to the right is the goddess Ambika seated on some crouching animal, and holding a child on her knee. Parshvanath stands on the right of the door with a five-hooded snake canoping his head. On his right a female attendant, about three inches high, has a single cobra hood over her head; and to her right a man kneels on one knee. To the right of this is another window, and then a side door leading into a rough part of the cave which is walled from the rest. In the right end of the veranda is an unfinished cell with a bench, and over the door is a sculpture like that over the central door but somewhat larger. As the sculpture is in coarse spongy rock it is rough, and seems to have been freshened at a comparatively late date. The interior is roughly hewn and not properly squared. At the left end is a group of figures in a slight recess. The group includes a three-legged Tirthanker, ten inches high, on a throne which has the bull or sign-mark of Adinath, in the centre. To the left of the throne is a squatting figure, and then two five-inch standing male figures. The lower part of the other side is unfinished. Outside each of the Jina's arms is another five-inch Jina similarly seated, and over each of the three heads, is a painted canopy with a male figure three and a half inches high to the central canopy and a similar figure on each of the side ones. Round this group are twenty-one balls or rosettes, an inch and a half square, each containing a seated Jina. Of these five are down each side, three on each side slope up towards one in the centre, one is under each of the lowest in the slopes, and one is over each shoulder of the larger figure. These, with the three main figures, complete the twenty-four Tirthankers or Jinas. A bench goes round three sides of the cave. On the back wall, above the bench, in the centre, is a three-foot Parshvdamth seated on a throne with three lions below, his head canoped by a seven-hooded snake. Above is a small seated figure, and on each side, is a standing figure two feet nine inches high with high cap and fly-whisk. On each side of these fly-whisk bearers is a large seated figure with high ornamental cap, necklace, and earrings. The left figure is a man on a kneeling elephant with foliage below; the right figure is Ambika, on a crouching bear or tiger, and at her knee is a reclining female figure. Beyond each of these is a seated male, three feet five inches high, like to the central figure and with similar fly-whisk bearers, but also with a triple umbrella held over a seven-hooded snake by heavenly choristers or vidyadharas. The right group has Gautama standing under foliage and with no other canopy. To the extreme right is part of a standing male and other unfinished figures.

About ten yards to the right is a recess as if the beginning of a cave, and seven yards farther is the third excavation, with an open veranda. On the left wall is a figure two feet high, seated in an animal, with a canopy above and pilasters down each side of the compartment. On the right wall, in a similar recess, is Ambika on her tiger, with a child on her left knee, and a standing figure one foot high below her right knee and behind the tiger; figures also stand by the pilasters and appear in the canopy overhead. In the back of the veranda is an ornamental central doorway with raised

Chapter XIV. **Places of Interest.** **CHAMBHAR CAVES.** The first having two griffins or lions' heads in front, an ornate pilaster is on each side, and over the lintel is a cornice with four standing males over each pilaster and the centre of the door. To the left of the door is the cobra-hooded Parshvanath, with two smaller attendants, and down each side of the panel is an ornate pilaster on which small standing figures are carved. On the right side of the door is a much defaced Gautama, with decayed seated attendants below on each side, and several small figures on the side pilasters. The hall is eight or nine feet square. On the left wall is a "group," containing two ten-inch Jinas, seated on a cushion with two lions below each. To the right and left of Ambika and Indra with attendants. To the left of each Jina is a standing male. The canopies and twenty-one very small seated Jinas are nearly the same as before. By the sides of the central figures are three males in a row, with triple umbrellas over the heads, very rudely cut. The back wall has a built bench in front of three standing male figures, the central figure three feet five inches and the side figures three feet three inches high, with four ornate pilasters between and at the sides of the compartments they occupy. At the base of each pilaster is a standing Jina. Overhead is a row of standing figures. The base of each pilaster contains a seated standing male with his arms by his sides, and in the capital a very small squatting Jina. Beyond the outer pilasters are other standing figures fifteen inches high. To the left of this group is another squatting figure fourteen inches high with clasped hands and a large back knot of hair. On each side of each of the three large standing figures in the lower corners are very small kneeling female figures with large back knots of hair. On the right wall are two small seated Jinas and to the right is a twelve-inch Ambika, seated on her bearers, with a child on her left knee, and the stem of a mango tree behind and above her head. Some mangoes hang on each side and there is a small seated male above.

About ten feet to the right is the fourth cave, a recess fifteen feet wide and seven feet deep. In the centre of the back wall is a figure which is the upper part of an unfinished figure of a seated Parshvanath seven feet from the top of the head to the waist, and with a mango-hooded snake canopying the head. To the right the rock is undercut and on the level top of the projecting part three half-lotuses are carved. The middle lotus is four feet six inches in diameter and the side ones half the size and five feet from centre to centre. A square socket for a flagstaff is sunk in the centre of each lotus, and the raised footprints are sculptured on the flat centre of the middle lotus. A recess has been begun close to the right of the lotus and over the top of the stair. The carving is poor.

CHANDOR.

Chandor, properly **Chandvad**, north latitude $20^{\circ} 29'$ and longitude $74^{\circ} 16'$, lies at the foot of a range of hills from 600 to 1000 feet above the plain and 1000 to 4500 above the sea, on the Agra road, forty miles north-east of Nasik and fourteen north of the railway station of Lasalgaon, with which it is connected by a made road.

The town lies on sloping ground surrounded by a ruined rampart.

well. Though most of the houses are poor they are mixed with trees and gardens and the town looks well from the neighbouring heights. About 150 years ago a mint was established by Mulhardeo Holkar. The mint was originally in the fort, but, in 1800, in consequence of a quarrel between the commandant and the mint authorities, it was moved to the town. The remains of the old building, a regular quadrangle forty feet by thirty, can still be seen in the fort. About the year 1800 the number of workmen connected with the mint was 450, of whom 400 were engaged in cutting out and rounding the silver pieces. They were mostly Musalmáns or Hindu gold and copper smiths. A certain quantity of silver of the required test was handed over to each man who divided it into small pieces, rounded and weighed them, greater care being taken that the weights should be accurate than that the size should be uniform. For this purpose scales and weights were given to each of the 400 workmen and the manager examined them every week. When the workmen were satisfied with the weight of the pieces, they were forwarded to the manager who sent them to be stamped. In stamping the rupees an instrument like an anvil was used. It had a hole in the middle with letters inscribed on it. Piece after piece was thrown into the hole, the seal was held on it by a workman called *bitlhar* and a third man gave a blow with a six-pound hammer. Three men were able to strike 2000 pieces an hour, or 20,000 in a working day of ten hours. As the seal was a little larger than the piece, all the letters were seldom inscribed. Gold and copper coins were also made in the mint, but the copper coins had a different seal. If bullion was brought to be coined it was examined by the manager, and, if necessary, tested and purified by a class of persons called *bast washers* or *zarkharis*. When purified the bullion was handed to the alloyers who added the proper proportion of alloy, which was nine Chándor rupees per cent for the purest silver, and which varied from nine to five per cent according to the quality of the bullion. The silver with the alloy was then melted and made into bars in the presence of a guard. These bars were again tested by the manager, and, when he was satisfied that they were of the standard quality, he made them over to the workmen to be cut, rounded, and weighed. Coin was returned to the bullion owner after deducting twenty-one rupees in every thousand to cover mint charges. Of the twenty-one, the manager got five, two were reserved for His Highness the Holkar, and the remaining fourteen were distributed among the workmen. It is said that on an average the mint struck a lakh of rupees a month. After 1800, when the mint was moved from the fort to the town, it continued to coin till 1829, when the coining of silver was stopped. Copper coining continued on a smaller scale till 1830, when the mint was abolished.

The 1881 census showed a population of 4892 or a decrease since 1872 of 770. Of these 3551 were Hindus, 1061 Musalmáns, 73 Jains, 5 Christians, and 201 others. Chándor has no Government building.

A grant was made to a Bráhman, giving him charge of the management of the mint. His descendants bear the surname of *Mintar* or *Laksh*.

Chapter XIV
Places of Interest.

CHÁNDOR
M. I.

Chapter XIV. except the *māmlāddār's* office. A weekly market is held on Mondays. **Places of Interest.** South-west of the town immediately outside of the gateway is a rather fine Hemādpanthi temple and well. Three quarters of a mile north-east of the town is a temple of Renukadevi, cut in the rocky side of the Rāhād pass, about 100 feet above the town. Flights of built steps lead to the portico. The image is rock-cut and about five feet high. West of the Chāndor fort, and east of the town, is a rock-cut temple in the form of a deep, thirty feet wide by twenty-one deep.¹ It has Jain sculptures, and is now dedicated to Kālīka Devi. About fourteen yards north of the *māmlāddār's* office is the Bādshāhī or emperor's mosque which has a Persian inscription.² On the full-moon of *Faush* (January-February) a *kur*, attended by about 2000 people, is held in honour of Khandoba.

Chāndor fort (390') stands on the flat top of a hill immediately above the town. The approach has been blasted away and the fort is now almost inaccessible. It commanded the Chāndor pass, an important opening between Khāndesh and Nāsik. The hill on which it stood is naturally strong, being accessible only at one gateway which was strongly fortified.

History. Its position on the high road from Dorār to Nāsik and the confluence must have made Chāndor a place of trade from very early times. About A. D. 601 Dridhaprahār, the founder of the Chāndor Yādava dynasty (801-1078), is spoken of as restoring the glory of Chāndor (Chandrādityapurā).³ In 1635 the Moghal army took Chāndor fort along with Anjarā (Indraj?), Manjua, and Kanjā;⁴ but Chāndor must afterwards have passed to the Marāthās as in 1660 it was again taken by Aurangzeb.⁵ Between 1754 and 1756 His Highness Mālhārāy Holkar induced traidsmen to settle on it by gifts of land. The new suburb was called Somvārpeth and Chāndor came to have a name for its brass-work. In 1804 it surrendered to the British commander Colonel Wallace, but was restored to Holkar until its final surrender to Sir Thomas Munro in 1818.⁶ In the Marāthā war of 1818, on the 10th of April, after the surrender of Anjarā, Lieutenant-Colonel McDowell's detachment encamped at Chāndor.⁷ In 1820 Sir John Malcolm described Chāndor as a town of considerable size; commanding one of the passes into Khāndesh. In 1827 Chāndor had 920 houses, twenty shops, and several wells. The town continued fairly prosperous till the opening of the railway in 1861 when the bulk of the traffic left the Bombay-Agra road.

¹ Dr. Burgess' List of Archaeological Remains, 118.

² See above p. 125, note 4. Chāndor is probably the Chandrapur, a city in the Deccan, the capital of Jayakeshi, whose daughter Minal Devi married Nārāyana Śaṣṭhī (A. D. 1072-1094). See Forbes' Rās Māla, 81.

³ Elliot and Dowson, VII, 53 and 124. In 1639 Chāndor is mentioned as dependency of Daulatabad forming the eastern boundary of the territory of Hājir Datto, 66.

⁴ Thornton's Gazetteer, 194.

⁵ Thornton's Gazetteer, 195.

⁶ Blacker's Marāthā War, 314.

⁷ Central India, II, 486.

⁸ Claver's History, 13.

⁸ Compare Bom. Gov. Sol. CXLV. 10 (Survey Superintendent's Report 13, dated 16th February 1874). "Since the accession of the British Government the town has greatly declined, as may be seen from the numerous ruins in the neighbourhood, as

In 1857 Chándor was occupied by a detachment of the 26th Regiment of Native Infantry.¹

Chauler Fort, (3733) nine miles south-west of Salána, was described in 1826 as a high hill fort difficult of access. It was surrounded by strong hilly and woody country thinly peopled. The entrance lay through four well defended gates on the north-west, two to the lower and two to the upper fort, both of them strong and well provided with water. The interior buildings were going to ruin, but the rest of the fort except one or two gates was in fair repair. Within 150 yards of the first entrance was a winding stair cut through the solid rock for about eighty or ninety yards. It was completely commanded by the lower works.² In 1862 the fort was described as naturally strong but with few defences remaining.³

Chansaála, seventeen miles west of Dindori, with, in 1881, a population of 610, was formerly a great timber mart. Timber is still dragged from the Dáng forests and stored here. The amount stored depends on the quantity sold for export by the Chip pass. The whole goes through Chansaála.

Chikalvohol, ten miles north-east of Malegaon, with, in 1881, a population of 1530, lies in a valley about two miles to the right of the Bombay and Ágra road. A quarter of a mile to the south is a large pond and an old Hamálpanti temple thirty-seven feet by twenty-two, with carved pillars.⁴

Devláli, about four miles south-east of Násik, a little way off the Poona road, has a station, known as Násik Road, on the Peninsula railway. It contains a population of 2150, among whom are several families of Deshmukhs, who in former times had great influence over the Maráthás of the district. During the dry months the village is the gathering place of numbers of grain-brokers from Bombay, and a good deal of business is done. The military dépôt or cantonment known as Devláli is situated about three and a half miles to the south-west, on land formerly included in the villages of Bhagur and Sewmsuri, and unconnected with Devláli. It contains a post and telegraph office, and a chief constable of the district police also resides there. The barracks afford accommodation for 5000 men or more, and are in continuous occupation during the trooping season, as nearly all drafts rest there before proceeding further up-country, or on their way home. The situation is healthy, the water good, and the views of the distant ranges of hills remarkably fine. During the months that the barracks are not required for troops, it has been the practice of late years to allow them to be occupied by the European children of Byculla schools from Bombay, who spend the rainy season there.

Devláne, ten miles north-east of Salána, with, in 1881, a

¹ the opening of the railway has turned away much of the traffic which used to pass through Chándor.

² Historical Record, 26th Regiment Native Infantry, 16.

³ Inspection Committee's Report (1826), 174.

⁴ List of Govt. Civil Forts.

⁵ Dr. Burgess's List of Archaeological Remains, 118.

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population of 563, has a well-carved Hemādanti temple in good repair. It consists of a porch, a domed hall or *mandap*, and a shrine with a *kinjam*. The carving is excellent and well preserved.¹

Dhodambe, twelve miles west of Chāndor; with, in 1831, a population of 1414, has a curious old temple of Mahādev with carved figures.

Dhodap* Fort, (4741) about fifteen miles north-west of Chāndor, is the highest and most prominent hill in the Ajanta or Chāndor range. It stands out from the rest distinguished by its deeply-cleft level top and lofty tower-like peak at the eastern corner. It has also this peculiarity that its shape is the same whether viewed from the north or the south side, and it forms a conspicuous feature in the distant landscape both from Nāsik or Simur on the one side, and from Kalvān or Satāna on the other. It is approached by two paths, one from the south leading straight from the Chāndor sub-division to the Māchi, a little village below the defensible works of the fort, and the other from Otur, a large village on the north or Kevyan side, at the foot of one of the lower spurs of the system which culminates in Dhodap peak. The latter is the easier, but has the disadvantage of being considerably the longer. Leaving Otur to the west, the path winds up a long and gentle grassy slope covered with cactus and sparse brushwood. After a short distance the first scarp is reached, at the edge of which there is a considerable number of the commoner trees, *jambhul*, *Eugenia jambelāna*, *sālvāda*, *Tarumaha arjuna*, and wild mango. To the right of the path, at a distance of about half a mile, there are the ruins of a small collection of mud-built houses which were deserted after a bad outbreak of cholera some years ago. To the west of this hamlet, and a little nearer the second scarp, is a forest in which a well known cattle-slaying tigress and several panthers have been shot. Continuing the path along the north slope of the hill, the bed of a small torrent is reached, across which there seems once to have been thrown a rough outwork, the first trace of fortifications. At the top of the scarp, which is ill-defined towards the north and north-east, is a large level space of rocky ground covered with a thin coating of soil, the result of the disintegration of the trap above. Here a few patches of *ndjā* are to be found, and a pool or two to which the cattle of the Māchi hamlet resort when grazing on this side of the hill. Following the path southwards for about half a mile, the entrance of the lower fortified portion is reached; a strong building flanked by walls running on each side to the upper and lower scarp respectively. Inside the wall is a fine *pipal* tree and one or two small wells, containing remarkably offensive water. From this point the upper scarp presents the appearance of a smooth wall of basalt, the south-eastern corner alone being somewhat jagged and broken. The path follows the line of the hill southwards under some very fair mango trees, with an undergrowth of

¹ Dr Burgess' List of Archaeological Remains. Some of the sculptures are handsome and others excellent.

* Mr. J. A. Kinnes, C. S.

corinda, and after about three quarters of a mile or rather more, the second gate of the outer line of defence is reached, of more solid construction than the first. Within this is the little village of about 100 inhabitants, which is all that remains of the colony that sprung up round the fort when the latter was in its glory as a military depôt. The road from the south meets the other just outside the gate, leaving to the east a few *Phai* huts built on level pasture ground similar to that to the north. The village consists of a few houses of *Ládsakká Vánis* and *Shumpis*, who do a little business in *loans* and grain or cloth. The remainder of the population is chiefly of *Pardeshi* or Bengal origin, with a *Bráhma*n or two and a goldsmith. These *Pardeshis* are chiefly *Ahirs*, *Káchárs*, or *Rajputs*, though at *Dhodap* itself there are few of the last named class. The *Káchárs* employ themselves in making the coloured glass bangles commonly used by the lower class of *Maráthi*, *Koli*, and *Thákar* women. Just below *Dhodap* there is a village almost entirely peopled by families thus employed, who since the forests have been closed and charcoal is no longer to be had gratis, have given up competing with foreign bracelets and taken to cultivation. The *Ahirs* hold usually a fair amount of land, but do not, round *Dhodap* at least, show any signs of very careful husbandry. The *Rajputs* live on a little land, and the largest colony of them, at *Sáler*, enjoy a small portion from the *Gáukwár*. They have their own *Bráhma*n for the rites of their caste, and though resident for three or four generations, or ~~as in the Deccan~~ have seldom learned to speak *Maráthi* correctly. Most of the *Pardeshis* at *Dhodap* come originally from near *Lucknow* in order to obtain service as sentinels, stockeepers, and even soldiers in the fort establishment. Some of those who have not taken to agriculture, and who look upon the profession of arms as the only one for which they are suited, are to be found attached to the households of moneylenders as guards or duns, and have also recently found employment in the forest guard establishment. In one of the houses of the village is a small hedge-school in which a *Pardeshi* *Káchár* boy teaches the third book and *Módi* writing. His pupils consist partly of *Pardeshis* and *Vánis*, partly of *Bráhma*ns, to which class belong the officiating *páti* and *kákeras*, the offices being united. A few large *champa* and banyan trees and a good deal of *betel* seem to be the chief vegetable productions on the ledge which the village occupies.

To ascend to the fort, the entrance to which is imperceptible from the village, a path is followed which zigzags up a steep slope to a bare wall of black rock cut into steps in two places. These being surmounted, a double gate is reached in a series of bastions and walls called the *khándari* or outworks. The actual fort is still at a considerable height above, and the way re-commences its tortuous course up a second slope, varied with projecting slabs of bare rock. At last the real entrance to the fort is attained. This is a completely hidden passage cut in the living rock with two towers in it, and concealed by an outer wall of solid rock and, in its upper portion, by passing through a tunnel. Two inscriptions in Persian character are cut on the rock near the doorway. One has been defaced by weather, and the letters are very indistinct. The other is much

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clearer, and in addition to the Muslim creed records the name of the builder of the fort. On emerging from the passage, the first sight that presents itself is the peak, still towering perpendicularly at a height of three to four hundred feet above the gateway. To the right of the gateway facing west is the *chador*, or masonry apartment for the captain or *khillidár* from the top of which a fine view of the Chándor range is obtained. Behind this is a pool of filthy water in a small quarry. To the south is a bastion on which was mounted a ten-pound gun, now lying on the ground, with its muzzle pointing over the plain to the eastward. Behind it is a high flagstaff with a small white rag tied to its top. It belongs to the temple of Devi on a higher part of the fort, which receives from the state a small cash allowance which is spent at the *Dussehra* (October-November) in decorations, and amongst others in mounting the ten-pound gun with yellow ochre. Between the court and the foot of the peak lies a grassy slope after crossing which are found chambers formerly used by the residents of the fort for various purposes. These are cut in the living rock of the highest part of the hill. First is the powder magazine, a spacious chamber every crack in which has been carefully built up, leaving only a single entrance. At the side of this is the small cave from which the powder guard had to keep watch. Beyond, to the west, are the provision chambers, including a huge one for grain and a smaller one at the side with two rock-hewn sarcophagi, one of which contained clarified butter, and the other molasses. Between these and the next cave, that of Devi, are a few small recesses, walled in with rough stone work, apparently modern, which now serve as rest-houses for mendicants and pilgrims. Immediately to the west of the Devi's cave is a rock-cut reservoir said to be unfathomable, containing excellent water, probably filtering through cracks in the rock from above, as there is no appearance of any spring. It is a peculiarity of this south face of the rocky peak that the base of the scarp inclines outwards a little from the point where it springs from the grassy slope, a formation which has been taken advantage of in building up these chambers. On the north side of the peak the strip of grassy covered and slippery ground between the base and the vertical scarp is much narrower than on the south, and the cave chambers on the former side appear to have been for the gunners and soldiers. The path can be followed right round to the court again, and up to the peak itself, though the climb is somewhat dangerous except to hardy and naked feet. The summit which consists of a huge mass of rock nearly precipitous for half its height and then conical, rises about 400 feet above the level plateau on which the main portion of the fort was situated, and is all but inaccessible. At the very summit of the peak is a Muslim shrine said to have been miraculously built in connection with a tomb below, known by the name of *Bed-py* and adventurous Muhammadans make occasional excursions to visit it. Leaving the peak, the western side is perhaps the most extraordinary feature of the fort. A wall of basalt, thinly covered with soil and coarse grass, juts for some 300 or 400 yards from the base of the peak. Its top is fairly level, and its sides, some 20 to 300 feet high, appear to be sheer precipices presenting scarce

a crack or inequality. The wall is in no place more than perhaps thirty feet wide and is inaccessible from every side except the fort. As the western abutment was less steep than the rest of the wall, it was apparently thought advisable to cut off communication from that quarter by making a breach in the wall about 100 feet deep and some ninety feet wide, from the sides of which the extreme thinness of the basaltic slab can be well seen. Perhaps, on the other hand, the indenture was no more than a freak of some of the Padsháhs who resorted to the fort, who, finding so peculiar a natural feature, considered it a profitable task to show the power of man over it in this very unmistakeable manner. This view is in some degree supported by the fact that at the very brink of the gap on the fort or eastern side, there is a small rectangular mosque, a building intended for worship, over the door of which is a stone carved with an Arabic text from the *Karán*. To the left-hand corner of the door, there is, curiously enough, a smaller stone with an inscription in what seem to be Devanágari characters. Wherever the precipice below the peak is a little less perpendicular than usual, or presents irregularities which might be taken advantage of by an ascending force, there are built walls with loopholes and bastions, which extend along a considerable portion of the east, north-east, and north sides of the fort. The height of the peak is 4741 feet above the sea level, whilst the caves and main portions of the fort are 4317 feet high. There is a trigonometrical base-mark just at the starting point of the basaltic wall, from which observations were taken a few years ago connecting this hill with the fort of Ankal-Tankai to the south-east, Rámsej and Anjaneri to the south and south-west, and the huge mass of Sâler (5262) to the north.

The earliest known mention of Dhodap is the somewhat doubtful notice of a fort named Dharab which surrendered to the Moghal general Alláh-wardi Khán in 1635.¹ From the Musalmáns it passed to the Peshwa who made it the chief of the Násik forts. In 1768 Raghunáthrao was defeated at Dhodap by his nephew Máthavrâs Peshwa.² Under the Peshwas two subhedárs Appáji Han and Bâkrâv Appáji are said to have once held the fort with 1600 men. At that time Ajabsing and Sujkum, two Kshatriyas in Holkar's employ, attacked and took it, and plundered and burnt the village, which never afterwards recovered its prosperity. It seems to have passed back to the Peshwa as it was the Peshwa's officers who, in 1818, ceded the fort without a struggle.³ In 1818, immediately after its cession, Dhodap was visited by Captain Briggs. He described it as a large hill of the same basaltic nature as others in the Chándor range, with very strong artificial fortifications. The town, which was tolerably large, stood some hundred feet up the hill and at the bottom of the perpendicular rock where there was much tableland. A road into Khándesh ran under the town and fort wall. There was a very strong gate to the town, and a gate to the pass on each side leading up from Khándesh and Gángthadi. Besides those in the fort there were several guns in the town and on other parts of the tableland, pointing to the

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DHODAP FORT.
Description.

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¹ Elliot and Dawson, VII. 64

² Grant Duff's *Maráthás*, 340

³ Lake's *Sieges*, 93; Blacker's *Marátha War*, 320; *Marátha and Peshvári War Summary*, 352.

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Places of Interest.

DINDORI.

GALNA FORT.

Description.

plain below. The roads to the town and over the pass were rough and steep on both sides, but not difficult for horses. The only way to the fort was through the town. The fort had many rock-cut storehouses and a large water-supply. There were thirty-seven *mithatien* or *sibandis* in the fort, and of military stores—1500 matchlock balls, two pieces of lead, and a large quantity of gunpowder.¹

Dindori, the head-quarters of the Dindori sub-division, with, in 1881, a population of 2794, lies about fifteen miles north of Nasik. Besides the ordinary sub-divisional revenue and police offices the town is provided with a post office and a dispensary in charge of an hospital assistant. In 1881 4480 out-door and twenty in-door patients were treated, against 4582 and twenty in 1880.

Galna² Fort lies about fourteen miles north of Malegaon. It consists of a circular detached hill with fairly flat top affording an area of twenty or thirty acres. The top is 2316 feet above mean sea level or about 800 feet above the plain. It is accessible only by a broad flight of steps cut into the northern face. These steps cross the hill from east to west, and then reversing the line climb again to the eastward, and pass under four gateways, Parkot, Lokhandi, Kotyal Pir, and Lakhá. Of these the Lokhandi gate is remarkably handsome and is lined with iron plates from which it takes its name. There is a small opening in one fold of this gate to admit a single man. The third and fourth gateways, at about two-thirds of the ascent from the town, are approached by covered ways and are furnished with strong iron-cased doors and surmounted by walls nearly twenty feet thick, where the gateways are situated. These walls are continued westward and eastward along the face of the hill till they unite in the highest battlements on the west and on the east ends of the hill, while a single wall encircles the plateau on the east, south, and west sides.

The upper walls are perfect and contain magazines of various sizes in each of the bastions, which are semicircles and must have commanded the approach in every direction on the south and west, while the face of the hill, being almost perpendicular for nearly one thousand feet below the wall, the lines are as straight as the outlines of the rock allow, and have been defended by large wall pieces, which were moved on iron pivots many of which are still seen on the round bastions at every eighty or hundred yards on the west and north faces. The south side of the hill is a bare scarp for many feet from the wall, and at about two-thirds of the length from the east, there is a bastion, in which are arches of Saracenic form between the central two of which was a slab containing a Persian inscription dated A.D. 1569 (H. 977). There was a second slab in a niche between the battlements, fronting the north and surmounting a row of cullis, furnished with moderate sized windows, and probably intended for residences.³ This slab contained a Devnagari inscription dated

¹ Captain Begg's Report, 20th June 1818, in Ahmadnagar Collector's File, V, Inward Miscellaneous.

² From a paper by Mr. A. Richardson, C.S., in the Journal of the Bombay Branch Royal Asiatic Society, VI. 143-145.

³ In 1856, in cells which had no windows, there were heaps of small stones, cannon balls of various sizes, and a large quantity of damaged gunpowder.

A.D. 1580 (Shak 1502). Below the date were four lines in Persian to the effect that this bastion was built by Shah Muhammad Ah Khán and completed on the first of Rabi-ul-Ahír Hajri or from the employment of the Arabic numerals it may be Sureany 985, which will make the date fourteen years later or 1599.

This tower and bastion is close to the north-west corner of the fort, a part where the whole of the wall shows marks of repairs, which must have been recent compared with the ruins of the original structure in the valley below. From this tower a narrow stone pavement, which connects the whole circle of the battlements by flights of steps, leads east towards the entrance gateways, to a second tower built so as to command the entire ascent and immediately facing the third and fourth gateways at different elevations. From this second tower the side of the hill, whose slope makes the plateau on the top more conical towards the east than towards the west, admitted of two walls with batteries for swivel-guns and pierced with loopholes at every elevation. At the second tower there was a third tablet dated A.D. 1687 (or 1093), which ascribed its foundation to Muhammad Ah. Nadornath the Kawli were many cells filled with bad powder and small balls of limestone or soap. The hill above this spot approaches within thirty yards of the wall, and between this tower and the mosque there are the Mad of Máineshvar Mahádev, five cisterns, and a series of rock-cut caves. Beyond the caves is a handsome mosque, open to the east, upon a long terrace, from which a few steps lead down to a square masonry istern, beyond which again begins the descent to the plain. The mosque consists of one room about forty-eight feet long by twenty-five broad, and has a handsomely carved stone window opening on a gallery surmounted by an elegant cupola from which there is a very good view. A stone staircase leads to the roof of the mosque which is surmounted by six small domes, close by are the ruins of a palace called the Pleasure Palace or Rang Mahál. The view from Galna is magnificent. On the south, ranges of low hills, a most difficult country, fall behind each other to the bank of the Pánjára, fifteen to eighteen miles distant, and the green masses of trees, the white houses, and the long wall of the jail at Mindia are distinctly visible on the brilliant sun. The distant northern horizon is bordered by the low but picturesque outlines of the Sátpuda-hills beyond the Tápti. To the east, the wide valley of the Tápti, crossed by the rapid but many streams which water Khándesh, forms a plain, which, but for the abrupt peak of Lalring fort and the rough rocks of the hills near it, continues unbroken, till it vanishes in the mists which hang over the cotton fields of Berar. On the west, an impenetrable mass of mountains of every variety of shape and hue, stretches from

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GALNA FORT.
Description.

This with the two tablets mentioned above are in the museum of the Bombay Archaeological Society. There is still a Persian inscription in place which may be translated "God be honoured. A minaret was erected on the fort of Galna (Khan) during the time of the venerable Paadal Khan. Written by the hand of Syed Ahmad bin Syed Muazzam Husain, a servant . . . of the Prophet of God." - Mr. H. E. . . .

The remains of walls seem to show that some of the caves were used for stores for prisoners.

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Places of Interest.

GÁLNA FORT.

History.

the Tapti to the peaks of the Salyádrí range round Septashring and Dhodap, from which the chain is continued in bleak outline of hills and tableland, until far in the south-east the dim figures of the Chándow range sink into the plains beyond Ajanta.

Gálna was an important place at the end of the fifteenth century. It had for some time been held by a plundering Marátha chief, when, about 1487, two brothers Malik Wari and Malik Ashraf, the governors of Daulatabad, took it and held it for some time. In their contests with Ahmad Nizám Sháh of Ahmadnagar, and the disturbances that followed the murder of Malik Wari, the Musalmáns seem to have been forced to give up Gálna, and it again passed to a Marátha chief who was reduced to order and made to pay tribute by Nizám Sháh in 1506.¹ On the death of Nizám Sháh in 1508 the Gálna chief once more threw off his allegiance and was not made tributary till 1530, when, with other Marátha chiefs, he was defeated and forced to pay tribute. He again became independent, and in 1550 had once more to be brought to order.² In 1631 Muhammad Khán, the Musalmán commandant of Gálna, intended to deliver the fort to Sháhu, who had possessed himself of Nasik, Trimbak, Sanganner, and Junnar, as far as the country of the Konkan. But, after promises of imperial favour and of a great reward, Munammad Khán delivered the fort to the representatives of the emperor.³ In 1679, Shiváji plundered Gálna, and, in the wars between the Maráthas and Moghals at the close of the eighteenth century the fort more than once changed hands. It was attacked by Aurangzeb in 1704 and taken after a long siege in 1705.⁴ In 1750, under the name Kolna, Gálna is mentioned as a Khándesh fort bounding Khándesh on the south. According to a statement prepared from Marátha records about 1800, Gálna in the Khándesh-Burhánpur *sulha* gave its name to a *sircar* of seven *parganas* and yielded a yearly revenue of about £21,000 (Rs. 2,10,000).⁵ In December 1804, after a slight resistance, Gálna was taken by Colonel Wallace.⁶ In March 1818 it was evacuated by the commandant and garrison and occupied by a company of Native Infantry.⁷ In 1862 it was found to be ruinous. Gálna fort seems at one time to have been used as a sanitarium for Dhulka. There are the ruins of one or two houses on the top, and the tomb of a young European officer, who is said to have committed suicide from grief at having killed an old woman while he was shooting her. There are also seven Musalmán tombs on the hill top. Immediately below and to the north-east of the fort lies the village of Gálna. It appears to have been of great size and importance and was protected by a double line of defences, traces of which remain

¹ Briggs' *Ferishta*, III. 200-204; Scott's *Deccan*, I. 272-285.

² Briggs' *Ferishta*, III. 239.

³ Elliot and Dowson, VII. 25.

⁴ Scott's *Deccan*, II. 109. During this siege the Maráthas stopped all supplies to the imperial camp, and numbers died of famine. Such was their impudence that on a week they offered prayers for the long life of Aurangzeb, because his death making war was so favourable to their success.

⁵ *Wings of a Marátha*, 208.

⁶ Grant Duff's *Maráthas*, 598.

⁷ *Asiatic Journal*, VI. 411.

⁸ The inscription on the tomb is "Sacred to the memory of Lt. J. J. Macop, XI B. M. N. L., Oct. 7th, A. D. 1806, M. T. 1227. Mr. H. E. Winter, C. S."

The present population of the village is about 500, including some part-to-do moneylenders. For a few years after 1818 a mámlatdár held his office in Ghzina village.

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Ghargad Fort, about six miles east of Trimbak and 3572 feet above the sea, has been described by Captain Briggs who visited it in 1818. The lower part of the hill was fairly easy of ascent. From the lower part the road ran for some distance under the hill-scarp which completely covered an ascending slope from stones. The road up the scarp was to traverse the side of the rock, which was remarkably steep but not high. The top of the fort was very small with a large water-supply and with houses for the garrison but no subproofs. There were two gates, one tolerable, the other old and much out of repair. Ghargad was one of the seven or eight strong places that surrendered to the British immediately after the fall of Simla in 1818.

Ghargad Fort

Ghoti, a village of 1740 people, five miles north of Igatpuri, has a railway station and a large Saturday mart for grain and country produce. Several Márwá Vánis in the village buy grain and send it to Bombay. When the Barighát road to Ghoti is finished large quantities of field produce are expected to find their way to this station. There is a school in the village with an attendance of forty boys. The station-traffic returns show an increase in passengers from 7224 in 1878 to 17,320 in 1880, and in goods from 48 to 2011 tons. In 1827 Ghoti is noticed as a post-runner's station, with forty houses, a weekly market, one shop, and a temple.

Ghoti

Harish Fort, four miles west of Trimbak and 3676 feet above the sea, has been described by Captain Briggs who visited it in 1818. It was tolerably easy of access all half way up, where several paths from the foot of the hill united and there were a reservoir, some wells, and some houses for the garrison. Then began the ascent of the scarp, which Captain Briggs describes as truly wonderful. Words could give no idea of its dreadful steepness. It was perfectly straight for about 200 feet and could only be compared to a ladder up a wall 200 feet high. The steps were old and broken and holds were cut in the rock to support the hands. At the top of the steps was a strong door, then to walk under a rock-gallery with no wall along the outer edge. After the gallery came a second flight of steps worse than the first, and at the top of the steps, a trap-door with only room to crawl through. Then came two good gates. So difficult was the ascent that Captain Briggs was satisfied that five men could hold it against any odds. There was plenty of water in the fort and a well-built bomb-proof of powder. The grain and provisions were kept in a thatched house.

Harish Fort

¹ Capt Briggs' Report, 20th June 1818. ² Blacker's Maratha War, 322 note 2.
³ Clunes' Itinerary, 51.
⁴ There were one or two houses at the foot of the scarp where one or two men always acted as sentries.
⁵ Captain Briggs' Report, 20th June 1818. Captain Briggs left a body of men here, not so much for the defence of the fort as to be on the look-out for any attacking parties with which this part of the country was infested.

Chapter XIV. was given by Sháháji to the Moghal general Khán Janá. It was one of the seventeen strong places that surrendered to British after the fall of Trimbak in 1818.¹

HATGAD FORT.

Hatgad Fort, near Muller almost on the edge of the Sa... overlooking Surgána state and the rest of the southern Dang on a flat-topped hill which rises some 600 feet above the plain, about 3600 feet above sea level. The village which bears the name lies at the foot of the hill, and is fairly prosperous, contains some 700 people.

The ascent to the fort is through a narrow passage cut in rock, provided with steps and defended by four gates. Most of passage is roofed. Below the natural scarp the hill side is plain and thickly wooded. The path climbs through the woods, after passing under one or two small ruined gateways, enters rock and runs under ground for a few yards. As the natural is not very perfect a masonry wall has been run completely round the upper plateau. The wall is now in disrepair. The plateau is not very large, is covered with ruins of buildings and reservoirs. Two of the reservoirs, called Janua and Ganga, are deep and spacious, and contain a good supply of excellent drinking water throughout the year. No historical mention of Hatgad been traced.² The only local story is that in the time of Rang Aundhekar, the last officer who held the fort for the Peshwa, Supkarn Bhil came with a large following and laid siege to the fort. The siege continued for some time and was not raised until a part of the garrison destroyed one of the Bhil guns. The Bhils burnt the village and withdrew. In 1818 Captain Briggs visited Hatgad fort. He found it on a much smaller scale than any of Násik fort, probably not more than 400 feet above the plain. Unlike other forts it had a perpendicular scarp of rock all round, and want of height was more than made up by the strength of gateways and the works connected with them. It had a wall round which, though not very thick, was sufficient to give a garrison cover from everything but large guns. There were gateways in a large tunnel which traversed the rock as it ascended by steep steps. There was one small built bombproof of fired mortar for repairs to the fort. In the middle was a round tower which appeared much like a work but was only a deep pit for guns. The absence of any good bombproof was likely to give an invading force means of annoying the garrison, and these were aggravated by a hill about 1200 yards off, from which a very raking and destructive fire might be brought to bear on the fort. The water supply ample, but the water was bad and guineaworm was common. There were no militia in the fort.³ In 1826, the Committee of inspection thought it advisable to station a small detachment of British soldiers in Hatgad.

¹ Elliot and Dowson's History, VII. 60.

² Blacker's Maráthá War, 722 note.

³ Hatgad fort is believed to have been the seat of the sage Hastámal. It is thought to have originally been called Hastámal after the sage, but, after it was a little time, the name was changed to Hastagad or Hatgad.

⁴ Captain Briggs' Report, 20th June 1818.

Hill Forts, of which there are thirty-eight in the Násik district, may be divided into two classes, those on the main range or on the eastern spur of the Sahyádris, and those on the Chándor or Ajanta range in the centre of the district. There are twenty-three Sahyádris forts beginning from the north, Sálér (5295), belonging to the Lakvár just beyond Násik limits; Múller (4220) Gáina (2316), Lokrála (4507) and Málegaon (4131) in Málegaon; Chauler (3733) in Ajanta; Iltagad (3686) in Kálvan; Dhair (3579) and Ránúoj (3273) in Dindori; Yághora (3517) Bahula (3165) Ghargad (3572) Anjaneri (295) Trimbak (4243) and Harish (3676) in Násik; Bításkargad (3084) and Karnai in Igatpuri; and Kulang-Alang (5427) Bitangad (4708) Aundha-Pattah (4587) and Ad on the Násik-Ahmadnagar frontier. There are fifteen forts on the Chándor range, beginning from the east, Mánikpurj in Nándgaon; Antra and Ankaí-Tankai (3182) in Yool; and Chándor (3994) Indral (326) Rájdhar (4409) Koledhar, Kachna, Dhodap (4731) Kanhara, Aviya-Jávyia, Márkinda (4384) Ahivant or Ivaita (4771) and Ahla or Achalgad (4088) on the borders of the Nándgaon-Chándor, Kálvan and Dindori sub-divisions. Saptashringi (4659), one of the leading hills in the Chándor range, is not fortified because it is sacred to the Saptashringi goddess, the Násik hill-fort Archdeacon Hill, was built in 1860. All are built and formed on one plan. Lower slopes ribbed with great horizontal bands of rock, about the same thickness and distance in each other; and upper slopes rising steeper and steeper to the summit, capped by a mass of rock scarpod by nature, from forty to 400 feet high. Along the crest of this scarp are walls, and at possible points, where perhaps a spur leads up from the plain, are narrow gates. Within the area of the hill-top, on a rolling tableland, are the ruined storerooms and dwellings of the garrison; and on rising several hundred feet higher, is an inner hill-top called the *Bala Fort* or *Bala Killa*, generally fortified with special care as the resort of the beleaguered garrison. The natural history of these hills is everywhere the same. All the hills are volcanic and to a great extent contain the same ingredients in every variety of combination, chiefly augite, porphyry, basalt, tuff and trap. Series of waves of lava, issuing from many centres, have poured over the land. In these successive layers of molten matter all trace of organic structure has been destroyed. Some of them were deposited above, perhaps others under the water; some, giving their gases rapidly, cooled into the loose stratum of trap; others cooling more slowly, and hardening as they cooled, turned into the compact basalt, and crystallized into porphyry; others were built into rude columns; in others a large mixture of oxide iron saddened the stratum into laterite. After these layers were laid forth, under the gentle but ceaseless violence of air and water, helped by heat and cold, a process of wearing set in and goes on. Streams cut through the softer layers and undermined the harder, cleaving their way, and bringing down great blocks of the hardened basalt which, ground to powder and mixed with other materials, have become the black cotton soil of the eastern plains. A specially hard section of a layer which withstood the wearing

Places of Interest.
Fort Forts

remained an isolated block, which needed little from man to be an impregnable fortress. Thus when skill in war made stock and village walls an insufficient shelter these strange islands in sea-like plain offered the leaders of the local tribes a safe refuge.

Regarding the forts of the Chandor or Ajunta range of Lieutenant Lake wrote in 1820. "A series of basalt hills joined each other by low narrow tracks rise sharply from 600 to 1100 feet from the plain, and end in level plateaus. In some cases on the level tops stand sheer bluff rocks 80 to 100 feet high. The hills are basalt in the sides and the blocks of rock on the top are often beautifully and regularly scarped as if they had been smoothed by the chisel. Cisterns to hold water, flights of steps down in solid rock, and a number of ingeniously intricate gateways, are the only signs of artificial strengthening. Nothing but a determined garrison is necessary to make these positions impregnable. A strange line of almost inaccessible fortresses, stand like sentinels with out the northern invader's path, and tell him what will have to meet as he penetrates south to the Deccan."

Of the origin of these forts there is no authentic list. Report ascribes the construction of most of them to the Marathas, some existed before his time, and were the work of the early Hindu rulers. During the Moghal ascendancy the Mubariwadans became masters of the forts, and have left traces of their handiwork. Saracenic arches, inscriptions, and tombs. One tomb bearing name of a commander stands on the small fort of Kachua to east of Chandor, and between it and the Bhuinbani pass from Chandor to Satara. The system of fortification

Catman and Woodhall's Bombay Miscellany, 7-8. Mr Young (1810) says the people have not failed to take advantage of the shallow bed of the river, which is situated in the numerous ridges of these hills. Cultivation is carried to a certain extent; cattle browse on parts which are less fertile, and the Fort depot is seated on one of its largest ridges. The forts at the summit of the range are in all cases difficult, and in many dangerous. Narrow steep rocky paths lead up the solid rock, forming a difficult and tedious mode of ascent, while broad rocky crevices and banks, protect the summit from sudden assault. Shivaji, who has great value, spared neither labour nor expense to become master of these important tops. - Marathas, 66. Lake's Sieges, 99.

In 1639 Saler fort was unsuccessfully besieged, and the Marathas were to take it only by promises and presents (Ellot and Dowson, VII, 112). It was invested in the same year, but then of Aurangzeb's officers in command to take it (Ditto). After making a reconnaissance of Bajpaur fort, the English accompanied Colonel McDowall's forces in the Maratha war of 1742 declared the natural strength of the rock was so great that a garrison of 200 determined men but reliance to the largest and best appointed army, and that the Marathas on some fortunate occurrence which might invalidate the garrison into a trap (Lake's Sieges, 97). - Lieutenant Lake remarks that the fort by Nasik fort, and Shivaji as master, would have defied the whole Anglo-Indian army, and a fall with hardly a struggle in a few weeks was owing to the garrison's resolution. - (Ditto, 107, 108). Mr W. Ransay, C.S.

Many Nasik forts, Indrai, Chandor, Tringalvadi and Ankar-Tankar, appear to have been used for religious purposes, and like Shivner in Junnar have carried the earliest mention of a fort being used for political purposes is in the title of the Rashtrastrata, 111, the Chandor range appears to have been one of the Rashtrastrata, 111, two or whose copper plate grants are known to have been issued from Mirkinda, called Mayurkhanda in the Lacquer Antiquary VI, 64. This and other forts must often have served as places of refuge for their chiefs when siege artillery was unknown.

According to the nature of the hill and rock, when the mountains are naturally scarped, as it is in many places, only means of access are required, and this was attained by cutting through the rock, sometimes straight, sometimes curving, sometimes tunnelled. The upper part would be defended by a gateway possibly flanked by side bastions. When nature had not done enough to give security from assault, the upper portions of the rock face would be cut and scarped, so as to make it unscalable, and where it comprised more than one portion or where there might be a plateau, it was desirable to defend lines of wall with added wall-gates or bastions at intervals, such as would be proof against the assault of disciplined warriors. Many of the works show great power of fire and in places attempt at ornamentation. They must have been most effective for the purposes for which they were constructed. It is probable that within the inner lines buildings of the sort were erected as a protection from the weather, but of these few remains are left, and in most cases the traces have vanished. The only monuments of the past that remain, intact in some cases dilapidated in others, are rock pillars for holding flags. These, which are generally on the summits, would be fed by the abundant rains that fall on the hill-tops, and to this day afford an excellent supply of apparently good water. No doubt, also, there were in former days granaries for storing grain. Firewood would probably be stacked in the open. Some of the forts were undoubtedly armed with artillery, and old guns remain on the Chauker fort plan; the walls, too, were pierced for the use of matchlocks. The present ruinous state of these old forts is no doubt the result of the action of the British Government. Up to the close of the last century it is probable that most of them were intact and fit for occupation and defence. On the close of a long series of wars in 1818, most of those that fell into the hands of the British were dismantled, their armaments were removed, and the walls where necessary were blown up. Subsequent recurring storms of the rainy season have completed the work.

In some cases the entry entrance to the forts was by a ladder. As has already been seen, the ascent of the scarp of Harisa fort is described by Captain Briggs as being wonderful. "Words," he says, "can give no idea of its dreadful pressure. It is perfectly straight, for, I suppose, 200 feet, and can only be passed by a ladder over a height of this nature. The rungs are fairly thick, and are placed out for the hands. At the top is a strong door, then a rock-cut doorway with no curtain wall against the direct pressure below. Then another flight of steps worse than before, and at their top a strong trap-door to crawl through. A single fort had only one road up its scarp by a steep and very difficult line of steps. The steps led to within twelve or fourteen feet of the summit of the gate, where was a wooden ladder which could be drawn at pleasure into the fort. General Brannon records another instance of the use of a wooden ladder at a ruined fort near the Nana pass (Bombay Gazetteer, XIV 14 and note), and another well noticed one at Luggana in Kolhapur near Shivajid fort, where the mode of entrance had been by a long bamboo ladder, which was tied up and set in at the pleasure of the inmates. Bombay Miscellany, I, 12. Immediately after their surrender to Colonel McDowell, Captain Briggs, British Agent of Khandesh, who was deputed to examine these forts, left short and interesting accounts of many of them in a report, dated 20th June 1819, in the Ahmadnagar Collector's MS. File, Inward Miscellanea, VI. Later in the same year Captain Mackintosh was appointed to raise the fortifications, and in several cases did his work most effectually.

DISTRICTS.

Chapter XIV.
Hill Forts.
History.

of destruction, and by year their disintegration goes on. It would be hopeless to attempt to restore them. But as relics of the past age and a system gone by, they will ever be interesting even to the most prosaic and careless of observers. Neither Anka-Tankai stand first in point of height and size and extent of fortification. Anka-Tankai is perhaps the best preserved, while Dhadap and Chauker are interesting from the greater intricacy of the work and fortifications. In many cases the handwork of war has disappeared. But all repay ascent in only for the crisp breeze that blows over their tops and the varied hill-views which they command.

Several of these Nasik hill forts, especially the strong ones, such as Saker and Mullar, Galna, Dhodap, and Trimbak, often figure in the changing masters in Muslim and Maratha history. The wholesale transfer was their partial reduction by the Moghuls between 1632 and 1635, and their complete reduction by Col. McDowell in 1815.

Igatpuri, the head-quarters of the Igatpuri sub-division, with in 1881, a population of 6300 within municipal limits, is a station on the Peninsula Railway about thirty miles south-west of Nasik. The station traffic returns show an increase in passengers from 35,711 in 1872 to 46,602 in 1880, and in goods from 1197 to 1998 in 1880. The chief items of inward traffic are 12,666 *mans* of grain and 900 of sundries, and of outward traffic 1935 *mans* of grain and 4199 of sundries.

Besides the ordinary sub-divisional revenue and police offices the town has a post office and a municipality established in 1868. The municipal returns show for 1881-82 a revenue of £31,000 or 11½ lakhs and an expenditure of £325,000.

The position at the top of the Tal pass, 1992 feet above sea level, and its cool bracing climate make Igatpuri a useful health resort for Europeans during April and May. It has been much improved by a reservoir which was built by the railway company to supply water to Igatpuri and Kasara at the foot of the Tal pass. The reservoir is beautifully situated at the foot of the Pardol mountain about half a mile north-east of Igatpuri. The railway employees have formed a boat club which owns several boats and canoes. Igatpuri has an English church and a resident Chaplain paid by the Society for Propagating the Gospel. A Roman Catholic Chapel has been built, and there is also a Methodist place of worship. There are three schools, two for European children, one of them maintained by Methodists and the other by Roman Catholics; the third is a local fund primary school. The railway has a large station with waiting and refreshment rooms and a large locomotive workshop the whole representing a cost of about £40,000 (Rs. 4,00,000). The establishment includes about 700 workmen, drivers firemen and others employed in working trains on the Tal ascent and between

Igatpuri is a corrupted form of Viharpuri. Locally the name is pronounced Viharpuri. The corruption of it into Igatpuri is common, if not normal, among the class of Marathas in the case of common nouns, as seen for instance in the case of the name of the city of Dahanu. Mr. J.A. Ball...

Igatpuri and Nādgōḍ, and in the repairing shops. Of the whole number about ninety are Europeans and Eurasians; the rest natives. The wages paid amount to about £3000 (Rs. 30,000) a month. The mechanics are recruited from different parts of the Deccan. A number of local blacksmiths and carpenters are also employed in the latter's shop. The wages earned are about the same as in Bombay, £3 10s. to £4 10s. (Rs. 37-Rs. 45) a month by fitters, smiths, and machinemens; £2 to £3 10s. (Rs. 20-Rs. 35) by carpenters; £1 4s. to £1 16s. (Rs. 12-Rs. 18) by foremen; and 1s. (Rs. 5) by labourers. Pimpri, which adjoins Igatpuri, on the south, has the tomb of Sadr-ud-din, a Musalman saint of great local repute, and three miles on the north is Tringalvadi with some caste temples in the fort. Panthers are occasionally shot in the hills near Igatpuri, and a single herd of blue bull or *niyā*, are often found wandering to the north of the Mhālangi hill that forms a notable landmark above the railway reservoir.

In 1827 Captain Olmes noticed Igatpuri as being on the high-road from Nāsik to Bhiwandi and having fifteen houses and some wells.¹

Indraī or Indragiri Fort, 4526 feet above the sea, about four miles north-west of Chāndor on the Boursa pass, is a small tower which was dismantled by Captain Mackintosh in 1818. The approach is difficult. The only objects of interest on the hill are some caves and sculptures, and a Persian inscription below the foot of the steps leading to the rock.² In the 1818 campaign, the burning of the neighbouring fort of Rājdhair so impressed the British that they abandoned Indraī without a struggle.³

Jambutke, four miles west of Daudori, with, in 1881, a population of 492, has a plain Hemādpuṭi well forty-five feet square.⁴

Jaykheda, fifteen miles north of Satāna, with, in 1881, a population of 2215, was the head-quarters of an old petty division. It has still the office of the chief constable and a police guard, and there is also a school and a dispensary. Most of the people are husbandmen. There is much garden land near Jaykheda and sugarcane is largely grown. There is little trade.

Shorega, on the Agra road, about fifteen miles north-east of Malegaon, with, in 1881, a population of 1762, was the head-quarters of an old sub-division. In 1861 it is noticed as a staging station for troops on the road from Asargal to Malegaon with 100 houses and a rest-house.⁵ It has a beautiful little Hemādpuṭi temple of Shushankar, about sixty feet square, partly ruined, and with an almost illegible inscription.⁶ The temple has a yearly Government allowance of 16s. (Rs. 8).

Kachna Fort, in the Chāndor range, about two miles west of Bledhair and ten miles north-west of Chāndor, is described by

Chapter XIV.

Places of Interest.

IGATPURI.

INDRAI.

JAMBUTKE.

JAYKHEDE.

SHOREGA.

KACHNA FORT.

¹ Itinerary, 41.² Blakker's Memoir, 320; Lake's Sieges, 99.³ Dr. Burgess' List of Archaeological Remains.⁴ Dr. Burgess' List of Archaeological Remains.⁵ Tables of Routes, 65.⁶ Dr. Burgess' List of Archaeological Remains.

Chapter XIV.
Places of Interest.
KACHNA FORT.

Captain Briggs, who visited it in 1818, as a large hill, much steeper than its neighbour Kokalman. The road to it lay from the north and from that road a bad pass to Gaangthadi led to the fort. A wall of loose stones, with a small opening in the middle which could be filled in no time, ran across nearly the whole breadth of the pass, and could enable a handful of men to defend the pass. The only fortification on the hill-top was an indifferent wall and two small old doors. There was plenty of water and very good granaries and other rooms cut in the rock. There were seven of the Peshwa's militia in the fort. Kachna was one of the seventeen strong places that surrendered to the British after the fall of Trimbak in 1818.*

KALSUBAI

Kalsubai, the highest point in the Deccan, 5427 feet above the sea, is said to take its name from a Koli girl named Kalsu. Kalsu, according to the story, was fond of wandering in the forest. One day she came to Indor at the foot of the hill now called Kalsubai, and took service with a Koli family on condition that she should not be asked to clean pots or to sweep. Matters went smoothly till one day one of the family ordered Kalsu to clean some pots and clear away some litter. She did as she was bid, but, immediately after, climbed the hill and stayed on its top till her death. Where she cleaned the pots is known as *Thale Mel*, and where she cleared away the litter as *Kaldara*. The hill is a natural stronghold about ten miles south-east of Igatpuri, the nearest railway station. Its top is a cone with room only for a small shrine and a trigonometrical survey cairn. There is a large lower shoulder without remains of buildings, and the absence of water cisterns shows that the hill was never used as a fort.†

The hill falls very abruptly on three sides. On the fourth, that is the south side, are numerous pathways cut by grasscutters and visitors to the temple. There is also a road up the hill from Indor, steep but practically the only difficult bit being near the top where it passes over a slippery wall of rock, where holes are cut to climb by. A priest from Indor climbs daily to the temple to offer prayers. Every Tuesday devotees flock from the villages below to pay their respects to Kalsubai Devi and make offerings. About one-third of the way, on the north side which is singularly bare of trees, a fine spring of water flows from a stone-built basin. The water is said to reappear in Shukla-tirth, another large basin of cut stone with a cow's mouth about a mile from the base of the hill. There is no regular fair, but all passers-by visit the spot.

Kalsubai is worshipped at two places, one half way up, the other on the hill top. Many Kols worship her as their household goddess for the people believe that the goddess favours those who make a vow to her in cases of trouble and difficulty. The village of Bari in the Akola sub-division of Ahmednagar was granted to the Koli family who gave employment to Kalsubai, because their by contract gained the hill a deity and the people a guardian.

* Capt. Briggs' Report, 20th June 1816. † *Encyclopædia of the Maratha War*, vol. 2, p. 20. ‡ *Mt. W. Ramsay, C.S.*

In 1860 Archdeacon Gell wrote the following account of a Chapter XIV.
 ascent to Kalsubai. During the night I mounted the Kalsubai Deccan Hills, the ascent which was more than usually precipitous. At one place, the only possible advance was through the branches of a stumpy little tree, which conveniently grew out of the cleft and formed a ticklish sort of staircase to walk up to the middle of the night.² When we reached the foot of the knot of rocks, which form the highest bit of earth in the Deccan, a light wind struck us that my guides declined the further ascent and assured me there was nothing whatever on the top, which we being a close order the rock could not see. Scrambling up, I found a little temple dedicated to Devi Kalsu on the bit of platform only a few yards in circumference, at a height of 5427 feet above sea level. I knew the sunrise would give me a fine prospect, and I was not disappointed. Below, to the northward, lay a rack of hills, backing into the wide Godavari plain, the great rocks of Trimbak, Nanjan, and Harish at its source being distinctly observable. A shade of green in the far plain showed where lay the city of Nasik, over which rose the Dhair and Ramsej forts and their range of hills. Above and beyond, the great Chandor range stretched across the horizon; Aehla, Ahivant, Septashring, Marhind, Kavlya-Javlya, Boramb or Dhodap, Rajdhair, and Indra lifting their sunlit heads against the morning sky. Beyond the hollow of Chandor, hidden by two projecting forts belonging to the line of the Kalsubai hills, were the Anka-Tankai twins commanding the road between Ahmadnagar and Malegaon. To the west on the Kalsubai range itself were Alang and Kufang, and to the east and north-east the giant heads of Bitangad, Pittah, Aundha, and Ad. To the south the eye ranged over dense forests, rising amid which, along the line of the Sahyadris, were several more forts, the chief of them Harischandragad; and beyond, to the south and west, lay the Konkan, and rising on the great east of Malabar. Further to the south the Matheran range was dimly visible, like islands floating on a sea of wave-like hills.

Kalvan, the head-quarters of the Kalvan sub-division, with, in 1881, a population of 2022, lies about thirty-five miles west of Malegaon. Besides the ordinary sub-divisional revenue and police offices, it has a post office. The climate is very unhealthy for people reared in the drier Deccan districts, as the hills bordering on the Girna valley retain the rain clouds in large quantities during the monsoon and the amount of vegetation renders the subsequent drying process a long one. Even among the natives of the valley there is a great deal of fever between November and February, partly due to bad food. The wooded scenery to the west of Kalvan is very beautiful, and Ahona is one of the most picturesque portions of the collectorate. The village of Kalvan is comparatively insignificant and has only recently been raised to

² Chesson and Woodhall's Bombay Miscellany, 18.

³ This cleft everywhere had a ledge east of the hill, and the tree at H. (1829) served the same purpose. There is an easier path in one or two places more slippery, path to the south of that used by Mr. Gell. Mr. J. A. Burns, C.S.

Chapter XIV.
Places of Interest.
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² Capt. Briggs' Report, 20th June 1818. ³ Major's Maratha War, p. 211, 1862.
⁴ Mr. W. Ramsay, C.S.

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Chapter XIV. importance since Bāglān has been formed into two sub-divisions
 Places of Interest. Its chief wealth is the garden crop of sugarcane, grown in the soil, watered by a tributary of the Girna.¹

KANHIRA FORT. Kanhira Fort is in the Chāndor range about seven miles north-west of Dhodap. Captain Briggs described it in 1818 having scarcely anything that could be called a wall. Its defence was its height and its steep ascent. The overhanging nature of the hill was likely to afford cover to an attacking force. The fort had a good supply of water from reservoirs and good rock-cut store-houses. There were seven of the Peshwa's mhatras in the fort.² Kanhira was one of the seventeen strong places which surrendered to the British after the fall of Trimbak in 1818.³

KANKRA'LA FORT. Kankra'la Fort, twelve miles north-west of Mālegaon, was reported in 1862 to be ruined.

KANTRA FORT. Kantra Fort lies about four miles east of Ankal. The hill on which it stands is lower than the others near it and is entirely commanded by one about 1000 yards distant.⁴ In 1818 Captain Briggs found the ascent to the fort fairly easy, the entrance being by a bad gate about six feet wide. There was plenty of water and a small place cut out of the rock answered as a store-house for grain and ammunition. Near the gateway, but outside the fort was another rock-cut room useless as a military store-house on account of the fire that could be brought to bear upon it from below.⁵

Kāvnaī Fort stands ten miles north of Igatpuri, two miles west of the railway line, midway between the Ghoti and Balgaon stations of the Peninsula Railway. The fort, which is said to have been built by the Moghals, was ceded to the Peshwa by the Nizam in virtue of a treaty concluded after the battle of Udgur (1760). When the Marāthās were defeated at Trimbak in 1818, Kāvnaī like Tringalvādi and fifteen other neighbouring forts, fell without a struggle to the British.⁶ Captain Briggs who visited it after its surrender found two houses at the foot of the hill where the garrison lived. The ascent was easy till the scarp was reached. The scarp though not very high, was nearly perpendicular and was climbed by bad rock-cut steps. There was only one tolerable gate. The top of the fort was small with an ample water supply and good houses for the garrison.

The fort is now (1880) uninhabited. Below the hill is a village inhabited by Marāthās, Kolis, and Thākurs with a sprinkling of Gujarāt-Osvāl Yānis. The Osvāl Yānis are a tribe of Brahmins who have permanently settled in Kāvnaī and visit Viramgāda their native place, on marriage and other ceremonial occasions. The chief traffic is in grain, pulse, and oil-seed or *bandani*, as well as considerable transactions in rice. The foot of the hill is

¹ Mr. J. A. Baines, C.S. ² Captain Briggs' Report, 20th June 1818.
³ Blacker's Marāthā War, 322 note 2.
⁴ If artillery could be got up this hill, and this the people said was possible, Kantra could not be held for a moment. Captain Briggs.
⁵ Capt. Briggs' Report, 20th June 1818. ⁶ Blacker's Marāthā War, 322 note 2.

to north is comparatively well clothed with trees, chiefly an inferior description of mangoes.¹ There is a ruined temple of Kāmākshi Devi, to whom offerings of coconuts, betelnuts, and money are made on *Dussehra* (October), when people go in numbers to pay their respects to the goddess. A small pond close by the temple holds water throughout the year.

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Kherva'di, thirteen miles north-east of Nasik, is a small hamlet of 1092 people which has grown since it became a railway station. It belongs to the town of Chándori and is part of the estate of the Hingno family of Deshasth Bráhmans. The head of the family is a third class *sardár* and enjoys civil powers within the limits of his township. There is a school and some well built houses in the hamlet. The station traffic returns show an increase of passengers from 15,531 in 1873 to 24,408 in 1880, and in goods from 2618 to 8718 tons.

KHERVA'DI.

Koledhair Fort on the Chándor range, about four miles east of Rájdhair fort and seven miles north-west of Chándor, was captured by Captain Briggs, who visited it in 1818, as a poor stronghold, hardly deserving the name of a fort. It was large and high of ascent, an ill built wall about ten feet long and six feet high with a miserable door being the only fortification. There were good stock-out granaries and store-houses, but a deficient and bad water supply in the hot season. There were seven of the Peshwa's militia in the fort.² Koledhair was one of the seventeen strong places that surrendered to the British after the fall of Trimbak in 1818.³

KOLEDHAIR FORT.

Kothur, three miles south of Niphad, has a temple of Maháeshvar Mahádev (42' x 22' x 15') and surrounding it shrines of Ganapati, Devi, Vishnu, and Surya. All the buildings are of lime and mortar and are enclosed by a stone wall. There is a fine rest-house (25' x 12' x 13') within the wall and from the wall the water's edge of the Godávar is a flight of steps. The whole work is plain, and except part of the wall is in good repair. There are two inscriptions, one on the upper story of the main temple which records the building of the temple in A. D. 1717 by a *Mukádam* of Kothur and the other on the western corner of the temple which records the fact that they were built in 1727 by the same man.⁴

KOTHUR.

Kulang and Alang on the Ahmadnagar frontier of Igatpuri, about ten miles south-east of Igatpuri station, are two blocks of caputious flat-topped rocks. Lake Aundha and Patta, Kulang and Alang are about two miles distant from each other, Alang being

KULANG.

Sir J. A. Baines, C.S.

A bad pass, but practicable for horses, runs into Khandesh over the lower part of the hill. Captain Briggs' Report, 21st June 1818.

Blackburne's Maratha War, 222 note E.

The inscriptions were written in the first in 1717, Hemadantí Samant, built the temple and the idol to be placed therein. The second is, *Srinat & alidhann & alid*.
The first is *Shri 5 Budha, Natha Dada, Mukadam of Kothur, built the temple*.
The second is *Srinat & alidhann & alid*.
The third is *Shri 5 Budha, Natha Dada, Mukadam of Kothur, built the temple*.
The fourth is *Shri 5 Budha, Natha Dada, Mukadam of Kothur, built the temple*.
The fifth is *Shri 5 Budha, Natha Dada, Mukadam of Kothur, built the temple*.

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Places of Interest.

Kulang.

almost entirely in the Ahmadnagar district. Their tops are inaccessible, the old way of approach having been destroyed. The two blocks are separated by the smaller mass of Madangad, which like its neighbours, was rendered inaccessible by the destruction probably in 1818, of the rough staircase leading to it through a cleft in the almost perpendicular rock. Alang can be climbed from Kulangvadi village in Nasik about two miles to the north but with great difficulty and some danger. The crags in the range are the steepest of any in the collectorate and hardly a foothold for any but the smallest brushwood. Under extraordinary circumstances the ledges between the chief scurps show a herb growth. To the east of Alang is the steep pass known as Husband and Wife, *navri-navri*, from two curious pillars of rock that jut up from the ridge dividing the Nasik and Ahmadnagar collectorates. The pass is passable on foot though difficult. The record of the builders of these forts has been traced. They were probably ceded to the Peshwa by the Moghals in 1760 along with Kavna and other Nasik forts. From the Peshwa they passed to the British in 1818.

LALSALGAON.

Lalsalgaon, twelve miles north-east of Niphad, with, in 1881, a population of 1518, has a railway station, a post office, and a school. It is a large mart for produce from the Nizam's territories. There are several local traders and brokers come from Bombay to buy. The station traffic returns show an increase in passengers from 23,000 in 1873 to 38,014 in 1881, and in goods from 15,550 to 19,157 tons.

MALEGAON.

Malegaon, north latitude $20^{\circ} 22'$ east longitude $74^{\circ} 35'$, in 1881, a population of 10,622; lies on the Agra road 131 miles north-east of Bombay and twenty-four miles north-east of Manmad station, on the north-east branch of the Peninsula railway. It stands on level ground on the left bank of the Parsul which is the Gurna about a mile and a half below the town. Besides being the head-quarters of the chief revenue and police officers of the sub-division, Malegaon has a sub-judge's court, a dispensary, and telegraph offices, and a weekly Friday market. About a mile and a half to the north-west of the town is a cantonment, where a wing of a Native Infantry regiment is generally posted.

The municipality, which was established in 1863, had, in 1881, a revenue of £1018 (Rs. 10,180) or an incidence of about 27 pence on the population within municipal limits. The dispensary, which was established in 1869, is in charge of an hospital, which in 1881 had 6780 out-patients and seven in-patients, coming with 7554 and one in 1880. The cost was £165 (Rs. 1650) and £180 (Rs. 1800). The houses are built of mud and have generally flat roofs, though of late the rich have begun to adopt an improved mode of house building.

In the beginning of the present century Malegaon was one of the chief seats of Arab settlers in Western India, who

Mr. J. A. Baines, C.S.

* According to one account Alang was handed to the Peshwa by the Maharajah of Tanja. Trans. Bom. Geog. Soc. 1. 244.

aying, 'Hold Mallegauy and you have Khandash by the nose'.
In the capture of Mallegauy fort, in 1818, some of the Arabs
were escorted to Surat and were shipped to their native country,
where they retired to Kashiwar, Cochin, and Maidarabad in the
Ocean. A trace of Arab blood was seen in some families who
were like Marathas, but at home speak a mixture of Arabic and
Marathi.

Mallegauy fort is said to have been built in 1760 by one
Nirushankar. It stands in the centre of a broad rich plain on the
left bank of the Musam, a little above its meeting with the Girna.
The soil on the left bank of the river is black mud about a foot
deep, and a white sand, soft and easily worked near the
surface, but increasing in hardness in proportion to its depth. The
right bank is a shelving rock covered with loose sand. The Musam
runs under the west and round a great part of the north and south
sides of the fort. When besieged in 1818 the fort was described as
being of the regular fortification of works with a ditch in front of the
middle line. The body of the plain was an exact square of 120 yards,
flanked by a round tower at each angle and one in the centre of
each side. The middle line, which was a faussebraye or middle
rampart, was also quadrangular, running parallel to and
at a short distance from the inner work; but assuming an oblong
shape from the distance between them being greater on the east
side than on the other sides. The outer line was irregular, running
to the body of the fort on the west side only, and extending to some
distance on the other sides where it embraced a large space of ground
which was strengthened throughout its whole extent, by round towers
at irregular intervals. Towards the east, and also on part of the
north side of the fortress, there was an additional line of mud
works, old and much decayed, between the ditch of the middle line
and the outer line. It extended from the south-east angle of the
middle line as far as the works of the gateway on the northern side with
which it was connected. The middle line and faussebraye were of
excellent solid masonry and so was the outer line on the south side
and towards the river, but the parts which faced the town were of
mud and somewhat decayed.

The height of the inner wall to the parapet was sixty feet, the
thickness of the parapet at top was six feet, and the breadth of the
interior of the parapet top eleven feet, making the total thickness
of the parapet at top seventeen feet. The breadth of the space
between the body of the fort and the middle line, on part of the
north and on the west had eight sides, of which about ten were appropriated to stabling. The roof of these stables,
which was ten feet high, formed the top or terreplain of the
middle line, and was surmounted by a parapet of five feet. Thus the

Nirushankar, says (Hist. Dill (History, 236), 'the person who built the fortress
of Mallegauy in Khandash was one of the most active of the assailants at the
of Ahmadabad in 1755. Under his command was a large body of Arab
troops. In 1820 Mallegauy is said to have been built about sixty years ago (that
is at 1760) and the works to have been repaired by an engineer who came from
for the purpose. Lake's Budget, 114-115.

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Places of Interest.

middle line was fifteen feet high from within, but outside the line of the work was forty feet in extreme height, including the depth of the ditch, which for the greater part was cut out of the solid rock immediately below the scarped face of the middle line, without an intervening level space or berm. The facing or revêtement was six feet thick. The width of the ditch was twenty five feet; its depth varied, but was greatest on the river front where it was twenty five feet. The space between the outer slope of the ditch or counter-scarp and the exterior line of works varied; it was least on the west, when it was only sixty feet, and greatest on the east, where it was 300 feet wide. The height of the outer line of works was fourteen or fifteen feet, the thickness of the parapet being three feet and that of its ramparts varying from ten feet on the west and south sides to fourteen feet on the east sides of the fort.

The gateways were nine in number, very intricate and containing excellent ironproofs. The outer ones were on the north, the inner ones on the eastern side. The fortress was much weakened on the east by the town which stretched to within close musket shot of the outer line of works, and contained a great many and of buildings. Besides the disadvantage of the town running close to the works, the defences of the fort were also aided by the village of Sangameshyar on the left of the river, nearly opposite the outer gate of the fort, which communicated with the town. A thick grove of mango trees, 400 yards deep, also ran along the left bank of the river opposite to the south-west angle.

After the fall of Trimbak on the 23rd of April 1818, considering the season too advanced for military operations, Lieutenant-Colonel McDowell prepared to take a position near Chindor. But the political authorities deemed it important, before the rains set in, to gain footing in Khandesh, most of which was in the hands of the Arabs. The detachment accordingly marched for Malegaon and arrived before the town on the 16th of May. The English force had a nominal strength of 983, and an effective strength of below 500 firelocks. There were, besides, 270 Pioneers and a small number of European Artillery, barely sufficient to furnish the necessary reliefs for the batteries. The day before the arrival of the English, the commandant of the town, Chitrav Raja Bahadur, paid a visit of ceremony to the Civil Commissioner and Lieutenant Colonel McDowell. He welcomed the arrival of the British and said that there would be no difficulty in taking the place, that the fort garrison was composed of a handful of Arabs not exceeding 100, that there were a few more Arabs in the town, but that they were so divided amongst themselves that they could not make any effective opposition. The place, he said, was a contemptible hole with a ditch not above the depth of his knee. That his account was in good faith the wily old Brahman offered to remain in the British camp. Captain Briggs, resting on this information, advised Lieutenant Colonel McDowell at once to march.

The details were His Majesty's Royal Scots, 100 rank and file; Madras Fusiliers, 400; 1st Battalion 2nd Regiment Native Infantry, 600; and 13th Regiment Native Infantry, 263; total 963.

achment through the town; but Colonel McDowell did not
 do to the suggestion, which would have involved the whole
 achment in confusion. Taking, therefore, a route at a convenient
 ase the detachment took up its ground for that day about a
 e in front of the town. Many of the Arabs showed themselves
 ng the hedges and houses primed and ready, but offered no
 fence or injury. The place was summoned to surrender on that
 (15th May), but no attention was paid to the summons.

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 Place of Interest.
 M... ..
 S... ..
 1815

The English camp was formed with its left at the meeting of the
 am and Gurna; and a post was established to prevent the entry
 reinforcements, and for the same purpose bodies of irregular horse
 ordered to patrol round the town during the night. The
 up was moved, on the 17th May, to the right bank of the Musam,
 h placed that river, then low in water, between it and the fort.
 the same night from fifty to one hundred men joined the
 rison. On the 18th, the materials for the batteries being
 osted in sufficient quantity, as soon as it was dark, an enfilading
 tory of two eighteen-pounders, one eight-inch mortar, and two
 ht-inch howitzers, was constructed for the south face; and
 tter, of two twelve-pounders, for the west face. Both of these
 re four hundred yards from the works, at which distance was
 wise marked out a place of arms in the centre of a grove of
 es, between the camp and the river. At eight at night, the
 rison sallied on the covering party near the place of arms, and
 ceed the fire of their guns at the two batteries. The sortie was
 pushed with spirit; but with the loss of Major Andrews wounded,
 d of Lieutenant Davis, the commanding engineer, killed. On
 e 19th, the two batteries opened, and were answered from the
 t by seven guns. A company of infantry took possession of a
 east-work in the rear of the village of Sangameshvar a little higher
 the river; and repulsed, that night, a second sortie, which was
 t unexpected. On the same day (19th) a body of auxiliary horse
 hich had been sent to Sangar, returned, and with them two weak
 mpanies of the 2nd Battalion of the 14th Regiment, from Sindva,
 ext day (20th), the enfilading batteries continued to fire, but only
 intervals, on account of the scarcity of shot. In order to get
 e larger guns, some six-pounders were brought into position.
 he remainder of the village of Sangameshvar, having been deserted
 the inhabitants, was taken by the Arabs, on being repulsed from
 he breast-work. At ten in the morning they again tried to dislodge
 he company of Native Infantry. But in this they failed as the
 at was strengthened by two field-pieces. Meanwhile, the
 approaches were advanced; and, on the 21st, a parallel was
 mpleted, along the back of the Musam, containing a battery at
 ach end. The battery of three guns on the left raked the bed of the
 ver, and the other was prepared for breaching the opposed angle
 the fort. On the 22nd, the guns of the fort having found the
 nge of the camp, obliged it to fall back four hundred yards. The

Lockyer's Maratha War, 324-330; Lake's History of the Madras Army, 115-141;
 Bhabari and Maratha War Papers, 369-390; Maratha and Peshwari Summary, 163-
 Grant Duff, 680.

Chapter XIV. Breaching-battery opened with little effect against the tower, which were round and of good masonry. Fire was therefore directed against the intermediate curtain. One of the entrenching-batteries was converted into a mortar-battery, and the other was directed at Sangameshyar, to confine the garrison. Some field-pieces were attached to it, to bear on the gate of that side of the fort. The extension of the attack was adopted in consequence of the arrival of the two companies of the 2nd Battalion of the 13th Regiment from Jaina.

MALWAION.

Seve,
1818.

The duty now fell extremely severely on the troops who were kept continually on the alert by the sallies of the garrison. It happened on the 23rd except that the breaching-battery brought to a part of the curtain, and disclosed the rampart-bank or face of the inner fort. On the same day a body of Irregulars arrived, and on the day after a battalion of the Russell's. On the 25th, an explosion took place in the fort, owing to fire of the howitzers, of which some more had been placed on side-work or emplacement to the right of the breaching-battery. On the 26th, the breach was carried through the wall of the inner fort. On the same day, the arrival of the 2nd Battalion of the 13th Native Infantry was a most important addition to the strength of the besiegers. Twelve-pounder shots were all expended, and every heavy gun run at the vent. The improvement of the breach therefore entirely depended on the eighteen-pounders, and it was dangerous to depend on them the small quantity of ammunition that remained in this state every endeavour was used to effect a slope on the flanks of the breach to facilitate the ascent to the terreplein or the middle line. This was continued all the next day; shells were occasionally thrown to prevent the construction of inner defences. The parties for the attack of the fort and breach were told off in the evening and spent the night at their posts for the assault the next morning. The column for the attack of the breach, commanded by Major Greenhill, remained in the park on the bank of the river. It consisted of one hundred Europeans and eight hundred sepoy principally of the 2nd Battalion of the 17th Regiment. The column destined to storm the town, consisting of five hundred sepoy from the three corps in camp, was commanded by Lieutenant-Colonel Stewart. It crossed the river, lower down to a point on the left bank, eight hundred yards from the wall. The third column, commanded by Major McBean, which had for object the escalade of the outer wall, near the river gate, took near the six pounder battery up the right bank, and consisted of fifty Europeans and three hundred sepoy. Each column headed by a party of Pioneers, with tools and scaling ladders, led by an engineer officer. Major Greenhill's column was provided with bundles of long grass, to be used as night, if necessary, for filling up trenches. After a warm fire of two hours from breaching and mortar battery against the point of attack, Major Greenhill's column moved forward in broad daylight. As it approached the outer wall, Lieutenant Natic ascended the breach in front, and, having gained the summit, fell pierced by

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Places of Interest.
MALADIAO,
SUGA,
1810

25. The storming party continued to advance under a fire of muskets, by which the commanding officer was wounded. While Johnson was under partial cover, the scaling-ladders were dropped to the top of the wall. The ladders failed to reach the ground. Colonel McDowell, seeing that there were unknown difficulties of the outer wall, recalled the troops. Colonel Stewart's attack was begun further, and was more successful. Before day-break he had gained part of the town; and afterwards, with the help of Major McBean's column gained the whole.

As this attempt to storm the fort had failed it was determined to attack from the town side. On the 29th, as a preliminary measure, all the guns were withdrawn from the batteries, with the exception of the six-pounders in the post of Scragmestwar. That night and the next day the avenues connecting the fort with the town were barricaded; and, on the 1st of June, in case of any flooding of the river, the camp was moved to a spot which left the Girma close to its rear. The former position continued to be held by the rank and file of His Majesty's Royal Scots, the 2nd Battalion of the 13th Regiment, a Battalion of the Russell Brigade, and some Auxiliary Horse; Akbar's Irregular Contingent, with two companies of the 2nd Battalion of the 13th Regiment, encamped on the north side of the town. At the same time the construction of a redoubt was begun in the rear of the old breaching battery. While by these dispositions the place was completely blockaded, preparations were made for an attack from the opposite side, so soon as a train, then on its way from Ahmadnagar, should arrive. During this pause in the firing the garrison had time to reflect on their situation, and were alive to the danger. They endeavoured to open communication; but the failure of their advances leaving them no reason to expect any success, they declined an unconditional surrender, and recommenced hostilities. On the 4th of June, as the redoubt was finished, all the troops on the right bank of the Musam, except the Russell Battalion and the Poona Auxiliary Horse, were drawn to the camp; and on the next day, two howitzers opened on the fort from the town. On the 6th, the galleries of three mines were begun from the three points of the town against the three opposite towers of the fort. As the mine-works were completed, a stratum of rock prevented any but the mine from being continued. Little more was done till the 10th, when Major Watson's detachment of the 1st Battalion of the 4th Bombay Native Infantry, a detail of Artillery, with four eighteen-pounders, two twelve-pounders, and six mortars, arrived from Ahmadnagar. On the same night the mortars were brought into position, and on the following morning opened an unrelenting battery, which at eleven fired two of the enemy's magazines. The explosion overthrew to its foundation a large portion of the eastern curtain of the inner line, exposing to view the interior of the town. Two of the eighteen-pounders were immediately brought into position, to the right of the mortar battery, to take off the enemy's guns near the breach. The remaining two were carried down the bank of the river, still further to the right, to breach the outer line. So effective was the fire of these mortars that, on the evening of the

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MÁLEGAON.
Siege,
1818.

twelfth, a deputation came from the garrison and certain negotiations till the following day. At length it was agreed that a native officer and twenty men should be admitted into the town and the British flag was hoisted on one of the towers at three in the afternoon of the thirteenth. Next morning, the British troops drawn up near the outer gate; and at nine the garrison numbered 310, forty of them Hindustanis, marched out and formed a quarter of the town which was set apart for their use. Lieutenant Colonel McDowell returned their small daggers to many of the Arabs as they were generally handed down from father to son and were considered almost sacred.¹

The British loss, from the 18th to the 29th of May, amounted to two hundred and nine killed and wounded, including officers among whom were the successive commandants of the detachment of sappers and miners.²

After the reduction of the Peshwa's territory a considerable force was kept with its headquarters at Málegaon.³

In 1827 Málegaon had 900 houses and 100 shops.⁴

MÁNÍKPUNJ.

Mánikpunj is a ruined uninhabited fort six miles south of Nándgaon, and about two miles north-west of the Kásarbháir. Captain Briggs, who visited Mánikpunj in 1818, describes it as a very low hill with an easy ascent. There were two misraile-like gates, and a bad wall ran round the hill except a space of about forty yards, where the scarp was steep enough not to require strengthening. A large unfortified rock rose out of the middle of the hill and filled the whole space, except a road of about fifteen paces round between it and the wall. The water-supply was ample.⁵ In 1827 Clunes notes that Mánikpunj fort was abandoned.⁶ In 1841 it was described as a natural stronghold provided with cisterns.

¹ Before allowing Lieutenant Colonel McDowell to hoist the British colours in the fort, the garrison demanded a written paper stating that they could be removed for themselves and families to their destination. The paper was written in Maráthi language and contained an equivocal clause which might be construed as the Arabs might go where they pleased or to their own place of destination. Captain Briggs, then Civil Commissioner of Fihádrash, forwarded a copy of it to Mr. Elphinstone asking for orders. Meantime the Arabs were in consequence of the matter being doubtful they were moved from Málegaon to Surat. On their arrival at Surat as prisoners the Arabs made an insolent demand for pay from the British authorities there. They threatened that unless the authorities complied with their demands, they would attack the castle. Orders were accordingly issued that the Arabs should be discharged. *Maráthas and Peshwas*, Summary, 207-216.

² The details are, thirty-three killed, including four Europeans, one European private, twenty-eight rank and file; and 175 wounded, two of them Majors, three Lieutenants, two Ensigns, five serjeants, and 163 rank and file, including four natives of the Peshwar and Maráthi War Papers, 376. The ordnance used in the siege were two eighteen pounders, and two iron and three brass twelve-pounders, eight brass pounders, one ten-inch mortar, five eight-inch mortars, one five and a half inch mortar, two eight-inch howitzers, and four five and a half inch howitzers. The amount expended was 3462 eighteen-pound shots, 2395 twelve-pound shots, 21 twelve-pound grape shots, 500 six-pound shots, 50 six-pound grape shots, 84 ten-inch shells, eight-inch shells, 233 five and a half inch shells, six eight-inch cartridges or bombs, and 35,500 pounds of gunpowder. The stores used were 10,777 sand-bags, 500 gabions and 470 fascines. *Lake's Sieges*, 134-135.

³ See above p. 198.

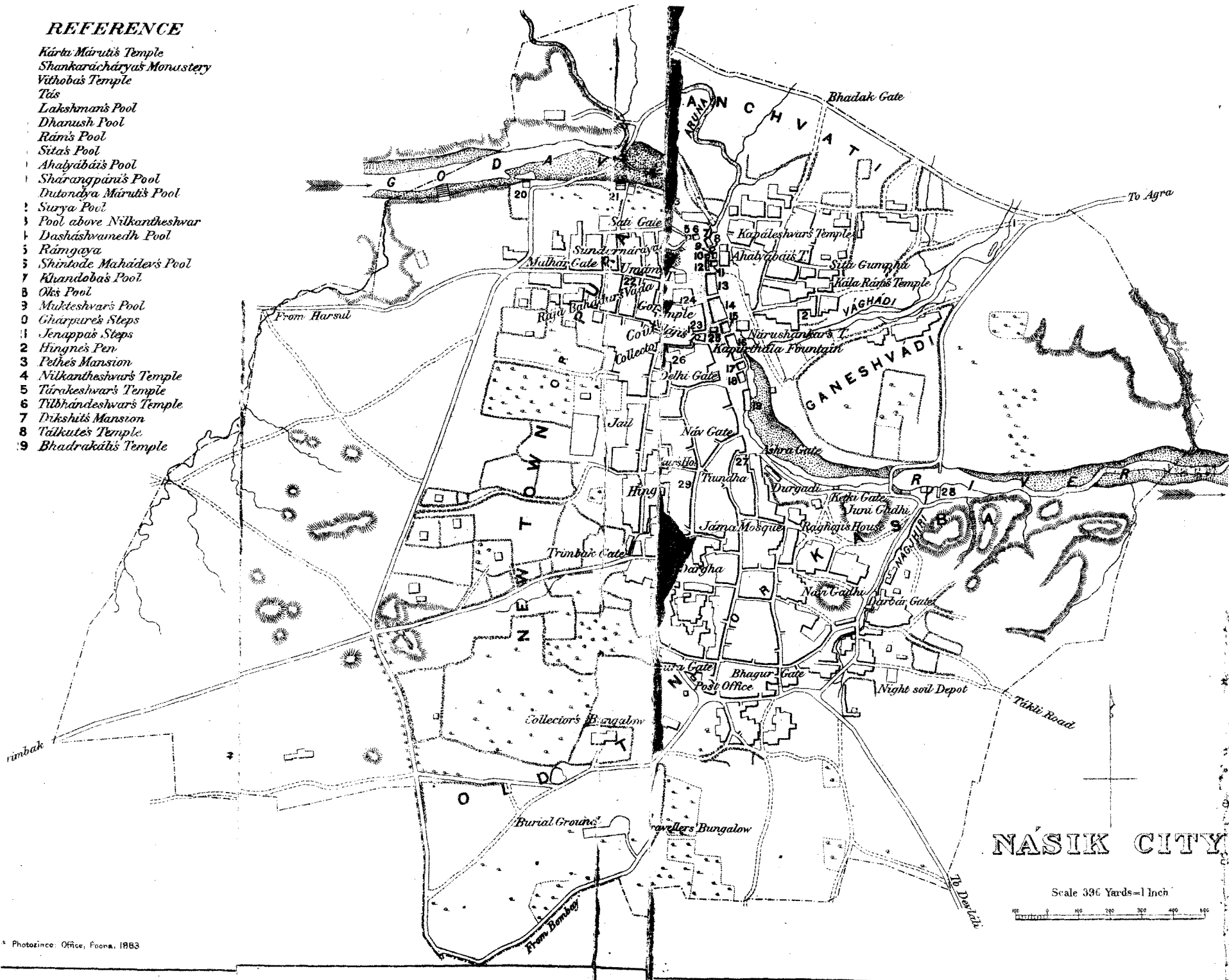
⁴ Clunes' Itinerary, 23.

⁵ Captain Briggs' Report.

⁶ Clunes' Itinerary, 23.

REFERENCE

- Kārti Māruti's Temple*
- Shankarachārya's Monastery*
- Vithoba's Temple*
- Tīs*
- Lakshman's Pool*
- Dhanush Pool*
- Rām's Pool*
- Sitā's Pool*
- Ahalyābāi's Pool*
- Shārangpāni's Pool*
- Dutonchya Māruti's Pool*
- Surya Pool*
- Pool above Nilkantheshwar*
- Dashāshvamedh Pool*
- Rāmgaya*
- Shintode Mahādev's Pool*
- Khandoba's Pool*
- Oks Pool*
- Mukteshwar's Pool*
- Ghārpure's Steps*
- Jenappa's Steps*
- Hingne's Pen*
- Peth's Mansion*
- Nilkantheshwar's Temple*
- Tirakeshwar's Temple*
- Tilbhāndeshwar's Temple*
- Dikshit's Mansion*
- Tālkute's Temple*
- Bhadrakāti's Temple*



Photoinc. Office, Poona, 1883

Manmād in Chāndor, forty-five miles north-east of Nāsik, had in 1881 a population of 3790. The town belongs to the Vachankar. It is the junction of the Peninsula and the Dhond and Manmād railways. Besides the ordinary offices and a waiting-room, belonging to the Peninsula but used by both railways, the Dhond and Manmād railway has a temporary refreshment room with messman and ten temporary bungalows occupied by an engineer and overseer, and driver and guards. There is also a temporary hospital, and apothecary's quarters. The traffic returns show for the Peninsula station an increase in passengers from 58,748 in 1873 to 226,400 in 1881, and in goods from 15,869 to 20,138 tons; while for the Dhond and Manmād station there is an increase in passengers from 51,475 in 1879 to 103,843 in 1880, and a fall in goods from 2072 to 1548 tons. Near the station is a cotton press and much cotton from Khāndesh and Mālegaon takes rail here. The town has a post office.

Mārkinda, a hill fort in Kalvan, 4334 feet above sea level, stands opposite the sacred hill of Saptashring or Chatrangiri. Captain Huggs, who visited Mārkinda in 1818, described it as a small barren rock rising out of a flat hill. It faced the Rāvīya-Jāyler hill, and between the two, over a low neck of hill, ran the pass leading from Kalvan to Khāndesh. From this pass two roads struck in opposite directions, one to Mārkinda and the other to Rāvīya. The ascent to the fort was very difficult. At the top was a door and a ruined wall. The water-supply was ample, but there was no place for storing guns except thatched houses where five of the Peshwa's militia lived. There is a peak on a tableland on the top, and to the south of it is a pond near an *umbar* tree called Kotitūr. People come in large numbers to bathe here on no-moon *Mōr* days or *sonvats amāvāsya*s. There is another pool or *līch* on the summit called Kamandalu or the water-pot, which is said to have been built by the Moghals. East of Kamandalu are two underground magazines or granaries. To the west of the magazines is a perennial reservoir with excellent water called Motitanki. The old name of the hill is Jayar Khandi or the Peacock's Hill. The resemblance of sound has given rise to a local story that the hill is called after the sage Jayar andeya who lived on it and persuaded Devi to punish the evil other demons who were attacking Brahman recluses. Under the name Mayur Khandi, Mārkinda appears as the place from which the grants were issued by the Rāshtrakuta king Govind III. in A.D. 805 (Shak 730). If not a Rāshtrakuta capital, it must have been an outpost or at least a place of occasional residence. Under the Peshwas a garrison was kept on the hill. The hill slopes were not originally cultivated, but crops have been grown for the last fifteen years and seven or eight years ago the slopes were covered.

Mulher Fort in Sūgāna, on a hill about two miles south of Mulher town and 2000 feet above the plain, lies at the head of the plain valley about forty miles north-west of Mālegaon. The hill

Chapter B (1)

Class of Inter

Mārkinda Fort.

Mulher Fort.

† Ind. Ant. VI, 64; Journ. R. A. Soc. V. (Old Series) 350.

‡ Ind. Ant. VI, 64; Dr. Burgess' *Bihar and Aurangabad*, 32.

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Mouza Fort.
Description.

is half detached from a range which rises westwards till its culmination in Sâler about twelve miles further west. The hill has three principal peaks near one another, Mulher in the middle, Mora to the east, and Hatgad to the west.

Mulher, the strongest of the three, and known as *Bâla Kûla* or the citadel, is about half a mile in extent. About half way up, a scarp passing through three gateways, comes a rolling plateau with the remains of what must have been a considerable town. There are still some houses of Kanôjia Brâhmins, some bungalows and a mosque, and some cisterns and reservoirs. The whole plateau is beautifully wooded chiefly with mangoes and banyans. It is defended by a masonry wall which runs along the edge of the lower slope and at each end is carried to the foot of the upper scarp which is about 100 feet high. The upper scarp is approached through the usual succession of gateways. The further ascent is undefended until an angle is reached in the natural scarp above; and the crevice leading thence to the plateau above the scarp is defended by a succession of gateways now more or less ruined. The point of the plateau thus reached is nearly at the western end of the westernmost of the two plateaus of which the hill top is formed. There is a more prominent angle and crevice nearer the middle of the hill top, but the top of this crevice has been closed by a solid masonry wall which also forms a connection between the two portions of the plateau which are at this point separated by a dip of some fifty or a hundred feet.

The east part of the plateau is slightly higher than the west part, and is defended in the point just mentioned by walls and gateways, which make the eastern part a citadel or inner place of defence. Near the third gate are three guns known as *Natoh, Shâhî, Râmprâsâd, and Shîrprâsâd*, each seven feet long. There was a fourth gun called *Mâstânuleya Top*, which the British Government is said to have broken and sold. On the flat top inside the fort are the ruins of a large court-house; and a temple of Bhadraguroni, repaired with a terrace in front bearing an inscription. Here and there on the slopes are about fifteen reservoirs, some under ground and others open. All of them hold water throughout the year. There are two ammunition magazines and a third with three compartments.

History.

According to a local story, during the time of the Pândavs, this fort was held by two brothers, Mayuradhvaj and Tîmradhvaj. The first historical reference is in the *Târikh-i-Firozshâhi*, which says about 1340, the mountains of Mulher and Sâler were held by a chief named Mândô.² The next mention of Mulher is in the *Ann-i-Alôjî* (1590), which notices Mulher and Sâler as places of strength.

² There are ten ponds, five with a constant supply of water and five which dry in the hot season. Of the five which last throughout the year the *Mor, Fakir* or *Mad* Pond is remarkable for the constancy of its water. There are temples of *Maev, Râm, and Ganpatî*, and a tomb of a Musalman saint named *Bala Pir*. One of the stone pillars of the temple of *Ganpatî* is a Marâthi inscription dated *Sâkshî* (A.D. 1612) *Parâshurâmi somvatsar*. It is in four lines of Devnâgarî letters and records the building of a *mandir* by *Pratâpeshîh* who was then chief of *Bâglar*. See above p. 457.
³ Elliot and Dawson, III, 256.

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MULHER FORT.
History.

glán.¹ In 1609 the chief of Mulher and Sâler furnished 3000 towards the force that was posted at Râmnagar in Dharampur guard Surat from attack by Malik Ambar of Ahmadnagar.² In 1610 the English traveller Finch describes Mulher and Sâler as fair places where *mahmudis* were coined.³ They had two mighty castles, roads to which allowed only two men or one elephant to pass, the way were eighty small fortresses to guard the passages. On top of the mountains there was good pasture with plenty of grain numerous fountains and streams running into the plain.⁴ In 1617 Mulher was attacked by a Moghal army. Trenches were dug and the garrison was so hard pressed that the Bâglân king sent his mother and his agent with the keys of Mulher and seven other of his forts.⁵ In 1663 the hill forts of Mulher and Sâler were in the hands of Shivâjî.⁶ In 1665 Thevenot calls Mulher the chief town in Bâglân.⁷ In 1672 Mulher and Sâler were captured by Shivâjî.⁸ In 1675 it is shown as Mouler in Fryer's account.⁹ In 1680 the commandant of Mulher made an unsuccessful attempt to seize Aurangzeb's rebel son prince Akbar.¹⁰ In 1682 attempts to take Sâler by force having failed, the Mulher commandant Neknâmkhân induced the Sâler commandant to surrender the fort by promises and presents.¹¹ In 1750 Tieffenthaler describes Sâler and Mulher, one on the top and the other in the middle of the hill, as very strong eminences built with excellent skill, connected by steps cut in the rock, with rivulets, lakes, and houses in the middle of the hill.¹² In the third Marâtha war Mulher surrendered to the British on the 15th of July 1818. An amnesty was granted to Râmachandra Janârdan Fadnavis who held the fort for the Marâthâs. The surrender of Mulher ended the third Marâtha war.¹³ In 1826 a Committee of Inspection described Mulher as a high rock of an irregular and rugged shape and of a large area, towering above the hill within the precincts of a lower fort. The approach to the lower fort was very difficult and practicable for loaded cattle; and it was strongly defended by a line of works and gates, running along the north and east side. To the north were two gateways, the first protected by two large towers without a gate; the second without towers but with a gate in fair repair, only that the wicket was missing.

¹ Gladwin's *Asin-i-Akbari*, II 73. According to the local story during Moghal rule the fort was owned by two independent Kshatriya chiefs, Pratâpshah and Bairâmshah. These chiefs held about 1500 villages, the present district of Bâglân and the Dânga. They were very rich and had jewels of great value and a white elephant. The Moghals required the two chiefs to do homage at Delhi. The chiefs refused, and the Moghals stood a siege of twelve years but had then to surrender. The country fell to the Moghals and the guns and the white elephant went to Delhi.

² Watson's *Gujarât*, 68.

³ The *mahmudi*, perhaps called after the Gujarât king Mahmud Begada (1459-1511), was valued in value from 1s. to 1s. 6d. (ca. 8-12). Watson's *Gujarât*, 19, 64.

⁴ Finch in Kerr's *Voyages*, VIII 278. ⁵ Elliot and Dowson, VII 66.

⁶ Orme's *Historical Fragments*, 22. ⁷ *Voyages*, V 247.

⁸ Orme's *Historical Fragments*, 26; Scott's *Deccan*, II 25, 27.

⁹ New Account, 50. ¹⁰ Elliot and Dowson, VII 309.

¹¹ Elliot and Dowson, VII 312. ¹² Des. Hist. et Geog. de l'Inde, I 365.

¹³ *Pendhârî and Marâtha Wars*, 381-382. The bars of the cash-room in the present British treasury are composed of the barrels of flint-locks taken from Mulher, Mr. J. A. Baines, C.S.

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MULNER FORT.
History.

The lower fort contained a village or *petta*, with many houses, most of them empty. It was well supplied with water from rock-cut cisterns, and appeared to have every requisite for a considerable settlement. The ascent to the upper fort was by a narrow winding and precipitous pathway at every turn well commanded from above. Within one or two hundred yards of the top began a line of parallel defences of eight well built curtains at equal distances from each other which continued to the entrance by two strong gateways leading to the top. Inside the fort there were only two buildings, ruinous and uninhabited, but numerous sites showed that it must once have held a large population. There was a good water-supply in ponds and reservoirs, and there were some dry and secure store-rooms large enough to hold provisions and ammunition for a considerable garrison for a year. Nature had done so much for the strength of the upper fort that there had been no occasion to add artificial works. The Committee recommended some slight repairs to the gateway and that a native officer with twenty-five militia or *sibandis* should be stationed on the hill. In 1862 the fort was described as in a strong natural position on a high hill very difficult of access.¹

MORA FORT.

Mora Fort rises on a square terrace-like peak on the east of the hill. The ascent is by rock-cut steps from the foot of the hill. The fort is said to have had walls and a rampart of laterite and mortar masonry and five gateways along the ascent well flanked and defended. All of these have fallen out of repair. Inside are five rock-cut cisterns holding water throughout the year and on the hill top is a reservoir which runs dry in the hot weather. There are several buildings within the fort most of them out of repair. They consist of a *sadar* or office, a terrace-roofed stone building with wooden pillars, a shrine or *ota* of Bhadangnáth, a *ling* of Mahádev, and the tomb of a Musalmán saint. Besides these there are several rock-cut cellars for grain and ammunition. At the foot of the hill there is said to have been a settlement of Pendhárís.

NÁGPUR.

Na'gpur in Nándgaon, on the railway about three miles north-east of Manmád, with in 1881 a population of 255, has a carved Hemádpanti temple thirty-four feet long by twenty-six broad.²

NAITAL.

Naital, a small village about three miles south-east of Násik, with in 1881 a population of 641, has a yearly fair held on *Posh Shudha* 14th (January) in honour of Matobadev, lasting for six days. About 5000 people assemble from the neighbourhood.

NÁMPUR.

Na'mpur, fifteen miles north-east of Satána, with in 1881 a population of 3338, has a yearly fair in the month of *Chaitra* (March-April). The fair is attended by about 10,000 persons and lasts for a week.

NÁNDGAON.

Na'ndgaon, the head-quarters of the Nándgaon sub-division, with in 1881 a population of 4416, is a station on the Peninsula railway about sixty miles north-east of Násik. This is the nearest station to the Elura caves in the Nizám's territories with which it is

¹ Govt. List of Civil Forts, 1862.

² Dr. Burgess' List of Archaeological Remains.

connected by a made-road of forty-four miles. The town has the ordinary sub-divisional revenue and police offices and a post office. The railway station is comfortable with good refreshment and waiting rooms. Seventy-five yards behind the station is a travellers' bungalow with three rooms.

The station traffic returns show an increase in passengers from 28,748 in 1873 to 37,125 in 1881, and in goods from 6760 to 16,272 tons.

Na'ndur, near the meeting of the Kadva and Godávati about six miles south of Niphád, with in 1881 a population of 1403, has, on a small rocky islet, a temple of Madhyameshvar Mahádev, said to be about 200 years old. The temple is a plain building of stone and mortar (42' x 30' x 21'). There is a hall or *sabhámandap* with small arched entrances, and in front of it is a lamp-pillar or *dipmál* five feet round and nine feet high. The whole is surrounded by a ruined wall. The lamp-pillar has an inscription, dated 1738, recording the name of an ascetic.¹ Besides this there are smaller temples of Siddheshvar, Mrigavyádhesvar, Mahádev, and Ganpatí. On the bank of the Godávati is a stone tomb called Ágar, about eleven feet square and two feet high. It is said to be about ninety years old and to have been erected on the spot where an officer of Holkar was buried.

Na'sik,² in north latitude 20° and east longitude 73° 51', the headquarters of the Násik District, lies on the right bank of the Godávati, about four miles north-west of the Násik Road station on the Peninsula railway, with which it is joined by a bridged and metalled road. The 1881 census returns show that Násik is the sixteenth city in the Bombay Presidency, with a town site of 357 acres and a population of 24,101 or sixty-seven persons to the square acre.

From the railway station the road passes north-west across an open plain. About three miles to the west is a group of steep hills, the eastern end of the Anjaneri-Trimbak range. In a scarp that runs along the north face of the pointed hill west to the east are the Pándu Lenás, a group of old (a.c. 200-300) Buddhist caves. To the north of the station the ground slopes slightly and the soil grows poorer. In the distance about ten miles to the north is the rough picturesque group of the Bhorgad-Ratnesh hills with the sharp cone of the Chámháar Cave hill closer at hand to the right, and on a clear day behind the Chámháar Cave hill the rugged broken line of the Chándor range stretching far to the east. About a mile from Násik, near the hollow of the Násardi stream, the country grows richer. It is parcelled into hedged fields and gardens and adorned by groves and lines of well-grown mango trees. The road crosses the Násardi a little below a rocky

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NÁNDUR.

NÁNDUR.

NÁSÍK.

Description.

¹ The inscription is, *Shak 1681, Siddhárthi nám samvatsare, Shrávan vadya 13. Chámháar Eava Maháarj, Math Mauje Nandur, Madhyames'var's disciple Náráyangar Nuranjami.*

² In preparing the Násik city accounts much help has been received from Mr. Raghoji Trimbakji Sánap and Ráj Bahádur Káshináth Mahádev Thatte.

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NÁSİK.
Description.

barrier which during the rainy season forms a pretty waterfall. A little above the waterfall on the right bank are the buildings of the new Government distillery. To the north of the Násardi the country continues rich and well tilled. Close to Násik, to the north-west, the Godávári is hid by a long line of high ground which with four or five spurs to the east and south rises red with house tops and crowned with lofty trees sixty to seventy feet above the road. At the south-east of the town the station road is joined from the right by the east branch of the Bombay-Ágra road from the hollow of the Nágghiri stream which forms the eastern limit of Násik. The road then passes west, with the town on the right and the Mhárs' quarters on the left, to the *vánkadi* or crooked, also known as the *sát-páryi* or seven-stepped, well where the Ágra road turns to the south and the town road turns to the north. A short distance along the Ágra road on the left is the travellers' bungalow and on the right a road leads to the residences of the European district officers. The ground in the neighbourhood is prettily broken by banks and knolls shaded by lofty mango tamarind and banyan trees.

The town of Násik lies on both sides of the Godávári. The part of the river on which Násik is built is in shape like an inverted S with a bend first to the right and then to the left. The city contains three main divisions: Old Násik, the sacred settlement of Panchvati, a place of no great size on the left or east bank of the river; middle or Musalmán Násik, formerly called Gulshanabad or the City of Roses, on the right bank and to the south of Panchvati; and modern or Marátha Násik, also on the right bank, lying north and west of Musalmán Násik and west of Panchvati. The most important of these three divisions is middle Násik across the river and to the south of Panchvati. Though to distinguish it from the western suburbs which were added by the Maráthás it is known as Musalmán Násik, middle Násik is an old Hindu settlement. It is mentioned under the name of Násik in Inscription 87 on the Bharhut stupa in the Central Provinces of about B.C. 200 and in Inscriptions 19 and 21 in the Pándu caves about five miles to the south of Násik of nearly the same age.

The Maráthi proverb that Násik was settled on nine hills¹ supports the view that the origin of the name, or at least the Brahman interpretation of the name, was *Navshikh* or the Nine-peaked. Except Chitraghanta in the north which is isolated or nearly isolated, the hills on which Násik is built are spurs stretching from a central plateau rather than a line or a group of separate hills.

Its narrow winding streets and frequent hills make Násik a difficult town to understand. The following is perhaps the best order in which to visit the different parts of the city. Beginning from the south, to pass through the western and northern suburbs which form modern or Marátha Násik; then turning by the north

¹ *Násik nav tekávar vasavile*. This seems more probable than the common derivation from *násika* nose. The origin of the nose derivation is given below under History.

to come back to the main crossing of the river, and, after visiting Panchvati, to return across the river to Bálaji's temple, and pass up the Main Bazar to the Collector's office. From the Collector's office to pass south along one of the main roads to the City Cross or Thandha. From Thandha to climb south or south-east and visit the Jama mosque which is an old Hemadpanti temple and the Old Fort in the east, and to return to the Trimbak Gate in the west by the *dargha*, or Pirzáda's tomb and the coppersmiths' quarter. The high ground near the *dargha* commands a view of most of the southern quarters in which there are few objects of interest.

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From the crooked or seven-stopped wall in the south-west the town road turns to the north, by the post office and the new nutron-market, through a fairly busy and well-kept quarter to the Trimbak Gate. To the north-west, outside of the Trimbak Gate, the road runs through the Maráthi Naga Pur or New Suburb. For a time it passes among profusely built-up houses, till, after crossing the small dry bed of the north branch of the Sarasvati, it reaches a group of large mansions, most of them, like Raja Bahádur's, turning to the high road only a plain side-way. Beyond the large mansions, on a slightly rising ground, is the northern quarter of the city, part of the Peshwá's New Násik, which during the latter half of the eighteenth century was enriched by the spoils of India. It is crowded by large well-kept houses. At the top of one of the largest mansions, Rdinkar's or the Peshwá's, is a large, low, two-story Court-house, commanding a view of the long stretch of red-tiled roofs that slope gently south to the Sarasvati and east to the rising ground to the south-east of the stream. To the south-west from the picturesque peaks of the Trimbak range ending atwards in the Pandi Caves hill, to the west are groves of fine trees; to the north, beyond a thick cluster of house-roofs, is the plain sand a well-wooded plain with the *Paragad-Ramsej* hills in the distance; and to the east, hidden by trees, lie the river and the temples and rest-houses of Panchvati.

Beyond the Court-house the city ends northwards in the beautiful and richly ornamented temple of Sundar Náráyan. It stands on a rising mound near where the Godávri enters the town, and takes its first bend to the right. To the west of the temple is the *Chhatra* Gate, and on the river bank, about fifty yards outside of the city, are several plain stone platforms which mark the spots where the *Chhatra* was used to be kept. Across the river, in the hollow at the first bend of the Godávri, is the *Chhatra* or Ram's Peth, the holiest spot in the city, with its many Hindu shrines, temples, and rest-houses, and with the white dome of Kapáldevi's temple, *Chhatra* behind it. To the south and east of Sundar Náráyan's temple lies Aditvár Peth, or the Sunday market quarter chiefly of Kánbis and *Tráshians*, with many well-built houses. A winding lane leads down a slope past the Peshwá's New Palace to the Collector's office. From the Main Market, a flat crowded road, between rows of nutron-rollers and cloth and brass shops, turns east to the *dargha*, on which it opens just above the large and rich but plain and simple temple of Bálaji. Along the flat river bank, runs a strong masonry wall, and above the wall rises a row of lofty buildings chiefly

Chapter XIV: temples and rest-houses. At the edge of the river bank, just under the wall, are clusters of small stone shrines, some in honour of ascetics. In the river bed, surrounded by water when the river is in flood, are many temples and memorial buildings. The most important are the square Kapaleshvar tower and the clumsy Parvati temple, both of which are covered with white and red wash, and further north is the temple of the Hindu goddess of wealth, the temple of Nakantheshwar.

At the point crossing between Balaji's and the Narasimha Narushankar's temples, the whole breadth of the river bed is paved with dressed stone broken by flights of one or two tiers and by many small Mahadev shrines which are hidden in the rock. Over the greater part of the river bed, on the eastern of the temples, across the sloping pavements and along the banks of the river, are many groups of small shrines, mostly dressed with white wash, and bath-houses. There is also a sprinkling of ascetics and beggars, and groups crossing the river, for the stream runs low in the fair season and even during the rains the water is shallow and the banks deep. On the low eastern bank, surrounded by water in time of flood, stand the black stone temples of Ramaswami and Naganahar, each with a high stone wall with a balcony in the centre of the west wall and ornamental corner towers. Further up the river, of Ramaswami and Ram with graceful porch door and spire which were built at the close of the eighteenth century by the prore Indian prince, Rajyabai (1765-1795). Above them, near where the main stream of the river falls into the river, is Ram's Rock, its banks covered with many shrines and rest-houses and crowded with pilgrims and porters. Beyond these are Lakshman's Pool and Vajrapada, and on rising ground behind Ram's Pool, on the top of a long flight of stone steps, is the large white-domed temple of Kapaleshvar. From Kapaleshvar, between rows of rest-houses, temples, and shrines, a rough winding road leads to the great wall that surrounds Panaji's or Kala Rama's temple. The temple is the centre of a large space enclosed by a high circular wall. To the east of the main building is a handsome assembly hall, which with the simple and massive masonry of the temple makes one of the handsomest modern buildings in Western India. About 200 yards north-east of Kampa's temple is Sita Gumpfa, a fine circular underground shrine, and a few yards to the north are some fine trees which are believed to represent the ashoka trees from which Panchvati took its name. Through south Panchvati, roughly paved road runs back towards the river between rows of irregular houses. Except for its temples and fine trees Panchvati is a place of little interest or beauty. A stretch of rock and sand on the low bank of the river is the site of the fair weather market in Nasik. The site of the market commands a good view of Musalmara and Marathi Nasik. The river bank which is fringed with temples and shrines rises slightly to the north and is covered with large and heavy houses. From this it sinks to the low thickly built centre of the city and again slopes upwards at first crowded with their with fewer buildings tall, near the second bend of the river, and ends in a flat-topped bluff about eighty feet above the river bed.

Cross the back from Ngrashankar's temple to Baiji's temple, a short distance along the river bank leads south to the Delhi gate. From there the Delhi gate road passes south to the Cross or Tughluq. Most of the houses in this part of the city are plain and ugly, but some, notably Baiji's temple on the river bank to the Tughluq, have massive teak pillars with richly carved capitals and brackets supporting balconies faced with varied and delicate tracery. Efforts to cross the best way to the south-east of the town are happily by the Mallah lane up Ganesh hill and across Sadr Abad to the river bank. This is a plain stone building of considerable size, but the entrance is a doorway. It is interesting because a doorway in the wall and the principal entrance in the east show that the mosque was built on an old Hindu temple. The temple belonged to Mahadev, whose broken image is said to be kept in a shrine of that goddess in a suburb of the same name to the south of the town. Further up the high ground ends in the New Fort or Nari Galhi, whose flat top is covered by a massive and very old bastion wall. A small spur to the north of the New Fort is the Potters' quarter, and to the north-east of the Potters' quarter, separated by a deep hollow, is the base top of the Old Fort or Jini Galhi. The old walls and walls have been carried away and no trace of building is left except a small ruined mosque on the western crest. The eastward from the Agra road passes round the foot of the old fort, along the flow of the Naghina stream. It crosses the river by a low road way built in a sort of the shape, the road on either side containing about eighty yards of the river. Below the crossing is a sloping descent for bathing and a small tank, and close to the right bank, surrounded by the stream in times of flood, is the handsome temple of Malkute. Further down lies the ferry boat with its landing pier and raised wire rope. Close to it is the Hindu bathing-ground. Eastward, beyond the hollow of the Naghina, the right bank again rises and stretches a plain broken hillocks.

The best general view of the river and city of Nasik is from the Raghaji Sānp's residence on the crest of the high bluff in the west of the old fort, a little below the second bend of the river. Down the eastern bank with loungers and bathers, and the bad Godāvari, its banks lined and its rocky bed dotted with ruins, monuments, and temples. During the rainy months a soft muddy current fills the bed from bank to bank, and, in the dry season a clear slender stream winds among the pavements, steps, and shrines. Along the west bank the high southern bluff of Ganesh hill slopes northwards to the Sarasvati in an unbroken stretch of red tiled roofs. Beyond the Sarasvati, hidden by trees and broken by spires and pinnacles, the roofs rise slightly to the high ground at the first head of the river. In the centre of the eastern bank, behind its fringe of river-side shrines and temples, lies the town of Pañchvati, its large red roofs relieved by a white dome of Kapaleshvar, and the black spire and gilded minaret of Rānji's temple. To the south stretch rich gardens and sugarcane fields, leaved by trees and high hedgerows, and around are groves of handsome tamarind, lime, banyans, and

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ranges. North of these groves a wooded plain stretches to a low tableland whose ends rise into sharp conical hills, in the west of which is carved a group of Jain temples known as the Chāmbhār caves. Behind this range is an irregular group of higher and more rugged hills. Beginning from the right, the first of these hills is known as *Johan Tekdi* the Breast Hill. The highest level-topped hill to the left is *Rām's Bedstead* or *Ramsaj Killa* where *Rām* used to rest. The hill with three knobs further to the left is the *Monkey's Tail* or *Makod Shikra*, and to the left of it is *Mādhārī* the Sweet Old Woman. Further to the left and close at hand is *Gūfā* or the Grotto, the westmost point of the plateau which ends eastwards in the *Chāmbhār* hills. About a mile distance as *Mani Akhādi*, is *Dādar* or *Shivādār* the Black Fort, with an excellent quarry from which the stone of *Kāshī* temple is said to have been brought. The last in the range is *Radfōndi* or the Hill of Weeping because of the roughness of the pass over it. In clear weather the forms of the Chāndor range may be seen stretching east behind the Chāmbhār hill. From Mr. Raghōj's house, through the *Sonār* *Āli* and *Badhār* Peth wards, a winding road leads south-west to the *Pirzād's* tomb or *Dargha*. From high ground near the tomb the greater part of the southern wards of the town, in which there is little of interest, may be seen. From the *Dargha* ward a path leads west to the old *Coppersmiths'* quarters or *Juni Tāmbat Āli*, a busy prosperous part of the town with some well-carved house fronts. The circuit of the town is completed at *Trimbak Gate* in the south-west corner of *Old Tāmbat Āli*.

Climate

The climate of Nāsik is healthy and pleasant. Even in March during the day the wind is hot, the nights are cool and refreshing. The prevailing wind is westerly. Observations taken between 1874 and 1881 show that for upwards of ten months the wind was from the west of north and south, and that during one month only it blew from north-east or south-east. The average yearly rainfall during the ten years ending 1880, was 29.36 inches. The least fall was 18.14 inches in 1876 and the heaviest 36.07 inches in 1878. The mean yearly temperature during the same period was 74°, the average maximum being 99° and the average minimum 49°. The death-rate for the same period shows an average of 45.14 per thousand, an abnormally high rate in so healthy a climate as Nāsik. The death-rate was lowest, 32.98 the thousand, in 1871, and highest, 78.40 in 1878, the year of unusual rainfall. The great mortality in 1878 was due not to cholera or small-pox but to fever and in a large degree to bowel complaints, diseases which are always most fatal seasons of excessive damp. The death-rate among Musulmans is extremely high. In Mr. Lawlett's opinion the high death-rate at Nāsik is chiefly due to impure water and imperfect drainage. A sanitary condition of Nāsik has a special importance because, as one of the chief centres of pilgrimage, infectious diseases brought out in Nāsik, it is likely to be carried over the whole Presidency.

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either directly or indirectly receives the whole of the town drainage passes through Nasik in a double curve or inverted S from north-west to south-east. The first part of its course within town is towards the east. Near the ford, between Jeany's steps on the right and the Dangan landing on the left, it takes a gradual bend to the south-east and flows south-east between Panchvati and Nasik about 500 yards as far as the Ashra gate where it turns to the east. At its widest the river-bed is about two hundred yards broad. Most of the bottom is trap rock but there are patches and hollows of coarse sand. The whole breadth of the river is not covered with water, except in high floods. During much of the rains there is a broad margin at the sides and patches of dry rock in the centre of the stream. In the fair season the stream shrinks to a narrow thread, and towards the close of the hot weather the current almost ceases. Even in the driest, especially in the upper part of the river, are several large, paved pools whose water almost never fails. All the year round pilgrims come to drink and to bathe in these pools and on the steep which line great part of the river-bed townspeople come to wash clothes and vessels and to draw water, and at the level sandy patches cattle come to drink. Except when there is a strong ebb during the rains the river waters much defiled in its passage through the city.

The city of Nasik includes three main parts. Old Nasik or Panchvati on the east or left bank of the river; and the New Nasik on nine hills on the right bank of the river to the south of Panchvati; and modern Nasik also on the right bank of the river to the west of Panchvati and to the north and west of middle Nasik. Early Nasik or Panchvati is built on the flat rich land which stretches along the left bank of the river. It includes two divisions, Panchvati proper in the west stretching from the Arun stream to the north-west to the Varun or Vaghadi stream on the south-east a distance of about 500 yards. To the south of the Vaghadi is a considerable hamlet known as Ganeshvadi or Ganpati's village. Panchvati, so called from five banyan or vat trees, besides its temple and ruined Marathi mansions, has many large rest-houses several of which have been built within the last four years by Bombay merchants of Bombay. The inhabitants are Brahmins, Gauds, Sorars, masons, religious beggars, Kumbhis, Mals, Kolis, Bhils, and Komtis. Some of them are well-to-do and some are poor. The eastern parts of Panchvati on both sides of the east Bombay-Agra road are well wooded with some lofty and beautifully grown tamarind and banyan trees.

The New or town of Nasik is bounded on the north by the river, on the east the east Bombay-Agra road separates it from the outer suburbs of Kagalpura and Kolerada, on the south the station separates it from Mahalakshmi and the great Market quarter, on the west the Navapura road and the Sarasvati separate it from Navapura or the New Suburb, and on the north-west and part of the north the Sarasvati separates it from the northern suburb of Aditi.

The town of Nasik may for convenience be divided into two

Much of the subdivisive account has been contributed by Dr. Fisher Deputy Sanitary Commissioner.

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is by a line which passes east through the Trimbak gate up the paved slope of the Pinjari Ghāt across Kāmpura road and Chhatra and then by another line north-east and east to the New Fort or Navī Gadhi hill and down the hollow between the Old and the New Fort hills east to the site of the Old and Darje gates. These two divisions that to the north is the Kāmpura or Kāzi's suburb. The Kāmpura proper includes fourteen main divisions. These are, beginning in the north, Souvar Peth, Chitraghanis, Vakil's Quarter, Minasri Hill, Tāmbhat or Dargha, Hāsāli, an unnamed block for which Madhani suggests, Ganesh Hill, Budhvar Peth, Senar, Am, Nākvāchpurā, Kāmbhāvāda, and Juni Gadhi or the Old Fort. The Kāzi's suburb, beginning from the Old Fort is Kāmpurā, Jogvāda, Mulānpurā, Kāmpurā, Kāmpurā, Urdūbāda, Urdūbāda, Kāhāda, Fathānpurā, and Navī Gadhi or the New Fort. The limits of the sub-divisions are complicated and their names are disputed. The simplest way to describe their boundaries is to start from the northern division, to begin at the Tāmbhat gate and west, pass east through the southern quarters to the New Fort then to describe the northern division beginning from the Old Fort to the east and working back to the central Cross or Trimbak, from Trimbak to cross north-east to the river, pass north to the Darje gate, and then south through the western quarters to Trimbak gate.

On entering the town by the Trimbak gate and passing along the Pinjari Ghāt road the land on the left or north side of the Jogvāda sub-division Jogvāda on the north is separated by the Pinjari Ghāt from Dargha, the head-quarters of the Pravāsā, one of the two leading Musalman families of Nāsik, on the east the Kāmpura road separates it from Kāmpurā; on the south it is bounded by Mulānpurā; on the south-west by Kāmpurā; and on the west it ends in a point at Trimbak gate. Jogvāda hill which fills the north-east part of the division and stretches north into the Dargha division is one of the main hills of Nāsik, and is said to have been a settlement of Jogis when Nāsik was taken by the Musalman people, who are all Musalman and chiefly messenger and fishers, are good daily cutlery in small houses. Kōpkanī Musalman who are chiefly rice-dealers and living in small class houses. It is bounded on the north by Jogvāda, on the east by Kāmpurā, and on the south and west by the station road. The north-west end of Jogvāda hill is known as West Kōpkanī Tek or hill, to distinguish it from the Kōpkanī hill in Fathānpurā. Mulānpurā, which lies to the north-east of Kōpkanī stretches west to Kāmpurā gate-road. It is bounded on the north by Jogvāda, on the east by Kāmpurā, on the south by Kāmpurā, and on the west by Kāmpurā. The people of this sub-division are chiefly Musalman who sell bombis and other dry fish. They are daily off, most of them living in poor and small houses. To the south of Mulānpurā is a small somewhat ill-defined quarter of the pulse-dealers or Kalāls, known as Kalālpurā. The people are most of them well-to-do and

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live in good houses. **KALĀPURA** is bounded on the north by Multanpur, on the east by Urdu Bazar and Choppandai, on the south by the station road, and on the west by Konkarpura. To the east of Kalāpura is Choppandai, the market garden quarter, which, except a few houses that straggles back to the Mhārāda, lies to the north of the station road. **CHOPMANDAI**, apparently the first market, is bounded on the north by the southern pines of Kāzimpura which is known as Mhāda. To the east by Urdu Bazar, on the south by the Mhārāda, and on the west by Konkarpura. The people of this sub-division are mostly Malis, husbandmen and vegetable-sellers. They are a middling class, living in middling and poor houses. From Choppandai Urdu Bazar passes east as far as the Bhagar gate, the houses lying chiefly along the north side of the Urdu Bazar road. To the east of Kalāpura and the Bhagar gate Urdu Bazar is bounded on the north by Kāzimpura, on the east by Konkarpura, on the south by Choppandai, and on the west by Kalāpura. The people are turners, Tinkars, Parsesh Telis, and Musalmāns, most of them turners, fruit-sellers, hide-dyers, and horse-shoers. They are not well off and live in middling and poor houses. To the north of Urdu Bazar is **KAZIPURA**, the settlement of the **Kāzī Saheb**, the father of one of the leading Musalmān families of Poona. It is bounded on the north by Dudhar Peth, on the east by Pathānpura, on the south by Urdu Bazar, and on the west by Mulcāpura and Jogvāda. The people of this sub-division are Musalmāns and Shīnis, most of them well-to-do and living in middle class houses. To the east of Kāzimpura, and separated from it by **Barkhān** is **PATHĀNPURA**. It is bounded on the north by Nābhānpura and Navi Gadhi, on the east by Kathada, on the south by Kathada, and on the west by Kāzimpura. The people of this sub-division are Musalmāns, Chāmbhārs, Malis, and Sālis. They are not well off, most of them living in poor houses. To the south of Pathānpura, stretching far to the south-east with somewhat uncertain limits, is the large quarter of Kathada or the Balcony, called after an ornamental balcony which adorned an old Musalmān mansion. **KATHADA** is bounded on the north by Pathānpura, on the north-east by the high mound of Navi Gadhi, on the east by the Bombay-Agra road, by the Kāzimpura or paper-workers' quarter, on the south-east by the Kollis or fishermen's quarters, on the south by Mal Shāksm, and a few outlying houses of the Mhārā quarter, and on the west by Choppandai and the Urdu Bazar. The people of this sub-division are chiefly Musalmāns, Shīnpiās, Kolis, and Shīs. They are badly off, most of them living in poor and small houses. To the north of Kathada is **NAVI GADHI** or the New Fort, a high flat-topped mound crowned by an old and very lofty Banyan tree, the site of the Musalmān *darbār* or governor's house. The hill was once covered by the houses of the chief Musalmān officials, but almost all traces of them have been removed. On the north a deep gully known as the *Darbār gate* road separates the New Fort from Kumbhārāda and the Old Fort, on the east across the Bombay-Agra road is Kāzimpura; on the south is Kathada; and on the west the flat top of the New Fort passes into Nāikvādipura. The tower completes the quarters which have been included in the southern

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division of the town. To the north-east of the Darbâr gate hollow is the Old Fort which, without any wall but except a small mosque, occupies the extreme north-east corner of the town. To the north-west of the New Fort, separated from it by a deep gully, is the Kumbhârâda or Potters' quarter. On the east it stretches to the end of the spar on which it is built, on the south it is bounded by Navi Gadhi, on the west it passes into Nalkvâdipura, and on the north-west it is bounded by Sonâr-Âli or the Jina mosque quarter. The people are all Kumbhârs, potters and brick and tile makers. To the south-west of Kumbhârâda, is inhabited by Musalman, sometimes said to be converted Hindus, but there must have been a large foreign-intermixture as many of them have markedly Musalman faces, long and high-foreheads with full beards. It stretches north almost to the river near Kanki gate. On the east is Kumbhârâda, on the south is Padârâmpura, and on the west is Budhvar Pesh. To the west of Nalkvâdipura is the north-west of Padârâmpura, from which it is separated by Kâzipura, or Sônar-Âli PETH. It is bounded on the north by Garôsh hill and Sonâr-Âli hills on the east by Nalkvâdipura, on the south by Kâzipura, and on the west Kâzipura gate road separates it from Dargha and Dingar-Âli. The people are mostly Brâhmins, Thakurs, Pethis, and Ojars, the Brâhmins and Thakurs well-to-do, hawâshis and moneylenders, the others not well off. Some of the houses are well built, several of them have fine wood carving. To the south of the Peth is Darghâpura called after the tomb and mosque of the Pargâda family which occupies what in early Hindu times was the north part of Jogvâli hill. The people of this sub-division, who are chiefly Musalman and Manâras, are well off, many of them living in middle class houses. DARGHA is bounded on the north by Dingar-Âli, on the east by Budhvar Peth, on the south by Jogvâli, and on the west by Old Fort-Âli or the Potters' quarter. To the north of Budhvar Peth and between it and the river is Sonâr-Âli hill. Sonâr-Âli, so called because it was formerly occupied by goldsmiths includes the Jina mosque, Mr. Raghob's house, and some well-erected dwellings. It runs north to the river between the Kanki and Ashra gates, on the north-east by the Old Fort and Kumbhârâda, on the east is Nalkvâdipura, on the south Budhvar Peth, and on the west is Sonâr-Âli hill. The people are Sonâr, Vanâras, Ladôyats, and Gorars, most of them well-to-do and living in middle class houses. To the west of Sonâr-Âli is Garôsh hill. Garôsh Hill ends northwards in a plain at the Ashra gate, on the east the Ashra gate road separates it from Sonâr-Âli, on the south is Budhvar Peth, on the west is Dingar-Âli, and on the north-west an unnamed block which may be called Madâr-Âli. The people of this division who are chiefly Brâhmins and Kankis, are well off, most of them living in houses of the middle class. To the south-west of Garôsh hill is Dingar-Âli. Dingar-Âli is separated on the north by the Madâr-Âli lane from the unnamed block which has been called Madâr-Âli, on the east it is bounded by Garôsh hill and Budhvar Peth, on the south by Dargha, and on the west by Musalman hill. The people are Brâhmin moneylenders and beggars and Kankis and

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houses of the richer class. On the north-west corner to the cross or Tiundha. To the north of Un Ali is the main block for which the name Un Ali is given. On the north side the Nav gate road passes from the east to the river, on the south side is Chitraghanta. South of Un Ali, on the west Tiundha Cross road, is an unimproved block which lies between the Nav gate road on the south-east and the Delhi gate road on the north-west. This block, which forms part of Chitraghanta, is sometimes known as the Yakli quarter. The Tiundha or Cross road is named *Pin-dah* or *Pin-dah* Slaughter by Ram of the giants *Kling* the-faced, *Dushan* the ugly-faced, and *Trishira* the three-headed. It may be considered the heart of the town and is the meeting place of five main roads, the Nav gate road on the north-east, Maddaki lane on the south-east, the Old Tiundha Ali road on the south, Bhadrakali's lane on the west, and the Delhi gate road on the north. At this place the *Pin* is burned every March-April, and the garlands of mango leaves, stretched across each of the four main roads show that this is the place where the *Pin* is burned. At the south-west end of the Delhi gate road on the west side is *Bilaji Thakar's* house. One of the finest specimens of wood-carving in Nasik. The unimproved block of *Vanaji's* quarters to the north of the Tiundha Cross is bounded on the north-east by Chitraghanta hill, on the south-east by a block which has been called *Madhai*, on the north by the Tiundha Cross, and on the west by *Somvar Path*. To the south of the hill whose eastern face slopes to the river between the Nav gate and Delhi gates of Chitraghanta, which takes its name from the *Chitr* string to Chitraghanta *Van* on the east, and on the north-east by the Delhi gate road from *Somvar Path*, and this block is bounded by the river on the south by the *Madhai* and *Yakli* quarters, and on the west by *Somvar Path*. The people, who are *Brahmans* and *Yakli*, are well off, and live in a middle class house. To the north-west and north of Chitraghanta is *Somvar Path* one of the largest divisions of the town, lying along the southern bank of the *Sarasvati*. *Somvar Path* on the north is bounded by the *Sarasvati* from *Adi* to the north-east of the main *Somvar Path* on the east by the river bank between *Balaji's* temple and the *Delhi* gate, on the south-east by *Chitraghanta* hill, on the south by *Bhadrakali's* lane which separates it from *Mhasral* hill, and on the west by the *Parasvati* hill which separates it from the *Madhai* of *New Suburb*. The people of this subdivision, who are *Chit*, *Brahmans* and *Telis*, are well off and live in houses of the richest class. To the south of *Somvar Path* is *Mhasral* hill, a quarter with considerable number of ruined mansions and *chit* houses. It contains in the north-east the beautifully carved *lingue's* house, the finest specimen of wood-work in Nasik, and to the west of the west side of *Parasvati* hill the *Somvar* but not a beautiful finished front of *Minguo's* *Diwan's* house. The *Madhai* hills,

Bráhmans, Kunbis, Nhávis, and Thákurs, are generally well-to-do and live in large rich houses. MÚSALMÁN HÚM is separated on the north by Bhadrakáli's lane from Somvár Path, on the east by the Old Támbat Áli road from Dmgar Áli, on the south by Old Támbat Áli, and on the west by the Sarasvati. Old Somvár Áli is the extreme south-west corner of the town proper. It is bounded on the north by Mhárul hill, on the east by Dargha, on the south by Jogváda, and on the west by the Sarasvati. It is a quarter with many houses of well-to-do copper-smiths. Among the older houses are one or two fronts carved in the double-lion and chahi pattern.

The main pura or suburb in Násik is the western or Máráli town, the road and north-west of the Mhárul hill, from which it is separated by the stream of the Sarasvati. The town is divided into two nearly equal sections by the Navápur road which runs north and south. In the south of Navápur, to the south of the Trimbak gate road is a small quarter known as Khadkálá or the market, whose limits stretch south to the mutton market and Dhondí's well to the north. The people of this subdivision are Musalmáns, Telis, Mhárul Vánis, Dhobis, Mochis, Jangars, and Bhaeris. They are generally well-to-do and live in good houses. The road from the Trimbak to the Hatti gate road. From the Hatti gate road it stretches north-east to the Collector's office. About the Collector's office is a small quarter known as the Púr. It is bounded from an old Máráli culvert by the Sarasvati. It is inhabited by Mhárul Vánis, Sonáris, Marwáris, and Gujarát Vánis, Shimpis, Káchis, Halváis, and Bohóris, all well-to-do, living in rich and large houses. The whole of the inhabited quarter to the north of the Hatti gate road and the main market road, which runs from the Collector's office east to the temple of Rájá's temple, is included in the Aditvár pura, called from a Sunday cloth market which used to be held in it. The inhabitants are Bráhmans, Telis, Marwár Vánis, Kunbis, Shimpis, Sonáris, Gámhás, and Támbois. Most of them are well off and live in rich houses.

Suburbs.

There are suburbs distinct from the pura proper or Máráli suburb. To the south beyond the station road, the Mhárul and Barchers' quarters. Further east is a small suburb known as Mahálakshiri. Beyond Mahálakshiri, to the south-east of the town, are the fishers and grasscutters' quarters, and farther north Kádpura or the paper-makers' suburb.

The 1881 census returns showed a population of 24,191, of whom 17,472 were Hindus, 6,446 Musalmáns, 142 Christians, and 41 Páras. This gives an average density of sixty-seven to the square acre in the whole area (357 acres) of Násik town. As regards condition the people of Násik may be arranged under four classes, the rich with an annual income of more than £100 (Rs. 1000), the upper middle with £50 to £100 (Rs. 500 to Rs. 1000), the lower middle with £20 to £50 (Rs. 200 to Rs. 500), and the poor with less than £20 (Rs. 200). Of the rich there are from 100 to 150 families. They are chiefly priests, Government servants, lawyers, landlords, pensioners, traders,

Chapter XIV. moneylenders, and coppersmiths. Of the upper middle class there are 500 to 700 houses, belonging to the same classes as the rich. Of the lower middle class there are 400 to 500 families, belonging to the same classes with the addition of some oilmen and tailors. Of the poor there are 1800 to 2000 families, chiefly retail sellers, craftsmen except coppersmiths, and a few oilmen and tailors, husbandmen, labourers, wanderers, and beggars.

Daily Life.

Except Government servants whose office hours last from ten to five, men of all classes work from seven to twelve, dine and rest for two hours, work from two to six, sup about eight or nine, and then to rest about ten. Among the rich the women rise about half-past six or seven, clean the hearth, bathe generally at home, bath to be ready the midday meal, dine after their husbands, rest till two, go to the temple to worship or hear sacred books or sew or embroider at home, help in making the supper, and retired to rest about ten. Except that they rise about six, and bring water, bathe in the five and visit the temple in the morning, middle class women pass the day like the rich. Poor women, except among Brahmins and other high classes, rise about four and grind grain till daylight. Then after a light breakfast, they work till about twelve, dine and rest. After two they work till about six, make supper ready and after supping go to bed about nine. A husbandman usually takes his breakfast to the field about nine and going home makes ready dinner about twelve. In the afternoon she does house work and in the evening makes supper ready and sups. In busy times she takes her husband his breakfast at nine and his dinner at twelve, and after a two hours' rest, works with him in the field till evening. She bathes at home or in the river about once a week or a fortnight and goes to the temple four or five times in the year, on *Sankranti* (January), *Shivratra* (February), *Rama-nami* (April), *Divali* (October-November), and *Kartiki Ekadashi* (November), and on eclipses.

Living.

The rich generally live in their own houses, which if let might command a yearly rent of £5 to £10 (Rs. 50-Rs. 100). They have one or two servants to cook and bring water, at a yearly cost of £1 to £15 (Rs. 100-Rs. 150), and one or two buffaloes and a cow. Few keep either a horse or a bullock carriage. The yearly cost of food for a family of five, a man a woman and two children, varies from £25 to £35 (Rs. 250-Rs. 350), and the cost of clothes from £7 10s to £10 (Rs. 75-Rs. 100).¹ A son's marriage costs £20 to £200 (Rs. 800-Rs. 2000), and a daughter's, because no ornaments are given, £60 to £120 (Rs. 600-Rs. 1200); a death costs £10 to £20 (Rs. 100-Rs. 200); and a birth £5 to £10 (Rs. 50-Rs. 100).

¹ The wage details are: Cook £3 12s. (Rs. 36) and dinner, house servant £1 (Rs. 50), stable servant £4 16s. (Rs. 43), barber and washerman £1 4s. (Rs. 12).
² The clothing details are: The woman, 2 *saddis* Rs. 10 each, 4 bodices Rs. 1 each, *chambars* Rs. 50, shawls Rs. 100-Rs. 200, and *panchams* or silk *saddis* Rs. 150-Rs. 200. The shawls and silk robes last for many years. The man, a turban Rs. 2-Rs. 4, lasting four years, a coat *angarkha* of broadcloth Rs. 20-Rs. 50, and twelve cotton shirts Rs. 1 each, two pairs of *dhotees* Rs. 10-Rs. 15 a pair, and a pair of shoes Rs. 4 each. The child Rs. 7-Rs. 10.
³ The ceremonial expenses are: Marriage, for a boy, ornaments £2, food Rs. 500, charity Rs. 100, fireworks Rs. 50, musicians Rs. 50, *panchpurti* and dancing

Upper middle class families live in houses with a yearly rent of £2 to £7 10s. (Rs. 50-Rs. 75); servants cost them about £2 (Rs. 20) a year, food from £20 to £35 (Rs. 200-Rs. 350), clothes from £4 to £5 (Rs. 40-Rs. 50); a son's marriage from £50 to £100 (Rs. 500-Rs. 1000), and a daughter's from £40 to £60 (Rs. 400-Rs. 600); a death about £10 (Rs. 100); and a birth from £4 to £7 10s. (Rs. 40-Rs. 75).¹ Lower middle class families live in houses with yearly rent of £2 10s. to £3 (Rs. 25-Rs. 30); their servants cost them about 9s. (Rs. 4½) a year, their food £18 to £24 (Rs. 180-Rs. 240), their clothes £3 to £3 10s. (Rs. 30-Rs. 35); a son's marriage £40 to £70 (Rs. 400-Rs. 700), and a daughter's £30 to £50 (Rs. 300-Rs. 500); a death £5 to £6 (Rs. 50-Rs. 60), and a birth £4 to £5 (Rs. 40-Rs. 50).² The poor live in houses with a yearly rent of 4s. to 8s. (Rs. 2-Rs. 4), the barber and washerman cost them 6s. (Rs. 3) a year, food £10 to £15 (Rs. 100-Rs. 150), clothes £1 10s. to £2 (Rs. 15-Rs. 20), a son's marriage £8 to £15 (Rs. 80-Rs. 150), and a daughter's £5 to £10 (Rs. 50-Rs. 100), a death £2 to £3 (Rs. 20-Rs. 30), and a birth 10s. to £1 10s. (Rs. 5-Rs. 15).³

The following is a short summary of the present strength and condition of the different classes of townsmen :

PRIESTS, of whom there are about 1300 families, are found in all parts of the city. They are of two main classes Hindus and Musal-
mans. The Hindu priests, who are almost all Bráhmans, live chiefly at Panchvati and in New Násik or Navápura. Of these about fifty are hereditary supporters or *yajmáns*; the rest have no settled home, some of them being family and others temple priests. Those who have hereditary supporters take charge of their supporters

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Lungy.

Priests.

Rs. 50, labour Rs. 60, miscellaneous Rs. 400, total Rs. 2000; Death, wood Rs. 8, priest Rs. 50, money gifts to Bráhman beggars or *gandhikahat* Rs. 50, grain and cloth *ghasháda* Rs. 40, and *anakharch* Rs. 40, total Rs. 188; Birth, confinement charges Rs. 25, gifts to Bráhmans Rs. 25, sweetmeats Rs. 15, betel-leaf and musicians Rs. 10, clothes for the mother and babe Rs. 25, total Rs. 75. The charges for a girl are 10 to Rs. 20 less.

The details are: Servants, a Kunbi woman to help Rs. 12, and the barber and washerman Rs. 9; Clothes, the woman, 2 *addis* at Rs. 8 each and 4 bodices at Rs. 8; the man a four-year turban Rs. 15, two pairs of waistcloths at Rs. 8, 4 coats at Rs. 1, and a pair of shoes Rs. 1½; the boy and girl Rs. 4 each. Marriage, a son's marriage, ornaments Rs. 400, clothes Rs. 200, food Rs. 300, charity Rs. 60, fireworks Rs. 25, oil Rs. 25. The expense of a daughter's marriage is the same except that there are no ornaments. Death, wood Rs. 8, priest Rs. 15, beggars *gandhikahat* Rs. 20, *ghasháda* Rs. 25, *anakharch* Rs. 25, miscellaneous Rs. 7. Birth, confinement charges Rs. 20, Bráhman beggars Rs. 12, sweetmeats Rs. 10, *pdnupari* Rs. 5, clothes Rs. 10.

The details are: Clothes, the woman, 2 robes at Rs. 6 and 4 bodices at Rs. 1½; the man a two-year turban Rs. 6, two pairs of waistcloths one at Rs. 8 the other at Rs. 4, four coats at 12 *ans*, and one pair of shoes Rs. 1; the children Rs. 2 each. Marriage for a boy, ornaments Rs. 250, for both boy and girl clothes Rs. 150, food Rs. 200, charity Rs. 40, fireworks and oil Rs. 15, miscellaneous Rs. 15. Death, wood Rs. 8, priest Rs. 10, gifts *gandhikahat* Rs. 20, *saptadán* Rs. 20, *anakharch* Rs. 20. Birth, confinement Rs. 15, ceremonies Rs. 6, charity Rs. 8, sweetmeats and music Rs. 10, fast on twelfth day Rs. 10; total Rs. 40. The charges on account of the three items are greater on the birth of a son than of a daughter.

The details are: Clothes, the woman 2 robes at Rs. 8 and one bodice at Rs. 1; the man a two-year turban Rs. 4, two pairs of waistcloths at Rs. 2, four coats at 12 *ans*, and a rupee pair of shoes; the boy and girl together cost Rs. 3. Marriage for a son, ornaments Rs. 50, for both boy and girl clothes Rs. 25, food Rs. 50, oil gifts and musicians Rs. 25. Death, wood Rs. 8, priest Rs. 3, gifts to beggars in money Rs. 5, in Rs. 14. Birth, confinement charge Rs. 10, sweetmeats Rs. 1, and clothes Rs. 4.

Chapter XIV. mans. They write Modi and Gujaráti and a few English, and paid £1 to £4 (Rs. 10-Rs. 40) a month.

Places of Interest.

NÁSÍK.
Money-changers.

MONEY-CHANGERS, or *saráfs*, numbering about ten houses, are chiefly Bráhmans settled in the new town. They are patient and thrifty and fairly well-to-do with capitals of £10 to £100 (Rs. 100-Rs. 1000). They live in houses of their own, worth a yearly rent of 12s. to £1 4s. (Rs. 6-Rs. 12); their women do nothing but house work and their boys go to school, where many of them learn English. They gladly enter Government service and some have risen to high positions. The money-changer sits in his shop or by the road buying and selling ornaments, and changing copper and silver or copper coins and *kavdi* shells. Those who sit by the roadside are called Menbájáris. They give copper for silver and *kavdis* for copper without charge, but levy a quarter of an *anna* when they give silver for copper, and an eighth of an *anna* when they give copper for *kavdis*. Besides these Bráhmans, one or two Shimpis, a Khatri, a Turner or wood-turner, and a Kunbi, earn their living as money-changers. *Kavdi* shells are brought from the coast by grocers and spice-dealers and are much used in the vegetable markets. Poor boys, Kanbis, Sonárs Shimpis and Bráhmans, buy them from the grocers at ten per cent discount, and hawk them about the market at the rate of eight *kavdis* to a quarter *anna*.

Grain-dealers.

GRAIN-DEALERS, numbering 100 to 200 families, are found all over the town. They include Bráhmans of all kinds, Marwáris, Márwár Pardeshi and Lingáyat Vánis the last known as Shethi Thákurs or Brahma-Kshatris, Kaláls or pulse-sellers, Khatri, Cutchi Telis, Shimpis, Vanjáris, Kunbis, Gavlis, Dhangers, and Cutchi and Konkani Musalmáns. They belong to two classes, wholesale and retail dealers. The wholesale merchants, of whom there are altogether about twelve, are Marwár Vánis, Kaláls, and Konkani and Cutchi Musalmáns. They are rich, bringing grain in large quantities, chiefly wheat and millets from Khándesh, and rice from the Konkan, and disposing of it to retail sellers. The Cutchi Musalmáns are especially enterprising. They live in houses worth a yearly rent of £2 10s. to £3 (Rs. 25-Rs. 30), their wives do nothing but house work, and their boys go to school. The retail grain dealers, who are chiefly Bráhmans, Telis, Mális, Kunbis, Langes, and Shimpis, are found in Old Násik. They often carry on the trade partly by borrowed capital. As a class they are poor, living in houses worth a yearly rent of 6s. to 10s. (Rs. 3-Rs. 5); the wives of some Lingáyats and Telis sell in their shops, and only a few of their boys go to school. They buy partly from Kunbis and husbandmen in the Násik market and partly from wholesale grain dealers. They are hardworking sober and thrifty, but have a bad name for cheating their customers by using more than the true measures.

Vegetable-sellers.

VEGETABLE-SELLERS, of whom there are about fifty houses in different parts of the city are Mális, Páhádis, Káchis, Bágváns, and Kanbis. They are hardworking thrifty and honest, and except the Kanbis are sober. As a class they are poor, living from hand to mouth. Their houses of a yearly rent of 6s. to 8s. (Rs. 3-Rs. 4), their

working as saleswomen and none of their boys going to school. The Malis grow their own vegetables, the others buy from gardeners. They sell to all consumers and some of the Bágváns send to Bombay. Head-loads of fuel are brought in the morning for sale in the market by Kols, Bhils, and Mhárs, and other women. Head-loads of grass are brought in the evening by Kunbi and Máli women. Bhils Mhárs and Kols bring fuel from a distance of ten or twelve miles and do not get more than two annas the head-load. They live from hand to mouth. The grass is their own property or bought from wholesale sellers. It is stacked in large heaps or *ganjis* outside the town. These grass stacks are generally the property of large dealers who buy up entire meadows or *kurans*.

SUGAR and SPICE DEALERS are of two classes, wholesale and retail. The wholesale dealers number about eight houses. They live chiefly in the new town and are Márwár Vánis and Cutch Musalmáns. They are thrifty sober hardworking and well-to-do with capitals of £100 to £500 (Rs. 1000-Rs. 5000), living in houses worth a yearly rent of £2 10s. to £5 (Rs. 25-Rs. 50), and saving. Their women do nothing but housework, and their boys go to school from seven to fourteen. They bring their spices and sugar from Bombay and sell to retail dealers. Of retail sugar and spice dealers there are about fifty houses, chiefly Bráhmans, Maráthi Vánis, and Cutch Musalmáns. Except the Cutch Musalmáns who are well-to-do, importers of English sugar and a large assortment of other articles, the retail dealers are not well off. Their capitals vary from £10 to £20 (Rs. 100-Rs. 200), and they live in houses worth yearly rents of £1 to £2 (Rs. 3-Rs. 6). Their women do house work and sometimes sell in the shop; their boys are sent to school. They buy from wholesale dealers and sell to consumers.

SALT-SELLERS are partly wholesale partly retail. There are only two wholesale salt-dealers, one a Maráthi Váni and the other a Tel; both of them live in Navápara. They are not men of much wealth. The salt comes from the Konkau, almost all of it by rail. The dealers either go themselves to Panvel or Pen or buy through their agents one or two railway wagon-loads. The retail sellers, who are about fifty in number, are all oilmen's and Kunbis' wives. They sell in the market to consumers and do not make more than Ru. (2.00) a day.

OIL-SELLERS are of two classes, Telis Pardeshis and Kunbis who press sweet oil, *khuránsi* and *mohtel*, and Musalmán Bohorás, who press kerosine or as the people call it gas-light oil. Of Telis there are about 300 houses in different parts of the town. A few are rich wholesale dealers, but the bulk are retail sellers. The wholesale dealers have their presses and also buy from the retail sellers and store oil. The retail sellers live in houses worth a yearly rent of Ru. (3-6). They are badly off and buy from the

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Sugar and Spice Dealers.

Salt-sellers.

Oil sellers.

The Cutch Musalmáns bring a little English sugar for the use of Musalmáns and Europeans. Only a small quantity is consumed as it is dear. It is forbidden to Europeans on account of the use of bones in refining it. The bulk of the sugar brought from Bombay comes from near Bassau.

- Chapter XIV.** competition of kerosine-oil. Their wives sell oil and salt and some of them work as day labourers; their boys seldom go to school. They have their own presses and sell either in their houses or in the market.
- Places of Interest.** The kerosine-oil sellers, of whom there are about fifteen Bohoras and Márwár Vánis, bring the oil from Bombay and sell it in Násik. This branch of trade has of late greatly increased.
- Násik.**
- Butter-sellers.** BUTTER-SELLERS, of whom there are about twelve houses, live in Násik and Panchvati. They are not well off. Their women sell *bik* or buttermilk, *dahi* or curds, and milk. Clarified butter is brought from Khándesh and Márwar in large leather jars called *budhás* by three or four families of Vánis who sell it in Násik to retail dealers or rich consumers. The retail sellers, of whom there are eight or ten families in the new town, are Bráhmans Kunbis and Maráthi Vánis. They are not well-to-do. They live in houses worth a yearly rental of 6s. to 12s. (Rs. 3-Rs. 6), their wives do nothing but house work, and their boys do not go to school. They buy the butter partly from wholesale dealers partly from the villagers round bringing it on their backs in small earthen jars called *dopkis*. They sell to consumers. There is no export of butter from Násik.
- Milk-sellers.** MILK-SELLERS or *gavlis*, numbering about fifteen houses in Panchvati, are Lingáyat Vánis and Maráthás. A few Kunbis and Mális in new Násik also sell milk. They are poor but not in debt living in houses with a yearly rent of 12s. to £1 4s. (Rs. 6-Rs. 12); their women help by selling milk; their boys do not go to school. They keep buffaloes and sell milk to all classes.
- Liquor-sellers.** OF LIQUOR-SELLERS there is only one, a Pársi who farms the liquor contract at about £12,120 (Rs. 1,21,200) a year. All the liquor is made of *moha* flowers in the Government distillery to the south-east of the city. All classes openly drink except Bráhmans, Marwár Vánis, and Musalmáns; the chief consumers are Káchis Komtis and the low castes.
- Honey-sellers.** HONEY-SELLERS are Maráthi Lingáyat and Márwár Vánis. They buy the honey in earthen jars from Thákurs, Kohs, and Bhils, and sell to consumers at about 1s. (8 ans.) a pound.
- Cloth-sellers.** CLOTH-SELLERS of cotton, of wool, and of silk, number about forty houses. They live chiefly round the New Palace or Collector's office. They are Bráhmans, Shimpis, and Márwár and Gujarát Vánis. All are wholesale traders, five or six of them rich with capitals of £500 to £1000 (Rs. 5000-Rs. 10,000). The rest have little capital and have to borrow to carry on their business. Their women do nothing but house work, and most of their boys learn to read and write. They sell both handloom and factory-made cloth, and besides importing from Bombay Ahmadabad Ahmadnagar Nágpur and Sangamner, employ Násik Málegaon and Yeola handloom weavers. Since the railway has been opened their trade has increased. They sell the cloth to retail dealers and to consumers. The retail sellers are Shimpis of whom there are about fifteen houses. The woollen cloth is chiefly flannel and broadcloth brought from Bombay and used by Government servants, lawyers, and other people of the richest class. The demand for Cashmere shawls has almost ceased, but white Márwár blankets or *dháblis* are still used by the rich.

especially at night. Silk waistcloths, bodices and handkerchiefs are brought from Bombay and Yeola and sold to almost all the rich and middle classes who buy at the time of weddings, and, among Bráhmans, when the bride comes of age. Besides by these regular dealers cotton cloth is sold by Bombay Bohora pedlars and sometimes by Shimpis, and Sális sell the produce of their looms in the market on Saturdays and Wednesdays. Rough blankets or *kámliás* are brought from the neighbouring villages and sold by Dhangars and Shimpis. One Sonár makes a living by going from street to street selling secondhand silk robes.

SHOE-SELLERS are all Chámbhárs. Details are given under the head Shoe-makers. There are also some Pardeshi shoe-sellers.

ORNAMENT-SELLERS, of whom there are about 150 houses in all parts of the city, include three Saráfs, 125 Sonárs, four Otáris, six Lakháris, seven Maniárs, and six Kásárs. Some account of the Saráfs has been given above under Money-changers, and some details of the Sonárs and Otáris are given below under Ornament-makers. The Kásárs sell glass bangles; some of these are Musalmáns and import bangles from Bombay and North India. The Lakháris make and sell lac bracelets and also sell glass bracelets, and the Maniárs sell glass bracelets partly Chinese. Ivory and wood bracelets are sold by turners to Márwár Váni and Cháran women.

ANIMAL-SELLERS are almost all poor, most of them wanderers who occasionally come to Násik on market days. Horses and ponies, bullocks, cows, and buffaloes are brought chiefly from Khándesh and Nemád by Joshis, Panguls, Mendjogis, Mhárs, Chárans, Musalmáns, and some Kunbis. Donkeys are owned by Kumbhárs, Sonárs, and Dhobis; they are seldom offered for sale. Ponies are used by Lonáris.

FURNITURE-SELLERS. Except Kásárs, who sell but do not make glass vessels, almost all the sellers of articles of native household furniture, earthen pots, boxes, bedsteads, stools, carpets, and mats, are makers as well as sellers. The Kásárs, of whom there are about 100 houses chiefly in Old Támbat Áli in Old Násik, are a full-to-do class though some of them trade on borrowed capital. Their houses are generally worth a yearly rent of £2 10s. to £5 (Rs. 25 - Rs. 50); their wives do nothing but house work, and their boys go to school. They buy from Támbats or employ Támbats to work for them. They are a shrewd hardworking and prosperous class. Couches, chairs, tables and other articles of European furniture are sold by about twenty-five Bohorás, three of whom keep a large stock.

Besides sugar, kerosine-oil, and furniture Bohorás sell drugs, hardware, and paper, in fact almost all European articles except opium. The miscellaneous articles of European make which are most used by natives are paper, castor-oil, lavender-water, and opium.

There are five BROKERS or *daláls*. Three of these, a Bráhmaṇa Márwár Váni and a Pársi, are carrying agents who take goods to

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*Cloth-sellers.**Shoe-sellers.**Ornament-sellers.**Animal-sellers.**Furniture-sellers.**Miscellaneous Sellers.**Brokers.*

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and from the railway station in specially roomy carts. The others, a Lingáyat and a Vanjári, are sometimes employed as carriers by Bhátia merchants when they make large grain purchases. When not employed as agents the two grain brokers act as retail grain sellers.

Husbandmen.

HUSBANDMEN, of whom there are about 300 houses, are found in all parts of the city. Besides one family of Bráhmans, they are Kunbis, Maráthás, Mális, Vanjáris, Páthurvats, Kohs, Musalmáns and Musalmáns. They are hardworking and sober, and are not extravagant on marriage and other occasions. At the same time they are careless and wanting in thrift, wasteful in many of their ways, and freehanded to excess in their gifts to village servants and beggars. Except in ploughing and working the water-bury, women help in almost every process of husbandry, and, after they are eight years old, the boys are too useful in minding cattle and watching fields to be spared to attend school. They have houses of their own worth a yearly rent of 8s. to 12s. (Rs. 4-12) and they have generally two to four pairs of bullocks. Some employ farm servants, Maráthás Kunbis and Mhárs; and others have watered land well tilled and yielding valuable crops. Still many of them are in debt, foolishly taking advantage of the money-lenders' readiness to make them advances. The chief fruit and vegetable growers are Mális and Kunbis.¹

Grass-cutters.

The chief GRASS-CUTTERS are a colony settled in the south-west corner of the town. They live in small mud-walled and thatched houses and speak Gujaráti at home, and their women wear the petticoat and sari are locally known as Kachh-Bhujis, but they call themselves Káthis, and say that, about 150 years ago, in a time of famine, they fled from near Rájkot in Káthiáwár, and two generations ago they came on from Bombay to Násik. Their headman, the grandson of the leader who brought them to Násik, has considerable influence. They still go to Rájkot and Dwárka and marry with people of their own caste in Káthiáwár. Besides the Káthis, Kunbis and Musalmáns are also engaged as grass-sellers. They have meadows every year and hire servants to cut and carry the grass, which they store in large heaps called *ganjis*. In some cases the women cut the grass.

Rice-pounders.

Rice is pounded by Musalmáns who are known as Konkans. They hire servants to pound and clear the rice and sell it throughout the year to consumers. They also sell rice wholesale and sometimes send it to Yeola, Nagar, and Paithan. Their women help in clearing

¹ The vegetables grown in the rainy season are, *dángar, mulla, kárl, do'k, godrá, padval, gulke or ghondle, kákdí, mekya tondi, methi, kardai, shepu, chutni, kalchubhaji, tánduça, máth, tarota khurani*. In the cold season, *bhendi, dingrya, waldchyá shenga, vángi (kál, dorí, vádyati), kánde, chavlichya shenga, kánda, moho, tukhichi, ambada, chuka, harbharyachubhaji*. In the hot season, *bhopla, bakla, gájar, álu, abachya shenga, shegryáchya shenga, katghyáchya shenga, poklyáchi bháji and gholáchi bháji*.

The fruits are *jámbe, kel, ámba, bor, stáphal, rámpfal, dráksh, anar, kharbu, tarbuj, kákdí, mákyáchi bhote, phanas, nárun, suntra, papmis, bakule, papoi, jámbhile, karvande, bhutwagáchya shenga, tulu, álca and khurá*. These are sent to Bombay.

ing the rice. They are a well-to-do class. They live together in Koyanipura in the south-west of old Násík.

The PULSE-SELLERS are Kaláls by caste. They purchase *tur*, gram, *dad*, *mug*, and other pulses from husbandmen and prepare *dál* or split pulse. They hire servants to grind the pulse and their women help them. They sell the *dál* wholesale and also retail it to consumers. There is also a large demand for the *dál* from Dhulia and Berac. They live in Kalálpura and are well-to-do.

Grain is roasted by Kunbis Vanjárs and Pardeshis. They roast rice, gram and peas. Roasted rice is prepared in three forms *pohe*, *kurmure*, and *láhyá*, roasted gram is called *phutáns*. Some of them have shops and others wander from street to street. They are not well-to-do. They live in different parts of the town.

SWEETMEAT-MAKERS or *Halvais*, of whom there are about fifteen, are Marathás and Pardeshis. The Marathás are old settlers in Násík, the Pardeshis came about eight years ago from Bombay. The Marathás prepare *pedhe*, *barphi* of three kinds (*dudhúchi*, cocoa-nut, and *keshri*), *sábnia*, *baláse*, *revdya*, and *kájubi*. At fairs and during the *Holi* festival they also prepare *gáthyás* and sugar figures of cocoanuts temples and palanquins. All classes buy these. The Pardeshis prepare *bundiche* and other *lídus*, *jilbi*, *kháya*, *karanjyás*, and *halva*. Bráhmans do not eat these as they are considered impure or *khankata*. They live in different parts of the town especially in Kázipura, Trimbak Darvája, Áditvár, and near the Collector's office. One or two go from street to street. These never prepare the sweetmeats themselves but buy from others.

Some account of Oil-makers and of Liquor-makers has been already given.

There are three classes of BUTCHERS, Musalmán and Hindu mutton butchers and Musalmán, beef butchers. Butchers are either Musalmán *kasáns* or Hindu *khátiks*. The Musalmáns are mutton and beef butchers and the Hindus mutton butchers. There are about fifteen Hindu houses and one Musalmán. The Hindus live in the Kha Ikáli in Navápura and the Musalmán family in the Mhárváda. Their women help them in selling meat. They buy the cattle and keep on market days from Musalmán dealers. Kunbis generally object to sell their animals to these men. Formerly there was no beef butcher in Násík, but forty years ago a shop was opened in spite of some disorderly conduct on the part of the Hindus. A beef market with six stalls has recently (1883) been opened. Some of the Hindu butchers are well off, the rest are poor.

FISHERMEN number about thirty houses chiefly in the south-west of the town. They are of two classes, Bhois and Dhivars, each with about fifteen houses and differing very slightly in character. They are hardworking and well-behaved, but rather fond of liquor, and living in houses of a yearly rent of not more than 6s. to 8s. (Rs. 3 to Rs. 4), and, in spite of help given by the women in selling fish, not earning more than about 7½d. (5 ans.) a day. A few are in debt, but most have no credit. Their boys do not go to school. They sell what the men catch, the women buy and sell Bombay

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Grain-roasters.

Sweetmeat-makers

Oil and Liquor
makers.

Butchers.

Fishermen.

Chapter XIV. dried fish and prawns. The men also carry palanquins, and between December and May grow watermelons and cucumbers with much skill. Fishing is forbidden in the Godávari between Sunda naráyan's temple and the flying bridge near the Hindu burning-ground.

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Poullerers.

Hens and eggs are sold by Musalmáns and by Kolis Mhárs and BhuIs who bring them in on market days. Many Government messengers add to their pay by rearing poultry.

Honey-gatherers.

Honey is brought from the forests and hills by Thákurs BhuIs and Kolis. It is sold to Vánis of different classes.

Stone-cutters.

STONE-CUTTERS or *pátharvats*, are Konkani Kunbis or Ágrís of whom about sixty families live in their own houses in Narsingpura in Panchvati. They are sober and hardworking and earn about 14 (8 ans.) a day. They prepare carved stone pillars, stone idols, and *pátás* and *varrantás* for pounding chillies *chatni* and spices. Their women gather and sell dry cowdung and carry bricks and tiles.

Brick-makers.

BRICK-MAKERS, of whom there are about twenty-three families, are of three classes, Maráthás with fifteen, Pardeshis with two, and Káthiáwádis with six or seven houses. The Maráthás live in the east near the old fort; the Pardeshis in the south near the Bhagat gate; and the Káthiáwádis in the west near the distillery. They are sober, dirty, honest, well behaved, and fairly hardworking. Except the Káthiáwádis who are pushing and successful, they are poor, living in their own houses worth a yearly rent of 8s. to 12s. (Rs. 4-Rs. 6), but often mortgaged. With the help of their wives, who drive the asses, gather rubbish for the kilns, and make some of the lighter articles, and of their boys who never go to school and begin to help when about ten years old, they earn about 7½ (5 ans.) a day. Besides bricks and tiles they make earthen pots, cups and dishes, and rough clay figures of horses elephants and other animals. Except that the Káthiáwádis colour their vessels with lac. Násik pottery is perfectly plain and is of no special excellence.

Carpenters.

CARPENTERS, numbering forty houses, are found in all parts of the city and chiefly in Chitraghanta in the old town. Except two Maráthás and two Pancháls all are Sutáras. Though hardworking and sober their condition is only middling. They have no capital and live in houses worth a yearly rent of 6s. to 12s. (Rs. 3-Rs. 6). Though their wages are high, 1s. to 1s. 6d. (8-12 ans.) a day, the demand for their work is uncertain, and they are sometimes idle as much as six months in the year. Most of them are in debt. They do not work as labourers. If work is scarce in Násik they go long distances even to Bombay in search of employment. Their women do field-work but no other labour. Boys begin to help from ten, and, about sixteen, are able to do a full day's work. Several of them are sent to school. Besides house-building which is their chief occupation, they make carts, field tools, and furniture. They have no special skill and only make articles to order. }

Blacksmiths.

Of BLACKSMITHS who make hinges locks and other fittings, some account is given below under the head Iron-workers.

LIME-BURNERS or *Lonáris*, of whom there are about twenty-five houses, prepare cement and charcoal. The cement is prepared by burning in furnaces small pieces of limestone which they bring on their donkeys from near river and stream banks. The charcoal is either bought from other *Lonáris* or prepared by themselves from *bábhul* wood. The women help in bringing the limestone, doing the furnace work, and selling the cement. The cement is sold either in the market or in their own houses. They are poor, but have houses of their own worth a yearly rent of 8s. to 12s. (Rs. 4-Rs. 6). They also own ponies which they let on hire.

TILERS : see Brick-makers.

THATCHERS are Kunbi *Marátha* and Koli labourers who are employed to thatch houses in the beginning of the rainy season. They are engaged by contract or daily wages averaging about 9d. (8ans.) a day. The thatching season lasts only for a month or six weeks before the rains (May-June).

PAINTERS, or *chitrakárs*, number four houses, a Kunbi, a blacksmith, a tailor, and a goldsmith. The best is the Kunbi who has ornamented some house-fronts with well-drawn well-coloured figures of considerable grace and naturalness. He is paid about 1s (8ans.) a day and is fairly off, his services being sought in the villages round. He was taught by his father who is said to have drawn and painted with great speed and cleverness.

Neither wool nor silk is woven in *Násik*. Cotton weavers are of two classes *Sális* and *Musalmán Momins*. There are about 100 *Sáli* families in old *Násik* who are hardworking sober and well-behaved but poor. They live in hired houses paying a yearly rent of 6s. to 12s. (Rs. 3-Rs. 6). They have no capital and are not free from debt. Most of them work for *Shimpis* who pay them 4½d. for every 2s. worth of cloth they turn out (3ans. in the rupee). This gives a daily average of about 6d. (4ans), a scanty return as a man can weave only twenty days a month. The women, who arrange the threads and do almost every part of the process, one or two even weaving, earn about 1½d. (1anna) a day. Children are early useful and are seldom spared to go to school. *Sális* chiefly make cheap women's robes with silk borders. They suffered much in the 1877 famine but are again (1880) well employed though poorly paid. *Momins*, or *Musalmán* weavers, number only two or three houses in Old *Násik* where they came about ten years ago from *Yeola*. They are hardworking and sober but not thrifty. Some have capital enough to buy their own thread. They live in hired houses paying a yearly rent of 6s. to 12s. (Rs. 3-Rs. 6). The women help and the boys are too useful to be spared to go to school. They have constant work the men earning about 6d. (4ans.) a day, and the women about 1½d. (1anna). They make turbans and women's robes without silk. There is one *Koshti* house but they sell betel-leaf and do not weave.

TAILORS, or *shimpis*, numbering about 150 houses most of them in *Kúzipara*, are hardworking sober and thrifty. A few are fairly off, free from debt, with credit, and able to save money; the others are poor but free from debt. They live in houses of their own worth a

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NÁSÍK.

*Lime-burners.**Tilers.**Thatchers.**Painters.**Weavers**Tailors.*

Chapter XIV... yearly rent of 12s. to 16s. (Rs. 6-Rs. 8). They make clothes and
Places of Interest. some sell cloth. They have steady employment. The men earn
 about 6*d.* (4 *ans.*) and the women about 1½*d.* (1 *anna*) a day.

NÁSÍK.*Leather-workers.*

LEATHER-WORKERS, numbering fifty houses, are of five classes, Chámbhárs, Katais, Kátadrangis or Saltángars, Budhlákars, and Dohárs. Besides these, there are some Márwár Mochis who came ten years ago from Bombay. The Chámbhárs and Kátadrangis live near the Bhagur gate, and the Katais and Budhlákars in Khadkáli road. The Chámbhárs and Budhlákars are hardworking, fairly sober, and well-behaved; the Katais, Kátadrangis, and Dohárs are dirty, quarrelsome, and fond of liquor and amusement. They are free from debt, chiefly from their want of credit, and live in houses of their own worth a yearly rent of 4s. to 8s (Rs. 2-Rs. 4). They have steady employment, the men earning about 6*d.* (4 *ans.*) a day, and the women about 1½*d.* (1 *anna*). Boys help after they are ten and are almost never sent to school. The Dohár tan and the Saltángars dye leather red, the Budhlákars make oil and butter jars, and the Chámbhárs shoes, sandals, and water-bags. They sell their wares partly in the market-place, partly in their own houses. The Mángs make leather ropes.

Ornament-makers.

ORNAMENT-MAKERS are chiefly Sonárs of whom there are about 300 houses in all parts of Násik. They are fairly sober and hardworking, but have a bad name for cheating. Some of them live in their own houses and are well off. Others live in hired houses with a yearly rent of 6s. to 12s. (Rs. 3-Rs. 6) and many of them are in debt. When at work they earn about 6*d.* (4 *ans.*) a day, but work is not constant, and some of them, both men and women, have to eke out their living by labour. They make gold and silver ornaments to order and also a few ornaments of tin and brass for sale. The people have little faith in their honesty, and when they employ them either call them to their houses or watch them when at work. A Sonár is paid for gold work 1½*d.* to 3*d.* and sometimes as high as 2s. (1-2 *ans.* to the rupee) the *tola* or rupee weight, and for silver work ½*d.* to 6*d.* (½ *an.*-4 *ans.*). Though not prosperous as a class, some of them send their children to school, and two of them are in Government service, one as a clerk, the other as a medical assistant.

Casters.

CASTERS, or *otáris*, numbering five or six houses chiefly in Kaziúra, besides bells and metal images in brass copper and bell-metal, make toe-rings of bell-metal which are worn by all women except Márwár Vánis and Bráhmans. They are fairly off and have shops. The women do the housework and sometimes help the men.

Brass and Copper Work.

BRASS AND COPPER WORK is the most prosperous and only well-known industry in Násik. It supports about 300 houses. The workers are of three classes, Tábats, Páncháls, and Konkani Musalmáns. Tábats, numbering about 125 houses, have two settlements, an old one in Támbat Á'li inside of the Trimbak gate, and a new one outside of the Malhár gate. They are intelligent, skilful, sober, and prosperous, and, except that they take a very large number of holidays, are hardworking. They never work on feast days, and when there is a death in the house they do not work for several days. They live in their own houses worth a yearly rent of

£1 4s. to £2 8s. (Rs. 12-Rs. 24) and are free from debt. Some of them have capital and buy the brass and copper; others work at Kásárs. The women do nothing but house work, and the boys go to school and learn to read and write. Work is abundant and they earn £1 10s. to £2 4s. (Rs. 15-Rs. 22) a month. Besides brass pots, pans, bowls, and cups, they make beautifully turned and polished images and ornaments. Pilgrims generally take with them some brass ornament or vessel, and Násik brass work is in regular demand as far as Márwár, Berár, Poona, and Sholápur. Páncháls, numbering twenty-five houses, in different parts of the town, are hardworking, clever, and prosperous, though fond of liquor. They are cleverer and steadier workers than the Tábats and are free from debt, almost all of them well-to-do living in hired houses at a yearly rent of 16s. to £1 4s. (Rs. 8-Rs. 12). The women do nothing but house work, and the boys go to school till they are twelve years old. They make small and beautifully polished articles of brass and use a special mixture of zinc and copper for making bell-metal. They also prepare beautiful zinc water-pots or *jháris* which are used for keeping water cool in the hot season. Komtis, numbering forty houses, in the Narsingpura hamlet of Janchvati, bring small brass pots from Bombay and Poona. They came from Madras about forty years ago. They are fond of drink and quarrelsome. They are free from debt because they have no credit. Konkani Musalmáns, of whom there are seven or eight houses near the Trimbak gate, came from Chándor about twenty years ago. They are hardworking and sober, and though not very thrifty are well-to-do. They live in hired houses paying yearly rents of 18s. to £1 4s. (Rs. 9-Rs. 12). Some of them are men of capital working their own metal; others are employed by Tábats. The women do nothing but house work, and the boys go to an Urdu school. Their work is constant and yields them 1s. to 1s. 6d. (8-12 *annas*) a day.

IRON-WORKERS, numbering about twenty houses, are found in different parts of the city. They are of four classes, Lohárs, Sutárs, Nálbands, and Ghisádis. Lohárs, of whom there are about twelve houses, live in different parts of the city. They are dirty hardworking and fairly thrifty, but fond of liquor. They live in hired houses paying yearly rents of 6s. to 12s. (Rs. 3-Rs. 6). Their state is middling; most are in debt. The women help by blowing the bellows, and sometimes by working in the fields on their own account or as labourers. Their boys are seldom sent to school and after about ten begin to help their parents. Except a few who are paid £2 to £5 (Rs. 20-Rs. 50) a month in the Igatpur railway works, their daily earnings are not more than 3d. to 1s. (2-8 *ans*.) They make hooks nails and iron bands, links for swinging cots, iron baskets, buckets and large sugarcane pans, field-tools, stone chisels, carpenter's tools, razors, knives, scissors, and padlocks. The competition of cheap English hardware has greatly reduced the demand for their work and presses heavily on them. Sutárs, numbering two or three houses, carpenters by caste, work as blacksmiths and do not differ from Lohárs in condition. Páncháls, a small class settled chiefly along the Ágra road, are clean and hard-

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Work.

Iron-workers.

Chapter XIV. working but fond of liquor and not very thrifty. They are brass polishers who took to smith's work about fifty years ago. They do not differ from Lohárs in occupation or condition. Most of them are also engaged as tanners or *kalthakars* and a few as carpenters and farriers. The Ghisádis are a wandering tribe, poor dirty and unthrifty. They make horse-shoes and field tools, but are chiefly employed as tinkers. Nálbands or farriers are Musalmáns. They are paid from 2s. to 3s. (Re. 1-Rs 1½) for shoeing a horse, and as there are few of them they are well-to-do. Some of the Páneháls, as is said above, are also engaged as farriers. Within the last two or three years the making of iron pails and buckets has been started by Musalmáns of the Bohora caste. One Hindu, a Kásár, has also opened a shop.

Places of Interest.**NÁSÍK.***Iron-workers.**Basket-makers.*

BASKET-MAKERS, Burúds by caste, numbering twenty to thirty houses, are all, except one, settled in Burud Áli in old Násik. They are fond of liquor and amusement, quarrelsome, and unthrifty. Several of them live in good two-storied brick and mortar houses, but most of the houses are mortgaged and many of the Burúds are in debt. They formerly owned carts. During the mutinies (1857-1858) they made much money by carting and by covering Government carts with matting. They wasted their earnings in show and amusement, and soon after the mutinies the railway destroyed their cart trade. Still they have good employment, some of them bringing bamboos from Peint, and the rest making baskets, matting, and wicker work chairs. The women do nearly as much work as the men; between them a family earns about 7½d. (5 ans.) a day.

Barbers.

BARBERS or *nhávis*, numbering about sixty houses, are of three divisions, Maráthás, Pardeshis, and Musalmáns. Of the Maráthás, there are about forty houses chiefly in Mhasrul Tek and in Panchvati; of the Pardeshis there are about ten houses; and of the Musalmáns about five houses in Kázipura. Barbers as a class are hardworking, sober and thrifty. Besides shaving the Maráthá barbers act as musicians playing the drum or *sambal* and the flute or *sanai*, the Pardeshis act as torch-bearers, and the Musalmáns bleed, and practise some other branches of surgery. The women do house work and some of the Maráthás act as midwives. The boys do not go to school and begin to help their father after they are twelve. They are hardworking sober and thrifty, and though poor, few are in debt and most have credit. They live in their own houses worth to rent 4s. to 8s. (Rs. 2-Rs. 4). They make about 4½d. (3 ans.) a day charging ½d. (½ anna) for a shave, except in the case of pilgrims who pay them 1½d. to 3d. (1-2 ans.).

Washermen.

WASHERMEN or *dhobis*, numbering about twenty-five houses, are found chiefly in Kázipura. They are of three divisions, Maráthás, Pardeshis, and Musalmáns. They are hardworking sober thrifty and free from debt, but, except the Pardeshis, have little credit. Their houses are worth a yearly rent of 4s. to 16s. (Rs. 2-Rs. 8). The women do nearly as much work as the men, and their boys do not go to school but after twelve help their fathers. They wash all clothes and have constant work; with their wives' help they make about 6d. (4 ans.) a day.

WATCHMEN are chiefly Kolis, Bhils and Rámoshis. The Kolis, most of whom are settled in Kolvádā in the south of the city, are poor and unthrifty, and have a bad name for thieving. They live in small houses some of them tiled and some thatched. Besides watching gardens and fields the men act as labourers and husbandmen. The women labour and sell tamarind berries and seed to blanket-makers. The Bhils who live in thatched huts to the west of the city, are idle and fond of liquor. They have given up robbing and open violence, but to a great extent still live by stealing from the fields. They sometimes catch fish and birds and occasionally labour, but watching is their only regular occupation. One or two families of Rámoshis or Berads live in small huts. They are idle and fond of liquor, and, though they no longer rob, they have a bad name for thieving. Besides as watchmen they earn a little as labourers and by carrying headloads of fuel. Not only men of the Rámoshi caste but men of all classes who are employed as watchmen are generally termed Rámoshis.

LABOURERS live in all parts of the town. They are chiefly Kunbis, Mális, Vanjáris, Telis, Kolis, Musalmáns, and Mhárs. When other work fails the destitute of almost all classes take to labour.

FIELD-WORKERS, generally Kunbi Teli and Sáli women, earn 2*d.* ($\frac{1}{2}$ annas) a day for weeding, and, in harvest time, are paid five leaves out of every hundred. By grinding grain and pounding the poor women of almost all classes make from 2 $\frac{1}{2}$ *d.* to 3*d.* ($\frac{1}{2}$ -2 ans.) a day.

CARRIERS of bundles, chiefly Kunbis Telis and Musalmáns, are paid three farthings ($\frac{1}{4}$ anna) a mile within and 1 $\frac{1}{2}$ *d.* (1 anna) a mile outside of town limits. There is a special class of carriers, known as *hamáls*, who work in gangs, storing grain and unloading carts. They are paid a lump sum and every evening divide the proceeds, each share of each varying from 4 $\frac{1}{2}$ *d.* to 6*d.* (3-4 ans). There is a considerable demand for labour on the railway and public roads. The workers are chiefly Mhárs, Bhils, Kolis, Musalmáns, and a few unbis. The men earn daily 4 $\frac{1}{2}$ *d.* (3 ans.), the women 3*d.* (2 ans.), and the children 2 $\frac{1}{2}$ *d.* (1 $\frac{1}{2}$ ans.).

House-building causes a considerable demand for unskilled labour, chiefly in making cement and helping the bricklayer and mason. The ordinary wages are 4 $\frac{1}{2}$ *d.* (3 ans.) for a man and 3*d.* (2 ans.) for a woman. Every year before the rains set in, tile-turning employs a large number of Kunbis, Maráthás, and Kolis.

PLAYERS or *vájantris* include Guravs and Holárs of the Máng caste who play on a flute and a drum held in one hand; Mhárs who play on a flute and a drum called *sambal* which is worn at the waist; *ringiválís* or harpers and *tableválís* or drum-beaters, who play for dancing-girls, and, if Bráhmans, perform in temples when the religious services known as *kirtans* are going on; and *poriá másháválís* Kunbis and Bráhmans who play the drum called *daf*, the *tuntuna*, and cymbals or *jhánj*. The only ACTRESS is the *ahurupis*.

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Watchmen.

Labourers.

Field-workers.

Carriers.

House-builders.

Players.

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Athletes.

Of ANIMAL-TRAINERS there are the *Gárudis* who go about with serpents, and the *Nandibailvúlas* who have performing or bullock-pulling bullocks.

Of ATHLETES, there are *Kolhátis* or acrobats, and *Gopátis* or *Pailváns* who wrestle.

Religious Beggars.

Besides the large class of the old destitute and idle of almost all castes, there are seven leading schools of ascetics: *Sanyásis*, *Bairágis*, *Gosávis*, *Mánbhávs*, *Kánp hátés*, *Nánakshás*, and *bhángis*.

Sanyásis.

The *Sanyásis* number about twenty-five. They live in monasteries or *maths* and go for their meals to any *Bráhma*n house. Some go with cooked food as *mádhukáris*, that is, by begging from house to house. They eat once a day between sunrise and sunset. During the rainy months they are sometimes forced to fast because they cannot see the sun unless they see the sun. Sometimes people invite them to dinner. They do not accept money offerings. Their clothes which are of a reddish-brown tint are supplied to them as gifts. Their wardrobe includes one white blanket coloured a reddish-brown, two waist-cloths, and two shoulder-cloths, two loin-cloths, and one covering to be used at night. Of vessels they have one *tumba* of brass or wood or made from a gourd; they have a stick or *dand*. They never cook, they do not worship idols and pray to God silently or audibly for about three hours in the morning.

Bairágis.

Bairágis marry and form a distinct caste. There are ten families of *Bairágis* in *Násik*. They eat at the hands of *Bráhma*ns and keep the rules regarding ceremonial cleanliness. No *Bairá*gí drinks liquor or eats animal food. They marry among themselves. *Bráhma*ns and *Maráthás* become *bairágis* and are admitted into this caste. Some *Bairágis* travel; others stay in one place. The travelling *Bairágis* move as pilgrims over the whole of India staying six months to two years at any place which takes their fancy. The settled *Bairágis* do not travel. They dress like *Maráthás* and worship idols. If they have no children their property goes to their chief disciple.

Gosávis.

There are about fifteen families of *Gosávis* who belong to some of the ten sects *Girs*, *Paryats*, *Ságars*, *Puris*, *Bhárathis*, *Vans*, *Aras*, *Saravatis*, *Tirths*, and *Ashrams*. All eat together but the different sects do not intermarry. There is one headman among the fifteen *Násik* families. Two or three families are well off. They allow widow-marriage, wear no sacred thread, eat animal food and drink liquor, and take food from *Kunbis* and *Máls*. It is from the *Kunbi* and *Máli* castes that *Gosávis* are chiefly recruited. The birth and marriage customs are the same as those of *Kunbi*. They bury their dead. When there is no heir the property goes to the chief disciple. The *Gosávis* rub ashes on their body and carry alms in a wallet or *jholi* which hangs from the shoulder. At *Kunbi*, *Máli*, and *Vanjári* caste dinners the *Gosávis* are given the first seat and are treated with more respect than any class except *Bráhma*ns.

Mánbhávs.

Mánbhávs visit *Násik* occasionally but none of them are settled in the town. Their only object of worship is *Krishna*. They do

bathe in holy rivers and they wear black clothes which both men and women let fall in front like a petticoat. The men wear a loin-cloth and over it wrap a long cloth round the waist. *Gokulashtami* the birthday of Krishna on the eighth of the dark half of *Shrávan* (July-August) is their chief holiday. They do not eat animal food nor do they drink liquor. Like the Jains they are most careful to avoid taking the life even of the smallest insect. They never drink water without straining it. They have a headman who travels in a palanquin accompanied by 300 or 400 *Mánbhávs* both men and women. They have followers among the *Kunbis*, *Mális*, and *Yanjáris*. These followers do not leave their homes and families nor do they wear black clothes, but they keep no image in their houses except that of the god Krishna and do not eat animal food or drink liquor. Rich followers occasionally ask as many as 400 *Mánbhávs* to stay at their village for as long as four months feeding them all the while.

—Every year two *Kánphátes* come to Násik from *Devláli*. They play on a fiddle and sing songs of King *Gopichand* who became an ascetic. They are followers of *Gorakh Machhindar*. When they visit Násik they levy $\frac{1}{2}$ l. ($\frac{1}{4}$ *anna*) from every house, the people believing that if they fail to give the money they will be plagued with cow-ticks or *gachids*. They wear a black turban and a loin-cloth and wrap round the waist a piece of cloth about four cubits long. They tie round the waist a rope of black hair of any animal.

—Once or twice a year two or three *Nánaksháis* or Sikh ascetics visit Násik. They are dark strongly made men. Each of them carries two sticks a foot and a foot and a half long which he strikes against each other, and at the same time sings and begs. His supporters are almost all shopkeepers from whom he levies $\frac{1}{2}$ d. ($\frac{1}{4}$ *anna*). If the money is not given he cuts his brow with a knife and sprinkles the blood on the shopkeeper's wares, or he strips himself naked, or begins to burn a cloth in front of the shop. They wear no hair on the head.

—*Sharbhangis* live in burning or burying grounds. They are very unclean, using fuel from the funeral pile, carrying a human skull as a begging-bowl, and eating their own excrement in front of any shop whose owner fails to give them grain or money. They are fast appearing.

—Under the shade of the *pípal* tree near the holy *Rámkund* there are about twenty ascetics who are divided into two groups. They bathe in the river in the morning. Some of them rub their bodies with ashes, tie an inch thick coir-rope round the waist, and wear no clothes except a loin-cloth of cotton or coir. Some wander in the town and beg. During the hot weather at midday, one or two of these, who are the leading men or *mahants*, sit for the five-fire sacrifice or *pañchágni sádhan* with fires burning on all four sides of them, the sun overhead being the fifth fire. In this position they remain for one or two hours. Another form of the five-fire sacrifice is to light five fires, four side-fires and one in the middle and hang a lead down from a branch over the central fire. The feet are tied by a coir rope and as the fire grows stronger or weaker the victim is raised

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or lowered. They remain in this posture for one or two hours. A few shave but most of them never cut the hair of the head. Some wear beards while others shave the chin. One or two hold their arms raised over the head, never paring the nails. Of these ascetics some are Gosávis, and others Bairágis. A group of ascetics of this sort live near Rámeshvar's temple. Some of them worship a number of brass and copper idols in a wooden shrine or *devhára*, and in the evening burn lamps before it, sing songs and clash cymbals. They drink *bháng* and smoke *gánja* in the evening.

In 1872, during the last *simhasth* or passage of the sun into the sign of the Lion, a large number of ascetics of this class were seated along the Godávári and in a sudden flood about 150 of them were carried away.

Houses.

The 1881 census returns show 3709 habitations, 1123 of them houses of a superior and 2586 of an inferior class. Of the whole number about 200 are temples mosques and rest-houses.¹

The houses are chiefly upper-storied and many of them have stone foundations with brick or mud walls and tiled roofs. In the poorest parts the roofs are generally covered with dark flat tiles; in houses of the better class the pot tile is used. In the newer portion of the town, especially in the Áditvár and Pul suburbs, are the houses of the Marátha gentry including the old and new palaces of the Peshwa now used as public offices. Most of these houses present a dead wall to the street and are built on a well-raised stone plinth three or four feet high approached by steps. Inside they enclose a paved courtyard open to the sky and admitting light and air to all parts of the building. An open corridor usually runs round the quadrangle on the ground-floor which is generally used as servants' quarters, part of it being sometimes walled off as a stable. On the upper floor the sleeping and living rooms open into the corridor which looks into the quadrangle.

Wood-carving.

A chief point of interest in the Násik houses is the considerable number, about twenty-seven in all, which have richly carved wooden fronts. These carved fronts belong to two styles, the Hindu locally known as Gujarát work, and the Musalmán locally known as Delhi work. The Gujarát style is richer and more picturesque with massive square pillars with horizontal and vertical brackets deeply cut in double lotus-head and chain festoons, and balcony fronts with panels carved in broad belts of flowing leaf and creeper tracery. The Delhi style is more minute and delicate. The pillars are rounded and slightly fluted in what is known as the *surul* or cypress pattern. Instead of by brackets the upper parts are supported on rounded arches with waving edges in the prayer-niche or *mimbar* fashion; the carving in the balcony fronts is minuter but shallower, and the flower patterns are in stiff geometric squares and five

¹ The 1872 census returns show 181 more habitations, and 1305 (2428 against 1123 in 1881) more houses of the better class than the 1881 returns. Many temporary huts are believed to have swollen the total of habitations in 1872, and the smaller number of superior houses in 1881 is due to the raising of the standard. During the nine years between the two enumerations several large and roomy houses were built.

ornered figures oftener than in flowing scrolls. Some of the Hindu creeper panels have a marked likeness to traceries as old as the second century before Christ in the Pánda caves five miles to the south of the city. But the quaint double lotus-head and chain festoons are more modern. According to the local authorities many of them were introduced as late as the famine of 1802 which is still remembered as the time when grain sold at a shilling the pound (1 *sher* the rupee). The Musalmán style of wood-carving is said to have been introduced by Devráo Mahádev Hingne, a North-Indian Bráhmañ who was family priest to Peshwa Báláji Bájiráo about A.D. 1750, but some of the Musalmán carvings are probably as old as the Moghal governors (620-1750). Hingne's mansion or *váda*, though the finest part is said to have been destroyed, is still the most beautiful building in Násik, the private court being carved in the Hindu and the public court in the Musalmán style. According to local accounts the Musalmán arts were carved by workmen whom Devráo Mahádev and Bápuji Mahádev Hingne brought with them from Delhi.

Besides a few carved house-fronts which are worthy of note Sonár Áli and in old Támbat Áli there are six chief specimens of wood-carving in Násik. These carved houses may be most conveniently seen in the following order: (1) Rámji Kásár's Párasnáth lane opposite Párasnáth's temple; (2) Hingne's *váda* in Bhadrakáli lane in Mhasrul ward; (3) Báláji Thákur's *váda* the Cross or Tundha on the west side of the Delhi gate road; (4) Mahádev Shet Sonár's on the left or north side of Návur road about 100 yards north-east of the Tundha Cross; (5) Mahádev Thákur's in the Dingar Áli road about 100 yards south of Tundha; and (6) Shripat Thákur's in Budhvár Peth about 200 yards east of Mahádev Thákur's. Rámji Kásár's also called Hingne's *iwán*'s house can be reached either by going straight to Párasnáth's temple from the Trimbak gate,¹ or, after visiting the western suburbs and Pañchvati, in returning from the Collector's office by the Párasnáth lane. Opposite Párasnath's temple near the north foot of Mhasrul hill, on the west of the Párasnáth road, is Rámji Ganoba Kásár's house. It is said to have been built by Hingne's agent *diwán*. About twelve feet from the ground a rich balcony runs along the front of the house. It is divided into five panels each with an upper, a central, and a double lower belt of tracery in the large flowing Hindu creeper pattern. The designs are the same as the designs in the front of the chief balcony of the inner court of Hingne's mansion. Above the balcony five pillars, cut in the ypress-tree style, support five rounded arches with waving edges in the *nimbúr* or praying-niche pattern. Above is a deep eave. On the north face the wood work is carved in the form of a large arch. About fifty yards to the north, on the east side of the road, is the west face of the great Hingne mansion, with capitals, brackets, and overhanging upper storey richly carved in the Hindu double lotus and chain style.

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¹ Párasnath lane is also known as Hundivála's lane and as Hingne's lane. The north end of it is called Tadoba's lane.

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Houses.
Hingne's Mansion.

About fifty yards further north a lane to the right, known as Bhadrakali's lane, leads along the north front of Hingne's mansion. Along the foot of the north wall runs a row of open arches for strangers and dependants. Further on, past a high stone wall, a rough paved approach leads to two gateways, one near the west end of the building opening on the private, and the other at its east end opening on the public court of the mansion. Between the two gates the front of the ground-floor of the building which was originally open in the Delhi cypress-pillar and prayer-niche style has been filled with plain brick work. The upper storey, which is also in the Delhi style with rounded pillars and waving arches, has over the east gate a richly carved balcony, and over the central gate some delicate open tracery.

The central or private gateway leads through a short dark passage into an open stone-paved court twelve yards square, surrounded by a building three stories high. The four faces of the building are uniform, each almost entirely lined with dark stained teak which in the lowest storey has been covered with whitewash. Round the first and second stories, about fifteen and twenty-five feet above the pavement, run balconies, the lower balcony faced with scrolls of most delicate tracery and supported by massive square teak pillars and beams relieved by quaint richly carved vertical and horizontal brackets. The massive plainness of the pillars and cross beams, the graceful outline and the breadth of the richly carved face of the lower balcony with its flowing clear-cut scrolls of tracery and its rich deeply carved supports, the lighter pillars of the second storey, and the plain face of the upper balcony, form a strikingly varied and harmonious whole. The lowest storey, which is open towards the central courtyard, is built on a rough stone plinth about three and a half feet high and nine feet broad. Round the outer edge of the plinth runs a row of twenty massive teak pillars about six feet apart. The shafts of the pillars, which are without bases and have faces about a foot broad, are square and plain. Above the shaft is a capital about fifteen inches high which is carved into four lines of oblong shield-shaped ornaments. In the back wall, which is of plain brick, there is opposite each of the pillars, a pilaster with a plain shaft and a capital. From the capital of each pillar and pilaster, both lengthways and across the veranda, run massive plain teak beams. Along the under-face of each beam run carved wooden brackets about eighteen inches deep where they leave the pillars and gradually narrowing till they nearly meet under the centre of the beam. Each bracket is deeply carved with a scroll of two lotus heads joined by a doubly bent stem, the flower next the pillar turned down and the outer flower turned up. Besides with this main design the whole bracket is deeply carved with rich festoons of chains and small lotus flowers. Along each of the four fronts of the building from the capital of every pillar, at right angles to the fringe of horizontal brackets, deeply carved vertical brackets run upwards for about two feet and support plain horizontal beams whose under-faces are fringed with carved brackets about six inches deep. Above these plain horizontal beams the

vertical brackets, still a mass of rich carving, pass outwards and upwards eighteen inches further, till they support the overhanging balcony. This balcony has along each of its four fronts three belts of tracery, a central belt about a foot broad separated horizontally by narrow bands of plain wood-work from an upper and a lower belt of carving each about six inches broad. Each of the four fronts is divided into three panels by carved outstanding blocks of timber that prolong the lines of the lower brackets to the top of the balcony. The three scrolls that run round the four fronts are of the most delicate tracery in free flowing leaf and creeper designs, the central panel of the central scroll differing in each face from the side panels. Along the upper edge of the balcony runs a plain railing about six inches high. The walls of the upper storey are lined with plain planking and fall back about five feet from the line of the balcony. As in the under-storey each front is divided by a row of five pillars lighter than those below and rounded, with capitals of three tiers of lotus leaves over which are shieldlike corner ornaments and square leaf capitals. From each capital carved brackets stand out on all four sides. All round this balcony, which is about four feet deep and is much plainer than the lower balcony, run two rows of small open pillars about six inches high separated by horizontal bands of plain wood.

From this inner or private courtyard a door to the left leads into a small open garden plot with bushes and creeper arches and a chamber at either end. The south front of the north chamber opens on the garden plot with a row of rounded fluted pillars and waving-edged arches in the Musalmán cypress and prayer-niche style. A path leads across the centre of the garden to the south chamber which is raised on a three feet high stone plinth with two horizontal bands of simple carving along its north face. At either side of the north front of the room is an entrance door with double rounded cypress-pillars and much small leaf and flower carving. In the centre six feet apart four wooden pillars on carved stone bases support the roof on waving-edged arches. In each of the inner corners is a small chamber with a deep handsome cornice and an upper storey with a plain oblong window surrounded by bands of tracery. These upper rooms open inwards with two cypress-pillars and pilasters supporting three waving arches. The lower storey had a plain central door and side-windows. In front of the main room over the right entrance is a balcony beautifully carved in the cypress-pillar and prayer-niche style. The face of the balcony is carved in four bands of tracery each band about nine inches broad. Below the balcony a four feet broad eave hangs out from the roof, its under-face carved into squares in each of which is a conventional flower. Except the west balcony and a few feet of the western eave the whole of this rich frontage has disappeared.

From Hingne's mansion Bhadrakáli lane leads east about fifty yards to Bhadrakáli's shrine, and from that about a hundred yards further to the Cross or Tundha. To the left of the Cross in the west corner of the Delhi Gate road is Báláji Thákur's mansion, one of the handsomest house-fronts in Násik. It is built on

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a stone plinth about three feet high. The lower storey is a receding line of shop fronts divided by five pillars and two pilasters with plain square shafts and richly carved capitals. The overhanging upper storey is supported on brackets about four feet long and three feet deep covered with double lotus-heads and chain festoons. The front of the upper storey is also richly carved. It is supported on a row of nine fluted pillars in the cypress style with lotus flower capitals which on each side and in front support brackets carved in the chain and double lotus-head pattern. The cluster of pillars and brackets at the ends of the front form very rich balcony-like finishes. From the Tiundha or Cross at Báláji Thákur's house about a hundred yards along the Náv gate road lead on the left to Mahádev Sonár's which has the merit of differing from, perhaps of being more elegant and delicate than, the other carved house-fronts. It stands on a rough plinth about four feet high. The front of the lower storey is of plain boarding divided by four flat pillars and two pilasters. These pillars and pilasters are almost flush with the boarding and except a small capital are without ornament. Between each pair of pillars is an arched doorway with waving outline and over each doorway is a short band of rich tracery. From the capital of each pillar an upright bracket supports the upper storey which overhangs about two feet and rises about seven feet high. The whole face of the upper storey is covered with vertical bands of most delicate tracery. Flat pillars divide it into five compartments each with an arched window and a slightly projecting balcony.

Returning to the Tiundha Cross and passing south about 150 yards up the Dingar Áli road, on the right or west, is Mahádev Thákur's with a handsome balcony and brackets carved in the lotus and chain and peacock style. From Mahádev Thákur's a winding lane to the east and south-east leads about 200 yards to Shripat Thákur's in Budhvár Peth. This has a double balcony and pillars on the outer edge of the veranda supporting a wooden shade. The carving is in the Hindu or Gujarát style. It is much like that in the private or inner court of Hingne's mansion except that there is a group of animals in the centre of each panel and that the under-face of the lower balcony is carved into squares and other geometric patterns. Besides these houses there are some good specimens of the Gujarát double-lotus carving in the Somvár Peth and Támbat Áli wards.¹

Roads.

There are estimated to be twenty-seven miles of thoroughfare within municipallimits of which about nine are metalled and much of the rest is roughly paved. Besides the east Bombay-Ágra road which skirts it on the south and east, and the Navápura road which passes

¹ The following details of carved houses have been prepared from the municipal records. There are twenty-seven houses in Násik with a good deal of carved wood-work. All are in the *Kasba* division of the city. Six of them (municipal numbers 343, 468, 469, 475, 477, and 479) are in Párasnáth's lane; five (1170, 1564, 1565, 1569 and 1570) in Kázipura and Támbat Áli; three (537, 539, and 540) in Mhasrul Tek; three (922, 1600, and 1601) in Budhvár Peth; two each (53 and 301, 587 and 588, 695 and 701, and 712 and 762) in Somvár Peth, Oka's Kacheri, and Náv Darvájs; and one each (327 and 554) in Tiundha and Dingar Áli.

along its south-west limits, the chief roads in the Kasba or Town proper may be brought under three groups. The first group includes the roads in the southern part of the town. Of these there are the Pinjári road which passes east from the Trimbak gate up the steep Pinjári ghát across to the Kázipura gate road; the Burud Áli road in the south-west which runs nearly parallel with the Station road; two roads which, from the Kázipura gate and from near the Bhagur gate in the south, run north to the high land in the centre of the town. The second group consists of one main road and its side lanes, which, starting from the Trimbak gate, turns to the left, and keeping to the west of Mhasrul Hill, first under the name of Párasnáth's lane and further on under the name of Tadoba's road, passes north to the new Peshwa's palace or Collector's office. The third or main group of roads centres at the Tundha or Cross. This includes the Madhali lane which passes south-east up Ganesh hill to the south-east quarter of the town; Dingar Áli road passing south up Dingar Áli hill to old Támbat Áli; Bhadrakáli lane passing west by the Bhadrakáli temple and Hingne's mansion to the Párasnáth road; the Delhi gate road, on the same line as the Dingar Áli road, passing north to the Delhi gate; and the Náv gate road passing east to the Náv gate. Most of the streets and lanes are paved with large rough stones to prevent the surface being swept away by the torrents which pour down the hills during the rainy season. Many of them are extremely narrow and winding and in the hilly parts are too steep for wheels. In the Marátha suburb or Pura one main road passes up the middle of Navápura and leaves the town by the Mallár gate in the north-west. Several narrow roads partly paved and partly metalled wind through Panchvati.

Though it was never a walled town several of the entrances to Násik were adorned by gateways or entrance arches. So far as local information goes none of these gates are older than the Musalmáns. Panchvati or old Násik has one gate to the north-east; it is called the Bhadak Gate, and is now in ruins. The present gate is said not to be older than the Peshwa's time. The Old Town or Kasba including Kázipura or the south division had eight gates: Darbár Gate in the east, Bhagur in the south-east, Kázipura in the south, Trimbak in the west, Delhi in the north-east, and Náv, Áshra, and Ketki in the east. The Darbár Gate was in the east near the east Bombay-Ágra road at the east end of the road that runs down the hollow between the Old and New Forts. Of the Darbár gate which was built by the Musalmáns no trace remains. About 300 yards south-west of the site of the Darbár gate, in the extreme south-east of the city, is Bhagur Gate, a plain square-topped brick gateway in fair repair. This is probably a Musalmán gateway. It gets its name because it is on the road to Bhagur village close to which is the Devláli cantonment. About 200 yards to the west is the Kázipura Gate, in fair repair plain and square-topped. It is a Musalmán gate and was built by Syed Muhammad Hasan, who came from Delhi about A.D. 1667 and founded the Kázipura quarter and established the Kázi Sáheb's family which is still one of the two leading Musalmán families in Násik. In the west of the town about 500 yards north-west of the Kázipura Gate is the Trimbak Gate. It is in good repair and is said to have been put in

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Gates.

Chapter XIV. order by Subhedár Dhondo Mahádev who about A.D. 1790 made the fountain near the mutton market. According to the Musalmáns, there was an older gate on the same site which was called the Aurang Gate after a noble of the name of Aurangzeb who settled part of the city on the bank of the river a few yards to the south of Báláji's temple is the Delhi Gate with a Persian inscription which shows that it was built in 1681 (A. 1092) by Tudekhán Subhá. It is in fair repair. About 175 yards south is the Náv or Boat Gate, and about seventy yards further is the Áshra Gatê. It is said to be called after the goddess Áshra and to have been built by a Bráhmañ named Yadneshvar Dikshit about 125 years ago. About 200 yards east was the Ketki Gate also close to the river. No trace of this gate remains.

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Gates.**

In the Marátha suburb or Pura there were three gates, the Hati or Elephant Gate in the west, the Malhár Gate in the north-west, and the Sati Gate in the north. The Hati or Elephant Gate near Rájá Bahádúr's mansion was a private gate built at the entrance to his elephant stables. About 100 yards north of the Elephant gate was the Malhár Gate. This was built in the time of Peshwa Rághóba (A.D. 1773) when an effort was made to extend Násik to Ánandveli, or Chaundhas as it was originally called, about three miles to the west. No trace of this gate is left. About 300 yards to the north-east is the Sati Gate, where, during Marátha rule, widows used to be burned with their dead husbands. The gate was built by Ok, a Subhedar of the Peshwa's, and is in good repair.

Trade.

Its position on the best route between the Central Provinces and the coast must at all times of prosperity have made Násik a place of importance. Till 1835 Násik was without the convenience of a made-road. Traffic was carried on pack-bullocks most of which belonged to Vanjári headmen of the villages round Násik. Between 1840 and 1845 the Tal pass was made fit for carts; and besides on pack-bullocks a considerable amount of goods began to pass Násik in carts. About 1850, in the busy season, as many as 500 or 600 carts used to halt at Dángar Utára in Panchvati, their chief loading being cotton on its way from the Berárs to Bombay. This continued until, by the opening of the railway in 1861, the inland trade ceased to pass through Násik. The traffic at the Násik Road station shows an increase in passengers from 151,330 in 1878 to 159,267 in 1881, and in goods from 12,592 to 15,859 tons.

Markets.

Half-weekly markets or fairs are held on Wednesdays and Saturdays. In the dry season the markets are held on the stretch of sand to the south of the temple of Rámeshvar and on the south bank of the river during the rains. These fairs last the whole day and close in the evening. The dealers sit in rows, in the sun or in small tent-like booths, and sell grain, pulse, oilseed, molasses, sugar, cloth, blankets, shoes, spices, tobacco, salt, sweetmeats, fruits, and vegetables. Cattle and horses are also brought for sale by Musalmáns, Mhárs, and Mend-jogis a class of Vanjáris, from Khándesh and Nemád. The rice and pulse sellers belong to the town, the rice-sellers living in Konkanipura and the pulse-sellers in Kaláipura. Millets, wheat, and grain, piled in large heaps on white carpets in

front of the sellers, are sold by Cutch Musalmáns who come from the Áditvár Peth. In harvest time grain and pulse worth £800 to £1000 (Rs. 8000 - Rs. 10,000) and molasses worth £100 to £150 (Rs. 1000 - Rs. 1500) are sold every market day. The cloth-sellers are Shimpis, either belonging to Násik or to the surrounding villages. They have from fifty to sixty shops, and, besides coarse cloth, sell ready made clothes. The buyers belong to the town or are outsiders; some are retail sellers but most are consumers.

Besides these half-weekly markets, which are attended by 500 to 2000 persons, daily markets are held in several parts of the town. A market for vegetables, clarified butter, sugar, and spices is held daily on the left bank of the river to the north of Náru-shankar's temple. It is open from eight to eleven in the morning and is attended by 700 to 1000 people of all castes. Most of the vegetables are grown in the neighbourhood within a radius of eight miles. The chief sellers are Káchis, Páhádis, Maráthás, and Mális. This riverside market is held only during the eight fair-weather months. During the rainy season it was formerly held near the Collector's office but during the last four years it has been moved a little west. During the rains a vegetable grain and spice market is daily held in Hingne's Bakhál or Open in Áditvár Peth from seven to eleven in the morning. About a hundred sellers attend, of the same classes as those who attend the river market. Buyers come from all parts of the town. Another daily vegetable market is held all the year round in the south of the town in Bankar Áli in front of Godáji Pátíl's house from half-past six to half-past seven in the morning. Nothing is sold but vegetables. The sellers are Mális or market gardeners; the buyers are the people of the neighbourhood and some Káchis and Páhádis who buy wholesale to sell retail.

No quarters of the town are set aside for the use of certain classes of traders or craftsmen, but in some cases men of the same craft are collected in one part of the town. Before the Maráthás (1750), when the Moghal governor lived in the New Fort, many shops were opened in its neighbourhood in Kázipura and in the Urdu Bazár. In the time of the Peshwa, the chief place of business was the Tiundha or Cross, where was the head-quarters of the Bráhman agent Dhondo Mahádev. Under the British, the Pul or Bridge, called after a Maráthi culvert a little to the south-east of the Collector's office, has become the chief place of business. The shops which line both sides of the road are in covered verandas or *padvis*, projecting from the sides of the houses and encased with planks which fit into sockets at the top and bottom and are grooved at the sides. The planks or shutters are put up at night and cannot be taken down except by removing the central plank which is fastened by a padlock. Cloth of all kinds is sold in the Pul by Gujaráti, Márwári, Shimpi, and Bráhman shopkeepers. Besides cloth-shops, there are shops of bankers, coppersmiths, sweetmeat-makers, dyers, grocers, snuff-makers, perfumers, and haberdashers. Kázipura and Tiundha, which were formerly the chief places of business, have lost their importance. In Kázipura are ten or twelve shops belonging to

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- Chapter XIV.** Vánis who sell groceries spices and other articles of daily use. In the evening vegetables are sold at the roadside in front of the Chávdí near Kázipura Gate by Máli and Páhádi women. Behind the Chávdí is the fish market where Bhoi and Dhavar fishermen sell river fish and crabs, and Musalmán women sell dry salt-water fish. In the Tiundha there are about five Vánis' shops. Beyond the Pul and near the jail is the Áditvár Peth, a new market with about ten or twelve cloth-sellers' and about thirty Cutch Musalmán wholesale and retail shops. Cutch Vánis who import large quantities of grain groceries and spices have settled here during the last ten years. Near the Trimbak gate in the old town are about twenty-five Váni shops where grain, pulse, clarified butter, oil, groceries, and spices are sold. Vegetables are also sold in the afternoon. Besides in these markets large purchases of rice are made in the Konkaniपुरा, of pulse in the Kalálpura, and of brass and copper vessels in the old Támbat Áli near the Trimbak gate and in the new Támbat Áli outside the Malhár gate. Close behind Dhondo Mahádev's fountain the municipality has lately (1882) opened a mutton market with twenty stalls, of which twelve are occupied. The average weekly consumption is twenty-eight sheep and 140 goats. A beef market with six stalls, all of which are occupied, has lately been opened in the Mhárs' quarter. The average weekly consumption is twenty-eight cows.
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- Management.** Násik is throughout the year the seat of a Joint Judge and civil surgeon, and during the rains of the Collector, the assistant and deputy collectors, the police superintendent, the district engineer, and district forest officer. It is also the head-quarters of the chief revenue and police officers of the Násik sub-division, and is provided with a municipality, a jail, a civil hospital, a high school, and eight vernacular schools, post and telegraph offices, and two travellers' bungalows.
- Municipality.** The municipality was established in 1864 and raised to a city municipality in 1874. In 1882-83, besides a balance of £1311 (Rs.13,133), it had an income of £4254 (Rs. 42,540) or a taxation of about 3s. 9d. (Re. 1-14) a head on the population within municipal limits. The income is chiefly drawn from octroi dues, a house-tax, a sanitary cess, and tolls. During the same year (1882-83) the expenditure amounted to £4253 (Rs. 42,530), of which £2272 (Rs. 22,720) were spent on conservancy and cleaning, and the rest in repairing and lighting roads, and in other miscellaneous objects. The chief works which have been carried out since the establishment of the municipality are about eight miles of made and paved roads, two drains, a nightsoil depôt, mutton and beef markets, public latrines and urinaries, and seventeen octroi stations.
- Nightsoil Depôt.** The system of turning nightsoil into poudrette has been worked with marked success in Násik. The work is carried on in a depôt on the Táki road about one mile to the south-east of the town. About five acres of land have been bought by the municipality and three plots, each about thirty feet square, have been marked off. Here the ashes of the town-sweepings are spread four or five inches deep and on this the nightsoil carts deposit their contents in a heap. About

Pápnáshan, Vishvámitra, Shvet, Koti, and, Agni. The *Govardhan tirth* is at the village of Govardhan.¹ It is believed that the gift of one cow at this *tirth* is equal to the gift of 1000 cows in any other place, and that a visit to a Mahádev temple in the neighbourhood secures as much merit as the gift of a mountain of gold anywhere else. The *Pitri* or spirits' *tirth* is to the south of the Govardhan *tirth*. A bath in this holy place and the offering of water to the spirits of the dead are supposed to secure them a place in heaven. *Gálav tirth*, called after a Puránic sage of that name, is believed to be as holy as the *Pitri tirth*. Its water frees the bather from sin and secures him a seat in Brahma's abode, the home of pious spirits. Near the *Gálav tirth* is the *Brahma tirth* whose water secures the bather being born a Bráhma in the next life, and gives him the power of knowing God both by thought and by sight. *Rinmochan tirth*, as its name implies, is the debt-releasing pool. The pilgrim who bathes here and makes gifts to Bráhmans is freed from all debts on account of neglected offerings. The *Kanva* or *Kshudha tirth* is near the *Rinmochan tirth*. The following legend explains the names. There lived in the neighbourhood a sage named Kanva. In his religious rambles he happened to come to the hermitage of Gautam Muni a Jain saint. The sun was high, Kanva was hungry and tired, but he would not ask food from a Jain saint even though the saint had abundance. Kanva toiled on to the Godávari, sat on its bank, and prayed to the river and to the goddess of food *annapurna*. The deities were touched by the earnestness of his prayers and appearing in human form satisfied his hunger. They told him that whoever, at that place, would offer such prayers offer as his would never want for food. The next is the *Pápnáshan* or Sin-destroying *tirth*. It is near the steps leading to the old temple of Someshvar about a mile east of Govardhan-Gangápur. The legend says that a bath in its water cured a leprosy which had been sent as a punishment for incest. This place is held in great veneration. Near the *Pápnáshan tirth* is the *Vishvámitra tirth*. Here during a famine the sage Vishvámitra propitiated Indra and the gods by offering them the flesh of a dead dog, the only thing he could find to offer. The gods were pleased and at the sage's desire freed the earth from the curse of famine. The next is the *Shvet tirth*. It has great purifying power and is believed to free women from the evil-spirit of barrenness. So great is the power of this *tirth* that a man named Shvet who lived near it and who died while in the act of worshipping a *ling* was restored to life. The God of Death was himself killed for destroying a man in the act of worship and was restored to life on condition that he would never again attack people while worshipping Shiv or Vishnu. Four

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¹ The Gods Mahátmaya has the following legend of the Govardhan *tirth*. Near this place once lived a Bráhma named Jabal, a husbandman and owner of cows and bullocks. He treated his cattle so badly that they went for relief to the dear-fuiling cow *Kámdhenu*. She referred the complainants to Shiv's bull Nandi, who after a reference to Shiv removed all cows from earth to heaven. The want of cows put a stop to the usual offerings and the hungry gods and spirits complained to Brahma. Brahma referred them to Vishnu, and Vishnu to Shiv, and Shiv sent them to Nandi, who advised them, as a means of relief, to feast the cows at the Govardhan *tirth*. When this was done all the cows were sent back and order restored.

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miles east of Govardhan and about a mile west of Násik is the *Koti tirth*. Here is a flight of steps, and a temple of Kotishvar Mahádev. The legend says that this is the scene of a fight between Shiv and a demon named Andhakásur in which Shiv was so hard pressed that the sweat poured down his brow and made a torrent which still flows into the Godávari at this place. This is regarded as making one *koti* or crore of the three and a half *kotis* of *tirths* which are believed to take their rise from Shiv's body. About half a mile west of Násik, near the Malhár Mound, is the *Agni tirth*. Near it is an ascetic's monastery which was built about 150 years ago. The *tirth* is believed to possess healing powers, and according to its legend, got its name because Agni, the god of fire, was cured of an illness by bathing in it.

Within Násik limits, the first two *tirths* are *Badrīka-sangam*, a little to the north-west of Sundar-náráyan's, and *Brahma tirth* in front of Sundar-náráyan's temple. At *Badrīka-sangam* a small stream falls into the Godávari. According to its legend, the supreme deity appeared here to one of his devotees in a bodily form and promised him that he would appear in the same form to any one who bathed and prayed at this spot. *Brahma tirth* is said to possess the power of sharpening and developing the intellect. According to its legend Brahma, the creator, bathed here and refreshed his mind to enable him to complete without mistake the work of creation. Shiv and Vishnu also came to live near here, Shiv as Kapáleshvar in Panchvati on the left bank, and Vishnu as Sundar-náráyan on the right bank. Between *Brahma tirth* and Ram's Pool is the *Shukla tirth*. Any pilgrim who bathes in it on Friday and rubs his body with white or *shukla* sesamum is freed from sin. The next is the *Asthiṭaya* or Bone-dissolving *tirth*. This is the westmost part of Rám's Pool, and into it are thrown all the bones of deceased relations which are brought by pilgrims to Násik. Between Rám's Pool and Nárushankar's temple, in front of which is the Rám-gaya *tirth*, are five *tirths*, Aruna, Surya, Chakra, Ashvini, and Dasháshvamedh. *Aruna tirth* is where the Aruna joins the Godávari near Ram's Pool, and near it are the *Surya*, *Chakra*, and *Ashvini tirths*. The following legend explains the origin of these holy spots. Usha, the wife of the Sun, unable to bear her husband's splendour, created a woman, exactly like herself, to fill her place. She gave her children into the charge of this woman and made her take an oath never to betray the secret to her husband the Sun. Usha then went to the hermitage of the sage Kanva. In time the woman whom Usha had created bore three children to the Sun, and, as she had her own children to look after, failed to take care of Usha's children. They complained to their father and said they doubted if the woman really was their mother. The Sun suspecting that he was deceived, went to Kanva's hermitage in search of his wife. On seeing him Usha took the form of a mare *ashvini*, and ran towards Janasthán, but Surya becoming a horse ran after and overtook her, and in time a son was born who was named Ashvinikumár or the Mare's son.¹

¹ Ashvinikumár became the doctor of the gods and is commonly worshipped. There is a famous temple of Ashvinikumár six miles east of Surat.

four in the morning five scavengers, who are told off to this duty, with the native spade or *páuda* begin to mix the ashes with the nightsoil. This process is continued until the ashes and the nightsoil are thoroughly mixed when the compost is evenly spread over the ground about three inches deep and is left to dry in the sun for three days. It is then taken and thrown on a heap close by. In the dry season a daily supply of fresh ashes is not wanted, as the compost of nightsoil and ashes can be used several times over. This is done to enable a store of ashes to be collected against the rainy season when the mixing is carried on under a shed. The shed which is 150 feet long by thirty broad, is open on three sides, the fourth side being enclosed to form a store-room for the ashes. During the rains, after it is mixed, the *poudrette* is thrown on a heap and is not again used. The mixing takes about five hours and is generally finished by nine. The town sweepings are daily gathered in a heap which when large enough is set on fire and left to smoulder to ashes. Before they are used for *poudrette*, the ashes are sifted through a sieve and broken tiles and stones are picked out. The rainy-weather *poudrette* can be used for manure after three days' exposure, but it is much less valuable than the fair-weather *poudrette* which has been repeatedly mixed with fresh nightsoil. It is bought by cultivators at 6d. (4 ans.) a cart. In the opinion of Mr. Hewlett, the Sanitary Commissioner, this mode of dealing with nightsoil is the best suited to an Indian town. The nightsoil is dried before it becomes offensive, no risk and little unpleasantness attend the mixing, and the *poudrette* is entirely free from smell.

The water-supply of Násik is chiefly from the Godávári, though about 5000 people use the water of a large fountain near the Trimbak gate. The Godávári water-supply is far from pure as it is taken from the bed of the river at the Tás, the pool of Sundar-náráyan, and even lower, where the water is souled by bathing and washing clothes, religious offerings, burnt bones, town-sweepings, and house sullage. It has been proposed to throw a dam across the Godávári at Gangápur six miles west of Násik, but Mr. Hewlett recommends that the Godávári should be abandoned as its water is always liable to be impure. Dr. Leith in 1865 and Mr. Hewlett in 1881 agree in recommending a scheme which would bring water from the Násardi to the south-west of the town, a purer source of supply than the Godávári as it runs through an uninhabited plain. This Násardi scheme is estimated to cost about £13,000 (Rs. 1,30,000), an amount which the Násik municipality cannot, at present, afford. There is also a strong feeling against using any water except from the Godávári.

The fountain near the Trimbak gate, which goes by the name of Dhondo Mahádev's *haud*, was made by a Marátha *subhedár* or governor of that name eighty or ninety years ago. Dhondo also built a reservoir about 225 feet from the Násardi river near the Trimbak road about a mile and a half west of Násik. The reservoir was originally paved, but it has been long neglected and is now choked with earth and grass. An underground masonry water-channel led from the reservoir and brought the water to the fountain. This source of water-supply is private property and much of it is used for

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watering a field before it reaches the town. Even in its present neglected state its water is of fair quality. In 1873 the municipality offered to pay £3000 (Rs. 30,000) for the aqueduct but the offer was refused. Besides the supply from the Godávári and from the Násardi fountain, there are 825 wells in the town, 502 in the old town, 270 in the new town, and fifty-three in Panchvati. Only four of these are municipal property. Water brought from the four municipal and four other wells was found to be bad.

Drainage.

The drainage of Násik is unsatisfactory and is one of the chief causes of its high death-rate. In the town or *kasba* many of the roads have drains. But the drains leak and in times of heavy rain overflow, and much sullage and other foul water soaks into the soil. Kázipura or the south part of the town is badly drained. At present, at a cost of £250 (Rs. 2500), a drain is being dug from the Pinjára ghát through Kázipura gate road and the Urdu Bazár south-east to the Nágjhari. In the Maráthá town, the north part of Áditvár is undrained, the bathing water gathering in cesspools which are cleaned once a year. In the rest of Áditvár a drain, covered with slabs and carrying urine and house sullage, runs down the centre of the roadway. Pits are dug in the sand of the river-side to receive sullage at the Sati gate and at Umá-maheshvar's temple. At Gora Rám's temple three small drains and from Murlidhar's Kot two small drains discharge on the bed of the river. In Navápura to the south of Áditvár most of the drains discharge into the Sarasvati. There are two branches of the Sarasvati, the western branch which drains the part of Navápura near Rája Bahádur's house, and the southern branch or main stream which rises near the Collector's house and after crossing some garden land passes north alongside the Trimbak gate and receives the smaller western stream opposite Jalke-váda. From this point a paved drain has been made below the stream bed and is carried to the mouth of the stream near Báláji's temple. Before the monsoon begins the entrance to the paved portion is blocked to keep out the torrents of water which the drain could not carry. The storm water escapes into the river at Báláji's temple, but all the year round sullage is admitted into the drain. Opposite Báláji's temple is a cesspool which is periodically cleaned. The drain is continued below the raised road along the river bank as far as the Náv gate. On the way it receives the sewage from eleven drains which discharge into the drain leading from the Delhi gate; beyond this the contents of the drains from Dingar Áh hill are discharged by the Náv gate drain. The main drain ends in a cess pool opposite the Náv gate into which nine drains from Budhvár Peth communicating with the Áshra gate drain discharge. The sewage is conveyed from the Náv gate cesspool by two iron pipes, and is discharged into an open channel dug in the sand which runs parallel to and a little above the stream until it joins it at the causeway near Tálkute's temple.

In Panchvati most of the streets are drained. The main drain ends on the rocky bed of the river behind Nárushankar's temple. The Mhárs', Kolis', and Kágadis' quarters to the south and south-east of the town have no artificial drainage.

There are in all about sixty temples in Násik, a number which has earned for it the name of the Benares of Western India. This large number is due to three causes, the holiness of the Godávari, the belief that Násik and Panchvati were for years the scene of the exile of Rám Sita and Lakshman, and the wealth and political importance of Násik as the second city in the Peshwás' territories. The earliest mention of a temple at Násik is by the Jain writer Jinaprabhasuri who wrote about the fourteenth century. He notices Kuntivihár, a temple of Chandraprabhasvámi the eighth Tirthankar. No trace of this temple remains. The next notice of Násik temples is, that in 1680 twenty-five temples at Násik were destroyed by the Deccan viceroy of Aurangzeb (1656-1705). Among these are said to have been temples of Sundar-naráyan and Umá-maheshvar in the Áditvár Peth on the right bank of the Godávari, of Rámji and Kapáleshvar in Panchvati, and of Mahálakshmi on the Old Fort which the Musalmáns changed into their Jáma mosque.¹ The only vestiges of early Hindu building are Mahálakshmi's temple now the Jáma mosque, and the door-post of the small temple of Nilkantheshvar near the Áshra gate, which is much like the door-post of Someshvar's near Gangápur, six miles west of Násik.² It was under the Peshwa's rule (1750-1818) that almost all the large temples which now adorn Násik were built. Most of them were the work of their Násik governors or Rája Bahádurs and other *sirdárs*, of whom Nárushankar, Ok, Chandrachud, and Odhekar are the best known. The wives and relations of many of the Peshwás, especially Gopikábái the mother of the fourth Peshwa Mádhavráo (1760-1772), visited Násik and several of the temples and shrines were built by them. One group of buildings is the gift of the Indor princess Ahalyábái (1765-1795) so famous for her zeal as a temple-buider. Since the fall of the Peshwás (1818) no large temple has been built at Násik. The only building with any pretensions to architectural merit that dates since the British rule is the Kapurthála fountain and rest-house near Báláji's temple which was built in 1878.

Most of the Násik temples are of stone and mortar. The best stone has been brought from the Rámsej-Bhorgad hills about six miles north of Násik. Three temples have special architectural merit, Rámji's in Panchvati, Nárushankar's or the Bell temple on the left bank of the river near the chief crossing, and Sundar-naráyan's in Áditvár Peth. Of these the largest and simplest is Rámji's and the most richly sculptured is Nárushankar's; Sundar-naráyan's comes between the two others both as regards size and ornament.

Beginning in the north, in Áditvár Peth in New Násik where the river takes its first bend to the south, on rising ground on the right or west bank about a hundred feet above the river-bed, is the temple of Sundar-naráyan. It faces east and measures about eighty feet square standing on a stone plinth about three feet high. On the east north and south it is entered by flights of steps each with a richly carved and domed portico with front and side

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Sundar-nárdy—

¹ Sanitary Commissioner's Report (1881), 46.

² See below Govardhan-Gangápur.

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arches in the waving-edged style locally known as the *ninbar* of Musalmán prayer-niche. To the west or shrine end the outside of the temple is rounded. Over the centre of the building is a large dome and behind the dome is a handsome spire. The whole is of beautifully dressed stone and is highly ornamented, especially the main or eastern door which is richly carved with figures, chains, bells, and tracery. In 1848 the central dome was struck by lightning. It was restored in 1858, but some broken ornaments on the north and west show traces of the damage. In the shrine are three black stone images, a three-feet high Náráyan in the middle and a smaller Lakshmi on either side. Though they are about fifty feet from the outer wall and are separated from it by three gates, the building is so arranged that at sunrise on the 20th or 21st of March the sun's rays fall at Náráyan's feet. The lamp which burns at the shrine is said to be visible from the gate of the Kapáleshvar temple which is about 1000 yards off on the other side of the river. The temple charges are met and a large number of Bráhmans are fed on *Kártik shuddha* 14th (November-December) from a Government grant of £82 3s. (Rs. 821½). From the east or main entrance a flight of sixty-eight dressed stone steps leads to the river. Once a year on the *Kártik* (November-December) full-moon the steps and the temple are brilliantly lighted. Over the east doorway, a marble tablet, with a Devanágari inscription in seven lines of small letters, states that the temple was built by Gangádhar Yashvant Chandrachud in 1756. The cost of the temple and flight of steps is said to have been about £100,000 (Rs. 10,00,000). On the spot where the temple stands there is said to have been an old Hindu temple which was destroyed by the Musalmáns and the site made a burying-ground. On the overthrow of Musalmán rule probably about 1750 Peshwa Báláji is said to have destroyed the graveyard, cleared the ground of the bones, and sanctified the spot on which the present temple was built.

Badrika Sangam.

On the river bank a few yards north of the flight of steps which lead to Sundar-náráyan's temple, is a shrine of Ganpati, and to the south a Bairáji's monastery or *math*. Near the monastery is a pool called the *Badrika Sangam* into which, according to the local story, Hemádpant, the temple-building minister of Rámchandra the fifth Devguri Yádav ruler (1271-1309) threw the philosopher's stone which he had brought from Ceylon. Search was made, and one link of an iron chain with which the pool was dragged was turned to gold. The pool was drained dry, but the stone had disappeared.

Ojha's Steps.

In the bed of the river, close below the Sundar-náráyan stairs, the next flight of steps are known as Ojha's steps. They were built in 1808 at a cost of about £200 (Rs. 2000). On the high bank at the top of Ojha's steps, on the north side, is a temple of Dattátraya and a monastery of Raghunáth Bhatji who about seventy-five years ago was famous for his power of curing diseases and controlling the elements. To the south is a temple of Shiv which was built in 1820 by Bálájpant Nátu at a cost of £1000 (Rs. 10,000). The front hall or *sabhámandap*, and rest-house close by, according to an inscription on the east face of the outer wall, were

in 1845 (*Shak* 1767) by Náráyanráo Yamáji Potnis. The cost estimated at £600 (Rs. 6000). About fifteen yards to the south of rest-house, at the foot of a *pipal* tree, is a four-armed Māruti, and which, in the hope of getting children, women are constantly burning and hundreds of lamps made of wheat-paste are burned. In the neighbourhood are several monasteries or *maths* and ascetics' tombs or *samādhis*.

About seventy yards south-east of Sundar-náráyan's is Umá-maheshvar's temple. It faces east and is surrounded and hidden by a stone wall with two small houses in front which are washed away by the river when it is in flood. Within the wall, in front of the temple, is a large wooden outer hall with a handsomely carved *ling*. In the shrine in the west, with a passage in front, are three black marble images about two feet high, Maheshvar or Shur in the middle, Ganga on the right, and Umá or Párvati on the left. They are said to have been brought by the Maráthás from the *rájak* in one of their plundering expeditions. The temple was built in 1758 at a cost of about £20,000 (Rs. 2,00,000) by Chakráo Amriteshvar, the uncle of Mádhavráo the fourth *rája* (1761-1772). A yearly Government grant of £52 14s. 527) is administered by a committee. Close to the north of Umá-maheshvar's temple are about twenty ascetics' tombs or *dhis*.

On the right bank of the river, about seventy yards south-east of Umá-maheshvar's, stands Nilkantheshvar's temple. It is strongly decorated with a beautifully dressed richly carved *trap*. It faces east across the river and has a porch with a dome and spire of graceful outline. The object of worship is a very old *ling* said to date from the time of the mythic king Janak the father-in-law of Rám. An inscription in front wall states that the present temple was built in 1747 (*Shak* 1767) by Lakshminanshankar, brother of Nárushankar Rája Bahádur of the *rájya*, at a cost of about £10,000 (Rs. 1,00,000). It has a yearly Government grant of £18 6s. (Rs. 183) and is managed by the family of Achárya Káshukar. In times of flood the rocks on which the temple stands are surrounded by water. In front of the temple a flight of steps leads to the water.

About fifty yards south-west of Nilkantheshvar's, and reached from the river by a flight of forty-eight steps, is the Panchratneshvar temple, a brick and wood building which from outside looks like a house. The *ling* in this temple is believed to date from the time of Rám, and is thought to take its name from the fact that Rám offered it gold, diamonds, sapphires, rubies, and pearls, a gift which is known as the *panchratna*. The *ling* has a silver mask with five faces which it wears on certain days, especially on the full-moon of *Shukla* (November). The temple was built by Yadneshvar Dikshit of the *rájya* in 1758 at an estimated cost of £1500 (Rs. 15,000). The management is in the hands of the Dikshit family. In front of the temple is an ascetic's monastery and outside of the monastery is a small temple of Ganpati. About twenty feet south-east of Ganpati's temple in a corner is a small broken image of Shiládevi, the small-pox goddess. When a child has small-pox its mother pours water

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over this image for fourteen days and on the fifteenth taking a child to the temple, weighs it against molasses or sweetmeats, and distributes them among the people. The image was broken ninety years ago by one Rámhat Ghárpure. His only son was sick with small-pox and though he did all in his power to please the goddess his son died. Enraged with his loss, Rámhat went to the goddess and broke off her hands and feet. Though many people still trust in Shitládevi, and during small-pox epidemics much water is poured over her that it flows in a stream down stone steps to the river.

Gora Ram.

High above the river-bed, about ten yards east of Panchratneshwar is a temple of Rám called Gora or the White to distinguish it from the Black or Kála Rám across the river in Panchvati. The temple is reached by a flight of forty dressed stone steps from the river. There is also a smaller door from the town side on the north. In front of the temple is a large outer hall or *sabhdámandap* sixty feet square. It has room for about 2000 people, the men sitting below and the women in the gallery. Every morning and evening holy books or *puráns* are read almost always to a crowd of listeners. In this outer hall are four figures, about three feet high of Ganpati, Máuṛti, Godávári, and Mahishásur-mardani or the buffalo-slaying goddess. On the left is an eight-trunked Gargá and on the right an eight-armed Mahishásur-mardani. In the north beautiful images of Shiv and Párvati. The image of Godávári in the north has lately been added. Facing the shrine and about four feet in front of it is a Máuṛti. In the shrine is a group of white marble images two and a half feet high. The central one is Rám, on either side are Lakshman and Sita, and at their feet Bharat and Shatrughna, Rám's half-brothers. The temple was built in 1782 by Devráo Hingne, *jághirdár* of Chándori. A great festival on *Jyeshth shuddha* 10th (June-July) in honour of the image of Godávári is paid for and other temple charges are met from a *vat* by the Hingne family. This family supplied the chief house-priest or *upádhyáyas* to Bájráo the second Peshwa (1720-1740). They afterwards raised to the rank of Sirdárs and for many years their fortunes were bound up with the Peshwás. The beautifully carved Hingne's *váda* belongs to this family.¹

Murlidhar
Mandir.

On raised ground in the river-bed, about twenty yards south of Gora Rám's, is Murlidhar's temple. In the shrine of this temple is a group of cleverly cut white marble figures about three and a half feet high. In the centre Murlidhar or the Harp-bearer, stands one foot with a harp in his hand, and by his side are two cows and a calf. The image was brought from Chándori by the Hingne family. When dressed in woman's robes as *ardhanárishtar*, or half-man half-woman deity, it is much admired. The temple was built in 1828 by one Dáda Báva. Between this and Gora Rám's temple are several stone platforms raised in honour of women who have burnt themselves with their dead husbands. From the time of *Shrávan vadya* (July-August), in the hall in front of the main

¹ Details are given above pp. 493-495.

na-saptáha or recital of the god's names goes on for seven days. During these seven days there is an unceasing clashing of cymbals and singing of songs. One band of eight to thirty men of all except depressed castes plays and sings for three hours and then gives place to another party. On the eleventh of the same fortnight a *quin-procession* or *dindí* starts about three in the afternoon and returns about nine at night. From 100 to 400 people attend. The following day a feast is given to about 500 Bráhmans and *tal-players*.

Close to Murlidhar's temple is a temple to Shiva under the name *Madheshvar*. It is a square stone building of no beauty and has a stone *ling*. It was built by the Durve family in 1763. The god has no devotees and no festival, as his worship is believed to bring bad fortune.

More conspicuous by its ugly red and white dome is *Tárakeshvar's* temple about fifty yards south-east of Gora Rám's, in the bed of the stream opposite to *Nárushankar's* or the Bell temple. It is a somewhat ugly stone building with a portico and an inner shrine with a *ling*. In the veranda is a well ornamented bull or *nandi*. The temple has no endowment and no special festival. Two small shrines are built high up in the back wall of the veranda state that it was built in 1780 (*Shak* 1702) by *Krishnadás Paránjpe*.

Báláji's temple is a large and rich but clumsy-looking building about ten yards south-west of *Tárakeshvar's*. The temple is regarded with peculiar holiness as being at the meeting of the *Godá* and the small *Sarasvatí* stream, which flows under the temple. The bank of the river in front of the temple is paved, and the ground fronting the river is faced with stone arches. Thirty steps lead to the upper storey whose side-walls and interior are more like a large hall than a temple. In front of the shrine is a court about fifty feet square, and to the west of the court, within an outer wall is the shrine, an oblong building about forty feet by twenty. The shape of the shrine is interesting as it resembles a nave with side-aisles and a chancel or apse at the west end. Part of the walls of the outer hall are covered with rough but spirited paintings of scenes from the *Rámáyana*, *Mahábhárat*, and the *Puráns*. The paintings are renewed every few years. In the shrine are three copper images, *Báláji* the god of riches in the centre, *Rámá* on his right, and *Lakshmi* on his left. *Báláji* always wears a gold mask and jewellery worth about £5000 (Rs. 50,000), and he has silver vessels worth about £300 (Rs. 3000) more. The temple was built in 1771 at an estimated cost of about £10,000 (Rs. 1,00,000) by a rich Vaishnav named *Báppáji Báva Gosávi* son of *Trimbak Báva Sumaya Báva*. The story is that *Ganpatráo*, the father of *Tinnar*, while travelling in the south found the image in the *Támra* river in *Tinnevelly*, and taking it with him set it up in his house at *Junnar* in *Poona*. In 1701, after *Ganpatráo's* death, his son *Tinnar* was warned in a dream that within fifteen days *Junnar* would be burnt to ashes. Leaving *Junnar* he settled in *Násik* and built a temple for the image in *Somvár Peth*. From this in 1758 it was taken to another temple, and after *Tinnar's* death his son *Báppáji*,

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*Madheshvar**Tárakeshvar**Báláji*

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Báláji.

in 1771, built the present temple. His father's tomb is at the gate. Besides eleven Násik villages, granted by the Peshwa continued by the British, yielding a yearly revenue of (Rs. 6650) Báláji's temple has a yearly cash allowance of £12 (Rs. 1291) and yearly grants from Scindia, Holkar, the Gákwar Dharampur chief, and others, worth about £810 (Rs. 8100). Presents of food and other gifts are also made. The revenue is managed by the ministrants or *pujáris*. Part of it is required to pay interest on a debt which was incurred by a former minister. The rest is spent in daily doles of food to Bráhmans, Gos and Bairágis, and to meet the expense of the yearly car-fest between the 1st and 11th of *Ashvin shuddha* (September-October) when the god is borne through the town in a small car drawn by two men. A rich worshipper sometimes invites the god to his house. The god goes with the chief ministrant in a palanquin accompanied by all the members of the ministrant's family, and they arrange to cook the dinner and eat it.

In Báláji's temple the routine of daily worship begins with *kákaad-árti* or the wick-lamp-waving at six in the morning. The object of this ceremony is to awaken the god by well-measured songs or *bhupályás*. A camphor-lamp is also waved before the image. About twenty-five persons attend. Service or *puja* is performed from nine to twelve and again from six to eight. After nine at night is performed the *shej-árti*, the object of which is to bring sleep to the god by songs and the waving of lamps. About twenty-five people generally attend. On the night of the Nine Nights or *Navrátra* festival, during the first night of *Ashvin* (October), Báláji's wheel-weapon or *sudarshana* is laid in a car and drawn through the town. The route is: Báláji's temple along the paved river-bed, past the Delhi mansion, along old Támbat Áli to near the inside of the Trimbak, and then by a side lane past Hundivála's *váda* and Kákarc *váda* back to Báláji's temple. During the circuit the people of the houses by which the car passes offer flowers, plantains, ghee, sweetmeats, cocoanuts, and money. Only people of the parts of the town through which it passes attend the car. The number is generally about 600 of whom five-sixths are usually women. On each of the following nine days the image is seated on a carrier or borne and borne round the outside of the temple. The carrier varies day to day. On the first day it is a lion, on the second a horse, on the third an elephant, on the fourth the moon, on the fifth the sun, on the sixth the monkey-god *Márutí*, on the seventh an eagle, on the eighth a peacock, on the ninth a serpent, and on the tenth it is seated in the car. On the night of the seventh day the god is married to Lakshmi. The attendance numbers about 200 women and 400 ascetics each of whom receives $\frac{1}{2}$ d. ($\frac{1}{2}$ anna). On the seventh and eighth days the whole Bráhman population of Násik is present. Formerly the feast was held on the twelfth day on the pavement on the right bank of the river, the site of the Kapurthala tower. In 1839 an officer in the public works department passed between two rows of about 3000 Bráhmans, who, forming a mob, attacked

his bungalow, broke the windows, and destroyed the furniture. Since then the feast has been held in a house near the temple. It lasts for two days as there is not room for more than half of the guests on one day. On the tenth day or *Dasara*, the images are placed in the car and the car is dragged round the hall or *sabhámandap*. A large crowd of visitors come to worship the images in the evening. During these *Navrátra* holidays five or six hundred rupees are collected. Some of these receipts are on account of *kánay*, a percentage on their profits which merchants and others lay by in the name of Báláji. On the eleventh day the chief images are taken in the car to the river and are bathed and worshipped. The ceremony on the river-bank lasts for about three hours. On this occasion two or three hundred musicians from the neighbouring villages attend and sing and play. Each of them gets a turban, varying in value from 1s. to 2s. (8 ans.-Re.1).

On the river-bank, about ten yards south of Báláji's, are the temples of Gondeshvar and Krishneshvar, which were built in 1776 by Dhondo Dattátraya Náygávkar at a cost of over £1000 (Rs. 10,000). In the shrine of each is a white marble *ling*, both of which end in a five-headed bust of Mahádev. Between the two temples is a third of Vithoba containing stone figures of Vithoba and Rakhmábái each about one and a half feet high. These temples have no endowments and no special ceremonies.

About fifty yards south-west of Gondeshvar's and Krishneshvar's and about 500 feet west of the river-bank, stands the temple of Tilbhándeshvar. It is a plain brick structure with a porch, an inner shrine, and a spiral top or dome. The *ling* is a plain stone pillar two feet high and five feet round. It is the largest *ling* in Násik. It owes its name to a story that every year it grows the length of a grain of sesamum or *tíl*. It was built in 1763, at a cost of about £2500 (Rs. 25,000), by Trimbakráo Amrteshvar Pethe, the uncle of Mádhavráo the fourth Peshwa (1761-1772). It has a yearly Government grant of £47 4s. (Rs. 472) part of which is spent in payments to priests who daily recite *purans* and *kirtans*. In front of the temple is a stone bull or *nandi*. Close by are several ascetics' tombs or *samádhis*, and a group of temples to Devi, Vithoba, Narsing, and Váman. On *Maháshivarátra* (January), and on each Monday in *Shrávan* (July-August), at about three in the afternoon, a silver mask is laid in a palanquin and borne round Násik. On the way it is bathed in the river on the left bank near the Tárkeshvar temple, worshipped, and brought back. About a hundred people attend the procession. On *Shivarátra* (January) and *Vaikunth-chaturdashí* (December-January), thousands of people visit the temple. On both of these days the god wears the silver mask and is dressed in rich clothes and adorned with flowers. On the night of *Vaikunth-chaturdashí* (December-January) the god is dressed as *urdhanárishvar*, half as Mahádev and half as Párvati.

About twenty yards south-west of Tilbhándeshvar's is Siddheshvar's, a plain brick building with a stone *ling*. It was built by one Kále in 1775 at an estimated cost of £100 (Rs. 1000). It has no income and no worship.

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Places of Interest.

NÁSÍK.
Temples.
Báláji.

Gondeshvar.
Krishneshvar.

Tilbhándeshvar.

Siddheshvar.

Chapter XIV.
Places of Interest.

NÁSIK.
Temples.

Murdeshvar.

About ten yards south of Siddheshvar's, at the foot of the *pipal* tree inside the Delhi gate, is a temple of Káshi-vishveshvar. This was built in 1798 by Khandubhat Dáji Bhanávsi at an estimated cost of £150 (Rs. 1500). The stone pavement round the tree was built in the same year by one Povár Pátíl. The temple contains a *ling*, but has no income and no worship.

Two or three yards west of Káshi-vishveshvar's, at the meeting of the Gáyatri and the Godávari, once washed by the river but now at some distance from it, is the temple of Murdeshvar or Mrigayádhishvar. According to a local story Mahádev rescued the five rivers, Gáyatri, Sávitri, Sarasvatí, Shraddha, and Medha, who were pursued by their father Brahmádev and so earned the name of Mrigayádhishvar or the god of the chase. The temple was built in 1770 by Jagjivanráo Povár whose brother built the temple of Kapáleshvar in Panchvati. The temple has no endowments and no special ceremonies. About 100 yards west of Murdeshvar's, in a lane on the Delhi gate road is a temple of Someshvar, a stone building with a domed top and a large *ling*.

Kapurthála
Monuments.

In the river-bed, about fifty yards south of Báláji's temple, are the Kapurthála monuments which were built in memory of the chief of that state who died at Aden on his way to England in 1870.¹ They include a shrine or *samádhi*, a fountain, and a rest-house with temple. The *samádhi* near the ferry is a plain stone structure with a marble inscription slab. It is moderate in size and of no particular interest. The fountain in the bed of the river, with an extensive stone pavement around it, is a handsome structure erected at a cost of £1261 (Rs. 12,610). It is about thirty feet high and consists of a basalt basement² with three steps, and over it a square superstructure with sides of white perforated marble. The whole is surmounted by a flat melon-shaped dome. On each side is carved a lion's head which will be used as a spout when Násik is provided with water-works. On the south face is the following inscription :

Erected in memory of His Highness Furzund Dilbund Rasukhoolat quad-Doulut i Englishia Rajah i Rajgan Rajah Rundheer Singh Baha'dur Ahloowal-ia, G C S I, Valee I Kapoorthalla Boundee Batonlee and Acouna Born in March 1832, 15th *Chet Sumbut* 1888, and died at sea near Aden in April 1870, 22nd *Chet Sumbut* 1926 on his way to England, to which country he was proceeding to pay his respects to Her Most Gracious Majesty Queen Victoria, Sovereign of the United Kingdom of England Ireland and Scotland and Empress of India and the Colonies.

On the north face are inscriptions in Sanskrit and Urdu to the same purport. The rest-house, which is about twenty yards west of the fountain, is about thirty feet above the river-bed and is reached by twenty-four steps. The rest-house was built at a cost of £1469 (Rs. 14,690). It is a cut-stone building with an open central court about thirty feet by twenty. In the west or back wall is a shrine with images of Rám, Lakshman, Sita, Ganga, and Godávari.

¹ The Kapurthála state in the Panjáb lies between 31° 9' and 31° 39' north latitude, and between 75° 3' and 75° 38' east longitude. It has an area of 1650 square miles, with a population of 470,000, and a yearly revenue of about £170,000.

² The black basalt is said to have been brought from Dhair or Bhorgad fort near Rámsej, the same quarry from which the Kála Rám temple in Panchvati was built.

Between the Delhi and Náv gates, about seventy yards south-east of Murdeshvar's, is the open altar-like shrine or *chabutra* of Mukteshvar with a *ling*. It is entirely in the bed of the river, and during the rains is surrounded with water. Near the altar are two holy pools or *tirthas* called Medha and Koti. The altar-shrine stands on a cut-stone plinth at the top of a flight of three stone steps. Yearly festivals are held on *Akshatritiya* (May-June) and *Maháshivarátra* (January-February), the charges being met by the Dikshit family. The shrine and the flight of steps were built in 1782 by Ganpatráo Rámchandra Dikshit. Close by, on the river-bank, is a temple of Siddheshvar and one of the best rest-houses in Násik, which were built in 1830 by a banker known as Chándorkar at a cost of £1500 (Rs. 15,000). In the space in front of Chándorkar's rest-house, and about twenty-five yards to the south along the bed of the river, about fifty tombs or *samádhis* mark spots where Hindus have been buried or burnt. A little to the south of these tombs is a shrine of Máuṛuti called the *Rokda* or Cash Máuṛuti from his practice of attending to no vows that are not paid in advance.

About eighty yards south of Rokda Máuṛuti's shrine are the Satyanáráyan temple and monastery, Nilkantheshvar's shrine, and a small temple of Mahotkateshvar Ganpati. Satyanáráyan's shrine and monastery are in the same building which is of wood and has a small niche to Devi in the west or back wall, and a shrine of Satyanáráyan in a corner of the south wall. A door in the north corner of this building leads to a small temple of Nilkantheshvar Mahádev. It is a stone building with a shrine and porch. The shrine has what looks like an old door-post of about the twelfth or thirteenth century much like the door-post of the ruined Someshvar temple at Gangápur five miles west of Násik.¹ The shrine is about twelve feet square and has a *ling* with a high case or *shálunkha*. In the porch facing the *ling* is a bull or *nandi* which may be old. A door in the north-east corner of this temple leads to the shrine of Mahotkateshvar Ganpati, the object of worship being a large red figure of Ganpati in the centre of the building between two pillars.

About 150 yards south-east of Satyanáráyan's monastery a winding road passing the Áshra gate leads to the shrine of Durgádevi, a small stone and mortar building about four feet wide and eight feet high, with irits back or west wall an image of Durgádevi besmeared with red-lead. About 190 yards south-east of Durgádevi's shrine are the Váráshimpi's steps which were built by a tailor named Vára. Here also are steps which led up to the ruined Ketki gate and four shrines or *chhatris* erected in memory of burnt or buried Hindus, one of them in honour of the father of Mr. Raghoji Trimbakji Sánáp.

About 100 yards further south, below the crossing of the east Bombay-Agra road, is Tálkute's temple, the last building on the right bank of the river. It is a small Mahádev's temple of stone with rich ornament and a graceful porch dome and spire.

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Places of Interest

NÁSİK.
Temples.
Mukteshvar.

Nilkantheshvar.

Durgádevi.

Tálkute.

¹ See below Govardhan-Gangápur.

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Places of Interest.

NÁSİK.
Temples.

Vithoba.

It was built in 1783 by a tailor named Sopánshet Tálkute, at an estimated cost of £2000 (Rs. 20,000). It contains a *ling* and in the porch is a bull or *nandi*. When in flood the river surrounds the temple. About a hundred yards south of this temple is the Hindu burning-ground.

Including those in Panchvati, there are sixteen temples on the left bank and side of the river. Beginning with those farthest up the stream, the first beyond the Aruna, to the north-west of Kapáleshvar and about eighty yards north-west of the very holy Rámkund, is a temple of Vithoba locally held to be not less holy than Vithoba's temple at Pandharpur. The buildings include an enclosed yard with a rest-house. In the right of the yard is the monastery of the Bairági in charge, and in the left the temple, a brick and stone building, with a porch and an inner temple and spire. The image is supposed to be the same as the Pandharpur Vithoba. The story is that one Vishvanáth or Devdatt, a blind or sick Bráhmañ, for the accounts vary, was left by a band of Pandharpur pilgrims in Násik. In his grief that he should not see the god, he sat by the river mourning and refusing food. While he sat Vithoba in the form of a Bráhmañ tempted him to eat, but in vain. This devotion so pleased the god that he assumed his proper form, and in answer to Vishvanáth's prayer promised to remain in Násik. The temple was built in 1755 by Tátya Kákirde at an estimated cost of about £500 (Rs. 5000). In the shrine is the image of Vithoba two and a half feet high with Kádhá on his right and Rukmini on his left. It has a yearly Government grant of £46 (Rs. 460). A large fair is held on *Ashádhá shukládhá* 11th (June-July), and on the second day many Bráhmañs are fed. The Bairági's monastery near the temple was built fifty years ago by Bairági at a cost of £1000 (Rs. 10,000). To the north and west are rest-houses which are always full of Bairágis. In the monastery are many metal images, chiefly of Rám Lakshman and Sita, who get yearly presents from Bombay Bhátiás. To the south, on a raised platform, built in 1763 by Jagjivanráo Povár, is an image of a five-faced or *panchmukhi* Máruți. In the open air a few yards east of the five-faced Máruți is Báleshvar *ling*. The foundation of a temple was laid in 1780, but the building was never finished. According to the local story the god warned the builder that he did not wish to have any temple. Persons in bad circumstances or suffering from fever often cover the *ling* with rice and whey, a dish called *dahibhat*. Near it is a temple in honour of the Godávári, with an image of the goddess Ganga. It was built in 1775 by Gopikábái, the mother of Mádhavráo the fourth Peshwa. It has a yearly Government grant of £2 (Rs. 20) and a yearly festival in *Jyeshtha* (June-July). To the north of the Rámkund are several other temples and stone rest-houses which also were built by Gopikábái at a total cost of £700 (Rs. 7000). One of these is a temple sacred to the five-gods or *pancháyatan*, Ganpati, Sámb, Devi, Surya, and Vishnu. To the south-west of the Rámkund are eleven small temples called the Panchdeval. They are under water during the rains.

Ajgarbáva's
Monastery.

Near the Rámkund, about thirty yards south-east of Vithoba's temple, is Ajgarbáva's monastery, a small plain structure. It was

built in 1788 by Amritráv Shivdev Vinchurkar at an estimated cost of £300 (Rs. 5000) in memory of Ajgarbáva, a Kanoja Bráhman, a cavalry soldier who turned ascetic. He was called Ajgarbáva or the Ajgar devotee, because like the serpent of that name he was indifferent to anything that happened.

About seventy feet south-east of Rámkund are the Ahalyábái buildings including temples to Rám and Mahádev, and a rest-house. These are all solid structures which were built at an estimated cost of £2500 (Rs. 25,000) in 1785 by the princess Ahalyábái Holkar, the famous temple-builder.¹ Rám's temple is a massive square building of brick and stone with an outside flight of steps. It contains images of Rám, Lakshman, and Sita, which are said to have been all found in the Rámkund. There are also images of Ahalyábái and Māruti. Special festivals in honour of the images are held in the *Chaitra navrátra* (March-April) from the first to the ninth days of the bright half of the month. To the south of Rám's temple is Mahádev's temple generally called the Gora or White Mahádev. It is a graceful building with porch shrine and spire. The object of worship is a *ling*. To the east of the temple of White Mahádev is the rest-house, with a row of arches along the east and west fronts.

East of Ajgarbáva's monastery, about fifty feet above the river bank at the top of a high flight of steps, about forty yards from the Rámkund and exactly opposite Sundar-naráyan's, is the temple of Shiv Kapáleshvar or the Skullwearing Mahádev. The present building stands on the site of an older temple which was destroyed by the Moghals. Its architecture is square and massive with little ornament. Its shrine is at the east end. Its notable white cement

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NĀSIK.
Temples.

Ahalyábái
Buildings.

Kapáleshvar.

¹ Ahalyábái Holkar, for thirty years (1765-1795) the ruler of Holkar's possessions, was the widow of the son of Malháráó, the founder of the Holkar family. Her husband died in his father's lifetime, and as her son who was insane died a year after he assumed the sovereignty (1765), Ahalyábái took up the reins of government, selecting Tukojí Holkar as the commander of her army, associate in the state, and ultimate successor. Her success in the internal administration of her dominions was extraordinary and her memory is still universally revered for the justice and wisdom of her administration. Her great object was, by a just and moderate government, to improve the condition of the country, while she promoted the happiness of her subjects. She maintained but a small force independent of her territorial militia; but her troops were sufficient, aided by the equity of her administration, to preserve internal tranquillity; and she relied on the army of the state and on her own reputation for safety against all external enemies. Her first principle of government appears to have been moderate assessment and an almost sacred respect for the rights of village officers and proprietors of lands. She sat every day, for a considerable period, in open court, transacting public business. She heard every complaint in person, and although she continually referred causes to courts of equity and arbitration and to her ministers for settlement, she was always accessible, and so strong was her sense of duty on all points connected with the distribution of justice that she is represented as not only patient, but unwearied, in the investigation of the most insignificant causes when appeals were made to her decision. It appears above all extraordinary how she had mental and bodily powers to go through the labours she imposed upon herself, and which from the age of thirty to that of sixty, when she died, were unremitted. The hours gained from the affairs of the state were all given to acts of devotion and charity; and a deep sense of religion appears to have strengthened her mind in the performance of her worldly duties. Her charitable foundations extend all over India and at her magnificent tomb on the banks of the Nerbada, fifty miles south of Indor, her image is worshipped along with that of Mahádev in whose temple it is. Malcolm's Central India, I. 157-195; Indian Antiquary, IV. 346-347.

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Places of Interest.

Násik.
Temples.
Kapáleshvar.

dome distinguishes it from the neighbouring temples. The object of worship is a *ling* which has no guardian bull. This is one of the most important temples in Násik and is always visited by pilgrims. The interior was built by Kolis in 1738 at an estimated cost of £500 (Rs. 5000), and the outer or western part at a cost of £1000 (Rs. 10,000) in 1763 by Jagjivanráo Povár, a Marátha official whose descendants are now headmen of Násik. The following legend explains the origin of the name God of the Skull, and the absence of the attendant bull. In the course of a discussion as to which of them was the chief of the gods Brahma's taunts so enraged Shiv that he cut off one of Brahma's heads. The skull stuck to Shiv's back and as he was unable to get rid of his burden in heaven he fled to earth. Wandering in search of a place where he might wash away his guilt, he chanced to hear a white bull tell his mother that he would kill his master, a Bráhma, and then go to the Godávári and wash away the sin. Shiv watched the bull slay his master, turn black with guilt, go to a pool in the Godávári, and come out white as snow. The god followed the bull's example and in the pool the skull dropped off. In reward for the bull's advice Shiv is said to have excused him from doing duty in front of his temple.¹ The flight of steps up the hill in front of this temple was built by Krishnáji Pátíl Povár, a relation of Jagjivanráo's, at a cost of £1500 (Rs. 15,000). The temple has a yearly Government grant of £27 10s. (Rs. 275). The days sacred to the god are *Maháshivarátra* (January-February), Mondays in *Shrávan* (July-August), and *Vaikunth-chaturdashi* (December-January). On the *Maháshivarátra* at about four in the afternoon a silver mask of Mahádev is laid in a palanquin, taken round Panchvati, and bathed in the Rámkund. About a hundred people attend the procession. On this day and on *Vaikunth-chaturdashi* (December-January) thousands of the people of Násik visit the temple. On both of these days the god wears the silver mask and is adorned with rich clothes and flowers. On the night of *Vaikunth-chaturdashi* (December-January) the god is dressed half as Mahádev and half as Párvati. On every Monday in *Shrávan* at three in the afternoon the silver mask is laid in a palanquin and taken round Panchvati when about a hundred people accompany the procession. On its return the mask is bathed in the Rámkund and worshipped.

Pátáleshvar.

About fifty yards north of Kapáleshvar's is a well built stone temple of Pátáleshvar, facing east. The temple, which is handsomely ornamented, is said to have been built by one Bhágvat a few years after Rámji's temple. It was struck by lightning some years ago. Traces of the damage can still be seen in the north-east corner.

Indrakund.

About 400 yards north of Pátáleshvar's, on the wooded banks of the Aruna stream, is a built pool called Indrakund where Indra is said to have bathed and been cured of the thousand ulcers with which he was afflicted under the curse of the sage Gautama whose wife he had violated. The pool is said to hold water till far in the hot weather.

¹The same story is told of the corresponding Skull Shrine in Benares. Knyedý's *Hindu Mythology*, 296.

About eighty yards south of Indrakund is Muthya's Mandir, a temple of Rám built in 1863 by Ganpatráo Mathe in memory of his father. To the west under a canopy is a Máruti looking east. The temple has a floor of white marble and several square wooden pillars supporting a gallery. From the ceiling are hung many lamps. In the shrine, which faces west, are images of Rám and Sita.

About 150 yards north of Muthya's Mandir is a large building known as Ráste's *váda* said to have been built about 1760 by a member of the Ráste family. Opposite the *váda* is Gopikábái's Krishna Mandir, a wooden building with a central hall and side aisles supported by plain pillars which uphold a gallery where women sit to hear *kathás* and *puráns*.

About half a mile east of the Krishna Mandir, and about fifty yards north-east of the temple of Kála Rám, close to some very old and lofty banyan trees which are believed to be sprung from the five banyans which gave its name to Panchvati, is the Sita Gumphá or Sita's Cave. The cave is hid by a modern rest-house whose front is adorned with some well carved wooden brackets in the double lotus and chain style. A large ante-room (30' 9" x 8' 2" x 8') leads into an inner room (19' x 12' 4" x 10'), in whose back wall a door leads down seven steps to a vaulted chamber (5' 8" broad and 7' high). In the back of this chamber a door opens into a close dark shrine on a two-feet higher level (9' 10" square and 9' high) with images of Rám, Lakshman, and Sita in a large niche in the back wall. A door (2' 7" x 1' 8") in the left wall of the shrine leads one step down to a small ante-room (3' x 2' 6" x 5' 2" high) at the foot of the left wall of which an opening 1' 8" high by 1' 3" broad, only just large enough to crawl through, leads two steps down to a vaulted room (9' 3" x 5' x 9' 9" high). A door in the east wall of this room leads to a shrine of Mahádev on a one-foot higher level. The shrine is vaulted, about 7' 2" square and about 9' high, with a made *ling* about three inches high. All these rooms and shrines are without any opening for air or light. Behind the Mahádev shrine is said to be the entrance to an underground passage now blocked, which led six miles north to Rámsej hill, where Rám used to sleep. It was in this cave that Rám used to hide Sita when he had to leave her, and it was from here that Sita was carried by Rávan disguised as a religious beggar. The shrine has no grant. The ministrant, who is a Kunbi Gosávi, levies a fee of $\frac{3}{4}$ *anna* from every pilgrim who visits the cave and supplies him with a guide who carries a lamp. He is said to make a considerable income.

About 900 yards east of Sita Gumphá, is the temple of Kárta Máruti on high ground beyond the Vághádi stream. It was built by Raghunáth Bhat Kárta in 1781. The image of Máruti is about nine feet high. In the neighbourhood are a temple of Mahálakshmi built by Khedkar at a cost of £200 (Rs. 2000) to the west and an eight-sided temple of Murlidhar to the south without any image. The image which belongs to this temple as well as the image of Narhari were brought into the town when Narsingpura was deserted. Close by, in Ganeshvádi is a temple with a red image of Ganpati, which was built in 1767 by the *kulkarni* of Násik at a cost of £500

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Places of Interest
NÁSİK.
Temples.

Krishna Mandir.

Sita Gumphá.

Kárta Máruti.

Chapter XIV.
Places of Interest.

NÁSIK.
Temples.
Earthen Mound.

(Rs. 5000). A fair is held on *tilichauth*, the fourth day of the bright half of *Mágh* (January-February).

In the south side of a field, about a hundred yards south-east of Sita's cave, is a smooth flat-topped mound of earth about thirty feet high, ninety paces round, and twelve feet across at the top. The mound is much like the Gangápur mound and the whole of the surface is of earth.¹ There is no legend connected with it. The popular, and probably the correct, belief is that the mound is modern, made at the time of building Kála Rám's temple, which is about eighty yards to the west of it. The earth is said to have formed a slope to the top of the walls up which the heavy stones used in building the temple were dragged. When the building was finished the earth was cleared away from the walls and piled into this mound. Large numbers of modern stone chips scattered over the mound support the belief. At the same time these modern stone chips may be only a surface deposit, and considering its likeness to the Gangápur and Malhár mounds to the west of the city this mound seems worth examining.

Kála Rám.

About eighty yards west of the earthen mound is the temple of Kála Rám or Shri Rámji, one of the finest modern temples in Western India. A seventeen-foot high wall of plain dressed stone surrounds a well-kept enclosure 245 feet long by 105 broad. It is entered through a gate in the middle of each of the four walls. Over the east gate is a music room or *nagárákhána*, which, at a height of about thirty feet from the ground, commands a fine general view of Násik. Inside of the wall, all round the enclosure runs a line of cloisters of pointed Musalmán arches. In front of the cloisters, on each side, is a row of trees, most of them *ashoks* *Jonesia asoka*. In the centre of the north wall a staircase leads to a flat roof twelve feet broad, twenty-one feet high, and about four feet below the level of the top of the parapet that runs along its outer edge. In the east of the enclosure is a detached outer hall or *sabhámandap* (75' x 31' x 12') open all round, handsomely and plainly built of dressed stone. It is supported on four rows of square stone pillars, ten pillars in each row. The rows of pillars, which are about twelve feet high, form a central and two side passages, each pair of pillars in the same row being connected by a Musalmán arch with waving edges. The hall stands on a plinth about a foot high, outside of which on the north and south sides is a terrace or outer plinth about a foot above the level of the court. The hall is used for *kathás* or Maráthá sermons, and for *purán* or scripture readings. About two yards from the north-west corner of the hall are a shrine of Ganpati to the right and of Mártand to the left.² About four yards further west, on a star-shaped stone plinth about two and a half feet high, stands the temple, eighty-three feet from east to west by sixty feet from north to south. It has one main porch with a cupola roof to the east and small doors to the north and south. The central dome and

¹ See below Govardhan-Gangápur.

² These two small shrines are old. They were preserved under an agreement made by Odhekar when he bought the ground on which the temple stands.

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Places of Interest.

NÁSIK.
 Temple:
Kāla Rām.

Two dome over the eastern cupola are in the grooved melon style. In the top of each is a waterpot with a stopper in its mouth. The spire, which is sixty-nine feet high and surmounted with a gilt finial, is plain except that up its edges there runs a curious fringe of waterpots, whose outsides are protected by sheaths. The general plainness of the temple is relieved by horizontal bands of moulding. On each of the side walls and in the north and south faces of the tower are two empty niches, and at the east end of the spire is the figure of a lion. In the west wall are two niches in the tower and one in the spire. The whole is simple, elegant, and finely finished. The beautiful stone was brought from Dhar or Bhorgad fort near Rámsej, about five miles north of Nasik. The temple is supposed to stand on the spot where Rám lived during his exile. It was built in 1782 by Maháráj Rángaráo Odhekar on the site of an old wooden temple to which belonged the shrines of Ganpati and Mártand noticed above. The work is said to have lasted twelve years, 2000 persons being employed. According to an inscription in the shrine the total cost was about £230,000 (Rs. 23,00,000). In the shrine in the east part of the temple, on a beautifully carved platform, stand images of Rám, Lakshman, and Sita, of black stone about two feet high. The image of Rám has gold moustaches and golden gloves. Besides the images mentioned, there are many of metal and stone, chiefly of Mártand, Ganpati, Dattátraya, and Márti. The temple enjoys a yearly Government grant of £122 5s. (Rs. 1222½), and the village of Stungve, which yields a yearly revenue of £80 (Rs. 800), supports a music room or *nagárákhána*. The Odhekar family also gives £3 (Rs. 30) a month, and about £100 (Rs. 1000) a year are realised from daily presents.

The first part of the daily service consists of the *kākad-árti* or *karavāg* at about six in the morning, when about 100 persons attend. At about ten a service by the temple ministrant follows. It consists of bathing the images, dressing them with clothes ornaments and flowers, burning incense and a clarified butter lamp, and offering food or *nairalya*. On this occasion no visitors attend. About nine at night is the *shaj-árti* or the bed-waving, when twenty to fifty persons attend. The day specially sacred to the god is *Rám-narāmi*, a festival which lasts for thirteen days in *Chaitra* (March-April). The rites differ from those of ordinary days in nothing except that the robes and ornaments are richer and more beautiful. The attendance is considerably larger. On the eleventh of these thirteen days is the *car* or *rath* fair, when people from the town and the villages round attend to the number of 75,000 or 80,000. At this time the temple is so crowded that both gates have to be used, the east for men and the north for women. Two cars presented by Gopikábái, the mother of Máháráj Rángaráo the fourth Peshwa (1761-1772), are driven through the temple. The cars are kept in repair by the Rástia family and are similar in appearance except that one is larger than the other.¹ The larger consists of a wooden platform 11' x 8' on solid wooden wheels. On

¹ The small car is kept near the east gate of Rámji's temple and the large car near Buzá's *wādi* on the left of the road going from Rámji's temple to Rámkund.

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Kála Rám.

the platform twelve wooden pillars support a canopy and at one end is a smaller canopy in which the images of the god are placed during the procession. The larger car conveys the image of Rám and about ten Bráhmans. It is pulled by about 100 people with ropes. The smaller car called Vimán carries an image of Máuti and some Bráhmans and is pulled by about fifty people. The cars start about three in the afternoon and are brought back to the temple about twelve at night. The route is from the temple by Kárta Máuti through Ganeshvádi and the fair-weather market, by Rámeshvar and Rámkund and Rástia's mansion back to the Kála Rám temple. In the soft sandy surface of the fair-weather market the cars are dragged backwards and forwards. The cars reach Rámkund about seven in the evening and stop there for three hours, when a complete service with fireworks is performed. During the whole time that the procession is moving the temple ministrant has to walk backwards, his face towards the car and his hands folded.

The other special holidays are the eleventh day *ekidashi* in each fortnight of every Hindu month, when in the evening the feet or *pádukás* of Rám are set in a palanquin or *pálkhi* and the palanquin is carried round the temple inside the outer wall. Except in *Áshádh* and *Kártik* (July and November) when 200 to 300 people come the attendance is not more than 100 or 150. This palanquin show also takes place on the *Dasara*, the tenth of the bright half of *Áshvín* (September-October) when the feet are taken outside the town to cross the boundary.¹ About 100 people attend and 1000 to 2000 persons visit the temple on *Dasara* day. On the *Makar Sankránt* (12th January) 4000 to 10,000 persons, chiefly men, visit the temple. On the next day (13th January), almost all Hindu women visit the temple to offer turmeric or *halad*, saffron or *hunku*, and sugared sesamum to Rám's wife Sita and give them to each other.

Bhairav.

To the north of Rámji's temple is a shrine of Bhairav which was built in 1793 by Kánpháte Gosávis at an estimated cost of about £100 (Rs. 1000). Close to the north of it is a monastery built by Kánpháte Gosávis in 1773 and repaired in 1858 by an idol-seller. It has a *ling* of Mahádev and several ascetics' tombs.

**Shankaráchárya
Monastery.**

Leaving Kála Rám's by the middle door in the south wall, a winding road leads south-west towards the river. After about fifty yards a large two-storied rest-house on the left gives entrance to an enclosure in the centre of which is a tomb of a Shankaráchárya or Shaiv pontiff, and a temple of Shuv with wooden pillars on the north and some fine stone masonry in the south. At the back of the enclosure is a large three-storied monastery for Shaiv ascetics.

In the time of the second Peshwa (1720-1740) Sachchidánan Shankaráchárya is said to have come from Shringeri in Mansur and stayed in Násik. He died in Násik after choosing as his successor a disciple of the name of Brahmánand. Soon after his appointment Brahmánand sickened and died within a month. Both are buried

¹ The reason why the god is taken across the boundary on *Dasara* day is said to be because it is the beginning of the fair season, when travelling again becomes possible.

this enclosure. The tombs and temple are said to have been built by Peshwa Saráí Mádhavráo (A.D. 1774), the front rest-house Nana Fádnis (1760-1800), and the monastery by Nárushankar (750). The total cost is estimated at £1600 (Rs. 16,000). Besides allowance of £50 (Rs. 500) from the revenues of Pimpalner, the monastery has a yearly Government grant of £23 16s. (Rs. 288). About eighty yards further west a paved lane, lined with rest-houses and small shops, leads to the river bank a little above Nárushankar's temple.

Náru-hankar's Temple, also called the temple of Rámeshvar, is the best and most highly sculptured building in Násik. It stands on the left bank of the Godavari opposite to Baláji's and Tárakeshvar's temples and to the east of the Rangaya pool in which Rám is said to have performed funeral services in memory of his father. The temple though smaller than Kála Rám's, the enclosure being 40 x 83, is more richly carved, and has some humorous and cleverly designed figures of ascetics. The temple stands in the middle of the enclosure. It includes a porch with the usual bull or *sandí*; an inner domed hall capable of holding about seventy-five persons, and the shrine facing west which contains the *ling* and is surmounted by a spire. The outer roof is elaborately carved, being a succession of pot-lids arrayed in lines and adorned at intervals with grotesque and curious figures of men, monkeys, tigers, and elephants. The west or main entrance porch has waving eaves, niches and many niches filled with cleverly cut figures. The top of the wall which encloses the temple is eleven feet broad. At the four corners are semicircular domes about ten feet in diameter, and in the middle of the west wall is a fifth dome in the middle of the west wall with a large bell, dated 1721 in European-Arabic numbers. The bell which is 10 feet in circumference at the lip is probably Portuguese. It is said to have been brought either from Bassein or from Delhi; but Bassein is more likely.¹ In the great flood of 1872 the water of the river rose to the level of the bell. The top of the wall near the bell commands a fine view of the right bank of the Godavari. A high wall runs along the river bank, and over the wall rises a row of large three or four storied houses. From the high ground to the north the land slopes towards the central hollow of the Sarasvati. From the Sarasvati confused piles of gable ends rise on the slopes of Chitraghanta hill and behind it are the high mounds of Mhasrul hill, D. ngar Ali, and Ganesh hill stretching east to Sonar Áli, on the crest of the north scarp of which is Mr. Raghoji Anap's house and to the east the level top of the Old Fort. The temple was built in 1747 by Nárushankar Rája Bahádur of Salgaon at an estimated cost of £180,000 (Rs. 18,00,000). The

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Rámeshvar or
Nárushankar's
Temple.

¹ There are two similar bells, one at Mahuli in Thána and the other at Bhimáshankar, about thirty miles south-west of Junnar. The Bhimáshankar bell, which is hung from an iron bar supported between two masonry pillars in front of a temple, weighs three or four cwts. It has a Maltese cross with the date 1727 or six years later than the Nárushankar bell. It is said to have been brought from Váśud near Kalyan probably from some Portuguese church or convent. Trigonometrical Survey Report, 1877-78, 130.

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flight of steps leading from the water's edge to the temple was also built by Nárushankar in 1756 at a cost of £6000 (Rs. 60,000). To the north of Nárushankar's temple is a shrine of the goddess Saptashringi.¹ Further north and out in the river a memorial building, with an arched and pillared veranda to the west, was built in 1878 by the widow of the family-priest of the Maharája of Kolhápúr in memory of her husband.

Besides these temples and shrines, along both sides of the river facing the different bathing pools or *kunds*, are a number of small temples and shrines dedicated some to Mahádev, some to Ganpati, some to Devi, and some to Máruti. These are all completely under water during floods. They seem never to be repaired and no one seems to look after them, except that the Municipality cleans them when they get choked with mud.

Bhadrakáli.

This completes the temples and shrines on or near the banks of the Godávari. Besides these the interior of Násik has about twenty temples and shrines, most of them of Devi and one of Shani or the planet Saturn. The most important of these is Bhadrakáli's temple in Tiundha or the Cross, a shrine without a dome or spire built by Ganpatráo Dikshit Patvardhan in 1790 at a cost of £3000 (Rs. 30,000). It enjoys a yearly grant of £24 (Rs. 240). It consists of an outer stone and brick wall with an entrance facing west. Inside this wall is a large open courtyard, with on the south side, a small garden, a well, and a building. The building is a well-built two-storied house with a tiled roof, and consists of an outer hall or *sabhámandap* and a shrine. The hall which is about three feet higher than the courtyard is seventy feet by forty, and has a gallery all round for the use of women. At the east end of the hall facing west is the shrine containing nine images on a raised stone seat. The chief image is a copper Bhadrakáli less than a foot high. On either side of the central image are four stone images each about two and a half feet high, and at the foot of each four small metal images each less than a foot high. The yearly festival is in October during the *Navarátra* or nine nights of the bright half of *Ashvin*, when about fifty Bráhmans sit during the day in the hall reading the *saptushati* or seven hundred verses in honour of Devi from the Márkandeya Purán. *Puráns* are read in the afternoon or at night, and lectures with music or *kirtans* are delivered at night. Meetings in connection with Bráhman caste disputes and other matters are held here. This temple plays a leading part in the services which are occasionally practised during outbreaks of cholera. When the city is visited by cholera, verses from the *saptushati* to appease Devi and the planets are recited by a large number of Bráhmans for ten or twelve days. Then in honour of Káli the Bráhmans light a sacred fire and offer her the finest incense, butter, rice, oil, and flowers, wood of holy trees, and sacred grass. When the fire sacrifice is going on the leading Bráhmans or *dharmádhikáris* send a notice through the town and collect rice from a half to one and a quarter pounds and $\frac{3}{4}$ d. ($\frac{1}{4}$ *anna*) or $\frac{1}{12}$ d. ($\frac{1}{12}$ *anna*)

¹ See below Saptashring.

on each Hindu house. The rice is cooked and about eighty pounds are placed in a cart, turmeric saffron and red-powder are read over it, and burning incense-sticks and five torches are set on the rice, one in the middle and four at the corners. At each corner the stem of a plantain tree is fixed and to one of the plantains a sheep is tied. A Máng woman who is supposed to be possessed by the cholera goddess declares whence the cholera first came and how long it will stay. She is bathed in hot water and dressed in a green robe and blue bodice, her forehead is marked with vermilion, a cocoa-nut, a comb, a vermilion-box, five betelnuts, five plantains, five guavas, five pieces of turmeric, and a pound of meat are tied in her lap, and her face is veiled by the end of her robe. Four bullocks are yoked to the cart and in front of the cart a Máng woman, with folded hands, walks backwards, facing the cart, supported by two men. Lemons are waved round her head and cut and thrown away. In front of the woman walk a band of musicians, and a crowd of men women and children follow the cart cheering loudly. The cart is dragged out at the furthest point from the city at which cholera first appeared, about two miles, to where four roads meet, and is there emptied. The rice and the sheep are carried off by the Mhárs and Mángs, and the cartmen and the Máng woman after waiting till next morning and bathing, return to the city. Two or three days after a feast is given to Bráhmans and milk or a mixture of milk, curds, and clarified butter is poured round the city as an offering to the cholera spirit. Bhátás and other pilgrims as they feed as many as three or four thousand Brahmans sometimes hold the feast in Kála Rám's temple, but here, as is usually the case, not more than 500 are fed the feast held in Bhadrakáli's temple. The *Navaráttra* festival ends on the eighth day of the full-moon of *Ashvín* (October). On the night of the eighth day, which is known as the vigil full-moon or the *kajágari bhíma*, a fair is held and attended by many Hindus of all except the depressed classes. On the same night fairs are also held at Páleshvar, Panchratneshtar, and Tibhándeshvar.¹

Near Bhadrakáli's stands the temple of Saturn or *Shani*. It consists of a small shrine built into a wall and containing a rude image covered with red-lead. The image is worshipped every Saturday and also whenever the planet Saturn enters a new sign of the Zodiac.

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Bhadrakáli.

The two Renuka Mandirs in new and old Támbat Áli belong to the Támbats.² Each has a tiled roof without dome or spire. These

Renuka.

¹ Besides Bhadrakáli's, seven shrines are dedicated to different forms of *devi*: Chitrághanta near the top of Chitrághanta hill, an old shrine repaired in 1794; Govachí Devi Renuka, in the house of the Gárgyas, with a monthly Government allowance of 4s. (Rs. 2); Goudhlyáncí Bhagavati, built by Gondhs at a cost of £10 (Rs. 500); Renuka in Kondhbat Paráñje's house in Dingar Áli; Kálíka Devi in Kápura, built by Ok in 1779 at a cost of £50 (Rs. 500); Renuka Devi, built by evko Anáj; Parak in 1768 at a cost of £500 (Rs. 5000); and Mahalakshmi on the way to Devlali, built in 1775 by Upásane at a cost of £20 (Rs. 200). This shrine is said to contain the image of the goddess which was the chief object of worship in the temple on Sonár Áli hill which is now the Jáma Mosque.

² Renuka is the mother of Parashurám the sixth incarnation of Vishnu.

- Chapter XIV.** temples contain no images but that of Renuka. The chief festival are during the *Navarātra* or the first nine nights of the bright half of *Āshvin* (October) and on the full-moon of *Kārtik* (November).
- Places of Interest.**
- Nāsik.**
Temples. The Sarasvati Keshav Mandir near Dingar Ah in Lamlābh Prabhu's house has a yearly Government grant of £11 8s (Rs. 114).
- Jarimari.** There are three small temples of Jarimari or the cholera goddess in three different places beyond town limits.¹ The ministers who are Maráthás make considerable gains, especially when cholera is prevalent, as numbers of all castes make the goddess presents of cooked rice and curds called *dahibhát*, a bodice or *choli*, coconut and money.
- Mahádev.** There are two temples of Mahádev. One near Jenappa's steps was built by a Lingáyat in 1828. The other near Ghárpure's steps was built by Rámabhat Ghárpure in 1776 with the help of the Peshwa. This is a well known place for hemp or *bháng* drinking.
- Ganpati.** There are two temples to Ganpati, a domed building inside the Náv gate made by Hingne, the other in the *mandir* or dwelling house style about fifty feet east of the jail in Aditvár Peth, built by Bápáji Lathe and enjoying a yearly Government grant of £17 2 (Rs. 171).
- Khandoba.** The temple of Khandoba on the Malhár Tekdi outside the Malhár gate was built in 1748 by Mahádáji Govind Kákirle at a cost of £500 (Rs. 5000). It contains an image of Mártand on horse back. Fairs are held on *Champa-shasthi* and *Mágh Purnima* (January, February).
- Svámi-naráyan.** The Svámi-naráyan monastery is in the Somvár Peth and has the tomb of a saintly ascetic or *Siddha-purusha*. The Shenvi monastery is just to the north of the Collector's office.
- Besides these temples and shrines Násik, including Pauchvari, has about thirty rest-houses, several of which, especially in Pauchvari have been lately built by Bombay Bhátiás. There are four *sadávarts* for the free distribution of uncooked food, and three *annachhatras* for the distribution of cooked food.
- Bathing Places.** In the bed of the Godávári, between Govardhan about six miles to the west and Tapovan about a mile and a half to the south-east of Násik, are various bathing-places called *tirths* and sacred pools called *kunds*. Most of the bathing-places are named after some Puránic personage with whose history they are believed to be connected; all except three of the pools take their names from the builders. There are in all twenty-four *tirths* of which eleven are between Govardhan and Násik, ten between Sundar-naráyan's shrine and Mukteshvar's shrine opposite the Delhi gate, and three belong to Mukteshvar's shrine.
- The eleven *tirths* between Govardhan-Gangápur and Násik are Govardhan, Pitri, Gálav, Bramha, Rinmochan, Kanva or Kshudh

¹ One of the temples is to the south-east of Rameshvar's near the place where a fair-weather half-weekly market is held; another is in the Dángar *Udara* near the bank of the river; the third is on the Devlál road south-east of Mahalakshmi.

The reconciliation of Surya and Usha was a day of great rejoicing. The Tápti and the Yamuna (believed to be the local Aruna and the Varuna or Vaghádi), daughters of the Sun, came to Janasthán to meet their parents. Brahma came to visit the Sun and offered him his five daughters, *Medha*, *Shraddha*, *Sávitri*, *Gáyatri*, and *Sarasvati*. All the river-bed between Rám's Pool and the Sarasvati near Báláji's temple is known by the name of Prayág or the place of sacrifice. Brahma reduced the intense lustre of his son-in-law with his discus or *chakra* and this gave its name to the *Chakra tirth*. Near the *Chakra tirth* is the *Ashvini* or *Mare's tirth*. The holy spot known as the *Dasháshvamedh* or Ten Horse Sacrifice lies between Rám's Pool and Nilkantheshvar's temple. Its legend connects it with Sita's father, king Janak, who performed sacrifices here to gain a seat in heaven. He is believed to have established the *ling* of Nilkantheshvar. Next comes the *Rám-gaya tirth* in front of Lárushankar's temple. It is called *Rám-gaya* as Rám here performed his father's obseques. This completes the ten *tirths* between Sundar-naráyan and Mukteshvar.

Further down the river, on its left bank, is the *Ahalya-sangam tirth*. Near it is a shrine of Mhasoba. About half a mile south-east of Násik is the *Kapila-sangam tirth* within the limits of Tapovan. Here, in a natural dam of trap rock which crosses the river, much like a natural dam at Govardhan, are two holes said to be the nostrils of Surpanakha. This lady was a sister of Rávan, the enemy of Rám, who, wishing to marry Lakshman, Rám's brother, appeared before him in the form of a beautiful woman. Lakshman, who did nothing without his brother's advice, sent her for approval to Rám. The spiteful Rám knew who she was, and wrote on her back 'Cut off this woman's nose.' Lakshman obeyed and the holes in the rock are Surpanakha's nostrils. About a hundred yards to the south of the nostrils, in the same belt of rock, which at this point forms the right bank of the river, are eleven plain rock-cut cells which are known as Lakshman's caves.¹ About a mile further south is a second *Upvínáshan* or Sin-cleansing *tirth*, near which are tombs or *mádhis* of ascetics.

The *Kunds* or Holy Pools in the bed of the Godávári are all between Sundar-naráyan's steps and Mukteshvar's shrine. About fifty yards east of Sundar-naráyan's steps the water of the river passes through a narrow artificial gully called *tás* or the furrow. The gully is 430 ft. long, 10' broad and 10' deep, and was made by Gopikábái the mother of Mádhavráo the fourth Peshwa (1761-1772). About forty feet east of the *tás* is the first pool called Lakshman's Pool (68' x 54'). It is said to have been made by Sarsubhedár Mahádáji Govindráo in 1758. This pool is believed to contain a spring and its water is generally regarded as good and is said never to fail.² In 1877-78 when the rest of the river was dry Lakshman's Pool was full of water. From Lakshman's Pool a second gully, called *Banush* or the Bow Pool, fifty feet long and five to seven feet broad,

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Holy Pools.

¹ Details are given below, Tapovan.

² An analysis of the water made in May 1881 showed it to be of bad quality with much silty sediment. Sanitary Commissioner's Report for 1881, section vi. 64.

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Holy Pools.

leads to Rám's Pool (83' x 40'). This is the holiest spot in Násik, as it is believed to be the place where Rám used to bathe. It contains the bone-dissolving or Astivilaya *tirth*. It was built by Chitraráv, a landholder of Khatáv in Sátára in 1696, and repaired by Gopikábái in 1782. Ten feet north of Rám's Pool is Sita's Pool (33' x 30') which was built by Gopikábái. Twenty feet further south, in front of Ahalyábái's temples, is Ahalyábái's Pool (60' x 42'). It was built by the Indor princess Ahalyábái towards the close of the eighteenth century (1765-1795). To the west of Ahalyábái's Pool is Shárangpáni's Pool (39' x 34') which was built by a Deccan Bráhman of that name in 1779. Twenty feet south of Ahalyábái's Pool is Dutondya Máruti's Pool about fifty feet square. Ten feet south of Shárangpáni's Pool is a long narrow pool called Pánchdevaláche and also known as the Sun's or Surya Pool (115' x 20'). It was probably built by Báláji Mahádev Ok (1758) who built the chief of the Panchdeval or Five Temples near it.¹ In this pool an inner pool has lately (1874) been built by the widow of Tátia Maharáj of Poona. Close to the south is a large nameless pool (216' x 90'). The next, close to the south and in front of Nílkanteshvar's and Gora Rám's temples, is Gora Rám's or the Dasháshvamedh Pool (256' x 132'). The part on the Násik side was built in 1768 by Hingne and Rája Bahádur and the part on the Panchvati side by the last Peshwa and Holkar, the Peshwa's portion being close to the site of the fair-weather market. Sixty feet south of Gora Rám's Pool, in front of Nárushankar's temple, is the Rámgya Pool (110' x 90'). The part on the Násik side was built by Krishnadás Paránjpe (1780) and the part on the Panchvati side by Nárushankar's brother Lakshmanshankar (1763). After this pool comes the main crossing of the Godávári which is sixteen feet broad between Tárakeshvar's and Nárushankar's temples. Close to the south of the crossing is Shintode Mahádev's or the Peshwa's Pool (260' x 90'). In this pool meet the Varuna or Vághádi, Sarasvatí, Gáyatri, Sávitri, and Shraddha streamlets. The pool was built by Bájuráo I. (1720-1740) on the Násik side, and by Kotulkar Gáydhar and a dancing-girl named Chima on the Panchvati side. Twenty feet to the south is Khandoba's Pool (79' x 88') which was built by Trimbakráo Mára Pethe, the maternal uncle of Mádhavráo the fourth Peshwa (1761-1772). Next to the south is Ok's Pool (122' x 44') which was built by Krishnaráo Gangádhár Ok (1794). This pool is said to be haunted by a Bráhman spirit Brahma-rákshas who drags people under water and drowns them. Scarcely a rainy season passes without the spirit securing at least a woman or a child. Further to the south is the Vaishampáyan Pool which was built in 1870 by a pensioned mámlatdár named Ganesh Náráyan Vaishampáyan and by the Máli community of Násik. In front of Mukteshvar's shrine is the Mukteshvar Pool which was built in 1788 by Moro Vináyak Dikshit a mámlatdár under the Peshwa, and enlarged by his son Nána Dikshit in 1823. This pool is considered specially holy.

¹ Though called five temples, there are eleven. See above p. 512.

Several causes combine to make Násik one of the five most holy places in India.¹ The sacred Godávári as it enters the city takes a bend to the south which, according to the Puráns, gives its water special holiness.² Seven small streams join the Godávári at Násik to which the holy names Aruna, Varuna, Sarasvati, Sbraddha, Medha, Savitri, and Gáyatri, have been given. There are two specially holy bathing places; the Brahma and the Astivilaya or Bone-dissolving *tirth*. Lastly and chiefly there is the belief that Rám Sita and Lakshman passed several years of their exile near Násik.

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Pilgrims.

The holiest spot in Násik is Rám's Pool, or *Rámkund*, near the left bank of the river where it takes its first bend southwards through the town. Here it is joined by the Aruna and here also is the Bone-dissolving Pool. In no part of the Godávári, not even at its sacred source, has its water more power to purify than it has in Rám's Pool. As a father's funeral rites are nowhere so effectively performed as at Gaya, 130 miles south-east of Benares, so the people of Upper India believe that a mother's funeral rites are never so perfect as when performed after bathing in Rám's Pool at Násik. The waters of the Godávári at Rám's Pool, and at its source in Trimbak, about twenty miles south-west, are always sacred and cleansing. But in the *Sinhasth* year, once in every twelve, when the planet Jupiter enters the sign of the Lion, according to the local history, its waters have so special a purifying power that even the sacred rivers, the Ganges, the Narmada, the Yamuna, and the Sarasvati, come to wash in the Godávári.

Every year from all parts of Western India, from Berár, the Nizám's Dominions, and the Central Provinces, and especially in the great *Sinhasth* year from the farthest parts of India, pilgrims are continually arriving at Násik. They come all the year round but chiefly in March at the *Ramnavami* or Car-festival time. Before the opening of the railway they used to travel in large bands under a Brahman guide, or in family parties, in carts, or with the help of horses ponies and bullocks. They always approached Násik from the east or from the west; and were careful to keep the rule against crossing the river until all pilgrim rites were over. Now, except a few religious beggars, all come by rail. Easy travelling has raised the number of pilgrims to about 20,000 in ordinary and 100,000 to 200,000 in *Sinhasth* years.³

Pilgrims are of two main classes, laymen and devotees. The laymen are chiefly good-caste Hindus, Bráhmans, Vánis, Rajputs, Vanjaris, craftsmen, and husbandmen. A smaller number of Bhils, Mhárs, and other low tribes, bathe in the river and fee the priests, but they are not shown the different shrines or taught the purifying

¹ The four other holy places are, Prayág or Allahabad, Gaya near Benares, Pushkar Lake in Rajputána, and Naimish near Bithur in Cawnpore

² According to the Puráns the Ganges is specially holy where it flows north, the Jamna where it flows west, the Payoshni where it flows east, and the Godávári where it flows south.

³ The railway returns for 1873 the last *Sinhasth* year show 284,761 passengers against 118,566 in 1868 and 151,380 in 1878. The next *Sinhasth* falls in 1884-85.

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Pilgrims.

rites. The priests who attend to Mhárs are not Bráhmans, but belong to the Gujarát caste of Bháts or bards. Among the lay pilgrims, men occasionally come alone, but, as a rule, all who can afford it bring their wives and children. From early times the pilgrim's need of food and lodging and of having some one to officiate at the various religious ceremonies has supported a special class of priestly hosts and guides. These men are known as priests of the place or *Kshetra upádhys*; they are sometimes also called Rámkundys or priests of Rám's Pool. All of them are Bráhmans mostly of the Yajurvedi or Mádhyandin subdivision, and some of the families have held their posts of professional entertainers and guides for more than 300 years.¹ Most of them are families of long standing who live in large ancestral houses in high comfort. Each family of guides has a certain number of families of different castes and from various parts of the country, to some member of which he or his forefathers have acted as guides. These families are called the guide's patrons or *yajmans*. To guard against mistakes, and prevent any of their patrons leaving them in favour of a rival, each family of guides keeps a record of his patrons. This record, which in some cases lasts over 300 years, is very detailed. It is kept in the form of a ledger, and contains letters signed by each patron giving his name and address, stating that on a certain date he visited Násik as a pilgrim and went through the different rites; adding the names and addresses of his brothers, uncles, sons, and other near relations; and enjoining any of his descendants, or any member of the family who may visit Násik, to employ the owner of the book as his priest. When another member of the family visits Násik he states that he has seen the former letter and passes a fresh declaration, and a note is made of all family changes, births, marriages, and deaths. Many of the longer established guides have entries relating to from 10,000 to 500,000 families of patrons, filling several volumes of manuscript. The books are carefully indexed and the guides are well versed in their contents. They need all their quickness and power of memory, as the pilgrims seldom know who their guides are, and the calling is too pleasant and too well paid not to draw keen competition. Pilgrims, on alighting at the railway station, at the toll-house half-way to the town, or at the outskirts of the town, are met by guides or their agents well dressed well-fed men with their books in their hands. The pilgrim, if he knows it, mentions his guide's name; if he does not know it the guides offer their services. A pilgrim who is the first of his family to visit Násik accepts as a rule the offer of the first man who accosts him. But though he may not know it, the chances are that some member of his family has been at Násik, and so long as he stays, he is probably pestered by other guides, asking his name, his family, and his village, in hope that his family may be found enrolled among their patrons. Sometimes from an oversight or from a false entry, for false entries are not uncommon,

¹ See above pp. 37-39. The earliest date for which a record of patrons is available is A. D. 1572 (*Shak* 1494). Mr. K. M. Thatte.

a pilgrim finds his ancestors' names in the books of more than one guide. In such cases the rule is to accept as priest the guide who has the oldest entry.

If they have relations or friends the pilgrims stay with them. If they have no friends they stop in rest-houses, or, as is more usual, in rooms provided by their guide, who gives them cooking pots, arranges for their grain fuel and other supplies, and if they are rich engages a cook and a house servant.

The ceremonies begin on the day after arrival, or later should there be any reason for delay. They generally last for three days, though if necessary they can be crowded into one. They are of two kinds, memorial rites for the peace of the dead, and bathing and almsgiving to purify the pilgrim from his own sins. When three days are devoted to these ceremonies, the first is spent in bathing and fasting, the second in the performance of memorial rites, and the third in feeding Bráhmans and visiting the chief holy places in the city. The first and third day's observances are conducted by the guides or their agents, and all pilgrims share in them. The memorial rites are managed by different priests, and only the chief mourners, women for their husbands and men for their fathers, take part in them.¹ The first ceremony, called the *ver present* or *gangábhct*, is to make offerings as a present to the river at Rám's Pool, or, if this is inconvenient, at some part of a river below Rám's Pool. After the present to the river and before bathing, each pilgrim makes five offerings or *arghyas*, each offering consisting of a coconut, a betelnut, almonds, dates, betel nut, and money or *dakshina*, varying according to his means from 1d. to 30s. (1 *anna*-Rs. 15). A wife, who comes with her husband, stands on his right with her right hand touching his right arm. It is not required to offer separate gifts. After making the offerings they bathe, and their wet clothes, and, in rare cases, their ornaments, are made over to the priest. If the father or mother is dead, or the husband in the case of a woman, the pilgrim, without changing the wet clothes, goes a few yards to one side, and if he is a woman has her head shaved, or if a man the whole of his head beginning with the upper lip, the head except the top-knot, and the arm-pit. After paying the barber 3d. to 30s. (2 *ans.*-Rs. 15) the pilgrim bathes a second time and offers one to 360 atonements or *prashchitts*, each of 1½d. to £6 (1 *anna*-Rs. 60). At the same time he also makes gifts nominally of cows or *gopradán*, but generally cash, from one to ten gifts the total amount varying from 1s. 3d. to £10 (10 *ans.*-Rs. 100). This is followed by a gift to Bráhmans called *samast dakshina*, usually 6d. to 10s. (4 *ans.*-Rs. 5) but notimes as much as £400 (Rs. 4000). This is distributed among the Bráhmans; the guide, when the sum is large, generally keeping a considerable share to himself. Finally, if he has the means, the pilgrim offers a sum with a libation of water *udak sodho* to feed

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First Day.

¹For mothers and sons only rice balls or *puds* are offered in the general *shraddha* ceremony.

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NÁSIR.
Pilgrims.
Second Day.

Bráhmans, or to build a flight of steps or a temple. He then goes to his lodging and fasts for the rest of the day.

Early next morning, before breaking his fast, the pilgrim, if his father, mother or husband is dead, performs a memorial ceremony called *shráddha* in their honour. The ceremony almost always takes place in the pilgrim's lodging. Two to five Bráhmans are called to represent the dead and are fed. Rice-balls or *pinda*s, according to the usual form, are offered to the dead, and in front of them a gift of one *anna* and upwards according to the pilgrim's means is laid before the officiating priest. Besides this gift presents of cash, clothing, pots, and lamps are made to each of the Bráhmans who are fed. After the ceremony a meal is taken.

Third Day.

For the third day there remain the worship of the river or Ganga and of Rám in the morning; the feeding of Bráhmans at noon; and the visiting of temples in the afternoon.

Ganga Worship.

To worship Ganga or the Godávari the pilgrim has to go through a long process which is shortened according to the time and means at his disposal. There are two services or *pujás*, one prescribed for Bráhman men called *vedokta* in which verses from the Vedas are recited; the other for Bráhman women and for all pilgrims of other castes called *puránokta* in which texts from the Puráns are recited. Each of these two services has five forms, the first of five rites, the second of ten rites, the third of sixteen rites, the fourth of thirty-eight rites, and the fifth of sixty-four rites.¹ Any one of these forms of service is performed according to the pilgrim's means.²

¹ The five rites are rubbing sandal-powder on the image's brow, dropping flowers on its head, burning incense, waving a butter lamp, and offering sweetmeats. The ten rites include rubbing the image with water, sandal, flowers, barley, white mustard, Panicum dactylon or *durva* grass, sesamum, rice and *Poa cynosuroides* or *dehli* grass; washing the feet of the image or *pádya*, offering water to wash its mouth or *dachamana*; washing the image with mixed curds and honey or *mudhapanka*, offering the image a seat, sandal or *gandha*, flowers or *pushpa*, incense or *dhupa*, a lamp or *diya*, and milk or sweetmeats *navedya*. The sixteen rites omit the washing with curds and honey, and add calling the deity or *devahana*, washing it *snana*, clothing it *vastra*, offering it a sacred thread *yagnopavita*, offering it betel leaves and nuts *tilak*, and offering it money *dakshina*, and offering it flowers. The thirty-eight rites add to the sixteen the curds and honey-washing, presenting three extra offerings of month *achamana*, six separate bathings with milk, curds, butter, honey, sugar, and waving a special sootless lamp of clarified butter, an offering of ornaments, presenting a mirror, offering drinking water, two anointings with fragrant powder and fragrant oil, singing, playing musical instruments, dancing, praising or reciting its great *stuti*, walking round it or *pradakshina* and bowing before it or *namaskara*. The sixty-four rites add contemplation of the deity or *dhyaana*, offering a place for worship or *mandir*, offering a palanquin, offering a throne, offering a cloth cover, an adaptation washing with hot water, offering wooden shoes, arranging and combing the hair, putting ointment *surma* into the eyes, making a brow-mark *tilak* of milk and saffron *keskara*, offering rice, applying red-lead, waving a lamp of wheat-flour, presenting separately milk, fruit, betelnuts, and leaves, offering an umbrella, offering a fly-flapper, waving 1000 lamps, presenting a horse, an elephant, a chariot, troops of elephants, of horses, elephants, chariots and infantry, a fortress, a fly-flap waver, a dancer, a musician and a harp, delighting with songs of Gandharvas' daughters, giving a room for sleeping, presenting a spittoon, colouring the hands and feet with red *chito*, giving a bed, and finally making prayers or *prarthana*.

² In worshipping the river a married woman whose husband is alive makes for one to 108 offerings or *vayana* to prolong her husband's life. Each *vayana*, besides the offerings includes the seven signs of wedded good fortune or *saubhágya*, red powder, bangles, bodice, a cocoanut, silver toe-rings, a comb, and a black glass-bead neck-rosary.

Same is the case with Rám's worship. It is usual for the pilgrim to wash the image with the *panchámrut*, milk, curds, butter, honey, and sugar, and lastly with water. He then marks the brow of the image with sandal-powder, lays flowers on its head, and presents the ministrant with money. The ceremonies cost 2s. to £1 (Re. 1 - Rs. 10).

In the ceremony of going round the town or *pradakshina*, which is optional and is not always done, there are two courses, one of six and the other of ten miles. Unlike the *Panchkroshi* round Allahabad, this rite includes no funeral or other ceremony. The chief places visited are Kála Rám's temple, Sita's cave, Kapáleshvar and Tapovan. No pilgrim should pass less than three nights in eastern Násik or Panchvati.

This completes the ordinary details of a pilgrim's ceremonies and expenses. In addition to these the rich occasionally ask learned Bráhmans to recite hymns from the Vedas paying each 6d. to 2s. (4 ans. - Re. 1), or he calls a party of learned Bráhmans and gives them presents, or he presents a sum of money to every Bráhman on the threshold in the town.

When all is over the pilgrim gives his priest a money gift of 2s. to £100 (Re. 1 - Rs. 1000) with shawls and other clothes in special cases, and makes an entry in the priest's book stating that he has acted as his guide. Under certain circumstances special arrangements are made to meet the expense of the different ceremonies. Before beginning a list of the different items is drawn up and the whole sum the pilgrim means to spend is put down and divided among the items. In the case of a poor pilgrim the priest sometimes takes over the whole amount the pilgrim means to pay and meets the cost of whatever articles have to be bought. The amount usually spent varies from £1 to £10 (Rs. 10 - Rs. 100). For very poor pilgrims even 2s. (Re. 1) is enough. It may be roughly estimated that an average pilgrim spends £1 to £3 (Rs. 10 - Rs. 30), so that in ordinary years Násik is £10,000 to £30,000 (Rs. 1,00,000 - Rs. 3,00,000), and in the *Sinhasth* year £200,000 to £600,000 (Rs. 20,00,000 - Rs. 60,00,000) the richer for its pilgrims. The greater part of this goes in feeding Bráhmans of whom 2000 to 3000 in one way or another live on the pilgrims.

The second class of Násik pilgrims are professional devotees. Forty years ago men of this class chiefly of the Gosávi sect used to cause very great trouble. Strong big men from North India used to come in armed bands of 3000 to 5000. They belonged to rival sects, the Nirbánis and the Niranjams, who used to fight, sometimes with fatal results, for the right of bathing first in the Kashávart Pool at Trimbak. Of late years these devotees have ceased to come in great gangs. The last difficulty was in the 1872 *sinhasth*, when a body of Nirmális declared that they meant to walk from Násik to Trimbak. They were warned that this would be considered an offence and gave up the idea.¹

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Pilgrims.

Ascetics.

¹ See below Trimbak.

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Musalmán
Remains.

Old Fort.

The Musalmán remains at Násik are the Old Fort, the Delhi gate, the Kázipura gate, the Jáma mosque, the Pirzáda's tomb, and twenty-two smaller mosques fourteen of them built in Moghal time and eight of them modern. The Jáma mosque, the Pirzáda's tomb and six other mosques enjoy grants which have been continued by the British Government.

In the extreme south-east of the town rising about eighty feet from the river-bank is a flat-topped bluff known as the Old Fort or *Jam Gadhi* (410' x 320'). Though now, except for a small ruined mosque on the west crest, bare of buildings and without a sign of fortification fifty years ago the hill was girt with a wall. The ground on the top of the hill shows that it has a pretty thick layer formed of the ruins of old buildings. The mound is said to have been first fortified by the Musalmáns. The exposed north scarp shows that it is alluvial throughout.

A Persian inscription on its east face shows that the Delhi gate was built by order of Tude Khán, governor of Násik in H. 1092 (A. D. 1681), during the reign of the Emperor Aurangzeb. The Kázipura gate was built by Kázi Syed Muhammad Hasan in H. 1078 (A. D. 1667) or fourteen years before the Delhi gate.

Jáma Mosque.

On the top of the hill to the west of the Old Fort is the Jáma Masjid or Public Mosque (95' x 56'). It is reached through a small walled enclosure with a few trees and tombs. The mosque is of stone. The front is plain except for two stone brackets near the centre and small stone pillars at the ends. Inside, the pillars are plain short and massive, about three feet nine inches square below and five feet nine inches high to the point from which the roof rises in Musalmán arches. The building bears clear traces of a Hindu origin. According to the local belief it was a temple of the goddess Mahálakshmi. The brackets in front have the carved double lotus-head ornament and the festoons of chains and smaller lotus flowers, so general in Násik wood carving, and the end pillars, which are about five feet eight inches high, according to the common pattern, are square at the base, then eight-sided, and then round. In the north wall in the back one of six-arched brick niches or resting-places is an old Hindu gateway with a prettily carved lintel and side posts and on either side of the gateway a Hindu image. Near the east gate is a slightly broken cow's mouth.

Dargha.

In the Dargha sub-division of Jogváda, in a large enclosure, the tomb of Syed Sádak Sháh Husain Kádari Sirmast of Mehar who came to Násik about the middle of the sixteenth century. The tomb is in the centre of a large enclosure and is surrounded by a low inner wall which marks off a space about eighteen paces square. The outside of the tomb is brightly painted and has an upper part of wood with a deep eave. In the centre of the building, which is about twenty-two feet square and eight feet high, is the tomb covered by a brocaded cloth with a second cloth or canopy stretched about five feet over it with ostrich shells at the corners. The walls are painted with flowers and peacock fans. Incense is always kept burning. A fair is held on the fifth of the dark half of *Phalgun*.

(March-April) which is said to be attended by about 2000 people. Outside, near the gate of the Dargha enclosure, is a tomb which was built in memory of the nephew of Syed Sádak Sháh.

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Of the smaller mosques fourteen are old and eight new. Most of the old mosques are ruined and six of them enjoy grants which have been continued by the British Government. Besides the mosques there is a *chándni* or travellers' rest-house which was built in 1736 and was repaired in 1882.

The only other objects of interest at Násik are the Peshwa's New Palace which is now used as the Collector's office, Rámkar's mansion also known as the Peshwa's Old Palace now used as the Court-house, and Rája Bahádúr's mansion.

In a central position in the Pul Ward, at the head of the main Bazar road, is the Peshwa's New Palace now used as the Collector's office. It is also known as *Pulávarcha Váda* or the Palace on the Bridge, and contains the library, and the municipal, telegraph, and police offices. The palace stands on a handsome plinth ten feet high, with a broad band of polished basalt brought from Bhorgad hill near Rámsej. It was never finished, and the east front has been disfigured by the addition of a heavy eave supported by long square wooden pillars resting on an unsightly brick wall.

New Palace.

The Court-house is an old Marátha mansion built by a Bráhma called Rárikar. It afterwards fell into the Peshwa's hands and is now known as the Peshwa's Old Palace. It is a very extensive building, and accommodates the high-school and the mámlatdár's office, as well as the court. The Judge's Court is a fine room, a central square of about eighteen feet, with four massive pillars on each side with arches between, supporting a gallery with fronts of richly carved wood.

Old Palace.

On the Khadkáli road in the west of the town is Nárushankar Rája Bahádúr's mansion, said to be about 150 years old and probably the largest building in Násik. The street face, on the east side of the dátabarpura road, is a plain brick wall three stories high with in the lowest stories small irregular windows and at the corners of the upper storey richly carved wooden balconies and deep plain eaves overhanging the whole. In the centre a plain flat gateway leads along a lane and through a door on the right-hand wall into a large court surrounded by plain two-storied buildings now used as quarters for the mounted police. To the right a door leads into an inner court surrounded by two-storied buildings. The lower storey, which is open to the court, has a row of plain massive teak pillars and in the upper storey are lighter pillars and ornamental wooden arches. Across the road is a second mansion with a rectangular court, thirty feet by sixty-six, surrounded by two-storied buildings, the lower storey open and with a row of heavy plain pillars with slightly carved capitals and brackets. This mansion is unfinished and out of repair. Down the centre of the courtyard, with the object of establishing a vegetable market, the municipality built a plinth and covered it by a peaked matting roof. The scheme proved a failure and the building has been abandoned. To the north of the

*Rája Bahádúr's
Mansion.*

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NÁSİK.
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mansion and about 150 yards south of the Malhár gate is the Hath or Elephant gate built by Nárushankar about 1750.

Beyond the limits of Násik town the country to the south is well wooded with plots of rising ground covered with trees, and with a few garden lands fenced by hedge rows. To the south of the town on a rising ground to the east of the Bombay-Agra road are two European travellers' bungalows, and close by, on the right or west side in a grove of fine trees, is the Grave Yard.¹ About 300 yards west of the town, also on rising ground, is the Collector's residence, and about 300 yards further west the gymkhána shed and lawn tennis courts. West of this the land stretches bare and open with fine distant views of the Pándu Lena or Trimbak range to the south and the Chámbar Lena and Rámsej-Bhorgad hills to the north. Along the road that runs north from the gymkhána is a row of four or five houses, the residences of European district officers. Except the Rája Bahádúr's garden-house, a two-storied building surrounded by magnificent trees, all of the houses are new one-storied buildings in rather bare enclosures. Beyond these houses on a road to the west are three more bungalows, one of them set in the old camping ground in a grove of lofty tamarind trees. At the entrance to this bungalow is a large mound called Malhár's Hill or the Malhár Tekdi. It seems to be artificial and closely resembles the burial-mound recently opened by Pandit Bhagvánlál Indraji in Gangápur about five miles further west. About a mile beyond the Malhár mound is the Christian settlement of Sharanpur, still rather bare of trees, with a new chapel-school, two missionaries' houses and gardens, a small village and rows of villagers' dwellings.²

History.

According to Hindu accounts, in the first cycle or *Krita Yuga*, Násik was called Padmanagar or the Lotus City; in the second cycle or *Treta Yuga* it was called Trikantak or the Three-peaked; in the third cycle or *Dvápára Yuga* it was called Janasthán or the Well-peopleds; and in the fourth or present cycle, the *Kali Yuga* it was called Násik or *Navshikh* apparently the Nine-peaked.⁴ Of Padmanagar and Trikantak, the Násik of the first two cycles, no tradition remains. Janasthán, the Násik of the third cycle, is said to be the Janasthán on the Godávári, the scene of Rám's exile described in the Rámáyan as a forest country, rich in fruit and flowers, trees, full of wild beasts and birds, and inhabited by tribes of Rákshasas.⁵ It is uncertain whether Rám's Janasthán was not further east near the mouth of the Godávári, a route which has always been one of the highways between northern and southern India. Whether

¹ The Násik burial-ground has few graves of any age. The oldest noticed was dated 1842. Among the most important tombs is one to Lieutenant J. W. Henry, Police Superintendent of Ahmadnagar and Násik, who, as is noticed at p. 199-200, was killed while attacking a band of Bhils at Nándur-Shingote in Sinnar in 1851. There is also a tomb to Mr. Adam Campbell, of the Bombay Civil Service, who died in 1851, and one to the Rev. C. F. Schwartz, of the Sharanpur Mission, who died in 1878. Mr. H. F. Silcock, C.S.

² Details are given above, pp. 85-87.

³ Jinaprabhasuri, a Jain writer of the fourteenth century, derives Janasthán from the Prákrit *Yanasthán*, that is City of Sacrifices.

⁴ See above, pp. 462, 467.

⁵ Griffiths' Rámáyan, III. 45-72.

on a basis of fact or of fancy local interest has associated with Rám many places in and near Násik : Tuundha, Panchvatí, Sita's Cave, Rámsej Hill, Tapovan, Shurpanakha's Nostrils, Lakshman's Caves, Rám's Panchratneshvar, and Janak's Nukantheshvar.¹

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History.

The earliest historical reference to Násik is about B.C. 200 in an inscription on the Bharhut stupa in the Central Provinces, about 100 miles north-east of Jabalpur. The inscription is on one of the pillars of the rail, and records 'the gift of Gorakshítá of Násika, the wife of Yasuka.'² About B.C. 125-100 Násik is mentioned in the two earliest inscriptions in Nos. XVIII. and XIX. of the Pándu Caves five miles to the south of Násik. One of them records the making of a cave by a Minister of Religion of Násik ; the other records the gift of a carved cave-front by the guild of grain-dealers of Násik. These inscriptions show that about B.C. 125-100 Násik was of sufficient political importance to be the seat of an officer styled the Minister of Religion, perhaps for the whole of the Deccan, and was a place of sufficient trade and standing to have merchant guilds. The other Pándu Cave inscriptions which reach to about the fifth or sixth century after Christ, do not notice Násik. In its stead they ten times mention Govardhan, six miles west of Násik, twice as the political head of a district and thrice as a place with guilds of weavers and grain-dealers.³ Though the local authorities may have moved their head-quarters to Govardhan, Násik, either as a trade or a religious centre, remained a place of note, as it is mentioned as Násika by the Egyptian geographer Ptolemy about A.D. 150.⁴ About A.D. 500, the celebrated astronomer Varáhamihir mentions Násik as one of the countries included in India or Jambudvīpa. About the eleventh or twelfth century Jainism seems to have been strong at Násik, as to this time belong the Chámbhár Caves, three miles to the north of Násik, and the Jain additions to Nos. X. and XI. of the Pándu Caves. In the beginning of the fourteenth century the Jain priest and writer, Jinaprabha-urí, devotes to Násik a chapter of his book on the *tirths* of India. He notices its old names Padmanagar and Janasthán, and that it was the residence of Rám, Sita, and Lakshman, and the place where Shurpanakha's nose was cut off. In his time there was at Násik, a temple of Chandraprabhasvámí, the eighth Jain Tirthankar, which was called Kuntivihár, after Kuntí the mother of the Pándu princes.

Early in the fourteenth century, Násik came under the power of the Delhi viceroy at Daulatabad, and afterwards (1350) of the Bahmani kings. From the Bahmani kings, early in the sixteenth century, it passed to the Ahmadnagar dynasty, and was wrested from them by the Moghals about a hundred years later. By one of its Musalmán rulers the name of Násik was changed to Gulshanabad,

¹ Details of these places are given at pp 466, 472, 505, 515, 525.

² Stupa of Bharhut, 138. Patanjali, the great Sanskrit grammarian-commentator (about A.C. 145 according to Professors Goldstücker and Bhándárkar, but as early as A.C. 700 according to Mr Kuntze, *Vicissitudes of Aryan Civilization*, 343) calls it Násikya (Mahábháshya, VI. 26).

³ Two coins of the Kshatrapa ruler Nahapána (B.C. 10) have been recently found at Násik.

⁴ Bertius' Ptolemy, Asia Map X.

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NÁSÍK.
History.

the City of Roses, and it was made the head-quarters of a division. Musalmán Násik was limited to the nine hills or *teks* to the south of the Sarasvati stream. The north-east hill, now known as the Old Fort or Juni Gadhi, was fortified, and the New Fort or Navi Gadhi was made the site of the governor's residence or *darbár*. The Dakh Kázipura, and Aurang (now Trimbak) gates and the Jáma mosque built from the stones of a Hindu temple, also belong to the Musalmán period. In 1682, Prince Akbar, the rebel son of Aurangzeb, took refuge in Násik, but being closely pursued passed on to the Konkan.¹ In 1684 the Maráthás plundered round Násik, but fled on the approach of the Moghal general Khán Jahán.² They seem shortly after to have gained some power in Násik as the masonry work of the Rámkund was completed in 1696. In 1705 the Musalmán governor of Násik is noticed as being unable to punish Marátha officer of his, who maintained a band of robbers and openly trafficked in plunder.³ According to local records the country round Násik passed to the Peshwa in 1751-52 (*Fasli* 1161) when the name of Gulshanabad ceased and the old name of Násik was revived.⁴ In 1740 (A. 1153), according to Musalmán accounts, the Nizám held Mulher and a fort near Násik.⁵ At the same time the Maráthás had the right to levy a fourth and a tenth of the revenue was admitted and they probably had an officer styled *kamávisdár* in Násik to look after their interests.⁶ In 1747 their influence in Násik was strong enough to enable them to complete the temple of Nilkauteshvar and to begin the temple of Rámeshvar, two of the handsomest buildings in Násik. Shortly after this, either on the death of Chin Kalich Khán the first Nizám in 1748, or after their victories over the second Nizám Salábat Jang in 1760 and 1761, the Maráthás made Násik one of their chief cities; they settled the new quarter called Navápura to the north of the Sarasvati, and enriched it with mansions and temples built from the spoils of India. It rose to special importance during the reign of the fourth Peshwa Mádhavráo (1761-1772). Many of the temples, pools, steps, and mansions in Násik and at Gangápur, six miles west of Násik, were built at the time by Gopikábái the mother of the Peshwa, by Trimbakráo Pét the uncle of the Peshwa, and by successive viceroys. About the time Násik was the favourite resort of Raghunáthráo or Rághol the uncle of Mádhavráo, and his wife Anandibái, who changed the name of the village of Chaundhas, three miles west of Násik, to Anandveli, and built a mansion there.⁷ Anandibái's ambition is said to have been to make the town spread westwards till Násik and Anandveli formed one city. About 1790 Násik or Gulshanabad appears in Marátha records as the head-quarters of a sub-division: the district of Sangamner with a yearly revenue of about £16,710 (Rs. 1,67,760).⁸ In 1803, Násik was sacked by Amritráo, the adopted son of Raghunáthráo Peshwa.⁹ During the third Maráthá war, after reducing the hill forts of Ankai-Tankai and Rájdha-

¹ Scott's Ferishta, II. 57.² Scott's Ferishta, II. 59.³ Scott's Ferishta, II. 111.⁴ Bom Gov. Sel. VI. 48.⁵ Eastwick's Kaisarnáma, 25.⁶ Compare Elliot and Dowson, VII. 530.⁷ Grant Duff's Maráthás, 326.⁸ Waring's Maráthás, 233.⁹ Grant Duff's Maráthás, 569.

Colonel McDowell's detachment came to Násik on the 19th of April 1818. On reaching Násik it was found that the armed population had retired to Triunbak and that the place had quietly surrendered to the Civil Commissioner, Captain Briggs. Jewels belonging to the Peshwa, said to be worth £760,000 (Rs. 76,00,000) and silver articles valued at £1200 (Rs. 12,000), were found in Násik.¹ An officer of Colonel McDowell's detachment describes Násik as a pleasing spot, a considerable town with two palaces, several beautiful temples on the river bank, some handsome and spacious buildings, and a rich neighbourhood of gardens and vineyards. The principal inhabitants were Bráhmans.² The only event of note which has occurred since the establishment of British rule was a riot in 1843 caused by the slaughter of a cow by some Europeans.

Among the objects of interest in the neighbourhood of Násik are, the *Dasara Patárgan* or *Dasara Pavement*, close to the east of the Station road, about half a mile to the south-east of the city; Tapovan, Shurpanakha's Nostrils, and Lakshman's Caves, about a mile east of Panchvati; the Jain Chámbhár Caves, about three miles to the north of Násik;³ the old settlement of Govardhan now called Govardhan-Gangápur, six miles to the west, with an old burial-mound, a fine waterfall, and a few pillars and images of about the eleventh or twelfth century; the Christian village of Sharanpur, about a mile to the north-west;⁴ and the Pándu-Lena or Buddhist Caves in a hill on the Bombay-A'gra road five miles to the south.

About half a mile to the south-east of the city, close to the east of the Station road, is a row of four or five small standing stones. These stones have been set by Násik Kunbis in honour of their ancestors. On some, which are laid flat, feet are carved; others, which stand up like headstones, have their faces carved with rude human figures and with a sun and moon. The heroes or *virs*, pronounced *yirs*, who live in these stones, are worshipped every *Dasara* (September-October). A body of Kunbis and other castes, headed by the headman of the town, go with a long pole called *Kánhoba's Káthi*, with streamers of red yellow and white cloth, and a young buffalo. The headman kills the buffalo by a stroke of his sword, and the procession comes to the row of stones, and the spirit of the heroes enters the body of one of their descendants. The possessed man is scourged with a hemp rope and the spirit leaves his body and passes into the body of the scourger. The people dance round and sing. The place is called the *Dasara Pavement* or *Patárgan*.

TAPOVAN, or the Forest of Austerities, is in a direct line about a mile east of Panchvati. It has a famous shrine and image of Rám who is believed to have lived on fruits collected by Lakshman from this forest. The chief interest are its magnificent banyan and tamarind trees which are believed to be as old as the hermitages

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Places of Interest

NÁSÍK.
History.

Neighbourhood.

Dasara Pavement.

Tapovan.

¹ Marátha and Pindhári Summary, 177, 186-187, 350-354.

² Marátha and Pindhári Summary, 177, 185.

³ Details are given above, pp. 426-428. ⁴ Details are given above, pp. 85-87.

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NÁSİK.
Tapovan.

of the seers or *rishis* who lived here and performed austerities. To the south-east of Tapovan the river-bed is crossed by a band of rock with a narrow central channel through which, except in times of high flood, the whole water of the river passes. Two holes in this rocky passage are said to be the petrified nostrils of the giantess Shurpanakha's nose, which was cut off by Lakshman.¹ Across the river the wall or dyke of rocks forms the right bank for two or three hundred yards. The rock faces east, a bare steep scarp twelve to thirty feet high. This east front has been carved into a line of eleven small plain cells called Lakshman's *Bogde*. Beginning at the south end, the first is a plain cell 9' 9" x 7'; II. has an outer hall 17' 8" x 12' x 10', into which the river comes when in flood, and an inner cell 9' 6" x 10' 9" x 7' 6"; III. a cell 9' 9" x 9' 2" x 7' with a preserved front and door; IV. is about five feet above the level of the bank, it has an outer cell 11' 8" x 16' 5" x 10' and an inner cell 9' x 10' x 7' with the remains of a bench on the right wall; V. is about ten feet above the river bank, it has a small veranda and a cell 8' 6" x 8' x 7', with the remains of a bench; VI. has an inner and an outer cell, the outer cell 12' 10" x 8' 8" x 6' 7", and the inner cell 8' 6" x 8' 6" x 6' 3"; VII. has an outer cell 15' 7" x 9' 6" x 7' 3" and an inner cell 10' x 9' x 7' 4" with a well preserved door; VIII., which is about fifteen feet above the river bank, is a plain cell 14' 7" x 9' x 6' 10" with a bench on the right wall; IX. is a cell 14' 6" x 9' 5" x 7' 8" with a broken bench on the right side; X. has an outer hall 15' x 9' 6" x 6' with a bench and an inner cell in the back wall 3' x 4' x 5'; XI. is the beginning of a cell. These are all rough plain cells with doorways and small benches, but without anything to show their age or the religion of the men who made them.

Govardhan-
Gangápur.

GOVARDHAN-GANGÁPUR, with in 1881 a population of 1067, is a large village on the right bank of the Godávari, about six miles west of Násik. The village is in two parts, Govardhan or Goidhan above and Gangápur below. Govardhan is an old place and is noticed twelve times in five inscriptions (3, 4, 5, 10, 12) of about the beginning of the Christian era in the Pándu Caves which are about ten miles to the south-east of the village. The inscriptions describe it as an *áhāra* or the official head-quarters of a district, as the seat of the *Ānāhāra* viceroy, and as having several guilds of weavers. Except the remains of one or more Bráhmanical or Hemádpanti temples of about the eleventh or twelfth century, there is little of antiquarian interest in the village. The chief remains are two well-carved and two plain pillars in a lane running down to the river bank at the entrance to a modern temple of Rám. A few yards to the north is an old flight of sixteen steps or *ghát*, about 100 yards long. At the west end of the *ghát* is a small stone temple of Mahádev with a dome and a modern inscription over the east door. To the left of the temple, under a *pápal* tree, are five images, a four-handed Vishnu, Lakshmi-naráyaṇa and Rám and Sita, and two others broken. The Rám-Sita group is well carved. Rám wears a quiver on his shoulder, and carries a bow

¹ See above, p. 525.

one hand and arrows in the other. On a plinth behind the temple is a broken image of Vishnu. About eighty yards west, across stream, is the small temple of Govardhaneshvar. About twenty yards to the east is a very old *pipal* tree at the foot of which is a finely carved pillar. Across the river from the flight of steps is Jalálpur village. On the Jalálpur side the river bank is lined with steps and has a handsome stone temple of Varárishvar. In the middle of the river, between the Govardhan and Jalálpur steps, is a rock smeared with red-lead and locally worshipped as Mhasoba. To the east, Govardhan passes into Gangápur, the only separation being a narrow lane. The only object of interest in Gangápur village is a mosque whose lower part is of old dressed stones. Gangápur is a village straggling village, Govardhan a neat compact place with good houses and paved lanes.

About a quarter of a mile east of Govardhan-Gangápur the *shávari* passes over a wall of dark trap which from below rises about twenty feet from the bed of the river. Except in floods the river passes through a partly artificial cleft close to the right bank of the river. It rushes down in two falls each about eight feet high, which, from the whiteness of the foam during the fair season, are locally known as *Dudhasthali* or the Place of Milk. About fifty yards below the falls a flight of twenty-three steps, some of which are of great age, lead down to the river. Above the fall, the river stretches in a long pool with a fine mango grove on the north bank and the peaks of the Rámsej hills showing behind. On the left, flights of steps, most of them rock-cut, lead to two rest-houses, one of brick, the other of stone. Both are in the Muhammadan style each with five waving-edged arches fronting the river. The steps and the rest-houses were built by Gopikábái, the mother of Mádhavráo the fourth Peshwa (1761-1772). On the bank behind the rest-houses is the large mansion of Gopikábái. The lower part is of stone and the upper of brick. The inside is paved.

About five hundred yards south-east of the waterfall and about one hundred yards north-east of the Násik-Govardhan road, near the sixth milestone, in a large mango garden, is a smooth conical mound of earth twenty-six feet high with a few bushes on the sides and an oldish tamarind tree on its top. The base which is not quite round is 62½ feet in circumference. Pandit Bhagvánlál (Bhagpúr), who examined the mound in February 1883, sunk a shaft about ten feet square from top to bottom. For the first six feet there was a deposit of black clay; the next five and a half feet were of black clay mixed with lime or *kankar*; the next six feet showed yellow clay mixed with *kankar*; and the next seven feet which reached to the bottom were of yellow-black clay mixed with black clay. At the bottom of the last seven feet, on a four-inch layer of river sand, were arranged in a circle nine rough trap boulders varying in size from 1' to 1' 9" high. Of the nine boulders eight were roughly in a circle. The ninth on the south diverged from the circle and on examination showed that in the south of the circle the boulders were unusually far apart. The diameter of the circle

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Govardhan-
Gangápur.

Waterfall.

Burial Mound.

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NÁSİK.
Govardhan-
Gangapur.
Burial Mound.

Someshvar's
Temple.

from without was about 4' and from within 2' 5". In the middle of the boulders was a small red clay pot containing burnt human bones which on medical examination have proved to be the bones of a child about seven years old. With the bones was a damaged bit of coral or some other stone. Over the red clay pot was a cover or screen of clay pierced with many holes. Round the middle of the pot were broken pieces of seven or eight other clay pots joined together by a wet and sticky cement of soft black clay. This clay deposit rose about seven feet above the pots, and as it had shrunk on drying, the pots were all broken and the pieces clung so tightly to the clay that it was not possible to free a single pot entire. Of the contents of these pots there was no trace. They had probably held water, curds, milk, and offerings which had disappeared in the course of time.

About a quarter of a mile to the east of the mound, and about five and a half miles west of Násik, is a hollow on the right bank of the Godávari where the river bends from the south to the east. In the centre of the hollow, shaded by some *bábhul* and one or two large mango and tamarind trees, is an old Hindu temple of Someshvar. Fairs attended by a large number of people from Násik, Anandvel and Govardhan, are held here on the Mondays of *Shrávan* (August-September). The building is about fifteen paces long and eight broad and includes a modern shed to the east, a central hall, and a shrine. The outer roof of the shrine dome, which is seven feet by eight, rises about four feet from the ground. At the base are four stone slabs each about seven feet long. Above the slabs the dome rises in three layers of rough blocks of stone with the corners knocked off and on the top is a large central keystone. The old temple dome is surrounded by a ruined stone and mud wall about seventeen feet square, the south and west walls being about twelve and the north wall about six feet high. Inside of this wall, about four feet on each side of the dome, are the remains of a rounded cement and brick cover or sheath, which seems to have been built perhaps in Maráthá times to shelter the old dome. All is ruined because, they say, the god likes the dome to be in the open air. In the enclosing wall are several carved stones older than Musalmán times, which seem to have belonged to the original roof. The hollow or dell has been filled several feet deep since the old temple was built. The heap of brick to the east of the shrine dome is the roof of the dome of the temple-hall. The temple is entered from the east. The hall, which is about sixteen feet square, has rough masonry walls and a flat timber roof supported on four wooden pillars carved in the Musalmán cypress-tree style. In the west wall of the hall a passage (7' 6" x 7') has on either side a niche in the wall, about 2' 6" square, standing out about six inches from the wall, with ornamental side pillars. The dome of the passage is of modern brick work. At the west end of the passage is the shrine door, part of the old temple with plain side posts and outer pilasters carved in alternate square and circular bands. The threshold of the door is about one foot high and is richly carved. The walls of the shrine, which is nine feet by eight, have been repaired with mortar. The west wall contains an old niche and the north wall an old shelf.

sharps in the old cross-corner style. In the centre of the handsome modern or Maráthi *ling* in a well-dressed (4' 2" x 2' 6"). The roof rises in three tiers to a plain. In front of the passage is a small modern bull. Against the back or west wall of the hall is a red *goba* with six hands, killing the demon Mahishásur. This is added to the old temple. There is another old stone in the east corner of the hall, part of a capital. In front of the east is a plinth, probably of the Peshwa's time, with a tree in the middle. At the foot of the *nim* tree is a small group of Párvati and Mahádev. About six yards further east an old bull broken in two, with a garland of bells round both front and the hind parts. The head is much broken. About six yards further east is an old Ganpati. A flight of old broken steps lead to the river, and on the right a wall with niches at intervals stretches about thirty feet. The steps have a frontage of about 100 feet on the river bank. They are well placed at the foot of the river and about eighty yards below a waterfall.

About five miles to the south of Násik the Trimbak-Anjaneri extends in three isolated hills six to eleven hundred feet above the plain. The highest and most to the east, 1061 feet above the sea, and 3004 feet above the sea, has the special interest of being a group of old Buddhist caves (B.C. 250 - A.D. 600) carved in a steep scarp that runs across its north face about half-way up. The three hills are bare steep and pointed. The cave hill, besides being the highest, has the most sharply cut and shepely outlines. From the base or from Govardhan six miles up the Godávari, its form is so like a pyramid as to suggest that its pyramid or triple fire-tongue was the origin of the name Trirasmi (*Pk. Tirāṅhu*) or Triple Mountain, by which it is known in seven of the cave inscriptions (Nos. 5, 10, 15, 18, 19). The caves are reached from Násik by the present Bombay-Agra road starting from the travellers' bungalow at the south-west corner of the town. For about a mile and a half the road passes through rich well-wooded country gradually rising to an open plain which grows barer and rockier as it draws near the Pándu-Lena hills. About five miles from Násik, and about 200 yards to the right of the road, stands a group of cattle-keepers' tombs with one or two old tamarind trees and a ruined almán tomb. A few yards to the east of the tomb are several cut cisterns. These originally had small square mouths, but a large section of the surface roof has fallen in and several of the cisterns now form one open pool. About 200 yards east, across the easy ground, is the foot of the Pándu hill. Up its steep northern face, over stones and rocks, a worn path, for many of the *śihas* are still regularly worshipped, winds about 300 feet to the top of the cave scarp. At the top of the ascent, in front of the caves, a broad smooth terrace stretches round the north-west corner of the hill and for several hundred yards eastwards along

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Násik.
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Pándu-Lena Caves

Ch
Plac

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NÁSİK.
Pádu-Lena Caves.

B

View.

the northern face. In the north-west face of the hill
been blasted by powder apparently in modern times
making the Ágra road (1820-1825) to which large
could be easily rolled. In the extreme west are
a few small open rock-cut cisterns, much like the
bathing-cisterns of the Kanheri Cave inscriptions. Until
of the north face has been turned there are no traces of

The caves face north and north-east. The broad terrace
in front of them commands a beautiful and extensive view.
plain stretches west north and east, rising in the west into
groups and lines of low broken hills. Northwards it
about ten miles to the picturesque rugged Bhorgad-Ráñ
which fall eastwards into a level table-land broken by t
cone in whose steep southern face are carved the
Jaina temples (A.D.1100) which are known as the Chámhbh
Beyond the sharp cone of the Chámhbhár hill, in the
stretching roughly east and west, the long line of the
range rises into lofty and rocky peaks, pinnacles, and ca
tops. In the distant north-east the hills sink into the pl
again rise in a group of rugged peaks. To the east the plai
into level uplands. In front of the cave near the hill-foot t
is bare, seamed with watercourses, hedgeless, and with fe
Further north, along the line of the Násardi stream and tow
hardly noticeable hollow of the Godávári, are patches of rice
land and groves and long lines of mango trees. Furthe
partly hidden by the hollow of the Godávári, deep green
tops mark the site of Gangápur, and close to the west
Govardhan, an old settlement which is mentioned in inscripti
about the first century after Christ in cave III. as the áh
head-quarters of a district and which seems to give their n
the Govardhans one of the earliest tribes of local Brahma
the north-east a long stretch of richly wooded country begi
the Christian village of Sharanpur, and passes into the broad
and garden-lands of Násik whose nine hills covered with red
houses show among the trees in the evening sun. The r
station stands out from the bare eastern plain and from ne
eastmost cave may be seen the buildings and barracks of Dev

The caves, which are in one row with a levelled space or t
in front, stretch east and west. Their northern frontage saves
from the sun and the south-west rains, and as the rock is a
grained seamless trap, much of the rich carved work and
long and most valuable inscriptions have passed fresh
unharmd through 1500 to 2000 years.

Cave I.

The caves are numbered from west to east. *Cave I.* is a
unfinished excavation, including a veranda and a hall.
veranda is 38' 3" broad, 6' 5" deep, and 12' 8" high. The
was intended to have four pillars and two pilasters, but the
went no further than marking out plain four-sided blocks of
one of which, the most to the right, has disappeared. At eac
of the veranda is the beginning of a cell. A middle and two
doors, separated by square windows, lead from the veranda.

The left door and window and the right post of the door have been blasted with powder. The hall has been turned into a rain-water reservoir by hewing out the floor several feet below its original level. The change was probably made to prevent leakage through some crack or slit in the ceiling. The point of interest in this cave is an unfinished but unusually carved frieze in a frieze in the outer face of the veranda. The frieze, besides the central rail which is covered with animals and Buddhist symbols, are two bands of sculpture, an upper band of festoons of flowers and animals, and a lower band of animals formed by the leaves of a creeper. The best executed animals in the rail are a bull biting his hind-leg, a tiger devouring a man, a running elephant, a deer scratching his mouth with his foot, a galloping bull, and a prowling tiger. These groups are built to make out as they are small and much weather-worn.

Cave II, about twenty-two feet east of cave I, is an old B.C. dwelling cave which, about A.D. 400-500, has been turned into a Maháyana or late Buddhist shrine. Marks in the ceiling show that it originally consisted of a veranda and two plain cells in its back wall. The Maháyana or image-worshipping Buddhists broke down the back wall of the veranda, knocked down the partition between the two cells, and turned the whole into a hall. In the back wall of the hall they cut two recesses and adorned them with carved images. The right recess is 6' 6" broad, 2' 2" deep, and 3' 4" high. In its back wall is a central Buddha, 3' 4" high, in the *dharmacakra* attitude seated on a lion-throne, his feet resting on a lotus flower. From the stalk of the plant two flowers stand on either side of Buddha, and on each flower stands a Bodhisattva with matted hair. The Bodhisattva to the right of Buddha holds a fly-whisk in his right hand and a blown lotus with a fly in his left hand. He is probably Padmapáni Lokesvara. The Bodhisattva to the left holds a fly-whisk in his right hand and a thunder-bolt or *vajra* in his left hand. He is probably Vajrapáni Lokesvara. Between the Bodhisattvas are floating figures with long wigs, probably the demi-gods called *vidyádhara*s or heavenly choristers. The right *vidyádhara* holds flowers in his hands and the left holds a garland. On the side of the left Bodhisattva three small images of Buddha stand one over the other. The uppermost is seated cross-legged on a lotus, a position known as the *padmāsana* or lotus seat.

On the side walls of the recess are two standing Buddhas, 3' 3" high. Each has his right hand hanging with the palm open in the *vará* or blessing attitude, and the left hand holds the end of the robe. In the floor of this recess a modern *ling* and a bull and a *hanuman* have been carved and a flying Hanuman has been traced. The left recess, which is 7' broad, 3' 6" deep, and 6' 5" high, has in its back wall a central teaching Buddha, 4' 10" high, seated on a throne his feet resting on a double lotus. The face is surrounded by an aureole. The throne-back or *pīṭhiká* is ornamented with water-fowls coming out of alligators' mouths. On either side of the throne float two Nágarájás. On either side of the throne is a standing figure of a Lokesvara, 5' 5" high. The figure

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Pánu-Lena Caves.

Cave II.

Cave II.

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Páandu-Lena Caves.
Cave II.

to the visitor's left wears a crown, earrings, a necklace, and his hair hangs down his neck. In his left hand he holds a thunderbolt *vajra* and in his right hand a fly-whisk. The figure has matted hair worn like a crown or *jatámugata* and in the hair over the centre of the forehead is a teaching Buddha. His right hand holds a fly-whisk and his left hand a lotus bud with stalk. He wears ornaments. In the left wall of the recess a central Buddha, 4' 2" high, sits on a lion-throne his feet resting on a lotus. From the stalk of this lotus branch two side lotus flowers on each of which stands a *Lokesvara* 4' 2" high. Both have matted hair. The right figure has a fly-whisk in his right hand and a lotus with stalk in his left. The left figure rests his left hand on his thigh and holds a fly-whisk in his right. Above both are floating figures, probably *Gandharvas*, bearing garlands.

To the left of this group, on the inner face of the front wall, is a standing Buddha, 4' 10" high, the face surrounded by an aureole. His right hand is held in front with the palm open. The left hand grasps one end of the shouldercloth.

In the right end wall of the veranda is a Buddha seated cross-legged with an open right hand held in front; his left hand is broken. To the right is a fly-whisk bearer whose companion of the left has disappeared. Above the central figure is an unfinished group of a seated teaching Buddha with side *Bodhisattvas*.

To the right or west of this cave is an unfinished excavation. To the left is a cistern partly filled with earth but still holding good water. Near this is another two-mouthed cistern and behind it an open modern pond partly filled with boulders.

Inscription 1.

On what remains of the back wall of the veranda of cave II close to the ceiling is Inscription 1. All but the first line was broken off when the original cave was turned into a late or image-worshipping shrine. The beginning letters to the east are clear; the latter part is broken :

Transcript.

सिद्ध^१ राज्ञो^२ वासि^३ठिपुत्रस्य तिरिपुळुमाये^४ - सवत्सरे छठे ६ गिष्म-
पक्षे पंचमे^५ ६ दिवसे

Sanskrit.

सिद्धं राज्ञो वासिष्ठीपुत्रस्य श्रीपुळुमायेः संवत्सरे षष्ठे ६ ग्रीष्म-
पक्षे पंचमे ६ दिवसे

Translation.

To the Perfect one! On the . . . day of the fifth (5) fortnight of summer in the year six (6) of the illustrious king *Pulumáyi* son of *Vásithi* (*Vásishti*)

Cave III.

Cave III., just beyond the filled up cistern, is a large beautiful sculptured dwelling-cave made by the mother of the great Gautama.

^१ Read *sidham*.

^२ Read *Vásithi*.

^३ This is sometimes found राज्ञो.

^४ Read *Pulumáyisa*.

^५ Read *panchame*.

(No. 15). The front is borne by six large figures whose massive heads and shoulders appear close to the ground. These are the gods called Yakshas or Guhyakas, bearing the cave from heaven to earth, which, as the large inscription in the back wall of the veranda states, 'is equal to the best of heavenly chariots in great perfection.' It is in three parts, a hall, eighteen cells, and a veranda. The hall is 45' deep, 41' broad, and 10' 6" high. In the back wall of the hall are six cells, and there are seven in the right wall and five in the left, making eighteen in all. In front of the cells is a bench 1' 8" broad and 1' 2" high. Between the third and fourth cells in the back wall is a relic-shrine or *chaitya* in half relief. It begins with a moulding 4" high ornamented with a tracery of lotus petals. Above the moulding is a plinth 2' 8" high and 4' in diameter. At the top of the plinth is a band of rail 8" high, ornamented with eight-petalled flowers between well carved bars now hidden by red-lead. Above is the dome 2' high and 3' 6" in diameter. Over the dome is a shaft 1' 5" broad, with a band of rail 8" high. The shaft supports a four-plated tee 1' high, the uppermost plate 1' 5" broad. Over this plate are five small pyramidal ornaments or *kāngrās*. Above are three double umbrellas, one in the middle and two at the sides, the side ones supported on lotus flowers which branch off from the base of the central umbrella staff. To the left of the relic-shrine is a bowing female figure 3' 5", with a pair of anklets on each foot, a cloth tied round her waist, and ornaments in her ears. To the right is a similar female figure 3' 2" high with single anklets. She has a waistcloth and ear ornaments like the left figure. She rests her left hand on her waist and with her right hand waves a fly-whisk towards the relic-shrine. Above these female figures, to the left of the dome is a lion, and to the right a wheel. These three, the relic-shrine in the middle representing Buddha, and the wheel and lion on either side representing religion and the Buddhist congregation, constitute the *Tiratna* or Three Gems, the chief objects of Buddhist worship. Above the lion and the wheel two demi-gods or Gandharvas float towards the relic-shrine. The right Gandharva holds a basket of flowers in his left hand and throws flowers at the relic-shrine from his right hand. The Gandharva to the left holds a garland.

The cells are all plain, about 6' 6" square and 6' 6" high, with doorways about 2' 6" broad and as high as the ceilings. Except a cell in the left wall, which has a sleeping recess in its right side, all have benched recesses along their back walls. All have holes about two inches square for the monk's pole or *valāgni* and grooves in the doorways for a wooden frame-work. The holes in the edge of the outer bench and on the floor are modern for tying cattle in the rainy season. The round holes in the floor are for husking grain.

The hall has a large main doorway 5' 10" broad and 9' 10" high in the middle, and a side door to the right 3' 7" broad and 7' 8" high. On either side of the main doorway is a window, the right window 6' 5" broad and 3' 6" high, and the left window 6' broad and 3' 6" high. Both the doorways have grooves for a wooden frame-work.

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The main doorway is beautifully decorated with an ornate gateway or *torana* of nineteen panels, each about a foot square seven of them over the doorway and six on the face of each door-post. Of the seven panels over the doorway, the middle panel has a relic-shrine in half relief with umbrella, and two male figures standing on either side of it. On each side of this central panel are three panels. On the first of those to the left is the *pipal* or Bodhi tree. In the corresponding panel to the right is the Buddhist wheel on a shaft. In the second panel to the left standing Buddhist monk salutes with his hands joined on his breast. In the corresponding panel to the right is a male figure with a monk-like shouldercloth but a turban instead of a monk's bald head. In the third panel on either side is a male figure with a turban with hands folded on the breast.

In the lowest of the six panels on each side of the door is a ugly dwarf-like male figure. The upper five panels on each side appear to tell two stories, each of which seems to begin from the lowest panel. In the lowest panel on the left stand a man and a woman, the man holding the woman's left hand in his. In the second panel the same man and woman stand with their arms round each other's necks. In the third panel is a woman dressed like a nun, but that she is not a nun appears from her anklets and her coiled hair; near her is a man entreating or coaxing her. In the fourth panel the man of the third panel carries off a woman, dressed like the woman in the second panel, who clings to the nun-like figure with her arm round her neck. The fifth panel shows that the woman who was being carried off has been rescued by the man in the second panel. The story seems to be of a married pair who were living affectionately with one another (the first panel showing their marriage and the second their affection), when a nun, acting as go-between, persuades the wife to visit an ascetic in the forest. He tries to carry her off by force, and while she struggles her husband rescues her and takes her home.¹

In the lowest of the five right-hand panels a woman with jaunty headdress leans her left hand on a tree and feeds a swan with her right. In the second panel a man winds his left arm round the same woman's neck and raises his right hand to her face imploring her to speak; below, a boy holds her foot and she rests her left hand on his head. The third panel shows the same man and woman with their arms round each other's necks, and the small boy sitting looking on with folded arms. In the fourth panel the woman sits under a tree with her arms thrown round the boy's neck; the man drags her by the hand but she does not look at him. In the fifth panel the man carries off the woman by force. The story seems to be of a man married to a gay wife who loved a servant. She elopes with the servant to a forest where her husband finds her, and failing to persuade her to come, carries her home by force. The first panel shows three marks of the woman

¹ As nuns have free access to private houses they have from old times been considered as go-betweens.

coquetry, her jaunty headdress, her vain attitude leaning against a tree and her feeding a swan. In the second panel her hand is laid on the servant's head to show that she loves him. The servant's arms are folded in the third panel to show that he conceals the intrigue with his mistress. The tree in the next panel shows that the scene is in a forest to which the lady has eloped with the servant. In the next her love for the servant is shown by her throwing her arm round his neck, and in the last her downcast hand and averted face show how unwilling she is to go home with her husband.

The two stories illustrate the chaste and the unchaste wife. The chaste wife, in spite of persuasion and force, remains true to her husband and is rescued by him. The unchaste wife, though married to an affectionate husband, elopes with a menial and has to be dragged from him by force.

On either side of the doorway two male figures, 6' 2" high, stand with bunches of lotus flowers in their hands. They wear waistcloths or *dhotars* and a second cloth is tied round the waist and its ends left hanging. The left figure wears two plain bracelets. Both wear turbans tied in a high central and two side bosses. The right figure has a single bracelet graven with a waving pattern, an armlet wound nearly twice round like a snake, and large earrings. These are probably Yakshas, guarding the door of Buddha's shrine. The veranda is 7' 10" deep, 46' 8" broad, and 13' 4" high; its floor is about 2½ inches lower than the hall floor, and its ceiling 2' 10" higher than the hall ceiling. On the left wall is a bench 7' 10" long, 1' 10" broad, and 1' 8" high. In the right wall is a cell 9' deep, 9' broad and 6' 11" high, with a grooved doorway 2' 6" broad and 6' 11" high. Along its back wall is a bench 2' 5" broad and 6' 5" high. Near the left end of the back wall of the veranda is another cell 6' 10" deep, 6' 7" broad, and 6' 3" high, with a grooved doorway 2' 5" broad and 6' 3" high. Along its left wall is a recess for sleeping. Caves of this kind as a rule have cells in the ends of the veranda facing each other. In this case the cell was cut in the back wall of the veranda, apparently because a cell in the left end of the veranda would have broken into cave IV., which, therefore, seems to be the older excavation. In the front wall of the veranda is a bench 2' 1" broad and 1' 10" high. This bench has a back whose right-hand or western portion is much broken. From the bench rise two pilasters and six pillars. The two right-hand pillars are broken, and of one of them nothing but the capital remains. The pillars are of the *Sátakarai* type, eight-sided shafts with inverted pot capitals. On the pot various peculiar leaf patterns are engraved, and on a slab over the pot is the myrobalan pattern or *ámalaka*, with, on each of its four corners, figures standing in various attitudes. Of these figures some are children; some are animals with tiger's faces, ears like a hare, and wings, and some, on whose backs are riders, are animals with tiger's faces and antelope-like horns. These figures are on the four middle pillars. The central pair of pillars have human figures and the outer pair animal figures. Over the myrobalan or *ámalaka* are six square plates, each larger than the one below it. On the highest plate rests a belt of rock dressed

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like a beam of timber, and on the beam rests the ceiling. On the capital, on either side of the beam-like band of rock, which within and outside of the veranda, are pairs of animals seated back to back. Beginning with the inside faces of the capitals and taking the pillars in order from west to east, the first pillar has two elephants with drivers; the second has two goat-like animals each with a rider; the third has two elephants, the left elephant holding two bells in its trunk and being driven by a woman; the fourth has two elephants each with a driver and the left elephant has his trunk wound round a woman; the fifth has two imaginary animals with bird-like faces, long ears, and beast-like bodies, each with a driver. The sixth pillar has two elephants, each with a driver and a rider. The left elephant holds in his trunk a lotus flower and stalk.

Outside, beginning from the (visitor's) left or east and going west or right, on the first pillar, are two tigers, each with a driver; on the second two animals with bodies like tigers, faces like bulls, and long hare-like ears, each with a driver; on the third two elephants, the left one with a driver and the right one with a rider and driver; on the fourth two lions, each with a rider; on the fifth two elephants, each with a driver and a rider, the right-hand group unfinished. Each of these elephants holds in his trunk a bunch of lotus flowers and buds. The animals on this pillar are unusually well carved. The sixth pillar has two bulls, one of them with a driver. The faces of the bulls are well carved but the bodies are unfinished. The pilasters are plain and four-sided, with, in the middle of the outer face, a lotus and below and above it a half lotus of the style found on rail pillars of the Satakarni type. The right pilaster has lilies by the side of the lotus; on the left pilaster the lily work is unfinished. Between the two central pillars five steps lead down to the front court.

From above the great beam of rock that passes between the outer and inner faces of the animal capitals the ceiling projects about two feet and supports a frieze about three feet broad. The ceiling at intervals of about nine inches is lined with bands dressed like rafters whose ends stand out about two inches in front of the face of the ceiling beam. Above the ceiling beam, with its projecting rafter ends, the frieze rises about three feet. It consists of a rail of three horizontal bars together about two feet broad, between two six-inch belts of tracery. The faces of the upright and horizontal bars of the rail are carved into lotus flowers, the flowers on the upright bars standing out about two inches further than those on the faces of the horizontal bars. The upper belt of tracery, which is about six inches broad, consists of a row of festoons divided at about every nine inches by hanging tassel-like lotus seed-vessels or lily-heads, and within the curve of each festoon a half lotus flower. The under-belt of tracery is also about six inches broad. It consists of a long creeper scroll with nine-inch panels carved in leaves or animals. Beginning from the right or west end of the scroll, in the first panel a child drags the creeper from the mouth of a crocodile; in the next panel an elephant tosses his trunk; in the third panel is one large leaf; in the fourth a tiger and tigress, the tigress with her head close to the

round; in the fifth two leaves; in the sixth two wild bulls; in the seventh two leaves; in the eighth two leaves; in the ninth two wild buffaloes; in the tenth two elephants at play; in the eleventh two lions, their heads close to the ground; in the twelfth two fanciful animals; in the thirteenth two animals, one much defaced on the right, apparently charging, and to the left a deer scratching his face with his hind foot; in the fourteenth two prowling tigers; in the fifteenth two leaves, in the sixteenth something defaced on the right, perhaps a tree, and on the left a wild hog; in the seventeenth a lion and lioness; in the eighteenth on the right two defaced animals hunted on the left by a rhinoceros; in the nineteenth two leaves; in the twentieth three lions; in the twenty-first an animal with a human face, erect horse-like ears, and a tiger's body; in the twenty-second a row facing east; in the twenty-third three horses, the middle horse much worn, in the twenty-fourth a pair of prowling tigers; in the twenty-fifth three sitting deer, in the twenty-sixth two leaves; in the twenty-seventh a pair of sitting elephants; in the twenty-eighth a sitting bull, and in the twenty-ninth two leaves. The north or outer face of the veranda bench is carved into a rail tracery about 10 feet broad with, above it, a six-inch band of festoons divided by hanging lily-heads or lotus seed-vessels nine inches apart; and below the rail a belt of tracery about six inches broad with leaves and perhaps animals, but the carving is too worn to be identified. Below a beam with the ends of rafters standing out, and under it are the massive beams which are borne on the shoulders of the six *andharvas*.

In front of the veranda is a court 43' 8" broad and 14' deep, over which the rock roof projects 9'. On the face of the right wall are two recesses, the inner one unfinished. The intention seems to have been to have one room with a central pillar in front, but the design was not carried out. Above the recesses, between two belts of tracery, is a rail pattern, and in front of the rail and tracery are three made figures one over the central pillar and one at each end. By the side of the inner woman is a tree towards which she stretches her right hand; her left hand is on her waist. The middle woman rests her left hand on her waist, and in her right, which is held over her shoulder, holds some small article. The third woman, who is much defaced, wears an ascetic's dress, and seems to have a shaven head. Below is a belt of three horizontal rails with an upper band of festoons and a lower belt of animal figures. Below the under-belt of animals is a beam-like band with rafter ends projecting. The beam was borne on the heads of three birds. The two outer birds are gone. The inner one has two prominent temples, large eyes and a huge parrot-like beak. Below is a ruined recess which may have been a cistern. Part of its front was carved in the rail tracery. In the left wall of the court is a cistern in a recess. It is half full of water, and in the dry season holds no water.

On the back wall of the veranda to the left of the doorway under the ceiling and above the left window, are Inscriptions 2 and 3. Being one below another they look like one inscription. Inscription 2 is in eleven long lines of large and distinct letters. Except two

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holes for a hold-fast made in the last two lines, and a crack in the rock which runs from top to bottom, the inscription is well preserved :

Transcript.

- [१] सिद्ध^१ रजो^२ वासिठिपुतस सिरिपुञ्जुमायिस सवच्छे^३ एक
नवीस १९ गिम्हान पखे त्रितीये ३ दिवसे तेरसे १३ राज-
रजो गोतमीपुतस हिमवतमेरु-
- [२] मदर^४पवतसमसारस असिकसुसकमुळकसुराठकुरापारान-
अनुपविदभआकरावतिराजस विश्छवतपारिचातसद्यक-
ण्हागिरिमचंसिरिटनमलयमहिर्द^५-
- [३] सेटगिरिचकोरपवतपातिस सवराजलोकमडलपतिगहीतसा-
सनस दिवसकरकरविबोधितकमलविमलसदिसवदनस तिस-
मुदतोयपीतवाहनस पटिपुणचदमडलससिरीक^६-
- [४] पियदसनस वरवारणविकमचारुविकमस भुजगपतिभोग-
पीनवटविपुलदीघसुद^७[र]भुजस अभयोदकदानकिलिन-
निभयकरस अविपनमातुसुसाकस^८ सुविभततिवगदेसका-
लस
- [५] पोरजननिविसेससमसुखदुखस खतियदपमानमदनस सक-
यवनपल्हवनिस्दनस धर्मोपजितकरविनियोगकरस कित्ता-
पराधेपि सतुजने अपाणहिसारुचिस दिजावरकुट्टवविध-
नस खलरातवस^९निरवसेसकरस सातवाहनकुलयसपति-
ठापनकरस सबमडलाभिवादितच[र]णस विनिवतितचातु-
वणसकरस^{१०} अनेकसमरावजितसतुसघस अपराजितवि-
जयपताकस [स]तुजनदु^{११}पधसनीय-
- [६] पुरवरस कुलपुरिसपरपरागताविपुलराजसदस आगमानं
निलयस सपुरिसान असयस^{१२} सिरिय अधिठानस उपचा-
रानं पभवस एककुसस^{१३} एकधनुधरस एकसूरस एक-
बम्हणस राम--
- [७] केशवाजुनभीमसेनतुलपरकमस छणयनुसवसमाजकारकस

^१ Read *siddham*.

- ^२ See above p. 544 note 2.

^३ The form *savachhare* is as common as the more correct *samvachhare*.

^४ Read *Mandara*.

^५ Read *Akaravanti*.

^६ Read *Vasyha*.

^७ This should very probably be *Mancha*.

^८ Read *Mahinda*.

^९ Read *mandit*.

^{१०} Read *chandamandala*.

^{११} The last letter *ra* is broken. Read *sum Iara*.

^{१२} Read *sususakasa* or *sususakarasa*.

^{१३} Read *dhamopdyta*.

^{१४} Read *h msa*.

^{१५} Read *vamsa*.

^{१६} Read *mandala*.

^{१७} Read *sankarasa*.

^{१८} The *sa* of *satujana* seems to have been omitted inadvertently by the engraver; it follows the *sa* of the genitive of a previous attribute.

^{१९} Read *paramparā*.

^{२०} Read *śayasa*.

^{२१} Read *śānta* or *śānta*.

नाभागनहुसजनेभजयसकरययातिरामावरीससमतेजस अप-
रिमितमखयमचितमभुतं पवनगरुडसिधयखरखसविजाध-
रभूतगधेवचारण-

[९] चैददिवाकरनखतगहविचिणसमरसिरसि जितरिपुसघसं णग-
वरखधागगतलमभिविगाढस कुलविपुलसिरिकरस सिरि-
सातकणिस मानुय महादेवीय गोतभिय बलसिरीयं सचव-
चनदानखमाहंसानिरताय तपदमानिय-

[१०] मोपवासतपराय राजरिसिवधुसदमखिलमनुविधीयमानाय
कारितं देयधम सिखरसदिसे तिरण्डु-
पवतसिखरे विमानवरनिवितेसमाहिडीकलेण एत च लेण
महादेवी महाराजमाता महाराजपतामही^१ ददाति निकायस
भदावनीयान भिखुसंघस

[११] एतस च लेणस चितणनिमित्तं महादेवीय अयकाय
सेवाकामो पियकामो च ना [दखिणा]^२
पथेसरो पितुपतियो धमसेतुस ददाति गामं^३ तिरण्डुपवतस
अपरदखिणपसे पिसाजिपदकं सवजातभोगनिरठि.

Sanskrit.

[१] सिद्धम् राज्ञो वासिष्ठीपुत्रस्य श्रीपृष्ठुमायेः संवत्सरे एकोन-
विंशो १९ त्रैमाणा^४ पक्षे द्वितीये २ दिवसे त्रयोदशे १३
राजराजस्य गौतमीपुत्रस्य हिमवन्मेरु-

[२] मन्दरपर्वतसमसारस्य अक्षिकसुशकमुळकंसुराष्ट्रकुहुरापरा-
न्तानूपविदभीकरावन्तिरानस्य विन्ध्यक्ष्वत्पारियात्रसद्वरुण
गिरिमञ्चश्रीस्थानमलयमहेन्द्र

[३] षड्भिरिचकीरपर्वतपतेः सर्वैराजलोकमण्डलपतिगृहीतशास-
नस्य दिवसकरकरविबोधितविमलकमलसदृशत्रदनस्य त्रि-
समुद्रपीततोयवाहनस्य पारिपूर्णचंद्रमण्डलसश्रीक-

^१ Read *Rdmambarasa*. ^२ Read *Gandhara*. ^३ Read *chanda*. ^४ Read *sanghasa*.
This is probably *Balasirya*. ^५ Read *krutam*. ^६ Read *padamā*.
^७ Read *namam*. The *sa* of *tenasa* looks like *pa*, but *pa* would make no sense.
The seven or eight letters before *pathesaro* have been lost on account of two holes.
^८ The letters *dukhma* are suggested as *pathesaro* follows. ^९ Read *gāmam*.
If the reading had been *gāmāsa* in the singular it might have been taken to mean
summer; but as the plural form *gāmānam* is used, it must be supposed to mean
the summer (months), in connection with the Buddhist practice of reckoning three
sons of four months or eight fortnights each.
As the letters *da* and *la* are much alike and as the *anusvara* is often dropped in
the inscription, the name is probably *Mandala*.
The Prakrit text has *kamala vimala*; in Sanskrit *vimala* should precede *kamala*.
As the Jaina book *Jnātāsutra* (chap. I) has *ulloya chutisa tale* in commenting on
each *Abhayadevasūri* gives Sk *chūtrīalokatala* that is *chūtrī ulloko uparīkano*
īgo yasmin and observes *Iha Prakṛitavene uparyayanurdevo drashīavyak*.
The Prakrit text has *toyapla*; the Sanskrit form would be *piatoya*.

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- [४] प्रियदर्शनस्य वरवारणविक्रमचक्रविक्रमस्य भुजगपतिभोग-
पीनवृत्तविपुलदीर्घसुन्दरभुजस्य अभयोदकदानक्लिन्ननिर्भ-
यकरस्य अविपन्नमातृशुश्रूषकस्य सुविभक्तत्रिवर्गदेशका-
लस्य
- [५] पौरजनानीर्विशेषसमसुखदुःखस्य क्षत्रियदर्पमानमर्दनस्य श-
क्यवनपल्हवानिषूदनस्य धर्मोपाजितकराविनियोगकरस्य कृ-
तापराधेपि शत्रुजने अप्राणार्हिसारुचेः द्विजावरकुटुम्बविवर्ध-
नस्य क्षहरातवंशनिरवशेषकरस्य शातवाहनकुलयशःप्रति-
ष्ठापनकरस्य सर्वमण्डलाभिवादितचरणस्य विनिवर्तितचातु-
र्वर्ण्यसङ्करस्य अनेकसमराजितशत्रुसङ्घस्य अपराजितवि-
जयपताकस्य [श] वृजनदुःप्रधर्षनीय-
- [६] पुरवरस्य कुलपुरुषपरम्परागतविपुलराजशब्दस्य आगमा-
नां निलयस्य सत्पुरुषाणामाश्रयस्य श्रियोधिष्ठानस्य उप-
चाराणां प्रभवस्य एकाङ्कुशस्य एकधनुर्धरस्य एकशूरस्य
एकब्राह्मणस्य राम-
- [७] केशवार्जुनभीमसेनतुल्यपराक्रमस्य क्षीणायनोत्सवसमाज-
कारकस्य नाभागनहुषजनमेजयसगरययातिरामाश्वरीषस-
मतेजसः अपरिमितमक्षयमचित्रमभूतं पवनगुह्यसिद्ध-
यक्षराक्षसविद्याधरभूतगन्धर्वचारण-
- [८] चन्द्रदिवाकरनक्षत्रग्रहविचीर्णसमराशिरसि जितरिपुसङ्घस्य
नगवरस्कन्धागगतलमभिबिगाढस्य कुलविपुलश्रीकरस्य
श्रीशातकर्णेर्मात्रा महादेव्या गौतम्या बालश्रिया सख्यचन-
दानक्षमाहिसानिरतया तपोदमनिय
- [९] मोपवासतत्परया राजर्षिवधूशब्दमखिलमनुविधीयमानया
कारितो देयधर्मः शिखरसदृशे त्रिरश्मि-
पर्वतशिखरे विमानवरानिविशेषमहार्द्धिकं लयनं एतच्च लयनं
महादेवी महाराजमाता महाराजपितामही ददाति निकायाय
भद्रायनीयानां भिक्षुसङ्घस्य
- [१०] एतस्य च लयनस्य चित्रणानिमित्तं महादेव्या भार्यकायाः
सेवाकामः प्रियकामश्च [दक्षिण्या]
पथेश्वरः पैतृपितृकः धर्मसेतवे ददाति ग्रामं त्रिरश्मिपर्वतस्य
अपरदाक्षिणपार्श्वे पिशाचीपद्रकं सर्वजातभोगनिरस्ति.^१

Translation.

On the thirteenth (13) day of the second (2) fortnight of

¹ This and the preceding attributes have been taken in the instrumental ; may also be in the genitive as the form for both is the same in Western India inscriptions.

² The original has *dhoga nirathi* which should rather have been *dhogam nra*. It may be taken in Sanskrit as *sarvajalabhoganirathi*, an attribute of the vi meaning 'wherein are abandoned imposts of all sorts.'

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the summer months in the nineteenth (19) year of the illustrious King Pulumáyi, son of Vásiṭhi (*Sk. Vásiṣṭhī*), a dwelling-cave, a meritorious gift, in its great perfection equal to the best of celestial chariots, was caused to be made on the summit of Triraśmi hill (a summit) like the top of mountain, by the Great Queen Gautami Bálāśri,¹ a lover of truth, charity, forbearance, and respect for life; eagerly engaged in penance, self-control, mortification, and fasts; fully bearing out the title 'Wife of the Royal Sage'; mother of the illustrious Sítakarai Gautamiputra (son of Gautami), King of Kings, equal in greatness to the Himavat, Meru, and Mandara mountains; King of Asika, Susaka, Mulaka (or Mundaka), Surath (*Sk. Suráshtra*), Kukura (*Sk. Kukkura*), Aparáta (*Sk. Aparánta*), Anupa (*Sk. Anūpa*), Vidabha (*Sk. Vīdarbha*), Ákara and Avanti; lord of the Vijha (*Sk. Vindhya*), Rūkhavat (*Sk. Rūkhavat*), Páricháta (*Sk. Páryáttra*), Sahya, Kanahagiri (*Sk. Krishnagiri*), Mancha, Sirítana (*Sk. Srísthána*), Malaya, Mahūda (*Sk. Mahendra*), Setagiri (*Sk. Shadgiri*), and Chakora mountains; whose commands are obeyed by the circles of all kings, whose face is like the pure lotus opened by the rays of the sun; whose (army) animals have drunk the water of three oceans;² whose appearance is as beautiful and lovely as the disc of the full moon; whose gait is as stately as that of a great elephant; whose arms are as muscular, rounded, broad, long, and beautiful as the body of the lord of serpents; whose hand is fearless and wet by the water held in granting freedom from fear;³ who is prompt in the service of his mother (even when she is) free from illness,⁴ who has well arranged the place and the time for the three pursuits of life (*trivarga*);⁵ who is a companion of all the townsmen (his subjects) equal in happiness and in misery; who has humbled the conceit and vanity of Kshatriyas; who is the destroyer of Sakas, Yavanas, and Palhavas; who makes use of (nothing but) the taxes levied according to justice; who never desires to kill an enemy though at fault; who has increased (the prosperity of) the families of Bráhmans and others; who has rooted out the dynasty of Khakharáta (*Sk. Kshaharáta*); who has established the glory of the Sátaváhana family; at whose feet all (royal) circles have bowed; who has stopped the fusion of the four castes, who has conquered multitudes of enemies in numerous battles; whose banner of victory is unconquered; whose excellent capital is unassailable to (his) enemies; whose great title of King has descended from a succession of

¹ Bálāśri is probably the personal name of the queen, and Gautami, that is of the name *gotra*, her family name. If Bálāśri is not her personal name, it is not easy to construe it or to attach any meaning to it.

² His title is intended to show that the limits of Gautamiputra's victories extended to three oceans. It is too commonly used by poets to have any special historical value.

³ When a person seeks shelter from an enemy or from some form of death the victor takes water in his hand and throws it on the suppliant's head.

⁴ His phrase is doubtful. It seems to mean 'of him who serves his mother (even when she is) free from illness,' that is one who always obeyed his mother contrary to the usual practice of children who behave well only when their parents are sick.

⁵ The *trivargas* are, *dharma* or religion, *artha* or wealth, and *kāma* or enjoyment.

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ancestors; the depositary of the Śāstras; the asylum of good men; the abode of wealth; the fountain of good manners; the only controller;¹ the only archer; the only hero; the only holy man; equal in valour to Rāma, Keśava, Arjuna, Bhimasena; who invites assemblies on the festive occasion (which take place) on the declining *ayana*,² equal in majesty to Nābhāga,³ Nahusha, Janamejaya, Sagara, Yayāti, Rāma, and Ambarīsha; who has immeasurably, without loss, without being confounded, and in a way (the like of) which never happened, conquered the host of enemies in the front of the battle, witnessed⁴ by Pavana, Garuda, Siddhas, Yakshas, Rākshasas, Vidyādharas, Bhūtas, Gandharvas, Clārānas, the moon, the sun, the constellations, and the planets; who has pierced the surface of the sky like the summit of a mighty mountain;⁵ (and) who has raised the family to great wealth.

This great queen, the mother of the great King and the grandmother of the great King, dedicates this dwelling-cave to the congregation of the mendicant assembly of the Bhadrāyāni school.⁶ For painting the cave,⁷ the hereditary lord of Dakshināpatha (?), desirous to serve and desirous to please the venerable lady, has given to Dharmasetu⁸ the village of Pisāchīpadraka, with all its rights, to the south-west of the Triraṣmi hill.

Inscription 3.

Inscription 3 which is in four lines begins in the middle of 15

¹ The attribute in the text is *ekakusasa*, Sk. *ekakusasya*, which means 'of the hook.' The king controls the world as the goad or *ankusa* controls the elephant.

² उणयन seems to stand for क्षिणयन after which the sun's course begins to go to the south, the declining or southern solstice that is the summer solstice. There are two chief *ayanas* or solstices, *uttarayana*, the northern or midwinter solstice when the sun enters *Makara* or Capricorn, and *dakshinayana* the southern or midsummer solstice when the sun enters *Karkata* or Cancer. Both of these occasions are regarded as holy and gifts are made to Brāhmins and the poor. According to one doctrine the gift time, which generally lasts for thirty *ghatikās* or twelve hours, in the winter solstice is before the sun entered Capricorn, and in the summer solstice is after the sun entered Cancer. A Silhāra copper-plate of Aparājita seems to show that the custom of holding royal feasts in honour of the solstices was in force in A. D. 1000. The grant is noted as made on the auspicious day which fell on the Dakshinayana or midsummer solstice when the King's festival was being celebrated in Thāna.

The text is श्रीस्थानके समवस्थितस्य राज्ञः प्रस्तावे सञ्जातदक्षिणयनकर्केटसंक्रान्तिपूर्वणि Comp Hemādri's *Chaturvarga Chintāmani, Dānakhandā*.

³ The seven kings from Nābhāga to Ambarīsha have not been identified with historical rulers.

⁴ The word in the text is *vichitra* Sk. *vichitra*, which means 'entered' or 'witnessed.' The attribute means in the brunt of the battle-field (which was) entered by (who) were present) the god of wind, &c. It is a common habit with Indian poets to describe gods and demi-gods as witnessing battle-fields and strewing flowers on heroes' heads.

⁵ The attribute seems to mean that like a mountain the king never bent his head. The text has *Bhadāvanyānam* *Ya* and *va* are often confused in Western Indian cave inscriptions, Bhadrāyāni is the name of a Buddhist sect.

⁶ No trace of painting has been found in the cave. Time may have destroyed the colouring, but it is possible that the intention of painting the cave was not carried out. It is also possible, as the letters *chi* and *ve* are similar, that the text should be *vitānamittam*, which, supposing a *ra* to have been omitted between *ta* and *na*, would be Sk. *vitāranamittam*, that is, for making a gift (to the cave).

⁷ Dharmasetu seems to be the name of the manager of the cave to whom the village of Pisāchīpadra was given for the use of the cave. (The name also occurs in Inscription 3). The name of the giver of the village is lost. He is called the hereditary lord of Dakshināpatha or the Deccan.

eleven of inscription 2. The letters are small and shallow, and are cut on a somewhat rough surface. Some letters also are lost in the holdfasts noticed in inscription 2. The readings are doubtful in places, and the translation is unsatisfactory. The first line of this inscription begins in the middle of the last line of inscription 2, and is very short. The second line is as long as each line of inscription 2. The third and fourth lines are not more than half as long as line two, as the window takes about one-half of the available space. The fourth line is continued in a narrow space above the window on a level with line three, at a little distance, so as to leave a space in the middle, to avoid confusion with the third line :

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Transcript.

- [११] सिद्ध नवनरस्वामी नासिठीपुतो सिरीपुळुमवि^१
आनपयति गोवधने अमच
- [१२] सिवत्तदिल्लन^२ सुमेप^३ सव १९ गिप २ दिव १३
धनंकटसमनेहि य एय प [व] ते तिर [ण्हुम्हि ?]
.....
न एतस तसं लेणस पटिसथरणे^४ अखय[निवी ?]
हेतु एथ गोवधनाहारे दखिणमगे गामो^५ सुदिसण^६
भित्खुहि देविलेणवासेहि निकायेन भदायनियोहे
पत्तिल्लय^७ दतो एतस दानगामस सुदसनान परिवटके
एथ गोवधनहरे पुवसिमे
- [१३] गामो समलिपद दादिम एतत महाअशरकन ओ-
दान धमसेतुस लेणस पटिसथरणे अखयनिविहे-
तु गाम सामलिपदं भित्खुहि देविलेणवा [सेहि निका]
येन भदायनियोहे पत्तिगह्व उयप^८ एतस
च गामस सामलिपदस भित्खुहलपरिहारं
- [१४] वितराम अपालस^९ अणमस^{१०} अलोणत्तादक अरठस
विनविक^{११} सबजातपारिहारिक च एतेहि न परि-
हारेहि परिहरेहि दतं च गाम समलिपदं परिहारानं

Read *Pulumāvi*.

^१ There is some vacant space between *la* and *na*, but it does not appear that the two letters are separated for any special reason except the badness of the rock or the engraver's carelessness. Compare p 566 note 3.

^२ Probably for *samipam*.

^३ *Patikhaya* is probably for Sk. *pratyakhyaya*. The reading may also be *patikhaya* or Sk. *parshad*, as *patikha* is Prakrit for Sk. *parshad*, an assembly or council.

^४ *La* appears to have been inscribed by mistake for *ye* as the form *apadesam* occurs in the fourth inscription.

^५ *Anomasa* looks like *anomasa* in inscription 4.

^६ The second *vi* of *unavika* is probably for *ya*. Compare *unayika* in inscription 4. The form of *aradhana* comes first according to the practice observed in Prakrit. In Sanskrit the form would be *rashtrasyatunayikam*.

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एथ निबंधापनं गामस च सुदसनान विनि-
बंधकारेहि आनतो महासिणापतिना मेधुनेन
[सातकानि] ना छतो विनिकटवासकाहि^१ इयच्छता
दत्ता पटिका सब २२ गिप . . . दिव ७ सातक-
णिना कटा गोवधनवाथवान फासुकार्य वेण्हुपालन^२
सामिवणनाणत नभो भग[व] तसऽपतिपतिपस
जिनवरस बुधस.

Sanskrit.

- [११] सिद्धम् नवनरस्वामी वासिष्ठीपुत्रः श्रीपुञ्जमावि-
राज्ञापयति गोवर्धनामाल्य-
- [१२] शिवस्कन्दिलानां समीपे^३ संव १९ ग्री. प. २.
दिव. १३ धनकटश्रमणैर्यदत्र पर्वते त्रिरश्मौ
.
एतस्य तस्य लयनस्य प्रतिसंस्तरणे
अक्षयनिविहेतुरत्र गोवर्धनाहारे दक्षिणमार्गे ग्राम
. सुदर्शनं भिक्षुभिर्देवीलयनवासिभिः
निकायेन भद्रायनीयैः पत्याख्याय दत्तः एतस्य
दानग्रामस्य सुदर्शनस्य परिवर्तके अत्रगोवर्धनाहारे
पूर्वसीम्नि
- [१३] ग्रामः शाल्मलीपदं दत्तः एतत् महा-आचार्यके-
भ्योवदानं धर्मसेतवे लयनस्य प्रतिसंस्तरणे अक्षय-
निविहेतु ग्राम शाल्मलीपदं [भिक्षुभिर्देवी] लयनवा
(स्तव्यैर्निका) येन भद्रायनीयैः प्रतिगृह्य
एतस्य च ग्रामस्य शाल्मलीपदस्य भिक्षुहलपरिहारं
- [१४] वितराम अप्रावेश्यं अनामृश्यं अलवणस्वातकं अ-
राष्ट्रविनायिकं^४ सर्वजातपारिहारिकं एतैर्नपरि-

^१ The *hi* at the end is probably *mhi*.

^२ Read *Venkupalena*.

^३ *Samipe* appears to be for *samipam*. In the original the letter before *su* looks like *ya* or *na*, but it is probably *na*. It has been taken with *Sivakhadila*, though it is a little removed from *la*. The whole is taken to be Sk. *Sivaskandilānām samipe*, but it is not clear how else to construe it.

^४ These Sanskrit equivalents of *apavesam* and the other immunities are unsatisfactory and the meaning is doubtful. *Apavesa* Sk. *apāvesyam* appears to forbid all entrance; *anomasā*, Sk. *anāmriyam*, seems to forbid all injury. The *to of anoma*

हरिः परिहरेत् दत्तञ्च ग्राम शास्त्रमलीपदं परिहार-
णामत्र निबन्धनं ग्रामस्य च
सुदर्शनानां विनबन्धकरैः आज्ञप्तं महासेनापतिना
मेधुनेन शातकर्णिना ह्युप्तः विनिकटवासके हस्त-
चक्रुत्ता दत्ता पट्टिका संव० २२ ग्री० प० दिव० ७
. शातकर्णिनां कृते गोवर्धनवास्तव्यानां
प्राशुकाय विष्णुपालेन स्वामिवर्णनमाज्ञप्तं नमो
भग[व]तेऽ प्रतिप्रतिपाय जिनवराय बुद्धाय.

Translation.

To the Perfect one. The new lord, the illustrious Puṣumāvi, son of Vāsithi (Vāsishthī), commands in the presence of Sivakhadila (Sk. Sivaskandila), the Govardhana minister in the year 19, on the thirteenth day of the second fortnight of summer: here in the Trirāsmi mountain by the Dhanakata recluses the village of Sudisana (Sk. Sudarsana) on the southern road in the Govardhana district (which served) as permanent capital to do hospitality¹ to mendicants coming to this his cave, was rejected and given up by the mendicants living in the Queen's Cave (who are) of the Bhadrāyani sect. In lieu of this granted village of Sudisana we give the village of Sāmalipada (Sk. Sāmalipadra) in the eastern boundary within the district of Govardhana. This (the grant of) the village of Sāmalipada to Dharmsetu to serve as permanent capital to show hospitality to mendicants of this cave, is a glorious act of the great preceptors or āchāryās. The mendicants living in the Queen's Cave, Bhadrāyanis by sect, having taken it We grant immunity from plough-tax of this village of Sāmalipada for the (use of the) mendicants. It is not to be entered, not to be injured, not to be worked for salt (?), free from the ordinary (royal) privilege of (enjoyed in) the country, enjoying all kinds of immunities (?). On account of these immunities no one should take (anything) away (from the village) The village of Sāmalipada has been granted (with the immunities). The fixing of this document here about of the village has been done by the document writers (Vimbandhakara) of Sudasana (Sk. Sudarsana). It has been ordered by the great commander-in-chief Medhuna². (The

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aka, the next phrase, is doubtful. It looks like *dā*, but it is a style of writing so peculiar to this time and the fourth inscription has *dā* distinct in the same word. It is perhaps for Sk. *Alavanakhatatam*; it is difficult to attach a meaning to it unless it refers to some prohibition against making the land-salt or nitre pits of which an account is given above at p. 179.

¹ The word in the original is *patsatharasa* Sk. *pratisantharasa* or *pratisanthāra*. Professor Childers (Pāli Dictionary, *sub voce*) translates it as friendly greeting, welcome, kindness, affection, friendliness and cites as an instance *raṃna katapatsanthenarena* *mettho*, that is, asked by the King after the usual greeting. The most appropriate sense here seems to be of welcome. The village was probably granted as a fund from the interest of which expenses connected with the reception of monks visiting or living in the cave might be defrayed.

² The second letter of this name is doubtful. It has a *mātrā* stroke and something like an *u* below. If this lower *u* be the result of a crack in the rock, the name would be Medhena.

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Inscription 4.

document) has been touched (by the King) in Binikatasaka and the plate touched¹ by the hand, was given on the seventh day of the fortnight of summer in the year twenty-two, for the sake of Satakarni.

The description of the lord (King) has been given by Vishnupála for imparting pleasure to the inhabitants of Govardhana: a Salutation to the great Jina, Buddha, who has no rival.²

Under the ceiling, on the east or left end wall of the veranda Inscriptions 4 and 5. There is a holy cross or Svastika mark at end of inscription 4 in the middle of line six. Inscription 5 beg just after with *siddham*. Both inscriptions are well preserved:

Transcript.

- [१] सिधं सेनाये वेजयंतिये विजयखधाबारा गोबधनस
वेनाकटकास्वामि गोतमिपुतो सिरिसदकाणि
[२] आनपयाति गोबधने अमच^३ विण्हुगालितं गामे
अपरकखडियं यं खेतं अजकालकियं उषभदानेन
भूतं निवतन
[३] सतानि वे २०० एत अम्हखेत^४ निवतणसतानि वे
२०० इमेस पवजितान तेकिरसिन वितराम एतस
चस खेतस परिहार^५

¹ The word in the original is *chato* probably for Sanskrit *chhupta* mean 'touched'. The whole expression would then mean 'touched by him (the King) in Binikata'. It appears to have been the custom for the king to touch a document after it was completed. Thus in later inscriptions, *drishtam* seen, *vishato man a* identical handwriting, *sprishtam* touched, and *matam mamu* accepted by me, expressions commonly used in the sense of signed.

² As the literal translation of the inscription is not clear and in parts is disconnected the following is offered as a summary of its general meaning. The inscription records the grant of a village. The grantor is Svámi Vāsishthiputra Pulamávi. The order is issued in the presence of Sivaskandila, the officer in charge of the Govardhana district, on the thirteenth day of the second fortnight of summer in the year 22. The order concerns the grant of the village of Samalpada to the east of Govardhana instead of the previously granted village of Sudisana to the south of Govardhana. Sudisana appears to have been connected in some way with the recluses of Dhánaká and they probably gave it to the Bhadráyanis. The Bhadráyanis, finding the village unsuitable, in its stead received from the king the village of Samalpada. The king does not call this a gift of his own, but a gift of the venerables or *Acharyas*. It was in lieu of their village of Sudisana, first granted to the Bhadráyanis. Samalpada was afterwards given by the king. The village appears to have been given in charge of one Dharmasetu who was probably manager of the cave. The revenues of the village were assigned as a fund whose interest was to be used for the benefit of the recluses living in the cave and there are some technical provisions specifying privileges and immunities granted to the village which are not under the deed. The document regarding the grant of Samalpada village is mentioned as having been made by the same persons as those who prepared the deed regarding Sudisana. The orders on the subject are said to have been given by the commander of the camp at Modhuna. The deed of gift was touched, that is accepted by the king in his camp at Binikata, and the document and writing after they were touched by the king were given away on the seventh day of a summer fortnight of the year 22. The date mentioned in the beginning of the inscription records the time when the deed was given; the second date at the end of the inscription, about three years later, records the time when the donees received this deed and is probably the date at which this inscription was engraved.

³ Read *amacham*.

⁴ Read *amkhatam*.

⁵ Read *pariharam*.

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Páñdu-Lena Caves.
Inscription 4.

- [४] वितराम अपावेस अनोमस अलोणखादक अरठस-
विनयिक सवजातपरिहारिक च एतहि न परिहारेहि
परिहारहि
[५] एते चस खेतपरिहारेच् एय निवधो लिहि सुवियेण^१
आणतं अमचेन शिवगुणेन छतो महासाभिषेहि
उपरखिता
[६] दत्ता पटिका सवछरे १८ वसापखे २ दिवसे १ ता-
पसन^२ कटा

Sanskrit.

- [१] सिद्धं सेनाया वैजपत्या विजयस्कन्धावाराद्रौवर्धनस्य
वेनाकटकात्स्वामी गौतमीपुत्रः श्रीशातकर्णि
[२] राजापयति गोवर्धने अमायं विष्णुपालितं ग्रामे अप-
रक्षाद्यां यत्क्षेत्रमद्यकालिकं ऋषभदत्तेन भुक्तं
निवर्त्तन-
[३] शते द्वे २०० एतदस्मत्क्षेत्रं निवर्त्तनशते द्वे २००
इमे अस्य प्रव्रजितेभ्यस्तेकिषिभ्यो वितराम एतस्य
चास्य क्षेत्रस्य परिहारं
[४] वितराम अपावेश्यं अनामृश्यं अलवणखातकं अराष्ट्रवि-
नयिकं सर्वजातपरिहारिकं च एतैर्नपरिहारैः परिहरेत्
[५] एतेचास्य क्षेत्रपरिहाराश्चात्र निवन्धोलेखि सुवीर्येणाङ्ग-
प्तममात्येन शिवगुप्तेन छुप्तो महास्वामिभिरुपरक्षिता
[६] दत्ता पटिका संवत्सरे १८ वर्षापक्षे २ दिवसे १ ताप-
सानां कृते.

Translation.

To the Perfect one. From Benákatka of Govardhana,
which is the camp of victory^३ of the Vajayanti army^४, the
illustrious lord Sátakarni, son of Gautami, commands the

^१ As the letters *a* and *sa* are similar, the reading may be *aviyena*.

^२ Read *tipasana*.

^३ The phrase in the text is *vjayakhandhāvāra* Sk. *vjayakandhāvāra*, that is 'from the camp of victory'. *Skandhāvāra* means a capital or camp and *vjayakandhāvāra* a camp established in a country where victory has been obtained. Such encampments often become capitals. Thus one of the Valabhi copper-plates mentions *vjayakandhāvāra* *khetakavāsakā*, 'from the camp of victory established at Khetaka Kheda or Kara in Gujarat'; so also *vjayakandhāvāra* *Maghavanasakā*, that is from the camp of victory established at Maghavana (Mahuva) in Kāthiáwār.

^४ This may mean the army of the city of Vjayanti (see below, Remarks) or Vajayanti may be the name of the army itself.

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Cave III.

minister Vishnupálita in Govardhana, that (whereas) there is at the present day a field in the village of Aparakaksháti (Aparakaksháti ?) owned by Rishabhádatta, and (measuring) 200 *nivartanas*, this our field (measuring) 200 *nivartanas*, we give to the Tekirasi ascetics of this (mountain). We grant rights (immunity ?) in connection with this field. It is not to be entered, not to be injured, not to be worked for salt (!), to be freed from all ordinary local dues (!). These are the immunities granted to this field. This document has been written here by Suvriya (Suvirya); it has been commanded by the minister Sivaguta (Sivagupta), touched by the great lord. The plate (which was) kept¹ (was) given on the first day of the second fortnight of the rainy season in the year 18 for the use of recluses.

Transcript.

Inscription 5.

(Line 6 of 4 continued) सिद्ध गोवधने अमचस
समकस²देयो राजनितो

- [७] रजो गोतमिपुतस सतकणिस महादेवीय च ज्विसुताय
राजमातुय वचनेन गोवधन [अम] चो सामको आरो-
गवतवो ततो एव³
- [८] वतवो एथ अम्हेहि पवते तिरण्डुम्हि अम्हधमदाने
लेणे पतिवसतान पवजितान भिखून गामे कखडीसु
पुवखेतं दत⁴ त च खेत
- [९] वकसते⁵ सो ज्ञ गामो न वसति एवं सति यंदानि
एथ नगरसीमे राजकं खेतं अम्हसतकं ततो एतस
पवजितान भिखून तेरण्डुकानं ददम
- [१०] खेतस निवतण सतं १०० तस च खेतस परिहारं
वितराम अपावेस अनोमस अलोपाखादक अरठस-
विनायिक सवजातपारिहारिक च
- [११] एतेहि न परिहारेहि परिहरथ एत चस खेतपरिहार⁶
च एथ निबधापेथ सुवियेन आणत पटिहारखिय⁷
लाजनीयमता लेखे सवछरे २४
- [१२] वासान पखे ४ दिवसे पंचमे ९ पु[व]जिताना⁸
कटा निबधा निबधो
सवछरे २४ गिम्हाणपखे २ दिवसे १०

¹ 'Kept' seems to show that the plate was detained for some time.

² Read *Samakasa* as line 7 has *Sámako*.

³ Read *evam*.

⁴ Read *datum*.

⁵ Read *vakasate*.

⁶ Read *khetapariharam*.

⁷ Read *rakhiyam*.

⁸ There is no *na* in the original; it is suggested to give meaning to the text.

⁹ The second letter *va* has been suggested as otherwise *pujuna* gives no sense. *Puvajitáná katá* probably for *Sk. pravrajítánám kṛte* is used here like *tip:saana kṛte* in inscription 4.

Sanskrit.

- [६] सिद्धम् गोवर्धने आमात्यस्य सामकस्य देयः राज्ञीतः
 [७] राज्ञो गौतमीपुत्रस्य श्वातकर्णेर्महादेव्याश्च जीवसु-
 ताया राजमातुर्वचनेन गोवर्धने सामक आरोग्यं
 वक्तव्यस्तत एव
 [८] वक्तव्यः अत्रास्माभिः पर्वते त्रिरश्मावस्मद्धर्मदाने
 ल्यने प्रतिवसन्धः प्रव्रजितेभ्यो भिक्षुभ्यो ग्रामे
 कखड्यां पूर्वक्षेत्रं दत्तं तच्च क्षेत्रं
 [९] विकृष्यते स च ग्रामो न वसति एवं सति यदिदानी-
 मत्र नगरसीम्नि राजकं क्षेत्रमस्मत्सत्कं तत एतस्य
 प्रव्रजितेभ्यो भिक्षुभ्यस्त्रिरश्मिकेभ्यो दत्तः
 [१०] क्षेत्रस्य निवर्त्तनशतं १०० तस्य च क्षेत्रस्य परिहारं
 वितरामः अप्रावेश्यं अनामृश्यं अलवणखातकं भ्रा-
 ट्ट्विनयिकं सर्वजातपारिहारिकं [च]
 [११] एतैर्नपरिहारैः परिहरत एतच्च क्षेत्रपरिहारं चात्र
 निबन्धयत सुवीर्येण आब्रूतं पट्टिकालिखितं राज्ञ्याः
 मतादलेखि संवत्सरे २४
 [१२] वार्षाणां पक्षे ४ दिवसे पंचमे ६ प्रव्रजितानां कार्ये
 निबन्धो निबद्धः संवत्सरे २४ त्रैभ्याणां पक्षे ९
 दिवसे १०.

Translation.

To the Perfect one. The gift by the minister Sámaka from the Queen. Health to be inquired¹ of Sámaka, the minister at Govardhana, at the command of Jivasutá, the queen Dowager, the great queen of King Gautamiputra Sítakarni, and he to be told 'Here we had given a field in the east in the village of Kakhadi² to the recluse mendicants living in the cave, charitably given by us in mount Trirasmi. That field is being cultivated (but) the village is uninhabited. Such being the case we now give a hundred (100) *niwartanas* of the royal field in our possession on the confines of the city to the recluse mendicants of Trirasmi.

¹ This appears to have been the ancient form of royal command. It was probably used as a mark of honour from the king. Compare Indian Antiquary, IX. 169, where a similar expression *Kusutamábháshya* occurs.

² The plural *káthadisa* is commonly used honorifically in these and contemporary inscriptions.

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We grant *parihára* (immunity ?) to this field. It is not to be entered, not to be injured, not to be dug for salt, and to be free from the ordinary dues of the country, with all kinds of immunities. Such being the immunities let none take the field 'Do you record here the *parihára* (immunity ?) of this field,' is the command of Suviya (Suvirya). In the year 24 on the fifth (5) day of the fourth fortnight of the monsoon month, the writing on the plate has been engraved here at the command of the Queen. The documents for the ascetics (had been) prepared in the year 24 on the tenth day of the second fortnight of the summer months.

Cave IV.

Close to cave III., on a slightly lower level, is *Cave IV.* It was originally a dining hall or *sattrá*, but the cracks in the veranda ceiling suggest that it became waterlogged and was turned into a large cistern or reservoir by hewing out the rock several feet below the level of the original floor.

Enough of its upper part remains to show that it was in two sections, a veranda and an inner hall about twenty feet square and nine feet high. The line of a bench of rock that ran along the side and back walls can be traced. The left side of the hall is irregularly cut or is unfinished. The entrance into the hall was by a doorway in the middle of the back wall of the veranda, and on either side of the doorway was a window with strong lattice work. The veranda is 19' 7" broad, 5' 2" deep, and 6' 10" high. Water seeped to make its way through the ceiling during the rains. At the ends of the veranda are recesses which appear to be the beginnings of unfinished cells. In front of the veranda were two pillars and two pilasters of the *Sátakarni* type. Except the right or western pilaster only the capitals remain. In the front face of each capital are two elephants seated back to back. In the right pilaster the right elephant has a driver and the left elephant has a driver and two riders, a woman of rank with a man-servant behind her. The woman has her hair rolled in a large knot on the back of her head and sits facing the visitor coquettishly arranging her hair with her right hand and holding a handled mirror in her left hand. Her servant has a beard and a monkey-like face, the head and ears being hid by a cap. In his right hand he holds what looks like a goblet. On the next pillar the right elephant has a driver and a rider and the left elephant a male driver and two female riders, facing the visitor, both of the riders wearing the hair in large rolls. The left rider has both her hands folded over her head as if making a reverence or *numashára*; the right rider leans forward on the elephant resting her brow on her right hand. On the second pillar the right elephant has a driver and two women riders. The right woman has her hair in a round roll and is dressed without ornaments. The left woman has a tasselled headdress, anklets, and her right hand is stretched out helping a third woman to mount the elephant. The left elephant has a driver and a rider. The capital of the left pilaster is much damaged. The right elephant has a driver and the left elephant a driver and two women riders. The style of dress seems to show that the left woman is the mistress and the right woman the maid.

The ceiling projects about one foot beyond the capitals of the pillars. It rests on rock-cut imitations of wooden rafters, the ends of the rafters projecting and being alternately plain and carved into women's faces. Some holes in the front of the rock show that in some cases where the rock gave way stones were dressed and fitted into the holes to look like the ends of rafters. Above the rafters is a band in the rail pattern about a foot broad, and above the rail the rough rock, which is much broken, projects three or three and a half feet.

To the left of cave IV. is a large excavation which appears to be comparatively modern as the chisel marks are different from the early chisel marks. Much of the rock above the original excavation has been blasted with gunpowder. A small runnel of water trickled down the rock at the back of this excavation and was carried along a channel to the sides and led by a groove or crevice to caves IV. and V. which are now used as cisterns.

Cave V. is close beyond this excavation. It was originally a dwelling cave or *layana* with two cells, but is now a large cistern with good water. The rock has been hewn about twelve feet below the level of the original floor and a space has been hollowed in front. A crack in the ceiling of the veranda which lets in water is probably the reason why the cave was turned into a cistern. The change seems to be modern judging from the chisel marks and from the carving of a rude Hanumán in the back wall of the right hand cell. The position of this figure shows that it was cut while the floor of the cell was at its original level. The chisel marks in the lower part are modern. The original floor was almost as high as the floor of cave IV. or about six feet above the level of the terrace. It was in two parts, a veranda, and two cells in the back wall of the veranda. The cells appear to have been plain about six feet square and about six feet high. Each cell had plain grooved doorways as high as the ceiling, and each has holes for a peg and for the monk's pole or *laguni*.¹ There is no trace of a bench. The veranda was about 12 feet broad and 4 feet deep with in front of it two eight-sided pillars and two pilasters. Both the pillars and the right pilaster have disappeared. Only parts of the left pilaster and pillar remain. A band of rock dressed like a beam of wood rests on the tops of the pillars and pilasters, and over this beam a stone eave projects about one foot. Over the eave the rock is carved as if into rafter ends, and above the rafter ends is a band of moulding and over the moulding a belt about a foot broad carved in the rail pattern. The rock roof which is now much broken, projects about two feet in front of the rail.

Cave VI. is close beyond cave V. Between them was a cell which, as its partition wall is broken, now appears to be part of cave VI. Cave VI. is a four-celled dwelling cave, whose floor, like the floor of cave V., has been hollowed out and turned into a large cistern. Marks in the right cell seem to show that gunpowder was

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Pánda-Lena Caves.

Cave IV.

Cave V.

Cave VI.

¹ The *valaguni* was used for hanging the monk's clothes or his begging bowl on.

Chapter XIV. used in blasting the rock. The cave is now filled with earth and stones.

Places of Interest.

Nāsik.

Pāndu-Lena Caves.

Cave VI.

The veranda was about 15' broad, 5' deep, and 6' 6" high, and there were three cells in its back wall and one in its right end wall, making the whole a four-celled dwelling or, as is mentioned in inscription 6, a *chaugabhha layana*. In the walls of all of the cells are holes for pegs. Along the veranda front are two plain eight-sided pillars and two four-sided pilasters. Along the tops of these pillars the rock is dressed like a wooden beam with at intervals of about three feet the projecting ends of four cross beams which support an upper frieze. Each of the beam ends is carved into a Buddhist trident with an umbrella over the middle tooth. The frieze above rests on rafters whose ends stand out an inch or two from the face. Above are a small and a larger band of rounded moulding, and above the moulding a belt of rail about a foot broad. Above the rail the rock overhangs about three feet.

Inscription 6.

In the back wall of the veranda, between the doorways of the middle and left cells, is a deep-cut and well preserved inscription (6) in four lines :

Transcript.

सिद्धं विरगहपतिस न्यगमंस¹ लेण
 देयधम कुटुंबिनिय चस नंदसिरिय ओवरको दुहुतु-
 य चस पुरिसदत्तावं ओवरको एवं लेणं चतुर्गमं
 नियुक्तं भिक्षुसंघस चातुदिसस णियाचितं²

Sanskrit.

सिद्धं वीरगृहपतेर्नैगमस्य लयनं
 देयधर्मः कुटुम्बिन्याश्वास्य नन्दाश्रिया अपवरको दुहि-
 तुश्वास्य पुरुषदत्ताया अपवरक एवं लयनं चतुर्गमं
 नियुक्तं भिक्षुसंघाय चातुर्दिशाय निर्यातितं.

Translation.

To the Perfect one. A dwelling cave or *layana*, the meritorious gift of the merchant Viragahapati (Sk. Viragūhapati), a cell of his wife Nandasri, (another) cell of his daughter Purushadattā; thus a four-celled dwelling cave *layana* was made (and) assigned to the assemblage of the mendicants of the four quarters.

Cave VII.

Cave VII., which is close beyond cave VI., has like it been turned into a cistern which is now filled with earth. It was originally

¹ *Nyegamansa* is probably an engraver's mistake for *Negamasa* Sk. *Naigama-sya*.

² The last letter *va* stands for the genitive *ya*. The interchange of *va* and *ya* is common in these inscriptions. Thus inscription 2 has *Bhadraṇiya* for *Bhadraṇya* and Kuda inscription 23 has *Bhayāva* and *Velaḍatāva* for *Bhayāya* (Sk. *Bhayāyā*) and *Velaḍatāya* (Sk. *Velaḍatāyāh*). Arch. Sur. of Western India, Separate Pamphlet X, 17.

³ Read *Evam*.

⁴ Read *nyūyam*.

⁵ Read *nyūtam*. The third letter *chi* in the original seems to be a mistake for *ti*.

dwelling cave of one cell (about 7' x 6' x 6") with an open front. The cell had a grooved doorway and a benched recess in its right wall. In what remains of the left side wall of the open front there seems to have been a relic-shrine or *chaitya*. In the back wall of the open front to the left of the doorway is an inscription (7) originally in five lines but now almost defaced.

As the letters are very shallow and the surface much worn away no impression of this inscription can be taken. The following is an eye copy :

Transcript.

भयंतसवसानं अन्तेवा-
सिनिय पवायिताय तापासि
निय च देयधम [लेण]
चातुदिसस भिखुसघस दत्तं.

Sanskrit.

भदन्तसवसानां अन्तेवा-
सिन्याः प्रव्रजितायास्तापस्या
श्च देयधर्मो लयनं
चातुर्दिशाय भिक्षुसङ्घाय दत्तं.

Translation.

A dwelling cave or *layana*, the meritorious gift of a female ascetic, a nun, and the female disciple of Savasa.¹ It has been granted to the mendicant priesthood of the four quarters.

Cave VIII., close beyond cave VII, is a small dwelling cave or *layana*, consisting of a veranda and an inner cell. The cell is 7' 9" square and 7' high. In the right wall is a benched recess 7' 2" long, 2' 5" broad, and 2' above the ground. In the back and front walls are holes for pegs and for the monk's pole. There is a grooved doorway 2' 4" wide and 6' 10" high. The veranda is 12' 5" broad and 3' 9" deep. Originally along the veranda front were two eight-sided plain pillars and two four-sided pilasters; but except their tops, the left pilaster and both the pillars are gone. On the east face of the right pilaster is the well known double crescent ornament. As is mentioned above, the right half of the veranda floor has been broken; and the partition wall that divided the veranda from cave VII. has been blasted away with powder. To the left of the veranda is a cistern. In the back wall of the veranda on either side of the doorway is an inscription. Inscription 8, to the right of the doorway, is in one line of distinct letters :

Transcript.

दासकस मुग्दासस सपरिवारस लेण देयधम

¹ *Savasa* appears doubtful, but the letters cannot be better traced. Perhaps the name may be *Svasa* or *Svasas*.

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NĀSIK.
Pāndu-Lena Caves.

Inscription 7.

Cave VIII.

Inscription 8.

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Places of Interest.

NÁSIR.

Pánu-Lena Caves.

Inscription 9.

दासकस्य मृगुदासस्य सपरिवारस्य लयनं देयधर्मः

Sanskrit.

Translation.

The meritorious gift of a dwelling cave or *layana* by the Dásaka¹ Mugúdása (*Sk.* Mrigudása) and his family.

Inscription 9, to the left of the doorway, small but well preserved, is in two lines of clear though small and somewhat shallow letters :

Transcript.

- [१] चैतिक उपासकियस मृगुदासस्य सपरिवारस्य लेण देय-
धम एतस्य लेणस बोधिगुप्त
[२] उपासकस्य पुत्रेण धर्मनदिना दत्तखेतं अपरिशीयं कण्हाहि-
निय एतो च खेतातो चिवारिकं पवइतस.

Sanskrit.

- [१] चैत्यकौपासकस्य मृगुदासस्य सपरिवारस्य
लयनं देयधर्मः एतस्मै लयनाय बोधिगुप्तो-
[२] पासकस्य पुत्रेण धर्मनदिना दत्तं क्षेत्रं अपरास्याय
कण्णाहिन्या एतस्माच्च क्षेत्राच्चिवारिकं प्रव्रजिताय.

Translation.

A dwelling cave or *layana*, the meritorious gift of Mugúdása⁷ and his family, one of the worshippers of the Chetika⁸ school. For this dwelling cave or *layana* a field has been given in Kanahini (village), situated in the west, by Dhamanandi (*Sk.* Dharmanandi) the son of the worshipper Bodhigupta. From (the rent of) this field a cloth (is to be given) to a mendicant.

Cave IX.

Cave IX, which is close beyond cave VIII. and almost opposite the end of the path down the hill, is a small dwelling cave in two parts, a veranda and three cells. Two of the cells are in the back wall of the veranda, and one is on the left end wall. The cell in the left end wall of the veranda is 6' 5" deep, 6' 7" broad, and 6' 3" high, with a grooved doorway 2' 5" wide and 6' 3" high. In its back wall is a benched recess (2' 1" x 2' 8") and in its right wall are holes for pegs. The left cell in the back wall of the veranda is 5' 10" deep, 6' 4" broad, and 6' 1" high, with a grooved doorway 2' 5"

¹ Dásaka means either a slave or a fisherman, probably a slave.

² The *mu* of Mugúdása appears in the original like a later *mya*. It is probably a mistake of the engraver as the same name in inscription 7 has a distinct *mu*.

³ Read *Dhamanandind*.

⁴ Read *datam khetam*.

⁵ Read *aparitrayam*.

⁶ Read *chivarikam*.

⁷ The Mugúdása of this and the last inscription seem to be the same. The explanation probably is that the last inscription records the gift of the dwelling cave, while this records the grant of a field to a monk living in the cave, and makes mention of the original gift of the cave. It is true that the attributes of the giver of the cave are different in the two inscriptions. Still that both inscriptions are in the same cave and that the name of the giver of the cave is the same in both, seem to show that the Mugúdása of both inscriptions is the same. *Chetika-udakayasa* shows the Buddhist sect to which he belonged; *dásaka* shows his caste or race.

⁸ Chetika is the name of a Buddhist school, a branch of the Mahásamghika.

broad and 5' 11" high. In its back wall is a benched recess (2' 2" x 2' 2") with holes for pegs. The right cell in the back wall of the veranda is 8' 7" deep, 8' 8" broad, and 6' 8" high, with a grooved doorway 2' 9" wide and 6' 6" high. In its right wall is a benched recess (2' 5" x 2' 2"). A doorway, 2' 4" wide and 6' 2" high, in the back wall leads to an inner cell 6' 10" deep, 7' 4" broad, and 6' 7" high. In its back wall is a benched recess (2' 8" x 2' 9"). In the seat are holes, probably modern, for fitting a wooden frame-work. Rope-rings and grain-husking holes in the cells show that the cave has been used for tying cattle. The veranda is 4' 5" deep, 19' 4" broad, and 7' 1" high. In its front are two pillars and two pilasters. The pillars are eight-sided shafts without bases and with inverted pot capitals of the *Sátakarṇi* type. The pilasters are four-sided and have the double-crescent ornament. On the front faces of the capitals of the pillars and pilasters are animals which, except the tigers, are well carved. On the right pilaster is a single tiger with his right fore-leg folded across his left fore-leg. On the right pillar are two elephants seated back to back with riders; the right elephant holds a woman by his trunk. The left pillar has two well-carved bulls, the right bull with his head close to the ground and the left bull biting his hind foot. On the left pilaster is an antelope in the act of rising.

Five broken steps lead from the veranda down to the front court, which is 8' long and 14' 10" broad. Its floor is rough and its right side wall is broken. The left side wall, which is entire, is 8' long. In the right of the court is a cistern full of earth. It is surprising that so well finished a cave should have no inscription. Below, and partly under the front court, is a large cistern. Above the cistern, on a slightly lower level than cave IX., is a cell too small and plain to deserve a separate number. Its left side wall has been left uneven so as not to cut into the corner of one of the cells in cave X. This part has been broken, and there is now a large opening into cave X.

Cave X, close beyond this cell, is a large dwelling cave, alike in plan but plainer than cave III. What ornament there is, especially the animal pillar capitals, is as good as, if not better than, the carving in cave III. Cave X. is in three parts, a hall, sixteen cells, and a veranda. The hall is 45' 6" deep, 40' broad in front, and 44' 6" broad at the back. The height is 9' 9". There are six cells in the back wall of the hall, and five in each side wall. In a recess in the middle of the back wall, between the doorways of the third and fourth cells, there was, as in cave III, a relic-shrine or *chaitya* in half relief with a dancing woman on each side. Probably about the eleventh or twelfth century, this relic-shrine was turned into a large figure of Bhairav which is still worshipped and covered with red-lead. The figure is 6' high and 2' 3" across the chest. It holds a dagger or *chharo* in the right hand and a mace in the left and wears a large garland or *mālā*, which falls from the shoulders over the arms to within three inches of the ankles. The head ornament is lost; it was probably a hood or a top-knot of curled hair. On either side of Bhairav the dancing women which belonged to

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the relic-shrine, are still kept as attendants.¹ Over Bhairav the Buddhist tee capital three umbrellas and two flags may still be seen. On either side of the recess and on either side of the tee is a hole probably for pegs to support curtains or to hang flower garlands or ornaments over the relic-shrine.

The cells have no continued bench in front of them as in cave III. and their floor is on a level with the hall floor. They vary in depth from 7' to 10', in breadth from 7' to 9', and in height from 7' to 8'; they have grooved doorways about 2' 3" broad. Each has a bench along its back wall 2' broad and 3' high, and in some the pegs to support the monk's pole or *valagni* remain.

The hall has one main door, 6' 1" broad and 9' 5" high, and on either side of it a smaller doorway, each about 2' 9" wide and 7' 6" high. Between the main door and each side door is a window, the right window 5' 2" broad and 3' 11" high, and the left window 4' 11" broad and 4' 2" high. All the three doors and windows have grooves for wooden frames.

The veranda is 37' 4" broad, 9' 4" deep, and 11' 9" high, its floor is on a level with the hall floor and its ceiling is 2' higher than the hall ceiling. In each end wall of the veranda is a cell, the left cell 9' deep, 7' 5" broad, and 7' high, with a grooved door 2' 9" wide and 7' high, and a bench along the back wall 2' 5" broad and 2' 6" high. The right cell is 7' 6" deep, 8' 7" broad, and 7' high, with a grooved doorway 2' 10" wide and 7' high; and along the right wall a benched recess, the bench 2' 6" high and 2' 3" broad. In front of the veranda are four pillars and two attached pillars or three quarter pilasters, all of the *Sátakarni* type. On the veranda floor rest four plates each smaller than the one below it. On the top plate is a round moulding and on the moulding a large water-pot about 1' 6" high and 9' 6" round. From the mouth of the water-pot rises an eight-sided shaft ending in an inverted pot capital. On the bottom of the inverted pot rests a square box with open sides and faces carved in the rail pattern. Inside of the box is a rounded moulding carved in the *myrobalan* or *ámalaka* style. Above the box rise five plates each larger than the plate below, and on the top plate, separated by a beam of rock, are two groups of animal capitals, some of the animals real others fanciful. Inside the veranda on the right pilaster are two animals seated back to back; the right animal a tiger looking back, the left a fanciful animal with curious branching horns. The first pillar has two fanciful animals sitting back to back, each with a tiger's body, the beak of a bird, and uplifted ears. The second pillar has two tigers back to back. The third has two sphinxes. The fourth has a horned goat on the right and a hornless goat on the left. The left pilaster has two tigers, the left tiger looking forward and the right tiger resting its face on its crossed fore-legs; the position is natural and the carving good.

¹ The image of Bhairava is probably of the same age as the Jaina images in cave XI. The Jainas worship Bhairava as the protector or agent of the Jaina church or community; not as the terrible god of the Saivas or Śáktas. The Jainas do not offer him flesh or blood sacrifices, but fruit and sweetmeats.

outside the veranda, on the front face of the capitals returning from left to right, the left pilaster has a single lion with a rider. The first pillar has two bulls back to back with a rider on each; the second pillar has two elephants back to back with a rider and a driver on each; the third pillar also has two elephants back to back, one with a driver and rider; the fourth pillar has two lions back to back, each with a rider, and the right pilaster has two elephants back to back with a driver and rider.⁴

On the veranda are four inscriptions (10, 11, 12, 13) all well preserved.

Inscription 10, on the back wall of the veranda below the ceiling, is the longest of the whole length of the wall about forty feet, and is the longest inscription in any of the Násik caves. It is in three parts, the principal part occupying nearly the whole of the first three lines. It is inscribed in large well-formed and deep-cut letters. Its language is Sanskrit mixed with a little Prákrit. The second and third parts are postscripts, the letters, though similar in form and equally distinct, being smaller than in the main inscription. The second is apparently from want of space, as the second postscript is in smaller letters than the first. The language of both postscripts is more Prákrit than the main inscription, and differs from the language of other Násik inscriptions especially in having *r* joined:

Transcript

- [१] सिद्धम् रात्रः क्षहरातस्य क्षत्रपस्य नहपानस्य जामात्रा
दीनीकपुत्रेण उषवदातेन त्रिगोशतसहस्रदेनं नद्यां नार्णा-
सार्यां सुवर्णदानतीर्थकरेण देवताभ्यः ब्राह्मणेभ्यश्च षोडश-
ग्रामदेन अनुवर्षं ब्राह्मणशतसाहस्रीं भोजापयित्रां
[२] प्रभासे पुण्यतीर्थे ब्राह्मणेभ्यः अष्टभार्याप्रदेन भरुकछे दश-
पुरे गोवर्धने शोर्पारगे च चतुशालावसवप्रतिश्रयप्रदेन
आरामतडागउदपानकरेण इवा-पारादा-दमण-तापी-कर-
वेणा-दाहनुका नावापुण्यतरकरेण एतासां च नदीनां उभ-
तातीरं सभा-
[३] मपाकरेण पिंडीतकावडे गोवर्धने सुवर्णमुले शोर्पारगे च

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Inscription 10.

⁴ The lions are so badly carved that they could hardly have been identified as such except for their manes.

⁵ Correct Sanskrit would be *gotrasatasaḥsradena*. It is an example of transposition according to Prákrit rules. See above p. 551 note 13. ⁶ Read *nadyām*.

⁷ Read *sahasra*. ⁸ Correct Sanskrit would be *Bhojayitṛā*. ⁹ Read *chatuśāli*.

¹⁰ Correct Sanskrit would be *vasuḥka*. ¹¹ Grammar would require *tadāgodapāna*.

The phrase is ungrammatical. The rivers appear to be in the accusative

governed by *punyaṭara*, and not by *punyaṭarakareṇa*. Correct Sanskrit would

be, *ubā-pāñdā-dāma-nā-tāpi-karabēnī-dāhanuka-nāva-punyaṭaryā-karitrā*. But

the way of writing is common in this inscription. Compare *Brāhmanebhyaḥ*

śobhāryāpradēna, which ought to be *Brāhmanebhyaḥ śobhāryāḥ pradātṛā*;

Brāhmanebhyaḥ śhodasa-grāmadēna, which ought to be *Brāhmanebhyaḥ Śhoda-*

vāmañi dattṛā. ¹² Correct Sanskrit would be *ubhayaastīra*.

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रामतीर्थे चरकपर्षभ्यः¹ ग्रामे नानंगोले द्वात्रीशतनाळीगे-
रमूलसहस्रप्रदेने² गोवर्धने त्रिराशिमधु पर्वतेषु धर्मात्मना
इदं लेण कारितं इमा च पोटियो

(small letters) भटारकाअजातियां च
गतोस्मि वर्षारात्रं मालयेहि रुधं³ उत्तमभाद्रं मोचयितुं

[४] ते च मालया प्रनादेनेव अपयाता उत्तमभद्रकानं च क्षत्रि-
यानं सर्वे परिग्रहा कृता ततोस्मिगतो पोक्षरानि तत्र
च मया अभिसेको कृतो त्रीणि च गोसहस्रानि दत्तानि
प्राप्तो च

(smaller letters) दत्त च नेन⁴ क्षेत्रं ब्राह्मणस्य वाराहपुत्रस्य
अश्विभूतिस हथेकीणिता मूलेन काहापणसहस्रोर्दि चतुर्दि⁵
४००० यस्य पितुस्तर्कं नगरसीमायं उत्तरापरायं⁶ दिशापं⁷
एतो मम लेने वस

[५] तान चातुदिसस भिक्षुसघस मुखाहारो भविसति

It is needless to give the Sanskrit of the first three lines. Of the two Prākṛit postscripts, the Sanskrit is as follows :

(Postscript 1) भट्टारकाब्ज्या च गतोस्मि वर्षारात्रं मालयेः
रुद्धमुत्तमभाद्रं मोचयितुं

[४] ते च मालवाः प्रणादेनैवापयाता उत्तमभद्रकानां च क्षत्रि-
याणां सर्वे परिग्रहाः कृतास्ततोस्मि गतः पुष्कराणि तत्र च मया-
भिषेकः कृतस्त्रीणि च गोशतसहस्राणि दत्तानि प्राप्तं च

(Postscript 2) दत्तञ्चानेन क्षेत्रं ब्राह्मणस्य वाराहीपुत्रस्याश्वि-
भूतेर्हस्ते क्रीत्वा मूल्याने कार्षापणसहस्रैश्चतुर्भिः ४००० यस्य पितुः
सत्कं नगरसीमायामुत्तरापरयां दिशायाभेतस्मान्ममलयने वस-

[५] तश्चातुर्दिशस्य भिक्षुसङ्घस्य मुखाहारो भविष्यति.

¹ Read *parshad̐bhyah*.

² Read *dvātrīśmat*.

³ Correct Sanskrit would be *dvātrīśmatsahasrañāḷigeramālapradena*. This repetition of the mistake noted in footnote 2 on page 569.

⁴ This should be *bhātīrakānatya* (Sk. *bhātīrakānatya*). But as the writer probably feared that the *sandhi* would confuse his meaning, he appears to have inserted an *a* between *kā* and *na*. Though grammatically inaccurate, this serves to make his meaning plain.

⁵ There is a little vacant space in the original after *Mālaye* due to the hardness of the rock, where because of the difficulty of smoothing it, no letter has been engraved and the letter *h*, which, being part of the same word, ought to come close to *h* has been cut at more than the usual distance.

⁶ *Hathe* is probably for *hatha* (Sk. *hastāt*); *hathe* is still used in Gujarātī to mean 'through,' or 'through the agency of.'

⁷ Read *mutasaktam*.

Transcript.

To the Perfect one. This dwelling cave or *layana* and these two cisterns¹ were constructed in the Trirasmī hill² in the Govardhana (district) by the charitable Ushavadāta, the son of Dinika and son-in-law of Kshatrapa (Satrap) Nahapāna (of the) Kahaharāta (dynasty), who (Ushavadāta) is the donor of three hundred thousand cows; who has made gifts of gold and steps [reaching to the water] at the river Bārnāsa³; who has fed hundreds of thousands of Brāhmins every year; who has given [in marriage] eight wives to Brāhmins at the holy place Prabhāsa⁴; who has presented rest-houses with four verandas⁵ and *pratisrayas*⁶ at Bharukachha (Broach), Dasapura, Govardhana, and Sorpāraga, and provided gardens and wells; who has made the rivers Ibā, Pārādā, Damana, Tāpi, Karabena, and Dāhanukā fordable by means of boats free of charge; who has made *sabhās*⁷ and descents⁸ to those rivers on both banks; who has bestowed in gift thirty-two thousand cocconut trees⁹

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The text has *imā cha pōkhīyo* (Sk *imau cha prōhī*). Though plural, *imā* is taken as dual, because Prakrit has no dual, and as there are not more than two cisterns in this cave. One of these cisterns to the right is still in use; the other to the left has probably been filled with earth and stones.

Trirasmī is the name of the hill in which these caves are cut. The plural number in the text is honorific and is commonly found in Western India cave inscriptions. Compare Valūrakeshu 'in the Valūraka hill' in Karle inscription, 13. Separate Chapter X. of the Archaeological Survey of Western India, p. 33. See below Remarks.

Bārnāsā is probably the Banās river in Pālanpur. See below Remarks. The word *prasthā* in the original for steps is *tritha* which means steps leading to the water; *prasthā* means gold or a kind of gold *moḥr*, and the whole expression means who has made gifts of gold and built steps leading to the water's edge.

The expression means who gave (in marriage) eight wives to Brāhmins at the place Prabhāsa. As for *Ashṭabhāryāpradāna*, it is a common practice in India for the rich to provide the daughters of Brāhmins with money enough to pay their marriage expenses. Compare Āpṣar 2nd Gupta inscription:

गुणवत्त्रिजकन्यानां नानालंकारयौवनवतीनां
परिणायितवान्स भूपः शतं निमृष्टाप्रहाराणां.

Also Hemādri's Chaturvarga Chintāmani, Dānakhandā, Kanyādāna Prakaraṇa, 10th ed. Indica Edition. But the use of the word *bhāryā*, or wife, suggests another meaning. Till so late as within the last fifty years several of the smaller Kāthiawār chiefs and other rich people have made gifts of their wives to their family priests or *chōts* at Prabhās and Dwārka, and then bought them back by paying their value in cash. This is no new custom, for under certain circumstances in the Sūtra period sacrificers or *Yājñāns* used to give their wives to the officiating priests or *ritviks* and then buy them back. It is therefore not improbable that Ushavadāta gave eight as wives or *bhāryās* in marriage to his Prabhās priests and then bought them back. The original has *Chatuhśalāsathā*. If the two words are taken together they mean 'a rest-house with four doors and four verandas.' If taken separately *chatuhśalā* would mean a four-doored room with verandas on all four sides, and *śalāsathā* would mean a rest-house for travellers.

Pratisraya, the word in the original, means an almshouse where food and other articles are given in charity, something like the modern *Amasatras* and *Sadāvartas*. *Sabhā* is a meeting place. It here probably means a place on the river bank where travellers might rest or where Brāhmins and other persons might meet and talk.

Prasthā is a place for drinking water. As it is difficult to see how a drinking place situated on a river bank it may be taken to mean a slope or *ghāt* on the bank *upādāra* and Guj *ovāra*) by which men and animals might pass down to the water. The word *mūla* literally means a stem or trunk; but according to local usage it seems to be used for tree. To this day in Gujarāt documents the word *śalā* is used to mean a tree, though its original meaning is a stem and roots.

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in the village of Nānamgola¹ to the Charaka priesthoods² of Pinditakāvada, Govardhana Suvarnamukha, and Rāmatirtha³ in Sorpāraga. At the command of Bhattāraka (Nahapāna),⁴ I (Ushavadāta) went in the rainy season to release the Uttamabhādra (who was) besieged by the Mālavas⁵. Those Mālavas fled away simply by the great noise (of my coming) and I made them dependents of the Uttamabhādra Kshatriyas.⁶ Thence I went to Pushkara and there I bathed and gave three hundred thousand cows and a village.

He (Ushavadāta) also gave a field having bought it through the Brāhman Asvibhūti, son of Vārāhi, paying the full value of four thousand Kārshāpanas. It is in the possession of his (Asvibhūti's) father and (is situated) on the north-west of the city limits. From it will arise the (means of supplying) the chief (articles of) food to the mendicant priesthood of the four quarters living in my dwelling cave or *layana*.⁷

Inscription 11.

Inscription 11 is in two lines over the doorway of the left cell the veranda. Below it is inscription 12.

Transcript.

सिधं राज्ञो क्षहरातस क्षत्रपस नहपानस दीहि-
तु^१ दीनीकपुत्रस उषवदातस कुडुंविनिय दक्षमित्राय देयधम्मं
ओवरको

Sanskrit.

सिद्धं राज्ञः क्षहरातस्य क्षत्रपस्य नहपानस्य दुहितुर्दीनीकपुत्रस्य
ऋषभदत्तस्य कुडुंविन्या दक्षमित्राया देयधर्मोपवरकः

¹ Nānamgola is probably the modern Nārgol, four miles north-west of Sanj (Bombay Gazetteer, XIV. 291). Though now little more than a village, it was formerly a place of trade with a landing or *bandar*. See below Remarks.

² Charaka was an order of Brāhmanical monks, much like the modern Khāh who forced charity from the public. They are often mentioned in Jain books.

³ As the inscription reads *Sorpārage cha Rāmatirthe*, Rāmatirtha is probably modern Rāmakunda reservoir in Sopāra. It is stone built but much filled with earth and has ruins of temples and broken images round it. (Jour. B. B. R. A. Soc. 2 214; Bom. Gaz. XIV. 340). Probably a body of Charakas lived in its neighbourhood.

⁴ This Bhattāraka or lord, at whose command Ushavadāta went to release Uttamabhādras, was probably his father-in-law Nahapāna.

⁵ The original has *Mālayehi* which may also be *Ok. Mālayah*, that is, by inhabitants of Malaya. But considering the interchange of *y* and *r* in Prakrit seems better to read *Mālavah* as Ushavadāta goes thence to Pushkara in Rajpāt.

⁶ The Uttamabhādras are here mentioned as a Kshatriya tribe; as far as is known there is no other reference to this tribe.

⁷ The change of persons in the language of different parts of this inscription is worth note. The first three lines, as is usual in grant inscriptions, are the impersonal recital of acts or of gifts. The first postscript is in the first person. 'At the command of Bhattāraka I went in the rainy season to release the Uttamabhādra who was besieged by the Mālavas.' Who this I and the Bhattāraka commanding him are, is not clear. In no other Nāsrk inscription is Ushavadāta styled Bhattāraka, a title which implies sovereign power. It is therefore probable that the I is Ushavadāta and the Bhattāraka or lord is his father-in-law Nahapāna. The second postscript is in the third person and uses the demonstrative pronoun 'by this,' apparently referring to the 'by this *mayā* of the first postscript. The use also of the first person in '*mayā*' and in the same postscript shows the carelessness of the writer.

⁸ *Dihutu* is a rather unusual form. The form in ordinary use in the Western India cave inscriptions is *dihutu*.

Translation.

To the Perfect one. The meritorious gift of a cell by Dakshamitrá, daughter of the Kshatrapa King Nahapána (of the) Kshaharáta (dynasty) and wife of Ushavadáta, the son of Dínika.

Inscription 12 is in five lines close below inscription 11 ; each line continued on the back wall of the veranda. Mr. West has separately numbered the parts of the inscription on each wall as nos. 16 and 18.¹ The mistake was originally made by Lieutenant Pett² and has been repeated by Professor Bhándárkar:³

Transcript.

- [१] सिधं वसे ४२ वेसाखमासे राज्ञो क्षहरातस क्षत्रपस
नहपानस जामातरा दीनीकपूत्रेन उषवदातेन संघस
चातुदिसस इम लेण नियातितं दता^४ नेन अक्षयनिवि
काहापणसहस्रा-
- [२] नि त्रिणि ३००० संघस चातुदिसस ये इमस्मि लेणे
वसातान^५ भविसति चिवरिक-कुशणमुल^६ च एते च
काहापणा प्रयुता गोवधनवाथवासु श्रेणिषु कोलीक-
निकाये २००० वृधि पाडिकशत^७ अपरकोलीकनिका-
[३] ये १००० वधि पायुनपाडिकशत^८ एतेच काहापणा
अपडिदातवा वधिभोजा एतो चिवरिकसहस्राणि वै
२००० ये पडिके सते एतो मम लेणे वसवुथान^९
भिखुनं वीसाय एकीकस चिवरिक^{१०} बारसक^{११} य^{१२}
सहस्र^{१३} प्रयुतं पायुनपाडिके शते अतो कुसण-
- [४] मुल^{१४} कापुराहारे च गामे चिखलपद्रे दतानि नाळिगे-
रान^{१५} मुलसहस्रानि अठ ८००० एत च सर्वं सावित^{१६}
निगमसभाय^{१७} नीबध^{१८} च फलकवारे चरित्र^{१९} तोति भू-
योनेन दतं वसे ४१ कातिकशुधे पनरसे पुवाक^{२०} वसे ४९
- [५] पनरस नियुत^{२१} भगवतां देवानं ब्राह्मणानं च कर्षापण-
सहस्रानि सतरि ७०००० पंचत्रिंशक^{२२} सुवर्णं कृता
दिन^{२३} सुवर्णसहस्राणं मुल्यं फलकवारे चरित्र^{२४} तोति.

Chapter XIV.

Places of Interest.

NÁSIK.

Pánda-Lena Cavea

Inscription 12.

¹ Jour. B. B. R. A. Soc. VII. 50.² Trans. Or. Cong. (1874), 331, 334.⁴ Read *data*.³ Jour. B. B. R. A. Soc. V.⁵ Read *vasatánam*.⁶ Read *mulam*.⁷ Read *satham*.⁸ Read *satham*.⁹ Read *vasavuthánam*.¹⁰ Read *chavrikam*.¹¹ Read *bárasakam*.¹² Read *yam*.¹³ Read *sahasram*.¹⁴ Read *mulam*.¹⁵ Read *nálgernam*.¹⁶ Read *svutam*.¹⁷ Read *sahayam*.¹⁸ Read *nibadhnam*.¹⁹ Read *charitram*.²⁰ Read *puvakam*.²¹ Read *nyutam*.²² Read *trmsukam*.²³ Read *ánam*.²⁴ Read *charitram*.

Chapter XIV.
Places of Interest.
NĀSİK.
Pāndu-Lena Caves.
Inscription 12.

Sanskrit.

- [१] सिद्धं वर्षे ४२ वैशाखमासे रात्रः क्षहरातस्य क्षत्रपस्य
नहपानस्य जामात्रा दीनीकपुत्रेण ऋषभदत्तेन संघाय
चातुर्दिशायेदं लयनं निर्यातितं दत्ताचानेनाक्षयनात्रिः
कार्षापणसहस्रा-
- [२] णि त्रीणि ३००० संघाय चातुर्दिशाय. यदेतस्मिन्
लयने वसतां भविष्यति चीवरककुशणमूल्यं च. एते च
कार्षापणाः प्रयुक्ताः गोवर्धनवास्तव्यासु श्रेणिषु, कौ-
लिकनिकाये २०००, वृद्धिः प्रतिकशतं; अपरकौलि-
कनिका-
- [३] ये १०००, वृद्धिः पादोनप्रतिकशतं; एते च कार्षापणा
अप्रतिदातव्या, वृद्धिभोज्याः एतेभ्यश्चीवरकसहस्रे
द्वे^१ ये प्रातिके शते, एतयो^२ मम लयने वर्षोपितानां
भिक्षूणां विशल्यै एकैकस्य चीवरकं वर्षिकं. यत्सहस्रं
प्रयुक्तं पादोनप्रातिके शते, अतः कुशण
- [४] मूल्यं. कापुराहारे च ग्रामे चिखलपद्रे दत्तानि नालि-
केराणां मूलसहस्राण्यष्टौ ८०००. एतच्च सर्वं श्रावितं
नैगमसभायां निबद्धं च द्वारफलके चरित्रं स्तौति. भूयो-
नेन दत्तं वर्षे ४१ कार्तिकशुद्धे पञ्चदशे पूर्वकं,
वर्षे ४६
- [५] पञ्चदशे नियुक्तं भगवद्भ्यो देवेभ्यो बाह्यणेभ्यश्च—का-
र्षापणसहस्राणि सप्तति ७०००० पञ्चत्रिंशत् सुवर्णं
कृत्वा सुवर्णसहस्रयोः मूल्यं.
- [६] द्वारफलके चरित्रं स्तौति^३.

Translation.

To the Perfect one. In the year 42, in the month Vaisākhe, Ushavadāta, the son-in-law of Kshatrapa Nahapāna (of the) Kshaharāta (dynasty) and son of Dinika gave this dwelling cave to the assemblage of the four quarters, and he also gave three thousand (3000) Kārshāpanas as permanent capital to the assemblage of the four quarters, which (Kārshāpanas) are

^१ The original has *eto* in the singular corresponding to Sk. *etasmāt*. The metrical connection requires *etebhyo* in the plural, but the Prākṛit idiom seems to allow the singular *eto*.

^२ This expression means not 2000 *chivarakas*, but two thousand for *chivaraka*.

^३ See note 1.

^४ The text may be also construed *charitratah* *st.*

for the price of clothes¹ and *kusanas*² for those who live in this dwelling cave. These *Kārshāpanas* have been entrusted to the guilds living in Govardhana, 2000 with one guild of weavers (yielding) interest one hundred *padikas*, and 1000 with another weaver guild (yielding) interest seventy-five *padikas*.³ These *kārshāpanas* are not to be given back; their interest is to be enjoyed. Of these (*Kārshāpanas*) from the two thousand for clothes, yielding one hundred *padikas* interest, a cloth for the rainy reason is to be given to each of the twenty mendicants living in my dwelling cave during the rainy season; and (from) the thousand yielding seventy-five *padikas* interest (is to be given) the price of *kusana*. (Also) eight thousand cocconut palms⁴ (have been) given in the village of Chikhalapadra in the Kāpura district.⁵ All this has been related before the council of merchants; and it has been engraved on the doorway front and speaks (my) work.

Again what he (I) gave (had resolved to give)⁶ formerly in the 41st year on the fifteenth (day) of the bright half of Kārtika, this former gift has been settled on the venerable gods and Brāhmins on the fifteenth (of Kārtik?) in the 45th year. (This gift is) seventy⁷ thousand *Kārshāpanas*, the value of two thousand *suvarnas* counting thirty-five *kārshāpanas* for one *suvarna*. (This inscription) sets forth (my) work (standing) on the front of the doorway.

Inscription 13 is over the doorway of the right veranda cell. It is letter for letter the same as inscription 10. It is inscribed in three lines in well cut, well formed, and well preserved letters :

Chapter XIV.
Places of Interest
NĀSIK.
Pāndu-Lena Cave.
Cave X.

Inscription 13.

Transcript.

सिधं राज्ञो क्षहरातस क्षत्रपस नहपान-
स दिहितु दीनीकपुत्रस उषवदातस
कुटुंबिनिय दसमित्राय देयधमं ओवरको.

¹ *Chvarika* literally means one who wears a monk's dress, or *chivara*, that is monk; in the text the word seems to have been used in the sense of the dress or *chivara* itself.

² The text has *Kusana*; this word is of uncertain meaning. It may come from *ku + asana*, that is, coarse food given to mendicants; or it may mean a mat (Sk. *kuśa*), a *Ravi's* seat, or it may be *kusaya* (the mendicant's) drinking vessel.

³ *Padika* is another name for the coin *kārshāpana*; it is used in this inscription instead of *kārshāpana* when per cent has to be expressed.

⁴ The word in the original is *mula* and means a tree. See above p. 571 note 9.

⁵ *Kapurahire*. The word in the text means in the Kāpura tāluka. The compound is to be dissolved *Kāpura dhryante yasmatō kapurahārah*, that is the Kāpura Tāluka at whose head quarters (Kāpura) all taxes and cesses of the whole tāluka are gathered. The word *dhāra* is commonly found in Valabhi, Chālukya, and Rāshtrakūta copper-plates in this sense.

⁶ *Datam*. The word in the original seems to be used in the sense of *samkalpitam*, that is resolved to give. It is a common custom in India to make a *samkalpa* of a gift with a libation of water. After this has been done the gift is made whenever the donor finds it convenient (Hemādri's *Chaturvarga Chintāmani*, *Dāna Khanda*, Bibliotheca Indica Edition) In the present case the donor appears to have made the *samkalpa* of the gift in the year 41, and the gift itself in the year 45. The engraver appears to have omitted the name of the month after 45, though he gives the day *panarave* 'fifteenth'.

⁷ The word in the text is *sattara* which corresponds to the Marāthi word for seventy *sattara* and to the Gujarātī *sattara*.

Chapter XIV.
Places of Interest.
NĀSĪK.
Pāndu-Lena Caves.
Cave X.

Sanskrit.
सिद्धं राज्ञः क्षहरातस्य क्षत्रपस्य नहपान-
स्य दुहितुर्दीनीकपुत्रस्य ऋषभदत्तस्य
कुटुंबिन्या दक्षमित्राया देयधर्मोपवरकः

Translation.

To the Perfect one. The meritorious gift of a cell by Dakhamitrā (Sk. Dakshamitrā), daughter of Kshatrapa Nahapāna (of the) Kshaharāta (dynasty), and wife of Ushavadāta, son of Dīnika.

Above the animal capitals is an outstanding frieze about two and a half feet broad supported on a beam which runs from end to end under which at intervals of about a foot are imitations of wooden rafters whose ends stand about two inches beyond the outer face of the beam. Above the beam with the outstanding rafter ends is a plain rounded moulding about four inches broad and above the moulding a belt of rail about a foot broad with three horizontal bars. Over the rail are two narrow lines of moulding. Above these the rock roof projects about 5' 6". Five steps lead down from the veranda to the front court, of whose floor almost no trace remains. On either side of the court is a recess, with a band of rail above. In the right wall of the left recess is a figure of Bhairav similar to that in the hall except that his ornaments are clearer as he is less thickly covered with red-lead. Over his head is a canopy of seven snake-hoods. He wears large earrings, a serpent necklace, armlets, and bracelets wrought with the beaded pattern called *ghugharmāl*. Round his waist is a massive belt. His left hand rests on a mace and in his right is a dagger. A garland hangs to near his ankle. On either side of Bhairav are small modern female figures probably in imitation of those within the hall.

Inscription 14.

There are two weather-worn inscriptions (14 and 15) in the court. Of Inscription 14 which is on the right wall of the court the weather has worn away the beginning of each line, the injury increasing from the top downwards. After the first eleven lines there is an empty space with room for two or three lines and then about four lines of writing. These may be two independent inscriptions or parts of the same, but the *ti* (Sk. *iti*) at the end of the first inscription favours the view that the inscription is complete. The lower lines will then form a postscript. As the greater part of the inscription is mutilated it is not possible to give a complete translation. The following is an incomplete transcript and translation line by line, of what remains. The bracketed letters in the transcript are suggestions :

Transcript.

[राज्ञो क्षहरा] तस क्षत्रपस नहपानस जामा¹

¹ The first letters left in the first line are *tasa kshatrapasa*. The inscriptions already given suggest that *rājno kshaharā* are the missing letters. Similarly, in the beginning of the second line, seven letters seem to have been lost. As the lines show one letter more lost than those missing in the first line, and as *jāmā* are the last letters of the first line, it seems probable that the missing letters may be *tu Dīnikaputrasa* which are common in other inscriptions and would fill the vacant space.

[तुदीनीकपुत्रस] शकस उषवदातस नैयकेसु
 ----- चेचिजे¹ दाहनूकानगरके² [कापुरे]
 --- [भरुक] छे³ अनुगामिद्धि उजेनियसाखाय
 --- [भगव] तो⁴ ब्राह्मणा भुञ्जते सतसाह
 --- [भगवतां]⁵ ब्राह्मणानं गवां सतस
 [हस्र] --- [भगव] ता⁶ देवान⁷ ब्राह्मणानंच दता
 ----- चेत्रसुधे पनरसे क्षहरा
 [त] ----- गवां शतसहस्रदेन उष
 [वदातेन] ----- ब्राह्म --- नदीये बणासाय द
 ----- सुवणतिथ च आयते तस
 ----- चति

----- [म] गवता ब्राह्मणा
 ----- [सह] स्त्राणि पंचाश १०,०००
 ----- मासायतीर्थे
 ----- यगजप

Sanskrit.

[राज्ञः क्षहरा] तस्य क्षत्रपस्य नहसानस्य जामा
 [तुदीनीकपुत्रस्य] शकस्य ऋषभदत्तस्य नैयकेषु
 ----- चेचिजे दाहनूकानगरके कापुरे
 --- [भरुक] छे अनुग्रामे उजेन्या शाखाया
 --- [भगव] तो ब्राह्मणा भुञ्जते शतसह
 [स्र] ----- ब्राह्मणेभ्यो गवां शतस

¹ It is not possible to suggest the missing letters before *Chenchine* (चेचिजे) as they probably are names of places.

² The *matra* of *re* in *nagare* is in the middle of the letter *ra* and may be a split in the rock. If this is the case the reading would be *nagarake kapore* and this appears probable as the name *Kapura* occurs in inscription 12. See above page 573.

³ As *chhe* is the first letter preserved and as the context is of places, *Bharukachcha* being the only place-name ending in *chha*, and being also mentioned in another inscription of Ushavadāta, *Bharuka* may perhaps be suggested.

⁴ The letters preceding to are probably *bhagava*, the two words together reading *bhagavato Brāhmanān* as in other inscriptions.

⁵ As a doubtful *tām* appears before *Brā* of *Brāhmanānam* the other missing letters are probably *bhagava*. As the last letters of this line are *sataśa* and the initial letters of the seventh line are *tām devānam*, the missing letters of the seventh line are probably *hasrapradasya bhagava*.

⁶ Read *tām*.

⁷ Read *devānam*.

DISTRICTS.

Chapter XIV.
Places of Interest.
NASIK.
Páandu-Lena Caves.
Inscription 14.

[हस्तप्रदस्य] - - - - - देवेभ्यो ब्राह्मणेभ्यश्च दत्ता
- - - - - चैत्रशुद्धे पञ्चदशे क्षहरा
[तस्य] - - - - - गवां शतसहस्रदेन ऋष
[भदत्तेन] - - - - - ब्राह्मणेभ्यो नद्यां बाणीसायां द
- - - - - सुवर्णतीर्थे च ज्ञायते तस्य
- - - - - चेति

- - - - - भगवतो ब्राह्मणा
- - - - - [सह] स्नाणि पञ्चाशत् १०,०००
- - - - - पूर्णमास्यां तीर्थे
- - - - - यनजप.

Translation.

Lines 1 and 2. In the usual deeds¹ of Saka Ushavadáta (Sk. Rishabhadatta) son-in-law of the Kshatrpa King Nahapána (of the) Kshaharáta (dynasty) and son of Dinika.

(3)..... in Chechná, in the city of Dáhanuká, in Kápura.

(4)..... in (Bharuka)chha, in Anugráma², of the Ujeniya (Ujjain) branch.

(5)..... The venerable Bráhmans, dine hundred thousand.

(6)..... (Of the donor of) a hundred thousand cows to venerable Bráhmans.

(7)..... Gave to gods and Bráhmans.....

(8)..... (Of) the Kshahará[ta] on the fifteenth of the bright half of Chaitra.³

(9)..... By Usha[vadáta] (Rishabhadatta) the donor of a hundred thousand cows.

(10)..... To Bráhmans at the river Bárnásá.

(11)..... And in Suvarnatúrtha is known of it.

(12)..... Finis.

Lower Part.

(13)..... Venerable Bráhmans.

(14)..... Fifty thousand, 50,000.

(15)..... On the full-moon day in the sacred place.

(16).....

¹ The word in the original is *netyakesu*, probably Sanskrit *naityakesu*, meaning its or usual acts. It would seem that Ushavadáta had made it one of his daily acts feed a number of Bráhmans, of the Ujjayini branch at Chechnya and the other places mentioned.

² The word in the original is *anugámamhi* which may be taken for Sanskrit *Anugráma*, that is, in Anugráma village. If there is no place called Anugráma, it may be *Anugramani*, that is in every place, Chechna, Dáhanu, Broach, and others.

³ The eighth line contains the date but the year is lost in the missing letters, month and day only appearing.

Inscription 15 is on the left wall of the court. The first seven lines are entire but uneven, as the space is taken up by the trunk of one of the elephants in the capital of the left pilaster. Of the whole inscription thirteen lines can be read and a line or two are lost. The letters are not deep cut; and time and weather have worn away the right side of the inscription. The letters differ in their form from Andhra letters and are much like the letters used by the Kāthiāvād Kshatrapas. The language is Sanskrit with a mixture of Prakrit like that of the Kshatrapa inscriptions. The letters shown in brackets in the transcript are too weather-worn to be read. These are suggested as they appear probable and in accordance with the style of the inscription :

Chapter XIV.
Places of Interest.
NĀSIK.
Pānda-Lena Caves.
Inscription 15.

Transcript.

- [१] सिद्धं राज्ञः मादरीपुत्रस्य शिवदत्ताभीरपुत्रस्य
[२] अभीरस्येश्वरसेनस्य^१ संवत्सर नवम (गि)
[३] ष्मपक्षे चतुर्थे ४ दिवस त्रयोदश १३ [एता]
[४] य पुत्रस्य^२ शकाभिबर्मणः दुहिता गणपक-
[५] येभिलस्य भार्यया गणपकस्य विश्ववर्मस्य [मा]
[६] त्रा शकनिकया उपासिकया विष्णुदत्तया सर्वसत्त्वाहि-
[७] तसुखार्थं त्रिरदिमपर्वतविहारवास्तव्यस्य चातुर्दिश-
[८] भिक्षुसंघस्य^३ ग्लानभेषजार्थमक्षयनिवी प्रयुक्ता --- वास्त-
[९] व्यसु आगता [ना] गतासु श्रेणीषु यत [:] कुलरिकश्रेण्या
हस्ते कर्षापण
[१०] सहस्र १००० ओडयत्रिकश्रेण्याः सहस्राणि द्वे २ ---
--- [श्रे]
[११] ष्याः शतानि पंच ५०० तिलपिषकश्रेण्या शता ---
[१२] एते च कार्षापणा चतालेप ---
[१३] स्यमस --- सर्वरक्षातिविद्य ---
[१४] ---
[१५] ---

Sanskrit.

- [१] सिद्धं राज्ञो मादरीपुत्रस्य शिवदत्ताभीरपुत्रस्य
[२] आभीरस्येश्वरसेनस्य संवत्सरो नवमः ९ ग्री-
[३] ष्मपक्षे चतुर्थे ४ दिवसत्रयोदशः १३ [एत]
[४] स्यां पूर्वायां शकाभिबर्मणो दुहित्रा गणपक-
[५] येभिलस्य भार्यया गणपकस्य विश्ववर्मणो [मा]
[६] त्रा शकनिकयोपासिकया विष्णुदत्तया सर्वसत्त्वाहि-
[७] तसुखार्थं त्रिरदिमपर्वतविहारवास्तव्यस्य चातुर्दिश-
[८] भिक्षुसंघस्य ग्लानभेषजार्थमक्षयनिवी प्रयुक्ता --- वास्त-

^१ The two letters *Mālha* are a little doubtful.

^२ For *Abhīrasyaśvarasenasya* read *Abhīrasyaśvarasenasya*.

^३ For *etāya puṅgava* read *etāyam puṅgavam*.

^४ Read *saṃghasya*.

Chapter XIV.
Places of Interest.
NÁSIK.
Páandu-Lena Caves.
Cave X.

- [९] व्यासु आगतानागतासु श्रेणीषु यतः कौलरिकश्रेण्या हस्ते
कार्षीपण-
[१०] सहस्रं १००० ओडयंत्रिकश्रेण्याः सहस्रे द्वे ९ - - - श्रे-
[११] ण्याः शतानि पञ्च ९०० तिलपेषकश्रेण्या शता [नि]
- - -
[१२] एते च कार्षीपणा - - - - -
[१३] - - - - -

Translation.

To the Perfect one. On the thirteenth day of the fourth fortnight of summer in the year nine of the King the Ābhira¹ Iśvarasena, son of Ābhira Śivadatta and son of Mādharī (the Queen); on the aforesaid day a permanent capital for the welfare and happiness of all beings, by the female worshipper Vishnudattā, a Sakanikā, daughter of Sakāgnivarma,² wife of Ganapaka Rebhila³ and mother of Ganapaka Viśvavarman, for medicine for the sick⁴ among the assemblage of mendicants from the four quarters, living in the Triraśmi mountain monastery, was deposited with the present and future⁵ (come and to come) guilds residing in Among them 1000 kārshāpanas have been placed in the hands of the Kularika⁶ or weaver guild; two (2) thousand with the Odayantrika⁷ guild; five hundred with the guild; hundreds with the oilmen guild; these Kārshāpanas

Cave XI.

Cave XI., close beyond cave X., but on a higher level, is a small dwelling cave or *layana*, consisting of a veranda, a small hall, a cell and a half cell. The hall is 11' 8" broad, 6' 10" deep, and 6' 8" high with a grooved door 2' 7" wide and 6' 8" high. In its back wall the left, is a half cell 7' 3" deep, 5' 7" broad, and as high as the hall. Along its back and left walls is a continued bench 2' 3" high and 2' 2" broad. In the hall to the right of the back wall is a small

¹ Ābhira or Abhira is the name of a tribe to which the king Iśvarasena seems to have belonged. A further notice of the Ābhiras is given below under Remarks.

² Agnivarmā is called a Saka, that is of the Saka tribe to which Ushavadāta seems to have belonged. Agnivarma's daughter Vishnudattā, the donor of this grant, is also of the Sakanikā, that is, a woman of the Saka tribe.

³ Ganapaka appears to be a professional name or a surname as it is borne by the father Rebhila and his son Viśvavarman. Ganapaka means the head of a guild. Its meaning in this passage is not clear.

⁴ The word in the original is *gilāna*, Sanskrit *glāna*, meaning tired or melancholy. Buddhist books always use *glāna* in the sense of sick or diseased. In the present expression *glānaparicharyā* or service to the sick, which is one of the main points of their religion, the word *gilāna* is used in the same sense.

⁵ The original has *āgatā(nā)gatāsu*. Nothing definite can be said about the meaning of this expression. It may perhaps be among the guilds 'come and to come' *āgata* and *anāgata*, that is, present and future. The meaning appears to be that interest on the capital invested with the guilds should be paid either by the members then living or by those who may come after them. The name of the guild is lost.

⁶ Kularika is like Kolika found in Ushavadāta's inscription (12) older than this. It is probably a later form of the same word.

⁷ To what craftsmen this refers is not known; Oda is at present a caste of stone-cutters, and this guild of *Odayantrikas* may perhaps have been a mason's guild. The name of the guild following this is lost. *Tilapeshaka* is the Telia or oilmen's guild.

recess which in later times has been broken and a hole made through to the first cell in the right wall of the hall of cave X. That this is only a recess, not a cell, as it would have been had not the cell in cave X, interfered, shows that this cave is later than cave X. There may have been a small bench in the recess, but as the lower part is broken no trace of the bench remains. In the part of the back wall between the recess and the half cell is a blue figure of a Jaina saint or Tirthankar, of about the eleventh century. It seems to be Rishabhadeva, the first Tirthankar, as his hair falls on his shoulders, a peculiarity of that saint. The figure is in the cross-legged or *padmasana mudrā* and 2' 3" high. Below his seat are two tigers looking forward, and between the tigers is the Dharmachakra. Near the left leg of the image is something like a small child, probably the son of the person who paid for the carving of the image. The throne-back of the image has on each side the usual alligators or *mahasas*, and round the face is an aureole. On either side of the face a human figure floats through the air bearing a garland, and outside of each figure is a small fly-whisk bearer. Above the aureole are three umbrellas each smaller than the one below it, denoting the sovereignty over the three worlds, *trailokyādhipatya*. At the extreme top are two floating figures with fly-whisks. In the right wall, to the left, is an image of the Jaina goddess Ambikā and to the right an image of the Jaina demi-god Vīra Mānibhadra. Ambikā sits cross-legged on a lion under a mango tree in which are a cleverly carved monkey and some birds. In her lap is an infant and to the right of the infant is a boy with a fly-whisk. Ambikā has her hair in a large roll drawn to the left side of her head; she wears earrings and a necklace. What she carried in her right hand is broken; it must have been the mango branch with fruit which is prescribed in Jaina books. To the right of the image is a standing figure of a bearded man with an umbrella in his right hand and a conch shell in his left, probably a worshipper. The entire image of Ambikā with her lion is 2' 9" high. Mānibhadra is a male figure sitting on an elephant, his toes drawn under him, and his hands resting on his knees. He held something in his hands, but it is too broken to be made out. This group is 3' 5" high including the elephant. He wears a four-storied conical crown and a sacred thread. In the left wall of the hall is a cell 6' 2" broad, 6' 5" deep, and 6' 8" high, with a door 2' 5" broad and 6' 8" high. Its floor and ceiling are on the same level as the hall. The veranda is 10' 4" broad and 3' 11" deep. Its floor was originally on a level with the hall floor, but it is now much broken. Its ceiling is about two inches higher than the hall ceiling. To the left of the veranda is a benched recess. In front, above the veranda, is a band of rail about a foot broad supported on a double line of moulding and a beam-like band with outstanding rafter ends. At present part of the floor of the veranda, part of its side walls, and of the seat, are broken, and there is no access to the cave except through the hole mentioned above which must have been made in later times to communicate with the first cell in the east wall of the hall of cave X.

In the back wall of the veranda, to the right of the doorway and

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Places of Interest
NĀSIK.
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Cave XI.

Chapter XIV. close under the ceiling, is Inscription 16 in two lines. The letters
Places of Interest. are deep, distinct, and well preserved :

NĀSĪK.
Pāndu-Lena Caves.
Inscription 16.

Transcript.

सिधं शिवमितलेखकपुत्रस
रामणकस लेणं देयधर्मं.

Sanskrit.

सिद्धं शिवमित्रलेखकपुत्रस्य
रामणकस्य लयनं देयधर्मः

Translation.

To the Perfect one. A dwelling cave, *layana*, the meritorious gift of Ramamnaka,¹ son of the writer Sivamitra.

Cave XII.

Cave XII. is close beyond cave XI. but on a lower level, being partly below its veranda floor. It is a small dwelling cave or *layana* consisting of a veranda and a cell. Of the veranda no trace is left. The front wall of the cell is also broken and the cell is partly filled with earth and is useless as a residence. The cell is 11' 10" broad, 7' 11" deep, and about 8' high. There are holes for the monk's pole or *valagni* and along the right wall is a benched recess.

Inscription 17.

In the back wall of the veranda, to the left of the broken doorway, is Inscription 17 in five entire and a sixth part line. The letters at the right end of the lines, though not difficult to make out, are weather-worn. The inscription is otherwise well preserved :

Transcript.

- [१] वेलीदत्तपुत्रस नेकमस रामणकस
[२] छाकलेपकियस लेनं देयधर्मं चातुदि-
[३] सस भिखुसंघस नियतितं दत्तच^२
[४] नेन भखयनिवि काहापनसत^३ १००
[५] संघस हथे एतो वसवुथस पवइत्तस चिवारि-
[६] कं दातवं बारसकं

Sanskrit.

- [१] वेलिदत्तपुत्रस्य नैगमस्य रामणकस्य
[२] छाकलेपकीयस्य लयनं देयधर्मः चातुर्दि-
[३] शस्य भिक्षुसङ्घस्य निर्यातितं दत्ताच्चा-
[४] नेनाक्षयनिवि कार्षापणशतं १००
[५] सङ्घस्य हस्ते अतो वर्षोषितस्य प्रव्रजितस्य चीवर-
[६] कं दातव्यं वार्षिकं.

¹ There is an *anusvāra* distinct on *ma* in the original. It may be a mistake of the engraver, or the form Rāmamnaka may be a corruption of the Sanskrit Rāmanyaka.
² Read *datā cha*.
³ Read *satam*.

Translation.

The meritorious gift [of a] dwelling cave, *layana*, by Rámanaka, the son of Velidatta, a merchant and an inhabitant of Chhákalépaka.¹ It is given to the mendicant assembly of the four quarters and he has also given a permanent capital of a hundred (100) Kárshápanas in the hands of the congregation. From this a monk's cloth, *chivaraka*, for the rainy season is to be given to the ascetic who lives (there) in the rainy season.

Caves XIII. and XIV. are close to one another, just beyond cave XII. As their partition wall and veranda ceiling are broken they seem to be one cave, but their structure shows that they were originally two separate dwelling caves.

Cave XIII. is in three parts, a veranda, a middle room, and cells. The veranda was 12' 8" broad, 4' deep, and 7' 2" high. It is now ruined, but its height breadth, and depth can be known from its floor and a well preserved part in the right corner. The middle room is 11' 8" broad, 7' 7" deep, and 6' 10" high, with along the right wall a benched recess 2' 8" high, 7' 2" long, and 2' 5" broad. In the back wall of the middle room are two cells, the right cell 6' 9" broad, 7' 3" deep, and 6' 9" high, with a grooved door 2' 4" wide and 6' 9" high, and along the back wall a bench 2' 2" broad and 2' high. The left cell, which is 7' 1" deep, 6' 10" broad, and 7' high, has along the back wall a benched recess 2' broad and 2' 3" high. Its door is 2' 3" broad and 6' 10" high.

Cave XIV. is close to cave XIII. but 1' 6" higher. Its entire right wall, which was originally the partition between caves XIII. and XIV., and most of its ceiling are broken. It consists of two parts, a veranda, and cells in its back wall. The veranda is 14' 11" broad, 5' 11" deep, and 6' 7" high. In front of the veranda appear to have been two pilasters of which only the left with the usual double crescent ornament remains. Outside of the veranda the front face of the floor is carved in the rail pattern. Most of the veranda ceiling is broken. In the back wall of the veranda are three cells, the right cell 6' broad, 9' 2" deep, and 6' 9" high, the partition between it and cave XIII. being broken. There is a bench in a recess 2' 6" broad and 2' 2" high. Its door, which was originally grooved, is broken. The middle cell is 5' 3" broad, 9' deep, and 6' 10" high, with a grooved doorway 2' broad and 6' 10" high, and along the back wall a benched recess 2' 6" broad and 2' 5" high. The left cell is 6' 8" broad, 9' 2" deep, and 6' 9" high, with a grooved doorway 2' 2" wide and 6' 7" high, and along the back wall is a benched recess 2' 6" broad and 2' high. Probably both these dwelling caves had inscriptions on the broken front.

Close beyond cave XIV. is a cistern in a recess still containing good water. In the left wall of the recess is a woman's face with large round earrings. It is probably a late work representing Sitalá, the small-pox goddess, who is generally shown simply by a head.

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Places of Inte:
NÁSIK.
Páñdu-Lena Ca

Cave XIII.

Cave XIV.

¹ Chhákalépaka may be the name of a village, a city, or perhaps a country. It has not been identified. See below, Remarks.

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Places of Interest.

NÁSIK.
Ándu-Lena Caves.
Cave XV.

About ninety feet to the left of the cistern is an empty space where cutting was begun but given up on account of a fissure in the rock.

Cave XV. close beyond the vacant space, is a shrine-like cell, made about the sixth century by Buddhists of the Maháyana sect. The carving of Buddha, Bodhisattva, and Nágaraája is like that of the sixth century images in the Ajanta and Kanheri caves. The cell is 6' 9" broad, 6' 9" deep, and 7' 8" high. The front wall is gone, but the round holes in the ceiling and the square holes in the floor cut for the wooden frame-work of the door remain and are different from those in other Násik caves. In the back wall a five feet high Buddha sits on a lion-throne or *simhásana*, his feet resting on a lotus. About a foot below the lotus is a wheel or *dharmachakra*, and on either side of the wheel a deer. The back or *pithiká* of the throne have the usual crocodile mouths supported on tigers. Above, on either side, is a bowing Nágaraája. Buddha's face is surrounded by an aureole, his right leg is broken, and his hands are broken off at the wrist. The wheel and the deer suggest that he was sitting in the teaching position or *dharmachakra mudrá*. On either side of Buddha's lion-throne is a Bodhisattva 5' 2" high, only the legs of the right figure remain. The left Bodhisattva has matted hair. His left hand rests on Buddha's throne and his right hand holds a lotus stalk or *nála*. Above each Bodhisattva is an image of Buddha 1' 6" high, sitting on a lotus in the teaching position or *dharmachakra mudrá*.

On the left wall is a Buddha seated cross-legged in the teaching position or *dharmachakra mudrá* over a lotus. The image is 3' 8" high and 3' 3" across the knees. The stalk of the lotus on which Buddha sits is supported by two Nágaraájás. The Nágaraája's head-dress is a five-hooded cobra over a crown; the hair hanging behind in curls in the Sassanian style. From either side of the stem a branch shoots forth about two feet broad with buds and leaves. Behind Buddha is a pillow and round the face is an aureole. To the right and left of the central image are six images of Buddha, three on each side, 1' 7" high sitting cross-legged on lotus seats one above the other. Of these the two lower images on the left are broken.

On the right wall there seems to have been an image of Buddha like that on the back wall. All that remains is part of the back of his throne with crocodiles, traces of the feet of the two Bodhisattvas, and two Buddhas over the Bodhisattvas. There seem also to have been standing Buddhas on each side of the doorway; only traces of their feet are left. To the right of cave XV. are two excavations which look like recesses. The work seems to have been stopped because of the badness of the rock.

Cave XVI.

Cave XVI. is about twenty feet above cave XV. Of some rock-cut steps which originally led to it, from near the front of cave XV., almost no trace is left. The only way of access to cave XVI. is by an iron staircase of nineteen steps which was set up about 1880 by a Lohána merchant of Bombay. Cave XVI. is an old cell turned into a Maháyana shrine. It seems originally to have consisted of

an outer veranda, an inner veranda, and a cell, and about the sixth century the three sides of the cell seem to have been deepened and images cut of a Mahāyana Buddha. But this is doubtful and probably caves XV. and XVI. were both cut anew. The cell was originally 5' 3" broad and 6' 3" deep; it is now 11' broad, 10' 4" deep, and 7' 2" high, with a doorway 2' 5" broad and 6' 2" high. On the back wall is an image of Buddha, 5' high and 2' across the shoulders. He sits on a lion-throne or *simhāsana* in the teaching position his feet resting on a lotus. On either side of the back of the throne are tigers, over them are crocodiles swallowing water-fowls, and above is a bowing Nāgarāja. Buddha's face is surrounded by an aureole. On his left is a standing Bodhisattva 4' 10" high with matted hair in the centre of which is a relic-shrine. In his right hand he holds a fly-whisk and in his left a lotus with a stalk, thus resembling the figure of Lokeshvara Padmapāni or Bodhisattva Padmapāni. On Buddha's right is a figure of a Bodhisattva dressed in the same way and of about the same size. In his right hand he holds a fly-whisk, and in his left a purse or a jug. Over each Bodhisattva is a teaching Buddha 1' 6" high seated cross-legged on a lotus. On the left wall is a larger (6' 2" high and 3' broad) Buddha sitting in the same position on a lion-throne. He has fly-whisk bearers 5' 6" high, and above them are Buddhas, the same as those on the back wall. The fly-whisk bearer to the left of Buddha has matted hair with a relic-shrine in the centre; the one to the right wears a crown. Both hold fly-whisks in their right hands and rest their left hands on their hips. The crowned fly-whisk bearer is probably Indra or Lokeshvara Vajradhara, the figure with matted hair has not been identified. To the right is a similar sitting Buddha of the same size, with a similarly ornamented throne-back or *pithikā*. Of his fly-whisk bearers, Vajrapāni Lokeshvara or perhaps Indra on the right has a crown on his head, a fly-whisk in his right hand, and a sword in his left hand; Padmapāni on the left has matted hair, a fly-whisk in his right hand, and a lotus stalk with leaves and a bud in his left hand.

About forty feet beyond and sixteen feet higher than cave XV. is *Cave XVII.* The space between caves XV. and XVII. was left empty because the rock was scamy and unfit for working. At some later time the rock seems to have been blasted with gunpowder and reservoirs made which are now filled with earth and stones.

Its inscription seems to show that cave XVII. was intended to be a dwelling-cave with a shrine attached. The shrine-room or *chaitya-griha* is mentioned in the inscription but it was never completed, and has been turned into a cell with a bench 3' 9" broad and 2' high. This cell is 8' deep, 7' broad, and 7' 8" high, with a doorway 3' 9" broad and 7' high. In front of the door a piece of rock, in form like an altar, has been left unworked probably to make ornamental steps. In later times a *sāṅkha* or *ling*-case has been cut in the rock and a *ling* inserted. In front of the cell is a passage 22' broad, 4' deep, and 11' 4" high. In the back wall of the passage, to the right of the cell door, in a shallow recess, a four feet high Buddha stands on a lotus in the gift position or *vara mudrā*. This is a sixth century addition of

Chapter XI
Places of Interest.
NĀSIK.
Pāndu-Lena Cave
Cave XVI.

Cave XVII.

Chapter XIV.
Places of Interest.

NĀSĪK.
Pāṇḍu-Lena Caves.
Cave XVII.

about the same time as the images in other caves. In front of the passage are two pillars and two pilasters with animal capitals on the front and back. On the pillars between the groups of animals runs a beam-like band of rock and on the beam rests the roof. The pillars and pilasters are plain and four-sided. It was probably intended to make round shafts with pot-shaped bases, but they are rough and unfinished. At the top of the pillar is a capital of five plates each larger than the one below. Over the topmost plate, on either side of the beam, carved animals sit back to back with riders and drivers. The dress of the riders and drivers is curious and is valuable as evidence of the style of dress which was in use before the time of Nahapána. On the inner face of both pilasters a man rides a fanciful animal with the beak of a bird, the body of a tiger, and uplifted ears. On the inner face of both pillars are two elephants back to back, each with a driver and rider. On the outer face of the pilasters is a single elephant with a driver and two riders, a man and a boy. On the outer face of the right pillar, the driver of the right hand elephant wears a high turban and holds a goad or *dhoká* with a handle, not a hook; the rider is a boy. The driver of the left elephant is a woman with a curious headdress. The riders are a man and a boy, the man with a curious headdress. In his right hand he holds a pot such as is used in worship.

On the outer face of the left pillar two elephants sit back to back. The right elephant is driven by a man and ridden by a woman and a girl. The woman's dress is much like that now worn by Vanjári women with a central and two side bosses of hair. The left elephant is driven and ridden by men.

In front of these pillars is a hall 22' 9" broad, 32' deep, and 11' 4" high. Its floor is on a level with the floor of the inner passage and the ceiling is of the same height as the porch ceiling. In its right wall are four cells, the one in the extreme (visitor's) left unfinished. The floors of the second and third cells are on a level with the hall floor, but the floor of the right or fourth cell is about 1' 6" higher, and is entered by a step. The left and the third cells have no bench, the second and fourth have benches along the back wall. At each end of the left wall of the hall is a small cell and between the cells a large narrow benched recess 18' 6" long, 2' broad, and 2' 6" high. The right cell is unfinished; the left cell is very small and in making it much care had to be taken lest it should break into cave XVIII., the great chapel or *chaitya* cave. A modern hole shows the thinness of the partition of rock.

The hall has a large main door 4' 10" broad and 10' high, and on its left a small door 2' 8" broad and 8' 4" high. On either side of the main door is a window, the right one 3' 8" broad, 3' 5" high, and the left one 3' broad and 3' 8" high. Over the small door and window in the back wall of the veranda is Inscription 18 in three and a quarter lines. The letters are large, deep, and well preserved.

Transcript.

- [१] सिधं ओतराहस दंतामितिकस^१ योणकस धमदेवपुतस
इंद्राग्निदत्तस धमात्मना^२
- [२] इम लेणं पवते तिरण्हुलि खानितं अमंतरं च लेणस चैति-
यघरो पोढियो^३ च मातापि-
- [३] तरो उदिस इम लेण कारिते सबुधपूजाय चातुदिशस
भिक्षुसंघस नियतितं स-
- [४] ह पुतेन धमरखितेन

Sanskrit.

- [१] सिद्धम् औत्तराहस्य दात्तामैत्रीयकस्य यवनकस्य धर्मदेव-
पुत्रस्येन्द्राभिदत्तस्य धर्मात्मन
- [२] इदं लयनं पर्वते त्रिररमौ खानितं अम्यन्तरं च लयनस्य
चैत्यगृहं प्रही च मातापि-
- [३] तरावुदिश्येदं लयनं कारितं सर्वबुद्धपूजायै चातुर्दिशस्य
भिक्षुसङ्घस्य नियतितं स-
- [४] ह पुत्रेण धर्मरक्षितेन

Translation.

To the Perfect one. This is the dwelling-cave (which) the charitable Indragñidatta, a northerner, inhabitant of Dantāmiti (Dāttāmitri), a Yavana, the son of Dhammadeva (Dharmadeva) caused to be excavated in the Trirāma mountain. Inside the cave a shrine and (outside) two cisterns. This cave was caused to be excavated for (the spiritual good of the giver's) mother and father, and has been dedicated, for the worship of all Buddhas, to the mendicant assembly of the four quarters (by himself) with (his) son Dhammarakhita⁴ (Dharmarakshita).

The veranda is 6' 2" deep, 31' broad, and 12' 2" high. In front of the veranda are two pillars and two attached three-quarter pillars. On entering, to the west of the right three-quarter pillar

¹ The original has an *anusvāra* over the first letter (*da*), whether intentional or a mistake of the engraver it is hard to say.

² The upper part of the last letter is broken and looks like *ni*. The grammar requires so.

³ The *anusvāra* over *dhi* is redundant; it is probably a mistake of the engraver as the usual form is *pothiyo*.

⁴ The words in the original *saha putena Dhammarakhitena* may be also taken to mean 'by Dhammarakhita and his son,' as though there was a separate individual Dhammarakhita to make the dedication. Probably Dhammarakhita is the name of a son of Indragñidatta, whom, as was often done with wives, sons, disciples and others connected by relationship or otherwise, the father mentions as a sharer in the merit of the dedication (compare Kuda inscriptions 5 and 13 and Sāilarvādi inscription 11 in Separate Pamphlet X. of Arch. Sur. of Western India pp. 6, 12, 38).

Except the courts and the veranda the interior of the cave is unfinished. This inscription mentions a shrine, but the only sign of a shrine are two pillars and other work in the interior. This is remarkable as it shows that the dedication was sometimes inscribed before the work was finished.

Chapter XIV

Places of Interest

NĀSIK.

Pāndu-Lena Cave
Inscription 13.

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NÁSIK.
Pánu-Lena Caves.
Cave X VII.

is a little rough piece of wall which seems to have been intended for a fourth pillar but left unfinished. In the right or west end of the veranda is an unfinished cell. Between the pillars five steps lead down to the front court, but these steps are not, as is usual, in front of the main door but, between the main door and the small door, opposite the left window. Some mistake seems to have been made in the construction of the cave. The pillars and pilasters are of the Satakarni style with large water-pot bases eight-sided shafts and inverted water-pot capitals with rail boxes, a pile of five plates and animal capitals, closely like the pillars in cave X. On the inner face of the capital of the east pilaster are two animals back to back with the mouths of birds the bodies of tigers and erect ears; each is ridden by a woman. On the inner face of the first pillar capital are two elephants back to back each driven by a man and ridden by a woman. On the second pillar are two lions back to back, a woman riding the right one and a man riding the left one. The headdress of both is curious, a braided knot of hair or *ambodo* with five plates in front. On the inner face of the left pilaster are two elephants, the right elephant with both a rider and a driver, and the left one with only a rider. On the front faces of both pillars and pilasters two elephants sit back to back. On the left or east pilaster the left elephant is driven by a man and ridden by a boy and the right elephant is driven by a woman and ridden by a man and a boy. On the first pillar the left elephant is driven by a man and ridden by a boy and the right elephant is driven by a man and ridden by two women. The first woman's headdress is a curious circular disc the second's headdress has three bunches or *jhumkhás* like a Vanjati woman's. The second woman stretches her left hand to help the third woman to mount. On the second pillar the left elephant is driven by a man and ridden by two women, the foremost of whom raises her folded hands over her head in salutation. The right elephant is driven by a man and ridden by a man and a boy. On the left pilaster the left elephant is driven by one man and ridden by two others, and the right elephant has one driver and one rider.

A frieze about two feet broad stands out about two feet from the animal capitals. It is supported by a belt of rock carved at intervals of a foot in imitation of wooden rafters whose ends, which were alternately plain and carved in woman's faces, stand about two inches beyond the base of the frieze. Above the base of the frieze is a plain rounded moulding and above the moulding a rail with four horizontal bars together about fifteen inches broad. Above the frieze overhangs a much broken eave of rock.

In front of the veranda is the court whose floor is 2' 4" below the veranda. It was originally 28' 3" broad and 14' long, but now nearly half of it is broken. To the left of the court is a broken cistern with one step leading to it. In the hall are several rope rings and rice-husking holes showing that the cave has been used for stabling horses and as a granary.¹

¹See below, Remarks.

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Cave XVIII.

Cave XVIII. is close beyond cave XVII., but six feet lower. It is the chapel or *chaitya* cave, the centre of the whole group. It is 39' 6" deep and near the doorway 21' 6" broad. The roof is vaulted and the inner end rounded. It is surrounded by a row of pillars which cut off an aisle about four feet broad. Twenty-six feet from the doorway is the relic-shrine or *dūghoba* 12' high, of which 5' 4" is the height of the plinth, 3' the height of the dome, and 2' 12" of the plates and the tee. The circumference of the plinth is 16' 8". Above the plinth is a belt of rail tracery 9" broad, and over the rail, separated by a terrace 4" broad, is a rather oval semicircular dome 3' high and 14' 7" in circumference. Over the dome is a shaft 10" high and 1' 3" broad with two bands in the rail. The top of the shaft broadens about four inches on the east and west sides and supports an outstanding framework the bottom of which is carved into four rafters whose ends stand out from the face. This framework supports four plates each about three inches broad and each larger than the plate below. Over the top of the fourth plate is a fifth plate about six inches broad whose face is carved in the rail pattern. In the middle of this plate is a round hole for the umbrella stem, and at the corners are four small round holes for flags.

Down each side of the chapel is a row of five pillars, leaving a central space 8' 9" broad and side aisles with a breadth of 3' 6". Behind the relic-shrine is a semicircular apse with a row of five pillars separated from the wall by a passage 3' 6" broad. The five pillars in front of the relic-shrine on either side are plain eight-sided shafts with water-pot bases in the *Sātakarni* style, the five behind the relic-shrine are plain eight-sided shafts without bases. The pillars on the left side have no capitals; those on the right have rough square blocks as if left to be carved into capitals. Along the tops of the pillars, which are 13' 8" high, runs a band of rock dressed like a beam of timber 6" deep. Above the beam the wall rises straight for 4' 4", and then curves in a dome 4' 6" deep. At the top of the perpendicular part of the wall, as at *Kārle* and *Bhāja* in *Poona*, are grooves for holding wooden ribs. Three feet from the doorway are two plain flat columns from the top of which the roof slopes towards the door. Above the door and stretching about six feet on either side is a cut in the wall about six inches deep and six inches broad, and there are corresponding marks in the two first pillars as if some staging or gallery had been raised inside of the door.

Engraved in four vertical lines, on the fifth and sixth pillars of the right-hand row, is inscription 19. Though not very deep cut, the letters are large and well preserved. The four lines on the two pillars, when read together, make up the text of the inscription:

Inscription 19.

Transcript.

- [१] रायामच भरहल्यस च लीसिलणकस दुडुतुय महाइकुति
[२] रिरायभटपालिकाय रायामचस अगियतणकस भंडाकारिक-
[३] य सतारियाय कपणणक^१मातुय चेतियघरं पवते
[४] तिरण्हुमि निठपावित.^२

^१ *Kapanaka* seems more likely to be correct. The engraver appears to have repeated *na* by mistake.

^२ Read *nithapavita*.

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Páandu Lena Caves.

Case XVIII

Sanskrit.

- [१] राजामात्याहलयस्य च लीसिलणकस्य दूहितुर्महाकुम्भी
 [२] राजभर्तृपालिकाया(?) राजामात्यस्याभेयतनुकस्य भाण्डा-
 गारिकाया:(?)
 [३] शतार्थीयाः कृपणकमातुश्चैस्यगृहं पर्वते
 [४] त्रिरश्मी निष्ठापितम्.

Translation

[This] chapel or cave is made on the Trirasmī mountain by the royal minister Aralaya and by Satāryā [Sk. Satārya], the daughter of Lisilanaka the foster-mother (?) of the great king Haksara [Sk. Haksari], the female storekeeper of the royal minister Agnyatanaka [Sk. Agneyatanuka], and the mother of Krapanaka [Sk. Krapanaka].¹

Inscription 20

The doorway is 4' broad and 7' 4" high. Over the doorway Buddhist loose-arch stands out about two feet from the face of the cave and is supported on eleven ribs. Under the arch, inscription 20 is on one line. The letters which are well cut and distance are older than the letters of inscription 19.

Transcript.

नासिककनं धमिकगामस दानं.

Sanskrit

नासिककानां धमिकग्रामस्य दानं.

Translation.

The gift of the village of Dhaumbika² by the inhabitants of Nāsika

¹ This inscription records that the *Jat* or cave is the gift of two persons Arhalaya and Satāryā. Aralaya is said to be a royal minister, and Satāryā is the daughter of Lisilanaka and the mother of Krapanaka. The other details regarding Satāryā are difficult to understand. *Bhūtipālīka* is probably Prakrit for *Bhartṛpālīka* which on the analogy of *Bhūtipālīka*, or daughter of the king, seems to mean the *pāṭikā* or mistress, mistress, perhaps, the foster-mother of the king. *Bhaukarika* is more puzzling than *Bhūtipālīka*. It may perhaps be a corruption of the Sanskrit *bhāṅḍāgarika* as *bandhā* are often interchangeable. Compare *bandhāgarika* a merchant. The word means one in charge of the *bhāṅḍāgāra*, the place where household goods and vessels are kept, a charge which is not unsuited to a woman. It is possible that after serving as the *bandhāgarika* of a minister she may have been chosen as the king's foster-mother.

² The words in the original are *Dhaumbikāgam*, and seem to mean the village Dhaumbhika. As the text stands, this must be accepted but it is unusual for the people of a city to bestow a village in gift. Villages generally are granted by kings not by the people. Assuming that the people of Nāsika did grant the village, it is more than probable that the inscription should be so short and that it should make no mention of the person to whom it was given or of the object of the grant. This difficulty may be removed by assuming that the engraver cut a *bhū* in the word *Dhaumbhika* instead of *dhū* (ज्ञि) the two letters being closely alike. Under this assumption the reading may be *Dhaumbikāgam*, Sanskrit *Dhaumbhikāgam*, that is, of the guild of grain-dealers. A gift similar to this is made in Jun. ar. inscription 31. 'The merchant is gift of a seven cellied dwelling cave and a kitchen by the guild of grain-dealers. *Gāna* commonly means a multitude and *gam* is a multitude of men of the same profession. As there is a difference of more than a century between these two inscriptions, it seems not impossible that in the earlier inscription *grāma* was used in the sense of *gam*. The inscription would then mean, '[This arch] the gift of the guild of grain-dealers inhabitants of Nāsika.' The subject of the gift

Under the arch, as in the cells near the Bhut Ling cave, in the south or Mānmoda group at Junnar, are figures of horses, elephants, bulls, and tigers in the spaces between the bars of an irregularly flowing rail. In the middle is the favourite Buddhist pentagonal symbol over the trident enclosing a lotus flower. Between the teeth of the trident are two tigers rampant, and in the middle of the pentagonal symbol is a minute standing human figure. Below the bottom bar of the rail is a semicircle whose front is carved in a lattice tracery of six-leaved flowers. The left door post or *śāḷha* is richly carved in an elaborate tracery of peacocks human figures and flowers, in a pattern which occurs on the front of the arch of the Queen's cave at Udayagiri in Orissa. To the left of the post a standing Yaksha holds a lotus in his right hand, and the end of his waistband in his left. Close to his left hand begins the rail pattern of the stairs which lead to cave XIX. Most of the carving on the right door post is destroyed.

On the plain rounded moulding to the right about six feet above the Yaksha is Inscription 21. The letters closely resemble those of inscription 19. The beginning is worn away; the few letters that remain are:

Transcript.

(?) वेनच नि याच नदसिरिया
वचवेदिका यलोच कारितो.

Sanskrit.

(?) याच नंदश्रिया मध्यवेदिका यक्षश्च कारितः

Translation.

The middle railing and Yaksha made by and Nandari¹

On either side of the horse-shoe arch, is a band of plain rounded moulding, on the left half of which inscription 20 is cut. Above the moulding is a beam with out-standing rafter-like ends, alternately plain and carved into women's heads. Above the beam is a band of rail about a foot broad with three horizontal rails. Above the rail is a terrace about six feet broad, and above the terrace, over the small horse-shoe arch below, is a large horse-shoe arch 8' 10" high, 10' 5" broad, and 4' 2" deep, supported on eleven rock-cut rafters through which light passes into the cave. In the back of the main arch is an inner arch, 8' high, 8' 5" broad, and 5" deep. The inner arch is grooved the grooves being probably intended to hold a wooden framework. On either side of the large horse-shoe arch near the foot is a massive rail, and above the rail is a narrow

is not stated. Sanchi and Bharhut stupa inscriptions show, however, that it was then (a.c. 20) the custom to record gifts by inscriptions on the objects given such as pillars arches and rails without naming them.

¹ Though this inscription is so incomplete, enough remains to show that it records a gift by two persons, the second of whom distinctly, and the first by the instrumental affix *ya* appear to be women. The objects of gift are a middle railing or *śāḷha* and a Yaksha figure. The middle railing is the belt of rail carved on the wall by the side of the steps, and the Yaksha is the figure with the lotus at the spot where the steps begin. The figure closely resembles the Yaksha figures in the Bharhut stupa.

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outstanding belt supported on rafter ends. Above this belt on each side are two pillars and pilasters in Satakarni style with reversed bell-shaped rather than pot-shaped animal capitals. On the capital of the left pilaster are two bulls seated back to back; the left pillar has two horses similarly seated and the third pillar has two elephants. On the third pillar to the west of the arch are two bulls, one of them broken, on the fourth pillar are two tigers, and on the west pilaster are two animals whose heads are broken. Between each pair of pillars below is a relic-shrine in half relief, shaped much like the relic-shrine in the chapel. Over each relic-shrine is a band of rail, and over the rail are small horse-shoe arches. Round the relic-shrine and the small arches is beautifully executed lattice work of various designs. On each side of the main arch between it and the nearest pillar and on a level with the animal capital is an erect cobra with expanded hood. Over the main arch rise three bands of moulding, each standing out further than the band below it. These bands are plain except that out of the middle band project the ends of rock-cut rafters. Over the third band is a small rail. Above, on each side of the peak of the great arch, are two smaller arches, and between each pair of arches are broken figures of men and women. Above are two small bands of rail tracery, and in the upper band four minute arches. In the side walls of the recess in front of the chapel face which are almost entirely broken away, are broken arches and other traces of ornament.

Cave XIX.

Cave XIX. is close beyond cave XVIII. and below the court of cave XX. It is so filled with earth and the space in front is so blocked with stones, that it can be only entered sitting. It is a dwelling-cave for monks and is the oldest in the group. It is in three parts, a veranda, a hall, and six cells. The hall is 14' broad, 14' deep, and about 8' high. In its back wall and in each of its side walls are two cells, or six cells in all. Over the doorway of each cell is a horse-shoe arch and between each pair of arches is a band of rail tracery one foot broad, carved in the ordinary style except in the space between the side-cells where it is waving. The cells are about 6' 4" broad and 7' 2" deep; all of them are partly filled with earth. The benches, if there are benches, are hid under the earth. Holes for the monks' pole or *valagni* remain. The doorways of the cells are grooved, 2' wide, and about 6' high. The walls of the hall and cells are well chiselled and the whole work is accurate and highly finished. The gateway of the hall is three feet broad and on either side of it is a window with stone lattice work. On the upper sill of the right window is inscription 22 in two lines. The letters in this, which is the oldest of Násik inscriptions, are well cut, and except a slit in the first letters of both lines the whole is well preserved:

Inscription 22.

Transcript.

- [१] सादवाहनकुले कन्है राजाने नासिककेन
[२] समणेन महामातेण लेण कारितं.

Sanskrit.

- [१] सातवाहनकुले कण्णे राजाने नासिककेन
[२] श्रमणेन महामात्येन ल्यने कारितं.

Translation.

When Krishna of the Satavahana family was king [this] cave [was] made by the great Sramana minister,¹ (an) inhabitant of Nāsika.²

The veranda is 16' broad and 4' 2" deep, and its ceiling is about 7" lower than the hall ceiling. In front of the veranda are two pilasters and two pillars, eight-sided in the middle of the shaft and square in the upper part, in the style found at Girnār in Kāthiawār and at Udayagiri in Orissa. Along the tops of the pillars runs a belt of rock dressed like a beam of timber, and over the beam the roof stood out, but is now broken. This cave the oldest and one of the most interesting in the group, is being rapidly destroyed by water and earth. Steps should if possible be taken to clear out the earth in front and make a fresh channel for the stream which at present finds its way into the cave.

Cave XX. is to the left of cave XVIII on a fifteen feet higher level, and approached from cave XVIII by a staircase of nineteen broken steps. As noted above, the railing for this staircase is cut in the front wall of cave XVIII beginning from the left of the doorway. This cave seems to have been more than once altered. It was originally like the third cave, a large dwelling for monks, with a central hall, 45' deep and 41' broad, six cells in the right and in the left side walls, and probably as many in the back wall, with a bench all round in front of the cells. The inscription in the back wall of the veranda recording the excavation says that this cave was begun by an ascetic named Bopaki, that it long remained unfinished, and that it was completed by Vāsu, the wife of a general named Bhavagopa, and given for the use of monks in the seventh year of Gotamiputra Yajnasri Sātakarni.³ The usual practice in excavating caves was to complete the work so far as it went. If this practice was followed in the present case Bopaki must have finished the veranda and the doorway and done some cutting inside, while Bhavagopa's wife must have done the cells and the hall. Bhavagopa's wife does not seem to have finished the work. The bench along the left wall is still rough and probably the fifth and sixth cells in that wall were left unfinished, as the work in them seems to be later. About four centuries after Bhavagopa's wife completed most of the cave, the back wall seems to have been broken down and the cave cut deeper into the hill. The line between the original ceiling and the ceiling of the addition shows that the addition is 46' long, of which 15' 6" is in the present hall and the rest has been used as a Mahāyana shrine. In the addition two cells were cut in the right wall and the fifth and sixth cells in the right wall left incomplete by Bhavagopa's wife were improved. This appears from the style of their doorways which is

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¹ Sramana is a term used to mean a Buddhist monk. The title *mahāmāta* (Sanskrit *mahāmatya*) coupled with Sramana seems to show that like Asoka's *dharmamātmā* he was the minister for religion. Otherwise it seems improbable that a Sramana could be a great minister.

² This, like inscription 20, shows that the name Nāsik has remained unchanged during the last two thousand years.

³ See below p. 597.

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slightly different from the style of the doorways of the other old cells. In the back wall a shrine was made a little to the right of the middle with two cells one on its left and one on its right. It is in two parts, a *garbhágrá* or inner shrine and a porch or *tabárá*. The shrine is 11' broad, 14' deep, and 12' 4" high. In the back wall of the shrine is a colossal Buddha, 10' high and 4' across the shoulders, seated on a lion-throne in the teaching position his feet resting on a small altar or dais.¹ On either side of the image the back of the throne is ornamented with the usual sculpture of elephants, above them imaginary horned lions or *Sárdulas* with riders, and above them crocodiles swallowing water-fowl, and above the crocodiles a Nágara-á Buddha's face is surrounded by an aureole. In the side walls, on Buddha's left and right, is a fly-whisk bearer 8' 8" high. The left fly-whisk bearer has matted hair with a relic shrine on the middle of the forehead. In his left hand he holds a lotus stalk and in his right hand a fly-whisk. The right fly-whisk bearer has a crown on his head, his left hand rests on his waistband, and his right hand holds the fly-whisk. They are both Bodhisattvas. Above each a *vidyádhara* and his wife fly towards Buddha. The door of the shrine which is grooved and plain, is 4' 3" broad and 8' 6" high. The porch in front of the floor has a floor about two feet lower than the shrine door. The porch is 19' 10" broad, 10' 6" deep and 12' 5" high. In its back wall on each side of the doorway is the figure of a Bodhisattva 9' 5" high. Both have matted hair and stand in the safety position or *abágamudrá* with a rosary in the right hand. The left Bodhisattva holds a lotus stalk in his left hand of which the top and the lower part are broken; the right Bodhisattva holds in his left hand a lotus stalk with a bud. To the right of the left Bodhisattva, a crowned male figure 5' 7" high, holds a lotus flower and leaf in his right hand and rests his left hand on his waistband. The nose of this figure has been broken and a new nose fastened on and a moustache and a short beard added, all of some hard sticky material. To the right of the right Bodhisattva is a female figure

¹ This image of Buddha has the special interest of being still the object of regular worship. The great image is kept a glossy black and ornamented with a band of gold leaf round the brow, a broad band of gold round the eyes and down the front of the ears, and a band of gold round his neck and his upper arms; his fingers are tipped with gold, and a gold belt is round his waist and ankles. In front of the image, to one side, a lamp is kept burning, and on the tops of his ears, shoulders, fingers, on his thigh, and round his feet, *champa* flowers are strewn. Some *champa* flowers are laid in the corner of the dais, and at the feet and on the bodies of the guardian Bodhisattvas wherever they find a resting place. According to the temple servant or *gurav*, who is a Táru or ferryman, that is a Koli by caste and lives in a village close by, the great figure is Dharmarája or Yudhishtira, the eldest of the Pándav brothers. He holds his hand in that position advising men never to tell a lie, never to cheat, never to cause harm, and never to steal. The Bodhisattva to the right of Buddha is said to be Nakula the fourth of the Pándav brothers, and the figure to the left Sahadeva the fifth brother; the outer right Bodhisattva is Bhima the giant Pándav and the woman is Draupadi, the wife of the Pándavs. The Bodhisattva on the left is Arjuna and the small figure near it Krishna. The family of the man in charge of the shrine has held the office for at least three generations. He comes to the cave daily, offers flowers, and lights the lamp. People from the villages near come regularly and worship. On the third Monday of *Srávana* (July-August) about 600 come. They wash and then offer oil. They stand in front of the image and call 'Maháraj, give me a child and I will give you a cocconut and oil.' They give him sweetmeats, and basil and *bet*, *Ágile* marmelos, leaves. They never give him an animal.

five feet high. Her nose eyes and brow have been broken and repaired with the same sticky material as the male figure. She has a curious lofty headdress like that worn by some sixth century figures. In her right ear is a large round earring and in both her hands she holds a garland. A robe falls from the waist to the feet. The male and female figures are probably of Mammá who made this shrine and her husband, or they may be Mammá's mother and father. All these figures appear to have been formerly smeared with oil, and as they have a second coating of smoke their ornaments are greatly dimmed. In the right and left walls of the porch are two cells, one in each wall, probably for the use of the worshipping priest or for keeping materials used in the worship.

In front of the porch are two pillars and two pilasters. The ornament of the pilasters and pillars is the same as that of several Ajanta pillars of the fifth or sixth century. The pillars are about three feet square below and in the square faces circles are carved holding crocodile or elephant mouths with leafy tails and lotus flowers, and round the circles rows of lotus flowers with leaves. Above the square section is a rounded shaft about two feet high with two circular belts of leaves and lotus flowers, and above is a third belt of hanging rosaries divided by half lotuses and water-pots with leaves. Above these circular belts is a rounded myrobalan capital with rich leaf-like ornaments at the corners, and a lotus flower in the middle of each face. Above the lotus is a plain plate on which a beam rests which stands out in a bracket about a foot deep. The brackets support a large plain beam. In front of the porch the floor is raised about two inches high in a square of 9' 7". This is part of the original floor, which was deepened a little all round when the shrine was made. This altar is not exactly in front of the shrine, but is as nearly as possible at the same distance from the two side walls. It seems unconnected with the shrine, and corresponds to the place assigned to the wooden stools or *béyaths* in Jaina temples in Girnár and Satrunjaya on which small images are placed for visitors to worship on great days when it is not possible for all to worship the image in the shrine.

The hall has eight cells in the side walls though one of them, the second in the right wall, is not a cell but an excavation with no front. The bench along the right wall has been dressed and finished, while half of the left wall bench has been dressed but the other half towards the door is unfinished.

Except the sixth and seventh cells, counting from the shrine in the left wall, the cells have no benches. In front of the fifth sixth and seventh cells in the right wall a line of four different sized circles or *chakras* are cut in the floor. They have recently been used to grind grain on; but are not modern as they are higher than the rest of the floor. Their original use was perhaps connected with the *árti* or waving of lights round the image of Buddha. At present the Nepálese Buddhist light-waving ceremonies consist of three parts. The officiating priest first strikes the bell; he then pours water from an

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¹ See below p. 596.

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earthen pot in four circles which may not be crossed, Indra, Brahmá, Vishnu, and Mahesvara. After the four rings of water have been poured the priest lifts on his left shoulder a heavy wooden pole and grasping the lower end with his right hand strikes the pole with a second smaller staff. The sound is called *gambhíra ghoṣa* or the solemn sound, and is regarded as very holy. These four circles may represent the four rings of water.

Inscription 23.

The entrance into the hall is by a large grooved doorway, 5' 7" broad and 9' high, with a small doorway to the left 3' 5" broad and 7' 8" high, and one grooved window on either side of the main doorway, 4' 3" broad and 3' 2" high. Over the doorway of the last cell from the shrine in the left wall is Inscription 23 in two small lines in well cut letters of the fifth or sixth century. It is in Sanskrit and is the most modern of the Násik cave inscriptions. It records the construction of a dwelling cave. As it is on the doorway of a cell it might be supposed to refer to the cell. But as the word used for a cell is *gabhbha* or *garbha*, never *lajanam*, the inscription probably refers to all the sixth century additions.

Transcript.

[१] देवधर्मोयं उपासि-
 [२] काया मम्माया लयनं

Translation.

A dwelling cave, the meritorious gift of Mammá, a female worshipper.¹

The veranda is 34' 3" broad, 7' 9" deep, and 10' high, with a cell in its left end wall. Along the front of the veranda are four pillars and two attached three quarter pillars. These pillars are plain in the Satakarni pot-capital style. A band of rock dressed like a beam of timber rests on the top of the pillars, and over the beam the rock roof overhangs about three feet. Between the second and third pillars, facing the main door, three steps lead down to a court 30' 10" broad and 7' 9" deep, and 1' 10" lower than the veranda-floor. Along the veranda face below the pillars is a belt of upright bars about eight inches high. A doorway in the left wall of the court, which is now broken, led to cave XXI.

Inscription 24.

In the back wall of the veranda, to the left of the main doorway, above the left side door and the left window, is Inscription 24. It is blackened by smoke and is not easily seen, but the letters are well cut and easily read :

Transcript.

[१] सिधं रञ्जो गोतमिपुत्रस सामिसिरियञसात-
 कणिस सवहुरे सातमे ७ हेमताण पखे ततिये ३
 [२] दिवसे पधमे^२ कोसिकस महासेणापतिस भवगोपस भरिजाय
 महासेणापतिणिय वासुय लेण

¹ The word in the text is *upāsakā* which is usually translated by its literal meaning 'worshipper'. But *upāsakā* and *upāsaka* are always used in the sense of a Buddhist householder who has not become a recluse or *bhikṣhu*.

² Either *paṭhame* must have been used for *paṭhame* when this inscription was written, or the engraver has mistaken *dha* for *tha*, the letters being somewhat alike.

- [३] बोपकियतिसुजमाणस पर्यवसितसमाने
बहुकाणि वीरसाणि उकुते^१ पर्यवसाने नीते चातुदि-
[४] सप्त च भिक्षुसंघस्य आवासो दत्त इति.

Sanskrit.

- [१] सिद्धप् राज्ञो गौतमीपुत्रस्य स्वामिश्रियज्ञशात-
कर्णः संवत्सरे सप्तमे ७ हैमन्तानां पक्षे तृतीये ३
[२] दिवसे प्रथमे कौशिकस्य महासेनापतेर्भवगोपस्य
भार्याया महासेनापत्या वासोर्लयनम्
[३] बोपाकियतिसुज्यमानस्य पर्यवसितसमाने
बहुकानि वर्षाण्युत्क्रान्ते^२ पर्यवसाने नीते चातुदि-
[४] शस्य च भिक्षुसंघस्यावासो दत्त इति.

Translation.

To the Perfect one. On the first day of the third (3) fortnight of the winter months, in the seventh (7) year of the illustrious King Lord Yajna Satakarni, son of Gautami, [the gift of] a dwelling-cave by Vásu, the Mahásenápatni,³ the wife of the great commander-in-chief Bhavágopa of the Kausika family. After many years had passed [to the cave which was] begun and almost completed by the monk Bopaki it was finished (by Vásu), and a residence was given [in it] to mendicant priests from the four quarters.⁴

This cave was until lately occupied by a Vairági who walled off the right corner of the veranda as a cell for himself and raised in the hall a clay altar for his god. He was murdered in January 1883 by a Kol for his money.

In union of the colossal Buddha which is locally worshipped as Dharmarāja, a large fair, attended by about 600 persons from Násik and the surrounding villages, is held on the third Monday in *Srāvana*

Fair.

¹ Read *ukunte*.

² The *bahukam varasni ukunte* of the text is right according to Prákrít idiom. Many modern Indian languages retain the idiom. The same phrase in Hindi would be *bahut varaso bit*, in Gujaráti *ghanám varaso vite*, and in Maráthi *bahut varshem gelyanem*.

³ The word in the text is *mahásenápatni* (Sanskrit *mahásendpatni*) and means the wife of the great commander-in-chief. It is common in India, even at the present day, to call wives after the rank of their husbands, though they do not discharge the duties of that rank. Thus Fauzdár has Fauzdáran and *páthi* has *páthini*.

⁴ This inscription records that a cave which was begun and nearly completed by the monk Bopaki remained unfinished for many years and was completed by the Lady Vásu, the wife of a commander-in-chief, and declared open to the monks of the four quarters. To what the date belongs is not clear. It probably refers to the day on which the cave was dedicated to the use of the monks of the four quarters. That this cave was originally left incomplete and afterwards finished is clear from its appearance taken in connection with the adjoining cave XVIII. Steps and a railing by the side of the gateway of cave XVIII, lead to this cave. A *Yaksha* statue stands near the railing, and all three, steps, railing and statue, from the position and carving must be of the same age as the gateway of cave XVIII. Again the steps show distinctly that a cave was intended, otherwise there was no reason for making steps by the side of cave XVIII. The letters in this inscription, compared with the character of the railing and the *Yaksha* inscription (20), further show that this is a later inscription and that cave XX, is an older cave. All this tends to show that a cave was begun and steps were cut by the side of cave XVIII, but the work remained unfinished. It was completed by Vásu as this inscription records.

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Places of Interest.

NĀSIK.
Pāndu-Lena Caves.
Cave XXI.

(July-August) when boys dressed in girls' clothes dance to a drum accompaniment and men beat sticks and blow shells. Booths and stalls are set up at the foot of the hill.

Cave XXI., close beyond cave XX, is entered by a broken door in the right wall of the court of cave XX. It is a rough hall 23' 10" deep and 10' high. In front for 6' 7" the breadth of the hall is 17' 10"; then there is a corner¹ and beyond the corner the breadth is 21' 2". The ceiling of the hall is rough and uneven and in the back part of the cave the roof is about a foot lower than near the front. In front are two pillars and two pilasters. The pillars are eight-sided in the middle and square below and above. In front is a court 9' deep and 17' 7" broad, with a large and deep cistern to the right, holding water. This hall does not appear to be a dwelling cave as it has no cells or benches; nor has it a bench all round as in dining-halls or *bhojana-mandapas*. It is probably a *sattrā*, that is, either a cooking place or a place for distributing grain. The large cistern in front seems to be for the convenience of the kitchen. At XXI the broad terrace ends and the rest of the path is rough and in places difficult.

Cave XXII.

About thirty-four feet beyond cave XXI, and on a slightly higher level, reached by rough rock-cut steps, is *Cave XXII.*, a cell with an open veranda in front. Its side walls are undressed and the back wall is unfinished. Peg holes in the walls and in the grooved door seem to show that it was used as a dwelling. The cell is 9' 8" deep and 5' 4" broad, and the doorway 2' broad. The height cannot be ascertained as the cell is partly filled with clay. The veranda is 5' 7" broad and 3' deep.

Beyond cave XXII, there seem to have been two or three excavations, the first of which looks like a cell much filled with earth. The others cannot be seen as they are covered with stones which have fallen from above. They must be small cells of no special interest as the rock is unfit for caves of any size.

XXIII.

About twenty-five yards beyond cave XXII, and almost on the same level, is *Cave XXIII.* Marks in the ceiling show that there were originally five or six small dwelling caves with cisterns in front. The first probably was a dwelling cave with one cell and veranda; the second probably consisted of a middle room with a cell and a half cell; the third consisted of a veranda and two cells; and the fourth, of a veranda, two cells, and a half cell. The four partitions of these dwelling-caves have been broken down and the whole made into a large irregular hall, but the marks of the old dwelling caves can still be seen in the ceiling. Three Mahāyāna sixth century shrines have been made in the back wall of the hall, and images have been carved in recesses in the wall. Except in the first shrine this Mahāyāna work is better than the work in caves II, XV, and XVI. Proceeding from right to left

¹This corner was left because if it had been cut off it would have broken through the partition between cave XXI. and XX. This proves that cave XXI. is later than cave XX.

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Paada-Lena Cave
Cave XXXIII.

the first is a shrine in two parts, an inner shrine or *garbhágrá*, and a porch or *ubára*. The shrine is 10' broad, 7' 8" deep, and 8' 3" high. In the back wall is an image of Buddha sitting on a lion-seat with the usual ornamental back. The image is 7' 4" high from head to foot, and 3' across the shoulders. The face is surrounded by an aureole. On each side a Vidyádhara and Vidyádhari bringing materials of worship fly towards Buddha. To the right and left of Buddha are two fly-whisk bearers each 6' 5" high; the right hand fly-whisk bearer has his hair coiled in the matted coronet or *jatamugata* style and in the hair has a teaching Buddha. He has a fly-whisk in his right hand and a lotus bud with a stalk in his left. The left fly-whisk bearer has broken off from the rock and lies on the ground. He wears a crown, earrings, a necklace, and finger rings. He bears a fly-whisk in his right hand and a thunderbolt in his left, which rests on his waistband. In each of the side walls is a Buddha sitting cross-legged over a lotus. They are 5' high and 4' across from knee to knee. The feet of the right image are broken. On either side of each image are three small Buddhas one over the other, 1' 7" high, sitting on lotuses. The middle image is in the *padmasana* position and the side images are cross-legged in the teaching position. The doorway of the shrine is 2' 10" broad and 6' 3" high. The side posts of the doorway are carved in a twisted pattern with flowers between the turns, and by the side of the posts are carved petals. At the foot of each post is a figure of a Nágaraája of which the right figure is broken.

The porch is 12' broad, 4' deep, and 8' 4" high. In the back wall, on either side of the doorway, is a standing figure 7' high. The left figure holds a rosary in the left hand in the blessing position and in the right hand a lotus bud. He wears his hair in the matted coronet or *jatamugata* style and in the middle of the forehead is a small teaching Buddha. This is probably a figure of Padmapáni Lokésvara. Below, on the visitor's left, is a female figure 3' 6" high with her hair in the matted coronet or *jatamugata* style. Her right hand is blessing and in her left hand is a half-blown lotus with stalk. She is the Maháyana goddess Árya Tára. To the right of the doorway the large standing figure wears a crown, large earrings, a three-stringed necklace of large jewels, a waist ornament or *kandora* of four bands, and a cloth round the waist. On a knot of this cloth on his left side rests his left hand and the right hand is raised above the elbow and holds what looks like a flower. He wears bracelets and armlets. Below, to the right of this figure, is a small broken figure. In each of the end walls of the porch or *ubára* is a Buddha in the blessing position 7' 4" high. Below, to the left of the left wall figure, is a small Buddha also blessing. Between the end wall Buddhas and the figures on either side of the doorway are two pairs of small blessing Buddhas, one pair on each side, standing on lotuses. In front of the porch are two pillars and two pilasters, four-sided below with round capitals of what look like pots with bands cut on their faces, a very late style. Above the pillars, under the ceiling, are five small cross-legged figures of Buddha and on either side of each is a Bodhi-

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Cave XXIII.

sattva as fly-whisk bearer. Unlike the five Dhyáni Buddhas of Nepál these figures are not all in different positions. The middle and the end figures are in the teaching attitude, while the second and the fourth are in the *padmāsana mudrá*. Outside of the porch in each of the side walls was a standing Buddha 4' high in a recess, and over each three small sitting Buddhas. The right standing figure has disappeared. The chief image in this shrine is worshipped and ornamented with silver. He is believed to be Bhishma the teacher of the Kurus and is supposed to be teaching the row of small Buddhas on the inner face of the veranda.

As is shown by marks in the roof, the second shrine has been made from an old dwelling cave which consisted of a veranda, a middle room, a cell, and a half cell. The middle room had on the right a bench which still remains. All other traces of the room have disappeared. Of the cell, the front wall and part of the left wall are broken. The rest of the cell has been deepened into a shrine. The shrine is 7' 8" broad, 6' 6" deep, and 7' high. In the back wall is a teaching Buddha 5' high and 2' 3" across the shoulders, seated on a lion-throne with ornamental back. On either side of the Buddha is a fly-whisk bearer, 4' 9" high, his hair in the matted coronet style and an aureole round his face. The bearer to the right of Buddha has a relic-shrine entwined in his coronet of hair. In his left hand he holds a fly-whisk and in his right a lotus stalk. The left figure has an image of Buddha in his coronet of hair, a fly-whisk in his right hand, and a blown lotus stalk in his left. Above each a heavenly chorister flies towards Buddha with a garland. In the right wall is a seated teaching Buddha 4' 2" high and 1' 9" across the shoulders. On either side was a fly-whisk bearing Bodhisattva smaller than those on the back wall of which the right figure alone remains. Above it a small Bodhisattva about 1' 4" high sits on a throne with an ornamental back and rests his feet on an altar. He bows to Buddha with both hands. His cloth is tied in a knot on his left shoulder, his hair rises in matted circles, and his face is surrounded with an aureole. Above the Bodhisattva to the left of Buddha, is a seated figure of nearly the same size, the only difference being that he has a top-knot on the head like Buddha. He wears earrings and bracelets and has an aureole. Below the feet of Buddha are two deer and between the deer is the Buddhist wheel or *dharmachakra*. By the side of each deer in a recess is a male and female figure, probably the husband and wife who paid for the carving of the sculpture. On the left wall are three rows with two seated Buddhas in each row about twenty inches high, the head surrounded with an aureole.

The half cell of the same dwelling cave had along the left wall what looks like an attached three-quarter relic-shrine, of which the broken base is alone left. The back wall of the recess has been deepened and ornamented by a teaching Buddha seated on the usual throne, his feet resting on a lotus. It is 3' 2" high and 1' 4" across the shoulders. On either side a curly haired angel in a Sassanian cap flies towards him with flowers. About three feet to the left of the main image, in a niche 2' 4" broad and 3' 2" high, is a teaching Buddha, 2' 8" high and 11" across the shoulders,

seated on a couch. His face is surrounded by an aureole. About five feet to the left, in a smaller recess in the back of the second cell, is a standing Buddha, 2' 7" high, well proportioned and skilfully carved, with an umbrella over his head.

About ten feet to the left of this second recess is the third shrine, 7' 2" broad, 7' 6" deep, and 7' 4" high. In the back wall is a teaching Buddha, five feet high seated on the usual rich backed throne. He is worshipped as Karna. On either side a figure 5' 2" high holds a fly-whisk in the right hand. The figure to the right of Buddha has his hair rising in matted circles which enclose an image of Buddha. The left figure has a crown and curls hanging down his back. In the left hand of the right figure is a lotus flower with stalk and the left figure rests his hand on his waist and holds a thunderbolt. The left figure has no ornaments; the right figure wears earrings, a necklace, and bracelets. Above each a flying angel carries garlands to Buddha.

In the right wall is a figure 5' 10" high standing on a lotus. He wears a high crown, earrings, necklace, armlets, and bracelets. The right hand, which seems to have been in the gift or *vara* position, is broken below the wrist. He rests his left hand on his waistband. The entire image is surrounded by an aureole. On either side of him four figures each 1' 2" high sit cross-legged, on lotuses one over the other. The lowest on each side is broken. The images to the visitor's left of the central figure are, at the top a Bodhisattva with an aureole round the face wearing a crown, large earrings, and a necklace. He rests his right hand on his right knee and holds a fruit apparently the *Citrus medica* or *bijorum*. In his left hand is a roll probably a palm-leaf manuscript. The third from below is the figure of a goddess with a long crown, a large earring in the right ear, a necklace, and bracelets. She holds in both hands a roll like that held by the last figure, the only difference being that her right hand is raised above the elbow. The next figure is also a goddess with large earrings in both ears. She holds a *bijorum* in her right hand and a manuscript in her left. To the visitor's right of the chief figure the highest is a Bodhisattva holding the same things as the topmost left figure, the only difference being that his hand is raised above the left elbow; the third from below like the corresponding left figure, has earrings in both ears and holds a citron and a manuscript. The second from below is a goddess like the upper one, the only difference being that her right hand is raised above the elbow, while both hands of the upper figure rest on her knee.

The left wall has a similar large central standing Bodhisattva 5' 2" high, entirely surrounded by an aureole. His right hand holding a rosary is raised above the elbow in the *abhaya mudrā*; the left hand holds the stalk of a large lotus bud. He wears his hair in a matted coronet with a Buddha wound in the hair, and three braids hanging over his shoulder on his breast. He has no ornaments. On either side of him four small figures one over the other correspond to the figures on the right wall. The lowest on each side is broken. To the visitor's left the topmost is a goddess sitting cross-legged

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wearing a crown, earrings, and necklace. Her right hand rests on her knee and holds a round fruit like a *bijorum*; her left hand holds a lotus bud with stalk. The third from below is a second goddess without any ornament. Her hair is piled in matted circles, her right leg is raised and her left leg crossed in front. She rests the elbow of her right hand on her right knee, while the hand is raised in the blessing position and holds a rosary; her left hand rests on her left knee and holds a half-blown lotus. The next is a similar sized figure of another goddess. She sits cross-legged and wears her hair in matted coils; she has no ornaments. In her right hand, resting on her knee, is a *bijorum* and in her left hand, also resting on her knee, is a lotus bud with a stalk.

The images to the visitor's left of the chief figure are, at the top a sitting Bodhisattva, with the right knee raised and the left leg crossed in front. He wears his hair in matted circles and has no ornaments. His right hand holds a *bijorum* and rests on his right knee; the left hand rests on the left knee and holds a lotus by the stalk. The next figure is a goddess whose hair is drawn up in matted coils. She has no ornaments and sits cross-legged. Her right hand, which is raised above the elbow, probably holds a *bijorum* and her left hand holds a lotus by the stalk. The second from below is the figure of a goddess in a similar position, except that she holds a lotus stalk in her left hand and a lotus bud in her right. These goddesses are different forms of Tára Devi.

The shrine door is 2' 7" wide and 5' 7" high. In the right wall, to one leaving the doorway, is an image of Buddha 3' high, sitting on the usual rich-backed lion-throne with an aureole round his face. Above on either side is a flying angel with bouquets of flowers.

Next, in a recess with three arches, under a large central arch, a teaching Buddha, 2' 3" high, seated on a plain backed lion-throne, rests his feet on a lotus. His head is surrounded by an aureole. Above, on either side, an angel flies to him with garlands. On either side is a fly-whisk bearer. The one to the (visitor's) left of Buddha has a three-tasselled crown, long curly hair flowing over his neck, and bracelets and armlets. His right hand holds a fly-whisk and his left rests on his waist. The bearer to the left of Buddha has his hair in a matted coronet and has no ornament. He holds a lotus bud with stalk in his left hand and a fly-whisk in his right. This group is well carved, and is the best proportioned of all the Násik Maháyana or later sculptures.

Next in the left wall of the hall is a group of five figures. In the middle is a teaching Buddha seated on a backless throne with an aureole round his face, and his feet resting on a lotus. On either side is a Bodhisattva, his hair in matted coils in which a relieving shrine is enwound. Each holds a fly-whisk in his right hand. The left Bodhisattva holds a narrow necked jug or *chambu* in his left hand, and the right figure a lotus bud with stalk in his left hand. By the side of each Bodhisattva is a standing Buddha, the left figure larger than the right.

Next, to the left, is a small teaching Buddha seated on a backless throne. Next is a group of three figures, a teaching Buddha seated

in the middle with a fly-whisk bearer on either side. Next is a figure of Buddha 3' long lying on his right side on a bed or *gādi*, his head resting on a cushion. This is not like the figure of the dead Buddha at Ajanta and elsewhere, and seems to be a sleeping Buddha.

Close to the left of this large irregular hall was a dwelling cave consisting of a cell and a veranda. The cell had a bench round the three sides, which has been cut away. The back wall of the cell has been broken, the cell lengthened within and the whole, except the old veranda, made into a shrine. In the middle of the back wall is a large teaching Buddha, 6' 2" high by 2' 11", seated on a rich-backed throne. On each side of him, instead of fly-whisk bearers, are two standing Bodhisattvas whose lower parts have been broken. Each has the hair coiled in matted circles, but wears no ornaments. In the matted hair of the Bodhisattva on the left of Buddha is a relic-shrine, and in the hair of the right Bodhisattva a small Buddha. The left figure held something, perhaps a flower, in his right hand, which is broken. The right figure holds a rosary in his right and a lotus bud with stalk in his left hand. Next to the Bodhisattvas on each side is a standing Buddha, slightly larger than the Bodhisattvas. In the right and left walls are two Buddha and Bodhisattva groups similar to those on the back wall, the only difference being that the Bodhisattvas hold a fly-whisk in their right hands. Further in front, on the right side, are three small sitting Buddhas in the teaching attitude.

Close beyond is a ruined cell-shrine probably originally a dwelling-cave of one cell. In the back wall is a teaching Buddha seated on the usual rich-backed throne with an aureole round his head and a fly-whisk bearing Bodhisattva on each side. The lower parts of all three are broken. Above each Bodhisattva is a small Buddha seated on a lotus. In the right wall is a Buddha, the lower part of which has been broken off. Above, on either side, is a small image of Buddha sitting in a lotus. The left wall is broken. Near the top of the left wall of the old cell is a small group of a seated teaching Buddha in the centre, and a fly-whisk bearing Bodhisattva on each side. The right wall of the old cell is broken but portions of two figures remain. In the left wall of the old veranda near the roof is a small group of a teaching Buddha sitting on a sofa with his feet resting on a lotus. On either side a fly-whisk bearer stands on a lotus. At the extreme outer end of this group is a small kneeling figure probably of the man who paid for the carving of the group.

Further on is a broken excavation which consisted of a cell and a veranda. For twenty-eight yards further the rock is not suited for excavation, and seems to have been blasted. Next is the beginning of a dwelling cave, which, as the rock is bad, has come to look like a natural cavern. But inscription 24 in its front wall shows that it was once a cave.

At a inscription is in four or five lines, the first three clear, the fourth dim, and the fifth lost:

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Cave XXIII.

Inscription 25.

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NÁSIK.

Pánu-Lena Caves.

Inscription 25.

Transcript.

- [१] सिधं रञ्जो वासिठिपुत्रस सामिसिरिपुत्रु-
 [२] माइस संबच्छरे २ हेमतापते^१ ४ दीवसे ६^२
 [३] एतिय पुवाय^३ [कु]टुंबिकेण^४ धणमेण इण
 [४] कारितं सह [माता]^५पितुहि सह

Sanskrit.

- [१] सिद्धम् राज्ञो वासिष्ठीपुत्रस्य स्वामिश्रीपुत्रु-
 [२] माएः संबत्सरे २ हेमंतपक्षे ४ दिवसे ६
 [३] एतस्यां पूर्वस्यां कुटुंबिकेन धणमेन इदं^३
 [४] कारितं सह मातापितृभ्यां सह

Translation.

On the 6th day of the 4th fortnight of the winter months in the year 2 of the illustrious King Pulamāi, son of Vāsishthī, on the aforesaid day this was done by the *Kutumbika* (ploughman) *Dhanama* with his mother and father and with

Close beyond the last broken cave is something which looks like another excavation.

Cave XXIV.

Cave XXIV, about forty yards further to the left, was an old dwelling cave in two parts, a veranda with two cells in its back wall. In the left end of the veranda was a half cell which probably had a seat. The right cell was larger than the left one. In the front of the veranda a band of rock, dressed like a beam of timber, seems to have rested on wooden pillars. From this beam the ends of four cross-beams project. On the face of the leftmost cross-beam is a curiously carved trident, with rampant tigers instead of prongs. The face of the second is broken. On the face of the third are two tigers each with a rider sitting back to back; the fourth has a trident like the first. The beam ends support a belt of rock on the bottom of which about six inches apart rafters stand out about two inches. Above this a frieze about two feet broad consists of a central rail about a foot broad, and two side belts of tracery. The lower belt is a row of much worn animals galloping towards the left, each with a boy behind it. Among the animals are tigers, sheep, elephants, bulls, camels, pigs, and deer. The rail which is about a foot broad has three horizontal bands, the

^१ The stroke for *d* in *hemantā* is perhaps an engraver's mistake. It may be *hemantā* *pakhe*, or if *tā* is right and *nam* omitted after it, the reading may be *hemantānam* as in other inscriptions.

^२ The figure representing the number of the day after *dīvase* is closely like the *phra* which is the ordinary mark for the numeral six. If the figure be derived from the old letter *hra* it might perhaps be eight.

^३ *Etaya puvāya* is probably the same expression as *etāya puvāya* in the Mathura inscriptions and *etasyām purvāyam* in Arana's Sanskrit Gupta inscription.

^४ The *ku* of *kutumbika* is lost.

^५ The two letters which are missing between the first *saha* and *pitūhi* are probably *matā*. About four letters after the second *saha* and perhaps an entire line later on, have disappeared. They probably referred to sons or other relations.

^६ The original has *ina* which is a Prākṛit form of *idam*. Vararuchi's Prākṛit Prakāsa, VI. 18. The sūtra is *napunsake svamordamsnamamo*. Derived from this is the modern Hindi *ina* in the forms *inā*, *inlām*, *inse*.

faces of the uprights being carved apparently with lotus flowers. The upper belt of tracery is a scroll of half lotuses about four inches broad divided by lily heads or lotus seed vessels. On the side wall in the left or east corner is a horse with the face of a woman, who is embraced by a man who rides the horse. Corresponding to this figure on the right end is a tiger, and a little to the right is a broken animal. At the right end of the beam is an owl, and in front of it a small mouse. In what remains of the back wall of the veranda, in the space between the doors of the two cells, is inscription 26. It is well preserved and the letters are large, distinct, and well cut :

Transcript.

- [१] सिधं शकस दमचिकस लेखकस वुधिकस
 [२] विष्णुदत्तपुत्रस दशपुरवाथवस लेण पो-
 [३] दियो च दे २ अतो एका पोदिया अपर एस मे माता-
 [४] [पित] रो^१ उदिस.

Sanskrit.

- [१] सिद्धम् शकस्य दमचिकस्य लेखकस्य वृद्धिकस्य
 [२] विष्णुदत्तपुत्रस्य दशपुरवास्तवस्य लेणं प्र-
 [३] ही च द्वौ २ अत एकस्मात् प्रहेपर एषं मे माता
 [४] [पित] रावुदिश्य.

Translation.

To the Perfect one. The [gift of a] dwelling-cave and two cisterns of Vudhika (Vridhdhika) the Damachika² Saka, a writer, inhabitant of Dasapura. Of these³ [two] the next after the first is for [the benefit of] my mother and father.

The two cisterns mentioned in Inscription 26 must be to the right of the cave. One of the cisterns has still an inscription on the back of a recess. The letters are large, clearly cut and distinct, and resemble the letters of inscription 26 :

¹ The first two letters are lost. As the third line ends with *adā* and as part of what remains of the second missing letter looks like the curved jutting part of *ta*, *pa* is suggested.

² In this inscription there is a little confusion regarding *Vudhika* and *Damachika*. *Damachika* has been taken (Trans. Sec. Orient. Cong. 842, 343) to be the donor's name and *Vudhika* an attribute of it. The latter form is said to be derived from *vridhdhika* or *varidhaka* in the sense of 'usurer' or 'carpenter', respectively. But *vridhdhika* is not used in the sense of an usurer, not in India is usury regarded as a profession which might be prefixed to a name. As to *varidhaka* or carpenter, it does not appear that *vudhika* can come from it; the proper corruption from *varidhaka* would be *vadhaka* or *vadhaka* (वेदक). But the word used for carpenter in contemporary cave inscriptions is *vadhaki* (see Karle inscription 6, Separate Pamphlet X. of Archaeological Survey of Western India). *Vudhika* has therefore been taken as a proper name, and *damachika* as an attribute, the latter being probably the name of a clan of Sakas, or it perhaps refers to the original residence of the giver's ancestors. May not *Damachika* be a Sanskritised corrupt form of *Damasakius* 'inhabitant' of Damascus or Damascus? Syrians and Syrian Parthians were called Sakas and an ancestor of this *Vudhika* may have come from Damascus by the Persian Gulf to Broach and thence settled in Dasapura.

³ The words in the text are *ato eka pothiyā apara*. *Ato* refers to the two cisterns in the sense 'of these' (two). This part of the inscription seems to mean that the dwelling cave and the cistern nearest to it are for the donor's own merit; while the other cistern, next to the first, is for the merit of his mother and father.

Chapter XIV.

Places of Interest.

NĀSIK.

Pāndu-Lena Caves.

Inscription 26.

Chapter XIV.
Places of Interest.
NÁSIK.
Páñdu-Lena Caves.
Inscription 27.

Transcript.

[१] सिधं सकश^१ दमचिकस
[२] लेघकस^२ वृधिकस पोटि

Sanskrit.

[१] सिद्धम् शकस्य दमचिकस्य
[२] लेखकस्य वृद्धिकस्य प्रदिः

Translation.

To the Perfect one. The [gift of a] cistern of Vudhika^३
(Vriddhika) the Damachika Saka, a writer.

The floor of the cave has been hewn out, and, with the two cisterns, made into a large and deep reservoir. The original shape can still be traced from the upper part.

Remarks.

These details show that there are twenty-four separate caves all of which, except Number XVIII. the chapel-cave, are *layanas* or dwellings. Of the whole number, III. VIII IX. X. XI XII. XIII XIV. XVII. XVIII XIX. and XXII. are in their original form, unchanged except by weather and to a very small extent by later workmen. Caves VIII XII. XIII. and XIV. have suffered from weather; X. and XI. have been altered, not in their general plan, but by additions made by Jainas about the eleventh century; I., though left unfinished, shows that it was made on the same plan as caves III. and X., as a large dwelling for monks. Numbers II. XX. and XXIII. are old caves, which have been altered and deepened and furnished with images. Their original form, which can still be traced, shows that they were ordinary dwelling caves. Numbers V. VI. VII. and XXIV. are also old dwelling caves which in recent times have been hewn into large cisterns. Numbers IV. and XXI. are neither chapels nor dwellings, but either dining-halls or kitchens. There are other caves on the same plan, some with a bench round the hall others simple halls, and of these cave 48 at Junnar is shown by an inscription to be a dining-hall or *sattra*. Numbers XV. and XVI. are shrines. Thus, except these last two which are later, the original caves were of three kinds, a *chaitya* or chapel-cave, *layanas* or dwelling-caves, and *sattras* or dining-caves. Almost every cave had a cistern or two to supply it with water. These old cisterns had small mouths so that they could be covered, and spread inside into a large quadrangular

^१ सकश appears to be a mistake for शकस; or the word may at that time have been pronounced Saka.

^२ *Leghaka* Sk. *Lekhaka*. *Ga* for *ka* and *gha* for *kha* are often found in cave inscriptions, either because the writer's language was different from the ordinary language of these inscriptions or because he was careless.

^३ The *Vudhika* of this inscription is the *Vudhika* of inscription 26. This inscription records the gift of a cistern now ruined and included in the large reservoir which has taken the place of the cave. This is the first of the two cisterns noticed in inscription 26 as *Vudhika's* own, not the one dedicated to the memory of his parents.

^४ Cave XVI. may be an old cell enlarged and made into an image-shrine. But as the appearance of the door differs a little from the doorways of the other old dwelling-caves, this cave was probably made at a later date and at the same time as cave XV.

hollow. The chief of the old cisterns are near caves II¹ III. VIII. IX. XIV. and XXI the broken cistern of cave XVII and several broken cisterns in front of XXIII. The cistern to the west of X., though now broken, was probably originally in the old style. These three classes of caves and those cisterns appear to be the only original excavations on the hill.

The caves when first finished do not seem to have contained images. The later image-worshippers, perhaps because other suitable sites were not available, instead of cutting fresh caves, changed the old caves to suit the new worship. The images are chiefly of Gautama Buddha, the Bodhisattvas Vajrapáni and Padmapáni, and the Buddhist goddess Tírá; all are in the style of the northern Buddhists. Similar images are found in some of the Kanheri, Ajanta, Kárlé, and Elura caves. In several of the Kanheri and Elura caves, with images of this class the Buddhist formula *Ye dharma hetu &c.* has been engraved. Though this formula nowhere occurs in the Násik inscriptions, the similarity of the images shows that the later Buddhists of Násik belonged to the same sect as the later Buddhists of Ajanta, Elura, and Kanheri. And as the formula like the images does not belong to southern Buddhists and is common among northern Buddhists, there seems little doubt that these changes mark the introduction of the form of northern Buddhism which is generally known as the *Maháyana* or Great Vehicle. Inscription 23 shows that this change was introduced about the close of the fifth or during the sixth century after Christ.

The Násik inscriptions hold the first place among Western India inscriptions on account of their length and fulness, the value of the information they supply, and their excellent preservation. The information they give is important not only for the history of the Násik caves but for the light which it throws on the paleography, philology, history, geography, chronology, numismatics, religion, and customs of Western India at the beginning of the Christian era. As Asoka's inscriptions of about B.C. 240 are the oldest extant written records in India, they should form the basis of all Indian paleography. The characters in which the Asoka inscriptions are written are eminently simple. After Asoka the characters changed under the two influences of time and of place, and in some cases because of the introduction of a foreign or non-local element.² If these considerations are kept in view for the whole of India, from the forms of the letters the dates of inscriptions can be determined within a margin of not more than a hundred years. On paleographic grounds the twenty-seven Násik inscriptions may be grouped into five classes,³ two (20 and 22) in the first; ten (18, 10, 11, 12, 13, 14, 16, 26, 27, 6) in the second; thirteen

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NÁSIK.
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Remarks.

Paleography.

¹ This cistern has in later times been turned into a large reservoir. See above p. 544.

² It is to be noted that while an old style of letters may continue in a new style, a new style can never appear in an old style.

³ The classes have been arranged according both to the style and the approximate date of the inscriptions; the order of the inscriptions in each class has been given according to the supposed date of each.

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Places of Interest.
NÁSİK.
Pāṇḍu-Lāna Cave,
Paleography.

(19, 25, 1, 2, 3, 4, 5, 21, 24, 17, 8, 9, 7) in the third; one (15) in the fourth; and one (23) in the fifth. The two in the first class are short inscriptions. To the ordinary observer the letters appear much like Asoka's letters, but examination shows that they are slightly different and later. In inscription 22 the *ākāra* strokes which were originally right-angled, are obtuse-angled; the *ikāra* also originally right-angled, are rounded; the letter *ja*, originally an upper and lower half circle joined together, is like a straight backed English **E**; the zigzag *ra* is upright; and the side stroke of *la* and *ha*, which used to be at right angles separately joined, are slightly curved. In inscription 20 Asoka's cornered *ga* is rounded at the head; and in *bha*, instead of drawing a stroke upwards from the end of the lengthened head, the head is not lengthened and the upward stroke forms part of the second line. Neither the influence of place nor of time could alter the style of Asoka's letters within a period of at least 100 or 125 years. The coins of the Baktrian kings Agathocles (B.C. 135) and Pantaleo (B.C. 120) show a greater resemblance to Asoka's letters than the earliest inscriptions at Nāsik. In these coins the back of *ja* has not grown upright; *ra* is still winding; and the strokes of *ākāra* are still at right angles. Nāsik inscriptions 22 and 20 must therefore be taken as later than either Agathocles (B.C. 135) or Pantaleo (B.C. 120). It probably would not be wide of the mark to assign these two inscriptions to about B.C. 100. The differences in the forms of the letters are too slight to justify a decision as to which of the two inscriptions is the earlier. They probably belong to the same time.

After inscriptions 20 and 22 were engraved a change came over the characters in which the Nāsik inscriptions were written. This change was due not only to time, but also to the use of the Mālwa and Upper India style, which seems to have admitted a peculiar thinning and thickening or *maroda* of the letters. In this style the tops of all letters are well developed triangularly; *kha*, *gha*, *ja*, *pha*, *ma*, *la*, and *va* have flat bases; the left-side stroke of *sa* is sometimes cornered instead of curved, its right stroke goes up and its top is developed; *ra*, *ka*, and *ukāra* sometimes go down straight and are sometimes curved; the *ikāra* strokes are thinning as they wind more back; the first part of *pa* bends in a little, and the bases of *sa* (𑀲) and *ga* are flat and cornered. These peculiarities mark the letters of Mālwa and Upper India, and as the letters of the Kshatrapas of Mālwa and Surāshtra are derived from this Upper India style, this may be called the early Kshatrapa style. To this style all the ten inscriptions in class II (18, 10, 11, 12, 13, 14, 16, 26, 27, and 6) belong. It is difficult to decide which of the inscriptions in class I should come first. Inscription 18 appears older than Ushavadāta's five inscriptions (10, 11, 12, 13, and 14), because, though in style 18 mostly resembles Ushavadāta's inscriptions, the bases of *gha* and *pa* and *ha* are not flat as in Ushavadāta's, and the back of *ja* is rounded. These differences, it is true, may be due to the influence of locality, that is, to the fact that the writer belonged to a different country. But seeing that the position and style of the cave in which

inscription 18 is carved, show that it is not much later than the *chaitya* or chapel-cave to the east of it,¹ it is probably not incorrect to say that inscription 18 is earlier than the five Ushavadáta inscriptions and belongs to about B.C. 50. After 18 come Ushavadáta's five inscriptions 10, 11, 12, 13, 14. All belong to the same time and may be taken to be about fifty years later than inscription 18, that is, about the beginning of the Christian era. After Ushavadáta's five come inscriptions 26 and 27. The *ikáras* in these two inscriptions are like the *ikáras* of Ushavadáta's five, and the style of many of the letters is similar, but the thickening of the heads and the peculiar thinning and thickening of the bodies of the letters is not so noticeable as in Ushavadáta's five. In fact the style of inscriptions 26 and 27 is a mixture of Ushavadáta's five northern and the five southern inscriptions 1, 2, 3, 4, and 5. Still inscriptions 26 and 27 resemble the five northern inscriptions in so many points that they must be taken to belong to the same class and the same time. Next comes inscription 16. It resembles the five northern inscriptions in style, but there is a prime point of difference, namely, that all its *ikáras* after going up turn off in front. It may be of the same time as Ushavadáta or a little later; it cannot be much later. Like 26 and 27 inscription 6 is a mixture of the northern and southern styles. Many of the letters are in the southern style and as in the northern style the tops are not triangularly developed, but its *ka* and *ga* are like those in the other inscriptions of the second class. The inscriptions of class II. therefore vary from B.C. 50 to about the beginning of the Christian era.

The letters of the thirteen inscriptions of class III. (19, 25, 1, 2, 4, 5, 21, 24, 17, 8, 9, and 7) differ from those of the inscriptions of the second class, in being simpler and without the peculiar thinning and thickening of the second class. This may be called the southern style, as it is from the south that the letters of these thirteen inscriptions are derived. Inscription 19, the first of this third class, is no doubt a little later than the inscriptions of the first class. The lower parts of *ma* and *va* are flat instead of rounded; and both the upper parts of *pa*, *la*, *sa*, and *ha* go up to the same level, while before one was lower than the other. This is not a great change and may be simply due to a difference in the country of the writer. The first and last inscriptions over the statues in the back wall of the Nánághát rest-chamber are much like the Násik inscriptions of the first class, while the inscription over the second of the third statues, though certainly contemporary with the other two, is much like this inscription. The difference may simply be in the way of writing. Inscription 19 may, therefore, be only a little later than the inscriptions of the first class, or about B.C. 50. Inscriptions 25, 1, 2, 3, 4, and 5 are all of Pulumávi's time (A.D. 5-27) and they are no doubt later than 19. Their *ga* is more rounded; *gha* become flat at the base instead of round, and all its strokes go up equally high; the lower parts of *cha*, which originally were irregularly rounded, are now pointed; *da* which in inscriptions of the first class

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¹ See below pp. 625-626.

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resembles Asoka's *da*, has its lower part turned much to the right instead of going straight down; the lower parts of *pa*, *ya*, *la*, and *ka* have become flat instead of round; and the *ikára* stroke, which was originally only slightly turned, now turns much backwards as it goes up. A comparison with inscription 19 would make these six inscriptions (25, 1, 2, 3, 4, and 5) about fifty years later, that is, about the beginning of the Christian era. Of inscription 21 only a few letters are preserved. It is difficult to say anything regarding its date, but the form of the letters is southern, differing from Nahapána's. Its *i* (𑀓) has three strokes instead of the usual three dots, which would tend to show that it belongs to about the same time as Pulumávi's inscription (25) in which also *xi* is shown as three strokes. It is probably of about the same date (B.C. 5-A.D. 17) as Pulumávi's inscriptions (1, 2, 3, 4, and 25) but the bottom of its *ya* is not flat but rounded, which suggests that it may be a little earlier. After 21 comes inscription 24 of Gautamíputra Yajnasrí Sátakarñi (A.D. 35-50). Its letters beyond doubt are later than Pulumávi's. The lower horizontal base line of *na* and *ka* bends slightly lower down on either side; *ta* is like the later *ta* and the lower part of *da* goes a little more to the right. The peculiarities show that inscription 24 is undoubtedly later than Pulumávi's, though after no great interval. The letters of inscription 24 are similar, but its *da* and *sa* appear to be a little earlier than those of inscription 21. It may be of the same time or a little earlier; there is not much room for difference. Inscriptions 8, 9, and 7 are in the same style of letters as 24, and all are probably of the same age. The dates of the thirteen inscriptions of class III. (19, 25, 1, 2, 3, 4, 5, 21, 24, 17, 8, 9, and 7) therefore vary from B.C. 50 to A.D. 50.

Class IV. has only one inscription No. 15. The letters are in the southern style but belong to the style of Ushavadáta's inscriptions, and are later than them. In form they greatly resemble the letters of Rudradáman's Gírnár inscription (Kshatrapa era 72 about A.D. 16) or are perhaps a little later. The difference in time between inscription 15 and Ushavadáta's inscriptions appears to be about 100 years. Inscription 15 may therefore be assigned to the beginning of the second century after Christ.

Class V. has only one inscription No. 23. It belongs to the time when changes were made in cave XX. In the form of its letters it is the latest of all Násik inscriptions and much resembles the letters of the oldest Chalukya copper-plates or some Valabhi inscriptions of the fifth or the beginning of the sixth century.

This paleographic evidence seems to show that the Násik inscriptions vary from about B.C. 100 to about A.D. 500 or a little later. The last date, we know, does not record the making of a cave but refers to additions and alterations. The paleographic evidence therefore seems to show that all the caves, except XV. and XVI., were made between B.C. 100 and A.D. 50. Caves XV. and XVI. have no inscriptions, but the style of their sculptures much resembles the style of the additions in cave XX., which inscription 23 shows to belong to the fifth or the beginning of the sixth century. Caves XV. and XVI. therefore belong to that time.

History.

Násik inscriptions hold a high place among Western Inscriptions.

cave inscriptions on account of the importance and the amount of the historical information which they supply. Though they do not supply a connected historical record, they give detached items of information, which, with the help of probable conjectures, throw light on the history of Western India between B.C. 100 and A.D. 100.

According to the paleographic evidence the kings mentioned in the cave inscriptions come in the following order :

- (1) KANHA OR KRISHNA.
- (2) HAKUSIRI OR HAKUSHÍ.
- (3) NAHAPÁNA.
- (4) GAUTAMÍPUTRA SÁTAKARNI.
- (5) VÁSISHTHÍPUTRA PULUMÁVI.
- (6) GAUTAMÍPUTRA YAJÑASRÍ SÁTAKARNI.
- (7) MÁDHARÍPUTRA SIVADATTA.
- (8) ISVARASENA.

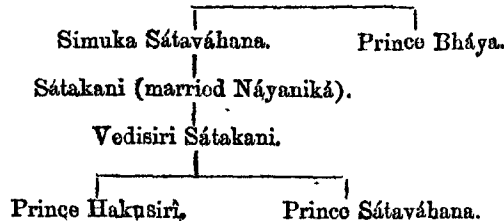
The first of these is Krishna. The chief ground for placing Krishna first is that the form of the letters in inscription 22, in which his name occurs, is older than the form of the letters in any other Násik inscription in which the names of kings occur. Inscription 22 describes Krishna as belonging to the Sátaváhana race. Of the Sátaváhana dynasty the only historical written record is in one of the Nánághát inscriptions in West Poona.¹ The inscription over the first of the nine statues on the back wall of the Nánághát rest-chamber contains the words *Ráya Simuka Sátaváhano Sirimáto*, that is The illustrious king Simuka Sátaváhana. The inscription over the second and third statues gives two names, king Satakani and queen Náyaniká. The inscription over the fourth statue is prince Bháya. Then follow traces of two statues the inscriptions over which are entirely lost. The inscription over the seventh statue is *Maharathágrianka Yiro*. The eighth and ninth statues are lost but the inscriptions over them read prince Hakusiri and prince Sátaváhana. Statues such as these in the Nánághát rest-chamber² generally represent the person by whom the work is done, and his parents, brothers, and sons. When, as in the Nánághát chamber, there are several statues, they must be arranged in accordance with age, the oldest holding the place of honour. Following this rule the parents of the donor would come first, then the donor, then his brothers, and then his sons. Applying this rule to the Nánághát statues, the first or Simuka Sátaváhana would be the founder of the family; the next, king Satakani, would be his son, and Náyaniká, the first to his right, would be Satakani's wife. As he is called king, Satakani must have succeeded Simuka Sátaváhana. The next is Kumára Bháya, who cannot have been king as he is called *kumára* or prince; but the fact that he is mentioned shows that he was a person of importance. As the two next statues (5 and 6) and their inscriptions have disappeared a conjecture must be made.

¹ Since his paper on the Nánághát statues (*Jour. B. R. A. Soc. XIII 311*) was published, Pandit Bhagvanlal has again (1881) visited the Nánághát and minutely examined the inscriptions and the order of the statues. Compare *Bombay Gazetteer*, XIV. 287-291.

² Compare the statues of Vimalaháti (A.D. 1209) and his family in the Jain temple

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Their inscriptions show that the three statues which follow (7, 8, and 9) are not kings; one is an officer and the others are princes. Bearing the Indian practice in mind it is improbable that there should be no statue of king Vedisri who, as is recorded in the great inscription, made the Nánághát cutting and the rest-chamber. On this ground statues 5 and 6 may be taken to be Vedisri and his wife. The three following statues (7, 8, 9) will then be Vedisri's minister for Maháráshtra, who finished the Nánághát cutting, and Vedisri's two sons. The following will then be the genealogy:



This Nánághát inscription gives the only continued historical record of the Sátaváhana family. The *Bhágavata*, *Matsya*, *Váyu*, and *Vishnu Puráns* all mention Satakarni and other names which Professor Wilson has identified with names of later kings of this dynasty, and this identification has been accepted. The Puráns call the Sátaváhanas Ándhras and Ándhrabhrityas, names which nowhere occur in any known inscription of the Sátaváhana dynasty. The great Nánághát inscription calls the father of Vedisri *Angiya kulavardhana*, that is propagator of the *Angiya* family. This may be an older name of the dynasty, and be derived from the fact that they came from Anga¹ or north Behár. They may afterwards have been called Sátaváhanas from some famous king of that name. The Puranic Ándhra or Ándhrabhritya may either be a name by which they were locally known or a name which was given to them in later times.

Though by themselves Puranic lists are not trustworthy, all probably contain a certain amount of historical fact and may be used as evidence when they fit with facts established from other sources. Dr. Bühler has suggested² that Simuka, the first statue in the Nánághát chamber, is Sisuka, the first name which occurs in the *Matsya Purán* list. This suggestion seems probable and is supported by the consideration that the *Sipraka* of the *Vishnu*, the *Sindhuka* of the *Váyu*, and the *Sisuka* of the *Matsya Puráns* appear to be all corruptions of the Nánághát name Simuka, arising from a misreading of the letter *mu*, a mistake which seems to have been made about the fourth or fifth century. At that time *mu* might be read either as *pra*, *shu*, or *dhu*, and each Purán-writer adopted the reading he thought best. And as *Sisuka* and *Sindhuka* seemed meaningless names they were changed into *Sisuka* and *Sindhuka*.

Among the names that follow Simuka in the Puranic lists the

¹ Anga is the old name of Behár north of the Ganges between Chhapra and Bhágalpur.

² Letter to Pandit Bhagvanlal.

only one that agrees with the Nánághát names is Sátakani (Sk. Sátakarni), the third king according to the Purána.

Chapter I
Places of In

NÁSİK.
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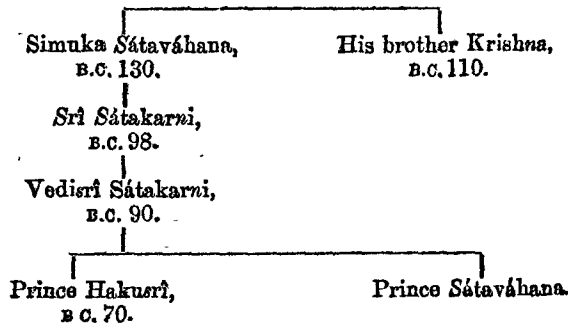
From the form of the letters the Krishna of Násik inscription 22 can have lived at no great interval of time from the date at which the Nánághát inscription was carved. The Puráns place a Krishna second in the list and call him the brother of the first Simuka Sátaváhana. This seems not impossible. The omission of his statue in the Nánághát chamber may be due to his having been the brother of Simuka, as copper-plate and other inscriptions not unusually omit to mention brothers. If this supposition is correct Srí Sátakarni cannot be the son of Krishna, as it is unlikely that he should make a statue of his grandfather and leave his father unrepresented. At the same time if Simuka Sátaváhana was the founder of the Sátaváhana dynasty Krishna cannot be his brother as in the inscription he is called of the Sátaváhana family, a phrase which could not be used of the brother of the founder of a dynasty. But the fact that the Puráns mention that Krishna succeeded his brother, while the other successions are all from father to son, makes it probable that Krishna was actually the brother of Simuka. If this is so the original founder of the family may have been not Simuka but an older king of the name of Sátaváhana, though it is also possible that Sátaváhana may be the name of the family which like Sátakarni, afterwards came to be used as a personal name.

Of the kings mentioned in the Násik caves, on the evidence furnished by the style of inscription 19 in which his name occurs, Haksari comes next in order of time to Krishna. King Haksari may be the prince Haksiri of the Nánághát inscription after his accession to the throne. Except from the form of their inscriptions there are no materials from which the age of these early Ándhra kings can be determined. The only historic record that throws light on the subject is the great Hathigumpha inscription of king Kháravéla at Udayagiri near Cuttack. This inscription gives a history of king Kháravéla's reign year by year. Line 4 contains the following record: *Ditiye cha vase abhítayitá Sátakani pucchimidisam haya-gaja-nara-radhabahulam dadam pathápáyati*, that is 'In the second year (after Kháravéla's installation as king) Sátakani protecting the west sends wealth consisting chiefly of horses, elephants, men, and chariots.' In the thirteenth year of his reign king Kháravéla records the making of pillars and other works at Udayagiri, and gives as the date of the making of the work, and also it may be assumed of the writing of the inscription, *Punantariya sathivasasate rajamuriyakále vohhine cha choyatha agasutikutriyam*, that is 'In the one hundred and sixty-fifth year of the Maurya rule, after one hundred and sixty-four years had passed away.' This, deducting the eleven years between the two events, places Sátakani's date at 154 of the Maurya era of Kalinga. The question arises whether this era should be taken to begin with Chandragupta the founder of the Mauryas or with Asoka his grandson. As no inscription has yet been found dated in the Maurya era no help can be received from that quarter. Kháravéla's inscription is from Kalinga. In his thirteenth edict Asoka says

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that he took Kalinga in his eighth year after the massacre and bloodshed of millions of men for which Asoka expresses sorrow, consoling himself with the thought that the bloodshed was followed by the spread of religion. So great a victory forms a suitable epoch for the establishment of the Mauryan era in Kalinga, and it seems probable that Kháravéla's inscriptions is dated in this era. The date of Asoka's installation has not been definitely settled, but General Cunningham's, which is the most probable calculation, gives about B.C. 260. Adopting B.C. 260, the eighth year after Asoka's installation, in which Kalinga was conquered and the local Mauryan era perhaps established, would be B.C. 252. Deducting from this the one hundred and sixty-five years mentioned in Kháravéla's inscription B.C. 87 would be the date of the thirteenth year of Kháravéla's reign. As his connection with Sátakani is eleven years earlier Sátakani's date will be B.C. 98.

As the Puráns have more than one Sátakarni, it is hard to say to which Sátakani Kháravéla's inscription refers. Judging from the sameness in the forms of the letters in the Nánághát and Hathigumpha inscriptions, he appears to be the Sírí Sátakani of the Nánághát inscriptions and Sírí Sátakarni the third in the Puránic lists. This would place Simuka Sátaváhana, taking him about twenty-five or thirty years earlier, about B.C. 130. Taking Krishna to be Simuka's brother, he would come about B.C. 115; Vedisri, Sírí Sátakarni's son, would fall about B.C. 90; and prince Hakusri about B.C. 70. The following would be the genealogical table :



Judging by the style of the inscriptions the king who comes next in order of time to Hakusri (B.C. 70) is Nahapána who is called a Kshatrpa or Satrap of the Kshaharáta dynasty. There are three reasons for placing Nahapána before Gautamíputra and after Hakusri. The letters in his inscription are of a form which falls between those of the Gautamíputra (2-5) and the Hakusri (19) inscriptions; the inscriptions in which Nahapána's name occurs are in a cave which both from the style of its architecture and its position seems to be older than Gautamíputra's cave; Gautamíputra calls himself the exterminator of the Kshaharáta dynasty.

There are four sources of information regarding Nahapána: three inscriptions of his son-in-law Ushavadáta (10, 12, 14) and two (11, 13) of his daughter Dakshamitrá, all in Násik cave X; an inscription

(13) of Ushavadáta in the great Kárlé cave; an inscription (25) of Nahapána's minister Ayama at Junnar; and Nahapána's coins which have been found in Káthiáwár and in Násik. In his Násik inscriptions (Insc. 14, l. 3) Ushavadáta describes himself as a Saka and the son-in-law of Kshaharáta Kshatrapa Nahapána (Insc. 10, l. 1). Ushavadáta's father's name was Dinika (Insc. 10, l. 1), and his wife, who (Insc. 11, l. 1; Insc. 13, l. 2) calls herself the daughter of the Kshaharáta Kshatrapa Nahapána, was Dakshamitrá. Ushavadáta made many gifts both to Bráhmans and to Buddhists. He made steps to the river Bárnásá, probably the Banás in Pálanpur; fed hundreds of thousands of Bráhmans every year; gave in marriage eight wives to Bráhmans at Prabhás or Somnáth-Pátan in Káthiáwár; built rest-houses and alms-houses at Broach, Dasor in Málwa, Sopára near Bassein, and Govardhana near Násik, and also provided gardens and wells; made charity ferries over the Tápti, Ambika, Káveri, Pár, Damanganga, and Dáhánu rivers between Surat and Dáhánu, and rest-houses and bathing-places on the river-banks; gave 32,000 cocoanut trees in Náról village near Umbargaon in Thána to an order of mendicants living at Pinditakávada (?), Govardhana, Suvaramukha (?), and Rámkund in Sopára. He also, after bathing at Pushkara lake in Rajputána, gave 300,000 cows and a village (Insc. 10, l. 2-5). He made the gift of a village to the Kárlé monks and built cave X. at Násik and gave a field and money for the maintenance of the monks who lived in the cave.

From the above it appears that the places at which Ushavadáta made gifts of a kind which implies political control are nearly all on the coast of Western India between Broach and Sopára. Except the grant of a village near Kárlé, the gifts made above the Sahyádris do not imply territorial possession or control; and the gifts made at Prabhása or Somnáth in South Káthiáwár and at Pushkara lake in Rajputána are such as might have been given had Ushavadáta visited those places as a pilgrim. Ushavadáta seems to have been Nahapána's governor of South Gujarát and the North Konkan coast from Broach to Sopára. That he was not independent appears from the fact that he does not call himself king, and from his own statement (Insc. 10, l. 5) that he went to Málwa at the order of some one, probably Nahapána, whom he calls the lord, *bhattáraka*.

The date at which Ushavadáta made Násik cave X. is not given in the great inscription 10, but in a grant made to the cave (Insc. 12) three dates are given: 41 when he promised a gift of 70,000 *káshapánas*; 45 when he fulfilled the promise made in 41; and 42 when he made other money grants to the cave. As this inscription is in the cave and records grants made in connection with the cave, cave X. must be older than the year 42. Ushavadáta must therefore have been alive and old enough to govern a province between 41 and 45, and as during those years his father-in-law was apparently living, there can have been no great difference in age between them.

The Junnar inscription shows that in the year 46, or nearly the

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minister made the grant of a porch in a cave at Junnar. *Ayama* sounds like a non-Indian name. He was probably Nahapána's officer in charge of the country above the Sahyádris as Ushavadáta was of the country between Sopára and Broach.

The evidence from Nahapána's coins is from four in the writer's possession of which two were found in Násik and two in Káthiáwár. Like the Káthiáwár Kshatrapa coins, on the obverse is a head surrounded by a legend in later Greek characters, like those of the coins of Azes (B.C. 50) but more corrupt. On the reverse, instead of the *chaitya*-like three half-circle symbols of the Káthiáwár Kshatrapas, Nahapána's coins have an arrow and a Greek thunderbolt. Round the two symbols are legends in Indian and Baktrian Páli 'Of King Kshaharáta Nahapána,' the Indo-Páli legend being *Rájno Kshaharátasa Nahapánasa*, and the Baktro-Páli, which is rather corrupted, *Raño Chhaharátasa Nahapánasa*.

Nahapána's coin is much like that of Chashtana the founder of the Káthiáwár Kshatrapas. The only difference is in the way of wearing the hair and in the headdress. The back hair in Nahapána's coin appears short, while in Chashtana's coin the back hair, as in Parthian coins, is arranged in parallel horizontal braids. Again Nahapána's headdress is like a cap, a slightly inaccurate copy of the Parthian headdress, with toothlike braids of hair in front. Chashtana's headdress is a plain cap and no hair is shown in front. So far as it is visible the Greek legend on the obverse of both coins looks almost the same and appears to read like Vonones. Both have on the reverse the Baktro-Páli legend with the Indo-Páli legend which proves that both were Satraps or viceroys of the same king and were originally connected with Upper India.¹ At the same time they seem to have belonged to different families. Násik inscriptions 10 and 12 of his son-in-law and 11 and 13 of his daughter describe Nahapána as Kshaharátá Kshatrapa Nahapána, which may either mean Nahapána the Kshatrap of an overlord named Kshaharátá or the Kshatrap Nahapána of the Kshaharátá family. On the other hand his coin has *Rájno Kshaharátasa Nahapánasa*, that is, Of king Kshaharátá Nahapána. Though he is not called a Kshatrapa on the coin, he is so called in the inscriptions; while the legend on the coin makes it clear that the overlord supposition cannot stand, that Kshaharátá can here be merely an attribute, and is probably the name of his family. The legend on Chashtana's coins does not call him Kshaharátá, and in inscriptions and coins of Chashtana's successors the Káthiáwár Kshatrapas, the title Kshaharátá does not occur. This evidence seems sufficient to show that Chashtana and Nahapána belonged to different families. The letters on their coins prove that they were either contemporary or separated by a very short interval of time, and the legends and dress prove that though of different families they were viceroys of the same overlord, one after the other, or contemporary in different parts. The fact that on Chashtana's coin his father Ghsamoticus has

¹ Though he is not called a Kshatrapa on his coins, we know from his son-in-law's and daughter's inscriptions (10, 11, 12, 13, 14) that Nahapána was a Kshatrapa.

no title shows that Chashtana was not an hereditary but an appointed Kshatrapa.¹

Neither Nahapána's nor Chashtana's coins are dated. But, as has been said above, three dates occur in Násik inscription 12 of Nahapána's son-in-law, and one in an inscription of his minister at Jannar. At the time of all those inscriptions Nahapána was probably alive. The dates extend from 41 to 46, and are simply dated *vase* that is in the year. Though there are no dates on the coins either of Chashtana or of his grandson Rudradáman, Rudradáman's inscription on the Girnár rock in South Káthiáwár gives the date 72, and this has been shown to belong to the beginning of his reign.² All Rudradáman's successors give corresponding dates both in their coins and inscriptions. Their inscriptions also are dated simply *vase* or in the year. They are therefore probably dated in the same era as Ushavadáta's inscription. This era cannot have been started by Nahapána as it is improbable that Chashtana would have adopted an era begun by another Kshatrapa of a different family. The era must therefore belong to their common overlord. Who this overlord was cannot be settled until coins of Nahapána and Chashtana are found with the Greek legend clear and entire. But all the Káthiáwár Kshatrapas have adopted on their coins the Greek legend which appears on the obverse of Nahapána's coins, and this seems to be the name Vonones differently spelt.

The following evidence goes to show that Nahapána and Chashtana were Parthian Kshatrapas: They are called *kshatrapa* which is the Parthian title for governor; their coins closely resemble Parthian coins; the Indian name for Kshatrapa coins was Páruttha or Parthian *drammas*³; and Nahapána's attribute of Kahaharáta seems to be a Sanskritised form of the Parthian Kharacosta.

The Parthian overlord of Nahapána and of Chashtana cannot be identified. According to the present knowledge of the later history of Parthia, which is very incomplete, Mithridates (B.C. 140) is the only Parthian king who is supposed to have invaded India.⁴ The only name found on Indian coins which can be compared with the name of one of the Parthian Arsacidæ is Vonones, a name which appears on several coins of his descendants or subordinates. One such gold coin, found at Kapuredi Gadi near Pesháwar, is now in the writer's possession. It is not a coin of Vonones, but of Spalahora and Spaladagama who appear to be the descendants or subordinates of Vonones. The obverse has the name Vonones in Greek; the reverse has no Vonones but the legend 'Of Spaladagama son of Spalahora' in Baktro-Páli. This leaves no doubt that Spalahora and his son

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¹ Compare Ind. Ant. VII. 258.

² Ind. Ant. VII. 258.

³ Páruttha *drammas* are mentioned in a stone inscription of the twentieth Siláhara king Someshvara (1249-1260) who makes a grant of 162 Páruttha *drammas*. Bombay Gazetteer, XIV. 195. A pot found in the Konkan contained both Gadhaiya and Kshatrapa coins, showing that the Kshatrapa coins called Páruttha *drammas* were long current with the Gadhaiyas, which were simply called *drammas*. Páruttha coins are also mentioned in Jain books.

⁴ Gardiner's Coinage of Parthia in Numismata Orientalia; Rawlinson's Sixth Great Oriental Monarchy, 78.

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Spaladagama were either descendants of Vonones or his subordinates in India. After Spaladagama many Kshatrapa inscriptions and coins have been found. An inscription which I found in Mathura, in the Baktro-Páli character, records the deposit of Buddhist relics and the making of a monastery or *sangháráma* by a daughter of Kshatrapa Rájula. She calls herself the mother of Kharaosti Yuvarája. The inscription mentions other contemporary Kshatrapas; but their date cannot be determined.¹ The letters on Rájula's coin and on the inscription of his son Suda appear to be of the time of Nahapána and the title Kharaostí much resembles the name Kshaharáta.² It is possible that this prince and his father are of the same dynasty as Nahapána, and that the attribute Kharaosti or Kshaharáta may have been sometimes used as a personal name as was the case with Satakarni. From the form of the letters in his coins and inscriptions Nahapána appears to be not much later than Rájula and Suda who ruled in the North-West Provinces, and it seems probable that about Nahapána's time the Kshatrapas came south and overran Maháráshtra and part of Western India.

No evidence is available to determine the dates of Rájula and Suda; the only dated inscriptions are those of the Western India Kshatrapas, Nahapána and Chashtana and his successors. The era cannot be settled till more light has been thrown on Parthian history. This much seems almost certain that the overlord or founder of the Kshatrapas was one Vonones who was either a Parthian king or a Parthian adventurer. The date on Kshatrapa coins and inscriptions is of this Parthian overlord who probably established his era after gaining some great victory in India. But as all known Parthian and Kshatrapa records are silent on this point, the only sources from which the date of this era can be approximately determined are, either the records of dynasties who ruled at the same time as the Káthiáwár Kshatrapas, or political changes during the time of the Gupta and Valabhi kings.

As the Kshatrapas were driven from Málwa and Suráshtra by the later Guptas, the date of the Gupta conquest must approximately correspond with the date of the last of the Kshatrapas. Among Gupta kings the fourth Samudragupta (about Gupta era 60 or a.d. 227) seems not to have held Málwa or Suráshtra. In the list of subject countries on his Allahabad pillar the names of Málwa and Suráshtra do not appear. The Málwa kings Ábhira and Yauddheya and Mádraka are referred to as respecting the Guptas, but not as their subjects. The Guptas therefore did not then hold Málwa and no coin of Samudragupta has been found either in Málwa or in Káthiáwár. But his son Chandragupta Vikramáditya made an expedition against Málwa. An inscription of his time in the

¹ This is an important inscription, which the Pandit hopes to publish separately.

² The Pandit has received from General Cunningham a coin of Kshatrapa Kharaosti which on the obverse has the Greek legend '*Karaxustoi Satrapai Artaonoi*,' and on the reverse the Baktro-Páli legend '*Chhatrapasa Kharaostasa Artasapulasa*.' The explanation may either be that the Yuvarája or prince Kharaosti of the Mathura inscription afterwards became a Kshatrapa and struck this coin, or, and this is more probable, the two are not identical and Kharaosti is only a patronymic or tribal name, meaning 'of Kharaosta,' Kharaosta being either the name of his father or of his family.

Udayagiri cave near Bhilsa records its construction by a poet from Pátalputra who had come to Udayagiri with Chandragupta. This shows that Málwa and with it Suráshtra¹ were conquered about the time of Chandragupta II. And this is supported by a copper-plate of a Deccan branch of the Gupta dynasty who claim descent from Chandragupta Vikramáditya of Ujjayini.² In another cave at Udayagiri is an inscription in the Gupta year 83 and this is approximately the date of the conquest of Málwa by the Guptas. Chandragupta's reign ended about 96, as it appears from an inscription in Garhwa twenty-five miles south-west of Allahabad that in 98 his son Kumáragupta was reigning.³ Thus, as the Guptas are known to have been conquering near Bhilsa in 82, allowing a few years for the spread of their power to Ujjayini, the date of the Gupta conquest of the Kshatrapas may be estimated at Gupta 90.

The date of Chashtana, the founder of the Kshatrapas, can be approximately fixed, though it is not given on his coins. The Girnár inscription of Rudradáman, the grandson of Chashtana, is dated 72 and belongs to the beginning of his reign.⁴ As his coins are scarce the reign of Jayadáman the father of Rudradáman was probably short. Estimating it at ten years the end of Chashtana's reign would come to 60 of the era to which Rudradáman's date belongs. As Chashtana raised himself to power as a Kshatrapa he was probably an elderly man when he began to reign. Granting him a reign of ten or fifteen years, the date of the establishment of his power may be estimated between 45 and 59. Assuming 45 as the initial date, there is up to Kshatrapa Visvasena, whose coins are dated 221, an unbroken list of Kshatrapas lasting over 176 years. These kings had their capital at Ujjain, and their sway extended over Málwa and over Suráshtra where they had a viceroy.⁵ After Visvasena (221), the last of the unbroken line of Kshatrapas, a few coins occur. But it is not possible to make out from them a complete list of the later Kshatrapas, either because a full set of coins has not yet been found, or, and this is more probable, the series was broken by one of the political revolutions which often occur in a declining dynasty. As it is, the first in this broken list is Rudrasimha son of Jivadáman whose coin is dated 230. Jivadáman is not called a Kshatrapa. The next is Rudrasimha's son

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¹ Besides Skandagupta's inscription on the Girnár rock, their coins show that the Guptas were ruling in Káthiáwár between the time of Chandragupta II. and his grandson Skandagupta. Chandragupta's coins are very scarce. Those of his successor Kumáragupta, though rare in Cutch, are found in large numbers and of various types in Káthiáwár; while the coins of Skandagupta are found only in Cutch and there in various types. The explanation of this seems to be that Káthiáwár fell to Chandragupta in the latter part of his reign; that Kumáragupta reigned all his life in Káthiáwár but did not hold Cutch; and that while Skandagupta added Cutch to his dominions and had a new type of coins of his own current there, the coins of his father Kumáragupta continued to be used in Káthiáwár.

² Mr. Hope's Dhárwár and Mysore.

³ General Cunningham's Report, III. 55. General Cunningham reads 86 and believes the name to be Chandragupta, but the correct readings as the writer found them are Kumáragupta and 98.

⁴ Ind. Ant. VII. 259.

⁵ Rudradáman's Girnár inscription says that he had a Pahlava viceroy in Káthiáwár. Ind. Ant. VII. 257, 263. Ptolemy (A.D. 150) calls Ujjain the capital of king Chashtana.

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Yasodáman whose coins have been found dated 238 and 240. After Yasodáman come coins of Rudrasena dated 270 (?), 291, 292 and 293 and bearing with his legend the name of his father Svánu Mahá kshatrapa Rudradáman.¹ After Rudrasena, coins have been found with the names of two more Kshatrapas Satyasena and his son Rudrasena, both of whom call themselves Mahákshatrapas. These coins are without date.²

Of these later Kshatrapas Rudrasimha may be the successor of Visvasena, the last of the unbroken line, Rudrasimha's father, who is called Jivadama in the coin, being not of the family but perhaps a son-in-law and Rudrasimha the son of Visvasena's daughter. Thus we have a succession of coins from Chashtana up to 293. There are two more Kshatrapas, Satyasena and Rudrasena, whose coins, as mentioned above, bear no date. Taking about twenty-five years for these two Kshatrapas the last Kshatrapa may be placed at about 315. This must correspond approximately with Gupta 90, the date of Chandragupta Vikramáditya's conquest of Ujjain and Suráshtra, and therefore

- 315, the last Kshatrapa date,
- 90, Chandragupta's conquest of Málwa and Suráshtra, gives
- 223, the beginning of the Gupta era according to the Kshatrapa date. Deducting from this
- 167, the approximate beginning of the Gupta era in Christian date,³ leaves
- 56 that is the beginning of the Kshatrapa era is B.C. 56 which corresponds to the Vikrama Samvat.

If the beginning of the Kshatrapa era is B.C. 56, the beginning of Chashtana's reign will be B.C. 10. As the latest available date of Nahapána's reign is 46 or B.C. 10, a reign of about thirty years would place his accession at about B.C. 40.

The next Násik inscription after Nahapána is the great inscription 2 in cave III. It gives the names of two kings Gautamíputra and Vásishthíputra Pulumávi. It is not easy from their dates to determine which of the two is the earlier. In the Purans Gautamíputra comes first. Inscription 2 records that in the 19th year of Vásishthíputra Pulumávi, Gautamí Báláari, the mother of Gautamíputra, made the great cave, and inscription 3 records that in the same year Vásishthíputra Pulumávi made a grant of a village. In inscription 4, in the same cave, Gautamíputra makes a grant in the year 18 and in inscription 5 Gautamíputra's queen makes a grant in the year 24. In inscriptions 1 and 24 the sixth and second years of Pulumávi are mentioned, and Kárlé inscriptions 14 and 20 give the years 7 and 24 of Pulumávi. The question remains to whose reign does the initial date of this era belong. Continued dates 'of Pulumávi' are recorded from 2 to 24, while in one instance

¹ Rudradáman's coins, if found, may fill the long gap between 240 and 270. He must have been an independent ruler as he is styled Mahákshatrapa.

² On one of these coins the figures 312 may be dimly traced.

³ A.D. 167 has not been finally accepted as the beginning of the Gupta era. The date has been proposed by General Cunningham, and, for reasons which he cannot detail here, the writer is inclined to accept it approximately.

Gautamîputra gives the date 18 but not as 'of Gautamîputra,' nor does his date appear anywhere before 18. Thus Gautamîputra Śítakarni comes in the reign of Pulumávi, and it is clear that Gautamîputra uses Pulumávi's date. If Gautamîputra was the father of Pulumávi, it is curious that he should use his son's date. At the same time it is difficult to believe that Gautamîputra was the successor of Pulumávi as Gautamîputra is styled 'King of Kings' in an inscription bearing Pulumávi's date 19 when apparently Pulumávi was reigning and continued to reign till 24. If Gautamîputra was the father of Pulumávi it is contrary to all Indian precedent that Pulumávi should use his own era while his father was still alive, and inscription 4 shows that Gautamîputra was alive and making grants in the year 18. Again, supposing that Gautamîputra was the son of Pulumávi he must have been installed during the lifetime of his father and have used his father's date. Gautamîputra was a great king and gained many victories. He probably died after the year 18, during the lifetime of his father who lived at least till 24 in which year a grant of Gautamîputra's queen, probably his widow,¹ is recorded. But to this view there are two objections. The Puráns mention Pulumávi after Gautamîputra; and there is the more serious objection that in the year 19 (Inscription 2) Gautamîputra's mother calls herself (Inscription 2) the mother of the great king and the paternal grandmother of the great king, showing that her son Gautamîputra and her grandson, presumably Pulumávi, were both great kings. The only solution which can be offered of this difficulty is that Pulumávi the son and Gautamîputra the father were reigning together; that Pulumávi was a victorious prince who was entrusted with sovereignty during his father's lifetime, and used his own dates; that Gautamîputra was living till the 18th year of his son and died soon after; and that it was because of his father's recent death that in his 19th year in inscription 3 Pulumávi calls himself the new king or *navanarasvámí*. More information is required before final conclusions can be formed.

The long account of Gautamîputra's greatness in inscription 2 states that his rule extended over Asika, Susaka, Mudaka, Suráshtra, Kukkura, Aparánta, Anupa, Vidarbha, and Ákarávanti; that within the limits of his possessions were the Vindhya, Rikshvat, Páriyátra, Sahya, Krishnagiri, Mancha, Sristhána, Malaya, Mahendra, Shadgiri, and Chakora hills²; that he destroyed the Sakas, the Yavanas, and the Pahlavas; that he extirpated the Kabaharáta race and re-established the Sátaváhana family. The last attribute, that he was the re-establisher of the Sátaváhana race, must have been assumed by him after his victories over Nahapána. There does not appear to be any great exaggeration in this account of the extent of Gautamîputra's power. At the Amrávati tope, about seventy miles west of the mouth of the Krishna, Dr. Burgess has found an inscription of Pulumávi which

¹ That the queen was probably a widow in the year 24 appears from inscription 5 where the queen calls herself the great queen, *mahadevi*, of king Gautamîputra Śítakarni but omits the auspicious title *siri* before Śítakarni, a title which invariably accompanies Gautamîputra in inscriptions 2 and 4 and Pulumávi in inscriptions 1, 2, 3, and 25.

² See below p. 633.

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shows that the description does not err in including Mahendra or Ganjám in his territories. The Malaya and Srisailla mountains show that his rule stretched south to Maisur and Malabár; that he held Aparánta, that is the North Konkan including the Sahyádrí passes, is proved by this and other Násik inscriptions, and by two inscriptions at Kárlé. Ásika, Susaka, and Mudaka are tribal names. The rule of the Asikas, that is the Arsacidæ or Parthians, probably extended over the south of Sind¹; and the Susakas, that is the Sakas of the Su or Yuetchi tribes, must have begun making conquests at that time in Upper India. The position of the Mundakas cannot be settled. They were probably neighbours of the Asikas and Susakas as the three are named together. The mention of Kukkura, Ákarávanti, and Vidarbha shows that Gautamíputra held Málwa and Berar and as far north as the country between the Ganges and Jamna. It is not necessary to suppose that the whole of this territory was subject to him; in some cases his boast may have been justified by a single victory, perhaps even by an invasion unattended by victory. The third title to which he lays claim is that he conquered the Sakas, the Yavanas, and the Pahlavas. Their mention in the inscription shows that these three were powerful tribes. The Sakas are known to have been in Western India before the time of Puḷumávi. Ushavadáta calls himself a Saka and Nahapána his father-in-law probably belonged to the same tribe. The Yavanas were Bactrian Greeks, and that there were Yavanas in the Deccan appears from the cave inscriptions, especially at Junnar.² The Pahlavas or Persians must at this time have been in Upper India. Rudradáman's (A.D. 16-44) Káthiáwár viceroy was a Pahlava, and a Hinduised Pahlava dynasty reigned in Kánchi or Conjeveram about the sixth century. The last two attributes show that by exterminating the Kshaharátas Gautamíputra increased the fame of his own Sátaváhana dynasty. The only known Kshaharáta king is Nahapána, and the letters of the inscriptions of the two rival dynasties also show that the difference is due to the writers being of different countries rather than to any difference of time. Gautamíputra seems either to have deprived Nahapána himself of his sovereignty or to have driven away Ushavadáta. There seems to be little doubt that Puḷumávi came from the east, and effaced the power of the Kshaharátas about the end of or just after the end of Nahapána's reign. And as this victory may reasonably be assumed to have taken place in Puḷumávi's youth, in the tenth or twelfth year of his reign, Gautamíputra's reign would begin about five years after 46, the last year of Nahapána who it is probable was then old. Gautamíputra would then fall about B.C. 5, and Puḷumávi from about B.C. 5 to A.D. 17. As Chashtana seems to have ruled from 45 to 60 of the Kshatrapa era, his reign will fall between B.C. 11 and A.D. 4. This puts both of these kings about 150 years earlier than Ptolemy who calls Ujjain the capital of Chashtana and Paithan the capital of Puḷumávi. This difficulty may be explained by supposing that as they were famous kings the cities continued to be called their capitals after the close of their reigns.

¹ McCrindle's Periplus, 108.² Arch. Sur. Separate Pamphlet, X. 32, 43, 75

The next king mentioned in the Násik inscription is Yajnasrí Satakarni Gautamíputra. Inscription 24 at Násik is dated in Yajnasrí's seventh year and an inscription in Kanheri Cave LXXXI is dated in his sixteenth year.¹ The letters of his inscription are slightly more modern than those of Pulumávi's. Nothing in the inscriptions shows in what relation Yajnasrí and Pulumávi stood to each other. The coin found in the burial-mound at Sopára near Bassein shows that Yajnasrí's father's name was Chatarapana. The Vishnu Purán has two kings between Pulumávi and Yajnasrí, the Bhágavata Purán has one, and the Váyu Purán has none. The name in the Bhágavata Purán is Medasiras.² It is not easy to fix the interval between Pulumávi and Yajnasrí. The style of Yajnasrí's coin and the mention of a Satakarni in Rudradáman's Girnár inscription support the view that they were contemporaries.³ The date 72 in Rudradáman's Girnár inscription does not belong to the time when the inscription was written, but is the date of the bursting of the reservoir the repair of which is recorded in the inscription. The work is said to have been long neglected. The date of its repair may be any time before 100 as coins of Rudradáman are found bearing date 102.⁴ Taking the repair of the reservoir at the latest at 95, that is A.D. 39, Yajnasrí's date would be about A.D. 34, that is about seventeen years later than Pulumávi. As his name appears on Yajnasrí's coin, Yajnasrí's father Chatarapana must be placed in the interval. But, as has been elsewhere⁵ shown, Chatarapana may be the brother of Pulumávi, as Chatarapana is called by the same maternal name, Vásithíputa or Vásishthíputra. Yajnasrí would then be the nephew of Pulumávi.

This evidence supplies materials for the following list of the Sátaváhana kings:

- (1) Simuka Sátaváhana B.C. 130.
- (2) Krishna, brother of (1) B.C. 110.
- (3) Sri Satakarni, son of (1) B.C. 98.
- (4) Vedhári Satakarni, son of (3) B.C. 90.
- (5) Hakusri and his brother Kumára
Sátaváhana, sons of (4) B.C. 70.
- (6)
- (7)
- (8)
- (9) (?)
- (10) Gautamíputra B.C. 5.
- (11) Pulumávi Vásishthíputra B.C. 5 - A.D. 17.
- (12) Chatarapana Vásishthíputra,
brother of Pulumávi (?) A.D. 30.
- (13) Yajnasrí Satakarni, son of (12) A.D. 35 - A.D. 50.

¹ Bombay Gazetteer, XIV. 177.

² The writer attempted (Jour. B. B. R. A. Soc. XII. 497) to identify Medsiras with Mádhariputra whose name occurs in an inscription in Kanheri cave XXXIV., chiefly on the ground that he has a maternal name. A closer examination of Western India inscriptions shows that the use of the maternal name is not confined to the Satakarnis. Private individuals and even Abhira kings (below p. 624) call themselves by their maternal name. For this reason, unless the actual name is found, it appears unsafe to attempt to identify from a maternal name only.

³ Jour. B. B. R. A. Soc. XVI. 305-306; Bombay Gazetteer, XIV. 332-333.

⁴ Ind. Ant. VII. 257-258. ⁵ Jour. B. B. R. A. Soc. XV. 313-314.

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This gives an interval of about sixty years between Haktarī and Gautamīputra. This interval could include only three or at the most four kings, while the Purānic lists have about ten kings before Gautamīputra. But these six extra Purānic kings must be rejected as, on paleographic grounds, the interval between inscription 2 recording the exploits of Gautamīputra, which is dated in the 19th year of his son Pulamāvi or about A. D. 14, and the Nánāghāt inscription of Vedisrī in B. C. 90, cannot be more than 110 years.

It is probable that this list is correct within a margin of twenty years.

The next inscription (15) is of the Ābhira king Isvarasena son of Mādharī and of the Ābhira king Sivadatta. It bears his separate date 9. This inscription shows that a dynasty of Ābhiras ruled after Yajnasrī. It is not stated where their capital was or what was the extent of their power. It is possible that they did not rule at Násik, and that their date is inserted because the donor happened to be their subject and therefore inserted his sovereign's date. The letters of the inscription are later than Rudradāman's Girnār inscription which they closely resemble in style.

In Kāthiāwār, along with the Kshatrapa coins, a coin has been found differing in name and apparently belonging to a separate dynasty. The type of this coin much resembles the coins of Kshatrapa Viradāman (Kshatrapa era 160, A. D. 104). The coin is dated in a separate era and the legend is, In the first year of the king the Mahākshatrapa Isvaradatta, *Rājno Mahākshatrapasya Isvaradattasya Varshe Prathamē*. Another coin bearing the same legend is dated in the second year of some era or reign. It seems possible that these kings belong to the Ābhira dynasty which is mentioned in this inscription, and that after the decline of the power of the Sātavāhanas an Ābhira dynasty took possession of the Sahyādris and the Konkan, attacked the Kshatrapas, and perhaps held Kāthiāwār for a time.

In this connection it is worthy of note that Viradāman, whose coins closely resemble those of the supposed Ābhira king Isvaradatta, does not, like all other Kshatrapas, call himself Mahākshatrapa but only Kshatrapa as though he had an overlord. The Purāns say that after the Āndhra kings the Ābhira dynasty ruled. If the Isvardatta of the coin belongs to the Ābhira dynasty, his date would be about the same time as Viradāman, namely Kshatrapa 160 or A. D. 104, that is he would be about seventy years later than Yajnasrī. This agrees approximately with the Purāns as they mention only two Āndhra kings between Yajnasrī and the Ābhiras.

Order of Caves.

The paleographic evidence given above, the historic evidence deducible from several of the inscriptions, and the relation of the caves to one another, enable us to determine the time and order in which the caves were made. This has the further value of throwing light on the age and the architecture of other Western India caves.

The oldest caves are the *layana* or dwelling-cave XIX, which has an inscription of the Sātavāhana king Krishna and the *chaitya* or

chapel-cave to the west of it. The letters of the inscriptions in these caves are among the oldest in Násik, and, as has been shown above, the dates of Krishna and Hakusri vary from B.C. 110 to A.C. 70. This shows that cave XIX. is the oldest cave in the group and that the earliest excavator on the hill, about B.C. 110, was a minister of religion of Násik. The architecture of cave XIX. agrees with the view that it is the oldest cave in the group. Its style closely resembles the style of the oldest dwelling-caves in Western India such as the *layana* near the Pitalkhora chapel and Ajanta cave XII. In plainness and finish it may be said even to excel the two caves at Pitalkhora and Ajanta. The chapel-cave XVIII. must have followed XIX., as it is probable that the monks would be provided with a residence before they were supplied with a place of worship. As a rule chapels are placed in the centre of cave groups, a practice of which the separate groups at Junnar, with one or more chapels in each, furnish good examples. An examination of the letters of the inscriptions in the Násik chapel-cave is somewhat confusing. Inscription 19 within the cave, which records the making of the cave, belongs to about A.C. 70, while inscription 20 over the doorway of the cave, which records a gift made to the cave, is of about B.C. 100. If 20 were the only inscription, the chapel-cave might be regarded as contemporary with cave XIX., but as the letters of inscription 19 are later, the cave must be taken to be later. The explanation of the thirty years' difference between inscriptions 19 and 20 is probably to be found in the practice of completing a cave so far as it went. Thus the doorway arch and front were probably finished in A.C. 100 when inscription 20 was carved over the doorway; and the whole cave was finished about B.C. 70 when inscription 19 was carved on the pillars inside. There is other evidence that inscriptions were occasionally recorded on caves before they were finished.¹ A typical instance of this practice is the *chaitya* cave in the Ambika group in the Mánmoda hill at Junnar, which, though the inside is unfinished, has in its finished veranda as many as eleven inscriptions recording grants to the *chaitya*. Thus on both paleographic and historic grounds the chapel-cave XVIII. appears to be a little later than cave XIX.

After XIX. and the chapel-cave were completed, caves seem to have been cut on either side as space allowed, and as far as possible close to the chapel-cave. The caves on either side of the chapel-cave follow in order of time. But when a specially large cave had to be made the rule of keeping close to the last cave had to be departed from and suitable places were chosen leaving blank spaces which were afterwards used by the makers of smaller caves. The arrangements for building cave XVII. to the west and cave XX. to the east of the chapel seem to date from the making of the chapel-cave. Steps lead both to XVII. and to XX. from near the chapel-door. These steps begin near the moulding over the doorway of the *chaitya*, which is as long as the facade, and stretch to the door of the *chaitya*. If, at the time of making the front of the chapel-cave,

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¹ See above pp. 535, 587 note 4.

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room had not been left for these stairs, the wall on either side of the chapel-door would have been cut straight down from the mould instead of, as at present, stopping at the stops. For this reason seems probable that when the chapel front was made, caves XV and XX. were begun. The structure of cave XVII. suggests that the original design was not carried out. It seems to have been intended to make a veranda and a small dwelling-cave, but the design was afterwards changed into a large dwelling-cave with a shrine attached. This change, as has been mentioned in inscription 18, was probably the work of a northerner named Indrāgnidatta. As the inscription records the making of a relic-shrine or *chaitya* within it seems probable that the veranda was a separate and older work. That cave XVII. is later than the chapel is further proved by its structure. There are cells in its west wall, but in the east wall which divides it from the chapel, there is only a long narrow bench-recess ending in two small cells cut so as not to break into the chapel.

Cave XX. must have been begun about the same time as cave XVII. or perhaps a little later. Its inscription shows that it was finished in the time of Gautamīputra Yajnasri Śātakarni. We also learn from the inscription that the cave was begun by a man named Bopaki, and that after lying long unfinished it was completed in Yajnasri's time. This shows that the excavation is older than Yajnasri, and the 'long time' suggests that it was begun with cave XVII. or a little later.

Cave XXI. is a dining-hall or *sattra*. It has no inscription, but the fact that part of the partition wall between it and cave XX. is oblique, apparently with the object of not injuring cave XX., seems to show that it is the later cave of the two.

In the row to the west of the chapel or *chaitya* there are three large caves, X. III. and I. This is apparently the order of time, as X. and III. have large inscriptions whose paleographic and historical evidence show that X. is older than III. Cave I. is as large as X. and III. but is unfinished. It has no inscription, but the fact that it is built where it is seems to show that the sites of caves X. and III. were already occupied.

A comparison of the inscriptions in caves XVII. and X. shows that the letters of cave XVII. are older than those of cave X. In point of architecture also cave XVII. is not inferior to cave X. Cave XI. to the east of cave X. is later than X., as a recess in its back shows that it was originally cut so as not to break into the cell of cave X. Caves XIII. and XIV. are broken and have no inscription, but their fine finished style shows that they fall in time between caves XVII. and X. A comparison of their inscriptions shows that cave XII. is later than cave III. XII. was probably cut in a site which had formerly been left vacant as too small for a large cave. The space between caves XIV. and XVII. which had originally been passed over as unfit for caves, was used in the fifth or sixth century to make shrines XV. and XVI.

The caves between X. and III. seem to lie between them also in time. But it can be shown that cave IV. is older than cave III. In caves

like cave III. it is the rule to make two cells facing each other in the end walls of the veranda, but in the veranda of cave III., instead of in the east end wall, a cell has been cut in the back wall, apparently because a cell in the end wall would have broken into cave IV.

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Cave IX. is close to the west of cave X. It has no inscription, but its position and the character of the work suggest that it is a little later than cave X.

The letters of the inscriptions in caves VI. and VII. look later than Nahapána (s.c. 40 - b.c. 10) and older than Pulumávi (s.c. 5 - a.d. 17). But the letters of the inscription of cave VIII. are later than Pulumávi and resemble the letters of the time of Yajnasri. It is possible that cave VIII. was cut in a small space left vacant between caves IX. and VII. Caves VII. VI. and V. are all close to one another, which suggests that they are of nearly the same age, and are probably all older than cave IV.

Cave II. is close to the west of cave III. The date in its inscription, the sixth year of Pulumávi (s.c. 5 - a.d. 17) enables us to determine that it is thirteen years earlier than cave III., which, as its inscription states, was finished and given for the use of monks in the nineteenth year of Pulumávi. The reason why it breaks the order and does not come before cave III., is probably that cave III. being a great work was begun before the sixth year of Pulumávi and was not finished till his nineteenth year.

In the row of caves towards the east of the hill, cave XXII. has nothing of interest. From its position it is probably later than cave XXIII. The hill face between XXII. and XXIII. must have been left vacant as unfit for caves. From the remaining sculpture and older traces in its floor and ceiling, cave XXIII. appears to have been made about the sixth century by breaking open several older caves. The age of the original caves cannot be fixed. They probably date between cave XX. (b.c. 50) and cave XXIV. (b.c. 10). The letters of the inscriptions in cave XXIV. show that it must have been made after cave XVII. and a little before Ushavadáta's cave X. According to this evidence the caves may be arranged in the following order:

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XIX. B.C. 110.
XVIII. B.C. 100-70.

PROBABLE DATE.	CAVES WEST OF CHAPEL-CAVE XVIII.	CAVES EAST OF CHAPEL-CAVE XVIII.
B.C. 50	XVII.	XX. (Begun).
Do.	XIII. XIV.	XXI.
Do.	" "	XXII.
Do.	" "	XXIII. (Original).
About B.C. 10	X	XXIV.
Do.	IX. XI.	" "
Do.	VII. VI. V. XII	" "
Do.	IV.	" "
About B.C. 5 - A.D. 17	II. III.	" "
A.D. 40	VIII.	XX (Finished).
Do.	I.	" "
A.D. 400 - 600	{ XV. XVI.	XX
	{ II. (Alterations).	XXIII. } Alterations.

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The caves may be divided into two groups, one made between B.C. 110. the probable date of Krishna and A.D. 40 the probable date of Yajnasri Satakarni, a period of 150 years; the other belonging to the time when Mammá enlarged cave XX. and made a shrine in it and images of Buddha, when cave II. was enlarged and made an image-shrine, when two new shrines caves XV. and XVI. were made, when an image was cut in cave XVII., and when cave XXIII. was made a large place of worship by breaking down the partitions of several older caves. The style of the pillars of these additions especially in cave XX., the images of Gautama Buddha, of Bodhisattvas, and of the Buddhist goddess Tára, and the letters of inscription 23 which record Mammá's work, show that this second group belongs approximately to about the fifth or sixth century. During this interval of 500 years nothing seems to have been done to the caves.¹ In point of image worship the caves of the first group differ entirely from the caves of the second group. The caves of the first group have no objects of worship except *chaityas* or relic-shrines; while those of the second group, instead of the relic-shrines, have images of Buddha, Bodhisattvas, and the goddess Tára. This shows that the work in the two periods must have been done by different sects. It is worthy of note that about the time of the second period (A.D. 500) the Ajanta, Kanheri, and Kárlé caves have additions like those made by the later sect at Násik, and the inscriptions of the second period in those caves are of the same date as inscription 23 at Násik. Their language too is Sanskrit like the language of inscription 23. And Kanheri cave III. has among other additions of this time the Buddhist formula *Ye dharmahetu &c.* near a relic-shrine or *chaitya* in half relief.

The worship of images of Buddha, the use of Sanskrit in inscriptions, and the use of the Buddhist formula, point to northern rather than to southern Buddhism. It therefore appears that about the fifth or sixth century after Christ northern Buddhism was introduced into Ajanta, Násik, Kanheri, and Kárlé. The cause of this must be sought in some religious change in the interval between the two periods. Either on the decline of southern Buddhism northern Buddhism at once became predominant; or southern Buddhism disappeared, the caves remained unused, and were afterwards occupied and altered by northern Buddhists. This second suggestion seems the more probable as between the third and fifth centuries after Christ these territories were governed by kings who were staunch Shaivites of the intolerant Pásupata sect. It is possible that, at the instigation of their religious teachers, the Pásupata kings may have forcibly driven out southern Buddhism, and afterwards, when their place was taken by kings either indifferent or favourably inclined to Buddhism, northern Buddhists, who were then flourishing, recovered the old disused places of worship. The Násik caves show that Buddhism disappeared from Násik before the eleventh century, as about that time Jainas of the Digambara sect intruded

¹ Inscription 15 of about A.D. 110, which records a money gift for medicines to sick monks, shows that the caves were still used by Buddhist monks. See above p. 590.

into the Xth and XIth caves. In cave XI they carved images of Vishabhadeva the first Tirthankar, of the goddess Ambiká, and of Vira Mánibhadra; and in cave X. they turned a relic-shrine into an image of Bhairava or Vira and added a similar Bhairava in the court. These changes could not have been made had Buddhism been flourishing at Násik in the eleventh century. Later, probably much later, the caves seem to have been used either as a Marátha fort, or as dwellings by the Pendhárís. Gunpowder seems to have been freely used in breaking several of the caves, and an attempt seems to have been made to store as much water as possible. This attempt to store water suggests that the hill was used as a fort or at least as a gathering place for bodies of men, and the rope-rings for tying horses and cattle appear to belong to this time.

The people in the neighbourhood have entirely forgotten that they are Buddhist caves, and call them Pándu Lena. Even Híndua of the Bráhmical religion, who come on pilgrimage to Násik, visit the caves as a holy place, regarding the images of Buddha and the Bodhisattvas as the statues of the five Pándav brothers, Yudhishthira, Bhíma, Arjuna, Nakula, and Sabadeva, and of Krishna, Bhíshma, and Karṇa. A Gurav of Páthardi village at the foot of the hill attends daily at the caves to serve as a guide to visitors. Cave XX. is occasionally used as a residence by Vairágis.

The Násik inscriptions give an unusually large number of names of countries, mountains, rivers, cities, towns, and villages.

The countries mentioned are Dakhinápatha, Asika, Susaka, Mudaka, Suratha, Kukura, Aparáta, Anupa, Vídabha, Ákarávati, and Malaya. Except Malaya (msc. 10, l. 5) these names all occur in inscription 2.

Dakhinápatha (Sk. *Dakshinápatha*) occurs in line 11 of inscription 2, where the donor of a grant to cave III., probably Vásishtihputra Pulumávi, is called lord of Dakhinápatha. The word means the Indian peninsula south of the Narbada. In his inscription on the Allahabad pillar, Samudragupta, the fourth Gupta king (Gupta era about 60 or about A.D. 227) mentions among the kings of Dakshinápatha conquered by him the kings of Kánchi or Conjeveram, of Vengi on the east coast between the Krishna and the Godávati, and of Pethápur in the North Circars. The author of the Periplus (A.D. 247) calls the country to the south of Broach Dakhinabades and names Paithana and Tagara as its chief marts. And in the great Nánághát inscription of King Vedisri (B.C. 90) the Sátaváhana kings, whose capital was at Paithan, are called kings of Dakhinápatha.¹

Asika, *Susaka*, and *Mudaka* are three of the countries over which Gautamíputra is said to have ruled. These countries are not mentioned in the Puráns, or in Varáhamihir's (A.D. 500) *Brihat Samhitá*, or in any other Western India cave inscription. They appear to be the names of people rather than of countries. *Asika* or *Arshika* appears to correspond with *Arsak* or the *Arsacidæ*, the name of the well known Parthian rulers of Persia (B.C. 250 - A.D. 250). So late as

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GEOGRAPHY.

Dakshinápatha.

Asika.
Susaka.
Mudaka.

¹ Nánághat inscription 1; McCrindle's Periplus, 124-126; Násik inscription 2.

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Sauráshtra.

A.D. 247 the author of the Periplus mentions that Parthians were ruling and quarrelling in the Indus valley.¹ Susaka seems to mean the Su or Yuetchi Sakas who at this time probably held part of the Panjáb and of the Gangetic provinces. Nothing is known regarding the Mulakas or Mudakas. They are probably the Mundas which the Vishnu Purán mentions as a ruling tribe² and whose modern representatives may be the Meds.³ Probably the countries where these tribes ruled were called after them, and though it is not impossible that Gautamíputra did hold those parts and had conquered them, it seems more probable that he claimed to be their lord because of some invasion of their country or some victory gained over them.

Suratha or *Sauráshtra*, that is the Good Land, is modern Káthiáwár, the southern part of which is still known as Sorath. It is a very old name being mentioned by the great grammarian Páini in his *Sikshá*. It is the Syrastrène of Ptolemy⁴ (A.D. 150) and the Surastrenæ of the Periplus (A.D. 247).⁵ The author of the Periplus says that its capital was Minagara, and that in that part of the country were preserved, even in his time, memorials of the expedition of Alexander, old temples, foundations of camps, and large wells. The name Minagara appears to be a mistake for Girunagara the old form of Junágad, which is known to have been the capital of Sauráshtra from very early times. It is known that Alexander did not come so far south as Káthiáwár, but it is probable that after him Baktrian Greeks settled in Káthiáwár. Silver and copper coins of the Baktrian king Apollodotus (B.C. 150) are so often found at Junágad that it seems probable that they were not imported but were current in the country. So common were they that in later times imitations of them were current in Káthiáwár. It is therefore possible that the remains to which the author refers as the work of Alexander were remains of Baktrian Greeks. There is reason to believe that until lately there were Greek remains at Junágad. About a quarter of a mile to the north of the Majavdi gate in Junágad, close to the river Sonrékhá, are several ruins much covered with sand. During some clearings which were made in 1868 an old *haud* or reservoir was unearthed. It was built of fine dressed sandstone and was octangular in shape, with a fanciful image or gurgyle in each of the eight sides. Further digging in the reservoir discovered several old sculptures, one of them a broken arch covered with well executed creepers. The reservoir and the sculptures looked much like Greek work. About a hundred yards west of the site of this reservoir, on the left bank of the Sonrékhá, is a mound with the remains of an old temple. The mound was opened about 1866 and several old sculptures were found. One of them was a well carved sandstone group of three figures. In the middle was a colossal male standing figure holding a mace. As the body above the waist was broken it was difficult to identify it. On either side of the central figure was a female figure less than life-size, one of them holding a curious large-handed pot. The whole group was very well carved and in many

¹ McCrindle, 108.

² Wilson's Edition, IV. 203.

³ Cunningham's Archaeological Survey of India, II. 52.

⁴ Bertius' Edition, Map X.

⁵ McCrindle, 113-115.

respects seemed to belong to the same time as the Bharhut stupa sculptures (a.c. 200).¹ Besides this group there were two elephants beautifully carved in sandstone. There was also a life-size female figure very well carved and much like the first group. Besides these the Uparkot *killa* or citadel of Junágad has an old rock-cut well, deep and square. Steps excavated in the hollow sides of the well lead by three winding passages to the water's edge. To light and air the passages small windows are cut in the walls of the well. As the ground near the mouth of this well has been much cut away and is covered with brushwood and earth, its original shape cannot be clearly made out. In the right wall near the entrance to the steps is a row of several niches. With what object these niches were made does not appear, but niches of the same kind are found in the very old Aghad cave at Junágad. The well is called Noghan's well after Rá Noghan (A.D. 1125), a Chudásama ruler of Junágad; but to ordinary observation it appears a much older work and there seems good reason to suppose that it was made by Baktrian Greeks and is one of the 'old wells' noted in the Periplus.

Kukkura (Sk. *Kukkura*). This country has not been identified. In his *Kûrmachakra*, Varáhamihira (A.D. 500) puts *Kukkura* in the *Madhyadesh*.²

Aparáta (Sk. *Aparánta*), from *apara* western and *anta* end, the country at the western end. It corresponds closely to the present *Koukan*.³

Anupa means literally a watery or marshy land. The name occurs in Rudradáman's Girnár inscription (A.D. 16), where not to confound it with the common name 'marshy country' it is specially called the *Anupa* country.⁴ Its position has not been determined.

Vidabha (Sk. *Vidarbha*) is modern Berár and East Khándesh. It is the country of the father of Rukmni the wife of Krishna, and also of the father of Damayanti, the heroine of the celebrated *Mahábhárat* episode of Nala and Damayanti.

Ákaráratí (Sk. *Ákarávantí*). The two names *Ákara* and *Avanti* also occur together in Rudradáman's Girnár inscription [Kshatrapa era (about A.D. 16 ?)] which seems to show that both are parts of one province. *Avanti* is well known to be Ujjain or West Málwa. *Ákara*, therefore, is probably East Málwa, with its capital at *Vidísá*, the modern *Besnagar*. Varáhamihira (A.D. 500), the celebrated astronomer, gives *Ákaravenávantaka* together, of which *Vená* must be *Erán*, being called after the river *Vená* which flows through it. Its modern representative is the district of *Ságara*.

Malaya is not distinctly mentioned as the name of a country but of a people whom *Ushavadáta* went to conquer. Ordinarily the name seems to mean the people of *Malaya* or *Malabár*, but considering that *Ushavadáta* went from *Malaya* to *Pushkar* in

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Páandu-Lena Cave

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Sauráshtra.*Kukkura*.*Aparánta*.*Anupa*.*Vidarbha*.*Ákaráratí*.*Malaya*.

¹ This group was shown to Mr. Curtis, late Educational Inspector, N. D., Bombay, and he asked the Nawáb of Junágad to send it to Sir Alexander Grant, then Director of Public Instruction, Bombay. It was last seen by the writer secured in packing ready for transmission to Bombay.

² *Brihat Samhita*, XIV. 2.

³ Details are given in *Jour. B. B. R. A. Soc.* XV, 274. ⁴ *Ind. Ant.* VII, 259.

Chapter XIV. Rajputána, it seems more likely that the people of Málwa are meant. The change of *va* into *ya* is common in Western India cave inscriptions.

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 Mountains.

The mountains mentioned are, Himavat, Meru, Mandara, Vindhya, Rikshavat, Páriyátra, Sahya, Kanhagiri, Mancha, Srísthána, Malaya, Mahendra, Shadgiri, and Chakora all in inscription 2, and Tirankha in seven inscriptions, insc. 2, l. 10; insc. 3, l. 12; insc. 5, l. 9; insc. 10, l. 3; insc. 15, l. 5; insc. 18, l. 2; insc. 19, l. 4.

Himavat.

Himavat are the Himálayas; *Meru* and *Mandara* are mythical mountains. All three are commonly used by poets and writers to illustrate the firmness and might of the rulers whom they praise.

Vindhya.

Vijha (Sk. *Víndhya*) is the well known Vindhya range in Central India, which is usually regarded in Indian geography as the boundary between Northern and Southern India.

Rikshavat.

Rikshavat is one of the *Kuláchalas* or seven principal Puránic mountains.¹ The following verse² appears to show that it is on the banks of the Narbada:

ऋसवन्तं गिरिश्रेष्ठमध्यास्ते नर्वदां पिबन् ।

सर्वक्षाणामधिपतिर्धूम्रो नामाय.यूयपः ॥

that is, the leader of the herd named Dhumra, the lord of all bears, drinking the (waters of the) Narbada, lived in Rikshavat, the best of mountains.

Páriyátra.

Páricháta (Sk. *Páriyátra*), one of the seven *Kuláchalas*, is probably Amarakantaka in the Central Provinces, as, according to the Matsya Purán, the Narbada and other rivers are said to rise from it.³

Sahya.

Sahya, another of the *Kuláchala* ranges, is still called the Sahyádrí range or Western Gháts.

Kanhagiri.

Kanhagiri (Sk. *Krishnagiri*) are the Kanheri or Sálsette hills, in which are the celebrated Kanheri caves. As it is so small a range, the greatest height being not more than 1550 feet above sea level, the special mention of Kanheri seems to show that it was regarded as sacred as early as B.C. 10.

Macha.

Macha (Sk. *Mancha*). The common noun *mancha* means a bedstead. The suggestion may perhaps be offered that the hill Mancha here referred to is Rámsej or Rám's Bedstead, about six miles to the north of Násik.

Siritana.

Siritana appears to be the Prákrit for *Sristana* or *Srísthána*. It is the well known Srísaila in Telingana on the bank of the Krishna.⁴

¹ The seven principal mountain ranges in India mentioned in the Puráns and Sanskrit dictionaries are, Mahendra, Malaya, Sahya, Saktumat, Riksha, Vindhya, and Páriyátra. ² Matsya Purán, chap. cxiii. ³ Matsya Purán, chap. cxiii.

⁴ The Agní Purán says:

कावेरीसंगमं पुण्यं श्रीपर्वतमतः शृणु ॥

गौरी श्रीरूपिणी तेषु तपस्तामन्नवीद्धरिः ।

अवाप्स्यसि त्वमध्यात्मं नाम्ना श्रीपर्वतस्तव ॥

That is 'The junction of the Káveri is sacred.' Now hear of Sriparvata, Gauri in

Malaya is the Malaya range in Malabár famous for its sandal-wood.

Mahendra, still known as Mahendragiri, is near Ganjam on the Coromandel coast. Mahendra is one of the *Kulichalas* or seven leading ranges. It is often mentioned in the Mahábhárat and Rámáyan.¹

Setagiri, perhaps Sk. *Shadgiri*, has not been identified. In two Kuda cave inscriptions² (1, 9) the mother of a Konkán chief Skandapáhta is called *Sádageriya*, that is belonging to Shadgiri. This may perhaps be connected with the Shadgiri of this inscription.

Chakora appears to be a hill in the Deccan.³

Tiranhu or *Trirasmí* is the name of the hill in which the caves are excavated. The name occurs eight times in seven inscriptions (insc. 2, l. 10; insc. 3, l. 12; insc. 5, l. 9 [twice]; insc. 10, l. 3; insc. 15, l. 5; insc. 18, l. 2; and insc. 19, l. 4). The earliest mention is in inscription 19 of about B.C. 70 which records that the *chaitya* or chapel-cave was cut in the Tiranhu hill. The second mention is in inscription 18 of about B.C. 50, where cave XVII. is said to be cut in the Tiranhu hill. The third mention is in Ushavadáta's large inscription (insc. 10, l. 3) of about the beginning of the Christian era, where as the inscription is in Sanskrit, the Sanskrit name *Trirasmí* appears for the first time, and the hill is described as being in Govardhana. The fourth mention is in inscription 15 of the Ábhira king (about A.D. 104) where also the Sanskrit name *Trirasmí* is given. In the three remaining inscriptions, of about the beginning of the Christian era, the name appears as *Tiranhu*. This gives a continued mention of the name from B.C. 50 to about the beginning of the second century after Christ. The name *Trirasmí* or Triple Beam of Light is difficult to explain. It may refer to the three solitary hills of which the cave hill is the most easterly, or it may have been given to the cave hill because of its perfectly pyramidal or fire-tongued shape.⁴

The rivers mentioned are, the *Bárnásá* (insc. 10, l. 1) and *Banása* (insc. 14, l. 10), and the *Dáhanuká*, *Damana*, *Ibá*, *Karabená*, *Páradá*, and *Tápi* (insc. 10, l. 2).

Bárnásá (insc. 10, l. 1) and *Banása* (insc. 14, l. 10). The first is the Sanskrit and the second the Prákrit name then used and still current for the Banás river in Pálanpur⁵ which appears to be the only river of that name close to the places mentioned. Ushavadáta makes gifts of gold and builds steps to the edge of the river. He again mentions these gifts in his Kárlé inscription.

Dáhanuká is the Dáhanu creek near Dáhanu, about seventy-eight miles north of Bombay.⁶

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Setagiri.*Tiranhu*.

Rivers.

Bárnásá.*Dáhanuká*.

the form of *Sri* performed austerities and Hari said to her 'Thou shalt find the supreme spirit, (and) by thy name (shall it be called) *Sriparyata*.'

¹ This is an old story the name seems to have been called *Srísthána* after the residence of *Sri* who performed austerities there.

² Cunningham's Ancient Geography, 516. ³ Bombay Gazetteer, XI. 333, 336, 340.

⁴ Compare Wilson's Vishnu Purán, II. 142. ⁵ See above p. 541.

⁶ Bombay Gazetteer, V. 283. ⁷ Bombay Gazetteer, XIII. II and XIV. 53.

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Pánu-Lena Caves.

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Ibá.

Damaná, is the Damanganga river which flows into the sea near Daman, about 110 miles north of Bombay. The tidal wave passes eight miles up the river below which it is not fordable.¹

Ibá may be the modern Ambika river in South Gujarát. It may have been changed to *Ibiká*, and, as the word *Ibiká* has no meaning, Ambika appears to have been substituted for it in later times. The Ambika rises in the Bándra hills and falls into the sea about ten miles north of Balsár, after a course of more than forty miles. It is a deep stream and is tidal twelve miles from its mouth.²

Karabená.

Karabená is probably the Káveri river, a tributary of the Ambika which is navigable for boats of less than fifty tons near where it meets the Ambika at Vághrech in Chikhli about thirty miles south-east of Surat. The river is called *Kaláveni* in the twelfth century in the *Kumarpál Prabandh*, which mentions that *Ámbada*, the general of *Kumárapál* of *Anhilváda* in North Gujarát (1143-1174), bridged the river and defeated the Konkan king *Mallikárajuna*, the seventeenth *Siláhára* (1156-1160).³ *Kaláveni* is a corruption of a more ancient *Karabená*. *Kaláveni* seems to have been changed in modern times to *Káveri* because of the likeness in sound to the name of the sacred Maisur river *Káveri*.

Párádá.

Párádá is the small river *Pár* near *Párdi*, about twelve miles north of Daman. It is difficult to say whether the town was called after the river or the river after the town. It is tidal five miles from its mouth, and when flooded is dangerous to cross.⁴

Tápi.

Tápi is the well known *Tápti* river which is called in the Puráns the daughter of the Sun. It is worthy of note that on opposite sides of the river, about twelve miles from its mouth, are Surat on the left and *Ránder* on the right bank, both of them old places. The name Surat is locally traced to *Súryapura* or the City of the Sun, while *Ránder* or *Ranner* (*Sk. Rannánagara*) is called after *Ranná*, the wife of the Sun. To the present day the people of Gujarát and *Káthiáwár* worship *Ranná-devi*, or as they call her *Ránder*, at sacred-thread, marriage, and pregnancy ceremonies, and after the birth of a son. It seems probable that the *Akabarou*, mentioned by the author of the *Periplus* as a local mart between *Broach* and *Sopára*, is *Arkapura* which is the same as *Súryapura*, the words *Arka* and *Surya* both meaning the sun. At the time when it was called *Arkapura* it must have been a place of importance. It afterwards seems to have declined until the modern Surat, probably *Súryakrit* or *Sun-made*, again rose to importance.

The writer of the inscription does not seem to follow any order in naming these rivers as he mentions the *Tápti* after the *Damangangá*. On all the rivers, except on the *Baná*s where he made steps, *Ushavadáta* records that he made charitable ferries, and all of these rivers, except the *Pár*, require the help of a ferry at least during the rainy season. It may be noted that all the rivers at which *Ushavadáta* established ferries lie between *Dáhanu* and *Surat*. The

¹ Bombay Gazetteer, II. 23.

³ Bombay Gazetteer, XIII. 436.

² Bombay Gazetteer, II. 26-27.

⁴ Bombay Gazetteer, II. 27.

Narbada and Mahi to the north are not mentioned, nor the Vaitarna and Bassein creeks to the south, all of which require the help of ferries more than the rivers mentioned by Ushavadáta.

The cities and towns mentioned in the inscriptions are Bharnkachha or Broach in Gujarát (insc. 10, l. 2), Binikata or Benákataka cantonment (insc. 3, l. 14; insc. 4, l. 1), Chenchūna or Chichan in Thána (insc. 14, l. 3), Chhákelepa (insc. 17, l. 2), Dáhanukánagara in Thána (insc. 14, l. 3), Damachika (insc. 26, l. 1), Dasapura or Dasor in Málwa (insc. 10, l. 2; 26-2), Dáttámitri (insc. 18 l. 1), Govardhana near Násik (insc. 3, l. 11; insc. 3, l. 12 [twice]; insc. 3, l. 14; insc. 4, l. 1; insc. 4, l. 2; insc. 4, l. 6; insc. 4, l. 7; insc. 10, l. 2; insc. 10, l. 3 [twice]; insc. 12, l. 2), Kápura (insc. 14, l. 4), Nagara probably Násik (insc. 4, l. 9; insc. 10, l. 4), Pinditakávada (insc. 10, l. 3), Pokshara or Pushkar the holy lake in Rajputána (insc. 10, l. 4), Prabhássa or Somnáth Pátan in Káthnawár (insc. 10, l. 2), Rámatirtha in Sorpáraga or Sopára (insc. 10, l. 3), Suvvarnamukha (insc. 10, l. 3), Ujeniya (insc. 10, l. 4), and Vanjayanti probably Banavási (insc. 4, l. 1) in Kánara.

¹ *Bharukachha* (insc. 10, l. 2) or the Sea-marsh is the well known Broach, thirty miles from the mouth of the Narbada, the Barygaza of the Greeks.¹ Sanskrit inscriptions as late as the fifth century give the name Bharukachha.² Bhrgukachcha, is a later name which was made by Bráhmans and adopted by Jains.

Benákataka (insc. 4, l. 1) is the name of Vásissthîputra Pulumávi's cantonment. It appears to have been near Govardhana, as in the inscription it is called the 'Benákataka of Govardhana.' In insc. 3, l. 14, occurs the name Binikatavásaka. Vásaka seems to stand for cantonment³ and this is probably the same place as Benákataka. Here Vásissthîputra Pulumávi says he touched a grant made to cave III.

Chenchūna (Sk. चेंचुन) (insc. 14, l. 3) is the present Chichana or Chinchani in the Thána district, about sixty miles north of Bombay. It generally appears under the double name Chichan-Tárápur from Tárápur on the south side of the Tárápur creek. The portion of the inscription which tells what Ushavadáta did for Chichana is broken away.

Chhákelepaka (insc. 17, l. 2) appears as the attribute of a donor. Chhákelepa is probably the name of some city or town.

Dáhanukánagara is the modern Dáhanu in the Thána district, about seventy-eight miles north of Bombay. The *ka* at the end is an addition without meaning, as the inscription is in Sanskrit. The current name then as now was Dáhanu. As it is specially mentioned as *Nagara* it must at that time have been a city.

Damachika (insc. 26, l. 1) is an attribute of a Saka donor and probably refers to his place of residence, Damachi. Damachi is perhaps Damascus in Syria, as the name Saka seems to have been

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Cities and Towns.

Bharukachha.

Benákataka.

Chenchūna.

Chhákelepa.

Dáhanukánagara.

Damach.

¹ Bombay Gazetteer, II. 464, 551, 552.

² Ind. Ant. V. 115; VI. 14.

³ See above pp. 558, 559.

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Dasapura.

first applied to Parthians and Parthian Sakas and afterwards to other Scythians. Some of the Sakas seem to have come to India by the Persian Gulf and the donor of this inscription may have come by sea to Broach and from Broach gone to Dasapura in Málwa.

Dasapura (insc. 10, l. 2; insc. 26, l. 2). A Jain author Hemachandra in the tenth chapter of his book called *Trishasthi Salok Charitra*, gives a mythical story that when king Chaudapradya went to attack Udayana through Málwa he brought with him ten kings who encamped for the rainy season at a place, which after them was called Dasapura. It seems probable that Dasapura was in Málwa, most likely in Western Málwa. In later times its name seems to have been corrupted into Dasora, as a sub-division of Nágara Bráhmans in Málwa are still called Dasorás or natives of Dasora.¹

Dantámítí.

Dantámítí (Sk. *Dántámítí*). The text (insc. 18, l. 1) has *Dantámítíyaka*, that is an inhabitant of Dantámítí (Sk. *Dántámítí*). The donor is also called an *otaráha* or northerner which shows that Dántámítí was a city in Upper India. Patanjali, the great grammarian commentator (a.c. 150), says '*Sauvirá Dántámítí nagari*, that is the Dántámítí city of Sauvira, which shows that Dantámítí was a large city in Sauvira, a province near Sind.

Govardhana.

Govardhana (Sk. *Govardhana*) occurs in five inscriptions and twelve times in all. It appears to have been of some importance during the reigns of Nahapána and Pulumávi. Ushavadáta (insc. 10, l. 5) made a rest-house with four verandas in Govardhana, and gave (insc. 10, l. 3) a grant to the Charaka recluses of Govardhana. The same inscription says that the hill in which the caves are cut was within the limits of Govardhana. Though Násik is nearer the cave hill than Govardhana, the hill is here said to be in Govardhana, probably because all the land near Násik was then included in the Govardhana sub-division. That Násik was then a city appears from its mention as *Nagara* in the same inscription. In another inscription (insc. 12, l. 2) Ushavadáta records that he deposited grants of money for the use of the cave with two weaver guilds in Govardhana. It appears from this that in Nahapána's time Govardhana was the political head-quarters as it afterwards was under Pulumávi. In the time of Pulumávi orders about grants to the cave are made to three ministers of Govardhana, to Vishnupálita in the eighteenth year of Pulumávi; to Sivaskandla in the nineteenth year; and to Sámaka in the twenty-second year. The Benákata cantonment where Pulumávi was camped in the eighteenth year of his reign is said to be of Govardhana, which seems to show that the cantonment was near Govardhana. The fact that he makes a grant in inscription 4 near (that is in the presence of) Sivaskandla the minister of Govardhana, supports the view that the Benákata or Binikata cantonment was near Govardhana. This Govardhana is the large modern village of Govardhan-Gangápur

¹ Compare Bána's *Kádambari* (Bombay Ed.) p. 19, where *Dasapura* is mentioned as being in Málwa not far from Ujjain.

on the right bank of the Godávri, six miles west of Násik, with modern temples and several flights of steps leading to the river. On the left bank of the river is the village of Jalápur with steps and temples. Except several old brick foundations and an old earthen burial-mound, about 500 yards to the east, the remains at Govardhana belong to a Bráhmanical temple of about the eleventh century. Of the large earthen mound which was opened in January 1883, and in which were found in an earthen pot the burnt bones of a child, an account has already been given.¹

Kápura is mentioned (insc 12, l. 4) as the name of a sub-division in which, in the village of Chikhálpadra, a grant of cocoa-palms was made by Ushavadáta. As a grant of palms is mentioned, Kápura must be near the coast. Kápura is also mentioned in another inscription (insc 14, l. 3) though rather doubtfully. Here also Ushavadáta made some charitable offering.

Nagara (insc. 4, l. 9; insc. 10, l. 4). In inscription 4 *Nagara* is mentioned in connection with the grant of a field to the north-east of it. In inscription 10 it is mentioned in connection with a field to the north-west of it. These references show that the word is used in the sense of the city, probably Násik, as it is the only large city in the neighbourhood.

Násik is mentioned in the two oldest inscriptions (20 and 22) in the caves. In inscription 20 the people of Násik are described as making a grant, and in 22 a cave is described as the gift of a Sramana minister of Násik.

Pinditakávada. Ushavadáta records a grant to the Charaka mendicants of this place. It appears to be a holy place but it has not been identified. As many of the places mentioned along with it are on the Gujarát coast, north of Bombay, this seems the proper neighbourhood in which to look for it. The suggestion may perhaps be offered that it is an old name for the great Kabir-vad or Kabir's banian tree near the holy Shuklatirth, ten miles east of Broach, because the name Kabir-vad is called after the saint Kabir (A.D. 1149-1449 ?) and is not its old name.²

Polsharu, the text has Pokshárani (*Sk.* Pushkaráni) in the honorific plural, is Pushkara the lake of that name, a well known place of pilgrimage in Rajpatána six miles west of Ajmir.³

Prabhása (insc. 10, l. 2) is the well known Prabhás-Pátan or Somnáth-Pátan on the south coast of Káthiáwár. It is often mentioned in the Mahábhárata and the Puráns, and according to the Mahábhárata is the place where Krishna and his Yádavs died. Here Ushavadáta gave eight wives in gift to Bráhmans.

Rámatirtha is a holy reservoir in Sopára near Bassein, about forty miles north of Bombay. Ushavadáta records a gift to Charaka mendicants who lived there.

Sorpáraga is Sopára near Bassein, the Supara of Ptolemy, and the Ouppara of the Periplus.⁴

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Kápu a.

Nagara.

Násik.

Pinditakávada.

Pushkara.

Prabhása.

Rámatirtha.

Sorpáraga.

¹ See above pp. 538-540.

² Rajpatana Gazetteer, II. 67-71.

³ Bombay Gazetteer, II. 355-356.

⁴ See Bombay Gazetteer, XIV. 314-312.

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NÁSİK.

Páñdu-Lena Caves.

GEOGRAPHY.

Vaijayanti.

Suvarnamukha has not been identified. It must be a holy place probably on the Gujarát coast. Ushavadáta records a gift to Charaka mendicants living at this place.

Ujeniya (Ujjayini). Ushavadáta records some charitable gift made to Bráhmans of the Ujjayini branch. The name takes its rise from Ujjain the capital of Málwa.

Vaijayanti (insc. 3, l. 1) is the title of an army which probably means of some place named Vaijayanti. At Kárlé a slightly older inscription than this states that the great Kárlé cave was made by an inhabitant of Vaijayanti. Mr. Fleet has shown¹ that Vaijayanti was an old name of Banavási, the ancient Kadamba capital on the border of North Kánara and Maisur, and it is known from a Pall inscription, the form of whose letters belong to about the second century after Christ, that at that time Banavási was under the rule of Háritiputra Sátakarñi.

The villages mentioned are, Aparakakhadi (insc. 4, l. 2), Chikhala-padra (insc. 12, l. 4), Dhambhikagáma (insc. 20, l. 1), Kakhadi (insc. 4, l. 8), Kanhahini (insc. 9, l. 2), Nánamgola (insc. 10, l. 3), Pisájjipadaka (insc. 2, l. 11), Samalipada (insc. 3, l. 13, 14), and Sudisana (insc. 3, l. 12, 14).

Aparakakhadi.

Aparakakhadi (insc. 4, l. 2) is the name of a village, a field in which was originally granted by Gautamiputra Sátakarñi to the Buddhist mendicants of cave III. This village is also called simply *Kakhadi*, and as it fell waste (insc. 5, l. 8) another field was given instead of the original field in this village. This village has not been identified. The old name Aparakakhadi may be with reference to some other Kakhadi to the east of it, or if there is a mistake in the text it may be Aparákhadi or west Kakhadi.

Chikhala-padra.

Chikhala-padra (insc. 12, l. 4) is the name of a village in the Kápura district in which 8000 cocoanut trees were granted by Ushavadáta. From the mention of cocoanuts it may be inferred that Chikhala-padra was on the coast. Chikhala-padra may perhaps be Chikhli, the head-quarters of a sub-division about forty miles south of Surat, and not far from the road leading from Násik to Balsár. Padra is the Sanskrit for a village.

Kanhahini.

Kanhahini is called the Western Kanhahini, that is to the west of the cave hill. It has not been identified.

Nánamgola.

Nánamgola. Ushavadáta grants 32,000 cocoanut trees belonging to this village to Charaka recluses. As cocoanut trees are mentioned the village must be on the coast, and it is probably the village of Nárñol in the Thána district, four miles west of Sanján. It had a landing-place or *bandar* and was formerly prosperous though now it is declining.

Pisájjipadaka.

Pisájjipadaka (Sk. *Pisáchhipadraka*). This village is granted for painting (?) cave III., the great dwelling-cave of the mother of Gautamiputra. It is mentioned as being to the south-west of the cave hill. At present no village in that direction corresponds in name to Pisájjipadra.

¹ Kánarese Dynasties, 8 note 3.

Samalipada (Sk. *Sálmalipadra*) is a village granted to cave III. instead of another village which the cave mendicants rejected. The village is said to be in the Govardhana district to the east. It is not clear whether this means on the east limits of the sub-division or to the east of the town of Govardhana. It probably was on the east border of the town of Govardhana, about five miles west of Násik.

Sudisana (probably Sk. *Sudarsana*). This was the village rejected by the monks instead of which Samalipada was given. It is said to be in the Govardhana sub-division on the south. At present there is no village of that name in the neighbourhood.

Na'ydongri, a village of 945 people, twelve miles north-east of Nándgaon, has a railway station and a large weekly market of produce from the Nízám's territories. The station traffic returns show an increase in passengers from 7507 in 1873 to 13,293 in 1880 and in goods from 948 to 1379 tons.

Nimba'yat, ten miles north-west of Nándgaon, with in 1881 a population of 1366, was formerly the head-quarters¹ of a petty division. Though now a small village it has the remains of an old fort and some old tombs. It has a curious effigy of the horse on which the Prophet Muhammad is said to have ridden to heaven.²

Nipha'd, the head-quarters of the Niphád sub-division, with in 1881 a population of 3585, is a railway station twenty miles north-east of Násik. Besides the ordinary sub-divisional revenue and police offices the town has a post office. The station traffic returns show an increase in passengers from 16,478 in 1873 to 23,106 in 1880, and in goods from 5665 to 7274 tons.

Peint, the capital of the Peint state which lapsed to Government on the death of the late Begam in 1878, is at present the head-quarters of the Peint sub-division. It lies about thirty miles north-west of Násik, on a tolerably lofty plateau in the midst of a very broken and wooded country, notoriously feverish and otherwise unhealthy. The town itself being nearly on a level with the top of the Sahyádris, a few miles to the east, is less unfavourably regarded than the valleys. In 1881 it had a population of 2644. Besides the ordinary revenue and police offices the town has a post office and a dispensary. The dispensary which was established in 1863 is in charge of an hospital assistant. In 1881 it had 1799 out-door and fifteen in-door patients against 2494 out-door and thirty-two in-door patients in 1880. There is also a good travellers' bungalow prettily situated on the edge of a deep woody ravine.³

Pimpri Sadr-ud-din, two miles south-east of Igatpuri, with in 1881 a population of 722, has a yearly fair or *urás*, held on the fourth of the dark half of *Bhádrapad* (September-October) in honour of Pir Sadr-ud-din. This fair is attended by about 10,000 persons who traffic to the amount of about £400 (Rs. 4000). The village

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NÁSÍK.

NÁYDONGRI.

NIMBÁYAT.

NIPHÁD.

PEINT.

PIMPRI
SADR-UD-DIN.

¹ The Nimbáyat petty division of Málgaon lapsed on the death of the last Rája Bahádur in 1852. See above p. 205.

² Mr. W. Ramsay, C.S.

³ Mr. H. F. Sulcock, C.S.

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has a fairly well-to-do colony of Gujaráti Porvád Vánás mostly from Kadi in the Gákwár's territories about forty miles north of Ahmadabad, who export rice and lend money to the cultivators in the neighbourhood.

PIMPALGAON
BASVANT.

Pimpalgaon Basvant, ten miles north-west of Niphád, with in 1881 a population of 3689, has a post office, a subordinate judge's court, and a dispensary. The dispensary which was opened in 1879 is in charge of an hospital assistant. In 1881 it had 8055 out-door and thirty-three in-door patients against 7668 and 20 in 1880.

PISOL FORT.

Pisol Fort,¹ in Satána, is situated about four miles north of Jaykheda and two miles west of the Pisol pass which leads into Khándesh, and can, but with difficulty, be used by carts. The fort is on a moderately high range of hills running east and west. It is of easy ascent and of large area, and on the south-east is separated from the range by a deep rock-cut chasm. At the foot of the hill, and spreading some way up its lower slopes, defended by a wall of rough stones, is the small village of Vádi Pisol, whose ruins show that at one time it was a place of some size. The main ascent to the fort lies through the village. A steep path leads to an angle in the natural scarp. It then passes through a succession of ordinary gateways constructed in the crevice as the angle reaches the plateau on the top. The hill is well supplied with water and there are numerous reservoirs at all points of the ascent. Within the first gateway a path leads through a small opening to the right, now blocked with earth and stones, along the base of the natural scarp to pasture lands on the hills beyond, where the cattle of the fort used to graze. At the mouths of two of the reservoirs, are figures of Mahádev's bull, and, inside the reservoirs, are *lings* which are hidden except when the water is low. The water of the two reservoirs, which are separated by a partition not more than a foot and a half thick, stands at noticeably different levels. The natural scarp is imperfect, and nearly all round the top has been strengthened by a masonry wall. Here and there at weak points there were special defences and provision for military posts. This wall and the defences are now much ruined. To the east, the ridge on which the fort stands stretches for a considerable distance with only a small drop. As this is the weak point of the hill the drop outside the wall has been deepened by an artificial cut about thirty feet deep and twenty feet across. At the back of the hill is an outlying spur with tremendous precipices on all sides and especially on the north-west. Criminals used to be tied hand and foot and thrown from where the scarp is sheerest, at a point known as the Robber's Leap or *Chor Kadá*.

There are only two buildings of note in the fort, one an old mosque on the south edge of the precipice which is visible from a distance below, and the other the ruins of a large pleasure-palace or *Rang-mahál*. The old gateways are still standing, but all else has

been recently destroyed by fire. The Lokhandi gate now at Gálna is said to have belonged to this building and to have been removed when the fort fell into disrepair.

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Rámsej or Rám's Bedstead, in Dindori, about seven miles south of Dindori, and about seven miles north of Násik, is about 3273 feet above sea level. In 1819 Captain Briggs described Rámsej as neither so large nor so high as most of the Násik hills, but not so small as Hatgad. The scarp was neither very steep nor very high and if undefended the ascent was not difficult. There were two gateways, one within the other, large but not so formidable as those of Hatgad. There was less uncovered ground on the way up to the gates than in any other Násik fort. The works connected with the gates were able to give a good flanking fire at a short distance from them. There was a way down by a trap-door kept covered with dirt and rubbish, called the secret road or *chor-rastí* affording passage for one at a time. All round the fort ran a wall tolerable in some places but mostly indifferent. Within the fort were two or three bombproof and ammunition chambers built of stone. The water-supply was ample.

RÁMSEJ FORT.

Captain Briggs left two companies of militia in the fort, one on the top of the hill, the other in the village below. This large party was left at Rámsej that the garrison might always spare ninety or a hundred men to march after Bhils and other marauders. In the fort besides about a ton of grain and a small quantity of salt there were eight guns, nine small cannon called *jamburdás*, twenty-one *jungals*, thirty copper pots, forty-one brass pots, 256 pounds of gunpowder, forty pounds of brimstone, forty-five pounds of lead, and 240 of hemp. There were also elephant trappings, tents, carpets, and iron ware, which once had been Shiváji's.¹

The only reference to Rámsej which has been traced is the notice that, in 1664, Aurangzeb detached Shaháb-ud-din Khán to reduce the Násik and Khándesh forts. At Rámsej Shaháb-ud-din raised a platform of wood able to hold 500 men, and so high that the men at the top completely commanded the inside of the fort. During the siege Sambháji's army arrived to relieve the garrison and on their arrival Khán Jahán advanced from Násik to help Shaháb-ud-din. After two unsuccessful assaults the siege was raised, and the great wooden platform was filled with combustibles, set on fire, and destroyed.² During the Marátha war of 1818 Rámsej was one of the seventeen strongholds which surrendered to the English on the fall of Trimbak.³

About two miles north-west of Rámsej is Dhair or Bhorgad fort, 3579 feet above sea level. It has an excellent quarry from which the stone of Kála Rám's temple, the Kaparthála fountain, and the

¹ Captain Briggs' Report, 20th June 1819, in Ahmadnagar Collector's Inward Miscellaneous File VI.

² Elliot and Dowson, VII. 312; Scott's Deccan, II. 59-60; Grant Duff's Maráthás, 144; Archdeacon Gell in Bombay Miscellany, I. 14. Rámsej may be Masij fort near Násik captured by the Moghal general Ghayista Khán in 1635. Elliot and Dowson, VII. 52.

³ Blacker's Marátha War, 322 note 2.

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RAMSEY FORT.

highly polished black band round the Peshwa's new palace in Nánik are said to have been brought.

Captain Briggs, who visited the fort in 1818, did not find it steep until at the foot of the rock where it became so difficult that it could be climbed only on all fours like a ladder. There was one fairly good gate with ruined bastions. The walls were ruined, and the hill-top was remarkably steep with no place for grain or ammunition. The water supply was ample.

RATANGAD FORT.

Ratangad Fort, also called *Nhavi Killa* or the Barber's Fort,¹ stands about six miles east of Mulher. About half way up the hill is the chief entrance and inside the fort are the ruins of what must once have been a stately court-house. On the hill sides are about eight rock-cut reservoirs and on the plateau a temple of Mahádev and a Musalmán tomb. In 1862 the fort was reported in disrepair, though naturally strong from the height and steepness of the hill.

RÁVLYA-JÁVLYA.

Rávlya-Jávlya are two peaks in the Chándor range to the east of Márkinda which jut out, Rávlya on the west and Jávlya on the east of a hill about fifteen miles north-east of Dindori. Midway between the peaks is a reservoir divided into two and called the Ganga and Jamna pools.

On the way to Jávlya is a gate defended by two towers, and in front of the gate is an image of Ganpati. The gate and the towers are in ruins. The hill was used as a fort during Moghal times and there are the foundations of several buildings. Some parts of the hill are at present under tillage. On the lower slopes are a few Gavli and Koli huts.²

In 1818, Captain Briggs, who visited them soon after their surrender to the British,³ describes Rávlya and Jávlya as two small forts standing on a large hill, which is known as Rávlya-Jávlya. There were two roads to the hill, one leading from Khándesh, the other leading from either Gangthadi or Khándesh, as it struck off from a pass between the hill and the neighbouring fort of Márkinda.⁴ The hill was very large, eight or nine hundred feet above the plain, and with a long and easy ascent. The top was a tableland, probably a mile and a half long and 700 to 1400 yards broad. From this plateau rose two curious peaks about 1000 yards from each other.

¹ This fort is said to have got the name of Barber's Fort from Dhánaji, one of its commandants, who was of the barber caste. Government List of Civil Forts, 1862.

² According to a local story Rávlya and Jávlya were two brothers, Kunbis by caste. One day as they were working in the field they saw a woman coming towards them. Each said that she was his wife and the dispute waxed hot. When the woman came near they found she was their sister. So ashamed were they of having called their sister their wife that they made a fire in the field and jumping into it were both burnt to death. To complete the sacrifice the sister jumped in after them. In honour of this self-devotion the two peaks and a tree sprang up. Trigonometrical Survey Report for 1877-78, 108.

³ Rávlya and Jávlya are probably the Rola and Jola forts mentioned in the *Bádsháh Námá* as having surrendered to the Moghal forces in 1635. Elliot and Dowson, V. 11. 53. In 1818 Rávlya and Jávlya were among the seventeen fortified places which surrendered to Colonel MacDowell on the fall of Trimbak. Blacker's *Marátha War*, 322 note 2.

⁴ Captain Briggs found a few Bhils who said they were defending the pass.

They were of solid rock three or four hundred feet high and with almost perpendicular sides. Between the two peaks was a small village whose people lived by tilling the plateau. The two forts could be reached only by climbing from rock to rock. The greater part of the top of Jávlya was enclosed by a wall with one gate. Rávlya had no gate and a low wall most of which was ruined. Places were out on the tops of both the forts for granaries and reservoirs. Captain Briggs found two of the Peshwa's old militia in each of the forts.¹ By July of the next year (1819) the defences of the two forts were destroyed by Captain Mackintosh. The reservoirs were filled and the steps leading to the top of Jávlya were defaced making the ascent almost impracticable.²

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RÁVLYA-JÁVLYA

Saptashring³ or the seven-horned, otherwise, but wrongly, called Chhattar Singh or the four-peaked, 4659 feet above sea level, is one of the highest points in the Chándor range. It rises about the centre of the range, fifteen miles north of Dindori, a bare rock of no considerable thickness, but about half a mile in length, somewhat curved, highest at the ends and depressed in the centre, like a wall with end towers. At every turn the appearance of the rock changes. The highest point rises over 900 feet above the plateau, and the rock is perpendicular on all sides but one, where it has crumbled away and grass has grown in the crevices. The rock has more peaks than one, but it seems to have no claim to the title seven-peaked. The hill may be climbed from three sides; by a good but steep bridle road from the north; by a very steep sixty-step path or *súthi páyryácha márg* on the east, formerly the only road used by pilgrims, but now abandoned; and on the south by a steep footpath for part of the way which ends in a flight of 350 steps carved in the face of the rock. This last is the road now commonly used by pilgrims and other visitors. In the steps figures of Rám, Hanumán, Rádha, and Krishna and in one or two places a tortoise are carved at intervals. These steps were made 115 years ago by three brothers Konher, Radráji, and Krishnáji of Násik. At intervals along the ascent five inscriptions have been carved on and near the steps. One of the inscriptions is in Sanskrit and the others in Maráthi. They give the names of the three brothers, and of Gurmáji their father. They record that their surname was Ráyársy and that the work was begun on the first of the bright half of *Jyeshtha* (May-June) in *Sáke* 1690 (A.D. 1768), *Sarvadhári Samvatsar*, and finished on Friday the first of the bright half of *Chaitra* (April) *Sáke* 1691 (A.D. 1769), *Virodhi Samvatsar*. At the foot of the steps the three brothers built a temple of Devi and a rest-house and at the top a

SAPTASHRING.

¹ Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File (MSS.), VI. Inward Miscellaneous.

² Captain Mackintosh's Letter, dated Indrai fort, 23rd July 1819.

³ From an account by Mr W. Ramsay, C S, in the Indian Antiquary, II. 161-164. The origin of this hill, like that of many other places in the Násik district, is connected by tradition with Rám. It is said that when Lakshman was wounded by Indrajit the son of Rávan, Hanumán was sent to bring healing herbs from a hill in Paradise. The monkey chief, not knowing what herbs were required, took the hill on his shoulders and started for Ceylon. On the way portions of the hill kept falling and one of them alighting in these regions is the hill of Saptashring.

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temple of Ganpati and a pond called Rámatirth. These steps lead to the plateau and from the plateau a further flight of 472 steps leads to the shrine of Saptashringanivásini Devi. The 472 steps to the upper hill top were built about A.D. 1710, before the lower steps, by Umábái, wife of Khanderáv Dábháde Talegaonkar, one of the Poona chiefs whose family were formerly hereditary generals of the Marátha army.

The shrine of the goddess¹ is in a cave at the base of a sheer scarp, the summit of which is the highest point of the hill. The figure of the goddess is about eight feet high, carved in relief out of the natural rock. It is that of an ordinary woman save that she has eighteen arms, nine on each side, each hand grasping a different weapon. She wears a high crown not unlike the papal tiara and is clothed with a bodice and a robe wound round the waist and limbs. She has a different suit on each day of the week and she has a bath every day, warm water being used on two days in the week. In front of her is planted a red trident with the usual accompaniments of bells and lamps. A silver nosering and necklaces are the only ornaments in daily use. Her whole figure is painted bright red, save the eyes, which are of white porcelain.

At the foot of the steps leading to the shrine is a small village consisting of three or four Gaudi huts, two drum-houses or *nagárhánás*,² and three rest-houses for the use of pilgrims. The place is well supplied with water from springs built with masonry sides and with steps leading to the water, and called Kálikund (26 × 2½ cubits), Suryakund (24 × 15), and Dattátraya Kund. Besides these there are five smaller reservoirs or bathing-places called Sarasvati Kund, Lakshmi Kund, Támbul Tirth, Ambálaya Tirth, and Shitala Tirth. Some of these are used for drinking, others for bathing, and some for both. Near them is a pond dedicated to Shiv and called Shiválya Tirth. It is a small stone-built reservoir not above forty yards square and not more than four feet deep, where thousands of pilgrims bathe and wash their clothes. It is said to have been built by Umábái. On one side of the pond stands a Hemádpanti temple of Siddheshvar Mahádev, mostly in ruins but with the dome still standing, with some rather elaborate stone carving. Under the dome

¹ The traditional origin of the Saptashring goddess is that in early times, as the world was troubled by evil spirits, Brahma Vishnu and Rudra produced out of their combined essence a goddess to destroy all demons. The power of this goddess was distributed over four places Saptashring, Kolhápúr, Tuljápúr in the Nizam's territories, and Mátápúr. The Saptashring goddess killed two demon brothers without much difficulty, but a third named Mahishásur, who had assumed the form of a buffalo, caused her much trouble. The goddess cut off the buffalo's head and the demon sprang out and flew through the rock making an opening which may still be seen. In the end he was slain and the goddess gained the title of the buffalo-demonkiller, *Mahishásurmáthani*. After this the earth was at peace, and the goddess, taking her abode in the Saptashring cave, became a favourite object of worship.

² Of the two drum-houses or *nagárhánás*, one called Barodekar was built by Gopalráo Mairal, a rich banker of Baroda, to commemorate the cure of his wife, a helpless cripple, who from trust in the goddess was suddenly enabled to walk up the steps to the shrine carrying on her head a pitcher of water. An allowance of £15 a month is also paid by the same benefactor. The other drum-house, called Chándorkar, was built by a former Manshi of Sindia's, a banker of Chándor who endowed the shrine with a monthly allowance of £9 10s. (Rs. 95). A third allowance of £3 10s. (Rs. 35) a month was added by one Dáji Sáheb Kibe of Indor.

stands the *ling* and outside in front of it a carved bull. Not far from the bathing place is a precipice known as the Sit Kade which overhangs the valley about 1200 feet; from this rock human sacrifices are said to have been formerly hurled. A kid is now the usual victim.

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Near the rest-house is the tomb or *samádhi* of Dharmadev, a chief of the Dharampur state near Surat, who died here while on a visit to his *guru* a Bengal ascetic named Gaudsvámi. The tomb is like the ordinary domed temples of Mahádev and contains a *ling*; it is well built and has some neat carving, but the whole is much out of repair. Near this is a well and the tomb of the ascetic Gaudsvámi.¹ Something like a portico was added to the shrine of the goddess at the beginning of last century by the Sátára commander-in-chief, and the present plain structure has been recently built by the chief of Vinchur.

A large fair lasting for a week and attended by about 15,000 pilgrims is held on the full-moon of *Chaitra* (April), when goods worth about £200 (Rs 2000) are sold. On the occasion of this fair the steps leading to the shrine are crowded with the sick and maimed who are carried up the hill in hopes of a cure. Barren women also go in numbers to make vows and gain the gift of a child. Offerings of grain, flowers, cocoanuts, or money are presented. The daily service of the goddess consists in bringing bathing water from the Suryakund, and laying before her offerings of rice, milk, and sugar boiled together called *khir*, of cakes of flour and butter called *turis*, and of preserves. These offerings are the property of the Bhopa or hereditary guardian of the shrine.

Like the top of Mahá laxmi in Dáshánu the top of Saptashring is said to be inaccessible to ordinary mortals.² The headman of the village of Burigaon alone climbs on the April full-moon and next morning at sunrise is seen planting a flag. How he climbs and how he gets down is a mystery any attempt to pry into which, says the tradition, is attended by loss of sight.³

As the merit of the pilgrimage is believed to lie in the labour endured in the ascent of the hill, there are, for those who desire to secure special religious merit, three other paths round the mountain, one a sort of goat path round the base of the scarp, a second of greater length on the lower plateau, and a third round the base below. The last which passes through the narrow valleys which divide Saptashring from the rest of the Chándor range is said to be nearly twenty miles in circuit.

Opposite Saptashring, to the east, divided by a deep ravine, is

¹ Gaudsvámi was a Bengal ascetic who lived on the hill about 1730 in the time of the second Peshwa Bapuráv (1720-1740). He lived in the Káluka Turth and had many disciples among the Maráthas nobles. One of the chief was Chhatrasing Thoke of Abhona who built the Káluka and Surya reservoirs.

² Compare Bombay Gazetteer, XIV. 218.

³ With the help of a pair of binoculars Mr. Ramsay traced the footsteps of the flag-bearers, who were two in number, during their descent. In places it was most difficult, possible only for shoeless feet with a monkeylike hold. The perilous office of flag-planter has been filled by the same family for generations. According to the local belief a son is never wanting, but their other children die young.

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the Markinda hill. This is said to have been the abode of the sage Márkandeya, whose spirit is believed to have taken its dwelling in the rock, where, during his lifetime, he used to recite Puráns for the amusement of the Devi, a tradition to which a remarkable echo may have given rise.

Besides the three allowances mentioned above, making in all £28 (Rs. 280) a month, the temple has the revenues of a village called Chandakápur which was set apart for the service of the goddess by Bájiráo the second Peshwa (1720-1742) in the time of the ascetic Gaudsvámi. These funds are administered by different agents and there is also a *pancháyat* or council of five who have some control over the ornaments, rich clothes, and other personal property of the goddess. The money offerings belong to certain families in fixed shares, while the ministrant receives all eatable-offerings. It is said that Chhatrasingráo Thoke, the chief disciple of the Bengal ascetic, was a small chieftain who owned the Abhona petty division of twenty-two villages. These villages were granted to his forefathers on a promise that they would fight and put down the Mehvási tribes of the Dángs, who always troubled pilgrims during the great April fair and plundered much of the country. Chhatrasing, instead of following in the wake of his forefathers, became the leader of the Mehvásis, greatly harassed pilgrims, and carried away all presents from the Bhopás, whom he killed or let go as it suited him. To put a stop to these disorders the commandant of Dhodap sent every year a guard of fifty to seventy men. One year Chhatrasingráo came with the flower of his Mehvásis, and putting the guard to flight, dashed up to the shrine, and carried off a large amount of plunder. Thereupon the Dhodap commandant, Haibatráo Náik Dhor, came against Chhatrasing and was mortally wounded in a pitched battle near Shiválaya *tirth*. The Bhopás then came to terms with Chhatrasing and made an agreement, which bears date 1785 (*Shak* 1707), allowing Chhatrasing half the income of seventy-two holy days in the year.¹ Chhatrasing's son Devising dying without heirs, his two widows were given yearly pensions of £50 (Rs. 500) each and the Abhona petty division lapsed to the British Government. One of the widows, Krishnábai, still (1882) enjoys her pension.

SATÁNA.

Satána, the head-quarters of the Báglán sub-division, with in 1881 a population of 3516, lies about thirty miles west of Málegaon. Besides the ordinary sub-divisional revenue and police offices, the town has a dispensary and a post office. The dispensary which is in charge of an hospital assistant had in 1881 8055 out-door and thirty-three in-door patients at a cost of £145. There are temples of Devi, Mahádev, Khandoba, and Máruṭi, most of which were destroyed by the 1872 flood in the Girna and have since been rebuilt. A fair is held every year in *Márgshirsh* (December-January).

The iron bars in the windows of the mámlatdár's treasury are the

¹ The seventy-two holy days were, forty-six Tuesdays, twelve full-moons, nine days of the holy *Navráttra*, being the first nine days of the bright half of *Ashvina* (September-October), and five days of the great April fair from the eleventh to the fifteenth of the bright half of *Chaitra*.

barrels of Arab guns or *jizails*, which were taken from Mulher fort in 1818.¹ In 1665, Satána was noticed by Thevenot as a considerable town on the highroad about half way between Surat and Aurangabad. At Satána Thevenot met the Bishop of Heliopolis on his way from Siam to Surat and France.²

Sa'ykheda, on the Godávári, three miles south of Khervádi railway station and ten south-west of Niphád, is a well built town of 2014 people belonging to the Vinchurkar. The population consists chiefly of Bráhmans and traders. There are several temples on the banks of the Godávári and a well built flight of steps leads to the river. The town has a post office and a school and is one of the chief cattle markets in the district.

Shivar, village, about four miles south-east of Niphád railway station, has a remarkable group of memorial stones.

Memorial stones are found all over the district and are specially numerous near the Sahyádris. One group of unusually large stones occurs at Chausáde, eight miles north-west of Vani in Dindori. As a rule these memorial stones vary in height from three to six feet, and are cut square generally about a foot across. The faces are carved with rude figures, sometimes of one or more men on horseback, sometimes armed with swords. There are great varieties of figures on foot, some of them armed, and they vary in number from one to three and even four. They occasionally hold each other's hands. Some wear the waistcloth; others, apparently children, are dressed in petticoats. Sometimes rude inscriptions are carved under figures. The stones somewhat resemble the old stones which have been found in some Scotch graveyards. The people say that they were raised by villagers and that they do not necessarily mark the spot where the dead were buried or burnt. The custom seems to have prevailed among all the cultivating classes especially among Kunbis, Kolis, and Vanjáris.

Memorial posts are also found in some places. They are of all shapes. The figures are generally fewer and the carving poorer than on the stone slabs. Sometimes stones and posts are found side by side. Both are worshipped and smeared with red paint on memorial or *shráddha* days. The stones are highly revered and preserved, but the posts seem to be allowed to fall into decay. In no case have stones or posts been found which are said to mark an old battle-field. As a rule, they are close to a village but not connected with any temple or holy spot. They are always said to be memorials of ancestors and the practice of erecting them is said to be still observed. In some of the western villages there are posts with a small shrine at the top containing an image enclosed with glass. These are not common nor monumental and belong to the Bhils.³

Sinnar, a municipal town, the head-quarters of the Sinnar sub-division, with in 1881 a population of 7960, stands on high level ground, on the Poona and Násik road, about seventeen miles south-east of Násik. It is surrounded by a mud wall part of which on the eastern side is in ruins and contains but few large modern houses.

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Places of Interest

SÁYKHEDE.

SHIVAR.

Memorial
Stones.

Memorial
Posts.

SINNAR.

¹ Mr. J. A. Baines, C.S.

² Voyages, V. 320.

³ Mr. W. Ramsay, C.S. Compare Mr. W. F. Sinclair, C.S., in Ind. Ant. II. 200-202.

Chapter XIV. - In 1843 Sinnar had a population of 6740, and in 1872 of 10,044, of whom 9445 were Hindus, 595 Musalmáns, and four Christians. Places of Interest. The apparent decrease of 2084 in the 1881 census is due to the fact that the 1872 returns included the population of the neighbouring hamlets, which, though belonging to the revenue unit of Sinnar, are at some distance outside the municipal limits of the town itself. Of the 1881 total, 7363 were Hindus, 525 Musalmáns, eleven Christians, and sixty-one Others.

SINNAR.

The earliest historical mention of Sinnar appears to be as Sindiner in a copper-plate of A.D. 1069.¹ According to tradition Sinnar was founded by a Gaudi chief, Ráo Shinguni, perhaps the Seunendu of the copper-plate, about 700 years ago. Ráo Shinguni's son Ráo Govind is believed to have built the splendid temple outside the town on the north-east, at a cost of £20,000 (Rs. 2,00,000) and called it Govindeshvar or Gondeshvar. It is a *sháiv pancháyatana* or group of five temples, within a large enclosure, the central temple being dedicated to Shiv, and of the smaller shrines the two to the north of the enclosure are dedicated to Náráyan and Ganpati, and the two to the south to the Sun and Maháshakti. The central temple, though much out of repair, is one of the finest in this part of the country, being covered with rich sculpture. On the north-west of the town is the temple of Aieshvar, a Shaiv shrine said to have been built about A.D. 1450. It had originally a hall or *sabhámandap*, all of which, except four beautifully carved pillars, seems to have been carried off to build or repair other structures. The shrine remains, but without the spire or *shikhar*. Some 200 years later Sinnar became the headquarters of the chief officer of the Emperor of Delhi in these parts, and its population greatly increased. Later still it was the seat of government of Amritráo Deshmukh, who was appointed head of fourteen sub-divisions by the Moghal Emperor. In his time the population of Sinnar increased. He is also said to have built the town walls and thrown a masonry dam across the river. The Deshmukh's mansion or *váda* is still the largest building in the town, and contains within its outside wall many separate collections of houses, now let to distinct families irrespective of caste. The present head of the family (1883) is named Amritráo. About 1790, Sindher appears in Marátha records as the head-quarters of a sub-division in the district of Sangamner with a yearly revenue of about £2900 (Rs. 29,000).²

Except 173 looms, chiefly for weaving robes or *sádís* and a few silk-weavers who have come from Sangamner, Sinnar has no trade or manufacture. The population is almost entirely agricultural. A large area round the town is watered by means of channels connected with one or other of the two rivers, the Shiv and the Dev which unite close below the town. It yields splendid crops of sugarcane, plantains, betel leaves, and rice.³

¹ Ind. Ant. XI. Sinnar is almost invariably called Sindar by the peasantry. Mr. J. A. Baines, C.S.

² Waring's Maráthás, 239.

³ Mr. H. R. Cooke, C.S. Survey Superintendent's Report, 5th October 1874.

Besides the usual sub-divisional offices, Sinnar has a municipality, subordinate judge's court, a dispensary, a post office, and two vernacular schools. A weekly market is held on Sundays. The municipality, which was established in 1860, had in 1881-82 an income of £182 (Rs. 1820), almost exclusively raised from a house-tax, and an expenditure of £172 (Rs. 1720), most of which was spent on conservancy and road improvements. The dispensary, which was established in 1873, is in charge of an hospital assistant, and in 1881 had 4705 out-door and eleven in-door patients at a cost of £136 12s. (Rs. 1366). In November 1822 forty insurgents assembled in Sinnar, and were joined by twenty-five more. Their leader, one Krishna Kanver, gave out that their object was to gain possession of the village of Kankari, about ten miles to the south-west of Sinnar, but this was probably part of a larger scheme. All were captured at Kankari and on giving up their arms and horses were released.

Thengoda, on the Girna, about five miles south of Satana, with in 1881 a population of 1431, has a subordinate judge's court and a post office.

Trimbak, more correctly Tryambak, or the three-eyed, a name of Mahádev, is a small but far-famed place of pilgrimage, with in 1881 a population of 3339.¹ It is a municipal town, at the base of an easterly spur of the Sahyádris, about twenty miles south-west of Násik, with which it is joined by a part-gravelled part-metalled road built in 1871 from local funds and private contributions. The road winds, with many ups and downs, past the precipitous scarps of the Anjaneri range, which continues till the semicircular wall of hills is reached which encloses the town of Trimbak. Below are the buildings of the town; then a sloping hill-side covered with brushwood; then a sheer wall of rock crested with bushes, and a black ground of upper slopes covered with coarse grass converging to a ridge. On the left, that is on the east, are many curiously shaped hills split into peaks, cones, ridges, and blocks. The ancient outline of the village of Trimbak is broken by cultivated patches which now occupy the sites of old houses. The village consists of houses with small walled gardens or courts and of irregular rows of buildings which here and there form a street. In other parts there are many large well built houses, some of them with richly carved wooden pillars and eaves. All are on well raised plinths, and have deep verandas; the roofs are tiled and have a great pitch and far projecting eaves, and some of the houses have weather-boards as a further defence from rain. The tiles are flat with turned-up edges like those at Násik and Poona. One line of road is paved with stone to allow Trimbakeshvar Mahádev's car to be dragged in

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SINNAR.

THENGODA.

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¹ The Shiv *ling* at Trimbak is the ninth of the twelve great *lings* in India. The others are: Amreshvar near Ujjain; Bhimashankar on the Sahyádris about thirty miles south-west of Junnar; Gautameshvar unknown; Kedáreshvar in the Himalayas; Mahakál in Ujjain; Mallikárjuna on the Shrishail hill in Telingana; Shankar in the Nerbada; Rameshvar in Rameshvar island near Cape Comorin; Sureshvar in Somnath-Pátan in Káthiáwár; Vaidyanáth at Devgad in the Santal district in Bengal; and Vishveshvar at Benares. Indian Antiquary, II, 15, note 1.

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TRIMBAK.

procession, and within the last six years most of the more frequented roads have been paved by the municipality.¹

The 1881 census showed a population of 3839, Hindus 3684, Muhammadans 130, Shrávaks sixteen, and Christians nine. A large proportion of the Hindus are Bráhmans connected with the temples, mostly beggars or pilgrims-priests, *tirthopádhyáyas*. They also own the hereditary village accountantships of the neighbouring villages in Násik and Igatpuri. There are five subdivisions, Yajurvedis with about 150 houses, Deshasths and Konknanasths with 75 each, Kánnavs with five, and Karhádás with two. Most of them are well-to-do.² Besides Bráhmans there are several classes of traders and a large number of shop-keepers. The greater part of the population consists of Koli husbandmen.³

Climate.

Although it is only three miles in a direct line from the main line of the Sahyádris, Trimbak is almost completely shut from western breezes by the intervening hill, on which the hardly accessible fort of Trimbak is built. The fort is 4248 feet above sea level and about 1800 above the village. Towards the village the hill on which the fort stands presents at the foot a steep slope of fragments of trap rock. Above the slope is a sheer, in some places an overhanging, cliff, probably a thousand feet high. In the northern spur is a gap called the great Vináyak Khind,⁴ and in the southern face is a cleft known as the Great Gate or *Mahádarvāja* which served as the main entrance to the front. The bottom of the basin is uneven; it is partially cultivated and in parts is swampy.⁵ Its shut-in position and its want of drainage make the village of Trimbak unhealthy, and sickness, especially fever, is common. Cholera sometimes appears at the great fair and some outbreaks have been very fatal. After several healthy seasons cholera broke out in 1865, but the yearly fairs were over and little harm was done. Since 1865, though there has been a great increase in the number of pilgrims,⁶ no serious epidemic has occurred either at the yearly fairs or at the great twelve-yearly gathering.⁷

Water Supply.

The water supply is almost entirely from ponds. There are in all eight ponds in and around the village, but only two of them are considered to give good drinking water. These two are the Visoba pond at some distance from the centre of the town on the south and not much used, and the Gangála on the west. The Gangála is a large pond with stone-lined banks, and holds enough water to remain pure; it is much used by pilgrims who, besides drawing water from it, bathe and wash their clothes in the pond. It is fed by springs which never show signs of failing. The overflow of the pond is the source of the Trimbak branch of the Godávári, which, though not the highest, is the sacred source. The stream is led to a temple in the middle of the village, where

¹ Sanitary Commissioner's Report for 1865, 270.

² Mr. R. E. Candy, C.S.

³ Sanitary Commissioner's Report for 1865, 270.

⁴ Mr. H. F. Salcock, C.S.

⁵ Sanitary Commissioner's Report for 1865, 269.

⁶ As many as 250,000 are believed to have visited the 1872 fair.

⁷ Dr. Leith, Mr. R. E. Candy, C.S.

it feeds a large cut-stone pool, the *Kushāvāri*, considered by Hindus to be a specially purifying bathing place. The municipality clear it every May, but by December its water is again very filthy.

The wastage and leakage of the Gangāla pond flow through the village in a channel lined with cut-stone masonry, with at short intervals steps leading to the water. The bed of the channel is used as a dust-bin by the people of the neighbourhood. The flow of water runs low as early as October, and ceases in the hot season. On passing through the village the water becomes very impure, the chief defilement being the ashes of the dead, as the burning-ground is only a short distance below the town.

During and for a short time after the rains a small stream trickles from one of the numerous fissures on the face of the scarp of Trimbak hill, and flows from a cow's mouth under a small image of the goddess, which stands in a niche, and is the chief object of worship. This is held by the people to be the source of the Godāvāri. The water from the cow's mouth disappears mysteriously on the hill and re-appears in the Kushāvart pool, and hence the superior holiness of this pool. The municipality, which was established in November 1866, had, in 1881-82, an income of £238 and an expenditure of £294. The village contains a post office.

Three fairs are held every year, two at the temple of Trimbakeshvar,¹ on the *Kūrtik* full-moon (October-November) when about 6000 people assemble, and on *Māgh vadya chaturdashī* or the great *Shivārātri* (February-March) when about 5000 people assemble, and one at the temple of Nivrattināth on the eleventh of the dark half of *Pauṣh* (January-February) attended by about 3000 people chiefly cymbal-players.² Trimbakeshvar's, the chief and most venerable temple in the village, was built by the third Peshwa (1741-1760) on the site of an older but much humbler shrine. Before its doors stand large lamp-pillars or *dīpmāls* furnished with numerous branched brackets on which lights are placed on holidays. Nearer to the temple door, under a light and elegant carved-stone pavilion with ornamented roof, rests the great bull or *Nandī*. A square outer hall or *mandap* of massive proportions, having a door on each face, stands in front of the shrine. Porches with separate roofs, but with the same entablature

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Fairs

Temple.

According to a local account the origin of the sacredness of Trimbak was that Brahma and Vishnu disputed about Mahādev, Brahma ridiculing and Vishnu extolling him. To settle their dispute they arranged that they should travel in different directions, Brahma in search of Mahādev's shoulders and Vishnu in search of Mahādev's feet. They agreed, if the search of both proved fruitless, to admit that Mahādev was great. Vishnu travelled till he was weary but found nothing. Brahma returned with two suborned witnesses to prove that he had found the shoulders. Angered at this deception Mahādev cursed Brahma and said he would have no more. Brahma in revenge forced Mahādev underground when Trimbak hill at present lies some 2000 feet above the town. In time a temple was built to Mahādev under the name of Trimbakeshvar. The same story is told at length from the Skanda Purān in Hindu Mythology, 271-273. The Nivrattinath temple is said to have been founded by an ascetic about 700 years ago, before Trimbak was inhabited.

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Temple.

and cornice as the hall, stand out from it. The doorways of the porches are richly ornamented with cusped arches, upon carved *solo-posts* supporting a strongly projecting entablature, above which, round both the porches and the outer hall, runs a double cornice and frieze, sculptured with elaborate minuteness. The roof is formed of slabs rising in steps from the architraves. These slabs are curvilinear externally; and each supports a discoid termination, the shape of which in every case is related to that of the dome which it surmounts. Above the discoid terminations is a lotus-like finial which gives what grace it may to the flattened domes of these ponderous structures. The great tower of the temple covering the shrine rises behind the outer hall. The ground-plan is what may be called a broken square, heavily and thickly buttressed. An excessive solidity of appearance is given by the form of the buttresses, which spread at the base, and seem to root the whole building to the ground. The face of every buttress is niched and every niche is filled with carved figures of men and animals, with flowers and scroll-work crowded everywhere. The far-projecting entablature and deep cornices cast their strong shadows, and add to the rich and massive appearance of the whole. Above the cornice rise numerous spirelets of the same shape and proportions as the great spire, the conical layers of which are each surmounted with a carved ornament. The spire itself rises to a great height. It is crowned with a proportionate terminal and supports a brightly gilt pot or *kalash*.¹ Besides land assessed at £2 18s. (Rs. 29) the temple has a Government cash allowance of £1200 (Rs. 12,000) a year, and receives offerings from pilgrims valued at £400 (Rs. 4000). About 1865 the Vinchur chief presented the temple with a gaudily painted car, to be drawn by worshippers on the fair days.

The management of the temple is in the hands of a family of Bráhmans named Jogalekars. Under the Jogalekars are four men called Tungárs who live in the temple, clean it and wait on the god, receiving all perquisites except ornaments and money which are taken by the Jogalekars.² The god, who wears a golden masque, is fed three times a day, at eight in the morning, at eleven, and at eight at night, on food provided by the Jogalekars. At nine at night the god is dressed and every Monday he is taken out in a palanquin. Besides the main temple there is a smaller one in the fort which enjoys a yearly Government cash allowance of £16 (Rs. 160). Once in every twelve years when the sun enters Leo, or *Simhasth*,³ a great

¹ Chesson and Woodhall's Miscellany, I. 418

² There is a long-standing dispute between the Tungárs and the temple managers regarding these perquisites. The Tungárs maintain that the god should be dressed in new clothes every day, the soiled clothes becoming their property. The managers refuse to do this and wash the god's clothes, which the Tungárs do not get until they are worn out. Mr. H. F. Silcock, C. S.

³ The legendary origin of the fair is, that once Brahma poured water from his earthen pot on the head of Váman, the fifth incarnation of Vishnu. The water flowed in all directions till it was checked by Shiv who laid his matted hair in the way. In later times Trimbak became the residence of the great sage Gautam. The Bráhmans requested the sage to bring Ganga on earth that they might bathe in her purifying waters, but he refused. One day Párvati sent a cow to graze in the field where Gautam used to create rice for his daily use. Gautam drove off the cow and gave it a

fair is held at the source of the Godávári.¹ The fair lasts for about thirteen months and is attended by 150,000 to 200,000 pilgrims from almost all parts of India. Many shops are opened during the fair by Násik shopkeepers, who sell grain, cloth, copper and brass vessels, and the numerous articles wanted by a miscellaneous crowd.

About 500 years ago, before Trimbak village was founded, pilgrims had to put up at Anjaneri, and even after Trimbak became inhabited the inconvenience of a dirty zigzag road and the fear of marauding parties prevented any great number of pilgrims visiting the place. Since the opening of the railway, and especially since a road has been made to Násik, the number of pilgrims has immensely increased.²

As a rule pilgrims do not stay for more than fourteen days. Some lodge in the town where wealthy men have built caste rest-houses, but most in the fields round the town. The pilgrim goes through the prescribed bathing and worship, and then visits the chief objects of holiness in and about the town. He bathes in the Kushavárt pool³ and after bathing goes to worship Trimbakeshvar Mahádev, but is not allowed to enter the temples unless he is a Bráhmañ. A feast to the temple Bráhmañs completes the ordinary round of observances. If the pilgrim has come to perform *shráddha* or commemorative ceremonies he must keep several other observances. After shaving and throwing the shaven hair in the small square Gangála pool, the pilgrim goes to bathe in the Kushavárt pond. After bathing he makes some balls of rice if he is a Bráhmañ, or of wheat-flour if he belongs to another caste, and performs the usual *shráddha* ceremonies, a Bráhmañ officiating and reciting sacred texts. After having gone through the ceremonies, he throws the balls, if of rice into a pool called the Kánchan pool, and if of wheat-flour into the Gangála pool, and then goes to worship at Mahádev's temple.

On completing the other observances, the pilgrim goes to see the different objects of worship. He first visits the source of the Godávári. Leaving the town and passing west to the foot of the

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blow with a stick from which it died. Anxious to cleanse himself from the sin of cow-killing the sage began to perform ceremonies and to propitiate Mahádev. The god, pleased with his penance, released Ganga from his matted hair and striking her against a stone gave her leave to go down on earth. As the water was coming down the sage Gautama gave it a circular motion by turning it round with a blade of *kush* grass; thus arose the *kushavart* or *kush*-turned pool. As this happened when the sun was in the zodiacal sign of Leo, a special fair is held once in every twelve years when the sign enters that sign. The date of the descent of the river from the Trimbak or, as it is locally called, Brahmáñ hill, is given as Saturday the tenth day of the bright half of *Mágh* (January-February) in the tortoise incarnation of Vishnu, during the era of king Máñdhata, after two hundred thousand years of the Krita or best cycle had passed. Compare Kennedy's Hindu Mythology, 256-258.

¹ So well known is this fair that the word Godávári is ordinarily used in Gujarát for the numeral twelve.

² It is computed that about 250,000 pilgrims visited Trimbak during the last *Simhasá* which lasted from the 13th of September 1872 to the 11th of October 1873. The railway returns show for Násik Road station in 1873 a total of 234,761 passengers against 118,189 in 1868 and 151,380 in 1878.

³ Bathing in the Kushavart pool may go on for days, but on the first day the pilgrim must give all his clothes to his priest or *upádhyá*.

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Pilgrims.

hill he finds a flight of steps built by Karamsi Harsráj, a rich Lohána of Bombay, the same who built the steps which lead to the Elephanta Caves and the large temple near the Byculla railway station in Bombay. These steps, 700 in number, lead right up the hill. They are well built of masonry and cement, are of an easy slope, and have protecting walls on either side. There is a space in the middle so that pilgrims go up by one side and come down by the other. At the top to the left is a broad platform protected by a retaining wall. From the back of this platform, which is a sheer cliff about 300 feet high, water drips and flows through a stone cow's mouth into a small reservoir. A priest constantly attends and dresses the cow's head with leaves and flowers. Close by is a shrine of Devi. To the west of the platform a path runs along the hill-side to Gorakhnáth's cave, where lives a much respected Kánphata Gosávi. The platform commands a striking view. Below lies Trimbak town with its temples and sacred bathing places. Across the plain winds the thin silvery streak of the Godávári flowing between high banks for about four miles.¹ Against the horizon stand the heights of Saptashring (4659), and close at hand rises the fine hill of Anjaneri (4295) surmounted by a rock like a crouching lion.

On the plain, between Trimbak and Anjaneri, are a monastery or *math* and a pond called the *Prayág tirth* where the Nirbánis Gosávis live. It was from this monastery that the procession of naked ascetics used to walk to the Kushávart reservoir in Trimbak village. The men walked three abreast with banners flying and gold and silver trumpets blowing, while crowds looked on in admiration. Besides the Nirbánis other wandering ascetics come from all parts of India to the great twelve-yearly fair. These are Niranjinis, Habánis, Udásis old and new, Kánphatás, and Nirmálás. Except the Nirmálás all these classes are worshippers of Shiv and have each a *math*. The Nirmálás are Sikhs and Vaishnavs.

Though the great 1872 fair passed without a crime of importance earlier festivals were often scenes of riot and bloodshed. In 1837, notwithstanding the presence of four companies of a Native regiment, there was a serious disturbance. In 1861 quarrels arose between the Nirbánis and Udásis, as the Udásis imitated the Nirbánis and stripped themselves naked to walk in procession and bathe in the Kushávart pool. The Nirbánis said they alone had the right to bathe naked and that other ascetics ought to wear a cloth round the waist. The dispute ended in a fight in which sticks and stones were freely used. In 1872 thirty-seven of the Bhil guard from five neighbouring treasuries were collected to make the necessary police arrangements. The chief danger of a riot was from the rivalry of the different classes of ascetics, each of whom wished to have

¹ It is at the village of Chakori, about five miles to the north-east of Trimbak, that the river assumes any considerable size. It here joins the Kákri which rises in the amphitheatre of hills west of Trimbak. This is the real source of the Godávári and flows throughout the year while the Trimbak branch is dry by January. Mr. H. F. Sillcock, C.S.

their procession on the opening day. It was arranged that each procession should move at a different time of the day. One band of Nirmáh Gosávis from the Panjáb, who visited Trimbak for the first time, were prevented entering the temple and were maltreated by some Trimbak Bráhmans who were arrested and punished. The Udási Gosávis from Upper India made great efforts to be allowed to hold their naked procession, but strict orders were issued and no attempt was made.

Trimbak fort, which is 4248 feet above the sea, is described in 1818 as on a scarp so high and inaccessible as to be impregnable by any army or artillery however numerous or well served. The hill was ten miles round the base and about four miles round the top. The scarp, which varied in height from two to four hundred feet of perpendicular rock, surrounded the hill in every part, leaving no points except two gateways. The chief gateway through which the garrison received their stores and provisions was on the south.¹ The north gateway was only a single gate, the passage to which was by narrow steps cut out of the rock, and wide enough for only one person at a time.² This passage was cut four to six feet in the rock, and had nearly 300 steps, each furnished with side grooves or niches. These grooves were required to hold on by, as at half way up and after, it was hazardous to look back down the cliff which had 600 to 700 feet of a sheer drop. The top was surmounted by a building through which a six-foot wide passage wound about twenty feet in the rock. The mouth was protected by a double gateway, from which the further ascent was through a hatchway. These winding stairs were covered by the building whose beams crossed the stairs overhead, and which, if knocked down, would only add strength to the place by burying the passage gateway. The head of this passage was defended by two towers connected by a curtain, in which was the gateway. The height of the hill was not so great on the north as on the south side, but it rose more abruptly and the ascent was steeper. Besides the gateways there were a few towers and works on different parts of the hill, but their position did not seem to have been chosen with a view to increase the strength of the fortress. The magazines and almost all the houses of the garrison were cut in the rock. At the foot of the scarp, and at a short distance from the passage leading to the north gate, was an old village in ruins.

Trimbak with Násik is said to have been governed by a brother of Rámchandra (1271-1308) the fifth of the Devgiri Yádavs.³ In the Musalmán histories of the Deccan, Trimbak is always coupled with Násik, and it is still the practice to speak of the two places as Násik-Trimbak. The earliest known mention of Trimbak is in 1629, in the third year of Sháh Jehán's reign, when

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Pilgrims.

Fort.

History.

¹ Lake's Sieges, 99. The entrance to the south-west was by a large and well built gateway, with recesses one within the other for a distance of about 300 yards, and inclining in its principal and last gateway to a nook or angle formed of two projecting precipices of the hill, completely securing this gateway from any effect of artillery. From the tops and battlements of the gateway all approach to it was impossible and hopeless. Maráthá and Pindhári Summary, 179.

² Lake's Sieges, 78.

³ Wilson's Mackenzie Collection (2nd Ed.) 63.

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History.

a force of 8000 horse was sent to conquer Násik, Trimbak, and Sangamner.¹ In 1633 mention is made that the Ahmadnagar or Nizámsháhi commandant of Trimbak fort offered his services to the Moghals.² In 1635 a force of 8000 men was sent against the forts of Junnar, Sangamner, Násik, and Trimbak.³ In 1636, after his defeat at Máhuli, Sháhji agreed to deliver Trimbak fort along with Tringalvádi, Harishchandragad, and others, to Khán Zamán, the Moghal general.⁴ About 1680 Trimbak (Tirmek) is mentioned as a sub-division of Sangamner which was a district of Aurangabad. A manuscript quoted by Orme, apparently of Moghal times, describes the river Ganga as coming from the Konkan hills on which Tirmek is built, passing through the middle of the Sangamner district forty miles (20 kos) to Gulshanabad or Násik. Numbers of Hindus from the most distant parts are said to come every year to Trimbak to bathe on the day the sun enters the sign of the Scorpion. Every twelfth year the multitude was much greater and some came on every day of the year. The pilgrim tax yielded a large sum and belonged to the commandant of Trimbak fort. The rock out of which the Ganga springs had been fashioned into a cow's mouth.⁵ In 1682 Aurangzob's generals advanced from Aurangabad to Násik-Tirmek, near the source of the river Ganga, and their detachments reduced several posts on detached hills.⁶ In 1684 one of Sambháji's generals gained leave to go with the troops under his command to bathe in the Ganga at Násik-Tirmek, as according to their belief every Marátha was bound to wash at least once a year in the Ganga, and in preference at Násik-Tirmek.⁷ In 1716 Sháhu demanded that the Moghals should restore Trimbak fort to the Maráthás.⁸ The demand was refused and the fort seems to have remained with the Moghals till 1720 when the whole of Khándesh passed to the Nizám.⁹ In 1730 the fort was captured by Kolis,¹⁰ but the Nizám recovered it and held it till 1752 when it was taken by a Marátha officer.¹¹ In 1750 Tieffenthaler mentions Trimbak as a good fort on the bank of the Godávári.¹² In 1767 Trimbak is mentioned as part of the territory which Mádhavráv Peshwa agreed to give to his uncle Raghunáth Ráo.¹³ In a revenue statement, prepared from Marátha records of about 1790, Trimbak is entered as a sub-division in the Sangamner district yielding £848 (Rs. 8482).¹⁴

See, 1818.

During the Marátha war of 1818 Trimbak, Rájdhair, and Málegaon were the only Násik forts which offered resistance to Colonel McDowell's force. Marching from Násik on the 22nd of April Colonel McDowell's detachment halted half way to Trimbak, while

¹ Elliot and Dowson, VII, 10, 11.² Grant Duff's Maráthás, 49.³ Elliot and Dowson, VII, 52.⁴ Elliot and Dowson, 60; Grant Duff's Maráthás, 52.⁵ MSS. quoted in Orme's Historical Fragments, 285-286.⁶ Orme's Historical Fragments, 113.⁷ Orme's Historical Fragments, 143.⁸ Grant Duff's Maráthás, 197.⁹ Grant Duff's Maráthás, 200, 206.¹⁰ Transactions Bombay Geographical Society, I, 243.¹¹ Grant Duff's Maráthás, 276.¹² Description Historique et Geographique de l'Inde, I, 432. The editor notices that Násik-Tirmek is one place and it appears in Rennell's map (1783) as Násick-Trimuck.¹³ Grant Duff's Maráthás, 339.¹⁴ Waring's Maráthás, 239.

the engineers went ahead to reconnoitre and summon the fort to surrender. As the party approached the village of Trimbak the enemy left it and opened fire from the guns on the north side of the fort which were numerous and well served. They afterwards made a sally on the party but were at once driven back. The same evening a reconnoissance was made of the south gateway which was on the other side of the fort and at a considerable distance from the village. The commanding engineer Lieutenant Davies recommended an attack on the north gate.¹ The plan of attack was to silence the fire of the enemy's guns, particularly those which bore on the ruined village, and for this purpose to erect a battery for the heavy ordnance at the northern side of the bottom of the hill, then to occupy and form a lodgment in the village at the foot of the north gate, to erect a battery in the village for four six-pounders to batter the gateway, and thence to carry the guns up to the gateway by hand as had been done at Rájdhair fort. At the short distance of about 100 yards it was hoped that the towers and curtains of the gateway might be demolished, and that the troops might advance to storm the breach under cover of the fire of the batteries and of musketry from the post in the village. At all events, it was hoped that a lodgment so immediately under the gateway would alarm the garrison and induce them to surrender.

To cut off from the enemy all hope of escape by the south side, and to distract their attention, two six-pounders and a howitzer were detached and established as high up the hill and as near to the south gate as the nature of the ground allowed.

The attack began on the 23rd. At eight in the morning the detachment took its ground before the fort, and the whole of the intronching tools and materials collected for the siege were carried into the village to the place chosen for the engineer's store. At four in the evening a detachment of fifty Europeans, fifty irregulars, and 150 horse with two six-pounders, marched from camp to take a position opposite the south gateway. With them was a working party under an officer of engineers, consisting of a small detail of sappers and miners, thirty pioneers, and fifty litter-bearers, provided with forty wicker-cages or gabions and 2000 sand bags. A battery for the two six-pounders and a place of arms for the troops were prepared during the night, and one of the guns was carried up and placed in battery. For the operations on the north side a working party was got ready of half the corps of sappers and miners, fifty Europeans, 100 litter-bearers, and about 100 *lascars*. As soon as it was dusk, the battery and place of arms were laid out, and when it grew dark the

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¹The reasons for the engineer's choice were, that although the ascent to the north gate was more difficult than to the south gate, there was but one line of works to destroy, a point of great consequence, as the detachment had only six-pounders with which to effect a breach, as it was impossible to carry heavier guns up the hills on either side. A second reason was the advantage offered by the village of Trimbak and other ruined villages at the foot of the scarp in constructing batteries and giving cover to the troops. A third reason was that the road leading to the south side of the fort was impracticable for guns, and the walls on that side had been poisoned. Lake's sieges, 99-106.

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working party advanced and began operations.¹ At twelve at night the relief for the working party arrived in the trenches, consisting of the remaining half of the sappers and miners, fifty sepoys, 400 pioneers, and 200 litter-bearers. Owing to the rocky nature of the ground it was necessary to carry the earth for the battery from a distance. It was deemed therefore advisable not to relieve the old working party but to keep both at work, and thus, by great labour, the works were finished a little before daylight, and four heavy guns, two eight-inch mortars and two eight-inch howitzers, were got into battery. During the night the enemy fired occasionally on the working party from their different guns, but no casualties occurred.

On the 24th the battery opened at daylight and with great effect, so that in three hours all the enemy's guns were silenced, and it was found on reconnoitring that they had left the ruined village. This induced the commanding officer to attempt a lodgment there at midday instead of waiting till night as had originally been intended. The working² and covering³ parties for this service were ordered to parade at noon in rear of the work. From some misconception of orders the covering party advanced three quarters of an hour before the time ordered and before the working party were ready; and instead of remaining quiet under cover of the walls and houses, they attempted to force the gateway and the bluff rock 200 feet in perpendicular height.

The enemy opened a very heavy fire of jinjals, rockets, and matchlocks, and rolled large stones on the assailants. When the working party arrived they tried in vain to establish themselves. At the same time the British battery discontinued firing as the artillerymen were worn out by twelve hours' incessant labour and the working party were forced to retire with loss behind the walls of the village where they remained till night when a battery for four six-pounders was completed. During the afternoon of the 23rd, the enemy, fancying from the desperate enterprise of that morning that an attempt had really been intended by the narrow passage, and believing that neither rocks, walls, nor artillery could stop their assailants, lowered one of their number by a rope, who, when within hail, called out that the commandant was willing to treat with Colonel McDowell. The usual demand of the payment of arrears was made and refused. About six in the morning of the 24th, a Jamádár of the garrison came down, and terms were arranged for the surrender of the place, the garrison being allowed

¹ Unfortunately, the ground on which this work was formed proved to be a bed of rock a few inches below the surface, which gave rise to great additional labour. For instead of forming a sunken battery, as it was intended, an elevated one had to be constructed; but the greatest inconvenience arising from this circumstance was the impossibility of lowering the trails of the guns, which rendered it necessary to form an inclined plane for the wheels of the guns to rest on, in order to give them sufficient elevation to bear on the upper gateway. Lake's Sieges, 99-106.

² The working party consisted of the sappers and miners, eighty pioneers, and 100 litter-bearers, under two engineer officers. They were provided with 100 gabions and 2000 sand-bags.

³ The covering party consisted of Her Majesty's Royals and the 1st Battalion of the 13th Regiment of Madras Native Infantry.

to retire with their arms and private property. In the course of the day the garrison turned out. There were about 535 men, Rajputs and Maráthás with a few Sidis or Abyssinians. It was arranged that they should leave by the south gate, but so well had it been secured inside by heaps of stones that they were not able to clear a way for themselves before three o'clock in the afternoon. Within the fort were found twenty-five pieces of ordnance, from a thirty-three down to a one-pounder, with a sufficiency of ammunition.¹ The loss in taking this important fortress amounted to thirteen Europeans and nine natives, including two officers. This loss was small, but the state to which the heavy guns and their carriages was reduced was a serious inconvenience. There were no means of replacing them. The siege of hill-forts was particularly destructive to gun-carriages. To give the pieces sufficient elevation it was necessary to sink the trails into the ground. Where this, as at Trimbak, was impracticable from the rocky site of the battery, the wheels had to be raised on sand-bags.

The fall of Trimbak so alarmed the commandants of the other forts that sixteen strong places surrendered without resistance.² The occupation of so many forts caused serious embarrassment. No regular troops could be spared, and irregulars raised for the purpose were unworthy of trust. The temporary use of irregulars could not be avoided. At the same time application was made to Brigadier-General Doveton for more Native Infantry, who ordered two companies of the second battalion of the 13th Regiment to join from Jálna with all expedition.³

Two months after the surrender of Trimbak fort, Trimbakji Dengha tried to retake it by surprise. Only a few men of the 13th Madras Native Infantry, commanded by a Subhedár, had been left in the fortress. One morning the sentries at the north gate were asked to admit a band of pilgrims who wished to worship the source of the Godávari. They were admitted without suspicion. Before all of the party had entered one of them attacked the sentry,

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¹ On examining their guns the artillery of the enemy was not found so unscientific as their practice seemed to show. Several shells that had been brought from Daman in the time of the Moghal government were lying about. Some of these being filled with loose powder, without a fuse or any other stopper, were run down with the usual charge of powder, and fired on the British. The gun gave a double report, as the shell burst the moment it left the muzzle. The assailants could not imagine what was the cause of the double report as they were never able to see where the shot struck or what became of it. The mouth of the gun was torn to pieces. Summary Marátha and Peshwari Wars, 184.

² These sixteen places were, Achla, Ahivant or Ivatta, Bahula, Bháskargad, Ghargad, Harish, Hatgad, Kantra, Koledhair, Kanhira, Kávnai, Markinda, Rámsej, Ráviya-Jáviya, Túngalvadi, and Vághera. All these forts were visited and reported on by Captain Briggs immediately after their surrender. Ammunition and stores were found in Bháskargad, Kantra, Rámsej, and Vághera. Ahmadnagar Collector's MSS. File VI. Inward Miscellaneous.

³ Blacker's Marátha War, 321-323. The guns used in the reduction of Trimbak fort were, two iron eighteen-pounders and two iron twelve-pounders, eight six-pounders, two eight-inch and two five and a half inch mortars, two eight-inch and two five and a half inch howitzers. The ammunition expended was 254 eighteen-pound shot, sixty-six twelve-pound shot, 111 eight inch shells, 40 five and a half inch shells, and 2200 pounds of gunpowder. The stores used were 5000 sand-bags, 200 gabions, and 60 fascines. Lake's Sieges, 105-106

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who, at the cost of his life, succeeded in closing the gates. The garrison, immediately alarmed, overpowered the few who had gained admittance, and the rest of the pilgrims, in the narrow flight of steps leading to the north gate, suffered severely from stones dropped on them from above.¹

The Bráhmans of Trimbak played a seditious part during the 1857 mutinies. At their instigation a party of Bhils and Thákurs attacked the Trimbak treasury on the night of the 5th of December 1857, and some of the men who took part in the rising hid themselves in the hills round Trimbak. The hills were searched and among the men who were made prisoners a Thákur named Pándu acknowledged his share in the outbreak and stated that he and his people had risen under the advice of a Trimbak Bráhman whom, he said, he knew by sight and could point out. Another of the prisoners confirmed this story and promised to identify the Bráhman. Mr. Chapman, the civil officer in charge of the district, who knew that the rising and attack on Trimbak had been organized by Bráhmans, had brought all the Bráhmans of Trimbak into his camp and ranged them in rows, but no one had come forward to identify the leading conspirators. Pándu was called and told to examine the rows of Bráhmans and find out whether the man who had advised his people to revolt was among them. Pándu walked down the line and stopping before a Bráhman, whose face was muffled, asked that the cloth might be taken away, and on seeing his face said that he was one of the Bráhmans who had persuaded the Thákurs to attack Trimbak. Then the other Thákur who had confessed, was called in, and walking down the line picked out the same Bráhman. Next morning this Bráhman was tried, found guilty, condemned to death, and hanged.²

TRINGALVÁDI
FORT.

Tringalvádi Fort, 2893 feet above the sea, stands six miles north-west of Igatpuri and four miles north of the Thal pass. It was visited by Captain Briggs in 1818. He found the path up the lower part of the hill long and easy. The scarp of the rock was low and a flight of good steps led up its face. There was a second approach on the other side of the hill but it was purposely stopped with stones and earth.³ In 1636 Tringalvádi fort is mentioned among the places which Sháháji, Shiváji's father after his defeat at Máhuli in Thána was forced to make over to the Moghals.⁴ Tringalvádi is one of the sixteen fortified places which surrendered to the British on the fall of Trimbak in April 1818.⁵ Tringalvádi has several caves and a ruined temple of Brahmadev with a Sanskrit inscription dated A.D. 1344 (*Shak* 1266).⁶

VÁGHERA.

Vághera, about twenty-three miles north-west of Násik and about ten miles north of Trimbak, is a fort and hill station, 3812 feet above sea level. It differs from most Násik hill-forts in its waving

¹ Lake's Sieges, 110.

² See above p. 201.

³ Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File, Inward Miscellaneous, VI. Captain Briggs thought the latter road the better suited for defence as it required fewer men.

⁴ Elliot and Dowson, VII. 60.

⁵ Blacker's Maratha War, 322 note 2.

⁶ Dr. Burgess' List of Antiquarian Remains.

and conical shape, and in being almost all covered with grass, except on the west, where is a very steep descent.¹ Captain Briggs, who visited Vághera in 1818, rode without difficulty to the foot of the scarp, where were a few houses occupied by part of the garrison. The way up the scarp was steep and difficult. It led to two tolerable gateways the outer of which had bastions. The water-supply in the fort was ample. There was no want of thatched huts for the garrison, but there were no bombproofs for ammunition or provisions.² Vághera is one of the sixteen fortified places which surrendered to Colonel McDowell's force on the fall of Trimbak in April 1818.³ When it was taken it had a large quantity of ammunition and stores.⁴

Vani, thirteen miles north of Dindori and about three miles south of the Saptashring hill, was once the head-quarters of a petty division. In 1881 it had a population of 3102, chiefly traders and Bráhmans

The earliest mention of Vani is as Van in a copper-plate, dated a.d. 930, of the Ráshtrakuta king Govinda III.⁵ The old site of Vani is said to have been at the base of Ahivant fort, about five miles to the north-west of the present site. According to the local account, about a.d. 1178 (*Shak* 1400) Ganpatráo Janárdan, the Moghal commandant of Ahivant fort, seeing that great injury was done to Vani and its people by cannon balls fired from Ahivant fort on Mehvásis and other freebooters, settled Vani on its present site, and built a small fort to the west of the new settlement. In 1760, when the Násik forts passed from the Moghals to the Maráthás, Rhodap took the place of Ahivant, and the people of the village of Ahivant went and settled at Vani, greatly increasing its population. In a statement prepared from Marátha records, about 1790, Varia, perhaps Vani, appears as the head-quarters of a sub-division of Sangamner next to Násik with a yearly revenue of £11,710 (Rs. 1,17,100).⁶

Near the fort built by Ganpatráo was a small reservoir and a temple of Mahálakshmi. After the temple fell to ruin the image of Mahálakshmi lay in the fort till, when Vani ceased to be the local head-quarters, it was taken to Násik. To the east of Vani is a temple of the Saptashring-nivásini goddess. The goddess is believed to have come from the top of Saptashring to help such of her devotees as could not climb the Saptashring hill. The present

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VANI.

¹ Mr. J. A. Baines, C. S.

² Captain Briggs' Report, 20th June 1818.

³ Hacker's Marátha War, 322 note 2.

⁴ The details were, Of arms six guns, 166 muskets and bayonets, and 300 gun-
cartridges; of ammunition 800 lead jujal balls, seventy-nine cartridge boxes,
tombaks (22 *badruks*) of gunpowder, 266 round shot, sixty gun chains, forty-two
bunches of grape, and one large lint bag. Of miscellaneous articles there were three
spears, one of gold weighing twenty-eight tolas worth about £56 (Rs. 560), and two
of silver, one worth £4 6s. (Rs. 43) and the other £1 2s. (Rs. 11); 408 red jackets,
thirty-six blue turbans, eight stands of colours, four drums, fifty-six pieces of soap,
a painter and blacksmith's tools, and an old tent. Appendix to Captain Briggs'
Report.

⁵ *Journal of the R. A. Soc. (Old Series)*, V. 352. See above p. 185 note 1.

⁶ Waring's Maráthas, 239.

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VANI.

temple was built about 1780 by a Shenvi named Shridhar Lakshman, the agent or *vahivátiár* of Gopikábá, the mother of Mádhavráo the fourth Peshwa (1761-1772), who lived at Násik and enjoyed as her private allowance the revenues of the petty division of Vani-Dindori. Shridhar also built two reservoirs near the temple and threw a dam across a small stream in the neighbourhood. To the west of Vani is a Hemádpanti temple of Agastyeshvar Mahádev, and a temple of Tilbhándeshvar Mahádev, the latter built by the same Shridhar Lakshman. Near the Tilbhándeshvar temple are three reservoirs, a dam over the Dev river, and a large rest-house, all built by the same Shridhar Lakshman. The jewels of the Saptashring goddess, which are valued at about £3000 (Rs. 30,000), are kept at Vani, and a large fair is held here every year immediately after the April full-moon fair on Saptashring. Vani has a vernacular school and a weekly market on Tuesdays.

At Chausále, about eight miles north-west of Vani, is a group of unusually large memorial-stones.¹

VINCHUR.

Vinchur in Niphád, four miles south of Lásalgaon the nearest railway station, with which it is connected by a bridged and metalled road, is the residence of the chief of Vinchur, a first class sardár. In 1881 it had a population of 4890 or 431 fewer than in 1872. Vinchur was granted as a military or *saranjám* estate to Vitha Shivdev,² an ancestor of the present chief, who distinguished himself at the capture of Ahmadabad in 1755. It is surrounded by a mud wall in fair repair, and contains a few good houses. The population is chiefly agricultural, but there is a small trade in cotton goods. There is a weekly market on Fridays.³

The chief of Vinchur is a Deshasth Bráhman. He is a first class Sardár and a Companion of the Order of the Star of India. He holds forty-five villages in Násik, three in Ahmadnagar, and two in Poona, with a population of about 30,000 and a yearly rental of about £7300 (Rs. 72,700). He settles without appeal such civil suits as arise among the people of his villages, and in criminal matters has the powers of a first class magistrate.

YEOLA.

Yeola, the head-quarters of the Yeola sub-division, with in 1881 a population of 17,685, is a station on the Dhond and Manmád railway, fifteen miles south of Manmád and 162 miles north-east of Bombay.

The 1872 census showed a population of 17,461, Hindus 12,026, Musalmáns 4910, and 525 Others. The 1881 census showed 17,685, or an increase of 224. Of these 12,635 were Hindus, 4972 Musalmáns, and seventy-eight Others.

The importance of Yeola dates from 1667, when one Rághoji Pátal persuaded a number of craftsmen to settle by offering them land on favourable terms. Of late years the town has grown rapidly owing to its manufacture of silk and cotton goods and of gold thread. Its position on the railway helps Yeola, and numbers of skilled crafts-

¹ See above, p. 647. ² Grant Duff's Maráthás, 283. ³ Mr. H. R. Cooke, C.S.

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men have settled in it, some of the Leva Kanbi caste from Gujarát and others from the Nizám's dominions. There is a large silk trade employing about 7000 persons of both sexes. About £20,000 (Rs. 2,00,000) worth of raw silk and the same amount of silk thread are yearly imported. The exports amount to £50,000 (Rs. 5,00,000) worth of silks and about the same amount of thread. There is a considerable manufacture of gold and silver wire and thread, for which about £150 (Rs. 1500) worth of gold and £2000 (Rs. 20,000) worth of silver are imported every year. These manufactures employ about 3500 people. In 1876 the exports were valued at about £150,000 (Rs. 15,00,000). The railway returns show an increase in passengers from 25,805 in 1879 to 49,873 in 1881 and in goods from 3068 to 3424 tons. At the time of its foundation Yeola was under the Emperor of Delhi; it subsequently passed to the Rájás of Sátára, and then to the Peshwás. Mádhavráo, the fourth Peshwa (1761-1772), gave it and several other villages in military grant to Vithal Shivdev, the ancestor of the present chief of Vinchur. The present chief still enjoys the revenue of the lands attached to the town, but has no authority within town limits. The town is surrounded by a ruined mud wall and its streets, which are comparatively broad and well laid out, are clean and good repair. A municipality was established in 1858. In 1882-83 it had an income of about £2749 (Rs. 27,490), derived from octroi duties and a house-tax, an expenditure of £1294, and an incidence of taxation of about 2s. 8½d. (Rs. 1½). The water-supply is from a well with an abundant spring about a mile to the north of the town. From the well the water is led by a drift-way and piping to five reservoirs within the town. The well has been bought by the municipality for £50 (Rs. 500) and about £900 (Rs. 9000) have been spent in bringing the water to the town. It is proposed to increase the water-supply from the Khirdisati pond, about nine miles north-east of the town. The works, which are estimated to cost about £10,000 (Rs. 1,00,000), will probably be begun in 1884 and finished in 1886.

The Málegaon and Ahmadnagar high-road passes close to the west of the town. Besides the ordinary sub-divisional and police offices, Yeola has a subordinate judge's court, a post office, and a dispensary. The dispensary was opened in 1868. In 1881 it treated 7434 out-patients at a cost of £170 (Rs. 1700). A market is held on Tuesdays outside of the town on a well shaded site. It is attended by about 5000 people, some of whom come from great distances. A large amount of business is done; during 1882-83, 2500 head of cattle and 3200 sheep were sold.¹

¹ Mr. H. R. Cooke, C.S. ; Mr. E. C. Morrison, C.S.

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