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**Shálgad Panhála** : hill range, 6-7.

**Shankatráy** : becomes Chief of Mudhol (1817), 34.

### W.

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**Wahábis** : Musalmán sect, 150-151.

**Wallace** : Colonel (1844), takes Ránga and Vishálgad, 242.

**Watching** : of crops, 162.

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**Wesley** : General (1800), 235.

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**Western Chalukyas** : Hindu kings (975-1180), 218.

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### Y.

**Yashvantráy Sinde** : Kolhápur minister (1772-1782), 231, 232, 300.

**Yolvatti** : fort, description, wells, temples history, inscriptions, 377-378.

## Chapter III.

## People.

## CRAFTSMEN.

*Buruds.*

as found all over the State. They claim descent from Medárket one of the followers of Basav (1100-1168) the founder or reviver of the Lingáyat faith. In look, food, dress, and dwelling they are similar to the Buruds of Ahmadnagar. They are hardworking and fond of drink and spend most of their earnings on liquor and in marriages. They keep all Hindu fasts and feasts and worship Shiv. Their priests are Jangams, but they also ask Bráhmans to their marriages. Their religious teacher is Shiddhgiri of Kanheri in Sátára. They make bamboo baskets, winnowing fans, mats, and cages, and live from hand to mouth. They have a caste council and settle social disputes at caste meetings. Few send their boys to school. They do not take to new pursuits, and are a poor class.

*Gavandis.*

**Gavandis**, or Masons, are returned as numbering eighty-seven and as found in towns. They are said to be the offspring of a Bráhman widow by a *sanyáshi* or Bráhman ascetic. In food, dress, look, and social religious customs they in no way differ from local husbandmen with whom they eat but do not marry. As a class they are quiet, hardworking, clean and neat in their habits, and hospitable. They cut and dress stone and build walls and are well-to-do. They have a caste council and send their boys to school.

*Hanbars.*

**Hanbars**, or Cattlekeepers, are returned as numbering 4162 and as found in Karvir and Gadinglaj. The name *Hanbar* means possessor of cattle with upright horns. According to their religious rules they ought to live in forests, keep herds of cattle, and sell milk and clarified butter, eat only once a day wearing a wet cloth, and never look at a lamp or engage in tillage. Now-a-days they do not keep these rules, many of them till, and a few serve as messengers and labourers or field workers. In look, food, dress, and customs they differ little from ordinary husbandmen. They have their own priests and their favourite gods are Alamtabhu, Krishna, and Sidhoba. They also offer sandal, flowers, and sweetmeats to the serpent or *Nág* on the dark lunar eleventh or *chádashi* in *Kártik* or October-November. They have a caste council and settle social disputes at caste meetings. They do not send their boys to school. They are hardworking and thrifty but poor.

*Jingars.*

**Jingars**, or Saddlemakers, are returned as numbering 394 and as found only in towns. In look, food, dress, drink, and dwelling, they are the same as the Sholápur Jingars and Káranjkars. As a class they are clean, neat, hardworking, orderly, and thrifty, and their speech at home and abroad is a corrupt Maráthi. They are saddlemakers, bookbinders, carpenters, copper and brass smiths, landholders, cultivators, and ironsmiths. Those who do not work in leather are called Káranjkars or fountain makers. A few Jingars repair carriages and watches and prepare dolls of paper and earth and sell them at local fairs, and make and sell clay figures of Ganpati in the month of *Bhádrapad* or August-September. Jingars and Káranjkars eat together and intermarry, and their religious and social customs are the same as those of

<sup>1</sup> Details of the Jingar customs are given in the Sholápur Statistical Account.

Sholápur Káranjkars. Their priests are ordinary Marátha Bráhmans. Few among them know how to read and write, but many send their boys to school, and they are a thriving class.

**Ka'sa'rs**, or Bellmetal Smiths, are returned as numbering 379 and as found only in towns. They belong to the Jain sect, and like other Jains wear the sacred thread and worship the Jain deities Kállamma and Párasnáth, oschow flesh, and have their social disputes settled by the Jain pontiff Lakshmisen. They speak Kánarése at home and Maráthi abroad. They deal in copper and brass vessels and glass bangles and fit glass bangles on the wrists of married Hindu women. They are clean neat and orderly, and dress like Bráhmans. They send their boys to school and are in easy circumstances. Their social and religious customs are the same as those of the local Jains.<sup>1</sup>

**Koshtis**,<sup>2</sup> or Weavers, are returned as numbering 6431 and as found in towns and large villages. Kolhápúr weavers include six classes, Devángs, Hatkars, Khattris, Koshtis, Láds, and Sális. Of these Koshtis and Sális, though they do not eat together or intermarry, resemble each other in look food dress and customs, and form the bulk of the local weavers. Devángs and Hatkars who are Lingáyats and can be readily known by the *ling* tied round their necks are found in small numbers, and Khattris<sup>3</sup> and Láds are rare. The following details apply to Koshtis and Sális. They say they have come from Páithan on the Godávari but when and why none of them can tell. As a class they are thin and weak, and in look, food, dress, drink, speech, and customs resemble the ordinary local husbandmen. They worship all Bráhmaic gods, keep the usual Bráhmaic fasts and feasts, and ask local Bráhmans to conduct their marriages. Boys are married between twelve and twenty and girls generally before they come of age. The boy's father pays the girl's marriage charges and makes a money present to her father. Their marriage guardian or *devak* is a mango or *umbar* *Ficus glomerata* twig and boys are given a sacred thread to wear a short time before the marriage by the priest. They bathe daily and offer sandal-paste, flowers, burnt frankincense, and food cooked in the house to their loom which they say represents the *ling* or Shiv's emblem. Widow marriage and polygamy are allowed but polyandry is unknown. Their women help them, but they are badly off owing to the importation of machine-made cotton goods. Some have taken to tillage and many work as labourers. They are a falling class.

**Kumbhá'rs**, or Potters, are returned as numbering 8509 and as found in small numbers over the whole State. They are divided into Marátha Kumbhárs and Rajput Kumbhárs, who do not eat together or intermarry. Marátha Kumbhárs have no tale of their origin or any memory of former settlement. Rajput Kumbhárs say they came into the State about two hundred years ago. The

Chapter III.  
People.

CRAFTSMEN,  
*Ka'sa'rs.*

*Koshtis.*

*Kumbhá'rs.*

<sup>1</sup> Details are given under Jains.

<sup>2</sup> Details of Koshti customs are given in the Ahmadnagar Statistical Account.

<sup>3</sup> Details of Khattris are given in the Ahmadnagar and Sholápur Statistical Accounts.

coriander; rice with *tur* and *ambádi*; *náchni* with *tur*, *ambádi*, and maize; *sáca* with *gidgyáp* a variety of *fonkhla*, *tur*, and *korte*; *khapli* or spelt with mustard seed and maize; maize with *pávta*, castor seed, watermelons, *bhopla* or gourd, cucumber, *bhendi*, *govári*, and fennel; gram with *kardai*, mustard seed, and *shálu* or lute Indian millet; and chillies with coriander and cotton. Besides the above, *vári* is sown with maize, wheat with *kardai* and linseed, *rála* with maize, *mug* with *rála*, and *chavli* with *náchni*.

*Kumri* or woodash tillage is much practised on the slopes of the Sahyádris. Under this tillage a patch of brushwood covered ground is chosen by the husbandman. In April or May he burns the bushes in the ground with branches of some other trees. If it is flat, the ground is ploughed, and, if sloping, only scratched by a pickaxe or *kudal*; and just after the first shower of rain, *náchni* is sown either by the seed-drill or broadcast. Before the crop ripens by the end of September or October, the field is wooded by hand twice or thrice. The average acre outturn in the first year is about 500 pounds of grain. In the second year *sáca*, *vári*, or some other coarser grain is sown in the same ground without fresh burning of the soil. The average acre outturn in the second year is about 480 pounds. In superior soils generally sesame is raised in the third year, and then the land is allowed to lie fallow till it is again covered with scrub. Of late strict orders have been issued prohibiting this mode of tillage within five miles of the ridge of the Sahyádris, and it is probable the area under *kumri* tillage will greatly be curtailed as forest conservancy comes into force.

The value of a change of cropping is well known, and rotation of crops, according to certain fixed rules, is observed. In ordinary rice land, rice is taken year by year, so in watered and other superior rice lands which are retentive of moisture, but with this difference that a second crop of peas, gram, beans, or *khapli* or watered wheat is raised; sugarcane, as a rule, is grown on the same land only once in three years. Sugarcane is followed either by *jevári* mixed with *tur* or rice and *khapli* or *náchni* and *khapli* or sweet potatoes in succession. Sometimes instead of *khapli*, brinjals, carrots, garlic or onions also follow rice or *náchni*. In the third year the soil is exhausted to a certain extent and is not in a state to yield a bumper crop. The husbandman then puts in such crops as tend to the healthy growth of sugarcane in the succeeding year. These crops are called *bevads* or preparatory crops. The usual sugarcane *bevads* are Bombay hemp, chillies, tobacco, *udid*, *rála*, and *turmeric*, among which hemp and chillies are considered the best. When it follows *rála*, hemp is generally ploughed in as a green manure. In dry-crop lands near the Sahyádris or in *kumri* lands *náchni* in the first year is followed by *sáca* in the second year and sesame or *korte* in the third year; or *jevári* in the first, *náchni* in the second, and hemp in the third; or *harik* in the first, *borag* in the second, and sesame in the third. In inferior lands under *kumri* tillage, no rotation will permit cropping for more than two years without fallow. In such lands *náchni* or *harik* in the first year is followed by *vári* or *barag* in the second year, and then by a long fallow of eight or nine

#### Chapter IV. Agriculture.

##### WOODASH TILLAGE.

##### ROTATION OF CROPS.

year most husbandmen live on wild herbs and fruits and labour where possible. The bulk of the husbandmen are Kumbis. The Kumbi is sober, hardworking, and peaceful. He is also shrewd and thrifty in his daily life, but spends much on marriage and other caste feasts. The Jain husbandmen are superior to Kumbis in intelligence and self-dependence. In the Konkan about ten per cent and in the plain about thirty per cent of the husbandmen live without borrowing. During the American war (1862-1865) when cotton and grain prices were unusually high, husbandmen made large savings; but these savings were lavishly spent on marriage and other great ceremonies. In Kolhápúr debtors are protected by the State law by which a limit of twelve years is fixed for the recovery of pawns and cash debts, and of husbandmen the land and the dwelling except when it is specially mortgaged, are exempted from sale in the execution of court decrees.

Chapter V  
Capital  
BORROWINGS.

During the American war (1862-1865), when prices were unusually high, land was in much demand and fetched high prices. At the close of the American war the fall in prices lessened the value of land. Of late the opening of new made-roads and markets has again increased the demand for land. In the execution of court decrees land is not sold except when it is specially mortgaged. Land is mortgaged either with or without possession. In mortgages with possession the mortgagee receives the produce either as interest, the land being redeemable on payment of the principal; or sometimes the mortgagee receives the produce partly as interest and the surplus as part-payment of the principal. In mortgages without possession the land stands as security for the satisfaction of the mortgaged debt. The debtor pays the interest yearly, and if the debt is not paid back in time, the land is handed to the creditor usually through the intervention of the civil courts. When the land is handed to the mortgagee, the mortgagor is generally kept as tenant by the mortgagee to till the land.

LAND MORTGAGE.

To raise loans for marriage and other great occasions labourers often pledge their service to moneylenders and husbandmen for a period of three to ten years. During this period they receive free food and clothing from the mortgagees.

SERVICE  
MORTGAGE.

About thirty years ago (1853) unskilled labourers were paid about 3*d.* (2 *as.*) a day and skilled labourers 6*d.* to 1*s.* (4-8 *as.*) a day. At present (1883) unskilled labourers earn 3½*d.* (2½ *as.*) a day in villages and 4*d.* (3 *as.*) in towns; and of skilled labourers carpenters, blacksmiths, masons, and stonecutters each earn 6*d.* to 1*s.* 6*d.* (4-12 *as.*) a day, and tailors and clothweavers 6*d.* to 1*s.* (4-8 *as.*). When employed in the field day-labourers are paid either in cash or grain. Women and children are largely employed as labourers, a woman earning about three-quarters and a child about one-half of a man's wages.

WAGES.

Till 1847 no uniform weights and measures were used. Every village and every shopkeeper had their own weights and measures made of any material at hand. Since 1847 new standard weights and measures have been introduced. According to these new weights the *tola* is equal to the Imperial rupee.

WEIGHTS AND  
MEASURES.

Kolhápúr princes as had any special energy contented themselves with feuds with the neighbouring chiefs, and with piracy, in which last pursuit they acquired considerable proficiency and an evil reputation.

Before twenty years had elapsed from the date of the treaty, events seemed to be tending to the union of both branches of Shiváji's family under one head. Sháhu, the Rájá of Sátára, had lost his only son, and being now advanced in years it became incumbent on him to adopt. Notwithstanding his prolonged wars with his cousin Sambháji he in this emergency thought of adopting the latter, and the Kolhápúr prince, being supported by Sháhu's wife, seemed likely to succeed. Such an arrangement, however, would have been fatal to the prospects of the Peshwa's party, whose interest it was to divide the family of Shiváji and to keep the Rájá of Sátára a puppet in their hands. At this juncture a discovery was made, or pretended to be made, which materially altered the aspect of the question. It will be recollected that on the death of Shiváji II. of Kolhápúr his mother Tárábái and his widow Bhaváníbái were placed in confinement, and that they afterwards fell into the hands of the Sátára Rájá. It was now asserted that Bhaváníbái at the time of her husband's death was pregnant, and that she had afterwards borne a son Rájárám whose life Tárábái managed to save, at the same time that she kept his existence a secret, by getting him conveyed out of the fort of Panhála and sent to a sister of Bhaváníbái's who brought him up. Such an assertion of course made at such a crisis did not meet with universal credence. It was loudly asserted by the partisans of Sambháji that the so-called posthumous son of Shiváji was spurious, and arrangements were made to oppose his pretensions. While this discussion and these preparations were going on, Sháhu (1749) lay on his death-bed constantly attended by his wife, who was opposed to the Peshwa. The latter however, it is said, managed to obtain a secret interview with the Rájá, whom he persuaded to sign a deed empowering the Peshwa to govern the whole Marátha empire on condition of his keeping up the dignity of the house of Shiváji in the person of Rájárám, Tárábái's grandson, and his descendants. The document further acknowledged the independence of the Kolhápúr State, and gave the Peshwa power over the Marátha *jágirdárs*.

The question whether Rájárám was or was not the son of Shiváji and whether the deed of cession to the Peshwa was or was not really executed by Sháhu, is one that has been much discussed; and the historians Mountstuart Elphinstone and Grant Duff<sup>1</sup> take opposite sides, the former doubting and the latter maintaining the genuineness of both heir and deed. It is sufficient for the purpose of this sketch to state that Rájárám was eventually acknowledged by the Maráthás as the adopted son and successor of Sháhu.

In 1760 Sambháji of Kolhápúr died without issue and his widow

#### Chapter VII.

##### History.

MARÁTHÁS.  
Sambháji II.,  
1712-1760.

<sup>1</sup> Elphinstone's History of India, 4th Edition, 642; Grant Duff, II. 22-25.



Chapter VIII.  
The Land.  
SURVEY.  
Karvir,  
1872-1883.

Compared with 1875-76 the collections at survey rates in 1881-82 showed a fall from £5549 (Rs. 55,490) to £5441 (Rs. 54,410) or a decrease of 1.94 per cent. The details are:

Karvir Revenue, 1866-1882.

YEAR.	Collec- tions.	Waste Rental.	Alienated Revenue Adjusted.	YEAR.	Collec- tions.	Waste Rental.	Alienated Revenue Adjusted.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1866-67 ...	81,278	...	...	1879-80 ...	61,496	2789	29,559
1875-76 ...	55,490	...	...	1880-81 ...	53,041	2194	27,345
1878-79 ...	49,921	3571	30,057	1881-82 ...	54,409	1782	27,270

Panhála,  
1875-1883.

In Panhála survey measuring was begun in 1868 and finished in 1871 and classing was begun in 1872 and finished in 1876. Of 204 villages, two deserted villages, eight suburbs of the Panhála fort, and twenty-six alienated villages were still unsettled in 1881-82. The remaining 168 villages, 160 State and eight alienated villages, were settled between 1875 and 1882.<sup>1</sup> The State villages were settled in four groups, one in 1875-76, a second in 1876-77, a third in 1877-78, and a fourth in 1878-79. The details are: The first or 1875 group contained thirty villages, some in the valleys of the Kasari and Várna rivers and some on the lofty Panhála range. The area of this group was 43,272 acres or 67.3 square miles with 24,878 people or 371.91 to the square mile. The highest acre rates introduced by the survey were: For the Kodoli village in the plain country of the Várna valley and for the two villages of Porla and Yavlujh on either bank of the Kasari river, a highest acre rate of 7s. 6d. (Rs. 3½) for dry-crop and 18s. (Rs. 9) for rice land; for eight villages in the Várna and Kasari valleys, but somewhat further removed from Kolhápúr and great lines of communication, a highest acre rate of 7s. (Rs. 3½) for dry-crop and 16s. (Rs. 8) for rice land; for six villages that lay more to the west and were on the Panhála range and had a heavier rainfall, 6s. (Rs. 3) for dry-crop and 16s. (Rs. 8) for rice land; for the hill villages of Ambávade and Bhadal on a spur of the Panhála range, 4s. (Rs. 2) for dry-crop and 14s. (Rs. 7) for rice; for eleven villages on the top of the Panhála range and at no great distance round Panhála itself, 2s. 6d. (Rs. 1¼) for dry-crop and 14s. (Rs. 7) for rice land. Though so far to the east these eleven villages were similar in their tillage to *ghát* or *Mával* villages, *náchni* being the staple dry-crop and rice tillage common. For hill villages their rates seem high. But, though very similar to hill villages, they had the advantage of a high road passing through the middle of them, an advantage very rarely enjoyed by villages in the hills near the Sahyádris. Except the hill villages and those on the flanks of the hills, the highest garden acre rate was fixed at £1 (Rs. 10) for channel-water and 13s. (Rs. 6½) for well-water. To meet the case of garden lands on rivers, watered by lifts from *budhis*, the Survey Commissioner allowed a

<sup>1</sup> State villages settled, thirty in 1875-76, sixty-five in 1876-77, seventeen in 1877-78, and forty-eight in 1878-79; alienated villages settled, three in 1877-78 and five in 1881-82.

**Chapter IX.**  
**Justice.**

**POLICE,**  
**1881.**

the rest to read and write and also to give them some knowledge of their duties.

Besides this, of the police force kept in feudatory States the Ichalkaranji force is sixty-two strong maintained at a yearly cost of £472 4s. (Rs. 4722), the Vishalgul force is forty-six strong maintained at a yearly cost of £349 4s. (Rs. 3492), the Kagal force is thirty-six strong maintained at a yearly cost of £287 16s. (Rs. 2878), and the Bavda force is twenty-eight strong maintained at a yearly cost of £144 12s. (Rs. 1446). Kolhapur has no mounted police, but their place is supplied by parties from the Red *Risala* or mounted bodyguard of the Maharaja.

**OFFENCES,**  
**1877-1881.**

The returns for the five years ending 1881-82 show a total of sixty-three murders and attempts to murder, twenty-five culpable homicides, 106 cases of grievous hurts, sixty-seven dacoities and highway robberies, and 14,166 other offences. During these five years the total number of offences gave a yearly average of 2885, or one offence for every 277 of the population. The number of murders varied from twenty-seven in 1877 to five in 1880 and averaged twelve; culpable homicides varied from eight in 1877 and 1880 to one in 1878 and 1881 and averaged five; cases of grievous hurts varied from twenty-seven in 1880 to sixteen in 1879 and averaged twenty-one; gang and other robberies varied from eighteen in 1878 to nine in 1879 and averaged thirteen; and other offences varied from 3610 in 1877 to 1999 in 1880 and averaged 2833. The details are :

*Kolhapur Crime and Police, 1877-1881*

YEAR	Murders and Attempts to Murder	Culpable Homicides	Grievous Hurts	Dacoities and Robberies	Other Offences	Total
1877	27	8	21	16	4610	5082
1878	11	1	21	18	3206	3557
1879	11	4	16	9	2368	2568
1880	5	8	37	11	1499	2050
1881	9	1	21	14	3088	3133
Total	63	28	106	67	14,166	14,127

During the seven years ending 1883 the percentage of stolen property recovered varied from eighty-seven in 1879 to thirty-four in 1880. The details are :

*Stolen Property Recovered, 1877-1885.*

YEAR.	Pro- perty Stolen.		Per- cent- age.	YEAR.	Pro- perty Recov- ered.		Per- cent age.
	£.	Rs.			£.	Rs.	
1877	45,934	57,012	76	1881	47,875	71,328	59
1878	58,121	41,278	82	1882	22,925	16,644	69
1879	88,267	76,886	87	1883	42,063	26,856	62
1880	29,486	4702	34				

**JAILS.**

Besides the central jail at Kolhapur there are thirteen subordinate jails in which under-trial and short-term prisoners only are confined. The thirteen subordinate jails are at Karvir, Paulaha, Alta, Shirol,

## Chapter XIII.

## Places.

## CHIKHALI.

**Chikhali**, a village in Kágál, with in 1881 a population of 2403, lies twenty-one miles north of Kolhápúr at the meeting of the Chitraganga and Vedganga. The village is apparently named from the *chikhál* or mud which the Chitraganga and Vedganga leave in large quantities during the rainy season floods. Twice a week on Mondays and Saturdays markets are held, to which grain and cloth are brought for sale. Chikhali has a school with an average attendance of eighty-nine boys and an old State mansion which is said to have been built in 1807.

## CHINCHLI.

**Chinchli**, an *indm* or alienated village belonging to the Desái of Chinchli in Shirol, lies on the Krishna about forty-two miles south-east of Kolhápúr. According to the 1881 census it had a population of 31,160 of whom 3110 were residents and 28,050 were visitors at the large fair of Mahakáli. It has a school with an average attendance of fifty boys. The place is chiefly known for the shrine of the goddess Mahakáli popularly called *Máyika*. Four times a year pilgrims visit the shrine and on the full-moon of *Mágh* or January-February a large fair is held. The fair is attended by about 35,000 people some of whom come forty or fifty miles. Besides grain, cloth, and copper and brass vessels, large numbers of cattle are brought for sale. The sales average £6000 (Rs. 60,000). In 1883 the Political Agent took advantage of the large cattle fair to start a horse and cattle show. To support this show contributions were started by the Kolhápúr State and collected from the chiefs and gentry of Sátára and the Bombay Karnátak. On the 25th of February 1883, His Excellency Sir James Fergusson, the Governor of Bombay, held a *darbár* at Chinchli which was attended by about fifty of the Southern Maráthá chiefs and gentry, and on the 26th opened the cattle show and distributed prizes.

## GADINGLAJ.

**Gadinglaj**, the head-quarters of the Gadinglaj sub-division, lies on the left bank of the Hiranyakeshi close to the Sankeshvar-Párpoli pass road forty-five miles south-east of Kolhápúr. About 280 years ago (1600), want of water is said to have forced the people to move the town to the river bank from an older site about 4600 feet to the north-west. Like other Kolhápúr towns Gadinglaj suffered greatly during the Kág wars at the close of the eighteenth century (1773-1810), especially at the hands of the Patvardhan Konheeráv and the Nipánikar. The fort which was built about 1700 by an ancestor of the Kápsi family is now in ruins. The town is thriving. About thirty years ago (1853) it had 627 houses and 3000 people, in 1872 4670 people, and in 1881 1005 houses and 5002 people. The main road, which runs from the north gate to the river, has large tiled houses on both sides. On every Sunday a market is held when large quantities of rice and other grain are brought for sale. Till 1854 Sámángad was the head-quarters of the sub-division. In 1854 the new sub-division of Gadinglaj was formed and the mámlatdár's office moved from Sámángad to Gadinglaj, and in 1881 the munsif's court was moved to Gadinglaj from Kadegaon four miles north of the town. Of public buildings outside of the town are the mámlatdár's and munsif's offices built at a cost of £3498 (Rs. 34,980), a dispensary built at a cost of £853 (Rs. 8530), and a

## Chapter XIII.

## Places.

## VADI NARSINHA.

hed runs a flight of steps 137 feet long and 127 broad. West of the temple of Dattatreya lies the temple of Nārāyan Svāmi who is said to have been taught religion direct by Dattatreya. It is fifty-one feet long twenty-two broad and fourteen high. At the meeting of the Krishna and Panchganga is another flight of steps of hewn stone and mortar, 143 feet long and sixty-seven feet wide.

Besides the two villages of Aurvād and Gaurvād in Belgaum granted rent-free to Narsinha Sarasvati, the temple is in the receipt of £134 (Rs. 1340) a year in cash. During a whole month from the dark fifth of *Māgh* or February-March a fair is held daily attended by about 5000 people from a distance of 200 miles. Piece-goods, copper and brass vessels, and other articles in daily use are offered for sale in temporary booths. The total sales in the month amounted to about £10,000 (Rs. 1 *lakh*). On the dark 12th of *Ashvin* or September-October, the day on which Dattatreya is said to have disappeared from the world, another small fair is held attended by about 10,000 people.

## VÁLVA.

Válva, with in 1881 a population of 2579, is in Bhudargad on the right bank of the Dudhganga about fifteen miles south of Kolhápúr. It has a school with an average attendance of 100 boys. Válva is known for its *chormure* or parched rice which is sent weekly in large quantities to the neighbouring villages. In 1786 Sakhdárám Ghátge of Kágál gave his brother Vishvásráv Válva and seven neighbouring villages as his share of the family estate. On the death of Vishvásráv in 1824 the grant was continued to his fourth wife Ramábái. On Ramábái's death in 1861 the grant was attached, and in 1864, with the sanction of the British Government, it was resumed by the Kolhápúr State, the adopted son of Ramábái being allowed the hereditary property of the district revenue superintendent or *deshmukh* together with the personal estate of Vishvásráv. Of objects of interest Válva has the mansion or *vāda* of the *dumáledár* or part-owner of the village, a square building of mud and sun-burnt bricks about 210 feet long and 110 broad. It has also an old mosque about eighteen feet long fourteen broad and fifteen high, with a tomb dedicated to a member of the Ghátge family. At this tomb, from the dark 8th to the dark 10th of *Māgh* in January-February a fair is held attended by about 2000 people.

VISHALGAD  
FORT.

Vishalgad Fort crowns the Gajápúr hill about forty-five miles north-west of Kolhápúr. It is 3200 feet long by 1040 feet broad. The walls, gateways, and towers are almost entirely ruined. According to the 1881 census it had 121 people living in fifteen houses. Besides the old mansion of the Kolhápúr Pratinidhi the chief building is a mosque with a tomb to Hajrat Malik Rahánpir, seventeen feet long by fifteen broad and eight high. This mosque is visited both by Hindus and Musalmáns. Every year on the 18th of the Musalmán month *Zilhaj* a fair or *urus* is held attended by 300 to 400 people. To meet the cost of this fair the mosque has a yearly cash allowance of £9 (Rs. 90). The fort is watered by the Bhopál and Ardhuachandra or half-moon reservoirs and by a cistern. The Bhopál reservoir which is said to have been built by Bhopál Rájá, is 6400 feet square. The Ardhuachandra or half-moon reservoir is

## SOUTHERN MARÁTHA STATES.

BESIDES Kolhápúr, eight *jágirs* are under the superintendence of the Kolhápúr Agency and comprise Sàngli, Miraj Senior and Junior, Kurundvád Senior and Junior, Jamkhandi, Mudhol, and Rámdurg. The territories are divided into a large number of isolated patches. The prevailing language is Maráthi but in many parts Kánarese is spoken. Of these states Sàngli, Miraj, Kurundvád, and Jamkhandi belong to the Patvardhan family and among these Sàngli is the largest and most important.

### SÀNGLI.<sup>1</sup>

Description.

Sàngli consists of detached tracts extending from the British districts of Sátára and Sholápúr in the north to the river Tungbhadra in the south of the Bombay Presidency. It has an area of 1083 square miles, and in 1881 had a population of 196,832 and in 1882-83 a gross revenue including alienations of £86,471 (Rs. 8,64,710).

SUB-DIVISIONS.

For administrative purposes the territory of Sàngli is distributed over six detached sub-divisions with an average of 180 square miles, 40 villages, 32,805 people, and a revenue of £14,412 (Rs. 1,44,120). The following statement gives the details:

*Sàngli Sub-Divisional Details, 1882.*

SUB-DIVISION.	AREA.	VILLAGES.	POPUL.		GROSS REVENUE, 1882.
			1881.	To the square mile.	
Mirajpránt ... ..	112	36	60,105	352	24,899
Kuchi ... ..	155	30	34,351	182	7,559
Nangalvedha ... ..	277	24	21,508	32	11,081
Terdal ... ..	79	17	22,098	278	10,805
Shahápúr ... ..	36	33	44,009	314	15,388
Shirhasti ... ..	314	69	34,311	109	14,429
<b>Total ... ..</b>	<b>1083</b>	<b>242</b>	<b>196,832</b>	<b>1223</b>	<b>86,471</b>

Of these sub-divisions, beginning from the north, Mirajpránt lies in the Krishna valley, mostly on the left bank and intermixed with villages belonging to the Miraj state and the sub-divisions of Karád, Válva, and Tásgaon in Sátára. The chief town in this sub-division is Sàngli the capital of the State. Kuchilies to the east of Mirajpránt of which it formed part till 1878, when it was separated for convenience of administration. The chief town is Kavtha

<sup>1</sup> The account of Sàngli is compiled from materials supplied by the late Lieutenant-Colonel W. F. F. Waller, Joint Administrator, Sàngli.

<b>Description.</b>	The Verla coming through Tásgaon joins the Krishna twelve miles north-west of Sàngli. It is a rapid stream in the rains and subject to dangerous freshets. The Agrani, a rapid stream, runs south through Kuchi. The Ghaiprabha runs north and the Márkandi south in Sháhápúr. The former is a brawling stream and flows over a rocky bed. The Tangbhadra runs south in Shírhatti. Of these rivers the Krishna, bhima, and Tangbhadra are scarcely navigable in the monsoon, as the current is often too strong for boats to work against. Boats of about 1½ tons (50 <i>mans</i> ) could work down the stream from the end of June to October. The main current of the Krishna which is often turned from one bank to the other, causes changes in the alluvial deposits on its banks. Tradition says that the Krishna once flowed from Sàngli to Dhánni almost from north to south. Now the river takes a bend to the west at Sàngli and joins the Várna at Haripar.
<b>WATER SUPPLY.</b>	The water-supply is ample and the water close to the surface in Mangalvedha, Kuchi, and Sháhápúr. It is fairly good in Mirajpránt and Terdal. But in Shírhatti, except near the hills, the water is deep below the surface and deficient. Shírhatti once had a number of large irrigating ponds, but many of them have now silted up and do not as a rule hold water enough for irrigation. Sàngli has in all 140 ponds and 4490 wells and water-holes. Of these Mirajpránt and Terdal have fifteen ponds and 605 wells of which 126 are for drinking water only. Kuchi is well off for water, having ten ponds and 1928 wells. The ponds, especially the large ones at Bastavda and Agalgaon, and the bulk of the wells are used for irrigation. Besides these, there are two masonry dams, one near Balgavda and the other near Vajra Chavantha across the Agrani. To irrigate <i>máttas</i> or gardens temporary earthen dams are yearly made across the streams which join the Agrani close to Kavtha Mahánkal. Mangalvedha has seventeen ponds and 484 wells. Of these the ponds at Khonnal and Talsangi and 384 wells are used for irrigation. Sháhápúr has fifty-five ponds and 1957 wells and water-holes of which sixty-one wells are used for irrigation. Shírhatti has forty-three ponds and 416 wells. Of these four large ponds at Shotikeri, Devhat, Kundarhalli, and Magdi and 232 wells are used for irrigation. Deaths by drowning in the ponds and wells are common, the average for the three years ending 1882 being twenty-five or 0.012 per cent of the total population.
<b>CLIMATE.</b>	The climate though hot is not unhealthy. The hottest sub-division is Mangalvedha. Next in the order of heat come Mirajpránt, Terdal, Kuchi, Shírhatti, and Sháhápúr. In the rainy season the climate is everywhere pleasant, except perhaps in Sháhápúr, where the rainfall is heavy and constant. In the cold season the air is dry and the nights cool.
<b>RAINFALL.</b>	The rainfall is heavy in Sháhápúr. In other parts it is moderate. Rain returns for the six sub-divisional stations are available for the three years ending 1882-83. During these years the highest fall is 70.18 inches at Sháhápúr in 1882-83 and the lowest is 13.88 inches at Sàngli in 1881-82. The total average fall of the State varied from 20.17 inches in 1880-81 to 35.44 inches in 1882-83

**Crafts.****DYEING.***Dyeing Rob.*

as to have the bundles an inch under the surface. The bundles while boiling are lifted by a stick, a string being previously tied round them for the purpose. A quart of water, if necessary, may also be poured into the vessel while the bundles are boiling. After they have been boiled for two hours, the bundles are taken out and next day washed in a river or brook and dried on a pavement in the sun. The colour thus produced is a fast dye and resembles that of the *khávra* cloth made at Nágpur in the Central Provinces. The dyed yarn is chiefly used in making women's robes or *sádis* and bodicecloths or *cholis*. For dyeing twenty-four hanks of cotton yarn valued at 12s. (Rs. 6) the cost amounts to about 9s. 6d. (Rs. 4 $\frac{1}{2}$ ).<sup>1</sup>

*Turban Dyeing.*

Turbans are well dyed at Sángrli. Ten different kinds of colours are given. To dye a turban about sixty feet long in *kusumbi* or bright rose red, two pounds of safflower are put into a cloth bag hung from a square wooden frame on four legs and a pitcherful of water is poured on them. After the water has run through the safflower is crushed by the hand and another pitcherful of water is poured into it, when water of a reddish tinge begins to ooze out. The safflower is then squeezed dry and mixed with  $\frac{1}{10}$  pound (4 *tolás*) of carbonate of soda. About half a pitcherful of water is poured giving a red colour. This red water is placed apart. Two quarts of water are again poured into the bag giving a reddish tinge. To this reddish water  $\frac{1}{10}$  pound (1 *tola*) of turmeric powder and  $\frac{1}{2}$  pound (20 *tolás*) of lemon juice are added. In this mixture the turban is first dipped and wrung. It is then dipped into the red water previously set apart, to which about 1 $\frac{1}{2}$  pounds (60 *tolás*) of acid are now added. The turban is then hung out to dry. If it be found on drying that the colour is not of the required shade the turban is dipped a second time into the red water. To dye *gulábi* or rose colour the process is the same as above, except that no turmeric powder is used and the quantity of safflower is reduced to one pound. To dye in *pyáji* or pale pink only half a pound of safflower is enough. To dye *motiá* a still paler pink than *pyáji*, the red water obtained from half a pound of safflower is mixed with  $\frac{1}{2}$  pound (5 *tolás*) of acid and some water. The mixture is left undisturbed for about six hours, by which time the crumbled safflower is deposited at the bottom leaving reddish water above. The sediment at the bottom is now removed into another vessel and mixed with four quarts of water and  $\frac{1}{2}$  pound (20 *tolás*) of acid. The turban is then dipped into this mixture, wrung, and dried. To dye *keshri* or pale orange  $\frac{1}{10}$  pound (4 *tolás*) of soda and  $\frac{1}{10}$  pound (4 *tolás*) of turmeric powder are mixed with about two quarts of water. The turban is dipped into this mixture and wrung. It is then dipped into the red water obtained from a pound of safflower in the same way as for dyeing pink. To dye *nirangi* or orange the process is the same as for *keshri* except that four pounds of safflower are required.

<sup>1</sup> The details are, 4s. (Rs. 2) for twelve pounds ( $\frac{3}{4}$  man) of *surangi* roots, 1s. 7 $\frac{1}{2}$ d. (13 as.) for three pounds (1 *pástri*) of carbonate of soda or *pápidi*, 2s. (Rs. 1) for eight pounds of sesamo oil, 1 $\frac{1}{2}$ d. (1 *anna*) for  $\frac{1}{2}$  pound (24 *tolás*) of alum, 3d. (2 as.) for plantain bark ashes, 3d. (2 as.) for fuel, 6d. (4 as.) as wages for pounding *surangi* and carbonate of soda, and 9d. (6 as.) as wages for dyeing, giving a total of 9s. 6d. (Rs. 4 $\frac{1}{2}$ ).

Hindus who profess not to believe in spirits is a sect of Vithoba's devotees called *Málkaris* or wreath-wearers. Even these wreath-wearers in all cases of unaccountable sickness secretly resort to spirit-scarers.

The diseases which in Kolhápúr are generally believed to be spirit seizures are fever, pain in the hands and feet, pain in the stomach, loss of appetite, hiccough, and any sudden or unusual illness. The belief in spirit attacks has of late years been declining. The people say that some of the most dreaded spirits have disappeared, the *Brahmapurush* and the *Manja* that is the Bráhmañ ghosts, because they will not visit a place where cow-killing is allowed and the *Khavis* or Musalmán ghost because he will not visit a place where pig-eating is practised. Only the low class spirits are left and their power is not what it was.

**Appendix D.**SPIRIT  
POSSESSION.