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KOLHÄPUR.

CHAPTER I.

DESCRIPTION.

The State of Kolhapur lies between 17° 10' 45" and 15° 50' 20" north latitude and 74° 44' 11" and 73° 43' 16" east longitude. Including the outlying districts of Raybâg and Katkol in the east and south-east, the state has an area of 2493 square miles and in 1881 had 800,000 people or 320 to the square mile and a yearly revenue of about £308,834 (Rs. 30,88,830).

For administrative purposes the territory of Kolhapur is distributed over ten sub-divisions with an average of 249 square miles, 108 villages, 80,000 people, and a revenue of £30,883 (Rs. 8,08,830). The following statement gives the details:

Kolhapur Administrative Details, 1880-81.

<table>
<thead>
<tr>
<th>Sub-Division</th>
<th>Villages</th>
<th>Allocated</th>
<th>Total</th>
<th>Area</th>
<th>People</th>
<th>Revenue</th>
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<td>20</td>
<td>25</td>
<td>18</td>
<td>16</td>
<td>321</td>
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<tr>
<td>Parshala</td>
<td>110</td>
<td>12</td>
<td>14</td>
<td>6</td>
<td>18</td>
<td>321</td>
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<tr>
<td>Alfi</td>
<td>36</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>321</td>
</tr>
<tr>
<td>Bhide (a)</td>
<td>46</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>25</td>
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<tr>
<td>Undri (a)</td>
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<td>64</td>
<td>60</td>
<td>170</td>
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<td>16</td>
<td>16</td>
<td>96</td>
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<tr>
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<td>1</td>
<td>95</td>
<td>95</td>
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<tr>
<td>Bagal</td>
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<td>1</td>
<td>25</td>
<td>25</td>
<td>55</td>
<td>321</td>
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<tr>
<td>Ichalkaranji</td>
<td>90</td>
<td>0</td>
<td>17</td>
<td>2</td>
<td>70</td>
<td>321</td>
</tr>
<tr>
<td>Total</td>
<td>757</td>
<td>41</td>
<td>188</td>
<td>129</td>
<td>1079</td>
<td>321</td>
</tr>
</tbody>
</table>

The sub-divisions marked (a) have petty divisions, Bhide has Raybâg, Undri has Katkol, and Ichalkaranji has Ali.

Of these ten sub-divisions four, Vaidigad in the north-west, Bâdava in the west, Kâgal in the centre, and Ichalkaranji in the south are subordinate states whose chiefs exercise independent jurisdiction.

Kolhapur is bounded on the north by the Varna river, which, for about sixty miles from Prachitgad to its meeting with the

1 The ancient name of Kolhapur appears to have been Kervir, and though to a great extent superseded by the more modern and better known name, Kervir survives. Sarhâr Kervir is the name by which the Kolhapur State is known in the vernacular, and the mandalas's district, in which the capital is situated is the Kervir sub-division. The present name has given rise to the legend of Kola an aseer or demon whom the goddess Mahâkâlî slew on a hill near the city. The most likely origin is held the Kervir name for the locust.

a 560—1 →
Chapter I.

Description.

Kolhapur is an irregular belt of the Deccan plateau lying along the east of the Sahyadri crest, about sixty-five miles from north to south and eight to fifty miles from west to east. In the north a point of land, eight to twelve miles broad, runs about sixteen miles along the Sahyadri. It then spreads east till it has a breadth of about fifty miles, and again about sixteen miles to the south narrows to about thirty miles and keeps thirty to forty miles broad to within ten miles of the extreme south, where it runs to a point about sixteen miles east of the Sahyadri. Besides this main irregular belt, there are three isolated groups of villages, two to the east and one to the west. The western group lies within Ratnagiri limits, to the west of Sāngli, which is about the middle of the Kolhapur section of the Sahyadri. Of the two isolated blocks to the east Raybāg is a little to the north of east, about sixteen miles north and south by ten east and west, from eight to twenty miles distant from the east of Kolhapur. About twenty miles south-east of Raybāg are Kukol and Torgal an irregular belt lying nearly north and south, about sixteen miles long and six to fifteen broad.

Outlying Belts.

The block of Kolhapur below the Sahyadri includes the lands of forty-three villages and forms a belt about thirty miles from north to south and ten to fifteen broad. Except a few rugged villages at the foot of the Sāngli pass, about twenty-four miles south-west of Kolhapur, most of the Kolhapur-Konkan is composed of level tablelands. These uplands were formerly thickly wooded with teak and other useful trees, but all the valuable timber has long been cut leaving bare or scrub-clad hill-sides. The village sites as a rule are well wooded and the village homesteads are surrounded by groves of mango, jack, and date trees, and in Pombure, Koksire, Kamdale, and Nanvde by coca and betel palms. The climate is healthy, though in April and May the heat is oppressive. The two outlying blocks in the east, Raybāg and Torgal, lie far within the limits of the Deccan plain. The country is tame and level with a few ranges of low hills, the whole very bare of trees except some clusters of mangoes and bākula near village sites and on the banks of streams. The rainfall is scanty, but the ground is fertile and yields good crops. The villages are flat-roofed and are surrounded with mud walls. Apart from these outlying blocks to the west and to the east, the main body of Kolhapur, in the plateau immediately to the east of the Sahyadri crest, varies from thirty to fifty miles in breadth and from 2000 to 1900 feet above the sea. The line of the Poona-Belgaum road, which passes nearly north and south through Kolhapur, Bāfrā, and Nipāni thirty to forty miles east of the Sahyadri crest, divides Kolhapur into two unequal parts a rugged tract of hills and valleys to the west known as the Hill-top Konkan or Konkan (कोकण) Motha, a wet and cool region, and a more open block to the north-east stretching
about thirty miles east from the western belt and from north to south varying in breadth from fifteen to twenty miles. This is known as the plain or deck and passes into the hot and dry region of the Central Deccan. The western or hilly belt consists of the Sahyadri range and a series of six valleys separated by lengths of hills which run north-east and east. In the west among and close to the Sahyadri, the scenery is wild and picturesque. The hills are said to have been once thickly covered with trees, and though most of the timber has disappeared, there are still some stretches of hill-side closely covered with brushwood. The people of the hilly west are chiefly Dhangars, Bhandaris, and Mahars. Their hamlets consist of a few thatched huts generally in thickly shaded sites, and their tillage is confined to the growth of rice and hill grains along the banks of streams. Beyond the immediate neighbourhood of the Sahyadri, the country, still within the wet and cool region, stretches east about thirty miles in the six main valleys of the Varna, Panchganga, Dudhganga, Vedganga, Hiranyakoshti, and Ghatprabha. These valleys are rolling plains several miles broad, their surface seamed by streams which drain into the bed of the central river. For twenty or thirty miles from the Sahyadri the valleys are flanked by ranges of hills which rise about 1000 feet with bare sides ending in broad level tablelands, or broken into cones and quaint peaks many of them fortified. The people, though generally poor, are hardworking and skilful husbandmen, chiefly Kunbis and Marathas. Their villages are small, often close together on the banks of streams, and near springs on the lower hill slopes. They are generally open without walls or towers and surrounded by groves of tamarind mango and jack trees. Near the village and on the banks of streams where they can be watered by lifts, are patches of rich sugarcane and other garden crops. Beyond the patches of garden, land stretch grain fields many of them yielding excellent crops, and towards the edges the valleys gradually pass into poor soils growing only the coarser grains. Besides the tress which shade the village sites, most villages have their clumps or groves of mangoes tamarinds or pipals, and the lands of the different villages are generally separated by a strip of wood or bushland. The hill-sides are bare but in many places are built in a succession of small terraces carefully tilled and yielding good crops especially of rice. Over the whole belt the rainfall is certain and sufficient the supply varying from as much as 300 inches in some of the highest most exposed bluffs of the Sahyadri to fifty or sixty inches towards the east of the belt. There are no large water works, but except in March April and May there is no want of water.

The plain or deck section of Kolhapur, which passes into the hot and dry region of the Central Deccan, stretches east from the line of the Poona-Belgaum road between the Varna on the north and the Dudhganga on the south, a block of land about thirty miles from east to west, and ten to twenty miles from north to south. It includes the mouths of the valleys of the Varna, the Panchganga, the Dudhganga and the Vedganga, and beyond the mouths of the valleys part of the broad Deccan plain broken by low ridges of hills and single
peaks. In the west of this plain or open country the banks of the chief rivers are fringed with baphul trees and the valleys are dotted with rich village groves and lines of shady lanes and patches of watered garden lands. Further to the east, though it yields rich crops of millet and wheat and has garden lands with sugarcane and tobacco, the plain is bare of trees except a few mangoes and baphules, and is broken by low lines of hills some lying east and west and others lying north and south. The whole south of Kolhapur lies within the wet and cool region to the west of the Poona-Mulgaum road. Just beyond the road to the east the country passes into the dry and hot Deccan region. The rainfall suddenly diminishes, the plants change, and flat-roofed villages take the place of cottages with tiles and deep eaves. In the eastern block of Kolhapur the rainfall is lighter and less certain; the air though healthy is hotter; and the people though less hardworking are better off than in the west. Where water is near the surface much land is watered from wells, and a large area is under sugarcane, turmeric, chillies, and other profitable crops. The villages of flat-roofed and tiled houses are built on bare rising ground generally some distance from rivers to be free from the risk of floods. They were formerly guarded by walls, which, as they are no longer needed, have been allowed to fall into decay.

Its hills are the chief natural feature of Kolhapur. They include the main range of the Sahyadri running north and south for about a hundred miles, and six large spurs which stretch north-east and east thirty to fifty miles from the Sahyadri, and divide the Kolhapur plateau into six main valleys. In the eastern plain are two minor outlying groups the Raybag and the Kothal hills. The Sahyadri run in an irregular line about 100 miles from north to south. Except at Bavda near the middle of the line, where part of the State runs west into the Konkan, the line of the Sahyadri follows the western border of Kolhapur. Within Kolhapur limits the crest of the Sahyadri varies from 2000 to 3500 and averages about 2500 feet above the sea. The Sahyadri are full of wild and beautiful scenery, the lower slopes and the hollows thickly wooded, and the upper slopes rising in terraces separated by great scars of rock to bluff even-topped headlands, relieved by an occasional cone-shaped peak or pinnacle. With a little aid from art many of these hill-tops have been turned into almost impregnable fortresses. Within Kolhapur limits, in or close to the crest of the Sahyadri, are nine of these fortified hill-tops. In the extreme north beyond the Sidiara border is Prachitgad. About two miles south of Prachitgad on the Kolhapur border is Bahirgad. About eight miles south in a direct line is Mahimstgad. About twelve miles further south in a straight line, but a good deal more following the crest of the hill, is Vadi Machal fort 3348 feet above the sea and about ten miles west of the Kolhapur town of Malkapur. A little to the south of Vadi Machal is the famous fort of Vishaligad or Kihan, about 3350 feet above the sea, strongly fortified with walls part of which are said to date back to A.D. 1000. It is about ten miles west of Malkapur and about forty-five miles north-west of Kolhapur. The next fort of consequence is Bavda about thirty miles
KOLHÁPUR.

Chapter I.
Description.

Karnatak.

South of Vishálagad in a direct line, and about the middle of the Kolhápur section of the Sahyadris. The hill rises out of the Konkan with sheer Jotty spurs. About ten miles further south, close to the north of the Phonda pass, is Shivgad 3340 feet above the sea. About fifteen miles more is Bhairavgad and about twelve miles more, on a point that stretches far to the west, is Rágnag or Pratílágad a favourite fort of Shivaji’s. Beyond Rágnag point the main crest passes east for about ten miles where are the two notable hills of Manohar and Manasántosh within Sávántvadí limita. In the extreme south of the State, the southern shoulder of the Pápólí pass rises to a height of 2778 feet. Within the 100 miles of their Kolhápur course the Sahyadris are crossed by ninety-four passes of which three the Āma pass in the north, the Phonda pass about the middle, and the Amakot pass in the south are furnished by roads fit for carts and carriages. Of the remaining passes fourteen are fairly easy and are fit for laden cattle, and the rest are little better than rough footpaths. Beginning from the north on the Sátrara border is the South Tivra pass, which, with Pratícágad fort to the right, leads about nine miles down a steep tract, especially in the last two miles, to the Rátnagiri village of Tivra about eleven miles east of Sangameshvar town in Rátnagiri. About five and a half miles south of the Tivra pass is the Kundi pass, a difficult road, from Cínavade on the top four and a half miles to Kundi at the bottom, which is eight and a half miles north-east of the Rátnagiri town of Devruká. About eleven miles south of the Kundi pass is the Āma pass one of the main lines between Kolhápur and the sea. The head of the pass is about thirty-five miles north-west of Kolhápur and the foot is about the same distance east of Rátnagiri. A road fit for carts and carriages was made between 1871 and 1883 for which £10,520 (Rs. 1,05,200) were contributed by the Kolhápur State. About five miles to the south of the Āma pass, on each side of the narrow neck of land which joins Vishálagad fort to the crest of the Sahyadris, are two small foot tracks, Druida on the north and Práshánvalli on the south. Nine miles south of the Vishálagad passes is the Anaskura pass about thirty miles north-west of Kolhápur, and separated from it by a difficult hilly country. About twenty miles south-west of the Anaskura pass is the old Rátnagiri port of Rágápur. In 1826 the pass was described as about three miles long, a good road paved with large stones in a few places where it was rather steep. About the centre of the pass was a toll-house for collecting dues. The approach on the Konkan side was very bad but with a little labour it might be made practicable for guns. About five miles south of the Anaskura pass is the Káthu pass, about twenty-five miles west of Kolhápur, from which it is the straightest route to Rágápur in Rátnagiri. In 1826 the road was passable for cattle, but was closed that tolls might be taken in other passes. About ten miles south is the Bavda pass a road for walkers and possible to laden cattle. It is now the chief route from Kolhápur to Rágápur. About eight miles south, close to the Sivágad fort, is the Sivágad pass a route from Kolhápur.
to Malvan. Guns were formerly brought up this pass, but in 1826 it was out of repair. About two miles further is the Phonda pass, the chief opening between the Deccan and the Ratnagiri port of Malvan. About 1820 a detachment with artillery went down the Phonda pass to Vīḍī. The road was made practicable for ordnance, but in 1826 was seldom used though a little labour would put it in good repair. About ten miles south of the Phonda pass, close to the south of Bahrivagad fort, is Nanada, a small bullock pass. About five miles further is the Ghatkas pass, described in 1826 as used by laden cattle, a good road except some bad places at the top passing from Kolhapur to Malvan. About four miles to the south-west, in the point which is guarded by Rāngna fort, is the Rāngna pass. It was described in 1826 as frequented by laden cattle from Kolhapur to Malvan. The road passed through a gateway along a ridge which on the left fell right down to the Konkan. About two miles east of the Rāngna pass is the Hanmant pass. In 1826 it was a cattle road but very bad. About fifteen miles to the south-east is the Amboli or Paroli pass formerly the main line between Goa and the Deccan. In 1818 Colonel Downe's force marched through the Amboli pass to invest Redi about ten miles south of Vengurla. The pioneers of the force in three days made it passable for small arms. In 1826 it was described as about 5000 feet from Amboli at the top to Paroli at the foot, a strong descent in no part very steep, but in consequence of zigzags very difficult for heavy ordnance. About 1871 a road fit for carts and carriages was made. In the extreme south of the state about eight miles south of the Amboli pass and one mile north of the Rām pass is the Tālkhat pass. Close beyond the southern boundary is the Rām pass, the great highway between Belgaum and Vengurla, and formerly one of the main openings between Goa and the inland parts. A road thirty feet wide was finished in March 1821, and in 1826 the ascent was easy and passable for every description of wheel carriages. Since 1826 the road has been more than once improved and is now one of the easiest routes across the Sahyadris.

From the confused mass of hills to the east of the Sahyadris six great ranges stretch east and north-east thirty to fifty miles across the Kolhapur plateau. Their bare sides rise 700 to 1000 feet above the plain to flat tops, often with broad tablelands, broken at intervals by peaks and conical knobs, crowned sometimes by forts sometimes by shrines. Of the six ranges the only one that stretches east nearly at right angles to the main crest of the Sahyadris, is the Vīshālgaḍ-Panhālā range in the north. It leaves the Sahyadris at the great Vīshālgaḍ fort (3348 feet) near Mulkapur, about forty miles north-west of Kolhapur. From Vīshālgaḍ it stretches south-east about twenty-five miles, separating the valley of the Vārna in the north from the Panchganga valley on the south, where it is crowned by the two fortified peaks of Panhālā and Pāvangad about 1000 feet above the plain and about fifteen miles north of Kolhapur. From Pāvangad it stretches east about
twenty-five miles more till it breaks into separate hillocks and sinks into the plain near the Krishna. In an offshoot from this range, about three miles east of Pavangad and about 1000 feet above the plain, is a hill crowned with a temple of Jothe, and on peaks a few miles further east are temples of Sidhoba, Dhuloba, Alamprabha, and Ramling. Beyond Ramling, about fifty miles from the Sahyadris, the range gradually sinks into the plain near the Krishna. To the west of Kolhapur the country is very rugged, full of short irregular ranges and spurs, stretching about north-east from the Sahyadris, separated by a number of small streams which drain into the Panchganga. The second main spur, which may be styled the Phonda-Savgoon range, leaves the Sahyadris to the south of the Phonda pass about forty miles south-west of Kolhapur. From this it runs north-east to about five miles south of Kolhapur. It then stretches east, forming the water-parting between the Panchganga on the north and the Dudhganga on the south, and after about twenty miles more, or a total length of about fifty miles, falls into the plain. The third of the leading spurs, the Khânapur-Mudhol range, is the water-parting between the Dudhganga and its feeder the Vedganga. It leaves the Sahyadris near the Nardava pass about ten miles south of Phonda, and after stretching north-east for about thirty miles falls into the plain about eight miles south of Kâgal. The fourth of the leading spurs, the Bhudargad-Niphâni range or the north Ghatprabha spur, is the largest of the six. It divides the drainage of the district into two systems, a northern which drains east and north-east, and a southern which drains east and south-east. This range of hills leaves the Sahyadris near the two important forts of Manohar and Mansantosh about ten miles north of the Amboli pass. From this it runs north-east, a well-marked line of hills, about thirty miles, to within five miles of Nipâni, where it passes out of Kolhapur and runs about twenty miles south-east across the Chikodi sub-division of Belgaum. Beyond Chikodi it runs east about fifty miles and then south twenty-five miles till it is cut off by the valley of the Ghatprabha close to where that river joins the Krishna. This is the water-parting between the Ghatprabha and the Hiranyakeshi which flows east into the Ghatprabha. About twenty miles south-west of Nipâni on a spur that runs west from the main range is the important fortified hill of Bhudargad, which has old abrines to Kedarling, Behirav, and Jakhruoi; and fortifications which were repaired by Shivaji in 1677. The fifth spur, which may be called the Sâmângad range, is the water-parting between the Hiranyakeshi and the Ghatprabha. It leaves the Sahyadris from the high ground (2275 feet) to the south of the Amboli pass, and runs north-east a well-marked line of hills about thirty miles to Sâmângad a small hill fort, but whose great artificially scarped sides make it one of the strongest places in Kolhapur. In the extreme south the north Malprabha-Gandharvagad range, starting from the hills to the north of the Talkhatpasa, runs into Belgaum where it has the fort of Chandgad.
and again entering Kolhápur a little to the east, rises in the great hill of Gandharvagad. It is then cut by the valley of the Támaparni but rises again, and, stretching across Belgaum, forms the water-parting between the Ghatprabha and the Malprabha passing east as far as the Amingad hill in Hungund in the south-east of Bijapur, about 130 miles from the Sahyadhria. Besides these ranges several isolated hills rise 150 to 300 feet from the plain. Two, Vágjáí and Tungjáí in Pañhála, are 700 feet high and two, Sálvan in Béváda and Mahádev in Ichalkaranji, rise 800 feet above the plain.

Except the group of villages in the Konkan which slope west towards the sea, the drainage of Kolhápur is eastwards into the Krishna. The Krishna forms the north-eastern boundary of Kolhápur for about twenty-five miles. It first touches the state close below Sángli, where it receives from the right the waters of the Várna, which forms the northern boundary of Kolhápur. From Sángli the Krishna flows, with a winding south-easternly course, about twenty miles to Kurundvád, where it receives the Panchganga from the right. About nine miles further to the south-east, part of which passes through Belgaum villages, it receives the united waters of the Dudhganga and the Vedganga. Below this it passes about three miles south-east through Belgaum, and then turning east, for about ten miles, forms the north boundary of the isolated Kolhápur division of Raybág. During the thirty-five miles with which it is connected with Kolhápur the Krishna is a noble river, about 1000 feet broad, in a shallow bed between banks of earth. With the exception of a fall of a few yards it flows unbroken from Kurundvád, where it is joined by the Panchganga, for a hundred miles towards Hubli. During the hot weather it passes, with a strong current, through a succession of deep pools and shallow fords. Even then experiments have shown that there would be little difficulty in navigating it with flat-bottomed boats, rigged with mast and sail and drawing twelve inches of water. Along the river banks shrubs called sheeri are planted and in floods break the force of the water and allow the silt to gather on the ground. These deposits yield rich cold weather crops. Within Kolhápur limits the Krishna is crossed by one bridge at Udgón and by five forries. Though so large and important a river the Krishna is not strictly a Kolhápur stream. The characteristic rivers of Kolhápur are six in number the Várna, Panchganga, Dudhganga, Vedganga, Hiranyakeshí, and Ghatprabha. These rivers rise in the Sahyadhria and flow south-east, east, or north-east fifty to sixty miles across the Kolhápur plateau towards the Krishna. In addition to these streams the outlying district of Torgal in the extreme south-east is crossed by the Malprabha. The leading Kolhápur streams have generally deep banks of an average height of about forty feet, and soft beds varying in breadth from 200 to 600 feet. During the first thirty miles of their course, before they pass out of the mountainous country, the Kolhápur rivers are fed by numerous

1 Memor. Geol. Surv. of India, XII. 8.
2 Major Graham (Kolhápur, 89) gives Várna 772, Panchganga 877, Vedganga 192.
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streams. Further east in the plain country they receive few additions. Though, especially in the west, their courses are winding, there are no falls and few rapids, and in former times every year between October and January, rafts of many hundreds of beams used to be floated down forty to 100 miles. During the rains the masses of water that are poured down the western hills, the deep and winding channels of the streams, and the very slight fall towards the Krishna combine to cause backwaters which sometimes stretch as far as thirty miles, and overflowing large areas of land cause serious loss to the river-bank villages. The high Bhudargad-Nisdi spur that runs north-east across the southern parts of Kolhápur marks the division between four streams the Varna, Panchanga, Dudhgang, and Vedgang which pass east and north-east into the Krishna within Kolhápur limits; and two streams the Hiruvayeshi and Ghatprabha which drain east and south-east and do not fall into the Krishna for more than a hundred miles beyond the eastern border of Kolhápur.

The Varna which takes its rise in the Sahyadris, about thirteen miles north of Kolhápur limits, forms the northern boundary of Kolhápur for about eighty miles. It flows with a fairly straight south-east course along the northern borders of Malkápur, Panhnála, Alta, and Shiroli and falls into the Krishna at Haripur about one mile south-west of Sángli. At its meeting with the Krishna it has a breadth of about 220 feet. The sloping banks of the Varna yield good cold-weather crops. Its chief feeders in Malkápur and Panhnála are the Khalsa, which, after a twelve-mile course from the village of Udquist in Malkápur, meets the Varna near Målevádi in Panhnála. About twelve miles further east it is joined by the Kadvi which rises on a hill near Amba and, after a winding course of about thirty miles, ...Il1 the Varna near Thosphor in Panhnála. The Kadvi is bridged near Malkápur on the new road to the Amba pass. During its course it is joined by five smaller streams, near Kurungale by the Potphugí from near the Chandel pass; at Malkápur three miles lower by the Sháli after a twelve-mile course from near Gajípur; at Malóad about four miles lower by the Ambardí from near the village of Ambardí; at Charan about six miles lower by the Ambira after a seven-mile course from the foot of the Pahví hills; and at Sáivo about eight miles lower by the Kándra after a north-west course of about nine miles from Portwíle in Panhnála. In the fair season the Varna and its chief feeder the Kadvi are fordable but during the rains boats ply at five places on the Varna and at three on the Kadvi.

The Panchanga is formed from north to south of four streams, the Kásári, the Kumbhi, the Tula, and the Bhogávati. The fifth stream is the underground Sarawati. The Kásári is an important stream. It rises in the Sahyadris near the village of Gajípur in Malkápur and flows east for about fifty miles till it joins the united waters of the Kumbhi and the Tula at Pídali about three miles west of Kolhápur. During its course of fifty miles the Kásári receives several minor streams of which the chief are the Mangar, the Jambhi, and the Gádavli. The Kumbhi rises near Báva, flows about fifteen miles northeast, and then, with a winding course,
turns east and joins the united Tulsi and Bhogavati near Bhaireshvar about eight miles south-west of Kolhapur. The Tulsi rises about five miles east of the Kumbhi and after a north-easterly course of about fifteen miles falls into the Bhogavati about eight miles south-west of Kolhapur. The Bhogavati, which is the chief of the four streams, takes its rise in the Sahyadri a few miles south of the Phonda pass, and after a nearly northerly course of about twenty-eight miles, almost parallel to the Phonda road, joins the Tulsi river near the historical village of Bid or Berad. About two miles north-west of Bid the Bhogavati receives the Kumbhi and about eight miles further north they are joined from the left by the Kasari about three miles west of Kolhapur. From Kolhapur the Panchganga, as the river is now called, winds east about thirty miles till it falls into the Krishna at Kurundwad. In the thirty miles of its course, to the east of Kolhapur the Panchganga receives only one considerable stream the Hatakalganga or Kabuur which, rising from the Alta hills and passing Hatakalganda and Korechi joins the Panchganga near Kabuur about fifteen miles below Kolhapur. The waters of all these streams which join to form the Panchganga are much used for growing sugar cane. In October, towards the close of the south-west rains, a series of fair-weather earthen dams are built across the river beds and the water is raised by lifts worked by bullocks. The meeting of the Bhogavati and Kasari has much local sanctity, being like Allahabad known as Prayag or Triveni, and being visited by large numbers of pilgrims during the cold months. Two small streams, the Jayanti or Jiti and the Gomati, join this river near Kolhapur. They do not flow all the year round, but they are held sacred and are mentioned in the local holy books. The Jiti is crossed near Kolhapur by three costly and ornamental bridges. The valley of the Panchganga is reckoned the most fertile in Kolhapur and is famous for its hay. The bed of the river is shallow and its sloping banks yield rich crops during the cold weather. At Kolhapur the Panchganga is crossed by two beautiful bridges one near the Brahmapuri hill on the north side of Kolhapur town on the road leading to the Amba pass, and the other a few miles to the east on the Poona road. The Panchganga and its feeders are fordable in the hot season. In the rainy season large and small boats ply at twenty-three fords.

The Dudhganga has its source in the Sahyadri near the Nvarda pass in the Bhudargad sub-division about thirty-five miles south-west of Kolhapur. After a course of about twenty miles to the north-east near Kagal, where it is bridged, it flows east for about six miles, and about a mile before it receives the Vedganga from the south, it enters Belgaum and flows east about fifteen miles till it falls into the Krishna near Kallol. The river bed is shallow and muddy and in the fair weather crops are grown on its earthen banks. In Bhudargad its waters are used for watering sugar cane. Except in the rainy season, the river is at all times fordable. In the rainy season it is crossed by ferry-boats at ten places. Of these two, at Barvade and Chure in Bhudargad, are first class ferries. The other boats are small managed by one or two ferrymen and carrying not more than ten passengers.
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The Vedganga rises a few miles north of Bāngna, and after a course of about thirty-eight miles to the north-east joins the Dudhganga in the Chikodi sub-division of Belgaum. Its chief feeder is the Chikotrs, which near Chikltli Madilge, Mhamdapur, Dudhganga in the sonth-west and about Kagal Yamgarni the hollow after a Ghatprabha about Bhudargad a grown takes near Ajra on the Hiranyakeshi on the Amboli Harli, Bhadgaon, milea carrying Chitri tweutymiles furthertothenorth bank. and bed are rocky. During the rainy five mile. south ......

The Hiranyakeshi takes its rise in the Amboli pass in the extreme south-west of the State. It has an irregular north-east course of about forty miles to near Bankeshvar, where it enters Belgaum, and after a south-easterly course of about fifteen miles joins the Ghatprabha about five miles south-east of Hukeri. Its bed is shallow and its banks yield good crops though not so rich as those grown on the Panchganga. Its chief tributary is the Chitri which takes its rise near the village of Aundli in the Ajra petty division, and after a northerly course of about ten miles joins the main stream near the town of Ajra. Two first class ferries cross these streams one at Ajra on the Hiranyakeshi on the Amboli road, the other across the Chitri on the Neari road. First class ferry-boats are also kept at Hitn, Harli, Bhudgaon, and Jarli on the Hiranyakeshi, carrying fifty to seventy passengers and one and a half tons of luggage. Small boats, carrying five or six men, are kept at Sālgaon, Inglī, Hiralge, and Kaulge.

The Ghatprabha takes its rise in the south slopes of the Pārpoli pass in the extreme south of the State. It flows about twenty-five miles north-east through the south of Kolhāpur territory and about twenty miles further to the north-east, and joins the Hiranyakeshi about five miles south-east of Hukeri. From Hukeri it passes about ninety miles east through Gokāk, Mudhol, and Bāgalkot till it falls into the Krishna at Chimniāi about fifteen miles north-east of Bāgalkot. During the twenty-five miles of its course through Kolhāpur its banks and bed are rocky. During the rainy season a small boat carrying eight passengers is kept at Neeti in Gadinglaj. The Malprabha runs through the outlying district of Torgal far to the south-east. Its bed is rocky and its banks steep. Among Hindus the Malprabha in sanctity ranks next to the Krishna. No boat is kept on the river. When in flood it is crossed on rafts buoyed by dry gourds.

Kolhāpur on the whole is well supplied with water. Besides the six chief rivers and their numerous feeders, spring water is available in most parts twenty to fifty feet below the surface. In Karvir, Hāybāg, and Alma, which have about 5000 or half of the whole number of wells and have a large area of watered crops, especially of sugarcane, there is abundance of water at twenty to thirty feet and in some of the Hāybāg villages at ten feet below the surface. In Vishālag, Panhatia, Bhudargad, and Ajra in the west close to the Sahyādrī wells are few as they have to be sunk.
Chapter I

Description

Wells.

at least fifty feet. Compared with 11,098 wells shown in the 1850 returns the 1881 village returns give a total of 10,344. The fall of 754 in the number of wells is said to be due to the fact that the holes or buldings in the beds of rivers, of which there are now about 4000, were included in the 1850 returns. Of the 10,344 wells in 1881, 7547 were in repair and 2797 were out of repair. About 2500 are masonry built and the rest are either unbuilt or faced with dry rubble. Over 6000 wells or considerably more than one-half are used for watering and the rest for drinking. A well costs to sink from £10 (R. 100) where the water is near the surface and the soil is soft to £50 (R. 500) where the soil is hard and the well has to be sunk thirty-five feet or more. A masonry lined well according to the soil costs £100 to £300 (R. 1000 - 3000) to build. Except by a few Persian wheels water is drawn by the rod or leather bag, of which one and sometimes two are worked at a time. The leather bag holds about sixty gallons, four-fifths of which find their way into the water channel. In the cold weather, about one-fourth of an acre is watered by one bag working eight hours a day; in the hot season, when the springs are lower not more than one-eighth of an acre can be watered. A well with water enough to work a bag all the year round is held to be able to water two acres of garden land. In years of average rainfall the wells can be trusted to yield enough to bring the cane crops safe through the hot weather. But in a year of special light fall as in 1881-82 with 32-16 inches, the springs fail and great loss is suffered. In spite of this risk a strong desire is shown to sink new wells and the number of working wells increases every year.

Ponds.

The only complete protection from the risk of the failure of its springs is in storing water in lakes and reservoirs. The numerous streams offer many sites suitable for dams, but no work of this kind has yet been carried out. Compared with 197 in 1890 the 1881 returns show a total of 112 village ponds. The fall of eighty-five in the number of ponds is said to be due to the fact that a number of damp hollows, which were entered as ponds in the 1850 returns have since 1850 been turned into rice fields. Of the 112 ponds in 1881, only four the Ranksale and the Padmale ponds in Kolhapur and the Atigre and Raybha ponds, have an area of more than twenty-five acres. Among these the only piece of water of considerable size is the Ranksale lake in Kolhapur town. Its circumference is about two miles and a half and its mean depth thirty-five feet. It has lately been improved at a cost of £26,000 (R. 2,60,000) and supplies drinking water to part of Kolhapur, besides watering a hundred acres of garden land. At Kolhapur, besides the Ranksale lake the Padmale pond is of considerable size covering about fifty and watering about thirty-five acres. It is mentioned in the local history or makhumps and is held sacred. The Atigre pond, the only other pond of any size, on the Miraj road about twelve miles north-east of Kolhapur covers fifty acres but is shallow and dries during the hot weather. It is mentioned in the local history and is held sacred. During the cold season it has generally some water fowl. About a mile south-east of Raybha in the Shirlo sub-division the Abu pond covers about twenty-five acres and holds water all the year round. During the cold season it is a resort
of water-fowl. Of the remaining ponds 62 are less than one acre in area, forty-four are under ten acres, and two are under twenty-five. Most of them dry in the hot season. In ordinary seasons the supply of drinking water is sufficient. About 700 of the 1079 villages stand close to rivers and streams which flow throughout the year. In the remaining 379 villages the streams and ponds dry in the hot months (April-June) and the people take their water from wells and pits dug in the stream beds. Kolhapur and Kagal are supplied with drinking water brought from outside of the towns in iron pipes. At Ichalkaranji the water is pumped from the Panchganga river and is carried into the town along masonry ducts.

Except in the south where are some ridges of sandstone and quartzite, Kolhapur comes within the area of the great Deccan trap fields. The chief varieties of trap are basalt, amygdaloid trap, vesicular trap, and clayey trap, which, with some few intertrappean sedimentary beds and numerous highly ferruginous clayey beds, make up the great mass of the trap-flows. The lower flows are mostly basaltic in character. The medium flows are alternately basaltic and amygdaloid, and the upper are chiefly basaltic capped by beds of clay and laterite. In the Sahyadri region the position of the flows is more distinct than further east. When carefully studied from some commanding point they are seen to dip at a very low angle generally to the north-east. About twenty-five or thirty miles from the edge of the Sahyadris the dip becomes more easterly and so gradual as to be hardly traceable by the eye. The flows exposed in the Konkan show a very low westerly dip. The direction of the course of the upper waters of the rivers rising in the Sahyadri region and falling into the Krishna coincides with the general dip of the trap-flows. It is probable, therefore, that the subaerial cutting of these valleys began immediately after the final outpouring of the last trap-flow, and has been ever since going steadily on. Till the whole of the Deccan trap area has been geologically examined, it will not be possible to say which was the last flow, but if the youngest of those now remaining in the Kolhapur and Belgaum Sahyadris was the last poured out, and represents the close of this tremendous volcanic activity, then the work done by atmospheric agencies since the close may be roughly estimated as a direct vertical erosion of 1000 to 1500 feet the latter depth being that of the valley of the Veddanga in South Kolhapur opposite the great mass of Bhudargad, one of the eminences capped by the highest of the remaining trap-flows. At present the most prevalent direction of the wind during the south-west monsoon, as shown by the inclination of the trees on the highest and most exposed ridges, does not coincide exactly with the dip of the trap-flows and strike of the main valley, but is more westerly by one or two points of the compass. The
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Description.

GEOLOGY.

(Bombay Gazetteer.

The greatest thickness of the trap within the South Kolhapur area may
roughly be estimated at 2000 to 2500 feet; it increases to the north. Further south the trap grows thinner for the beds
forming the southern boundary of the area near the crest of the
Sahyadri are high in the series and overlap by a wide space many
of the underlying flows seen further north in the scarp overhanging
the Konkan.

The grandest sections of the trap series are in the great western
scarp of the Sahyadri; but their vast size often makes these hard
to study, as some of the great basaltic flows form long unbroken
lines of cliff several hundred feet high. They may be best examined along the two roads, one across the Phonla and the
other across the Amboli pass. The cuttings along these roads
give almost perfectly continuous sections of the whole thickness
of the trap-flows they cross. The iron-clay bed, an outlier of
the laterite in this quarter, is especially clear in the three ridges into which the Bhundargad spur divides. It is
admireably seen looking west from the high bluff on the eastern
ridge which towers over Belvadi. The view northward from
Bolavi at the northern end of the lofty part of the western ridge
on which Bhundargad itself stands, shows the correspondence and
extensions of the flow-terraces most distinctly in all the ridges on
either side of the Vedganga valley and in others beyond as far north
as the Panhala mountain.

Quartzites and sandstones are found at Vatangi covered on three
sides by the flows of the Deccan trap series. If the ridge of trap
which covers the quartzites west and north of Vatangi be crossed
the quartzites will be found to reappear in the valley of the Hiranyakeshi river, and to occupy a very considerable area in that
valley forming an inlier which may be called the Mangaon inlier,
from the most important village which stands upon it. No peculiar
features are presented by the rocks forming this inlier. They consist
of quartzites and grits, mostly dipping northward, or north-by-west,
at low angles. They are best shown in the row of hills which runs
east-south-east from Selgaon on the bank of the Hiranyakeshi river. The
quartzites and grits are mostly pale coloured and fine grained, and form
a series of beds several hundred feet thick, although both the top and the

1 Mem. Geol. Surv. XII. 1891.
bottoms of the series are hidden under trap. Petrologically identical with the Mangaon beds are beds forming several smaller inliers in the valley of the Vedganga, eight miles to the north-west. These latter lie in the centre of the valley between Ainghol and Shengaon, and are four in number, of which the southmost, close to the village of Ainghol, forms a small but conspicuous isolated hill 200 to 300 feet above the plain. Here all the beds dip 5° to 10° north-north-west. The other inliers are simply exposures on the flanks of the great ridges. A great thickness of quartzites and grits of identical character is exposed in a small inlier at Phay in a side valley two miles west-north-west of Shengaon. In the valley of the Dudhganga two good-sized quartzite inliers lie north-west of the Phay and Shengaon inliers of which both on petrological and stratigraphical grounds they must be considered the extensions, nor can it be reasonably doubted that they form a true link with the very similar series of rocks exposed at the foot of the Phonda pass nine miles to the north-west. As in the Mangaon and Shengaon inliers, the quartzites and grits of the Vaki and Aini inliers are pale coloured, whitish, drab, or pinkish, and fine grained. They have been little disturbed, rolling in angles of 8° to 10° in various directions. In both inliers the western edge passes under the trap with a westerly dip of 8° to 10°. The quartzites do not show in the valley of the Bhogavati between Valivde and the top of the Phonda pass. In the Aini inlier, the beds, which are nearly horizontal, cannot be less than 400 to 500 feet thick, measured from the level of the river. Both here and in the Vaki and to a less extent in the Phay inlier, the light coloured rocks have been so blackened by weathering, and perhaps by forest fires, that except on close inspection it is often difficult to recognize detached masses.

The climate of the Kolhapur plain which varies from about 2000 feet above the sea in the west to about 1700 in the east, like the rest of the western Deccan is temperate. Towards the Sahyadri hills, which are covered with wood and drenched during the rainy months, the air is always cooler than in the east, which during April May and June is liable to hot easterly winds. At the same time almost the whole territory is under the influence of a sea breeze, which sets in during the afternoon and lasts till about eight at night.

The seasons may be broadly divided into wet, cold, and hot. The wet season, with an average fall of about forty inches, lasts from June to October. Except in the extreme west it is chiefly showery, seldom with such heavy continuous rain as to put a stop to field work. The rainy months are the healthiest time in the year. The strong damp breeze is always cool and pleasant and occasionally is cold. The daily changes of heat and cold vary from 67° to 88°. The cold season, which lasts from November to the end of February, is the most dry and unhealthy part of the year. Dry east winds, with no brezing or tonic influence, prevail and daily changes of heat and cold are considerable averaging about 83°. The hot weather

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lasts from March to June. The temperature is high during these months. In the daytime the air is hot at times rising to 97° and averages about 91°. The evenings are cooled by a sea breeze and the nights are never oppressive. Its situation opposite a gap in the line of western hills gives Kolhapur city the benefit of a strong sea breeze and cool nights.

Meteors, igneous and luminous, are of frequent occurrence. Violent storms of thunder-lightning and wind are unusually prevalent, not only at the beginning of the south-west monsoon but occasionally at other periods. These storms appear to travel round the horizon often beginning and disappearing at the same point and not frequently making the circuit twice. Though at times disastrous, the storms are generally beneficial to health. During April and May when the hot winds prevail, numerous hill forts, rising about 3000 feet above the sea, give a pleasant retreat. Of these hill forts Panhal, twelve miles north-west of Kolhapur, with good water and cool bracing air has been set apart as a health resort.

For the twenty-one years ending 1881 rain returns are available for six stations. During these twenty-one years the highest recorded fall is 361 inches at Bāvā in 1881 and the lowest is five inches at Alta in 1865. As a rule rainfall varies with the distance from the Sahyadri crest. During the twenty-one years ending 1881, of the six stations at Alta, which is about forty-five miles east of the Sahyadri crest and twelve miles northeast of Kolhapur, the fall varied from forty-four inches in 1874 to five inches in 1865 and averaged twenty-three inches; at Bāvā, which is on the Sahyadri crest and thirty miles south-west of Kolhapur, the fall varied from 318 inches in 1861 to 121 inches in 1864 and averaged 209 inches; at Bhudargad, which is ten miles east of the Sahyadri crest and three miles south of Kolhapur, the fall varied from 120 inches in 1861 to thirty-nine inches in 1880 and averaged seventy-six inches; at Kolhapur, which is twenty-five miles east of the Sahyadri crest, the fall varied from fifty-six inches in 1874 to twenty-seven inches in 1878 and averaged 39.88 inches; at Panhal, which is twenty miles east of the Sahyadri crest and twelve miles north-west of Kolhapur, the fall varied from eighty-four inches in 1878 to thirty-seven inches in 1877 and averaged fifty-three inches; and at Vishalgarh, which is on the Sahyadri crest and about thirty-five miles north-west of Kolhapur, the fall varied from 111 inches in 1873 to thirty-two inches in 1877 and averaged sixty inches. The details are:

Kolhapur Rainfall, 1861-1881

| Station | 1861 | 1862 | 1863 | 1864 | 1865 | 1866 | 1867 | 1868 | 1869 | 1870 | 1871 | 1872 | 1873 | 1874 | 1875 | 1876 | 1877 | 1878 | 1879 | 1880 | 1881 |
|---------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|      |
| Alta    | 361  | 241  | 250  | 121  | 134  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  | 172  |
| Bāvā    | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   | 12   |
| Bhudargad | 20  | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   |
| Kolhapur | 20  | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   |
| Panhal  | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   |
| Vishalgarh | 20  | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   | 20   |
KOLHÁPUR.

Kolhipur Rainfall, 1861-1881—continued.1

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Kolhipur heat is temperate. During the thirty-one years ending 1881 the yearly maximum varied from 97° in 1872 to 79° in 1881 and averaged 87°; the yearly minimum varied from 74° in 1851 to 62° in 1872 and averaged 67°; the yearly mean maximum varied from 87° in 1876 to 79° for the five years ending 1878 and averaged 83°; and the yearly mean minimum varied from 74° in 1860 to 67° in 1872 and averaged 70°. A return of the thermometer readings for the thirty-one years ending 1881 is given in the Appendix.

1 Besides these, rain returns for the stations of Kolkapur are available for the ten years ending 1890. During these ten years the fall varied from sixty-four inches in 1883 to thirty-four inches in 1890 and averaged forty-five inches. The details are:

In 1881 thirty-seven inches, in 1872 fifty-six inches, in 1883 sixty-four inches, in 1874 forty-four inches, in 1866 thirty-nine inches, in 1882 fifty-two inches, in 1877 forty-six inches, in 1866 forty-two inches, in 1890 thirty-eight inches, and in 1880 thirty-four inches.

2 560--8
CHAPTER II.

PRODUCTION.

Iron ore occurs in a few of the spars which run east from the Sahyadri. It is sometimes found on the surface in irregular masses mixed with other stones, but it is generally reached by sinking shafts, two to ten feet below the surface, through a thick layer of iron-clay mixed with a composite stone locally known as jahahla or purple stone. The ore stratum is seldom more than eight or ten inches thick and thirty to forty feet broad. It appears to dip from north to south at an angle of about 12°. Formerly iron was much smelted. In 1854 thirty furnaces were at work with a yearly output of 225 tons worth about £500 (Rs. 9000). The mining and smelting employed 180 miners, who belonged to a wandering class of Musalmans named Dhavada. Since 1854, the dearness of fuel and the cheapness of European iron, have between them destroyed the smelting industry. It still goes on in ten hill villages, five in Bhudargad and five in Vishalgad. In 1881 fifteen furnaces yielded about two tons of iron and employed fifty-three Dhavad workmen during six months in the year whose average season's earnings were about £5 (Rs. 50). Besides smelting the iron the Dhavadas make it into field tools and cooking vessels, which they offer for sale in the nearest markets. A small fee of 4s. to 8s. (Rs. 2-4) is charged for the use of the ground in which the shafts are sunk.

The ore is of three kinds borgale, shilga, and tahka. The process of smelting, though simple, is slow and costly. The ore is dug from the pits with crowbars and pickaxes; the large pieces are broken by the hammer and then fired. When cold, the ore becomes brittle and is made ready for the furnace by grinding it to powder on a hard slate. One of the most important parts of the furnace is a flint tube which is known as mae. To make this tube a number of flints are thrown into a fire and merged under large stones, as they are apt to burst with the heat and wound the workmen. When fused, the flints are ground to powder and mixed with clay and water. When sufficiently kneaded and plastic, the mixture is rolled into a ball and a round rod sixteen inches long and about one and one-fourth inches in diameter is thrust into the mass and covered with a uniform coating of the flinty clay. The rod is laid in the sun and when the clay has dried it is drawn out leaving a hollow tube. On the tube thus formed a second layer of flint and clay is laid and the tube is again dried. To make the furnace, a round hole about three feet deep and one and one-fourth broad is dug. At first one side is left open and the other sides are lined with a mixture of moist clay and powdered flint or iron ore. At the bottom powdered charcoal is heaped about six inches high and water is poured on it and about four shers of powdered charcoal are added. The flint and clay tube or mae is placed in the open side of the furnace, which, like the other side, is closed with clay and flint
Charcoal is thrown in till the furnace is half full. The nozzles of two large bellows are set in the outer end of the tube. They do not fill the mouth of the tube and in the space left open a movable ball of clay is placed which can be taken out if the workmen have to clear any thing likely to stop the free passage of air. When every thing is ready two men begin to blow the bellows; one of them simply blows. Close to the other man is a long iron spoon and two heaps one of charcoal the other of powdered ore. As he blows he every now and then passes a ladle full of ore into the furnace and then fills it with charcoal. So great is the heat that the ore rapidly fuses. Powdered ore and charcoal are again and again added and an unbroken blast is kept from the bellows until the heap of ore is finished. To feed the furnace and know the moment of fusion require both experience and skill. The miners say that as soon as fusion acts in, the flame turns from reddish to white. The ball or saugda of metal which forms at the bottom of the furnace, weighs ten to twenty pounds (¹⁄₂ man). It takes three hours to make and needs about forty pounds of charcoal and thirty pounds of powdered ore. The metal is left to cool in the furnace and is taken out with a pair of pincers. The furnace lasts for two or three sailings, but before each smelting requires fresh lining of clay and flint and the flint and clay tube or mas never stands more than two sailings. After the iron is hammered it is ready to be worked into said tools and cooking vessels. Each furnace gives employment to six men, two bellows men and two labourers who bring charcoal and water and repair the furnace, and two men who gather ore and fuel.

Good building stone occurs in almost every part of the State. The building stone in general use is a blue or dark gray trap or basalt. It is obtained either from large hill-side boulders or from quarries which are carried through the broken trap or trap stratum. Quarry stone in many places shows stratification and in quarrying often goes off in layers, presenting an uniform surface generally coated with a thin layer of white substance which is probably olivine carried in solution and deposited. Red veins due to iron make the stone unfit for use, as when exposed to heat and damp it is apt to split along the line of the red vein. Boulder stone is hard, fine in grain, and takes a high polish. In the Ajra and Torgal districts a pinkish white granite is used for building, but care must be taken in choosing it as the softer kinds which look like sandstone cannot stand the weather. Laterite or iron-clay is chiefly found in the Ajra subdivision in the south-east and in the Panhala subdivision in the north-west. It is seldom used for building, except where there is neither trap nor basalt. On a part of the road between Ajra and Amboli the drain and culverts are of a reddish iron-clay. This stone is of an open texture either nodular or cellular and is easily quarried by wedges into cubical blocks, which on exposure become hard and durable.

For ordinary building quarried trap is the easiest stone to dress, but it is seldom used for fine carving as it is apt to split along the scales and red veins. For carved and polished work columnar basalt.
or boulders are better than quarried trap as they are generally free from flaws. Boulder trap takes a high polish and is often used for inscription tablets or ornamental bases and capitals in Hindu temples. Most of the polished boulder trap is brought from Jotiba's hill about seven miles north-east of Kolhapur.

The Kolhapur masons are either Musalmans or Marathas. The Musalmans are the best workmen turning out superior carved and ornamental work and showing an aptness for inventing scroll and flower designs. In recent times Kolhapur masons first showed their talent for original designs when the Kolhapur high school was being built, and since then high class ornamental work has been executed in various buildings. Kolhapur does not require to import masons for any class of stone work. The cost of ordinary good building rubble delivered at the quarry is 4s. 6d. (Rs. 2.1). A poorer class of stone can be got at 3s. 6d. (Rs. 1.4). For fâbâ or stones hewn on one side and khândâ or chips the rate varies in proportion to the size of the stone and is generally paid by the foot, the length from face to tail varying from 12" to 18". Block stones that are stones in the shape of a cube or parallelopiped cost 2s. 4d. the cubic foot if from two to four cubic feet in size; 7s. 4d. the cubic foot if from four to six cubic feet in size; 10s. 4d. the cubic foot if from six to eight feet in size; and 1s. the cubic foot if from eight to ten cubic feet. Uncoursed rubble in foundations costs £1 12s. (Rs. 6.18) and in superstructure £1 10s. (Rs. 5.18) the cubic foot. Coursed rubble in superstructure costs £2 10s. (Rs. 6.5) the cubic foot for the first sort and £2 (Rs. 6) for the second sort. Fine cut-stone work costs about 3s. 6d. (Rs. 1.4) the cubic foot.

Road Metal.

As good crumby trap or murum is found over nearly the whole of Kolhapur, broken stone is seldom-used for metalling roads. What little is used is broken from nodular basalt or quarried. Metal broken from basalt nodules costs 5s. (Rs. 2.5) and from quarried basalt 7s. (Rs. 3.5) the hundred cubic feet. Laterite, which makes a good lasting road, is also used in the Ajra sub-division at a cost of 4s. 6d. (Rs. 2.4) the hundred cubic feet.

Sand or gravel is found in the beds of rivers and streams. The building sand is of superior quality and is free from large pebbles, salt, shells, and other impurities. Common sand is also used for bindage in mending metal and murum roads at a cost of 4s. 6d. (Rs. 2.4) the hundred cubic feet at the river side.

Lime is made from limestone nodules or bâhâr which usually occurs on the surface of black soil fields. The nodules are irregular in shape, from half an inch to three or four inches in diameter, and composed within of tolerably compact carbonate of lime and on the surface of a mixture of carbonate of lime and clay. Lime is burnt either on the intermittent or on the continuous system. Under the intermittent system the whole kilnful is burnt at once. The kiln is cylindrical both inside and outside. It varies in size according to the supply required and is usually built of stone and mud. At the bottom of the kiln a layer of charcoal or cowdung-cakes is laid, and, over the charcoal, alternate layers of lime nodules and bâhâr or tamarind firewood to twelve to fifteen inches thick. The top layer ends in a conical
KOLHÁPUR

mound. The fire is lighted below as well as at the top. As the lime burns the contents of the kiln subsides and the space left at the top is filled with fresh layers of nodules and fuel and plastered over with clay. When the nodules are burnt, the kiln is allowed to cool, and the burnt limestone is taken out and slaked by spreading it on the ground in a layer about one foot thick and pouring water over it. For every hundred cubic feet of limestone two and three-quarters to three khandis of firewood are required. A kiln takes about ten days to burn and slake. Every hundred cubic feet of kankar yield, when slaked, one hundred and twenty-five cubic feet of lime. Under the continuous system the burnt nodules are gradually removed from the bottom of the kiln. Inside the kiln is shaped either like a cylinder or an inverted cone. It is built of stone and mud and has an inner lining of brick. The burnt lime is removed through an opening below called the draw-hole. At the lower end of the inverted cone is an iron grating on which are laid nodules and charcoal mixed in the proportion of one thousand pounds of charcoal to one hundred cubic feet of kankar. When the nodules are sufficiently burnt they are removed from the draw-hole and fresh nodules and charcoal are added from the top. The continuous system is not often used in Kolhapur, as, unless the kiln is skilfully managed, the lime is apt to be unequally burnt and useless. Slaked lime varies in price from £1 1s. to £3 2s. (Rs. 19 - 21) the khandi of a hundred cubic feet.

Clay for making bricks and tiles is found almost everywhere. The bricks usually made are of two kinds, flat and thick. The sizes are 9½" x 4½" x 1½" and 9" x 4½" x 2¾". The cost of thick bricks is 1s. (Rs. 7) and of flat bricks £1 4s. (Rs. 12) the thousand. Bricks are seldom used for building, as they are much more costly than stone. Tiles are of two kinds, flat and arched. The cost of flat tiles is 3s. 6d. (Rs. 1) and of arched tiles 7s. 6d. (Rs. 3½) the thousand. Ridge tiles cost 10s. (Rs. 5) the thousand.

Yellow white and red earth, decomposed hornblendes, felspar, and iron-charged clay are commonly used for colouring house walls. They are of little value and are used only by those who cannot afford the better sorts of foreign pigment.

The wet rugged west and the high spars which stretch from the Sahyadris to near the east border of the State, give Kolhapur a large area suitable for forests. It is said that up to the early part of the present century the slopes and spurs of the west of Kolhapur were covered with timber. The country was thinly peopled and except near hill forts tillage was scarcely possible. During the last fifty years as population increased tillage spread westward and timber was felled without restriction except in a few hills or dungs set apart as game preserves. The practice of kumri or wood-ash tillage cleared brushwood and young trees from the Sahyadri spurs. The first attempt to save the forests was in 1874 when a staff of thirteen rangers and one inspector was entertained. In 1878 a separate department was organized under a forest officer lent by the British Government and the conservancy and protection of the Kolhapur forests were placed on the same footing as in the neighbouring British
Chapter II.

Production.

In 1882 the forest establishment included one forest officer, nine inspectors, nineteen head foresters, one hundred and nineteen foresters, one draftsman, three clerks, and eight messengers representing a yearly cost of £1737 (Rs. 17,370).

In the sub-divisions of Panhala, Karvir, Alte, and Shirol about 177 square miles have been set apart for forests of which 122 square miles are reserved and fifty-five are protected. Demarcation is in progress in other sub-divisions and will be completed in two or three years. In choosing lands for forest reserves, the forest officer consults the district revenue officer as to private rights. Special care is taken to meet the needs of husbandmen in the matter of forest produce.

Settlement.

No detailed information is available, but it is estimated that when the demarcation is completed the forest area of the State will include about 500 square miles. The forest blocks of the Kolhapur State may be grouped under two classes, those that belong to the main range of the Sahyadri and those that belong to the spurs and valleys that strike across the State to the north-east and east. The main line of the Sahyadri, though in places the hill sides have been stripped for wood-ash tillage, has fine evergreen forests with much valuable timber. The Sahyadri forests may be roughly arranged under two groups, a smaller section in the north stretching as far south as the Anakura pass and a larger section in the south including the rest of the Kolhapur Sahyadri. The northern section covers about 100 square miles and includes the forest lands of Amba, Pándhrapándi, Marathi Mái, Gajípūr, Yelvanjuگ, and other villages. These reserves are patchy and scattered, but, where spared from branch-lopping and reckless cutting, they are thickly stocked with evergreen trees, among which the chief are the ain Terminalia tomentosa, mão Lagerstramia lanceolata, hirda Terminalia chebula, kinjul Terminalia paniculata, jambhol Eugenia jambolana, bina Caesia fistula, hore, sheri, cher, kumb, and runung. The chief divisions of the southern and longer section of the Sahyadri are the Anakura, Kājiida, Bāḍā, and Phonda hills. The forest land in these hills covers an area estimated at about 100 square miles. Except in places where they have been stripped by careless cutting, these reserves are well stocked with the commoner forest trees, and yield large stores of inferior timber and firewood. They also contain blackwood, teak, khátir, kinjul, and bamboo. The forest lands along the ranges and the streams that stretch east and north-east from the Sahyadri lie in the cool and moist belt to the west of Kolhapur city, seldom passing more than twenty miles east of the crest of the Sahyadri. Of nine chief blocks, two, the Värna and the Mhaśri-Pthisar, are in the Värna valley; four, the Arandoli, Bhadara, Marbat, and Malinghole are in the valleys of the Bhogavati, 126 miles long; one, the Yaki lies near the source of the Budhanga; one, the Mhaśrangi lies near the source of the Vadvanga; and one, the Ajra lies near the source of the Hiranyakshī.

1 A list of trees found in the State is given in the Appendix.
In the north the Varna block, with an area of about fifteen miles, stretches along the hills to the south of the Varna in the upper part of its course. Except near the centre the Varna block is well stocked with ains, kinjals, jambool, mane, and other common forest trees. To the south-west of the Varna block is the Mhasar-Pattar reserve, a valuable tract of forest land in the hill range that lies between Panhil and the Sahyadris. All of its area of about twenty square miles is covered with a flourishing growth of ains, kinjals, hirdas, and other common forest trees. About twelve miles south of the Mhasar-Pattar forest and about twenty miles west of Kolhapur is the Asandoli block. This has an area of twenty square miles most of it in a chain of hills that runs east from the Sahyadris as far as the village of Kule. It is crossed by the Tula stream a feeder of the Bhogavati. It is one of the best forest reserves in North Kolhapur, being well stocked with ains, kinjals, jambool, mane, hirda, and other common trees. During floods timber rafts can be floated down the Tula to Kolhapur. Five to ten miles south-east of the Asandoli block are the Bhadara forests in the Bavda sub-division, chiefly composed of the hill sides which drain into the valley of the Kumbhi a feeder of the Bhogavati. The Bhadara forest land stretches from the Sahyadris about ten miles east to the village of Salvan which is about fifteen miles west of Kolhapur. It has an area of about fifteen square miles and is well stocked with ains, kinjals, hirda, and other forest trees. Teak and the bamboo do not occur. About eight miles to the south-east of the Bhadara forest lands, on the banks of the Bhadra which runs north-east nearly parallel with the Bhogavati, is the Manhet block. It has an area of about twelve square miles and is well stocked with the commoner forest trees, mixed with ains, kinjals, hirda, dacea, avala, and the rattan and bamboo canes. Six to twelve miles east and south-east of the Manhet reserve along the banks of the Bhogavati, is a stretch of forest land known as the Mainchhole reserve. It covers an area of about twenty-five square miles which are thickly wooded with mixed forest, the chief trees being the ains, kinjals, and hirdas. About ten miles to the south, along the upper course of the Dudhanga, the Vaki forest range covers about twenty square miles. It contains fine blocks of forest, yielding many thousand hirda trees and much bamboo mixed with ains, kinjals, and other commoner trees. About ten miles further south, in the upper course of the Vedanga, the Mhasarango block comprises several ridges and valleys covering about twenty square miles. Like the Vaki block this is a splendid tree-producing tract. It is thickly covered with almost all kinds of local trees among which the ains, kinjals, and hirdas are the chief. About ten miles to the east, across the great Utur-Bhundargad or North Ghatprabha spur in the west of the Ajra division, are about twenty miles of forest land which are known as the Aasa block. Most of this lies within the drainage area of the Hiranyakeshi on three spurs of which the Chaloba hill is the chief.

To secure the goodwill of the people who live in and near the forest lands the poor are allowed tickets under which they can remove headloads of firewood free of charge. Firewood and thorns may also be taken free of charge by all who live in and
near the forest lands for home use and for field purposes provided none but matured trees and shrubs are cut. Any dead sticks and branches may be taken from the forests, but no reserve trees may be cut or lopped. Fuel for kins, distilleries, and other industrial purposes may be cut and removed on paying 2s. (Rs. 1) the khandi and 24d. (1/4 a.) the bullock, ass, pony, or buffalo load.

**Forest Tribes.**

The Dhangars spend most of their time in the forests with their flocks of sheep and herds of cattle but there are no separate forest tribes. Forest workers are paid daily wages varying from 3d. to 6d. (2-4 a.). Between 1878 and 1881 forest receipts rose from £490 to £6017 (Rs. 490-60,470) and charges from £1194 to £3986 (Rs. 11,240-30,860). In 1881-82 of the whole receipts, £4323 (Rs. 45,230) were from myrobalan or hinda berries, £447 (Rs. 4670) were from building timber, £236 (Rs. 2360) from firewood, and £287 (Rs. 6570) from minor produce.

**Timber Trade.**

There has never been any regular timber trade in Kolhāpur. Formerly all were allowed, according to their wants, to go into the forests and cut what timber they might want. The large teak beams used in the old buildings of Kolhāpur came either from Kānara or from Burmah. Since the introduction of forest conservancy cutting is as far as possible confined to worn-out or decaying trees and the produce is disposed of at auction sales, which are held in different parts of the State. The chief minor products are the myrobalan or hinda berry, grass, and honey. The hinda, which of late years has become an important article of trade, is bought yearly at the forest stores by wholesale dealers for export to Europe, where it is valued for dyeing. The hinda harvest begins early in November and ends at the close of February. During these four months the berries are gathered by people of all classes under the supervision of the forest officers, and are delivered at the rate of ½d. (1/4 a.) the pai  of five pounds. Grass grows freely over almost all the forest land. In 1882 grass yielded a revenue of £503 (Rs. 5030). The yield from wild honey is chiefly confined to the reserves of Bhudaragad, Panhala, Bānda, and Vishālgad. Most of it is produced by four varieties of bees the kolambi or āgya, the sūtīn, the pōwa, and the kānta. During the flowering periods of the kārs or Srostilanthus, which generally happen at intervals of seven years, the yield is so abundant that honey sells for about ten pounds for £1. The combs of kolambi or āgya bees are found on the face of rocky cliffs and hanging from the boughs of large trees. A single comb often contains as much as twenty shers of honey. Bee-spoiling goes on at night and is generally difficult and often dangerous. The nest is sometimes several hundred feet below the crest of the scarb and the man has to be lowered in a cradle held by a single rope. When the cradle has reached the level of the combs, the men above swing the rope until the cradle touches the face of the rock. The bee-spoilers have a bundle of chips of the wild sago palm dhāria or sarmad Caryota trees which they keep alight and the smoke drives off the bees, especially as the attack is generally made at night. The comb of the sūtīn bee is found in the cliffs of rocks and on small trees, and the quantity of honey obtained from one hive is generally about four pounds (2 shers).
KOLHÁPUR.

The comb of the *poua* bee is found in the hollows of large rocks and in decayed trees. This honey is finer than either of the other kinds, and crystallizes when kept for any length of time. Each nest yields about a pound (4 shers). The comb of the *kásta* bee is found in thorny shrubs and bushes. The cells always cluster round a single branch instead of hanging like the combs of other bees. The honey harvest is in April when the *dháyú* Griselia tomentosa tree and the *kára* are in blossom. The second crop of honey in August is watery and does not keep. The right of gathering honey is farmed at £5 to £10 (Rs. 50 - 100) a year. But much smuggling goes on as the people get oil from the village shopkeepers in exchange for honey.


During the last twenty years the growth of roadside trees has received much attention. Almost all the chief roads are lined with rows of trees, in some places beautifully grown, in others still small. The kinds most used are the *bahába* Acacia arabica, *ním* Melia azadirachta, *wámbóla* Ficus benjamina, and the *cáy* or banian *Ficus* indica and other kinds of fig.

The domestic animals are oxen, cows, buffaloes, horses, camels, ass, sheep, goats, cats, and dogs.

The 1881-82 returns show a total of about 149,762 oxen. During the last thirty years the breed of oxen has been improved by the introduction of Gujarati bulls and the breed of buffaloes by the introduction of Mausur bullets. Three breeds of bullocks are used for field and draught purposes, the *kána* or half-Mausur breed, the *súráti* or half-Gujarati breed, and the *khadá* or local breed. The *kána* or half-Mausur bullock is a straight-horned handsome animal, of middle size, strong, and hardy, but bad-tempered and hard to tame. They trot faster than other bullocks and will do thirty-six miles in a day. A good pair of *kána* bullocks costs £10 to £20 (Rs. 100 - 200). The *súráti* or half-Gujarati bullock is taller than the *kána*, and has long ears and a hanging dewlap. It is less active than the *kána* but is stronger and better suited for field work. A *súráti* bullock costs £5 to £25 (Rs. 50 - 250) and a good pair £10 to £50 (Rs. 100 - 500). The *khadá* or local bullock is small and has little strength or beauty. But as it costs only £1 10s. to £7 10s. (Rs. 10 - 75), it is much used in ploughing, draught, and pack carrying. Some *khadá* bullocks are brought into Kolhpur from the cattle fairs at Chinchí fifty-five miles east of Kolhpur, at Nasoba’s Vádi twenty-five miles east of Kolhpur.
and at Mangeoli forty miles north east of Kolhapur, but most are reared in Kolhapur by husbandmen. Bull calves are generally castrated when five years old. In a short time they are used for light work and when six years old are considered fit for hard work. In ploughing red or marat land one or two pairs of bullocks are enough, but in black soils where deeper ploughing is wanted three or four pairs are required. The area that can be ploughed in one day varies from half an acre in heavy soil to one acre in light soil. In working wells two pairs of bullocks are required to draw a water-bag or load holding sixty gallons of water. A pair of bullocks will draw a country cart with a load of about 81 hundredweights (6 tons). The field wagons or gadis are much larger and are drawn by two to four pairs of oxen. Before the days of roads the carrying trade was in the hands of Lamans who kept pack-bullocks to carry grain and other articles of trade from and to the coast. With the opening of roads, especially of cart roads down the Sahyadris, the Lamans have disappeared and the number of pack-bullocks has greatly fallen. Still there are estimated to be about 8000 pack-bullocks. The Vaisis and petty traders of the west keep them and make trips to Kolhapur and other coast places, taking cereals, molasses, turmeric, chillies, and tobacco, and bringing back salt, sugar, coconuts, spices, and dates. The peddlers who retail piece-goods from market to market, keep pack-bullocks to carry their goods. Another class of pack-bullock keepers are the Balvans, who bring fuel from the forests into the towns. A pack-bullock carries on an average about 200 pounds. Besides for field work and for draught and pack-carrying bullocks are ridden by Lingyats husbandmen both men and women. Among Lingyats when the bridegroom brings the bride home, the newly married couple generally ride on a bullock. Bullocks are also used to carry water either in leather bags or in metal pots. In towns a single small bullock is often driven in a light driving cart. The Pangsala, a class of wandering showmen, teach bullocks to perform tricks and lead them about dressed in gay clothing. Bulls are often devoted to the village gods and never put to work, and are allowed to roam through the streets and fields and serve as stallIONS. The setting loose of calves and heifers is also a part of the twelfth day funeral services.

The 1881 returns show a total of about 112,000 cows. In the east, especially in the Krishna-bank villages, the surati or half-Gujarit cows are greatly prized and for six to eight months after calving are said to yield as much as twenty-one pints of milk a day. In the west of the State the cows are small and poor. The price of a cow varies from 10s. to £4 (Rs. 50-40). Cows calve in their fourth or fifth year and for six to eight months give two to ten pints of milk morning and evening. They give milk till their fifteenth year and calve nine or ten times. The cultivating classes, and, in towns, Brahmins and other high class Hindus keep cows. Husbandmen rear their own calves. Townspeople generally hand their calves to husbandmen to be taken care of, the owner receiving them back when full-grown at half the market value. The rearers generally have the option to keep the animal by paying the owner one-half of its estimated value.
The 1880-81 returns show about 61,000 male buffaloes. They are chiefly found in the west where they are used in field work and for carrying water-bags. Vaddars or quarrymen also use them for drawing loads of stone in their low block-wheeled carts. Gavlis or milkmen give male calves no share of their mother's milk and either give them away or let them die. The price of a male buffalo varies from £1 to £4 (Rs. 10 - 40). Male buffaloes are sometimes brought to Chinchli fair from as far north as Dhulia and Malegaon. They are put to work in their fourth or fifth year. Female buffaloes are returned at about 74,000. The best variety is known as jafirabadis from Jafirabad in South Kathiawar. Animals of this breed are said to yield twenty-seven pints of milk a day from six to twelve months after calving. A good she-buffalo costs £8 (Rs. 80), but fair animals can be bought at £3 to £5 (Rs. 30 - 50). Buffaloes usually calve in their third or fourth year and give over bearing at eighteen or twenty. They have twelve to fifteen calves. Buffaloes are kept by husbandmen, well-to-do townspeople, Gavlis or milkmen, and Dhangars or forest herdsmen. Buffalo's milk is preferred to cow's except for infants and for the weak. Townspeople who keep cattle generally use all the milk in their own families. Townspeople who do not keep cattle are supplied with milk, and to some extent with butter, by milkmen of the Gavli caste. The rest of the butter used in towns is brought from the country by Dhangars who send in weekly supplies of clarified butter and drink the buttermilk or give it to the calves.

The east is well off for fodder, millet stalks or kudbi, river-bank grass, and the juicy creeping harsdi Cynodon dactylon. Most of the cattle are healthy and well nourished, a contrast to the western cattle whom a diet of dry hill grass and rice and nashini straw leaves lean and stunted. Except during the rains, when they are taken to graze in the grass lands, oxen are generally stall-fed. They get grass, millet or nashini stalks, rice straw, bran, grain husks, cotton seed, and oil cake. Draught cattle are also allowed some grain generally millet or malt and salt or oil in the cold season or when sick. The monthly keep of a field bullock costs about 8s. (Rs. 4.) and of a draught bullock about 16s. (Rs. 8.). Milk cows and buffaloes are stall-fed at night and are left to graze in grass lands or fields during the day. They are given cotton seed, oil cake, chopped gourds, and boiled grain such as millet wheat and gram. The monthly cost of a cow's keep varies from 8s. to 12s. (Rs. 4 - 6) and of a buffalo's from 12s. to 15s. (Rs. 6 - 8).

Sheep are generally black or black and white. They are fed by Dhangars and sometimes by cultivators for their milk, butter, wool, and flesh. The sheep are shorn twice a year in November and in June. The Dhangars cut the wool with a heavy pair of shearing scissors. An average fleece weighs half a pound which is worth 3d. to 3½d. (2-2½ rupees). Most of the local wool is woven into blankets and some is used for making felt or burnas, and native saddles. Very little raw wool leaves the State. The rutting season is in June and the ewes carries for five months. A sheep yields milk from November to May and generally one pound a day. During the first two months the lambs get the whole milk. They are afterwards allowed half milk until about November.
Chapter II.

Production.

DOMESTIC ANIMALS.

Sheep.

The milk of twenty sheep in four days would yield two pounds of butter worth about 1s. (8 oz.). Sheep begin to bear when three years old and go on bearing till they are about seven. A good ewe is worth 10a. (Rs. 5), and the average price varies from 5a. to 9s. (Rs.14-3). Sheep are generally killed by Mulânis or Musliman village priests of whom most large villages have one or two families, and the mutton is eaten by all castes except Brahmanas, Shenvia, Jainas, Lingâyatas, and Kâsâras. During the rainy season in the daytime sheep graze in meadows or kurâras, or on hill sides, and at night are driven to a cot or pen on some rising ground near the village fence, with a thorn hedge to keep off wolves. When the harvest is over, the cultivators engage flocks of sheep and goats to graze on their rice and garden lands. So valuable are their droppings as manure that the herdsmen are usually paid forty to eighty pounds of grain for 400 sheep for one night. Sheep at times suffer grievously from diseases much like the rinderpest and the foot and mouth disease among cattle. They also suffer from small-pox. Allowing for accidents a flock of 100 sheep, fairly cared for, increases 25 or 30 per cent every year. A considerable number of sheep go to Poona and Bombay. Some Marâthâs and Musalmân rear fighting rams, which are specially fed on gram or millet and when young their horns are drawn out two or three times by pouring oil and redlead over them. A good fighting ram costs as much as £1 10s. (Rs. 15).

Goats.

There are two kinds of goats, kui or white and khandî or local. The white goat gives two to four pints of milk a day and costs 4s. to 16s. (Rs. 2-8). The local goat gives a half to one pint of milk and costs 2s. to 6s. (Rs.1-3). Goat's flesh is eaten by all castes who eat mutton. He-goats are castrated and used to draw children's carts. A well trained he-goat is worth £1 (Rs.10).

Camels.

Camels are reared by Musalmân and used for riding and baggage carrying and by the State for commissariai and riding purposes. Their price ranges from £4 to £12 10s. (Rs.40-125). They are usually fed on gram and grass and on the leaves of the nimb, bâbhul, and other trees. Salt is given them when hardworked or overworked. The milk is used by Musalmân. A baggage camel carries 450 pounds and a riding camel trots forty to fifty miles in a day. The monthly cost of a camel's keep is about £1 (Rs. 10).

Cattle-keeping.

To estimate the profits of keeping cows and buffaloes a term of two years must be taken as a cow calves only every second year. The cost of keeping a herd of fifty cows for two years may be estimated at about £165 6s. (Rs.1653) of which about £90 (Rs. 900) are for cut grass, £30 (Rs. 200) for grazing fees, and £37 10s. (Rs. 375) for oil-cake and bran. Of the rest about £16 10s. (Rs.168) is for the cowherd and a boy and £1 (Rs.10) for gear.1

1 The details are: Under cut grass for sixteen months at 7s. 6d. a month for 11.250 bundles or twelve a day for each cow 11.250 bundles a month or 140,000 bundles for the sixteen months; thus at Rs. 5 the herdman gives a total expenditure on grass of Rs. 800; grazing during the four rainy months or eight months in all at 8s. a month for each cow amounts to Rs. 290; oil cake and bran for eight months at half an ounce a day for each cow Rs. 165; pay of a cowherd at Rs. 4 a month for two years Rs. 96; a boy on Rs. 3 a month for two years Rs. 72; ropes, pegs, and other gear Rs. 10; that is a total cost of Rs.1653.
The earnings may be brought under the three heads of milk, manure, and calves. Cows continue to give milk six to eight months after calving, and during those months the quantity steadily decreases. The daily yield of milk and the time during which the milk lasts vary in the different breeds of cows. The estimate is therefore complicated. The result is during the eight months a yield of 22,020 shors or 32,522 pints worth £169 8s. (Rs. 1694). 1 Under the head of manure the profit in the two years is estimated at about £28 (Rs. 280) if the dung is made into fuel cakes and at about £24 (Rs. 240) if it is used as manure. The calves of the fifty cows are estimated to yield £22 (Rs. 220) and the cost of keeping them amounts to about £19 16s. (Rs. 198) that is a balance of profit of £2 4s. (Rs. 22). The total receipts under the three heads are, under milk £169 8s. (Rs. 1694), under manure £22 (Rs. 220), and under calves £2 4s. (Rs. 22), or a total of £197 12s. (Rs. 1976). This, after deducting £165 6s. (Rs. 163) the cost of keeping, leaves a profit on the fifty cows of £32 6s. (Rs. 323) or at the rate of 6s. 6d. (Rs. 31) a year on each cow.

The corresponding estimates for a herd of fifty buffaloes are under expenses about £330 (Rs. 3300), and under receipts milk £480 (Rs. 4890), manure about £50 10s. (Rs. 505), and calves £4 10s. (Rs. 45) or a total income of £535 (Rs. 5350), that is a total balance of £205 (Rs. 2050) or at the rate of about £2 (Rs. 20) a year on each buffalo.

### Chapter II. Production.

#### Domestic Animals.

#### Earnings.

<table>
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<th>Month 1</th>
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<th>Month 3</th>
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<td>Share a</td>
<td>Share a</td>
<td>Share a</td>
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<tr>
<td>Day</td>
<td>Day</td>
<td>Day</td>
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1 The details are:

- Fifty Cows for Two Years: Yield of Milk.

<table>
<thead>
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<th>Months</th>
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<th>Share a Day</th>
<th>Share a Day</th>
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<td>1st &amp; 2</td>
<td>78</td>
<td>68</td>
<td>54</td>
</tr>
<tr>
<td>3rd &amp; 4</td>
<td>40</td>
<td>32</td>
<td>28</td>
</tr>
<tr>
<td>5th &amp; 6</td>
<td>27</td>
<td>22</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>165</td>
<td>128</td>
<td>100</td>
</tr>
</tbody>
</table>

2 The details are:

- Fuel cakes 1 ounce a day for each cow or Rs. 0.57 for the fifty cows half of which goes to pay for the labour. For manure fifty cows in two years will yield 480 tons which at 5 or a cart is Rs. 240.

3 The details under calves are: Fifty calves are born of which ten or one-fifth die. Of the forty calves who live twenty are steaks worth Rs. 6 each and twenty are calves worth Rs. 6 each or a total value of Rs. 240. The expenses are for the forty calves for three months at two bundles a day for each calf 7900 bundles which at Rs. 5 the thousand bundles gives Rs. 35; during the next three months at four bundles a day 14,400 bundles costing Rs. 72; and during the next three months at five bundles a day 18,000 bundles costing Rs. 90, or a total charge of Rs. 96.

4 The details are:

- Under expenses dry grass for sixteen months at fifteen bundles a day for each animal 750 bundles a day or 260,000 bundles in all at Rs. 5 the thousand bundles Rs. 1800; grazing for eight months at Rs. 1 a month for each buffalo Rs. 60; brinded mili or fairs for one month after calving 4 a day to each buffalo at 4 paisa the rupee, Rs. 4; milking and bran to 15 buffaloes one a day for one year Rs. 371, to 15 buffaloes Rs. 1 a day Rs. 253, and to twenty buffaloes half an ounce a day Rs. 215, that is a total cost of keep Rs. 3992. Wages amount to Rs. 240 including a buffalo-keeper at Rs. 4 a month and two boys at Rs. 3 each. Ropes and other charges come to about Rs. 15. Under the head of...
Chapter II.
Production.

Sheep pay well as the wool is in good demand, and the older animals can be readily sold to the butcher. The estimated yearly cost of a flock of one hundred sheep, allowing £1 (Rs. 10) for grazing, 10s. (Rs. 5) for ‘bidhul’ pots, and £7 (Rs. 70) for the wages and keep of a shepherd and a boy, amount to £8 10s. (Rs. 85). The return under wool is estimated at £2 16s. (Rs. 14), under lambs at £8 10s. (Rs. 85), and under mutton at £2 0s. (Rs. 21), that is a profit on the hundred sheep of £3 13s. (Rs. 364). The profit to a sheepowner or his son who was also the shepherd would according to the same estimates amount to £10 10s. (Rs. 105). In some villages sheep are tended by contract under an arrangement that for every hundred sheep delivered to the shepherd he should replace any sheep that die and increase the flock by twenty-five lambs.

Horses.

Horses are returned at 5383. Except the State horses and those kept by a few of the gentry which are imported, Persians Arabs and Australians, the greater number are mere ponies. The State stud includes twenty-five excellent broodmares, and some proprietors grant-holders and village heads also own good breeding mares. Stallions are kept by the State for the use of their own and other mares. During the last seven years the State stallions covered eighty-six mares. The climate though not specially favourable is not unsuited for horse-breeding, and the State authorities hope to do more to improve the breed by adding to their studs and by establishing a yearly show.

receipts it is estimated that the herd of fifty buffaloes will yield 62,775 aoras of milk which at 13 aore the rupee amounts to Rs. 4059. The details are:

<table>
<thead>
<tr>
<th>Months</th>
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<td>26-30</td>
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<tr>
<td>Days</td>
<td>Days</td>
<td>Days</td>
<td>Days</td>
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The Rs. 539 for dung is calculated midway between Rs. 560 the estimated value in towns if the dung was made into cakes, and Rs. 460 in country parts where the dung would be used entirely for manure. The Rs. 47 under calves is the balance between Rs. 163 the estimated value of the calves and Rs. 116 the cost of keeping them. The details of value are: Of fifty calves twenty die. Of the rest fifteen are male worth Rs. 5 each and fifteen female worth Rs. 3 each. The details of keep are:

- Grass for the second three months at two bundles each a day at Rs. 3 a thousand
- Grass for the third three months at four bundles each a day Rs. 5
- Grass for the fourth three months at five bundles each a day Rs. 7.

The details are: Waste land taken for pasturing sheep assessed at Rs. 10 and Rs. 3 for ‘bidhul’ pots Rs. 15; one shepherd for twelve months Rs. 15; one assistant for twelve months Rs. 12; two ‘bidhuls’ at Rs. 2 each; two pairs of shoes at Rs. 1 each, two turnips at 12 a, each, and four bangles at 2 a each Rs. 8; feeding to shepherds for twelve months at Rs. 14 per month for each Rs. 20; 14 pieces of salt and two pieces of jute for sheep during the year Rs. 5; that is a total expense of Rs. 65.
KOLHAPUR

The current average price of local or Kolhapur bred horses varies from £7 10s. to £20 (Rs.70-200) and averages about £12 10s. (Rs.125). Ponies vary from £1 to £6 (Rs.10-60) and average £2 10s. to £4 (Rs.25-40). The corresponding figures given by Major Graham show that the price of horses has not risen, but that ponies are dearer and scarcer than they were in 1853. The less valuable horses and ponies when out of work are left to feed as they can near villages on the boundaries of fields and in pasture lands. When in work they are given a small daily allowance of grain. Animals of the better class are fed on grass, millet stalks, green, and millet. After hard work or when an animal is out of condition it is given a mess of flour and molasses; clarified butter and spices or narali are also given in the cold weather. The monthly cost of a horse's keep varies from £1 to £2 (Rs.10-20).

Asses are found all over Kolhapur. They are reared by Londaars, Vadaras, Ghads, Gondars, potters, and washermen, who use them to carry clay, bricks, fuel, clothes, and grain. A donkey costs £1 to £2 (Rs.10-20). They are generally left to pick their food as they can.

Fowls are reared in large quantities by all castes except Brahmans: Lingayats and Jains. They are of two varieties peju and khakhri. A hen varies in price from 6d. to 1s. 6d. (4-12 a.) and a peju or fighting cock fetches as much as 4s. (Rs.3). Eggs cost 2d. to 3d. (1½-2 a.) the dozen. None of the local flesh-eating classes object to eat fowls. Ducks, turkeys, and guineafowls are not reared in Kolhapur, and are seldom seen, except a few which are brought from Goa and the neighbouring British districts for the use of European residents. Numbers of tame pig are seen about the eastern villages. They are owned and eaten by Vadaras and Korvis, who leave them to pick up any garbage they can.

Cats and Dogs most of them ownerless abound in every village. Some of the higher Maratho families keep foreign dogs for hunting. Shepherds have sheep dogs and Vadaras, Korvis, and Haran Shikars have dogs who help them to catch hares and other small game. Formerly large game was common in the Sahyadris and the western parts of the leading spars. The increase of population and the spread of tillage have reduced their numbers, but tigers and panthers still find shelter in Western Kolhapur.

The Tiger patlus or Felix tigris is found in the hills of Mhasrang, Moghal, Phalchakhp, Bakhychadang, Patychadang and Kolik in Bhudargad; in Vashi and Bork in Panhala; and in Felvan-Jungai, Chandel, and Ujirji in Vinhalgad. About two tigers on an average are slain every year. During the five years ending 1881 the returns show a loss by tigers of 83 human beings and 2138 cattle.

The Leopard dhabas or Felix jubatus, that is the spotted tiger, is said to be occasionally found and to be more dreaded than the tiger.

Panthers bhirya Felix pardus are said to be of three kinds two large and one small. One of the large kinds called karaya is said to be specially dangerous. It is found only in the thick forests of Bhudargad. The other large panther known as tendor is more
Chapter II. Production.

Wild Animals.

Cats.

Three varieties of Wild Cats occur, Fossa chaus rān mānjor or the jungle cat, Paradoxurus musunghā kavaṭi mānjor or the tilded cat, and Viverra malaccensis jārādi mānjor or the civet cat. The rān mānjor is found all over the State. The kavaṭi mānjor has a thick coating of fur like small pieces of tiles, which is said to be proof against a sword or spear-cut. The civet cat jārādi mānjor, is valued for its civet or kasturi. The kavaṭi and jārādi are rare occurring only in the thick forests in and near the Sahyādris.

Hyenas.

The Hyena taras Hyena striata is fairly common in all hills and forests. It is generally found in holes or bushes in broken ground. During the day he lives in rocks and ravines and at night comes into the plains to feed on honey-combs and moha flowers of which he is very fond. He seldom attacks human beings but sometimes carry off young children. Some years ago a man was killed by wolves in Karvir. The Jackal kōla Canis aureus, and the Fox khokad Vulpes bengalesis are common in the open east. The Wild Dog kapunda Cuon rutilans is found in Bhudargad and other hill parts generally in packs of twenty-five or thirty.

Boars.

The Indian Black Bear marul Ursus labiatus is occasionally found in Bakrayachāding in Bhudargad and in Morāyāchako near Bāvā and in Udṛgiri in Vihalgad. During the day he lives in rocks and ravines and at night comes into the plains to feed on honey-combs and moha flowers of which he is very fond. He also feeds on ants and insects. He seldom attacks man unprovoked, and does no injury to cattle.

Boars.

The Wild Bear daker Sus indicus is found in the hill parts of Bhudargad, Panhāla, Mālkāpūr, and Torgaḷ. They generally hunt in packs of five or six and carry off sheep and goats at night. They seldom attack human beings but sometimes carry off young children. Some years ago a man was killed by wolves in Karvir. The Jackal kōla Canis aureus, and the Fox khokad Vulpes bengalesis are common in the open east. The Wild Dog kapunda Cuon rutilans is found in Bhudargad and other hill parts generally in packs of twenty-five or thirty.

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Boars.

The Wild Bear daker Sus indicus is found in the hill parts of Bhudargad, Panhāla, Mālkāpūr, and Torgaḷ. They generally hunt in packs of five or six and carry off sheep and goats at night in herds and ravage the neighbouring crops. Boar-hunting with the gun or spear is a favourite sport among the Marathi, and with the help of their dogs the Vadhārs spear them on foot.

Boars.

The Bison gau Gaurus gaurus is found in the Jarki, Vāsi, Patyāchāding and Udṛgiri hills. Marathis hold the bison to be a bull and few of them will shoot him. The Stag sambar Rusa arctoidea is found in all the hill tracts except in Bhudargad where it is rare. The Spotted Deer chital Axis maculatus is found in the forests and hills of Vasund and Aduli in Bhudargad and of Kalyande, Pīstrī, and Manvā in Panhāla. Of Bhekar Cervulus auratus there are three kinds. The khaṭkati bhekar has horns like the stag and gets his name from knocking them against the trees. He is said to use his long teeth or tusks when attacked by dogs. The four-horned bhekar, though rare, is sometimes seen in the Bhudargad forests; the Mālādū bhekar is commonly found among thin brushwood. The Indian Antelope kīlīst Antelope bezoarica moves in bands of five to ten in the open parts of Rāybhāg, Shirol, and Dāvād.
Of smaller animals the Hare *Lepus rufocanadatus* is found in all parts of the State. Hares, jackals and foxes in the small hills round Kolhapur and Panhala give excellent coursing which is a favourite amusement with the higher Maratha families.

There is no special establishment for destroying wild animals. Rewards are granted at the following rates: for a large tiger £2 2s. (Rs. 24), for a middle sized tiger £1 2s. (Rs. 12), and for a small tiger £1 6s. (Rs. 6); for panthers the rates are one-half of the tiger rates, and 2s. (Rs. 4) is the reward for a wolf.

Monkeys, both *macaca* and *vivaha*, are found in large numbers all over the State. The *vivaha* the larger and more powerful animal is generally seen near villages while the *macaca* prefers forests and lonely places. Out of respect to Hanuman the monkey-god the people suffer with patience the mischief done by these animals in their gardens. They seldom attack men but are said to threaten children and women and take from them any eatable they may be carrying.

The hilly parts of Kolhapur especially Bárda, Vishalgad, and Bhudargad are more or less infested with snakes both poisonous and harmless. During the five years ending 1881 sixty-one deaths from snake bite were recorded, of which eighteen were in 1877, seven in 1878, twelve in 1879, ten in 1880, and fourteen in 1881. There are no professional snake-charmers among the regular inhabitants, but a husbandman or a Brahman is sometimes found clever in catching and handling snakes. Some village doctors profess to know herbs and roots that cure snake bite. Among the snakes found in Kolhapur are:

Of *Pythonidae*, the Indian *Python* or *Python molurus* is occasionally seen in the thick forests and groves near the Sahyadri hills. They are caught and shown by professional charmers of the Dombhri caste. Pythons are believed to be able to squeeze to death men and cattle. Of *Erycidae*, the Black Sand Snake *Eryx johnii* or a closely allied species, the Red Sand Snake *Gongylophis conicus* is found throughout the State. It is generally harmless. Of *Colubridae* the Rock Snake *Ptyas dhiman* or *dehria* is occasionally found in wells, ponds, and rivers, living on frogs and small fish. It is two to four feet long and harmless. Of *Dromiidae*, the Common Green Tree or Whip Snake *Passerina mystacea* is occasionally found all over the State. It is believed to be poisonous and to attack the eyes of any one who passes under its tree.

Two kinds of *mangyr* are known, one is called *mangyr* and the other *aigh* or the burning *mangyr*. Both are considered poisonous. The cobra *Naja tripudians* is found everywhere and is considered more venomous than any snake except perhaps the *Echis carinata*. It is worshipped by all classes of Hindus on the Cobra’s Fifth or Nagpanchami Day which falls in August. Persons who have...
left hidden treasures are believed to come back after death in the form of cobra and guard the hoard. Of Vipers the poisonous Chain Viper *phonus* or *kāndar* Dabois elegans is found in the hills. The poison of the *phonus*, the *pharad*, and the *mahomal*, acts much slower than cobra poison. The *pharad* Echis carinata the most feared of all snakes is generally found under rocks and boulders in the hilly west. Like the *phonus* the *pharad*'s poison acts slowly destroying the blood which oozes through the skin and the victim dies a painful and lingering death. A reward of 3d. (2 a.) is given for a cobra and of 4d. (4 a.) for other poisonous snakes.

The fisheries of the State are of little importance. The chief kinds of fish are *kāmbar*, *parag*, *māhil*, *khirī*, *kole*, *air*, *sindh*, *marāl*, *māhkta* otherwise called *mangara*, *cīpiydi* or *manī*, *tākri*, *sann*, *chikali*, *valiśāda*, *bōbāri*, *nārangi* *phunkut*, *shengāda*, *kharab*, *bōkara*, *khōtī*, *gerza*, *muli*, *ghogara*, *kāchkī*, *albūs*, *kharatkhur*, *tēkka*, *kariśa*, *zina*, *kadeś*, and *tokāli*. Of these fish the *marāl* and *sindh* or *eel* are much sought after. In the Krishna *māhil* and *khirī* are sometimes found 4½ feet long 2½ feet broad and weighing nearly seventy pounds. Besides in the Krishna fish are found in the pools of the Panchganga, Varna, Hiranyaakeshi, Dadhganga, and Vedganga. Alligators and turtles are found in the larger streams, and freshwater crabs in the banks of rivers. The only local class of professional fishers are the *bhōs* who number 1,738. They use casting and drag nets. When they go fishing they generally start in the early morning and come home about three or four. The women and old men then carry the fish to the market or hawk them from door to door. A fisher's earnings are small from 3d. to 6d. (2-4 a.) a day. The Runkāla, Padmāla, Rāvaneṣhvar, Kotitirth, and other big ponders round Kolhāpur abound in fish which are preserved for palace use. There is no local fish-curing but considerable quantities of salt and dry fish are brought from Ratūgirī and Goa.

Most of the birds given by Captain E. A. Butler in his catalogue of the Birds of the Deccan and Southern Mārātha Country are found in Kolhāpur.
CHAPTER III.

PEOPLE.

The population of Kolhapur includes six classes Hindus, Muslims, Christians, Parsees, Jews, and Chinese Buddhists. The Muslims who form 41.2 per cent of the population partly represent the Upper Indian and foreign Muslim soldiers and others who settled during the period of Muslim rule in the Deccan (1300-1710) and still more local Hindu converts to Islam. Besides 1291 Native converts the Christians include a few European officers. The Parsees for there is only one and the Jews who number only five are latecomers who are not permanently settled in the State. The Chinese Buddhists are temporary residents. Three enumerations of the people are on record in 1853, in 1872, and in 1881. In 1853 the people numbered 546,156 living in 101,708 houses or fire to a house. Of the whole number, 283,002 or 51.81 per cent were males and 263,154 or 48.18 per cent were females; 522,110 or 95.59 per cent were Hindus and 24,040 or 4.40 per cent were Muslims. The 1872 census showed an increase from 546,156 to 304,103 or 47.22 per cent. The increase was evenly spread over all parts of the State and was due to the long term of peace and good government which the State had enjoyed. The 1881 census showed a slight fall of 0.49 per cent the whole amounting to 800,189 or 284.15 to the square mile.

The following statement gives, for the year 1881, details of the population of each fiscal sub-division of the State according to religion, age, and sex:

<table>
<thead>
<tr>
<th>Sub-Division</th>
<th>Hindu Male</th>
<th>Hindu Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Total Males</th>
<th>Total Females</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolhapur</td>
<td>11,519</td>
<td>10,404</td>
<td>21,923</td>
<td>15,440</td>
<td>37,363</td>
<td>35,844</td>
<td>73,207</td>
</tr>
<tr>
<td>Ujjain</td>
<td>14,593</td>
<td>13,562</td>
<td>28,155</td>
<td>17,125</td>
<td>45,280</td>
<td>44,680</td>
<td>89,960</td>
</tr>
<tr>
<td>Shirdi</td>
<td>13,310</td>
<td>12,042</td>
<td>25,352</td>
<td>14,564</td>
<td>40,916</td>
<td>39,608</td>
<td>80,524</td>
</tr>
<tr>
<td>Dharwad</td>
<td>17,352</td>
<td>16,780</td>
<td>34,132</td>
<td>24,564</td>
<td>58,696</td>
<td>57,272</td>
<td>116,968</td>
</tr>
<tr>
<td>Total</td>
<td>71,524</td>
<td>66,926</td>
<td>138,450</td>
<td>100,596</td>
<td>239,046</td>
<td>237,242</td>
<td>476,288</td>
</tr>
<tr>
<td>States</td>
<td>To Twelve</td>
<td>Twelve to Thirty</td>
<td>Above Thirty</td>
<td>Total</td>
<td>Grand Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
<td>------------------</td>
<td>--------------</td>
<td>-------</td>
<td>-------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jainas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karwar</td>
<td>748</td>
<td>767</td>
<td>1000</td>
<td>2315</td>
<td>2315</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godavari</td>
<td>302</td>
<td>360</td>
<td>400</td>
<td>1062</td>
<td>1062</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Konkan</td>
<td>317</td>
<td>374</td>
<td>420</td>
<td>1011</td>
<td>1011</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1367</td>
<td>1501</td>
<td>2820</td>
<td>6688</td>
<td>6688</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muslims</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karwar</td>
<td>629</td>
<td>779</td>
<td>952</td>
<td>2358</td>
<td>2358</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godavari</td>
<td>441</td>
<td>578</td>
<td>659</td>
<td>1678</td>
<td>1678</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Konkan</td>
<td>965</td>
<td>1128</td>
<td>1275</td>
<td>3368</td>
<td>3368</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1931</td>
<td>2585</td>
<td>3886</td>
<td>9322</td>
<td>9322</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karwar</td>
<td>25</td>
<td>59</td>
<td>121</td>
<td>195</td>
<td>195</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godavari</td>
<td>26</td>
<td>61</td>
<td>87</td>
<td>174</td>
<td>174</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Konkan</td>
<td>55</td>
<td>106</td>
<td>161</td>
<td>222</td>
<td>222</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>106</td>
<td>226</td>
<td>309</td>
<td>535</td>
<td>535</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karwar</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godavari</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Konkan</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: The table represents the population distribution by age groups and gender for the specified states and regions.
These details show that the proportion of males in the whole population was 51.32 and of females 48.68. Exclusive of Jains, Hindu males numbered 946,691 or 51.17 per cent and Hindu females 551,133 or 48.83 per cent of the Hindu population. Jain males numbered 34,557 or 52.55 per cent and Jain females 22,175 or 47.45 per cent of the Jain population. Musalmán males numbered 17,394 or 53.68 per cent and Musalmán females 15,628 or 47.32 per cent of the Musalmán population. Christian males numbered 652 or 50.06 per cent, and Christian females 601 or 49.94 per cent of the Christian population. Other males numbered 13 or 72.22 per cent, and other females 5 or 27.78 per cent of the other population.

Infirm persons were returned at 3033 (males 1725, females 1278) or thirty-seven in ten thousand. Of these 179 (males 101, females 78) or two in ten thousand were of unsound mind; 1578 (males 319, females 259) or seven in ten thousand were deaf and dumb; 1414 (males 700, females 714) or eighteen in ten thousand blind, and 808 (males 605, females 197) or ten in ten thousand lepers.

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

<table>
<thead>
<tr>
<th>Age in Years</th>
<th>Hindu-Mahar Jains</th>
<th>Jains</th>
<th>Musalmán</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Females</td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>1</td>
<td>10,174</td>
<td>5,496</td>
<td>10,174</td>
</tr>
<tr>
<td>1 to 5</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>6 to 10</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>11 to 15</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>16 to 20</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>21 to 25</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>26 to 30</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>31 to 35</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>36 to 40</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>41 to 45</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>46 to 50</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>51 to 55</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>56 to 60</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>61 to 65</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>66 to 70</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>71 to 75</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>76 to 80</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>81 to 85</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>86 to 90</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
<tr>
<td>Over 90</td>
<td>2,431</td>
<td>1,243</td>
<td>2,431</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age in Years</th>
<th>Female Jains</th>
<th>Male Jains</th>
<th>Female Musalmán</th>
<th>Male Musalmán</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Year ...</td>
<td>1,017</td>
<td>525</td>
<td>1,017</td>
<td>525</td>
</tr>
<tr>
<td>1 to 5 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>6 to 10 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
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<tr>
<td>11 to 15 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>16 to 20 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>21 to 25 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>26 to 30 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>31 to 35 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>36 to 40 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>41 to 45 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>46 to 50 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>51 to 55 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>56 to 60 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>61 to 65 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>66 to 70 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>71 to 75 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>76 to 80 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>81 to 85 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>86 to 90 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
<tr>
<td>Over 90 ...</td>
<td>279</td>
<td>140</td>
<td>279</td>
<td>140</td>
</tr>
</tbody>
</table>

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

Chapter III.

Peoples.

Kolhapur Population by Age, 1881.
The following table shows the proportion of unmarried, married, and widowed:

### Koliypper Marriage Details, 1881.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Unmarried</th>
<th>Married</th>
<th>Widowed</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 10</td>
<td>10</td>
<td>20</td>
<td>0</td>
<td>30</td>
</tr>
<tr>
<td>10-14</td>
<td>15</td>
<td>30</td>
<td>10</td>
<td>55</td>
</tr>
<tr>
<td>15-19</td>
<td>20</td>
<td>40</td>
<td>15</td>
<td>75</td>
</tr>
<tr>
<td>20-24</td>
<td>25</td>
<td>50</td>
<td>20</td>
<td>95</td>
</tr>
<tr>
<td>25-29</td>
<td>30</td>
<td>60</td>
<td>25</td>
<td>115</td>
</tr>
<tr>
<td>30-34</td>
<td>35</td>
<td>70</td>
<td>30</td>
<td>135</td>
</tr>
<tr>
<td>35-39</td>
<td>40</td>
<td>80</td>
<td>35</td>
<td>155</td>
</tr>
<tr>
<td>40-44</td>
<td>45</td>
<td>90</td>
<td>40</td>
<td>175</td>
</tr>
<tr>
<td>45-49</td>
<td>50</td>
<td>100</td>
<td>45</td>
<td>195</td>
</tr>
<tr>
<td>50-54</td>
<td>55</td>
<td>110</td>
<td>50</td>
<td>215</td>
</tr>
<tr>
<td>55-59</td>
<td>60</td>
<td>120</td>
<td>55</td>
<td>235</td>
</tr>
<tr>
<td>60-64</td>
<td>65</td>
<td>130</td>
<td>60</td>
<td>255</td>
</tr>
<tr>
<td>65-69</td>
<td>70</td>
<td>140</td>
<td>65</td>
<td>275</td>
</tr>
<tr>
<td>70-74</td>
<td>75</td>
<td>150</td>
<td>70</td>
<td>295</td>
</tr>
<tr>
<td>75-79</td>
<td>80</td>
<td>160</td>
<td>75</td>
<td>315</td>
</tr>
<tr>
<td>Over 80</td>
<td>85</td>
<td>170</td>
<td>80</td>
<td>335</td>
</tr>
</tbody>
</table>

### Marriages

- The following table shows the proportion of unmarried, married, and widowed:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Unmarried</th>
<th>Married</th>
<th>Widowed</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td>Under 10</td>
<td>10</td>
<td>20</td>
<td>0</td>
<td>30</td>
</tr>
<tr>
<td>10-14</td>
<td>15</td>
<td>30</td>
<td>10</td>
<td>55</td>
</tr>
<tr>
<td>15-19</td>
<td>20</td>
<td>40</td>
<td>15</td>
<td>75</td>
</tr>
<tr>
<td>20-24</td>
<td>25</td>
<td>50</td>
<td>20</td>
<td>95</td>
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<td>25-29</td>
<td>30</td>
<td>60</td>
<td>25</td>
<td>115</td>
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<tr>
<td>30-34</td>
<td>35</td>
<td>70</td>
<td>30</td>
<td>135</td>
</tr>
<tr>
<td>35-39</td>
<td>40</td>
<td>80</td>
<td>35</td>
<td>155</td>
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<tr>
<td>75-79</td>
<td>80</td>
<td>160</td>
<td>75</td>
<td>315</td>
</tr>
<tr>
<td>Over 80</td>
<td>85</td>
<td>170</td>
<td>80</td>
<td>335</td>
</tr>
</tbody>
</table>
According to occupation the 1881 census returns divide the population into six classes: 

i. In state service, learned professions, literature and arts 19,330 or 2.42 per cent; 
ii. In house service 9,414 or 1.17; 
iii. In trade 492,957 or 61.61 per cent; 
iv. In agriculture 492,957 or 61.61 per cent; 
v. In crafts and industries 67,417 or 8.42 per cent; and vi. In indefinite and unproductive occupation including children 207,223 or 25.90 per cent of the population.

According to the 1881 census, of 145,184 houses 129,148 were occupied and 16,036 were empty. The total gave an average of 51.56 houses to the square mile and the 129,148 occupied houses an average of 6.20 inmates to each house. Except tile-roofed mansions owned by rich men in towns and large villages, most Kolhapur houses are thatched in the rainy west and flat-roofed in the dry east. Most houses in the Gadunglaj and Shirol sub-divisions and in the petty divisions of Kastkol and Raybag are flat-roofed and in the Ajra, Kavita, Bhudargad, and Vahalgad sub-divisions which are close to the wet Sahyadris are thatched. Town houses are generally built with burnt brick; most rural houses are built of stone or sun-dried brick and mud, mortar-pointed mud, or mortar. Window and door frames, door panels, and window shutters are generally made of babbul, mango, or jambhu, sometimes of umba, and in the houses of the rich of teak. Bamboo and teak rafters are largely used.

Kolhapur houses may be arranged under four classes. Houses of the first class, which are generally two-storeyed or dvajli, are built round quadrangles with stone or burnt brick walls, tiled roofs, and verandas. These houses contain seris or halls used for large dinner parties and office room, three or more sleeping-rooms, rooms for keeping clothes and ornaments, a central store-room, a cook-room, and a god-room. In the rear of the house are a cattle shed and a bathing-room. A privy is attached to a distant corner either in front or behind according to convenience of the building. In the rear yard, where there is a rear yard, are flower and plantain trees with a /bus or holy basil bush in a masonry pillar pot. The houses have room for fifty to eighty retainers, but are close and badly aired. The fronts are ornamented with carved wood, and on the front walls in gaudy colours are drawn pictures of gods, goddesses, heroes, and wild beasts with alternate bands of white and red to scare the cholera spirit. Houses of the second class are generally one-storeyed with burnt or unburnt brick walls and tiled or flat roofs; they contain three or four rooms. In towns the second class houses are roomy and showy and when held by shopkeepers and craftsmen the verandas are made into shops or work rooms. Houses of the third class though smaller than first or second class houses, when occupied by husbandmen are roomy and have large cattle sheds. They are one-storeyed with unburnt brick walls and two rooms. Houses of the fourth class are single-roomed thatched huts with mud or mud wattled reed, millet, or cotton stalk walls, roofed by a bamboo frame covered with grass and palas leaves. Houses of this class are generally owned by labourers.

According to the 1881 census five towns, three in Kolhapur and two in the smaller states, had more than 5000 and one of the five
more than 20,000 people. Excluding these five towns, which
together numbered 66,023 or 8·25 per cent of the population, the
734,166 inhabitants of Kolhapur were distributed over 1056 villages
giving an average of one village for every 2·60 square miles and of 605
people to each village. Of the 1056 villages 184 had less than 20
people, 382 between 200 and 500, 396 between 500 and 1000, 123
between 1000 and 2000, 34 between 2000 and 3000, and 27 between
3000 and 5000. The Kolhapur villages are of two classes, walled
and open. Some of the village walls are of burnt brick and mud and
some are of stone and mud. Some old villages have stately gates and
ruined fortifications. Though proud of their old walls and gates,
the villagers seldom take any steps to keep them in repair. In most
villages houses are not built in rows but are scattered all over the
village site. Kumbis or husbandmen, Marathás, Jains, and Lingáyats,
form the bulk of the village population. Dhungars or shepherds
and other herdsmen live with their herds on the hills. In the
skirts of the villages are the quarters of the Mhára, Mág, Châmbhâra or
shoemakers, and Dhrs or tanners whom most villagers hold impure.

As in the Deccan the Kolhapur villages, besides husbandmen
and labourers, have the regular staff of balútadar or hereditary
village officers and servants. The balútadar are: the pátí or
headman, the wâlkar or accountant, the joshi or astrologer, the
guru or temple servant, the swâr or carpenter, the lokâr or
blacksmith, the khoimbhâr or potter, the sonâr or goldsmith, the nhâdi
or barber, the prâj or washerman, the târdil or beadle, the gadi or
watchman, the gâívadâd or plain militia and the gâdâkar or hill
fort garrison, the mårâ or sweeper, the mung or rope-maker, and the
châmbhâr or leather-worker. Besides these some villages have a
jâgum or Lingâyat priest, an upâdhya or Jain priest, a kâzi or
Muhammadan marriage registrar, and a mulâ or Musalâm priest
and butcher. In large villages, in addition to these office bearers
and servants, are the shetga or broker, the mangdum or caterer, and the
chauguca or assistant headman who supplies provisions to travellers.
Though they enjoy hereditary lands, the desh-píndî or hereditary
district revenue superintendent and the deshpíndî or hereditary
district accountant have no official duties. The members of
the village staff are divided into State servants and village servants.
The State members include the pátí or headman, the wâlkar or
accountant, the târdil or beadle, the gadi or watchman, the mårâ or
sweeper, and either the gâívadâd or village militia, or the gâdâkar
or fort garrison. Militia and fort garrisons are not found in small
villages and some villages have no gadi or watchmen. The pátí
or headman is occasionally aided by a wâl or leader, who in the
headman's absence exercises the full powers of a headman.

Towns and large villages have two headmen one called the mulâ
for revenue work and the other for police work. Each pâlîki râjan
or headman's hereditary estate is generally shared by two or three
persons called shârârs or takâshâdâra the different shârârs taking
charge of the office in rotation. Village headmen are generally
Marathás, Jains, or Lingâyats, and in rare cases Bráhmans, Musalâms,
Buras, and Mhâras. Besides a plot of rent-free land each headman

(Bombay Gazetteer.)
when in office receives a fixed yearly cash payment. The office of headman is generally hereditary, and is much sought after. He holds a high position among the villagers and is greatly respected. As the social head of the village he leads all village festivals and in the first to receive the betel-packet or pannapārī at marriages and on all public occasions. On Basava Day in September-October he leads the skāmi Prosopis apiculāris worship; on Holi in February-March he is the first to worship the bonfire and orders it to be lighted; at a marriage he is the first to receive the betel-packet and distributes money among balutedāras or village servants; no widow-marriage or put can be performed without his consent; and at a feast he and his wife are given the first seats. Petty squabbles are referred to his arbitration, and his wife takes a most active though indirect part in village affairs. Her word is respected and she has considerable influence in settling family disputes. In many villages the headman lends money to the villagers and has a good name for treating his debtors kindly. Many are known to have for years never sought the aid of the civil courts or pressed their debtors severely. The village clerk or accountant called kulkarī keeps the village accounts. With a few exceptions the kulkarīs are Brahmanas. According to their own and revenue each accountant has a charge of one or of a group of two or three small villages. The office of village accountant is generally hereditary. Where there is no hereditary village clerk, his work is done by a stipendiary clerk. Besides rent-free land they have fixed money stipends. The tāriv or headman, who is either a Mhār, Māng, Berad, Koli, or Nāvī swamps the village office or chhindī, lights its lamp and carries the village account books. He is paid in land. The gosī or watchman is also paid in land. Almost all villages have a Mhār sweeper, who is generally hereditary and who is paid partly in land and partly in cash. Besides as a sweeper, the Mhār acts as a guide to travellers and carries public and private messages and public money. He removes dead cattle, and, besides the skin of the dead animals, receives a grain allowance from the village landholders. The gosāndor or millers and the gālharīs or fort garrisons are paid in land and are village police. The members of the village staff are generally paid by the landholders in grain. The jōsī or astrologer, who is not found in some small villages, is a Brahman. He reads the almanac, fixes lucky days for marriages and for ploughing, sowing and reaping, calculates eclipses, prepares birth-papers, and conducts marriage death and other ceremonies for all Brahmanic Hindus. Lingāyats have their own priests called jangana and Jains have their priests called upādhyāya. The temple servants who is almost always a Gurav by caste cleans and lights the temple, takes the offerings made to the gods and supplies water to Government servants. The swār or carpenter makes and mends field tools and the high marriage-stools called choorungas, and supplies travellers with tents and cattle pegs. The lehār or blacksmith makes and mends the iron parts of field tools and carts. The dawāgh or potter supplies villagers and travellers with earthen pots. The sonār or goldsmith who is also called padār or assayer, tests the coins paid into the State, and makes gold and silver ornaments. The shāhār or...
barber who is also the village surgeon, shaves the villagers, and trims their bullocks' tails. The parit or washerman washes the villagers' clothes, gives them pleated or rough cloth for crystallising molasses, and at marriage spreads a large white cloth for the bridegroom's kinfolk to walk on. The many plays the halpi or tabor, golds cattle, and makes ropes. The chambhir or leather-worker makes and repairs shoes and the leather work of field tools. Besides husbandmen, labourers, and craftsmen, grain dealers and money-lenders are found in most villages. They are either Gujarati or Marwar Vahis who have come to the State during the last fifty years. The older settlers are considerate to their debtors; but the newcomers are grasping, unscrupulous, and hard. Each villager is free to graze any number of cattle in the village pastures, which in most cases lies near the village. The cattle drink out of the village trough or from the river. When the crops are standing, cattle are grazed by a boy during the day and confined in cowpans at night; at other times they are let loose to graze. Except by the depressed classes, who have generally either a well of their own or a cistern filled for them from the village well, the village drinking reservoir or well is used by all classes. If a river or stream runs by the village the depressed classes draw water from it below the village. If they want a new well of local usefulness or want to repair an old work, villagers apply to the State to aid from local funds. Contributions for repairing temples and other works of religion and charity are levied on holdings and ploughs. Fuel is gathered from common lands about the village and bush lands near the hills. For two generations after they arrive a family of newcomers do not gain the full rights of villagers.

Excerpt Lankas or carriers who are said to have come within the last 200 years and who wander as carriers all over the State, few people move about or leave the State in search of work. Living is cheap, and the State public works which have been in progress for several years keep up a constant local demand for labour. Of outsiders who have settled in the State, Brahman have come from the Konkan, Belgaum, and Dharwar and settled as clerks, government servants, and priests; a few Gujarati and Marwar Vahis have come from Gujarati and Marwar as traders and moneylenders; Musalmans have come from Miraj as traders, shopkeepers, and moneylenders; Lomaria or lime-burners have come from Sattara and permanently settled as lime-makers; and the few Chinese came as wood and tamar-workers, and now take public-works contracts. Besides these a large number of Vaddas or stone and earth-workers, carpenters from the Konkan, and Kadiyas or bricklayers from Bombay are employed on State public works.

Kolhapur Hindus belong to three main religious classes, Brahmanical Hindus, Jains, and Lingayata. Before the rise of Basav (1100-1165) the founder of the Lingayat faith, like the rest of the Bombay Karnatak, Kolhapur was under a Jain prince, a feudatory of the Jain Kalachuri Bijjal (1156-1167) who had usurped the throne of Kalis. After the time of Basav the Lingayat faith spread in Kolhapur and became the popular religion. For descriptive purposes Kolhapur Brahmanical Hindus may be arranged into
KOLHÁPUR.

Chapter III.

People.

Brahmans.

KarnátaS.)

Brahmans, writers, fighting men, traders, husbandmen, craftsmen, musicians, servants, shepherds, laborers, unsettled tribes, depressed classes, beggars, and miscellaneous classes.

Brahmans include thirteen classes with a strength of 23,446 or 3·84 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>Class</th>
<th>Total</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chitpavans</td>
<td>2141</td>
<td>1936</td>
<td>205</td>
</tr>
<tr>
<td>Deshastha</td>
<td>1776</td>
<td>1570</td>
<td>206</td>
</tr>
<tr>
<td>Devdrakshá</td>
<td>68</td>
<td>59</td>
<td>9</td>
</tr>
<tr>
<td>Dravida</td>
<td>28</td>
<td>21</td>
<td>7</td>
</tr>
<tr>
<td>Dantla</td>
<td>1015</td>
<td>963</td>
<td>52</td>
</tr>
<tr>
<td>Gopakshá</td>
<td>23</td>
<td>14</td>
<td>9</td>
</tr>
<tr>
<td>Shrimantak</td>
<td>575</td>
<td>525</td>
<td>50</td>
</tr>
<tr>
<td>Total</td>
<td>5077</td>
<td>4693</td>
<td>384</td>
</tr>
</tbody>
</table>

Chitpavans, supposed to mean pore from the pyre, but who probably take their name from Chitapol in Ratnagiri, are returned as numbering 4108 and as found over the whole district. Most of them have come to Kolhapur during the last fifty or sixty years. They are fair and thrifty like Poona Chitpavans from whom they do not differ either in appearance or in religious or social customs. Most of them are State servants and a few are moneylenders, traders, priests, and beggars. They send their children to school and are well-to-do. They are a rising class.

Deshasthas, generally supposed to mean Upland but more probably meaning Local Brahman, are returned as numbering 18,116 and as found over the whole State. They form the largest section of Kolhapur Brahman and are settled both in towns and in villages. Almost all village accountants or kabardans are Deshasthas. Except some Joshiis or astrologers, drapes or bead-counters, and PujiS or ministers who say that about 700 years ago they came there to conduct the worship of Ambabai in Kolhapur, they have no memory of any former settlement. Deshasthas are of two main classes Rigvedis and Yajurvedis. Rigvedis are divided into Smarts and Vaishnavs and Yajurvedis into followers of the white and of the black Yajurved. These four classes of Deshasthas and Yajurved Dravids and Telangs eat together, but families who follow different Vedas do not intermarry. The names in common use among men are Anant, Govind, Shankar, and Vishal; and among women Bhavani, Durga, Ganga, Lakshmi, Rama, and Yamana. Among men, such compound names as Manuchar, Gauri-Shankar, and Yajishwar are not uncommon. When a woman loses several infants, to deceive the evil spirits and make them think the child is little valued and is not worth carrying away, she calls her next child Dhonda that is stone or Kera that is rubbish. When a son is greatly wanted, if a girl is born she is called Thaki that is deceiv or Ambi that is sour. Men add rad, bad, lal, kala, and black to their names and women too to theirs. Most Deshasth surnames are either office or calling names or place names, such as Deshmukh.

1 Details of the mythical origin and customs of the Chitpavan Brahman are given in the Poona Statistical Account.
Kulkarni, and Ajrekar. They belong to the Agasti, Angrima, Atri, Bhrigu, Kashyap, Vasishta, and Vishvamitra gotras or family stocks. Among members of the same section intermarriage cannot take place if the family stocks or gotras are the same, but persons bearing the same surname can intermarry if the surname is merely an office or calling name and the family stock is different. Their family gods are Ambabai of Kolkhopur, Bhanusankari of Baddami, Durga, Gajanan, Jogeshvari, Jotiba of Vadi-Ramagiri in Kolkhopur, Khandoba of Jejuri in Poona, Rama, Shiva, and Vishnu.

As a rule Deshaaths are dark strong and regular featured, rougher and less acute than Chitpavans. The women like the men are dark rough and not so goodlooking as Chitpavan women. Both at home and abroad they speak less correct Marathi than the local Chitpavans and pronounce the words more like Kumha. In their speech they add the termination ki to every verb and change the initial c to vi and vi to i. They speak a broad Marathi with a drawl and without the Chitpavan nasal twang. Most Deshaaths live in houses of the better class generally two storeys high with brick walls and tiled roofs. As a rule their houses are dark and badly aired. The rooms are low and the staircases steep and narrow. The privy is generally so close to the door that the entrance is most unsavoury. The houses of the rich are large and comfortable; but many of the poor are badly housed or plantains are reared in front of and behind the house where the dirty water is allowed to gather. Their house goods include copper and brass vessels, cots, bedding, and quilts. A few rich families have servants and pet animals and many have cows and buffaloes. They are strict vegetarians and good cooks, their staple food being millet bread, pulse, clarified butter, curds, milk, and condiments. They eat rice only on holidays and their special dishes are the same as those described in the account of the Poona Chitpavans. Except the Shakti or worshippers of female spirits, and some English-taught youths, they do not use liquor and few among them either smoke tobacco or hemp, or drink hempwater. Snuff-taking and tobacco-chewing are common and betel-eating is universal. The men shave the head except the topknot and the face except the moustache and sometimes the whiskers. The women dress their hair neatly, smooth it with oil, plait it in a braid which they wear at the back of the head in an open circular coil in shape like a scorpion’s sting. They generally wear false hair but do not use flowers. The indoor dress of a Deshaath man is a waistcloth and a shoulder-cloth and sometimes a skirt. When he goes out he puts on a coat, a turban or headscarf, and a pair of sandals or shoes. While taking food or performing his twilight or sandhya worship he dresses in a silkcloth or muslin or freshwashed untauched cotton cloth and lays a small piece of cloth on his shoulder. Deshaath women dress in the long Maratha robe and bodice passing the skirt back between the feet. Married

A few peculiar Deshaath words and expressions may be noted: havi a key, mode a meal, pannar for generi a cooking cake, havi for abhi he is, obhi for hang you, where for maka an, marutis for nantis new, penta for yet go, phoora for pohda beaten bread rus, rupanar for rupond to them, odiar for sick remedy, and haliar for want fire.
women as a rule mark the brow with vermillion and put on the necklaces and toe rings or jodhis, while widows shave their heads and cover them with one end of their robes and never put on bodices. Children of less than six run naked about the house. A schoolboy on ordinary days wears a coat and a cap or headscarf and on holidays a small turban and waistcloth. When the thread-girding ceremony is performed he puts on a loincloth or a waistcloth. A girl before she is ten wears a petticoat or a parkar and a bodice; after ten she wears a small robe or a dhoti without passing the end over her shoulder like a grown woman, and either leaves the bosom bare or covers it with a bodice. When she is married the husband draws the end of the robe over her shoulders and she then dresses like a grown woman.

Women almost never wear shoes. The use of shoes and parasols marks the courtesan. Both men and women have a store of rich clothes and ornaments; many of which have been handed down two or three generations. As...
the Vishnu halt or Vishnu offering during the eighth month to free
the child from sin and ensure a safe birth; the jātharā or birth
ceremony when before the navel-cord is cut, honey is dropped into
the child's mouth; the ānukraman or naming on the twelfth day when
also the child is cradled; the saṇgriyāh or sun-showing in the
child's third month when the mother, holding a charming rod in her
hand, shows the child to the sun; the niṣkraman or going out in the
third month when the child is taken to a temple and well-water
is worshipped; the upagain or sitting in the fifth month when the
child is first allowed to sit on the ground; the aṁnupriyāh or food-
eating, the first feeding on solid food in the fifth or sixth month;
the chānti or shaving in the fourth or fifth year; the upaṇayana or
initiation also called the manūj from the grass Saccharum munja; the
girding with sacred thread in the boy's seventh or eighth year; the
sannādhratad literally returning or freeing from being a bhradnāchārī or
unwed student on the twelfth day after the manūj or thread-girding;
the vidā or marriage at any time after the eighth year; and the
sānụdavadhah literally heaven-mounting that is death. The chief of
these sacraments are those at birth, thread-girding, marriage, girl's
coming of age, pregnancy, and death. During the first ten
mornings after the birth of a child the father employs Kumbi women
to pour water on the threshold of the house in honour of the birth.
Sometimes the father is made to bathe in cold water, and clad in his
wet clothes to drop a little honey from a gold ring into the child’s
mouth and then bathe in warm water. The midwife casts the child's
navel-cord, waves a silver coin round the cut cord and burns it
outside of the house along with another copper or silver coin. The
midwife is presented with the silver coin which was waved round the
navel cord. She attends the mother ten to ninety days. Every
evening at the mother's house the family priest recites soothing
verses or skānti-path over a pinch of ashes or angāra and hands it to
some elderly woman to be rubbed on the brow of the mother and
child as a guard against attacks of the evil eye or of spirits. On
the fifth night the maternal uncle lays a sickle washed with lime
and covered with a piece of bodice-cloth on a low stool in the lying-in
room, and lays before the sickle sandal-paste, flowers, turmeric paste,
vermillion, and food in the name of the Pāchvī or Mother Fifth.
A blank sheet of paper and a red pen and ink are set before the
goddess and the priest burns samratītī or hīrī, repeats sacred verses
over some akes, and gives them to be rubbed on the child and the
mother and on other young children in the house. On the sixth
night the child's father worships Mother Sixth with the same rites
as the maternal uncle used on the fifth night; a light is kept burning
the whole night in the lying-in room, and the women of the house
pass the two nights awake playing games of chance before the
goddess and singing songs, for the fifth and sixth nights are a
critical time to the newborn child. The family of the child's father
is held impure for ten days after a birth.

On the tenth day both the mother-in-law and the mother of the
confused woman presents her with sweet fried rice cakes or ghīrājas,
laid in a lap and a coconut and robe and bed-cloth, give her turmeric paste and vermillion to rub on her face.
and brow and wags a light round her head. The mother takes her food, dips her fingers in a silver cup with milk, dura grass, and silver coin, and thrice touches her left ribs with her fingers. The mother's mother takes the silver coin and leaves the room. On the morning of the eleventh the child is bathed, the house is cowduneg, the mother's clothes are washed, and she is bathed in warm water. Besides this bath the mother is cleansed from the impurity of childbirth by the priest dropping water from bali leaves on her head. The men of the house dip water mixed with the five products of the cow and renew their sacred threads. On the twelfth day a feast is given to Brahmanas and married women and friends and kinsfolk are treated to a dinner. Women neighbours are asked to the house to attend the naming or birsa. The goldsmith comes to the house and pierces the child's ear lobes. Ornaments and clothes, especially a child's hood or kunchi and a small coat, are made ready for the child, and kinswomen drop in each with a bodicecloth for the mother and a hood or kundis for the child. In the lying-in room a cradle is hung to the ceiling and a carpet is spread under it. Women neighbours and relations take their seats on the carpet, and the mother takes her seat on a low stool with the child in her arms. The women one by one fill the mother's lap with wheat and a coconunt and bodicecloth and the hood for the child, mark her brow with vermilion, present her with turmeric paste which she rubs on her face, and arrange themselves in two groups one on either side of the cradle. They take a coconunt clad in a child's hood or kunchi, cover the bottom of the cradle with a particoloured quilt, and pass the coconunt over and below the cradle five times. A woman in one of the groups lays the coconunt in the cradle and says, Take Govind, and a woman in the other group takes it saying, Give Govind. After they have done this five times some matron takes the child in her arms and lays it in the cradle bidding the mother repeat the child's name in its ear. In most cases the women consult the child's mother and settle among themselves what should be the name of the child. The mother then loudly repeats the name in the child's ear, ending with the meaningless sound kara-r. The guests then gently swing the cradle and sing a cradle song or pada lolling the child to sleep with a chorus, Sleep, my darling sleep.1 The cradling ends with the distribution of boiled gram and packets of sweetmeat, and the guests retire, after receiving from the houseowner vermilion and turmeric paste which they rub on their brows and cheeks. Widows are not allowed to take any part in a cradling.

When the child is a month old comes the ceremony of growth or vardhan when the mother lays sandal-paste, flowers, and sweetmeat before a pillar in which dwells the deity who presides over the child's growth, bows before it with the child in her arms, and slides the child up the pillar. This is repeated at the end of every month till the child is a year old. The mother keeps her room for three full months. At the end of the third month the mother wears new hangies, dresses

1 The Marathi words: Je jo, ro, nij bhaa, jo jo.
her hair, puts on a new robe and bodice, and visits the village temple with the child in her arms. She lays a bodicecloth and a coconut before the village god and bows to him with the child in her arms. Next comes the feeding or annaprashan when some priests, friends and kinsfolk, and married women are treated to a sumptuous dinner. The child's maternal uncle dips a gold ring in a cup holding kheer or rice boiled in milk mixed with sugar, and drops of milk fall from the ring into the child's mouth. From this day the child is fed with cooked food. The anniversary of the birth is marked by a feast, and soon after the child is a year old, hair-clipping or chuda is performed because a second child may be coming on and it is a rule that no child should see its elder brother's first hair. On a lucky day, a plot in the veranda is cowdunged, on it a square is marked with wheat flour, and in the square is set a low stool covered with a bodicecloth which also is marked with a square of wheat. The boy is seated on the bodicecloth and the village barber shaves his hair leaving a lock on the crown and one above each ear and in return is given the bodicecloth and the wheat. The boy is bathed and dressed in new clothes; married women wave lights round his head and the hair-clipping ends with a feast to Brâhmans and married women.

As a rule a boy is girt with the sacred thread in his eighth year. Before the lucky day chosen for the thread-girding the boy's friends and relations gave feasts called gadgyâmes or kelvans meaning merry-makings. The kinman or friend visits the boy's house and puts a coconut into his hands as a sign that he is asked to the dinner. The boy goes to his relation's house, his brow is marked with vermilion, grains of rice are stuck on the vermilion, and he is feasted with a few of his friends. A day or two before the thread-girding an invitation procession consisting of the houseowner's friends and relations of both sexes starts in the evening with music and visits the local temple of Ganapati where the boy's father lays a coconut before the god and bows to him, and the priest prays to the god to be present at the ceremony together with his two wives Siddhi and Siddhi the goddesses of plenty and success, and by his holy presence remove obstacles which might come in the way of completing the ceremony. The priest lays yellow rice before the god as a sign of invitation and some married women do the same and ask his attended goddesses. The procession moves from door to door, the boy's father folding his hands before every houseowner and the priest telling him the day and the hour, asks him with his family and attendants to attend the ceremony at his master's house. The married women who come to ask go into the house, are seated, and ask the women of the family to attend the ceremony. The mistress of the house lays a coconut and rice in the askers' laps and marks their brows with vermilion as a sign that the invitation is accepted. In token of accepting the invitation the houseowner presents the boy's father or his priest with a betel-nut and the procession leaves the house. The askers do the same at every house, while by degrees the men and women who at first formed part of the procession steal away one by one until the boy's father and his family with the
priest and musicians are alone left. To friends and relations who live in distant villages invitation cards are sent marked with vermillion. A square shed is raised in the booth built in front of the boy's house and adorned with a canopy. The front of the square is decked with plantain trees set upright at each corner five vermilion stripes are piled surrounded by sugar cane. The raised square has an earthen bank with steps rising one above the other and a cone of earth at the top. This raised mound or altar they call veddi or bahule. Then follows the guardian establishing or devok sthapana, which, among Rigvedi Smarte, is the same as among the other Bethmans.1 On the morning of the lucky day married kinswomen and neighbours meet at the boy's house, where the boy and his parents are dressed in their best and seated each on a low stool covered with a sheet and red cloth marked with a lucky cross or svastik strewed in wheat grains. Two pestles are tied together with a bodice cloth and a basket filled with wheat is set before the boy and his parents. The married women then wash the feet of the boy and his parents and wave lights round them. Wheat and fruit are laid in the mother's lap, betel is served to the boy's father, and a coconut is put in the boy's hands. Not less than five married women take the two pestles in their hands, set them upright in the basket, and move them up and down as if to pound the wheat in the basket. They sing songs and native music plays. A married woman takes a handful of corn and grinds it in a hand mill to which a bodice cloth is tied. Fragrant oil is rubbed on the boy and his parents, and the business of the married women is over. The boy's head is shaved by the barber, he is bathed and taken to the dining hall where his mother seats him on her lap, and feeds him eating from the same plate. After this the boy is not allowed to eat from his mother's plate. The boy's head is again shaved, and he is bathed and taken to his father in the booth. As the lucky moment draws near, the friends and kindred people asked to the ceremony meet at the house and take their seats in the booth. The father sits on a low stool placed on the altar or veddi with his face to the east, while the boy stands before him facing west, and the priests hold between them a curtain marked with a vermilion lucky cross or svastik. The boy's sister stands behind the boy with a lighted lamp and a coconut nut in her hands. The priests repeat lucky verses and the guests throw red rice at the boy and his father. At the lucky moment the musicians redouble their noise, the curtain is drawn on one side, and the boy is girt with the sacred thread and dressed in a loincloth or langoti. The boy is given a deer skin to wear, a palas Butea frountos staff is placed in his hands, and a triple sacred-grass cord or sanaj is wound round his waist.

The priests kindle the sacred fire on the altar and throw into the fire offerings of clarified butter sesame and seven kinds of wood.2

1 Details are given in the Chispatan Bethman statistics in the Poona Statistical Account.
2 These seven kinds are, palas Butea frountos, mahar Aruncus catechu, rai Calotropis gigantea, mahar Ficus religiosa, salipal Ficus glomerata, sghade Adyphana, and shensi Ficus sponceria.
Money presents are given to the priests, and coconuts, bael fruits and nuts, flowers, and perfumes are handed among the assembled guests, who take their leave. At noon Brahmanas and married women are feasted. In the evening the bhikhāra or begging procession goes to the temple of Mārtī as he is said to be the great bachel or brahmachari, the boy attended by his priest bows before the god, and the procession returns home with music and company. Fireworks are let off. On returning home the boy is seated on the altar or vedī, the priest sits near him, and places a bamboo basket or a winnowing fan before him. The mother of the boy comes and stands before him on the altar. The boy says to her in Sanskrit Bhavati bhiksham dehi, Lady, give me alms, and holds the bamboo basket before her. The mother blesses him and puts sweet balls, rice, and cocoa-kernel into the basket. Other married women follow her example; the boy repeats the same words to each, and each presents him with sweet balls or money. The contents of the bamboo basket go to the priest who gives part of the sweetmeats to the boy and keeps the rest for himself. The ceremony ends on the fourth day, when, as on the first day, the beelnaat Ganpati and the metiop Varun are invoked and at the end laid on a bamboo winnowing fan and bowed out and the back of the fan is beaten with a stick to show that the ceremony is over, and it is time for friends and kinsfolk to leave. This practice has given rise to the Marathi phrase Sup udīne or the winnowing fan has been struck that is all is over. The boy is now called a brahmachari that is an unwed or religious student. Widows and married women lay sandal-paste, flowers, and sweetmeats before him, present him with money, and sip the water in which his feet have been washed. Every month the samācārana or returning ceremony is performed. The boy puts off the triple sacred-grass waistcord or mala and his loincloth or longūti, puts on a silk-bordered waistcloth, a coat, a shouldercloth, a turban, and a pair of shoes, takes an umbrella, and sets out as if on a journey to Benares. The priest meets him on the way and promises to give him his daughter in marriage so that the boy may marry and become a grishasth or householder. Until after the samācārana or return ceremony is performed the boy is not affected by birth or death impurities but after the return ceremony is performed he has to remain apart for some days if any of his family had died or given birth to a child between the thread-grinding and the samācārana or returning. After the return ceremony the boy may marry or not, and is subject to the rules of impurity observed by married Brahman family men.

Boys are married between eight and twenty-five and girls generally before they are twelve. As soon as a girl is five years old, her parents begin to look out for a suitable husband for her. Whenever the mother meets other women either at home or abroad her chief talk is regarding her daughter's husband and widows who move more abroad than married women are consulted as to the merits of the different boys. When a boy is chosen, the girl's horoscope is put into the hands of the boy's father either by the girl's father or through some common
friend. The boy's father hands the girl's and his son's horoscopes to an astrologer, who, from his almanac tells him whether the boy's and girl's stars are in harmony and if the marriage will be lucky. The custom of consulting and comparing horoscopes is gradually falling into disuse as the parents of the couple hold that considerations of dowry or good looks are more important than the agreement of stars, and settle the marriage according to the puri nakshath or love form in which no consultation of horoscopes is required. Thus at present a girl is sometimes chosen for her good looks or for money and sometimes friendship determines the choice irrespective either of money or beauty. The father or some near relation of the boy is asked to the girl's house to see the girl and is welcomed by the girl's father. If any of the boy's kinswomen comes with the father she goes into the house and is received by the girl's mother. The boy's father and his friends are seated on a carpet in the veranda and the girl is called by her father. She comes out dressed in her best and sits near the boy's father with her head hung nearly between her knees through modesty and fear. One of the guests asks her, What is her name is, How many brothers she has, How old she is, Whether she goes to school, Whether she is healthy and has no bodily or mental defect, Beauty is specially attended to as it is difficult at so early an age to conjecture what the mental attainments of the girl will be. Betel is served to the boy's father and his relations and they withdraw. As soon as the girl is fixed, the fathers of both the girl and the boy draw up an agreement regarding what money the girl's father should pay to the boy and what ornaments and dresses the boy's father should present to the girl. The lucky day for the wedding is fixed and both the families busy themselves with the wedding preparations raising booths before their houses and buying or procuring rice, pulse, and other provisions. Invitations are sent to friends and relations as before a thread-grinding and the boy and girl are feasted by their kinspeople. Two or three days before the wedding day the girl's parents are treated to a dinner at the boy's house before their daughter's unless she is blessed with a son. About a day or two before the marriage the guardian-pleasing is performed at the houses of both the boy and the girl when a betelnut Ganpati and a metal pot Varan are worshipped in a winnowing fan with sandal-paste, flowers, turmeric paste, and vermilion and the fan is set before the house gods. Friends and kinspeople meet at the houses of the boy and the girl and are treated to a dinner.

On the marriage eve the bridegroom goes with music and company to the girl's village and halts at the local temple, lays a coconut before the god and bows to him. The girl's father meets him at the place with music and a band of friends and both the fathers present each other with coconuts. The bridegroom is seated at the temple or taken to the house of some friend of the
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girl's father. The guests are welcomed to a seat on the carpet and the bridegroom is worshipped by the girl's father attended by his priest, with sandal-paste, flowers, sweetmeats, and clothes. This they call simant poojan or boundary worship. The guests are treated to betel, flowers, and perfumes. The women of the girl's house especially the girl's mother wash the boy's mother's feet and mark her brow with vermilion, laying in her lap a coconut and bodicecloth with wheat. Other women guests are given coconuts and betel and the girl's party escorts the boy's party to some in the girl's neighbourhood and return home. On the morning of the marriage, married women pound some wheat in a basket and rub the girl with turmeric paste. The married women take part of the paste that remains to the boy with music and a band of friends and rub him with it. After the turmeric-rubbing the boy is bathed and dressed in new clothes. As the lucky hour draws near the girl's friends and kinspeople, accompanied by a band of kinwomen, visit the bridegroom with music. The bridegroom is dressed in a rich coat, his brow is decked with a marriage coronet, and he and his friends are fed with sweetmeats. The girl's mother gives him a packet of betel leaves and nut which he chews and spits into a dining dish. He mounts the wedding horse and is escorted by the bride's party to the girl's with music and a company of friends and kinsfolk. His mother and her friends and relations follow attended by the girl's mother. On the way coconuts are broken and thrown away as offerings to evil spirits. On reaching the bride's the boy dismounts and his feet are washed by one of the women servants of the house. He enters the booth and is led by the bride's father to the raised earth altar or cōt. At this time the bridegroom's mother, as she must not see her future daughter-in-law till a particular moment, forms anger and goes to a neighbouring house. The bridegroom takes off his tunic and coat but keeps his marriage coronet on his brow and stands near the raised altar with his face to the east. The bride is clad in a yellow waistcloth called astikapadri and a short-sleeved backless bodice and with folded bands is seated before Gauri-ban that is an image of Siva and his wife Gauri whom she prays to give her a good husband. As the lucky moment draws near her maternal uncle takes the bride to the altar and sets her facing the bridegroom with a curtain marked with the lucky cross or saasati held between them. The bridegroom's sister stands behind the bridegroom and the bride's sister stands behind the bride as the maids of the pair each with a lighted lamp and a coconut. The priest repeats lucky texts, and the guests throw red rice over the pair. The astrologer tells when the lucky moment comes, the musicians play, the curtain is drawn to the north and the couple who up to this time have been silently looking at the lucky cross or saasati, throw garlands of flowers and sweet basil or tulsi leaves round each other's necks. Thus the pair are husband and wife and the guests are given betel and flowers. The bridegroom's party retire to their place, taking stealthily with them the metal pots used in worshippmg Gauri-ban. The priest then hands the lucky necklace to the bridegroom who tie it round the bride's neck. This lucky necklace is of two small trinkets and green glass beads strung together by a courtesan who is called jamna sarisNr.
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or the unwidowed till death. After this the bride’s mother prays the bridegroom’s mother to go back to the bride’s present her with a robe and sweets; and the bridegroom’s father and his relations are asked to dine at the bride’s by the bride’s father attended by music and friends. The bride’s father is seated and the priest asks the bridegroom’s party one by one who, in token of accepting the invitation take a pinch of red rice from the cup which the priest holds before them.

Every day during the ceremony the bride’s mother presents the bridegroom’s mother with uncooled provisions usually called Śanduḥ properly Sanskrit Śanduḥ or gladding. On the marriage-feast day the marriage booth is cow-dunged and low stools are set in a row, squares of wheat flour and red powder are traced along the low stools, and plantain leaves are laid one before each low stool with two leaf cups or ḍrona one for clarified butter and the other for sauce or curry. When all is ready, the bridegroom’s party is brought with friends and music and welcomed by the houseowner. All wash their hands and feet at a place prepared for the purpose, put on their sacred waistcloths, and take their seats on the low stools according to their rank. The bridegroom is seated at the head of the party close to his father or some relation. The bridegroom’s mother goes into the house and is seated by the bride’s mother on a low stool along with other married women belonging to the bridegroom’s party. When all are seated a place is reserved for the bride in front of the bridegroom and frankincense sticks are burnt in the hall. The pairs are told to feed each other and all begin to eat. The musicians play and the host moves through the hall praying his guests to pardon the slowness with which the feast is served. When the guests are half done the boys sing verses and the company ends them with a chorus Śīkkat śiṣvāna, or Hār her Mākkātem. The bridegroom after numerous entreaties from the bride’s father, brothers, and other kinmen has to recite a poem and his mother-in-law stands anxiously behind the door of the hall to applaud him. When the dinner is over, betel is served, and the party of the bridegroom leave, a few of the women remaining at the bride’s. In the women’s hall, to eat the various dainties the bride’s mother constantly presses the bridegroom’s mother who is most difficult to please, being ready to take offence at the slightest neglect or want of attention on the part of the bride’s mother. The bride is made to eat from the same plate with her mother-in-law who, as a rule, takes two to four hours to finish her meal. The bridegroom’s women claiming superiority over the bride’s party point out the faults of the girl’s household in rhyming couplets called ṛkṣśās, and the young girls of the bride’s house answer aint.

The musicians play and at last the bridegroom’s mother finishes her meal. She is given sugar to rub on her hands and clove to cleanse her teeth, and after the service of betel and perfumes she leaves. Every morning during the ceremony the bridegroom and bride are seated face to face in the hall attended by the sisters and friends of each. The bride puts a roll or end of betel leaf between the teeth of the bridegroom who holds it fast, and the bride tries to bite it off. Some one of the bridegroom’s friends gives him a push and the bride
The bridegroom's turn comes. Pieces of cocoanut-kernel and cloves are substituted for rolls of betel leaf and the pair are facetiously warned to take care not to bite off each other's lips. The bridegroom holds fast a betelnut in his left hand and the bride tries to wrest it from him. The bride then holds a betelnut between her two hands and the bridegroom takes it from her using only his left hand. Then follows hide and seek. The bride hides a betelnut in her clothes and the bridegroom tries to find it out. If the bridegroom finds it all is well. If he fails the mischievous girls twist him and advise him to pray his wife to be good enough to give it back. Then the husband hides and the wife seeks it. If the wife finds she is applauded and if she fails she is excused. The pair then put on their bathing drees, and the sisters of each rub turmeric and fragrant oil on them. The pair go to the bathing place and are bathed, first in red water or betelnuts from four cups that are specially placed there, and then in warm water. Music plays and the pair are dressed in dry clothes. Then the bridegroom's sister goes home, and the bride's sister goes with her and asks the bridegroom's kinswomen to breakfast at the bride's. They attend and eat with the pair who feed each other from the same dish.

In the evening the bridegroom follows sugar and goes away stealthily to a neighbouring house. The bride's brother or father goes in search of him, promises him with a metal pot and sweetmeats or [betel nuts] and brings him back. He sits before the house gods and cauni-ras and the bride, richly dressed and decked with ornaments stands by him with her left foot on his lap. Saffron water is sprinkled over the mango twigs near the god, and the bridegroom takes one of the images of the house gods, puts it into his pocket, and leaves the place. The pair bow before the house gods and elders and the bridegroom mounts his horse seating the bride before him. Music plays and the procession moves from the girl's to the local temple, bow before the god, and starts for the bridegroom's. Cocoanuts are broken as before in offering to evil spirits, and fireworks are let off. When they reach the bridegroom's, the pair dismount near the door of the booth. The musicians step forward and bar the entrance and go on beating their drums until, in addition to their regular wages, they exact a money present from the bridegroom's father. Then the maid who stands at the door with an earthen pot full of water empties it at the feet of the pair who enter the house followed by friends and relations. A measure of corn filled with wheat is placed at the door and the bride oversets it with her foot. The priest conducts the pair through the naming at which the bridegroom gives his wife a new name by which she is hereafter known in his house. Sugar is distributed among the guests, and they are told the bride's new name. The bride is given a cup of milk and the bridegroom drinks what is left from the same pot. Meanwhile his sister has tied the skirts of their garments, and refuses to untie the knot until the pair utter each other's names. The bridegroom at once says his wife's name but the bride hides it in some such coxcomb. The sweet basil plant lay at the door and I watered it; first I was the darling
of my parents, now I am the queen of Rāmśāv. The other married women present are not allowed to leave the place until they repeat their husbands' names. A wooden measure or a metal pot is brought from the store room. The bridegroom's mother tries to empty it and the bride to keep it full till at last she lays her hand on an ornament which has been hidden in the grain. The bride's mother leaves one of her relations with the bride because she is very young and a stranger said in jest to be living adārude that is in the midst of six knives, the father and mother-in-law, the brother and sister-in-law, the husband's sister, and the husband. Next day the couple are bathed at the bridegroom's and the friends and relations of the bride are feasted.

The next is the last day of the ceremony when the bride's mother asks the bridegroom's mother and sisters to her house and bathes them. The married women of the bridegroom's house dress in white and with music and a band of friends go to the bride's accompanied by the bride's mother. As they leave the house, the washerman spreads his cloth or payghadi on the road and the bridegroom's mother and relations walk over it. A roundabout way is chosen, and, on the way, low stools are placed in order that the bridegroom's mother and her party may rest if weary. If they halt they are given turmeric powder and red powder to rub on their bodies and coconuts and wheat are laid in their laps. Now and then red powder is thrown over them, and, before reaching the bride's house they are red from head to foot. On reaching the house they are bathed in warm water and new glass bangles are put on their wrists. A piece of silver is put in the metal pot, the water in the pot is boiled, and the coin goes to the servant. All bathe and go home. Sometimes the bridegroom's mother is seated on a swing which is gently swung. As it moves women servants standing on either side pour water over her. She then sings...

The pair remove each other's marriage-threads and put them in a pot filled with milk. The women take away the earthen pots round the altar or eedi and also the canopy over it. The earth altar or eedi remains and seeds and creepers are planted on it at the beginning of the rains that the family of the bride and bridegroom may grow and spread like the creepers. Bathings and dinners continue at the bridegroom's on the eighth and sixteenth and at the bride's on the tenth and thirteenth. On the anniversary of the marriage the bride's father gives a dinner to the bridegroom and presents him with a gold ring or a waistcloth. Early marriage and polygamy are allowed and practised among Desbhāth Bhāhāns, poyara. The text is unknown, and widow marriage is forbidden on pain of loss of caste.

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1 The Marathi runes: ḍārī kōl takala, ṭeke ghādii kōle pāni; Prahām kōle dāddgadi takala, alo jhale Rāmśāvānachi runi.

2 The Marathi runes: nihi māniihi bāsā purāni, māshī ga.
On the morning of the first Fig Tree or Jyeshth that is June-July full-moon after the wedding, when all married women worship the fig tree or eat to secure long life to their husbands, the newly married couple are bathed and seated on low stools. The priest attends and music plays. The young wife lays sandal, flowers, turmeric, and vermillion before a picture of the baniyan drawn on the wall, burned frankincense, presents five special offerings or edhane to five unwedded women, each offering including a wooden comb, two small turmeric and vermillion boxes, a pair of glass bangles, a piece of bodice cloth, and some wheat or rice, all laid in a bamboo tray. If the young wife is at her mother's she has to distribute to Brahmans five more special offerings or edhane given to her by her mother-in-law. In the evening she has to listen to a Brahmans purdah or reader who reads the tale of Savitri and her husband Satyavan, at the house of some rich lady or at the village temple. The young wife has to eat nothing on that day but light food or pharal and next morning after bathing breaks her fast with ordinary food. In the month of Ashadh and Shravan or July and August the pair interchange presents of toys. On every Tuesday in Shravan the new wife and her husband worship the goddess of luck or Mangalagra or and Gauri's husband Shiv whom she invokes on the previous day, offering him a handful of grain called shivamath or Shiv's handful. If the young wife meets any unforeseen obstacles, as illness or mourning on the first Monday in Shravan, she puts off the worship till the next Shravan. In the morning, the girls go to fetch flowers and leaves or patra, and a silver image of the goddess Annapurna or the food-supplier is brought from the goldsmith and laid on a low stool. The pair are bathed and seated on two low stools, the girl to the right of the boy in front of the goddess before whom they lay sandal paste, flowers, leaves, and food, burn frankincense, and wave lights. Other married girls join the newly married pair and worship the goddess and are treated to a dinner at the girl's. Before dinner the girls exchange copper coins and plates and remain strictly silent during dinner. Mischievous boys keep coming in and with numberless questions and devices try to make the girls break the golden rule of silence. After the meal is over the girls chew tulsi or basil leaves and begin to talk as usual. In the evening the young wife does not eat her usual food but takes a light repeat or pharal with other girls who are asked to the house and with whom she passes the night repeating the tale or kahani of Mangalagra or and playing games. At dawn all bathe, lay flowers, vermilion, and food before the goddess and bow her out, take a slight breakfast, and sleep. Every girl worships Mangalagra or in Shravan or July-August five years after her marriage.

On the third day of Bhadrapad or August-September, the newly married wife worships Haritakia, fasts the whole day and night from all food but fruit, passes the night with other girls in playing games, and breaks her fast early next morning. When the sun enters the third house with constellation of the Zodiac called Bha or the Elephant, newly married girls fasten on a wall in the house a piece of paper marked with pictures of elephants facing each other with garlands in their trunks and with men and women dressed as kings and queens.
in cars on their backs. As long as the sun is in the Elephant or Hast, married girls meet and sing and dance before a low stool in the hall, marked with wheat or rice figures of elephants. Some day a light fast or bhātukāṭi is given to the girl by her friends and relations. On the eighth of Ashvin during the first five years after her wedding the young wife has to worship Mahālakṣmi. Married girls who are asked to the house meet and worship an embossed image of Annapurna the food-supplier at noon, and at night a large, standing female figure of dough is made, set in the hall, and decked with gold and silver ornaments. Flowers, vermilion, and food are laid before the goddess, and the girls taking small metal or earthen jars make music by blowing across the jar mouths and dance in a circle before the goddess. During the dance, one of the girls begins to blow the jar and dances better than the rest, a sure sign that the goddess has entered into her. She presently takes her hands and is seized with the power of the goddess. Her friends ply her with questions and for some time the goddess in the girl answers the questions. Then the goddess leaves her and the girl falls in a swoon.

On the bright tenth of Ashvin or September-October, the newly married girl's husband is asked to dine at the girl's father's and presents the girl's family with āpta Bankīs racemos leaves which on that day are called gold. On his return from crossing the boundary or simolāngān the girl waves a light round her husband who presents her with gold ornaments and āpta leaves. On Dvīditi in October-November the new son-in-law is asked to bathe and dine at his father-in-law's. On the bright first or pādra before or after the meal, the young wife waves a light round her husband and is presented with gold ornaments. Next day he calls his wife's brother to dine at his house, his wife waves a light round her brother, and is presented with a robe and bodice and some money called vedōli or the waving gift. On the day of Mahā Sankrānti or the twelfth of January, for the first five years after her wedding, a newly married girl presents her friends with pieces of sugarcanes and sweetmeat called kaśala. Brāhmaṇ women, widowed women are asked to the house and each is given an earthen jar or supād covered with a bodicecloth. For nine years after the age-coming ceremony a girl presents five pairs with five rolls of betel leaves, each roll of nine leaves nine betel-nuts, nine cloves, nine cardamoms, nine pieces of mace and nine nutmegs. Next day in hinaśrī seven rolls of betel leaves are served to seven married Brāhmaṇ women. On this day all married women meet at the village temple or at the house of some rich lady and present each other with turmeric-paste and vermilion or halad kunka. Their laps are filled with wet gram and collyrium is rubbed on their eyes. In the month of Chaitra or April, married women hold the ceremony of halad kunka or turmeric and vermilion when a female figure or mask is set in the women's hall and called Annapurna or the food-supplier. It is decked with flowers and lights are set before it. Women neighbors and friends are asking out presented with vermilion and turmeric, and wet gram and fruit are laid in their laps. This is done at every house. During the whole month women are busy paying visits to neighbours and relations followed by Kumbi maidservants loaded with wet gram. To women
vermilion or *kunku* is very sacred. If the supply in the vermilion box
is finished instead of saying it is done they say it has increased.¹
The bright third of *Vaisakha* or May is the last day of the *kalid*
*kunku* or turmeric and vermilion ceremony when the goddess
Gauri is said to go to her mother's house or mother. On this day
a married woman is feasted at every house and women friends and
neighbours are presented with turmeric, vermilion, and betel.
Next day the goddess is said to go to her husband's and remain
there till New Year's Day or *Vasak Peda* in *Chaitra* or April

When a girl comes of age, a man-servant with a dish filled with
packets of sugar is sent to the houses of friends and relatives. He
visits every house, hands the head of the house one of the sugar
packets, and tells him the glad news that the girl has come of age.
If the girl is at her father's, a servant carries the news to her
husband's with a packet of sugar and a coconut and is presented
with a turban or waistcloth or some money. As soon as the good
news is spread among the girl's husband's friends they teases him
with demands of *sweetmeats* or *pédhas* in honour of the birth of a
dumb son or *nula nulpe* as the wife's coming of age is generally
called. A gaily decked wooden frame is prepared, a square is mark-
ed in it, and a low stool set in the square; the girl is decked with
jewels and seated in the square, and a Maratha woman attends her
day and night. Every morning she is given turmeric and vermilion,
music plays, and a coconut and wheat are laid in her lap. Women
friends and neighbours feed the girl with sweet dishes which they
prepare at their homes, and lay a bodicecloth, wheat, and a coconut
in her lap presenting her with vermilion and turmeric. The girl
is rubbed with sweet-scented oil and turmeric and bathed on the
morning of the fourth day and is pure. The marriage ceremony
*garbhádhāra* is performed on a lucky day before the sixteenth
day after the age-coming. On the morning of the lucky day, to
the sound of music, the pair are rubbed with turmeric and oil and
bathed by married women. Both go to the god-room and lay a
cocoanut, bow before the gods and the elders, and ask their bless-
ing. Married friends and neighbours are asked to the house.
The pair are seated on two low stools the girl to the right of the boy, and
by the aid of the priest they lay sandal, flowers, and sweetmeats
before the metal-pot *Varun* and the betelnut *Ganpati*, and kindle
the sacred fire. If the girl's sickness begins at an unlucky time,
to remove calamities and troubles, the quelling of Bhuvaneshvari
or Bhuvaneshvari *shadi*² is performed, and a sacred fire is lit.
The pair then make a cooked rice ball, offer it to the spirit, and
bathes in water poured by the priest through a sieve or *romali*
from Bhuvaneshvari's pot. They dress in fresh clothes and perform the
holy-day blessing or *pujākhanta* with the same details as before
the marriage, bow to the house gods and elders, and are seated
before the sacred fire. The fire is kindled and rice cooked over it,
and the boy places the rice with a few mango leaves on his right.

¹ The Marathi is, *Kunka dehi udhe ahe.
² Details are given in the Chipiyana customs in the Poona Statistical Account.
The boy feeds the sacred fire with rice and the girl pours clarified butter over it. When the service of the sacred fire is over they wash their hands and sit on the low stools as before. The boy's sister hands the boy a quantity of bent grass or dures pounded, wetted, and tied in a piece of white cotton, and he, standing behind the girl and drawing back her head between his knees, with his left hand gently lifts her chin and with his right hand squeezes into her right nostril enough bent grass juice to pass into her throat. The girl leaves her seat, washes her hands and feet, and takes her seat as before to the right of her husband. The boy then touches either her breast or one of her shoulders and lays in her lap a cocoanut, some wheat, a betelnut, and a turmeric root. Women friends and neighbours lay articles in her lap and present her with clothes and ornaments. When the lap-filling is over the boy whispers his name into the girl's right ear, money is presented to the priest who leaves with a blessing on the heads of the pair, and the pair with the bens of their garments knotted together, bow before the house gods and elders. Married men and women are asked to dine at the house at noon. The girl who is considered to be pure, dresses in a silk cloth called ffalata which she is to wear thenceforth at her every-day meals, is given a cup of butter, and serves its contents to the guests. At night friends and kinspeople meet at the house after supper, and a room is lighted and furnished with cushions and carpets for the guests to sit on. Both the boy and the girl are presented with fine clothes and ornaments which they put on and are seated on the carpet spread in the room. The girl washes her husband's feet in warm water with the aid of her elder sister or some friend and on his feet paints vermilion and turmeric shoes. The women dress a cylindrical stone-pin in a bodice, call it Gopala, and bring it in. They call the future son and ask the girl to hand it to her husband. She gives it to him saying, Please take care of this child, I am going to fetch water. The boy says You keep the child, I am going to my business. Then the married women repeat their husband's names, the stone-pin is placed in the boy's hands, and the guests withdraw. The bedding is spread and water mixed with saffron is sprinkled over it. Close to the bed are set a lamp, a metal waterpot, a metal plate for betel leaves with a nutcracker, a betel-leaf can called panpuda, lime and catechu boxes, betel leaves, nuts, cardamoms, cloves, and nutmeg. The servant who prepared the bedding is presented with a turban. The boy is already in the room and at the lucky moment, the girl who feigns great unwillingness is dragged to the door and pushed in by her female friends, and the door is closed after her. She then drinks a little from a cup of milk and hands the cup to her husband who drinks it and chews the betel which his wife serves to him. Lastly they eat a piece of cocoanut and sugarcandy and go to bed. Next morning the girl's mother brings rice, wheat, a cocoanut, packets of vermilion and turmeric, puts them in the girl's lap, and presents her with uncooked provisions enough to feed twenty people.

During her first pregnancy, the girl is given a longing feast or dala deesa and friends and kinsfolk ask her to dine. When a
Chapter III.

People.

Brahmans, Deshasths.

Deshasths are on the point of death, he is laid on a white country blanket or ghomudi and a basil leaf or gold and some holy water are put in his mouth. If the son is present he takes the dying head on his lap, and, when all is over, the women sit round the dead wailing and weeping. The dead is laid on a bier and taken to the burning ground by four kinsmen preceded by the chief mourner with the firepot in his hand. If kinsmen are not available Brahmins are hired to carry the body to the burning ground. As soon as the dead is removed, those who remain at home dig a pit on the spot where the dead breathed his last, set in the hole a lighted lamp facing south, and keep the burning lamp for ten days. The village Mhara who take cowdung cakes to the burning ground are paid 3a. to 6a. (Rs. 1 4/3). A pile is heaped, the body is laid on it, and burnt with the same rites as among the Poona Chitpârans. A married woman who dies before her husband is bathed in warm water, her hair is smoothed with butter, her body is rubbed with turmeric, and her brow is marked with vermillion. She is dressed in a new robe and bodice, the lucky necklace is tied round her neck, torrings are put round her toes, and her hair is decked with flowers. A betel roll squeezed between the palms of two hands is put in her mouth, and a coconaut, wheat, and packets of turmeric and vermillion are laid in her lap. Married women are presented with rice coconuts and packets of turmeric and vermillion, and the body is laid on the bier, carried to the burning ground, and burnt. Widows are treated in the same way as men; they are not entitled to the honours shown to married women. Deshasths have a caste council. The Brahman caste council includes the available men of the Chitpâran, Deshasth, and Karhâda castes and settles social disputes at caste meetings or according to the votes of learned men or sadhâras. Smaller breaches of social rules are punished by the caste council and serious breaches are referred to the Swârat Pontiff Shankarâchâryâ of Sankarshwar. The Pontiff still gets his dues from his followers but his power is growing weaker day by day. They send their boys to school and are a steady class.

Vârâhâves, or Mâdhva Brahmans, are returned as numbering about 300 and as found in all sub-divisions. They are said to have come from the Bombay Karnâdas within the last hundred years. Their home tongue is Kânarese and out of doors they speak Marathi. They live in one or two-storeyed houses with brick walls and tiled roofs. In look food dress and social and religious customs they do not differ from the Mâdhva Brahmans of Divarwar.1 They are landowners and as a class are rich.

Devrukha's, or People of Devruk in Ratnagiri, are returned as numbering seventy-six and as found over the whole State except in Alâ, Ichalkaranji, and Kâgal. Both men and women are dark, strong, regular featured, and well made. They are generally husbandmen and house servants, and most of them are poor. In food

1 Details are given in the Divarwar Statistical Account.
KOLHÁPUR.

Dress and customs they are like Kárhiá Brahmans. As a class they are hardworking and thrifty. The local Deshastha look down on them as to dine with a Devrukha is considered unlucky. They send their boys to school.

Dravida, or Southerners, are returned as numbering thirty-eight, and as found in the town of Kolhápur. They are said to have come to Kolhápur within the last hundred years. Their home tongue is Tamíl and they speak Maráthí abroad. They are dark, strong and well built, and in food, drink and dwelling resemble local Deshastha. The men dress in a waistcloth, shouldersloth, shirt, coat, and turban; the women wear a long Maratha robe and bodice with a back and short sleeves. Unlike local Bráhman women, Draviders do not gather the folds of their robe in front but fasten them to the left of the waistband and let them fall down the left leg. They pass one end of their robe between the feet and tuck it into the waistband, covering it with the other end which they pass over the right shoulder and below the left arm. Men whose parents are alive shave the head except the topknot and the face except the moustache, but fatherless men shave the face clean. The women plait their hair in braids like local Bráhman women and have a similar store of clothes and ornaments. Most are landholders and are well off. Their hereditary calling is to recite the Védas, and to read Práñas and legends and to practise as priests. A few are moneylenders and medical practitioners, and some are State servants. They worship all Bráhmanic and local deities and keep the regular fasts and feasts. Their priests belong to their own class and they do not ask other Bráhmans to conduct their ceremonies. Their customs are the same as Deshastha customs except that Draviders have no raised altars or báhus at their thread-girding or marriage, and defer the samayatan or removing of the kusa grass cord, tied at the time of thread-girding about the boy's waist, to the day of his marriage. They have begun to send their boys to school but not their girls, and are fairly off.

Golaks, or Bastards, are returned as numbering 192 and as found all over the State except in Alta and Bhudargad. They are divided into four classes, those born of a Bráhman widow, those of an unmarried Bráhman girl, Kind Golaks born of a Bráhman widow who had remarried, and Rand Golaks of a Bráhman woman who was guilty of adultery during her husband's life. The first two are now included in the last two. They are middle-sized fair and regular featured, but not so clean as other Bráhmans and are not well-to-do. They are moneylenders shopkeepers and husbandmen.

Gujaratí Bráhmans are returned as numbering thirty-six and as found in the sub-divisions of Gadinglaj, Ichalkaranji, Kágal, Karvir, and Shirol. They are not permanent residents and have come into the district either for trade or to serve as priests to Gujarati Vánis. They remain in the district for a short time, and return home as soon as their business is over or to marry their children. They are

\[1\] Details of Golak customs are given in the Sholapur Statistical Account.
In look food dress and customs they resemble their brethren in Poona and Bombay. They perform the daily worship of their patrons’ house-gods and are a poor class.

Kanaujis are returned as numbering thirty-two and as found in the town of Kolhapur. They have come from Upper India and are employed under the State either as soldiers or as watchmen, returning to their native country to marry and when they grow old. They cook their own food and their staple food is wheat flour and clarified butter. They do not allow any one even of their own caste to touch their food and do not eat food cooked by others. They belong to the Panchgand section of Brahmans and are faithful and brave.

Karadhás are returned as numbering 3659 and as found in small numbers over the whole State. They are new Bettlers mostly of them have come from Belgaum, Ratnagiri, and Satara. In look food dress and social and religious customs they are the same as Poona Karadhás. They live in one or two-storied houses with brick walls and tiled roofs and are State servants, landholders, traders, moneylenders, and beggars. They are fairly off and a rising class.

Mádhyandins, or Midday Worshippers, are returned as numbering seventy-nine and as found in small numbers in all parts of Kolhapur. The number given in the census is much below the real number as many return themselves as Deshaats as unless specially questioned they try to pass as Deshaats. The chief of Vahádėd and the hereditary priest or guru of the Kolhapur family are Mádhyandins. They are so called because while other Deshaats perform their twilight or sandhya worship at sunrise, Mádhyandins as a rule perform it at midday. They are a subdivision of Yajurvedi Deshaats and are darker and stronger than the Rigvedi section of Deshaats. In look food drink and dress they resemble local Deshaat Brahmans. In character they are like Deshaats except that Mádhyandins are lazier and more extravagant. They are divided into two sections Yajñaveyas and Kanvas who eat together but do not intermarry, and resemble each other in all points except in their thread-girding and marriage customs. Among the Kanvas, as soon as the bridegroom and bride are brought together, before a metal pot or kalash are laid sandal-paste, flowers, and some money in the name of the sage Yajñavalkya the author of the Yajurved. The priests as a rule are given the money offered to the sage and will not go on with the ritual unless the houseowner lays £1 to £4 (Rs. 10-40) before the metal pot. This takes place at the thread-girding also. The well-to-do among them live in large mansions, use carriages and horses, and have servants and cattle; others live in one or two-storied houses with brick walls and tiled roofs and keep cattle. They are landlords, petty traders, money-lenders, State servants, and beggars or priests. Among other Brahmans and local gods and goddesses they worship Ambabai, Bhairav, and Vindhyavāsini, and keep all Brahmans’ fasts and fesées.

3 Details of Kanauj customs are given in the Poona Statistical Account.
All their social and religious customs are the same as Deshasth customs. They send their boys to school and are a rising class.

Sava'sha's are returned as numbering sixty-one and as found only in the sub-divisions of Kagal and Karvir. They say they have come from Satara but when and why they do not know. They are divided into Smarts and Vaishnavas. The following particulars apply to Vaishnavas as Smarts are seldom found in Kolhapur. Their names for men are Vyanka, Vishnu, and for women Lakshmi. They are moneylenders and changers and the men add saff or leader to their names. Their surnames are Bhure, Chipde, Inom, Ksrnatki, Kolb&pur, Sarado, Shikhe, and Shiralkar. Their home tongue is Marathi and their family gods are Khandoba, Narsinh, Sh41igram, and Vyankoba of Tirupati in North Arkot. They are fair strong and middle sized, the women being fairer than the men and graceful. In food and dress they resemble Vaishnav Deshasths and are cleaner and neater than local Deshasths. As a class they are quiet and hardworking, but not thrifty. They are moneylenders and changers and priests and never take to service. They rank below Deshasths and have their own priests to conduct their ceremonies. Their religious teacher is a Vaishnav Pontiff called Raghavendra Chharya of Muisar. Like the Vaishnav Deshasths they are branded by their Pontiff with red-hot seals or tep.t mud. In caste matters their pontiff's decision is final. Their social and religious customs are nearly the same as those of Vaishnav Deshasths. They send their children to school, but do not take to new pursuits and are fairly off.

Shenvis are returned as numbering 2916 and as found all over the State especially in Ajre and Bhudargad. They are middle-sized, fair, and well made and the women thin, tall, and graceful. Both men and women dress like local Brahmins, and the women tie their hair in a back knot and are fond of using flowers and false hair. In food character and customs they resemble their brethren in Kanam and Ratnagiri. They are landholders, State servants, and moneylenders, and as a class are well-to-do.

Telangs are returned as numbering twenty-eight and as found in Karvir, Gadinglaj, and Ichaloranji. They are wandering mendicants and not are permanently settled in the State. They are dark like other Yajurvedi Deshasths and speak Telugu at home and a corrupt Marathi abroad. They do not differ from local Deshasths in food drink or dress, and usually live in some temple or traveller's rest-house. They are great eaters and are specially fond of sour dishes. They earn their living by begging and by selling sacred threads. Some of them are very clever in repeating the Vedas and many sing ashtipada or eight-lined sonnets of Jaydev to the accompaniment of the lyre and the double drum called tabla, and some are pandits or readers, who read and explain Sanskrit legends in temples. Telangs are proverbially unbidden guests. Whenever they hear that a feast is to be given, they appear at the host's without being asked and will not go until the host admits at least one or

Chapter III.
People.

Brahmans.

Shenvis.

Telungs.
### Chapter III

#### People

**Brahmans**

Two of their number to the feast. They show the same sternness in exacting money at thread-girdings. The only class whom they are afraid to pester are Karhásás. They have no scruples about accepting any gifts or attending dinners on the eleventh day after a death.

**Tirguls** are returned as numbering 107 and as found scattered over the State. They have no tale either of their origin or of their arrival in Kolhápar. Some say they are degraded Dabúshas, while, according to others, they are degraded Shenvís. They are betel vine growers, and in look, food, dress, character, and customs resemble their brethren in Poona and Ahmadnagar.¹

**Prabhus**, or Lords, are returned as numbering 286 and found scattered over the whole State. They are of two classes Káyasth Prabhás and Páţána Prabhás. Most Kolhápar Prabhás are Káyasthas. Shivájí (1627-1680) had great faith in Prabhás and raised them to high military and civil posts. The Kolhápar Káyasth Prabhás are believed to have come from the Konkan and Sádára since the rise of the Maráthá state of Kolhápar (1710). The few Páťána or Bombay Prabhás are said to have come during the last fifty years. Of the origin of the Káyasth Prabhás the books give three accounts. According to the Pádma Purán they are descended from Chitra-gupt who was created by Brahma to record the actions of mankind; according to the Rennka Maṁtmya of the Skand Purán they represent a Kšatriya king of Ondh named Chandrasen; and according to an account given in the Subdra Kárnlakar, which is probably a Bráhman play, they are descended from a Kšatriya and his mistress. The Páťána Prabhás claim a Rajput origin. It seems probable that they represent Rajput settlements from Anhilváda-Pâtá in North Gujsar (A. D. 1189) along the Thána coast near Bombay. The Páťána Prabhás properly have no surnames, though of late they have begun to copy the Maráthá practice. Among Káyasth Prabhás Díshít, -Gárūd, Ghólkar, Kháítik, Prádhá, Raĵe, Shringárya, Támbe, and other surnames are in use. They have also family names from official titles as Chitnis, Jánmás, Kárkánsí, Phármasts, Phadnás, and Shábhásad. The two classes of Prabhás differ little in appearance. As a rule the Páťámas are larger, darker, more robust, and many; some Káyasthas are unusually fair and delicate featured. Their women are middle-sized, fair, and good-looking. Their home speech is Maráthá. The Káyasth Maráthi differs little from the Chitpávan's and the Páťána's home speech is marked by the use of Gujarátí Portuguese and English words. Though there is no caste objection to the eating of fish and flesh, most Kolhápar Prabhás live like Bráhmanas on rice, pulses, and vegetables. They dress like Bráhmanas and wear the same ornaments. They are clean, neat, hardworking, and faithful. The Káyasthas are given to the worship of local goddesses rather than of the regular deities. In other respects their religious rites, fasts, and feasts, and their social customs differ little from those of Maráthás and Maráthá Bráhmanas.

¹ Details of the Tirgal Brahman customs are given in the Poona and Ahmadnagar Statistical Accounts.
Social disputes are settled by the elders of the caste. They send their boys and some of their girls to school and are well-to-do.

Fighting Classes of whom there are two Marathás and Rajputs have a strength of 65,787 or 8.32 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th></th>
<th>Hindus</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>Marathás</td>
<td>52,504</td>
<td>13,283</td>
</tr>
<tr>
<td>Rajputs</td>
<td>12,504</td>
<td>2,500</td>
</tr>
<tr>
<td>Total</td>
<td>65,004</td>
<td>15,783</td>
</tr>
</tbody>
</table>

Marathás are returned as numbering 62,287 and as found over the whole State. The Kolhapur Marathás have a special interest as their head the Maharaj of Kolhapur is the only representative of Shrivájí the founder of the Maratha power. As in other parts of the Bombay Deccan the fighters among the Marathi-speaking middle classes claim to be called Marathás. Some families perhaps have an unusually large strain of northern or Rajput blood, but as a class Marathás cannot be distinguished from Marathi-speaking Deccan Kunbis with whom all eat and the poorer intermarry. The names in common use among men are Chandrarav, Jangirav, Pratapraj, Surajirav, and Manjirav, and among women Bāyālā, Lālā, Pritaśā, Jādābā, and Saktvārā. Many men affect Rajput names as Jayasing, Hānuma, and Phatasing and others have Kunbi names as Esba, Gyānba, and Nārā. Kolapūr Marathás claim to belong to four branches or Mahās as Brahman, Vaiṣṇav, or the Brahmi branch, Shee saṃsār or the Serpent branch, Sum saṃsār or the Moon branch, and Surya saṃsār or the Sun branch. As full a list of Marathá surnames* or ādanta as could be

1 A detailed account of Prabhās is given in the Poona Statistical Account.

2 Several Maratha surnames are interesting as they include the name, and in some cases apparently preserve the true or un-Sanskritised form of the names, of many of the early Deccan Hindu dynasties of whom all trace has passed from the Deccan caste lists. Among these dyastic names are Cholke perhaps the original form of Chālākya for long (560-1194) the rulers of the Deccan and Karnāta; Kadam which seems to be the same as Kālāka, the name of dynasties, who, at different times between the sixth and the thirteenth century ruled the Karnāta, Kolhapūr, and Gos; More who probably represent the Moryas a branch of the great North Indian family of that name who ruled the Kombes and Deccan in the sixth century; Salanka, which seems to belong to latercomers, perhaps followers of the Solanki rulers of Gujarāt (943-1290); Shēlār, which seems to preserve the original form of the name of the Shēlā family who ruled in the Konkan and West Deccan from about 850 to 1276; and Yadav, whose most famous Deccan family was of Dvygīṛī Yadavas passed from the south northwards, and it is possible they were not northerners but belonged to some southern Karnāta or other shepherd tribe, who, under Brāhmān influence, adopted the great northern shepherd name of Yadav. The preservation of these old dyastic names suggests the hope that an inquiry into the strength and distribution of the clans which bear them might throw light on the strength of the northern element in the Marathas. This hope seems idle. Almost all the leading tribal surnames Cholke, More, Petti, Salār, and Yadav are found, besides among Kunbis who do not appreciably differ from Marathás, among Kolis, Dhangurs, Kamchhis, Māhar (who are Kunbis), Māhas, Mānas, and several wanderlust tribes, classes which

* 1099-9
procured numbering in all about 500 names, is given in the Appendix. Of these the following are said to be the surnames in commonest use among Kolhospur Marathas: Bhosale, Chavan, Gavde, Ghuge, Ghorpade, Gujare, Ingale, Jagdale, Katlam, Kake, Kharde, Magar, Mohite, Nalavde, Phalade, Poivre, Ramanavre, Sidurke, Shende, Sindhe, Sisode, Sitole, Suryavanse, and Yadav. Besides its surname every Maratha family has its deruk or family guardian, of which as complete a list as could be obtained is given in the Appendix. In matters of marriage the guardian is more important than the surname and sameness of surname alone does not bar marriage. As a rule Marathas are middle-sized, regular featured, and better made than Maratha Brahmans, a few are handsome and warlike, but as a rule except that they are fairer and better mannered they cannot be known from Kunbis. The women are often fairer and slenderer than Kunbi women. Both at home and abroad they speak Marathi almost as correctly as Brahmans, and some of them speak Kusaree fluently but not correctly. As a rule Marathas live in fairly aired and lighted middle class houses two or three stores high with stone and burnt brick walls and tiled roofs. The entrance door, which is often spacious and imposing and furnished with a small room called deruk for guards or watchmen, opens on a yard in which is a cattle shed and a stable for horses. One or two rooms in the upper storey and one or two in the ground floor are whitewashed and well painted and decorated with pictures of Ganpati and Shiva, and fancy pictures of gymnasts wrestling, of a war ship, or two tigers and a huntsman. These rooms are used for receptions and business. Other rooms are set apart for dining, keeping stores, sleeping, and cooking; and at the back of the house is a sweet basil or tulsi pillar. The privy is sometimes in the back of the yard and sometimes near the entrance. Except a few special apartments the house is seldom clean or tidy. The houses of poor Marathas are smaller and have fewer rooms. The house goods of the ordinary Maratha include a small store of metal water pots, dining dishes, and cooking vessels, low wooden stools, cots, and pestles or masala, stone slabs or pildas, pins
or serpentáé, and grindstones, beds, blankets, and quilts. Middle class houses have a large store of metal vessels and lampstands, low wooden stools, wooden frames or denárás for gods, cots, boxes, bedding, blankets, carpets, mortars and pestles, cradles, and bullock carts. Besides these well-to-do Marathás have silver cups and plates and scented oil-pots, large metal waterpots, and cooking vessels for grand feasts and brass oil-jars or budhás, chairs, tables, benches, cupboards, stools, palanquins, shigrams or dog-carts or phaetons, bedding, Persian carpets or güláchás, bed coverings, and pillows of various kinds, candlesticks, wallshades, looking-glasses, wooden and ivory toys, and embroidered wall hangings. Marathás are fond of pets, and rear dogs monkeys and parrots. The staple food of well-to-do Marathás is wheat cakes, rice, split pulse, clarified butter, and vegetables and condiments; middle class families on ordinary days eat rice, millet bread, sámählā re or liquid pulse seasoned with chilies, spices and salt, and vegetables; the daily food of the poor is millet bread, chopped chilies, and pulse sauce. All eat flesh and fish. The well-to-do eat mutton or fowls daily. Middle class families use them about once a week, while the poor use them only occasionally on Dusára in September-October and Shinga in March, and during marriages. Marathás seldom use liquor though no caste rule forbids either liquor or narcotics. They eat the usual kinds of flesh except beef and pork. At the houses of the well-to-do the food is cooked and served generally by servants called saválkhārā or clean men, and in middle and poor families the women cook and serve the food. Before dining Marathás are careful to bathe and put on a fresh-washed cotton waiscoat. The elderly men of the house lay sandal, flowers, and sweetmeats before the house-gods, water the sweet basil, bow to the sun, and sip a little water in which a basil leaf has been dipped. All the men of the family sit in a line on low stools each with a fresh-scoured metal waterpot or támaya and a cup or pola to his right, and a metal or leaf plate before him with one or two cups for sauce and clarified butter. At home a Maratha eats bare to the waist; in company and on festive occasions he dines without taking off any article of dress. Women take their food after the men, but the Brahman practice of eating from their husband’s plate is not strictly kept.

The men cut the head hair close and wear the moustache and whiskers but not the beard. Some keep the topknot and earknots and shave the rest of the head leaving a clean shaven passage between the knots gradually narrowing from the brow to the centre.

1 The articles in use in the mansions and palace of the Maratha chief of Kolhapur are: gold and silver waterpots, plates simple and engraved, pots for the worship of the house gods, water pans, staffs carried by bands and many-bearers or chôpâders, free-like stands with bowls for holding cotton soaked in scented oil, twilight or sandhya worship pots, spoons, bead cases or pujapadas, frinzlaks, or clout hämiles, crested ornaments of royal parasols or oblongers, interladders, lampstands or crenes, large bathing vessels, chairs, cots, elephant care or howdahs, frames for hampers, palanquins with their stands, and horse and elephant harnesses and trappings. The number of gold vessels is small compared to that of silver, and brass and copper vessels are found in great abundance in addition to a large store of stone and wooden furniture and bedding.
of the following are said to be the surnames in commonest use among Kolişar Marathá: Bhosle, Chavá, Gáváde, Gháde, Ghorpáde, Gáup, Ingá, Japále, Kálim, Kaíl, Kándre, Maná, Mohále, Náále, Phádáre, Pová, Ránáj, Saúj, Shénde, Sínde, Sísole, Sítole, Suryávaváne, and Yádav. Besides its surname every Maratha family has its derc or family guardian, of which as complete a list as could be obtained is given in the Appendix. In matters of marriage the guardian is more important than the surname and sameness of surname alone does not bar marriage. As a rule Marathá are middle-sized, regular featured, and better made than Maratha Bhrámanas; a few are handsome and warlike, but as a rule except that they are fairer and better mannered they cannot be known from Kunbis. The women are often fairer and slenderer than Kunbi women. Both at home and abroad they speak Marathi almost as correctly as Bhrámanas, and some of them speak Kánarese fluently but not correctly. As a rule Marathá live in fairly aired and lighted middle class houses two or three stories high with stone and burnt brick walls and tiled roofs. The entrance door, which is often spacious and imposing and furnished with a small room called derá for guards or watchmen, opens on a yard in which is a cattle-shed and a stable for horses. One or two rooms in the upper storey and one or two in the ground floor are whitewashed and well painted and decorated with pictures of Gánpati and Shiv, and fancy pictures of gymnasts wrestling, of a war ship, or two tigers and a huntsman. These rooms are used for receptions and business. Other rooms are set apart for dining, keeping stores, sleeping, and cooking; and at the back of the house is a sweet basil or tulás pillar. The privy is sometimes in the back of the yard and sometimes near the entrance. Except a few special apartments the house is seldom clean or tidy. The houses of poor Marathá are smaller and have fewer rooms. The house goods of the ordinary Maratha include a small store of metal waterpots, dining dishes, and cooking vessels, low wooden stools, cots, and pestles or múshle, stone slabs or pátás, pins.
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Or torres, and grindstones, beds, blankets, and quilts. Middle class houses have a large store of metal vessels and lampstands, low wooden stools, wooden frames or desadis for gods, cots, boxes, bedding, blankets, carpets, mortars and pestles, cradles, and bullock carts. Besides these well-to-do Marathas have silver cups and plates and scented oil-pots, large metal waterpots, and cooking vessels for grand feasts and brass oil-jars or baddias, chairs, tables, benches, cupboards, stools, palanquins, shigrooms or dog-carts or phaetons, beddings, Persian carpets or galichtis, beds covers, and pillows of various kinds, candicesticks, wall-hangings, and ivory toys, and embroidered wall hangings. Marathas are fond of pets, and rear dogs, monkeys, and parrots. The staple food of well-to-do Marathas is wheat cakes, rice, split pulse, clarified butter, and vegetables and condiments; middle class families on ordinary days eat rice, millet bread, simhale or liquid pulse seasoned with chillies, spices and salt, and vegetables; the daily food of the poor is millet bread, chopped chillies, and pulse sauce. All eat flesh and fish. The well-to-do eat mutton or fowls daily. Middle class families use them about once a week, while the poor use them only occasionally on Dasara in September-October and Shigma in March, and during marriages. Marathas seldom use liquor though no caste rule forbids either liquor or narcotics. They eat the usual kinds of flesh except beef and pork. At the houses of the well-to-do the food is cooked and served generally by servants called savalekaris or clean men, and in middle and poor families the women cook and serve the food. Before dining Marathas are careful to bathe and put on a fresh-washed cotton waistcoat. The elderly men of the house lay sandal, flowers, and sweetmeats before the house-gods, water the sweet basil, bow to the sun, and sip a little water in which a basil leaf has been dipped. All men of the family sit in a line on low stools each with a fresh-scoured metal waterpot or limbya and a cup or pela to his right, and a metal or leaf plate before him with one or two plates for sauce and clarified butter. At home a Maratha eats to the waist; in company and on festive occasions he dines without taking off any article of dress. Women take their food after the men, but the Brahman practice of eating from their husband's plate is not strictly kept. The men cut the head hair close and wear the moustache and whiskers but not the beard. Some keep the topknot endarknots and shave the rest of the head leaving a clean shaven passage between the knots gradually narrowing from the brow to the centre.
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The Sindeshti turbans are of various kinds and styles. In many heads the passage is wholly or partly blocked by the bunch of hair on the crown of the head. The women dress their hair with much care, either tying it in a back knot or Likewise or plaiting it in a braid which they wear in an open circle at the back of the head. They use false hair and are fond of decking their hair with flowers. The men dress in a turban, a coat, a shouldercloth, and a waistcloth, trousers, or short drawers called choninda. Instead of the turban they often wear a headscarf called rumadi if about three to four yards or a pakka if ten to fifteen yards long. Maratha turbans are folded in one of two leading styles Sindeshth or Sindia fashion the style in use in the Owalior court and Pathan because it is like the Pathan headdress. The Sindeshth turban is an elaborate piece of work, folds arranged so as to present all round a sharp ridge which shades the ears with conical protruding wings. The front is a circular convex ridge wider and more solid near the middle forehead, and sharply depressed near the corners to distinguish it from the adjoining ear wings. The hind part is like the front except that the folds are not twisted and are less elaborately arranged. Twisted bands are passed above, below, and across the surrounding ridge and the two gold ends are fixed at the top near the two wings. Some men wear the turban so that the two wings come within an inch of the ears and many consider it fashionable to place the turban jauntily on the left ear, and make its position secure by passing a twisted band lightly round the side where the ear is left free, allowing the raised wings on that side to show all its twisted and well arranged folds. The folds and twists are fixed by the aid of water or pins so that a turban once folded lasts two to three months. Old and staid men use folds instead of twists. In the Pathan turban the twists are not half so rigid as in the Sindeshth turban nor are there the wings and the corner depressions which are so notable in the Sindeshth turban. It is simpler and smaller and more oval than circular in shape slightly resembling the human head. The front is of partly twisted folds arranged so as to form symmetrical rows of numberless parallelograms one above the other till they reach the middle part of the upper surface. The portion above the right ear is raised slightly higher than the part above the left ear, and most of the back is covered by the two gold ends which reach to the middle of the top where the twisted folds of the front generally end. The Pathan fashion is becoming more popular among Kothapak Marathas, but, as a rule, on festive occasions and special gatherings the Sindeshth mode is adopted. Some Marathas fold their headscarfs called rumads or patkās, in the shape of their turbans allowing one of its ends to lie loosely on the top which flutters slightly at every jerk in walking. Some wear a rumadi or gold turban folded like a loose turban. The Maratha coat fits very closely especially the arms and chest. The sleeves are generally longer than the arms, the extra length forming numberless small plaits or folds over the lower arm between the elbow and the wrist. The coat is tied in a bow, below the right shoulder and in the centre of the chest, part of the right chest being left open especially by those who pride themselves on their depth of chest. From the chest the coat falls in long full
folds to the knee and sometimes a few inches below the knee. A Maratha’s holiday coat is of silk or cloth of gold. It is not so tight as the every-day white coat and the sleeves have fewer puckers. Marathas have begun to wear English-shaped coats, shirts, jackets, and boots. The Maratha waistcloth is shorter than the Brahman waistcloth and the puckers in front and behind are fewer, the ends hanging and fluttering loose. The Maratha shoe which is finely decorated with silk and gold borders is stained a deep red and differs from the Brahman shoe by leaving open the whole except the toes and an inch of the upper part of the foot, and having its small round heel as hard as stone. Formerly a sword was part of the regular Maratha dress. Now a walking stick has taken the place of the sword. They also draw a shawl over their shoulders when they attend the court or darbar.

Except that they do not pass the skirt back between the feet and that they draw one end of the robe over the head the indoor dress of the Kolhapur Maratha women is the same as of the Kolhapur Brahman women. They mark their brows with vermillion and tattoo a small crescent or chandra between the eyebrows, and a small dot on the chin and on each cheek, and figures of sweet basil, lotuses representing the goddess Lakshmi, the words Shri Ram Jai Ram in Balbodh, and pictures of Krishna and his beloved Radha on their forearms. Almost every married woman has a store of valuable clothes and ornaments for great occasions. Middle class Marathas do not use gold turbans or mandis and shawls and gold-bordered shouldercloths or dupetás; their ceremonial dress is worth about £3 to £7 10s. (Rs. 50 - 75). Poor Marathas wear pañdas or headscarfs instead of turbans and have a pair of silk-bordered waistcloths and shouldercloths, trousers, and white coats which they keep carefully and use only when they have to pay visits and attend court. Women in high families have in store silk robes or idhas worth £1 10s. to £7 10s. (Rs. 15 - 75), Paithani robes worth £50 to £100 (Rs. 500 - 1000), short-sleeved silk and gold bodices worth 10s. to £2 (Rs. 5 - 20), and gold upper robes or dupetás, and shawls worth £10 to £30 (Rs. 100 - 300). Middle-class families seldom use shawls and dupetás and Paithani robes, and have a store of silk-bordered robes worth about £1 to £4s. (Rs. 10 - 12), and bodices worth 2s. to 4s. (Rs. 1 - 2), ordinary upper robes worth £1 to £3 (Rs. 10 - 30), and sometimes one or two Paithani robes each worth £5 to £10 (Rs. 50 - 100). Poor women have a pair of robes or idhas each worth 6s. to 8s. (Rs. 3 - 4) and bodices each worth 2s. to 4s. (Rs. 1 - 2), and an upper scarf or shela worth 4s. to 6s. (Rs. 2 - 3) which they put on while going out of doors on festive
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Marathas both men and women wear a number of ornaments. Well-to-do men wear earrings with two pearls or an emerald pendant called bhikkdais and chaukadas, finger rings set with diamonds, and gold bracelets or kantans; well-to-do women wear for the head a gold ketuk or sweet pandanus flower, a chandrarat or crescent moon, a rakshdi or full-moon, a mud or a bell-shaped gold ornament, flowers, gajaran, bindis, bijvaras, and chandrasvaras, all studded with pearls and jewels. Bindi, bijvaras and chandrasvaras are used only by girls after they have come of age; the ear ornaments are bhogis, bopis, lopis, and kurdus all of gold studded with pearls; bopis and kurdus of pearls with a jewel in the centre; the wrist ornaments are gold bingdis or bangles, bijvaras, chhandas, garias, gots, kikans or wristlets, patilas, and budas, ornaments of gold studded with pearls and precious stones; the arm ornaments are bejulanda, toulanda, veiis, and mabhiis of gold studded with precious stones; the neck ornaments are champekalis or champa bud necklaces, chandrahirs, chinchaperdas, jwds or barley necklace, balas or buda, kandhas or necklaces, laophias, penda, patilas and sors, gold necklaces set with pearls and precious stones; pearl noisemegs with a ruby pendant; gold waistbands or maipatlas set with precious stones; the foot ornaments are chain anklets rule and veiis of silver except in the case of the ruling family who alone can wear gold ankle and toe ornaments; and toe ornaments as pendas, jokaas or toering, makada, phula or flowers, and vuradis. Maratha women as a rule wear all except foot and toe ornaments of gold and pearls according to their means. Ruling and rich families have a store of ornaments worth £500 to £6000 (Rs. 50,000-50,000) and upwards; middle-class Maratha women's ornaments are worth £30 to £200 (Rs. 500-2000); and poor Maratha women have at least the gold lucky necklace or dorsi, the noisering, and silver toerings worth £5 to £10 (Rs. 50-100).

As a class Marathas are simple, frank, independent and liberal, courteous, and, when kindly treated, trusting. They are a manly and intelligent race, proud of their former greatness, fond of show, and careful to hide poverty. The Maratha is proverbially dauti or fond of show. A Maratha though almost starving will raise a copper's worth of clarified butter and rub his moustache and hands with it, and sit washing his hands and face in front of his house, that passers may think he has had a rich dinner. A Maratha may dress in a rag at home but he has always a spare dress which he himself washes, keeps with great care, and puts on when he goes to pay a visit. He hires a boy to attend him with a lantern at night, or to take care of his shoes when he goes into his friend's house and hold them before him when he comes out. They say that war is their calling and few Marathas of good family however well educated willingly take service as clerks. They never keep shops.

As a rule a well-to-do Maratha has in his service a Drahman clerk called diedeosi or minister, who often takes advantage of his master's

1 Gold is Lakshmi and therefore must not be allowed to touch the dust or the goddess will be angry and vanish. As rulers are guardians they are Vishnas or Protectors and therefore lords of Lakshmi and able to treat her as they like.
want of education to defraud him, sometimes ending in making his master his debtor. Marathas are kind, affable, and simple, and with few exceptions are good wives and managers. Marathas are husbandmen, grantholders, landowners, and State servants. Besides the Maharaj of Kolhapur several Marathas are chiefs or sanadhkati. A Maratha almost never rises early and seldom goes out in the morning. He rises about seven or eight, washes, and attends to business if he has any or idles till ten chewing tobacco, smoking, and talking. About halfpast ten he bathes, dresses in a freshly-washed cotton cloth, marks his brow with white or red sandal, bows before the family gods which the priest has already worshipped, repeats the names of the deities Ambabai, Ganpati, Pandurang, and Shankar, and bows after each name. Religious Marathas pass an hour or two in reading sacred books as the Gurucharitra or Life of Dattatreya, Jnyasota's commentary on the Bhagvatgita, Shiv's Play or Shiv Lila, and Rukmini's Choice or the Rukmini Swayamwar. Most of them lay sandal and flowers on their gods and drink the holy water or tirth used in washing the god's feet. Then the male members of the family sit in a row and take their food. After dinner they chew betel, smoke tobacco, and enjoy a short midday rest. They rise at three, and play at cards dice or chess. In the evening they drive, ride or walk, or visit a friend, return about eight or nine, and retire to bed at ten or eleven. Marathas who have estates to manage lead regular fairly busy lives; those who have no special business pass a life of monotonous weariness in idle talk, betel-chewing, and smoking. Many are fond of hunting and hunt and shoot several days in every month. Others spend much of their leisure under the influence of opium and hemp-water. Marathas women seldom leave the house, and in well-to-do families, as they have neither to cook nor to mind the house, they have much leisure. A Maratha matron generally spends her morning in washing combing and decking her hair with flowers, in feeding her children, and in bathing. Elderly Maratha women water the sweet basil plant and lay sandal and flowers before Bhalkrishna or Mahadev, but young women are generally careless about religious rites. After their midday meal they hear a Puran or holy book read by a priest, take a giddapay, look after the children, talk, play, with dice and sometimes with sigragolas, chew betel and tobacco, sup after the men, and retire about ten. Some Maratha women embroider and a few have learnt to read and write. Marathas worship all Brahmanic, local, and boundary gods and keep the usual Brahmanic fasts and festivals. Their priests are Deshast Brahmans who conduct their ceremonies and perform the daily worship of the house gods of the well-to-do. Their chief holidays are the Hindu New Year's Day or Vardhapttand and Rainasmons in March-April, Akshayastra or the Undying Third in May, Nogpanchami Shriw-Pouranima and Gokulsanths in July-August, Ganeshchaarta in August, Dasara in September-October, Diwli in October-November, Simbadi on the twelfth of January, and Shinga in March. Their popular fasts are the Eleventh or ekkardsha in the bright half of Ashad or July-August and Kartik or Ocr.-Nvr., and Shiv's Night or Shivdira in February. The
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Marathás, especially the descendants of Shiváji, the founder of the Maratha empire, who was raised to be a Kabátríya on paying £40,000 (Rs. 4,00,000) to Gédrá Bhést of Bénarès,1 claim to belong to the Kabátríya or second of Mán's classes and say that their ceremonies are the same as those of Bráhmans. Bráhmans admit this claim in the case of the ruling family and perform their ceremonies with Védic texts. The ceremonies of other Kolápur Marathás families are performed according to the Shástra Kámaálí or a classical Sanskrit version of the Védic passages. The well-to-do among the Kolápur Marathás claim to perform the sixteen Bráhman sacraments or samháktivy but the bulk of the people perform no ceremonies except at birth, thread-giving, marriage, coming of age, and death. A girl goes for her first confinement to her parents and a poor Maratha midwife waits on the pregnant woman. At the time of her delivery she cuts the navel-cord, bathes the mother and child, and lays them on a cot. When a son is born the joyful news is carried to friends and kinsfolk and packets of sugar are handed among them. The priest, who is asked to repeat shántipáth or soothing verses every evening from the first to the tenth day, repeats verses over a pinch of ashes and rice, and hands the ashes to the midwife to be rubbed on the brows of the mother and child. A light is kept burning the whole night for the first ten days. A few days after the birth the játkaarm or birth ceremony is performed, when the priest and friends and kinsfolk are asked to the house, musicians are engaged to play their instruments, betel is served to men guests and packets of vermilion and turmeric are handed among the women, and a feast to the guests ends the ceremony. Now only a few keep this practice. As a rule all Marathás are particular about the fifth or sixth day worship, as those days are believed to be full of danger to the newborn child. Marathás share the common belief that convulsive seizures and most other forms of disease are the work of spirits. They think that only by worshipping Mothers Fifth and Sixth can the child be saved from the attacks of evil spirits which are said to hover about the lying-in-room and lie in wait for the child especially during the fifth and sixth days after birth, probably because from the sloughing of the navel-cord the child is at that time liable to tetanus and convulsions.2 Elderly matrons in the house take the utmost care to keep a light always burning in the lying-in room day and night especially from the fifth to the tenth day, and during that time never leave the mother alone in her room. On the fifth day a few friends and relations are asked to dine at the house. In the lying-in room a betel-nut and a sword or sickle are set on a low stool and flowers, sandal-paste, burnt frankincense, and food are laid before the low stool in the name of Mother Fifth or Páncháv. The mother bows before the goddess with the child in her arms and prays Mother Fifth to save the child from the attacks of evil spirits. The guests

1 Before his installation Shiváji seems never to have worn the sacred thread. Details of the ceremony are given under Roydé in the Koláha Statistical Account.
2 It is worthy of note that the old English name for convulsion is an attack of dæwah.
are treated to a dinner and men guests pass the whole night singing ballads or kirtans and women guests watch by turns in the lying-in room. Mother Sixth or Satrāi is worshipped on the sixth day with the same details as Mother Fifth and a few friends are feasted. The mother is held impure for ten days and no one except the midwife touches her. The midwife rubs the mother and the child with oil and bathes them. Then she bathes, takes her food, and waits upon the mother. During the first ten days the midwife eats nothing unless she has bathed from head to foot both morning and evening. The family are held impure for ten days in consequence of a childbirth. During this time they are allowed to touch others, though they cannot worship the house gods. On the eleventh the clothes of the mother are washed, the room is cowdunged, and the family are purified by drinking water which is given them by the family priest. On the eleventh the men renew their sacred threads and lay sandal, flowers, burnt frankincense, and sweetmeats before the house gods. On the evening of the twelfth a few women are asked to the house, musicians play, and the child is cradled. The women dress the babe in a child’s hood or kunchi and name it saying, Cut off ties and chains and join the umbrella and palanquin.\(^1\) The anniversary of the child’s birthday is kept by a feast to friends and kinsfolk, and on that day the ceremony called chaulkam or hair-clipping is performed by the well-to-do, and the child’s hair is clipped for the first time. Well-to-do Marathás especially the families of chiefs and sardars or nobles gird their boys with the sacred thread between ten and twelve with nearly the same ritual as at a Brahman thread-girding.

Boys are married between twelve and twenty-five and girls generally before they come of age, though coming of age is no bar to a girl’s marriage. A Maratha marriage is very costly. The bride’s father must give a large dowry to the bridegroom and in return the bridegroom’s father must present valuable ornaments to the bride. So the girls whose fathers belong to high families but cannot offer a large dowry with their daughter’s hand remain unmarried after they come of age and have sometimes to marry men who are unequal either in age or social position. Even to the well-to-do to have many daughters is a curse. In proportion to the position of the family, the father has to spend on his daughter’s marriage, running into debt from which he seldom frees himself. As a rule the offer of marriage comes from the boy’s side. Before the marriage is fixed it must be ascertained that the boy and the girl are not of the same clan or kāl; they may both bear the same surname but the crest on the male side is no bar to marriage. After talking the matter over and fixing on the most suitable girl, the boy’s father sends a Rāul or Bhat to see the girl. He goes to her house and is treated to a dinner. After a dinner and some betel the Rāul or Bhat tells the girl’s father why he has come and asks if they are willing to marry their girl. The girl’s father answers

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1 The Marathi room : Boli kandhan jod dei chhatri sakhdien jod.
either that they are willing or that they are not willing, and the Bhāt or Rauh returns home with a present. If the girl's father says he is willing some poor women relations of the boy or a female servant are asked to see the girl. If their report of the girl is satisfactory, the boy's father on a lucky day sends a relation or friend, together with his priest and the Bhāt to the girl's house to propose the match. They go to the girl's house and are welcomed by the girl's father. They are given water to wash their hands and feet, betel and tobacco are served to them, and they are treated to a dinner. The girl's father asks a friend or two to dine with the guests, and gives uncooked provisions to the priest who either cooks for himself or has his dinner cooked and served by a Brahman. After dinner all sit in the hall, betel is served, and the Bhāt formally declares their object in coming. If the girl's father agrees to the match, he calls in his priest and hands him the girl's horoscope. Both priests compare the horoscopes of the boy and the girl, calculate the positions of the stars at the time of their birth, and say whether the match will be lucky. If the astrologers or priests say the match will be unlucky, no further steps are taken. When the boy's and the girl's parents are anxious for the match they do not depend on the words of the astrologer and even do not consult him but at once settle the marriage terms the chief of which are the sum to be paid to the boy by the girl's father at the time of the girl-giving or kanyādān, the clothes and ornaments to be presented to the girl by the boy's father, and the clothes to be presented to the relations of each by the other. Sometimes if the girl is unusually handsome and intelligent the boy's parents bear the whole marriage expenses even of the girl and do not receive a farthing from the girl's parents if they cannot conveniently pay. At other times if the girl's parents are well-to-do and wish to give their daughter to a poor but high family boy they pay the boy's marriage charges and present the girl with ornaments and the boy with a large dowry. A short time before the terms are settled the girl's father sends some relations to see the boy at whose house a feast is held for the guests and they return with presents of turbans and waistcloths or at the least with a waistcloth or cash. At the house of some Marāthas, the presence of a Nāvā or is required at the time of settling the marriage. When the terms are settled the fathers exchange cocoanuts, and the barber's duty is to hand the cocanaut to each as the sign of the marriage settlement; for this he is called sindū or the marriage settler and both parties present him with cash or a turban. The boy's and girl's fathers ask the village astrologer or prāmājōdhi to name three lucky moments on three different days, for the turtmeric-robbing, marriage, and verrū or house-taking. As a rule the bridegroom must visit the girl's house for the marriage; but if the girl's parents are poorer than the boy's parents or the boy's parents refuse to visit the girl's but agree to pay her marriage charges, the girl's parents take the girl to the boy's village and offer her at a separate house which has been prepared for her. To take the girl to the boy's house is thought incorrect among Marāthas and forms a special item in the marriage.
agreement. A little before the turmeric-rubbing the boy’s relations and the priest go with music to the bride’s and are received at her house. Music plays and the priest puts a robe and bodice and ornaments and a packet of sugar into her hands. A wheat or rice square is traced round two low stools set in a line close to each other and on another stool before them are placed five waterpots or kalasha with cotton thread passed round their necks. The priest repeats verses, lays a betelnut and leaves in each pot, and covers their mouths with half-cocoanuts. He then sets a betelnut on a couple of leaves laid on the low stools and offers sandal, flowers, burnt incense, and sweetmeats to the betelnut Ganpati and the waterpot Varun and waves lights round them. The bride and her mother are rubbed with wet turmeric powder mixed with fragrant oil by the boy’s women servants. The girl then comes before the waterpot Varun and the betelnut Ganpati. The priest repeats verses and the girl is told to walk five times round the betelnut Ganpati and the waterpot Varun and sit on one of the two stools in the wheat square; her mother sits on the other stool and while music plays they are again rubbed with sweet-scented oil and turmeric and bathed by five women neighbours and relations. The bride is helped to put on a new yellow robe and bodice and her future mother-in-law presents her with ornaments. What remains of the turmeric party of his friends take with music to the bridegroom’s. The boy is rubbed with turmeric and bathed with the same rites as at the girl’s house and the turmeric-rubbing ends with a feast at the boy’s and girl’s.

Next comes the marriage guardian or devar worship. A day or two before the marriage a man at the house of the boy and of the girl, bades, and with music and a band of friends goes to the tree,1 which is the family guardian, offers sandal, flowers, burnt frankincense and sweetmeats to it, cuts a branch, lays it in a winnowing fan, and brings it home with music. He takes it to his god-room and worships it along with his family gods which are represented by betelnuts in a winnowing fan. Meanwhile five unwidowed girls wash a grindstone or jota and lay sandal, flowers, and sweetmeats before it and a family washerwoman worships the stone slab or pada, and a feast to married women and a few friends and relations completes the guardian or devar worship. Invitation cards are sent to distant friends and the houseowner asks a few of his near relations in person who come to the house on the marriage guardian or devar worship day. After dinner the invitation processions start as among Brahmans, from the boy’s and girl’s and ask local friends and kinsfolk to the marriage. After dinner the boy is well dressed and seated on a low stool laid in a square marked by the washerwoman with wheat or rice, and married women with a dish of turmeric, vermillon, and rice grains, rub him with turmeric, mark his brow with vermillon, and stick the rice grains on the vermillon. His head is hung with flower garlands or mandoondalis and he is taken to his family goddess or koli, lays a coconut and

1 A list of the Maratha devars or marriage guardians most of which are trees or creepers is given in the Appendix.
Chapter III.

People.

Marathas.

When they reach the girl’s village they stop and visit the village Maruti. The boy dismounts, bows before the god, and asks him to be kindly. Here they are met by the bride’s party with music and friends and the smallest prayer or boundary worship is performed. If the girl is taken to the boy’s village, the ceremony is performed at the house of a friend in the neighbourhood. All are seated and the bride’s father marks the boy’s brow with sandal and sticks grains of rice on it, burns frankincense before him, gives him sweetmeats to eat, and presents him with a turban and a gold scarf or shela. The guests are then escorted to a lodging or janasaphar prepared in the bride’s neighbourhood. The Maratha vaqmischaya or trah-planting is the same as among Brahmins. The boy’s father meets the girl’s father at his house with his priest and is seated; the girl’s father sits near him and his priest attends him. The priests then worship the betelnut Ganpati and the metalpot Varun and repeat verses. The girl’s father offers his daughter in marriage to the boy and in presence of his and the girl’s relations the boy’s father accepts the offer saying, I take her. The fathers change coconuts and a distribution of sugar ends the ceremony.

Shortly before the bridegroom starts for the bride’s the bride’s parents send a feast or rukheat with a few friends and music to the boy’s house. The boy is seated on a low stool set in a wheat square, and the sweet dishes brought from the bride’s by the village Nahr are arranged in rows about the stool. The dishes are usually of two kinds, for show and for use. The show dishes include sweet wheat and gram flour balls and sugarcoated betelnuts and almonds balls, as large as or larger than unhusked coconuts; the dishes for use of ordinary use and are prepared with great care. The bridegroom is presented with a turban, his brow is marked with vermilion to which grain is stuck, lights are waved about him by married women, and he is told to help himself to the dishes. When the boy’s feast or rukheat is over, the girl’s party with friends and music go to the boy’s and tell them that the marriage hour is near. The bridegroom is dressed in rich clothes, his brow is decked with the marriage coronet or kishing, a dagger is set in his hands, and he is seated on a horse which is led by the village barber or Nahr. Musicians walk in front, behind them walk all the men of the bride and bridegroom’s parties, and then the bridegroom. Behind the bridegroom walks his sister usually a young girl closely veiled with a gold scarf or shela with the shakunina or lucky lamp laid in a dish, and another veiled woman follows her with a metal or earthen pot called shewatara holding rice betelnuts and water, and covered with a mango branch and a coconuts and set on a heap of rice in a bamboo basket. If the pair are poor, the women of their house walk veiled behind the bridegroom; if the families are rich the women ride in closed palanquins or walk between cloths which are held round them by women servants. On reaching the bride’s the bridegroom dismounts, the priest throws cumin seeds orjirir on the booth, the bride’s mother meets him at the booth door with a dish holding two wheat flour lamps, waves small rice balls and wheat flour lamps round the
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bridegroom, throws the rice balls to one side and lays the wheat flour lamps at the bridegroom's feet; another married woman of the bride's house pours a dish full of water mixed with lime and turmeric on his feet. The bridegroom presents the woman with a robe and bodice, the bride's father hands the bridegroom a cocoanut and leads him by the hand to a place prepared for him near the altar. The men guests are seated on carpets in the marriage hall. The altar is separated from the men's hall only by a cloth wall near the raised altar or bahula. Dancing girls amuse the guests in the marriage hall and the servants lead their masters and hold themselves ready to announce the lucky moment by firing their guns. Shortly before the lucky moment the girl is seated in front of the family goddess or kuloes and throws rice at the kuloes and prays her to grant her a good husband. The astrologer is busy watching his water-clock, and has a horn-blower or shangi ready to blow his horn as soon as the astrologer gives the signal by clapping his hands. As the lucky moment draws near the girl is brought out of the house and made to stand before the bridegroom face to face separated by a curtain marked with a lucky cross. The priests stand on either side of the curtain and tell the pair to fold their hands, to look at the lucky cross, and pray to their family gods. The priests repeat lucky verses and throw red rice at the pair, crying Sásthna or Beware, and the musicians play. One of the priests hands red rice to the guests and another holds an empty dish before them and gathers the red rice to be thrown over the pair at the lucky moment. The astrologer tells the moment by clapping his hands, the hornblower or shangi blows his horn, the guns are fired, and the musicians redouble their noise. The priests draw aside the curtain, touch the bridegroom's eyes with water, pour red rice over the pair, and they are husband and wife. The bridegroom is taken to a seat near the earthen altar and the bride goes into the house. The bride's father and mother sit on two low stools in front of the bridegroom face to face, the father washes the feet of the boy, and the mother pours water on them. The father marks the brow of the bridegroom with sandal; sticks grains of rice on the sandal, hands him a flower to smell, burns frankincense before him, and pours honey and curds over his hands to sip, and the ceremony of honey-sipping or madhupark is over. The girl's maternal uncle, or some other near relation, gives the girl's right hand to the boy who clasps it fast in both his hands. The priest lays both his hands over the boy's and mutters verses. The girl's father sets sandal, flowers, burnt frankincense, and sweetmeat before the betelnut Ganpati and the waterpot Varun, and pours water with some coins in it over the clasped hands of the boy and girl and the komppán or girl-giving is over. The guests in the hall are treated to betel and fragrant cotton sticks called phalâsa, and take leave soon after the girl-giving is over.

1 Formerly any distinguished guest was received with madhupark literally honey-sipping. The host killed a calf and treated the guest to a dinner but the cow-killing or gavânsâla was forbidden by the first Shankaracharya on pain of loss of caste. Since that time madhupark is performed only at weddings.
The priest then asks the bridgroom to tie the lucky nockthread or mangalutra round the bride's neck, and tins together the hongs of the pair's clothes. They are seated on low stools set on the earthen altar, the bride as a rule sitting to the bridgroom's left. The sacrificial fire is lit and fed with clarified butter, sesame seed, cotton sticks, and palas or other sacred wood with nearly the same rites as at a Brähman marriage. The bride's brother squeezes the bridgroom's ear and is presented with a turban by the bridgroom's parents. The pair then leave their stools, walk seven times from right to left round the sacred fire, and the ceremony of Seven Stoops or sept padi is over. Turmeric root wristlets are tied to the hands of each of the pair. They bow before the family gods and the first day's proceedings are over. From this day to the hometaking or sarai the bridgroom stays at the bride's and is feasted. The boy sleeps with the men outside and the girl with the women in the house.

On the next day a sumptuous feast is held in honour of the bridgroom's party. In the morning the pair play at the betelnut hunt and rub each other with turmeric. The boy is seated on the altar and the girl stands behind with turmeric powder in her hand and tries to force some of it into his mouth. The boy keeps his mouth closed tight and tries to prevent her, and if she succeeds in forcing some into his mouth, he is laughed at and asked if he is hungry. Then the boy stands behind the girl and tries with his left hand to force turmeric into her mouth. Next the boy holds a betelnut in his hand and asks the girl to take it from him. They struggle and the girl manages to snatch it away. Then the girl holds a betelnut in her closed fist and asks the boy to take it. If the boy fails, he has to beg it of her, and is laughed at. Lastly the pair bathe, dress in new clothes, and break their fast. Meanwhile the girl's party go with music and friends and ask the bridgroom's party to dine at the bride's. At noon they are asked with music and friends and get treated to a sweet dinner or gudi jorer. In the evening the boy's mother performs the ceremony of seeing the daughter-in-law's face or sumukh darshan. The bride's mother with music and women friends asks the bridgroom's mother to her house. Accompanied by kinwomen and friends and the family priest and music the bridgroom's mother goes to the girl's bringing bamboo baskets, sesame seed, gram balls, betelnuts, cocoa-kernels, dates, a robe and bodice, and ornaments sweetmeats and fruit. On the way she feigns anger and tries to return home when the girl's mother presents her with a robe and bodice, the washerwoman spreads sheets of cloth on the way, and the bridgroom's mother and her friends go walking over them to the bride's house with music. At the girl's the priest worships the betelnut Ganpat and the wife of Varun and the boy's mother dresses the girl in the clothes she has brought and sweetens her mouth with sugar. Then comes the basket or phat ceremony. A piece of cloth is spread in a bamboo basket and nine dates, nine cocoa-kernels, and nine lumps of sugar and a handful of rice and cooked food are laid in it. The priest offers sandal, flowers, rice, and sweetmeats to the basket, and the boy and the girl, with the hongs of their garments knotted together, walk five times round it from right to left. The basket is
set on the heads of the nearest relations of the boy and the girl and the ceremony is over. The pair accompanied by friends relations and music start for the boy’s. The girl is fully dressed and closely veiled and seated in a palanquin with the boy face to face followed by attendants who wave flywhisks or chaura and round the pair and hold state umbrellas or abbar at their sides. Among poor Marathas the bride and bridgroom are seated on horseback and the horse is taken by the village Návi to the bridegroom’s house preceded by musicians and kinsfolk and followed by the bride’s sister on horseback or in a closed palanquin. On reaching the house the pair bow before the house-gods and elders, lay sandal and flowers before the goddess Lakshmi, present clothes to the bride’s party, and the ceremony ends by a feast at the bridegroom’s. Marathas treat their wedding guests to two sorts of dinners or ahaanis, godi or sweet and kuiti or Bhaat. The godi feast is given before the marriage guardian is bowed out and the kuiti which is usually a flesh feast, is given after the marriage guardian is bowed out. At the kuiti feast Marathas sit in full dress each with a sword by his side. Marathas do not allow widow marriage, know nothing of polyandry, and practise polygamy.

Even though the bride is of age, the marriage consummation does not form part of the marriage ceremony. The consummation ceremony is put off till the bride’s first monthly sickness after the marriage. In performing the age-coming ceremony, the girl is seated in a gaily decked wooden frame or makhaf with arches on each side in a specially prepared hall. Plantain stems decked with tinsel and coloured paper are set at each corner of the frame. The girl is dressed in a rich yellow robe and bodice and her brow is marked with vermilion on which rice grains are stuck. Her head is hung with a network of Bowers and garlands are tied round her neck and lines of vermilion drawn on her feet. The news is handed round among friends and kinsfolk and sugar packets and coconuts are distributed at every house in the neighbourhood. Women, friends and relations present the girl with sweet dishes and musicians are engaged to play at the house while the ceremony lasts. The girl is unclean for three days. On the fourth she is rubbed with oil and turmeric all bashed, and a lucky day, between the fourth and the sixteenth, is named for the puberty ceremony. On the morning of the lucky day the pair are rubbed with turmeric and fragrant oil and bathed while music plays. Friends and kinsfolk are asked and the pair are seated on low stools, the girl to the right of the boy. The priest attends and lights the sacred fire as at the Brahman puberty ceremony. The pair bow before the gods and elders and the ritual is complete. A grand feast is given to women friends and neighbours at noon and in the evening the ceremony called sthakar or lapfilling is performed. The pair are seated on two low stools set in a wheat or rice square, the girl to the left of the boy, and the brows of both the boy and the girl are marked with vermilion. Rice grains are stuck on the vermilion and married women fill the girl’s lap with a bodice cloth, wheat, coconut, fruit, packets of vermilion, and betelnuts. Their fathers-in-law present the boy and girl with clothes and ornaments, and the girl’s father presents the pair
with bedding, lamps, metal waterpots, and betel cases. The rest of the ceremony is the same as the Brähman puberty ceremony. During a girl's first pregnancy in the third, fifth, and seventh months, while music plays five unwidowed women fill her lap with wheat, a bodicecloth, a coconut, and fruit. She is asked to dine by women friends and relations during the seventh and the eighth months and is presented with robes and bodices. She is taken with women friends and relations to some garden where a longing feast or dékālūjvan is given her.

When a Marātha dies the body is bathed and dressed in a white sheet, laid on a bier, and tied fast to the bier with strings. Betel leaves, flowers, and red powder are thrown on it, and sometimes half a dozen gold or silver flowers are strewn over the bier. The well-to-do Marātha dead are carried in a palanquin to the burning ground which is generally on the bank of some stream or river accompanied by kinsmen and preceded by Holār or Mhār pipe-blowers. The body is bathed in water, the pile is built, the dead is laid on the pile, and burnt with nearly the same rites as at a Brähman funeral. When the body is nearly consumed, the party bathe in the river and return home. On the second third or fourth day the ashes are gathered, and, except a few bones which are buried somewhere near the burning ground they are taken to some holy place or river and are thrown into the water. The rest of the funeral ceremony is performed on the third, fifth, seventh, or ninth at the latest. On the tenth rice or wheat flour balls are offered to the dead. On the eleventh the family, which since the death has been impure, are cleansed by eating the five products of the cow and present Brähmanas with clothes, pots, umbrellas, shoes, cows, and cash in the name of the dead. On the twelfth balls or pindas are offered to the dead and his ancestors, and on the thirteenth the shraddha or mind-rite is performed in the name of the dead, and friends and kinsfolk are treated to a dinner. On the fourteenth the mouth-sweetening or god-tand-kanne is performed, when relations meet and treat the chief mourner to a sweet dinner. At the end of every fortnight, month, and year from the death-day, uncooked provisions are given to Brähmanas in the deceased's name and the anniversary of his death is kept by a shraddha or mind-rite, when friends and relations are asked to dine at the house. The dead is remembered every year in the dark half of Bhadrapad or August-September on a day corresponding to the death-day in the Makālaya Patek or All Souls' Fortnight. The chief mourners, out of respect to the dead for one full year avoid gay colours and sweet dishes and do not attend marriage or other festive parties. Marāthas gird their boys with the sacred thread which they renew every year on Coconut Day in August. On that day all bathe and sit on low stools and Brähman priests attend. One of the priests tells them to sip water three times in the name of Vishnu and pours the five products of the cow on the right palm of each which the dead and again drink water in Vishnu's name. They are then given sacred threads by the priest and put them on. The priests get a cash present and withdraw with uncooked provisions. Some Marāthas of high family perform the sacred thread-renewing or
shrâmis according to the Brâhman ritual. On the anniversary of the dead Marâthâis lay sandal, flowers, rice, and food before three to thirteen pulsæ Buteæ frondosa leaves and present the officiating and other priests who are generally as many as the number of leaves with uncooked provisions and cash. Marâthâis married couples are asked to the house, their feet are washed with water by the deceased's son, and they are feasted. After dinner betel is served to the guests and they withdraw with presents of turbans and robes. Marâthâis have a caste council and settle social disputes at meetings of castemen. Breaches of caste rules are punished with fines which generally take the form of caste feasts. They send their boys to school, and except a few are not well-to-do.

The name Marâtha, which rose to importance under Shâhâji (1594-1664) and his son Shorsi (1627-1680) in the seventeenth century and under the Peshwâ became famous throughout India in the eighteenth century, has a threefold application. It is applied
First to the section of India south of the Nârâbâda and north of the Karnâtak in which the Marâthi language is spoken; Second to the whole Marâthi-speaking population; and Third, in a narrower and more correct sense to the bulk of the old fighting and now cultivating middle class of the country whose language is Marâthi.

The generally received origin of the name Marâtha, an explanation which has the support of Mr. Fleet and Dr. Bhagvatlâl, is that it comes from Maharâshtra the Great Country a name which the early Sanskrit-knowing settlers in Upper India are supposed to have given to the unknown land to the south of Hindustání. To this explanation the chief objection is the absence of any reason why the people of Northern India should honour the south of India with the name of Great Country, or why, if the name Great Country was at first applied to the whole of Peninsular India it should come to be restricted to the present Marâthi-speaking portions of the peninsula. If any people can be found with a suitable name it seems more likely that the country took its name from the people than that the people took their name from the country. This view was held by the late Dr. John Wilson who proposed to trace Maharâshtra to Mahe-râshtra the land of the Mhârs. But though the Mhârs are a large and important class in the Marâthi-speaking country their depressed state makes it unlikely that the country should have been called after them. One derivation, which has the approval of Professor Bhândâkar, remains, that Maharââstra is the Sanskritised form of Maharââtha that is the country of the Maharâthi or Maharâshtra that is the Great Râatis, a tribe which, under the name Ratta or Ratthis and its Sanskrit form Râstrâkas or Râstrâkikas, from very early times have at intervals ruled in the Bombay Deccan Bombay Karnâtak.

In the middle of the third century before Christ, in the copy of his rock-cut edicts which is preserved at Girnâr, the Mauryan emperor Ashok (B.C. 245) states that he sent ministers of religion to the Râsrâkas, the Petenikas, and the Aparânta. According to

1 Fleet's Kâmavree Dyanasties, 2. 2 Bhândâkar's Early Deccan History, 16, n 566—11.
Professor Bhândárkar the Aparántes are the people of the Bombay Konkan, the Petenikas are the people of Paithan about fifty miles north-east of Ahmadnagar, and the Rástikas or (Sev.) Ráshtrikas are the people of Maháráshtra. 1 According to Professor Bhândárkar one branch of the tribe of Rástikas or Rattas took the name of Ráshtrikas and governed the Deccan and Konkan before the fifth century after Christ. 2 They then lost power but won it back about 700 and continued supreme in the Decan and Karnátak till about 970. 3 Mr. Fleet 4 favours the opinion that the name Ráshtrikas was not a Sanskritised form of Ratta but was acquired by the holders in virtue of their office of managers of a rāshtra or province. But the case of the Rattas who ruled in the Belgaum district from the ninth to the thirteenth century (875-1250) and who claimed to be a branch of the Ráshtrikas strongly supports the view that Ráshtrikas is a Sanskritised form of Ratta. 5 In the Kánarese districts the Rattas seem to be now represented by the Baddas one of the leading classes of Kánarese inslandmen. 6 The fact that the list of Maráthas surnames, which includes Chółke that is Chálukya, Śélá or Śiláhrá, Kadam or Kadamba, Yádav or Jálav, and almost all the early rulers of the Deccan, does not include Ratta, favours the view that the memory of the Rattas is preserved in the general term Marátha. The suggestion that a branch of the Rattas in very early times took the name of Maháráshtra or Great Rattas is supported by the practice of the Bhója rulers of the Konkan and West Decan who are styled Bhójas in Ashok's thirteenth edict (B.C. 240) and Mahábhójas in rock-cut inscriptions in the Beda caves in Pooná and the Kuda caves in Koláha about the first century after Christ. 7 The earliest known mention of the name Marátha is an inscription of about B.C. 100 over a statue in the Náma pass rest-chamber. This inscription runs Maháráthígurumáka gíva, which probably means The hero, the leader of the Maráthas or Great Rattas. 8 An inscription in the Beda caves in the Poona district about the first century after Christ mentions a gift by a Maháráshtri queen and three other inscriptions of the same or of a slightly later date, one at the Bhája caves and two at Karle both in the Poona district mention gifts by persons who call themselves Maháráthis. 9 Mahávanso the Ceylonese chronicle of the fifth century

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1 Early Decan History, 9.
2 Early Decan History, 10. Of this Early Ratta or Ráshtrakuta dynasty all that is at present known is that about the fourth century after Christ a chief of this tribe named Krishna ruled whose coins have been found in Náik, South Gujarát, the islands of Baláta and Bombay, and in the South Bombay Decan. Fleet's Kánarese Dynasties, 31 note 1.
3 Fleet's Kánarese Dynasties, 81-82; Bhândárkar's Early Decan History, 10.
4 Kánarese Dynasties, 82.
5 Compare Fleet's Kánarese Dynasties, 79-83. The view that Ráshtrakuta is a Sanskritised form of Ratta has the support of Mr. Rice, Ir. Berwell (south Indian Palaeography, p. x.), and as noticed above of Professor Bhândárkar.
6 The 1881 census gives in the Bombay Karnátak a total of 26,528 Raddas. They are also found in Mysore.
8 Jour. Rom. Brit. Roy. As. Soc. XIII. 311; Early Decan History, 10. Other interpretations of Maháráshtra are the Great Chauráti and the Great Warrior.
9 Archæological Survey No. 10, pp. 24, 26, 28, 34.
Karnatak.

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(a.D. 480) twice mentions the country of Mahārathā. About the middle of the seventh century (a.D. 634) the famous inscription at Aihole or Aivalli in South Bijapur notices that the Great Western Chalukya king Pulikeshi II. (610-635) gained the sovereignty of the three Mahārathrakas which together contained 99,000 villages. About the same time the Chinese pilgrim Hiwen Thsang (629-645) describes the kingdom of Mo-ho-lach'a, apparently Maharattha or Mahrashtra, as nearly six thousand or twelve hundred miles in circuit. The capital, which was towards the west near a large river, had a circumference of thirty five or six miles. Hiwen Thsang describes the people, apparently the warlike Marathia tribe, as tall, boastful, and proud. Whoever does them a service, he says, may count on their gratitude, but no one who offends them will escape their vengeance. If any one insults them, they will risk their lives to wipe out the affront. If anyone in trouble applies to them forgetful of themseleves they will hasten to help him. When they have an injury to avenge they never fail to warn their enemy; after the warning each puts on his cuirass and grasps his spear. In battle they pursue fugitives but do not slay those who give themselves up. When a general has lost a battle, instead of punishing him corporeally they make him wear women's clothes, and so force him to sacrifice his life. The state maintains several hundred dauntless champions, who every time they prepare for combat, make themselves drunk with wine; and then one of them, spear in hand, will defy ten thousand enemies. If they kill a man whom they meet on the road, the law does not punish them. Whenever the army goes on a campaign, these braves march in front to the sound of the drum. They also intoxicate many hundreds of naturally fierce elephants. At the time of coming to blows they drink strong liquor. They run in a body, trampling everything under their feet. No enemy can stand before them; and the king proud of possessing these men and elephants despises and slightsthe neighbouring kingdoms. About 1020 the Arab geographer Al Biruni mentions Marhat Des as a country to the south of the Narbada. In 1320 the French friar Jordanns refers to 'the kingdom of Maratha as very great.' In 1340 the African traveller Ibn Batuta notices that the people of Daulatabad or Devgiri were Marathas whose nobles were Brahmans.

From the beginning to the end of his Deccan history (1290-1600) the historian Ferishta often mentions the Marathās. In his account of the Musalmān Turk conquest under Ala-ud-din Khilji and his generals, Ferishta refers to the Marathās as the people of the province of Mahrat or Mharat, dependent on Daulatabad and apparently considered to centre in Paithan or as it is written

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1 Puran's Mahāranau, 71, 74. The name Mahārathā also occurs in the Dīvāna (Oldenburg's Edition, 54) which is much older. Early Deccan History, 10.
2 Indian Antiquary, VIII. 264.
3 Dr. Burgess (Ind. Ant. VII. 290) suggests, though the description hardly suits the site, that this may be Mahāran in South Bijapur.
4 Julian's Hiwen Thsang, II. 145; Indian Antiquary, VII. 290.
5 Elliot and Dowson, I. 60. *Yule's Jordann's 'Marathia, 41.* Yule's Cateay, 415.
Chapter III

People

MARYNN

Marathas

History

Mheropatada. 1 In 1818 Harapada the non-in-law of the Devgiri chief rebelled and forced the Musalmans to give up several districts of Marathas. 2 In 1370 Jâdav Maratha, the chief of the Nâikes, revolted in Daohatabad, persuaded its Musalmân governor to join him, raised the Râjâhâ chief of Bâgân and other local leaders, and collected a great army at Paithan. 3 Till the end of Bahmani supremacy (1490) some Maratha chiefs, among them the Râjâs of Gâlana and Bâgân in Nâik, were practically independent paying no tribute for years at a time. After the close of Bahmani supremacy (1490), under the Ahmândnagar and to a less extent under the Bijâpur kings, one or two Maratha chiefs remained nearly independent. 4 Others were continued in their estates on condition of supplying troops, 5 and others took service with their Musalmân rulers and were granted estates and the Hindu titles of Deeshmukh, Sar Deeshmukh, Nâik, Rav, and Râja. 6 In several cases the daughters of leading Marathas were raised to be the wives of Musalmân kings. 7 Of the lower ranks of Marathas many were employed as mercenary troops, most of them as cavalry but some also as infantry. On one occasion (1507) the bulk of the people between Paithan and Chikkan in Poona are spoken of as rebellions Marathas. Besides by their correct name the Marathas are often called Bargis, a word of uncertain origin. 8 Shakespeare seems to derive it from the Sanskrit Varja as it originally means a man of class (jâg) or family. 9 Great Duff describes it as a word of unknown origin apparently a slang term of contempt used of the local levies by the regular foreign cavalry. 10 In another passage Great Duff states that all the troops

1 Scott's Deccan, I. 13, 22. Feribhâ's Mianat seems closely to correspond with the presentation of Marathas as the two other main divisions of the Deccan were as at present of Karnataka and Telangana. Ditto, I. 10.
2 Scott, I. 13.
3 Scott, I. 12.
4 The Gâlana and Bâgân chiefs were forced to pay tribute in 1507 and again in 1530. Briggs, Feribhâ, III. 204, 226. 5 Briggs, Feribhâ, III. 226.
6 One Maratha under Bijâpur held the high title of chief of the nobles Omar-ul-emrah. Grant Duff's Marathas, 39-40.
8 In 1507 Marathas joined the bulk of Malik Aghâ's troops, who for a time held Daohatabad. Briggs, Feribhâ, III. 204. In 1556 Ibrahim Adil Shah of Bijâpur had 30,000 cavalry apparently chiefly Marathas (Scott's Deccan, L 252, 257, 302, 304). In 1568 the Bijâpur Maratha horse cut off all supplies from the Ahmândnagar army. Briggs, Feribhâ, III. 232, 234. In 1600 Ali Adil Shah I. is mentioned as trusting the family to three Maratha officers. Ditto, III. 432. In 1590 Ibrahim Adil Shah sent an army of 30,000 Maratha horse to harass the besiegers of Nabarpur, Ditto, III. 648. And in 1592 the Abyssinian faction in Bijâpur employed 10,000 Maratha horse against the force that was investing the city. Ditto, III. 158. Great Duff (History, 40) says, 'Neither national sentiment nor unity of language and religion, prevented the Marathas fighting against each other. They fought with renown wherever there were disputes or family feuds. Their Musalmân rulers used this spirit of rivalry as a means of balancing Maratha families against each other.'
9 Berg is not to be confounded with the Persian Bargi, literally a rider that is a trooper whose horse and arms are supplied by the chief under whom he takes service. In 1514 most of the Maratha troops under Bijâpur were Bargis (Briggs, Feribhâ, III. 27, 79), and in later times Shirafji (1680) was very fond of this kind of cavalry. Scott's Deccan, II. 55; compare Great Duff, 34.
10 Shakespeare's Hindustani Dictionary under Bargi p. 31 o.
11 Great Duff's Marathas, 27.
officered by Marathás were formerly called Bargá and that when he wrote (1826) in many parts of India the Marathás were still known by that name. The following are the leading instances of the use of the term Bargá by the Mulsamn historians. In the fifteenth century, according to the author of the Miráti-i-Ahmádi (1760) the Maratha chiefs of Bágán in North Nasir had for generations borne the title of the Baharji or Bargá chiefs. The word Bargá is applied to the Maratha cavalry under Bijnápur in 1549 and again in 1560. It is frequently applied to Telugú troops and estate-holders under the Káñarese kingdom of Vijaynagar (1530 - 1564),4 and to the Bijnápur troops after Bijápúr (1579) extended its power over much of the territory formerly held by Vijaynagar. In 1616 the Bargí of Ahmadnagar are described as a very hardy race and Jadhav Ráí, apparently Shíváji's maternal grandfather, is called Bargá. These quotations show that the Mulsamn historians applied the term Bargá both to Telugú and to Maratha cavalry. This double use of Bargá suggests that the origin of the word is the Tamil Vaduga that is northern, a term which in the Tamil country is commonly used of the people of Telinganá, which is also used of Káñarese immigrants to the Nilgiri hills, and which might, with equal correctness, be used of the people of Maharáshtra.7

Rajputá are returned as numbering 1500 and as found in all parts of the State. Most of them have been settled in the State for several generations. They believe that their forefathers came south from Upper India in search of military service. Their commonest surnames or clan names are Abír, Chobe, Kanoje, and Tuhárá. The names in common use among men are Bhímsíng, Madaníng, and Vijaysíng; and among women Durgábí, Gujíábí, and Lákshimbí. They are fair strong and well made with regular features. The women are short and slightly made, but fair and graceful. Their home speech is Hindi, and out of doors they speak Maráthí. They live in tiled houses and keep cattle and sometimes horses. Their daily food includes rice, Indian millet and pulse, and, on festive occasions, sweet dishes and mutton. They do not eat fowls or eggs. Some of them are excessively fond of opium and of smoking hemp-flower or ganja. They take food from no one but Brahmanas. The men wear a waistcloth, jacket, shouldercloth, and headscarf. The women do not appear in public. They wear the full Maratha robe sometimes passing the skirt back between the feet, and the bodice with a back and short sleeves. They claim, and to a certain extent are given a

1 Grant Duff's Marathás, 97. 2 Bird's Miráti-i-Ahmádi, 102.
3 Briggs' Féríshta, II. 109 and 425.
4 Compare Scott's Deccan, II. 313, 314, 315 and Briggs' Féríshta, III. 137, 138, 139, 141, 103, 154, 169, 173, 243. One of these Vijaynagar Bargás bore the Dravidian name Híndsíntám (Scott's Deccan, I. 260) and seems to have been Teleng man.
5 Wákáati-Jahangír in Elliot and Dowson, VI. 233.
6 Wákáati-Jahangír in Elliot and Dowson, VI. 243.
7 Compare Caldwell's Dravidian Grammar, ii. The Káñarese Vadugas or northern of the Nilgiri hills are the people known to the English as Bergers. Bisset, 84.
higher social position than Marathas. They are faithful, thrifty, hardworking, hospitable, and quick-tempered. They are State servants, traders, and husbandmen. Their ceremonies are performed by North Indian Brahman priests called Pandya and when Pandyas are not available by local Brahmanis. They worship the regular Brahmanic gods and pay special reverence to Balaji. They allow widow marriage and some wear the sacred thread. Their birth marriage and death ceremonies do not differ from those performed by Marathas of good family. Social disputes are settled at meetings of the elders of the caste. Their orders are enforced by putting out of caste or by fine which is spent on a caste dinner. They send their boys to school and are fairly well-to-do.

Traders include six divisions with a strength of 9876 or 1.29 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>Division</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmed</td>
<td>44</td>
<td>1</td>
<td>45</td>
</tr>
<tr>
<td>Gujrat Vais</td>
<td>64</td>
<td>36</td>
<td>100</td>
</tr>
<tr>
<td>Komti</td>
<td>876</td>
<td>760</td>
<td>1636</td>
</tr>
<tr>
<td>Marathas Vais</td>
<td>621</td>
<td>382</td>
<td>995</td>
</tr>
<tr>
<td>Talukdas</td>
<td>405</td>
<td>540</td>
<td>945</td>
</tr>
<tr>
<td>Total</td>
<td>1623</td>
<td>1478</td>
<td>3101</td>
</tr>
</tbody>
</table>

Atars, or Perfumers, are returned as numbering five and as found in the town of Kollapur. It is doubtful to what class these five Atars belong. The people generally called Atar are Musalmans. It is possible that some individuals either of the Gandhi or Hindu perfumers or of the Ladd class who live by selling perfumed oils, powder, and turmeric, returned themselves as Atars.

Gujarat Vaisis are returned as numbering seventy-nine and as found chiefly in Alta and Shiror. Most of them are Nagaars of the Meshri or Brahmanic division of Gujrat Vaisis, who are said to have come from Gujrat, Bombay, and Poona. Few of them are permanently settled in the State; most go to Gujrat Bombay or Poona to marry their children. They are traders and money-lenders and are well-to-do.

Komita, who are returned as numbering 122, are found in most market towns. They are partly old settlers and partly newcomers. Their home speech shows that they originally belonged to the Telugu country. The men are middle-sized dark and somewhat irregular in features, and the women are short, wry, strong, and well featured. They are vegetarians and both men and women dress like Brahmanis. They are hardworking, thrifty, and well-to-do dealing in grain, glass beads, and metal ware and sometimes

1 Details of Gujrat Vaisis are given in the Poona Statistical Account.
2 The fact that several classes are known by the name of Komiti suggests that Komiti is a country name corresponding to Gujar meaning a Gujrat Vais or to Marward meaning a Marwar Vais. The home of the Komiti Vais must lie in the Telugu country. The similarity in sound suggests Kommat about 120 miles east of Bednagar. It seems probable that the name Komathi is in origin the same as Komiti.
lending money. They gird their boys with the sacred thread, and
religious and social customs closely resemble Marathia Brahman,
whom they call to officiate at their houses. They send their children
to school and on the whole are a rising class.\(^1\)

\textit{Maratha V\'inis}, or Traders, who are also called Vaishya V\'inis,
are returned as numbering 8812 and as found in B\'arda, Bhundgadh,
Vishaligad, and other sub-divisions bordering on the Konkan from
which they seem to have come. They belong to three divisions, Kud\'al
V\'inis apparently from Kud\'al in S\'avantv\'adi, Sangmeshwar V\'inis
apparently from Sangmeshwar in Ratangiri, and P\'atane V\'inis
apparently from P\'atna in S\'atara. All eat together but do not
intermarry. They are of middle size, and fairer than Lingayat
V\'inis. Their home speech is Marathi. They eat fish and flesh and
drink liquor. They dress like Marathia except that the men
wear a Brahman-shaped turban. Their ornaments do not differ
from those worn by Marathia. Their favourite deities are Am\'\' \(\text{\'} \text{\'} \text{\'} \text{\'} \text{\'} \text{\'}\),
Maruti, and Vithoba of Pandharpur, and they also worship Jotiba and
Mahadev. They keep the usual Brahmanic fasts and feasts and almost all their
social and religious customs are the same as Marathia. They
send their boys to school and teach them to read, write, and
work sufficiently in Marathi. Their condition is middling.

\textit{Marw\'ar V\'inis}\(^2\) are returned as numbering ninety-eight and
as found chiefly in Kolhapur and Skiro. They come from M\'arw\'ar
to trade principally in piece-goods and in their old age retire to their
native country. They belong to two main classes Jains or Shr\'\'avaka
and Meshri or Vaishnava. Of the seventy-two clans into which the
Meshri M\'arw\'ari say they are divided in M\'arw\'ar seventeen are
represented in Kolhapur. The seventeen are B\'ajaj, Bala\'dva,
Bivri, Chudah, Qat\'\'ana, Gilda, Jir\'\'an, Kabra, Kalamtri, Mal\'\'ana,
Msir, Marca, Mod\'\'a\'i, For\'ra\', Sar\'ed, Shikji, and Soni. Persons
bearing the same surnames cannot intermarry. The names in
common use among men are Gavra, Khushal, and Ram; and among
women Bani, N\'\'u\'n, and Padma. They are rather tall dark and stout,
and as a rule have big faces and sharp eyes. The expression of
many is hard and mean, but they are more vigorous than the
Lingayat and other local V\'inis. They speak M\'arw\'ari at home and
incorrect Marathia abroad. They keep their accounts in M\'arw\'ari.
Most of them live in houses of the better class. Their daily food is

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1 A detailed account of Kreta is given in the Sholapur Statistical Account.
2 A detailed account of Marw\'ar V\'inis is given in the Ahmadnagar Statistical
   Account.
wheat pulas and butter. They abstain from flesh and spirituous drink. The men generally wear the back hair long with an upward turn at the tips. They shave the front part of the head leaving a curly lock over each ear. Some wear the beard long and thin, others shave the face except the moustache and eyebrows. The men wear a waistcloth, long coat and shouldeercloth, and shoes. They can be known by their two-coloured tightly-wound turban. The women wear the hair in a triple braid without decking it with flowers. They wear a full long petticoat, an openbacked bodice, and an upper robe which they draw over the head like a veil. Some Mârwarí women wear shoes. Their arms are covered with ivory bracelets. They are shrewd, thrifty, hardworking, and prosperous. Most of them are tradesmen. Their favourite gods is Balâji of Tirupati in North Arcot, and their chief festivals are Gaur on the third of bright Chaitra or March-April, Tej on the third of bright Shrawan or July-August, and Divali on the no-moon of Ashvin or September-October. They have priests of their own, and in their absence employ local Brahmans. Most of them can read and write Mârwarí and are prosperous.

The Shrâvak or Jain Mârwarí are a smaller body than the Meshri Mârwarí from whom they do not differ in speech, dress, character, occupation, or condition. All Kolhapur Mârwarí Jains are said to belong to the Osâl subdivision.

Tambolis, or Betel-leaf Sellers, are returned as numbering ten. They seem to belong to a larger class called Pânâris or leaf sellers, who are returned with a strength of 750. These Pânâris used to sell betelnut and some keep to their old calling. The rest have turned to husbandry, betel-leaf growing, parched rice or poha-making, and moneylending. In appearance speech and names they do not differ from Marâthâs, and in food dress and customs they closely copy Marâthâ Brahmans. They send their boys to school and teach them to write, read, and count in Marâthe. They are vigorous and well-to-do.

Husbandmen include four divisions with a strength of 363,696 or 39-65 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>Division</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhatria</td>
<td>915</td>
<td>868</td>
<td>1783</td>
</tr>
<tr>
<td>Kunbis</td>
<td>139,114</td>
<td>147,764</td>
<td>286,878</td>
</tr>
<tr>
<td>Hindu</td>
<td>221</td>
<td>240</td>
<td>461</td>
</tr>
<tr>
<td>Total</td>
<td>139,661</td>
<td>149,086</td>
<td>288,747</td>
</tr>
</tbody>
</table>

Chhatrias are returned as numbering 1844 and as found in Kolhapur only. They are apparently of Rajput descent. They are cultivators and resemble Kunbis in appearance, font, dress, and manners and customs.

Kunbis are returned as numbering 299,871 and as found over the whole State. They have no divisions, and are dark, middle sized,
KOLHÁPUR.

well made, strong, and hardy. Except in the south and east where they speak Konkerese, their home tongue is Marathi. The house of a village Kunbi is about twenty feet square with a tiled or thatched roof and walls of stone, sun-burnt bricks, or wattle and daub. It consists of an enclosed veranda or supa in which he keeps his cattle and a room divided by walls three feet high. Inside it is dark and badly aired. 'If we had windows,' they say, 'the thief's work would be easy.' The Kunbi's ordinary food is mutton, fowls, vegetables, salt, and chillies. In the western hills načat is used instead of jowar. Rice is eaten but very sparingly on account of its high price. All Kunbis to the west of Kolhápur are fond of ambil or gruel a preparation of fermented načat flour and buttermilk.

On great holidays banquets and feasts they use animal food and are fond of mutton, fowls, and eggs. They never use beef or pork, but have no objection to boar's flesh. All Kunbis use spirits and liquors, but seldom to excess. Tobacco smoking and chewing are very common, hemp-smoking is not uncommon, but opium-taking is rare. A Kunbi man's usual dress is a white turban and a waistcloth. At home or when at work in the field he wears a piece of cloth passed between his legs and a blanket. Towards the western hills where the climate is colder, Kunbis use a small blanket jacket. On special occasions such as holidays and marriage ceremonies they wear either a waistcloth or loose trousers called chokháda reaching a little below the knee and a long white coat hanging to the knee. Poor Kunbis cannot afford to have a coat or wear only a waistcloth. The shoes generally worn by men and women are sandals or píyásas. Well-to-do Kunbis use a Brahman shoe. A Kunbi woman dresses in a robe and bodice. On ceremonial occasions the women wear a silk-bordered robe and bodice and the men a waistcloth. The Kunbis are a hard-working, honest, frank, orderly and contented people, but timid and shy. They are cultivators. Besides managing the house the women aid in the field, picking and cleaning cotton and spinning yarn. They also go to the nearest weekly markets and sell the surplus produce. Kunbis are socially lower than Maráthás. But a well-to-do Kunbi calls himself a Marátha and poor Maráthás freely and openly marry with rich Kunbis. The men begin work in the field at daybreak and have a light breakfast or sysári of jowar or načat which is taken to them by the women at about eight. They work till midday when they have another meal in the field and after a short rest begin again and work till dark, when they return home, sup, and go to bed. The same articles are generally eaten at the midday and evening meals. In the Ghatmátha or hilly west all eat rice and in the Deccan or plain instead of rice they use jowar both in the form of bread and考点a that is partially ground jowar cooked somewhat in the form of rice. Along with this they eat curry made of pounded chillies, flour, and spices, and vegetables. When a Kunbi marriage is settled, both parents go to the village astrologer and ask him whether the stars favour their union. The setting breaks the boy's and girl's names, and after consulting his almanac generally declares that the stars are favourable and the marriage is settled. The parents ask the astrologer to name lucky days and hours for the turmeric-rubbing, marriage and return procession, and then go to...
Their homes. A little before the hour fixed for the turmeric-rubbing the boy’s relations and friends both men and women go to the girl’s, taking two robes, sugar, coconuts, dates, turmeric, betelnuts, a pair of silver anklets, and a necklace of gold coins or puthalis, and music. Here while the priest, who is a Brahman, repeats verses, the boy’s father presents the girl with the robe and puts a little sugar into her mouth. Then the girl’s female relations trace a white powder square, set round it five earthen jars and pass a thread round the jars. In the square are set two low wooden stools, and the priest worships the jars by pouring water and a betelnut into each jar and closes its mouth with a coconut. He lays a betelnut in front, worships it as the god Ganpati, and prays to it to be kindly. Both the mother and girl are anointed with turmeric and oil by married women, and the priest, leading the girl five times round the jars, at each turn throws grains of rice over the jars, and at the last turns seats her on one of the low wooden stools. The mothers sit on the other stool and both are bathed by married women. After the bath, the boy’s relations present the girl with a robe and deck her with ornaments. The girl’s relations, taking the remaining turmeric and oil, go along with the boy’s relations and music to the boy’s, and a similar ceremony is gone through. This is followed by the donak or guardian ceremony which consists of worshipping the picture of Ganpati in the priest’s almanac; of setting a lucky post outside the house in the booth; and of preparing two bundles of betelnuts, rice, and turmeric to represent the various gods. While this ceremony is going on the women in the house worship the grain grindstone or jute, and the village washerwoman lays sandal, rice, turmeric, and vermilion before the grinding-stone slab or pitha. Next day feasts are held in honour of the family deity Jotiba, Khandoba, or Ambabai. On the third or marriage day, the boy is bathed in the morning, and an hour or two before the hour fixed for the marriage, goes on horseback to the village temple, and thence to the girl’s accompanied by men and women relations, tri-ads, and music. When the procession reaches the girl’s house, the boy is taken off the horse and the village barber washes his feet. The girl’s father approaches the boy and presents him with a new waistcloth shouldercloth and turban. The boy wears them and walking into the booth takes his stand on a heap of unhusked rice. The girl is brought out of the house where she was sitting among women and made to stand on another heap in front of the boy facing him. A cloth is held between them with a lucky red cross or sanctik properly sanctik on it. A pouch of cumin seed or jira is held by the pair in their mouths, and a near relation holds either a sword or a dagger over the boy’s head. The priests and other Brahman repeat marriage verses and end with the word Śakthas or Beware. The curtain is pulled on one side, the guests throw rice grains over the pair, and the musicians raise a blast of musae. The boy’s priest fastens round the girl’s neck the marriage string or mangalasutra, and one of the elderly male relations ties a cotton thread or dori. The boy and girl are then led by the priest to the house gods and bow before them; while he is bowing the boy steals an image from the god-room and does not give it back till he is paid 2s. (Rs. 1). They are next seated on an altar or bhala and the girl’s brother holds the boy by his right ear, and
KOLHAPUR.

Chapter III.
People.
Karnatak.

Karnatak.

KOLHAPUR.

Karnatak.

KOLHAPUR.

Karnatak.

Karnatak.

KOLHAPUR.

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KOLHAPUR.

Karnatak.
on her head, a milkmaid with milk pots, or anybody with a dish of cooked food. If a cat, a barred-headed Brahman, a barber with his shaving gear, or a widow happen to pass before them while going out, they consider it unlucky and go back. They hold it very unlucky if a lighted lamp falls on the ground and goes out; or if a house-lizard drops in front of them or on them. The only living animal they worship is the cow. They also worship clay images of bullocks on the full-moon of Asvādi or June-July, and on that day they paint the horns of their cattle especially of their bullocks, feed them on sweet dishes, and allow them to rest. They worship the sweet basil and the Indian fig tree. Their priests are ordinary village Brahmanas to whom they pay great respect. They go on pilgrimage to Jotika, or Jotibai, at Barasgiri, nine miles north-west of Kollapur in the months of Chaithara or March-April and Shravan or July-August; to Narbha’s Vadá on Guru-Asadashi in Aswin or Sept.-Oct., and in the month of Mang or January-February; to Pandharpur on the eleventh of the first half-moon of Asvādi or June-July and Kantik or October-November; to Alandi and Deha in Poona and Taljapur in the Nizam’s country, and even to Benares at any time during their lives. The holidays kept by Kunbis are the Pádra or New Year’s Day which falls in Chaithra or March-April. On this day they hoist a flag or gaudhi in front of their house in honour of the new year. On the fifteenth a feast is held in honour of the god Jotiba when the chief dish is rotli polie or puranpoli. Asheyatriitya which falls on the third of Vaisáki or April-May is kept as a feast. The full-moon of Asvādi or June-July on which they worship clay bullocks, they consider to be the most important of their holidays. On the fourth of Bhadrapada or Aug.-Sept. comes Ganesh-chathurti or Ganpati’s Fourth when earthen images of Ganpati are made and worshipped and a dish of rice flour balls stuffed with cocoon kernel scrapings and molasses is prepared in their honour. The first nine days of Asvādi or September-October are called Navaratrás when an earthen jar filled with water with a coconut on the top is worshipped in honour of the goddess Ambasáki. On the tenth they worship weapons and field tools and feast on sweetmeats, Jesses, and liquor. In the afternoon villagers go in procession as far as the village boundary or gásthana. Here the village headman worships the ápit or shaantí tree with the help of the village Brahmanas, and on their return they distribute leaves to their relations and friends. On Great Sankranti Day or the twelfth of January, they present sugarcaneasses to their friends and acquaintances, and during Shíranga in March-April they burn and worship the Holi bonfire, and on the following day dabl one another with dirt. Four days later on Bang-panchmi Day they throw red water over each other and turn it stépura or the sprinkling. During these festive occasions Kunbis dress in rich clothes, and those who can afford it eat fowls and mutton and drink liquor. Their fests are the Khadukas or eleventh of Kantik or October-November and Asvādi or June-July. Shíranga in January-February, Gokulchamí in August, Ras-namá in March-April, and all Mondays in Shravan or July-August. The famine of 1876-77 reduced a number of Kunbis to poverty. The western Kunbis are generally in debt and those of the east are better off. Some of them send their boys to school, but their condition on the whole is poor.
MALIS, or Gardeners, are returned as numbering 1,407 and are found chiefly in Karvir and Panáhála. They are divided into Lingáyát and Maráthá Malis, who do not eat together or intermarry. They are dark and strong. Except a few who speak Kádhreese all speak Maráthí. They are hardworking and orderly. They are husbandmen and gardeners, and grow and sell vegetables. They are helped in their calling by their wives and children. Some are moneylenders. The men pass their time in the fields and gardens and the women take the vegetables to market to sell. Most are Lingáyát and their head priest the Svámi of Kádápa’s math or monastery which is about nine miles from Kolhápur, attends their marriages. In manners and customs Maráthá Malis do not differ from cultivating Maráthás, and though they do not eat or marry with them, Lingáyát Malis resemble Lingáyát Vánis. Some Malis of both classes send their boys to school, but few can be said to be well off.

Ráddás are returned as numbering 874 and as found mainly in Gadinglaj. They are believed to have come to the State from the south. Their home speech in Telugu. They are husbandmen and resemble Kunbás in all respects. They are Smartas in religion.

Craftsmen include twenty-one classes with a strength of 52,374 or 6·57 per cent. The details are:

<table>
<thead>
<tr>
<th>Craftsmen</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boldára</td>
<td>85</td>
<td>139</td>
<td>224</td>
</tr>
<tr>
<td>Buruda</td>
<td>409</td>
<td>461</td>
<td>870</td>
</tr>
<tr>
<td>Budrunáda</td>
<td>62</td>
<td>45</td>
<td>107</td>
</tr>
<tr>
<td>Hachháma</td>
<td>812</td>
<td>940</td>
<td>1,752</td>
</tr>
<tr>
<td>Jhuggána</td>
<td>518</td>
<td>621</td>
<td>1,139</td>
</tr>
<tr>
<td>Káda</td>
<td>374</td>
<td>442</td>
<td>816</td>
</tr>
<tr>
<td>Kánti</td>
<td>1,410</td>
<td>1,645</td>
<td>3,055</td>
</tr>
<tr>
<td>Kumbára</td>
<td>1,087</td>
<td>1,114</td>
<td>2,201</td>
</tr>
<tr>
<td>Lágda</td>
<td>115</td>
<td>119</td>
<td>234</td>
</tr>
<tr>
<td>Mhubí</td>
<td>417</td>
<td>492</td>
<td>909</td>
</tr>
<tr>
<td>Panáhála</td>
<td>61</td>
<td>138</td>
<td>201</td>
</tr>
<tr>
<td>Total</td>
<td>7,300</td>
<td>9,041</td>
<td>16,341</td>
</tr>
</tbody>
</table>

Boládra, or Pickaxe Men, are returned as numbering 798 and as found in small numbers over the whole State. They are tall, dark, robust, strong, hardworking, and quarrelsome. They speak incorrect Maráthí both at home and abroad, and live in dirty clammy thatched houses. Their chief hereditary calling is working in stone and earth, hewing-stone, and building wells. They have a bad name as thieves, with their wives and children attending fairs and river-bank gatherings. The men engage some stranger in talk while the children carry off his property, or one of the gang comes close to women who are seated perhaps cooking on a sandy river side with a box of valuables near, stops as he passes and sits down as if to relieve himself and while the woman turns her head away seizes and hides in the sand any valuables he can lay his hands on. They earn enough to support themselves, but are given to drink and are badly off. They keep all Hindu feasts and feasts and their favourite gods are Khandóba and Jotíba.

Buruda,1 or Basket Makers, are returned as numbering 900 and

1 Details of the Lingáyát Burud customs are given in the Ahmadnagar Statistical Account.
Chapter III.

People.

Kumbhars.

bulk of the Kolhapur potters are Maratha Kumbhars, and the Rajputs are a very small body. The men of both classes shave the head except the topknot and the face except the moustache, and in dress, and customs the Marathas resemble local husbandmen. The Rajputs are like local Rajputs in dwelling, food, dress, and look, and in social and religious customs. Both at home and abroad the Marathas speak a corrupt Marathi and the Rajputs a corrupt Hindustani. As a class Kumbhars are hard-working and thrifty. The Rajputs are brickmakers only and as they find themselves unable to compete with the Marathas they have taken to fuel-selling and charcoal-burning. The Marathas enjoy the monopoly of making and selling earthen vessels and toys. Maratha Kumbhars are paid in cash except in villages where they are one among the village staff of servants and are paid in grain at harvest. Their women and children help in their calling. Except that among Maratha Kumbhars mourners men do not shave the face after a death, their social and religious customs are the same as those of local husbandmen. They have a caste council and a headman or melhor and settle social disputes at caste meetings or panchayats. Rajput Kumbhars are a declining people and Maratha Kumbhars are fairly off. Bhándu Kumbhars, seemingly a branch of Maratha Kumbhars, are found at Paubára. They earn their living by making and selling earthen images. In look, food, dress, and customs they are the same as Maratha Kumbhars. They practise polygamy and bury their dead. They are a steady class. Lohana, or Blacksmiths, are returned as numbering 2101 and as found in small numbers over the whole State. They are cultivators and a few hold rent-free land. They worship all Hindu gods and goddesses and keep all their feasts or fasts, and their favourite deities are Khandoba, Sidhoba, and Yallamma. In look, food, dress, and customs they are the same as Ahmadnagar and Poona Loháras. They employ Brahmins at their marriages and Jangams at their funerals. They are hardworking and earn enough to support themselves, but are given to drink and are badly off. They settle social disputes at meetings of castemen and seldom send their boys to school. Ootris, or Castors, are returned as numbering 229 and as found over the whole State and chiefly in the town of Kolhapur. They are dark strong and well made, their speech both at home and abroad is a corrupt Marathi, and they live in one-storied houses with mud walls and tiled or thatched roofs. They have bullocks for carrying their goods and are fond of pots. In food, drink and character they do not differ from the Ahmadnagar Ootris. They make and sell brass and copper vessels, but are badly off on account of the competition of imported goods. Their favourite deity is Kallamma, and they worship all Brahmamic and local gods and goddesses and keep the usual Hindu fasts and feasts. Their social and religious customs are the same as those of Poona Ootris. They have a caste council.
and settle social disputes at caste meetings. Few among them send their boys to school or take to new callings. Though honest and thrifty, they dislike hard work and are poor.

Panchals, a name of doubtful origin generally supposed to mean the five craftsmen, are returned as numbering 819 and as found in towns and large villages. They speak Kannarese at home and Marathi abroad. In look, food, dress, and dwelling, and social and religious customs they are the same as the Sholapur Panchals. They are clean and neat in their habits, hardworking, orderly, and thrifty. They are carpenters, coppersmiths, goldsmiths, and casters of brass and copper vessels. They keep all Brahmanic fasts and feasts and worship the usual Brahmanic gods and goddesses. Their family goddess is Kālikadevi and their priests belong to their own caste. They have a caste council and settle social disputes at caste meetings under their headman. A few send their boys to school and as a class are well-to-do.

Patharvats, or Stone Dressers, are returned as numbering 217 and as found only in towns. Patharvats are of several classes Marathas, Lingāyats, Jews, and Musalmans. The Maratha Patharvats dress like Kunbis and do not differ from them in food or in religious and social customs. Their favourite goddess is Kālamā and they eat but do not marry with Maratha Kunbis. Their calling is well paid but they spend their earnings in liquor. They have a caste council and settle social disputes at caste meetings. Few of them send their boys to school. Patharvats.

Rangāris or Dyers, including Nilāris or Indigo Dyers, are returned as numbering eighty-eight and as found only in towns. They belong to the Shimpī caste, and in look, food, dress, dwelling and social and religious customs are the same as Shimpīs. They worship all Brahman and local gods and goddesses and keep the usual fasts and feasts, and their priests are local Brahman who conduct their marriage and death ceremonies. Their calling is well paid and they are fairly off.

Raśis are returned as numbering 220 and as found in all parts of the State. In look, food, drink, dress, and customs they resemble Marathā Kunbis with whom they eat but do not marry. Their favourite god is Mahādev, but they worship all Brahmanic and local deities and keep the regular fasts and feasts. They are players and beggars, and weave strips of coarse cloth and tape. They have a caste council. They do not send their boys to school, and are poor.

Sangars, or Wool Weavers, are returned as numbering 1011 and as found in small numbers over the whole State. They seem to have been formerly Lingāyats or followers of Basav (1100-1163) whose priests or Jangams they still employ at their marriage and death ceremonies, and to settle their caste disputes. In look, food, dress, dwelling, and customs they do not differ from the Focus Sangars. They weave and sell coarse blankets and the women do as much work as the men. They worship all Hindu gods and

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1 Details of Panchal customs are given in the Sholapur Statistical Account, p 569-13
Shimpis, or Tailors, are returned as numbering 5689 and as found all over the State but chiefly in towns. They claim descent from the sister of Nandev a staunch devotee of Vithoba of Pandharpur, who is said to have been born of a shell or shimp. Originally it is said Shimpis were both dyers and tailors, but in time, probably from its unpleasantness, dyeing came to be looked down on and is now the calling of a distinct caste called Bangria.

Shimpis worship all local and Brahmanic gods and goddesses, and keep the usual fasts and feasts. Their priests are men of their own caste who conduct their thread-girding marriage and death ceremonies. The Deshastras and Konkanasthas, who resemble each other most, gird their boys with the sacred thread between eight and fourteen and marry them before they are twenty-five. Girls are married before they come of age. They forbid widow marriage, know nothing of polyandry, and allow and practice polygamy. All their ceremonies they say are the same as Brahmanic ceremonies. They are bound together as a body

Sona's, or Goldsmiths, are returned as numbering 5671 and as found over the whole State. They are divided into Deshastras, Konkanasthas, Sádás, Ajbhás, Pardésias, Viduras or Dáiputra, and Kháándezis, who neither eat together nor intermarry. Deshastras and Konkanasthas, to whom the following details mostly apply, are looked upon as higher than the rest. They look and dress like Brahmans and speak a corrupt Marathi with a drawl. In food, dress, house, character, and customs they are the same as Ahmadnagar Sonas. They are moneychangers and make gold and silver ornaments. They worship all Brahmanic and local gods and goddesses and keep the usual fasts and feasts. Their priests are of their own caste who conduct their thread-girding marriage and death ceremonies. The Deshastras and Konkanasthas Sonas, who resemble each other most, gird their boys with the sacred thread between eight and fourteen and marry them before they are twenty-five. Girls are married before they come of age. They forbid widow marriage, know nothing of polyandry, and allow and practice polygamy. All their ceremonies they say are the same as Brahmanic ceremonies. They are bound together as a body

1 Details of Nandev Shimpi customs are given in the Ahmadnagar and Sátara Statistical Accounts.
2 Sonar details are given in the Ahmadnagar Statistical Account.
and settle social disputes at meetings of castemen. They give some elementary schooling to their boys, but as soon as they are of use keep them at home. The other classes of Sonars resemble local Kunbis in all points and their priests are Deshasth Bráhmans. They do not gird their boys with the sacred thread, and use animal food and drink liquor. The higher classes of Sonars are fairly off, but the other classes find their calling ill-paid and barely earn a living.

Sutas, or Carpenters, are returned as numbering 11,651 and as found over the whole State. They are divided into two classes Maráthí and Kánadás, the latter looking down on the former with whom they neither eat nor marry. As a class Maráthí Sutas are strong, dark, regular featured, and well built, and live in one-storied houses with mud walls and tiled or thatched roofs. In look, food, speech, dress, and customs they resemble the Sutas of Poona and Ahmadnagar. Their family gods are Jotiba, Khandóba, and Vithóba. Unlike the Kánadás who have their own priests the priests of Maráthí Sutas are local Bráhmans who conduct their marriage and death ceremonies. At present the work both of Kánada and Maráthí Sutas is in great demand, and they earn enough to keep themselves and their families in comfort. A few are husbandmen and hold rent-free lands in return for their services to villagers as one of the balástedíar or village staff.

Tambats, or Coppersmiths, are returned as numbering 160 and as found only in towns. They are said to have come from the Konkan about the middle of the eighteenth century. They are middle sized and thin, but strong and muscular. They look and dress like Bráhmans and claim to be Páchchás. They speak a corrupt Maráthí and their houses are like those of Sonars. They say they are vegetarians. They make and sell brass and copper vessels. They worship all local and Bráhmansic gods and goddesses and keep the usual Hindu fasts and feasts. Their family goddess is Kálánma of Shirahingi in Belgaum. They employ their own priests and perform ceremonies like those of Bráhmans. They gird their boys with the sacred thread between eight and fourteen and marry them between fourteen and twenty, the boy as a rule paying the girl's father a sum of money. They have a caste council and settle social disputes at caste meetings. On account of the increasing use of glass and China ware, the Tambats say their goods are in less demand than they used to be.

Telís, or Oilmen, are returned as numbering 2100 and as found in small numbers over the whole State. They include two divisions Maráthí and Lingáyat Telís. Lingáyat Telís have a separate recognised head of the caste and employ Jangams to conduct their marriages and births. They bury their dead. Maráthí Telís eat with local Maráthí Kunbis, but marry among themselves only, and employ Bráhmansí priests to conduct their ceremonies. Telís are hardworking, honest, and thrifty. The growing use of kerosene oil has not yet affected their craft. They are a steady class.

Upás, or Grindstone Makers, are returned as numbering 1212 and as found in small numbers in towns and large villages. In look
food dress and dwelling they do not differ from ordinary Kunbis or Malis. They claim to be mediums and to have intercourse with gods and spirits. Sometimes they put on a Marathi dress and a large beaded necklace and sit at a ford or riverside counting their beads as if absorbed in prayer and holy thoughts, but when the chance offers they make away with the property of travelers who happen to halt or rest near them. They are grindstone-makers and cut and dress stone, and make salt from earth. Their family god is Hanuman, and they worship all local and Brahmanic gods and goddesses and keep the usual fasts and festivals. Their customs are the same as Kunbi customs. They allow widow marriage and polygamy but not polyandry. They either burn or bury the dead and mourn them ten days. They have a caste council and settle social disputes at meetings of castemen. Few among them send their boys to school, and as a class they live from hand to mouth.

**Musicians.**

Musicians include five classes with a strength of 11,253 or 1.40 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>Division</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhimas</td>
<td>488</td>
<td>115</td>
<td>1190</td>
</tr>
<tr>
<td>Darars</td>
<td>13</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>Ghadatis</td>
<td>118</td>
<td>36</td>
<td>154</td>
</tr>
<tr>
<td>Guvaras</td>
<td>1253</td>
<td>4574</td>
<td>5827</td>
</tr>
<tr>
<td>Total</td>
<td>5655</td>
<td>4721</td>
<td>10,376</td>
</tr>
</tbody>
</table>

**Bhais.**

Bhais, who are returned as numbering 1132, formerly bards and praisers, are famous for their talkativeness. They eat the flesh of goats and sheep. The demand for their services has to a great extent decreased. Most have taken to tillage. The rest beg and recite the doings and praises of kings. They claim a Kshatriya origin but rank with Marathás. Their favourite gods are Bhairav, Mahalakshmi, Maruti, and Vithoba. They wear necklaces of turai beads, andallow poligny and widow marriage. They have no recognised head.

**Daris.**

Daris, literally Slaves, are returned as numbering 198 and as found only in Katak. They are strolling players of two classes one who prostitute and the other who do not prostitute their women. They neither eat together nor intermarry. Their home speech is Telugu. They do not own houses but live in poor tents called polis or booths. Their ordinary food is millet bread, pulse, chillies, and salt, but they eat all kinds of flesh except the flesh of the hog and of the cow. They are idle and thriftless and move from village to village begging and performing. Their wives and children help in their calling. Socially they rank below Kunbis. Their favourite gods are Maruti, Vyanakapati, and the goddess Yallamma, whose images they keep in their houses. They worship the usual Brahmanic gods and goddesses, keep the usual fasts and festivals, and employ as priests the ordinary village Brâhmans whom they treat with respect. They either bury or burn their dead and are poor.
KOLHAPUR.

DAVRIIS, or Players of the drum, are returned as numbering 1114. Of several divisions Maratha Davris are alone found in Kolhapur. They eat but do not marry with Marathas. They have the ancient and still respected privilege of living in the out-houses of the temples of Rankoba and Bahiroba. They eat fish, fowls, and the flesh of goats, wild cats, and foxes, but not of cattle. They wear a thread to which is tied a whistle or shingi made of wood or deer’s horn. At the houses of Marathas and others whose family gods are Jotiba and Bahiroba they perform the godhal dance at marriages, or on the fulfilment of vows, and play a small drum or drum. They also beg, and are husbandmen and landholders. The names of their family gods are Bahiroba, Jotiba, Mahakali, Rankoba, and Ternabti. Their priests are the ordinary village Brahmans. In their initiation ceremony holes are made in the lobes of their children’s ears and gold rings are put in them. They marry their widows, allow polygamy, and bury their dead. Important disputes are settled by their spiritual guide or guru, a slit-eared or Katevar Gosavi who lives at Battis Shabra in Satara.

Ghadhis are returned as numbering 213. They are hereditary musicians and some are husbandmen and day labourers. They eat from Kunbis but Kunbis look down on them and do not eat from them or marry with them. Their priests are the ordinary village Brahmans and their customs are like those of Kunbis. Their social disputes are referred to Brahman priests whose feet-washings they drink. They do not send their boys to school, and though good musicians, are badly off.

GURAVS, or Priests, are returned as numbering 5506. They are divided into Nalkantas, Khotasanes, and Lingayats. The Khotasanes eat flesh and dine with Kunbis and employ Kumbhirs and Davris at their funerals. The Nalkantas and Khotasanes wear the sacred thread, and the Lingayats the ting. Guravs are hereditary worshippers of village gods for which service they generally hold rent-free land. They are also paid in grain by the villagers at harvest time. They have a further source of income in the proceeds of the offerings made to the gods. They also make leaf plates, blow brass horns, and beat drums. They worship Shiv. The priests of Nalkantas and Khotasanes are ordinary village Brahmans, while those of the Lingayat Guravs are Jangama.

Servants include two classes with a strength of 12,784 or 177 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Narkat</td>
<td>6250</td>
<td>5017</td>
<td>11267</td>
</tr>
<tr>
<td>Partis</td>
<td>3341</td>
<td>1209</td>
<td>4550</td>
</tr>
<tr>
<td>Total</td>
<td>9591</td>
<td>6226</td>
<td>15817</td>
</tr>
</tbody>
</table>

Nha’vis or Barbers, also called Hajams are returned as numbering 7476 and as found in all towns and villages. They are divided
Chapter III.

Peop'e.

Servants.

Nhâvis.

Parti or Washermen.

Shepherd.

States.

into Marâtha and Lingâyât Nhâvis. The home speech of Marâthas is Marathi and that of the Lingâyats is Kânarâse. The Lingâyats are vegetarians, while the Marâthas eat fish and flesh and drink liquor. Though poor the Hajâms take particular care to dress neatly. They are idle but sober and take pains to be agreeable to their patrons. They generally sit and wait for employment at the meetings of roads and streets. When not employed they spend their time in gossip and spreading the stories they hear in the streets or in rich men's houses. In the afternoons they have generally nothing to do. Some have taken to tillage thrashing and selling rice, in which they are helped by their women. Some Nhâvi women follow cattle to the grazing grounds to gather cowdung which they dry and use for fuel or soil. In towns barbers are paid in coin and in villages in grain. Unlike the Khândesh barbers they are neither musicians nor torch-carriers. Formerly they practised surgery, but now owing to the spread of European surgery their services are in little demand. Hajâms are supposed to be the offspring of mixed marriages and hold a social position below Kumbis. The priests of the Lingâyât Hajâms are Jangams, and those of Marâtha Hajâms ordinary Marâtha Brâhmans. The Marâtha nurses sandal on their brows and the Lingâyât nurses tie a long round their necks or round their arms above the elbow. Some have lately begun to send their boys to school. As a class they are poor.

Parits, or Washermen, are returned as numbering 5308 and are found over the whole State. They say they came from Bâtara with the Mahârajâ's family in the beginning of the eighteenth century. They are divided into Lingâyât and Marâtha Parits. The Lingâyât Parits speak Kânarâse and though Lingâyât neither eat nor marry with them, in food customs and religion they are the same as Lingâyâts. Marâtha Parits speak Marathi, and in food, dress, religion, and customs do not differ from Marâtha Kumbis. As a class Parits are clean, quiet, contented, and hardworking. They are washermen and are helped in their calling by their women. They also till and hold rent-free lands. A few are labourers. The priests of the Marâthas are Brâhmans and those of the Lingâyâts are Jangams. The social disputes of the Marâtha washermen are settled by their headman who is called Mhetar. When a member of the caste has broken one of the leading caste rules, they seek the aid of the village astrologer or Joshi, and the defaulter is let back into caste after drinking the feet-washed water of a Brâhman and feasting the castemen. A few send their boys to school.

Shepherds include two classes with a strength of 42,150 or 5.66 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>Class</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dungarpur</td>
<td>10,125</td>
<td>5,104</td>
<td>15,229</td>
</tr>
<tr>
<td>Sarson</td>
<td>13,111</td>
<td>4,284</td>
<td>17,395</td>
</tr>
<tr>
<td>Total</td>
<td>23,236</td>
<td>9,388</td>
<td>32,624</td>
</tr>
</tbody>
</table>

(Bombay Gazetteer.
Dhangars, literally Cowmen, are found all over the State. They are said to have been created from the dust of Shiv's body. They are either an early local tribe or immigrants from the west. In support of their southern origin the division called Kanade Dhangars are said to be the latest settlement. They are divided into Dunge or Hill and Mendhe or Sheep Dhangars, who eat together but seldom intermarry. Their surnames are Barge, Kambre, Kolekar, Lunde, and Yedge, and parties hearing the same surname do not intermarry. They are dark, strong, and generally Jeen. They speak Marathi, and in bonse, dress, and food are the same as Marathas. They are dirty, quiet, hospitable, and orderly. They have a great name as weather prophets, foretelling rain and other changes of weather by observing the planets. The Danges who are said to have got their name from grazing their cattle in the Sahyadri forests are cattle dealers. The Mendhes take their name from keeping flocks of sheep and goats, and are professional graziers selling wool and woollen thread and goats and sheep. They collect considerable quantities of grain in return for folding their sheep and goats in fields in want of manure. Their social position is below that of Kunbis. They worship all the Hindu gods and goddesses, and their favourite deities are Vishoba of Pandharpur, Mahadev of Udgiri in Kolhapur, Bahloba of Kodoli near Panhala, and Sidhoba and Dauloba of Chikurde in Satara. The family priests of the Mendhes are the ordinary village Brahmans, but the Danges have priests of their own class, who officiate at their marriages. They believe in sorcery and witchcraft, and hold catecouncils. They do not send their boys to school. They have suffered by the recent marking off of lands for forest.

Gavlis, or Cowkeepers, are found only in towns and large villages. They are divided into Marathia Gavlis, Lingyayat Gavlis, Dhangar or Shepherd Gavlis, Krishna Gavlis, and Rajput Gavlis, who neither eat together nor intermarry. They are clean and their women are generally fat and buxom. Rajput Gavlis speak Hindustani, Lingyayat Gavlis Kanarese, and Maratha, Shepherd, and Krishna Gavlis Marathi. The Gavlis are a quiet hard-working people who live by selling milk, curds, and butter, and keep herds of buffaloes and cows. Except of the Lingyayats, the favourite Gavli god is Krishna. The manners and customs of Marathi-speaking Gavlis are the same as those of Kunbis, keeping the same feasts and feasts and employing Brahmans in their marriages; the customs of Lingyayat Gavlis are like those of Lingyayats, and Jangams officiate at their marriages and funerals. They seldom send their boys to school and are generally well-to-do.

Labourers include ten classes with a strength of 17,534 or 2.7 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>Diverse</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Diverse</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambale</td>
<td>92</td>
<td>29</td>
<td>121</td>
<td>Ambale</td>
<td>900</td>
<td>909</td>
<td>1809</td>
</tr>
<tr>
<td>Shankara</td>
<td>702</td>
<td>2047</td>
<td>2749</td>
<td>Shankara</td>
<td>970</td>
<td>975</td>
<td>1945</td>
</tr>
<tr>
<td>Hirale</td>
<td>77</td>
<td>73</td>
<td>150</td>
<td>Hirale</td>
<td>900</td>
<td>900</td>
<td>1800</td>
</tr>
<tr>
<td>Gavli</td>
<td>77</td>
<td>60</td>
<td>137</td>
<td>Gavli</td>
<td>900</td>
<td>900</td>
<td>1800</td>
</tr>
<tr>
<td>Total</td>
<td>110</td>
<td>118</td>
<td>228</td>
<td>Total</td>
<td>3640</td>
<td>3640</td>
<td>7280</td>
</tr>
</tbody>
</table>
Chapter III.

Ambis, or Watermen, are returned as numbering fifty-one and as found in many river villages. They are ferrymen, taking passengers across the rivers when in flood during the rains for which they are partly paid by the grant of rent-free lands. During the fair season they act as husbandsmen. Most of them are Lingayats with Jainism priests to attend their funerals and marriages, and settle their social disputes. Their manners and customs are the same as those of other Lingayats.

Berads, apparently Basarars or Hunters, called by the Mussalmans Bedars the fearless, are returned as numbering 5277 and as found all over the State chiefly in Gadlagaj. They are a settled class and live in regular houses. The Berads seem to be one of the leading early tribes of the Kanaraese districts. A book account makes the founder of the tribe a ryeidik or hunter named Kanasya a great worshipper of Shiva. They seem to have come to Kolhapur from Belgaum under a chief or nadik Gudadapa and settled at the village of Koldini. Gudadapa gathered a large band of Berads and committed gang robberies in the surrounding districts. The hardheartedness of Berads is proverbial. They formerly moved about the country in gangs committing highway robberies. During the last fifty years they have been steadily hunted down by the Kolhapur government and forced to change plundering for tillage.

The names in common use among men are Lahana, Lakshman, Malla, Ram, Sidda, Subaya, and Tipya; and among women, Kelai, Legna, Nivana, and Santa. Their surnames are Guladhar and Phudalvar. Their home speech is Kanaraese, and in look and make they are like the local Mangs and Mhdars. They are dark, strong, muscular, and coarse featured with gray lanky eyes, flat nose, round high-boned cheeks, and flabby lips, short and lank head hair, small moustache, and ear-locks. They live in one-storeyed houses with mud and sun-dried brick walls and tiled or thatched roofs. Their house goods include metal and earth vessels, field tools, low stools, one or two eota, quilts, and blankets. They own cattle and rear dogs which are very useful to them in watching their cows and buffaloes and in hunting. Though small and poor their houses are clean and neat. Their staple food is millet bread, pulse sauce seasoned with garlic, onions, salt, chillies, and vegetables. They eat all kinds of flesh except beef and drink liquor. They use animal food particularly on holidays and when they can afford it. They give caste feasts at births, betrothals, marriages, and deaths, when the guests are served with wheat cakes, pulse, vegetables, and mutton, which they wash down with a cup of liquor, and sit all night singing dafis or ballads and beating the dapha drum accompanied by the one-stringed fiddle or fantana. The men shave the head except the topknot and ear-knots and face except the moustache and whiskers; the women tie their hair in a back-knot or plait it into braids which hang loose down their back. The men dress in a lungi cloth or a pair of drawers, a shouldercloth, a shirt, and a coarse Maratha turban. The women wear a Maratha robe and bodice and do not pass the end of the robe back between the feet. Both men

1 Bijapur Statistical Account p. 91.
Kanjikor

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and women have spare clothes for great days and wear ornaments like those worn by Marthas. As a class they are clean, neat, active, hardworking, simple, and temperate. They are husbandmen and their women and children help in field work. Some of them are day labourers and a few are village watchmen. They work from six in the morning to eleven, take their food, rest for an hour or so, again go to their work, and return home at sunset. Women mind the house and go to the fields after and return before the men; children watch the cattle. They are busy from May to December and during the rest of the year they work as labourers or sell fuel. They earn enough to live on and under ordinary circumstances save. They have good credit, and as a class are not much in debt. They worship all Hindu gods and goddesses, and their family deities are Mahadeva, Maruti, and Yellamma. They keep all Hindu fasts and festivals, and their priests are ordinary Brâhmans who conduct their marriages, but at deaths they ask a Lingâyâta priest at the house. They have a strong belief in soothsaying, witchcraft and spirit-possession, and consult oracles when they are in difficulty. They rank below Kunbis and above Mhârs and Mange. They marry their girls between five and sixteen and their boys before they are twenty-five. They allow widow marriage and practise polygamy. They either bury or burn their dead and mourn nine days. They are bound together by a strong caste feeling. Their spiritual head or guru, whose authority shows no sign of declining, settles their social disputes at caste meetings. They send their boys to school and on the whole are well-to-do.

Bhundâris, literally Distillers, are returned as numbering 986 and as found in only a few villages. They are said to have come from the Konkan where they are in large numbers especially along the coast. Their surnames are Chavan, Jadhav, More, and Surve. The men are middle-sized, lean, and fairer than Kunbis. The women are fair like the men, short, and goodlooking. They speak Marathi. In their way of living, food, religious observances, and customs they do not differ from Kunbis. Their name is from the Sanskrit manda-bhrik or distiller. Their proper calling is palm-tapping; but as the number of palm in Kolhapur is small they have taken to tillage. Their family gods are Jâvadâra, Kâdi, and Pâvadali. They have a headman who settles social disputes at meetings of the caste.

Bhiyâs, or Fishers, are returned as numbering 1756. They are divided into Pardeshi Bhiyâs or Kâhârs and Marâthâ Bhois or more commonly called Bhois who neither eat together nor intermarry. They eat fish and flesh and drink liquor. They are hardworking quiet and contented. They are fishermen, litter-bearers, and husbandmen, and when at leisure busy themselves in preparing fishing nets. They rank below Kunbis and eat from them. Their priests are Brâhmans and their favourite deities Bahirî, Bhavâni, Khandoba, and Mâruti. They have a recognized headman who settles their social disputes. They are poor.

1 Details of Kâhâr and Marâthâ Bhois are given in the Ahmadnagar Statistical Account.

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Bhundâris.

Bhois.
Ghisa'dis, or Tinkers, who are returned as numbering 153, are believed to have originally come from Gujarat. Their surnames are Chaván, Sálanke, Shelú, Padvalkar, and Khatri. They are generally black and bearded like Musalmáns. They drink to excess. They work in iron, making shields, axen, ploughs, horse-shoes, and ladles. Their women help by blowing the bellows. Socially they rank below Kunbis. Their priests are Brahmas and their family gods are Jotiba and Kundaoba. Their customs are generally like those of Kunbi. They practise bigamy, pay for their wives, and either bury or burn their dead. Caste disputes are settled at meetings of the caste council. They cannot read or write, and do not send their children to school.

Kaláls, or Liquor-sellers, who are both Hindus and Musalmáns, are returned as numbering sixty-five. Butchers sometimes act as liquor-sellers but they are not called Kalála. The Kalálas properly Lad Kalála are a class of Rajputs who for long have dealt in spirituous liquors and employ Musalmáns and Bhandaris as their agents. Theiup work is done by Musalmáns and some Brahmas. Formerly their business was confined to selling sheep and goats, the slaughtering work being done by Musalmáns. Now Maráthi Kháltikas act as butchers as well as malt-sellers, while others are husbandmen. Socially Káltikas are lower than Kunbis who neither eat nor drink from their hands. Brahmas officiate at their marriages, and their manners and customs differ little from those of Kunbi. Their social disputes are settled by a headman or Mchiar. They seldom send their boys to school, and are a thriving people.

Khatikas, or Butchers, are returned as numbering 1085 and as found in towns and large villages. Their surnames are Gháte, Paravalkar, Báltik, and Shelke. They are active and intelligent. Formerly their business was confined to selling sheep and goats. Socially they rank below Kunbi, who neither eat nor drink from their hands. Brahmas officiate at their marriages, and their manners and customs differ little from those of Kunbi. Their social disputes are settled by a headman or mchiar. They seldom send their boys to school, and are a thriving people.

Kolás, or Ferriermen, are returned as numbering 6240 and as found all over the State. They claim descent from the sage Válik the reputed author of the Ramáyana. They are divided into Kabir Kolás, Mahádev Kolás, and Bái-Kolás. Their surnames are Amrutanvar, Hugadvár, and Jotanvar. They are a hardworking, quiet, and hospitable people, but rude dirty and given to drink. They gather masts and sell lime nodules, catch and sell fish, and work ferries on rivers. Some are village servants and labourers, others make and sell sackcloth. Their favourite deities are Bahoro, Jotiba, Mahádev, and the goddess Yallamá. Their priests are ordinary village Brahmas. Social disputes are settled
at mass meetings by their head or guru called Ganachar. They do not send their boys to school and are a poor class.

Lomari's, or Cement Makers, are returned as numbering 826 and as chiefly found in the town of Kolhapur. The first Lomari that came to Kolhapur is said to have been named Ellapa, and to have come from Mandesh in East Satara when the Kolhapur fort was building. In food, dress, religion, and customs, Lomari's are the same as Kanbis. In towns they sell fuel, coal, and lime and the few who live in villages are husbandmen. Their women help in burning and selling lime nodules. Their social disputes are settled at meetings of the leading members of the caste. They do not send their boys to school. Their calling is less thriving than it was partly from forest restrictions on the cutting of fuel and partly from the competition of a class of Hajputs called Balvars.

Ramoshis are returned as numbering 735 and as found chiefly in Alta and Paudask. They claim descent from Ram, who they say created them when he passed through the Deccan to Ceylon. Their rites, ceremonies, and home speech seem to show a Telugu origin. They are divided into Chavans and Jadavas. Like Kanbis they eat fish, fowls, and the flesh of goats and deer, and differ little from them in house, dress, or customs. They have a bad name for committing thefts, burglaries, and highway robberies, and stealing cattle and crops. Their children are petty thieves and robbers. They act as village watchmen and in return for their services hold rent-free lands and receive grain allowances. Some are labourers and others husbandmen. Their favourite god is Khandoba, but they worship the usual Brahmanic gods and goddesses. Their priests are ordinary village Brahmanas. They practise bigamy and have to pay for their wives. They bury their dead.

Unsettled Tribes include four divisions with a strength of 5165 or 0.97 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>District</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolhapur</td>
<td>5165</td>
<td>0.97</td>
<td></td>
</tr>
</tbody>
</table>

Kolhapur Unsettled Tribes, 1881.

Kaikadeis, or Basket Makers, are returned at 145 and as found all over the State wandering in search of work. As home they speak a mixed Kanaresee and Telugu and abroad an incorrect Marathi or Kanaresee. In the rainy season they live in the skirts of villages in wretched leaf and branch huts and under trees during the dry months. They eat almost all kinds of flesh except beef, and drink liquor. They are dirty and poor but hardworking. They make baskets of kadud twigs and cotton and fibre stalks, and are day labourers. They rank below Kolis and are said to belong to the same tribe. They are Brahmanic Hindus, and their favourite deities are
Chapter III.

Khondas and Mâyâkka. They practise polygamy, allow widow marriage, and pay for their wives. They bury their dead, raise tombs over their graves, and worship the tombs for three days.

Kovis, or Basket Makers, are returned as numbering 1207. They are a wandering tribe who make baskets and brooms from sugar cane leaves and cotton stems. They wear pig, play music, and when the chance offers, commit thefts and gang robberies. Their favourite deities are Hanumân, Vyankoba, and Yallamma, and their favourite month is Shravan or July-August. The priests who conduct their marriages belong to their own caste, and except in Bhadrapad or August-September and the month in which the Musalmán Muharram falls they marry their children at any time. They practise polygamy, allow widow marriage, and pay for their wives. They either bury or burn their dead.

Lâmans, or Caravan Men, who are returned as numbering 243 are said to have come from Khadodesh about two hundred years ago. They eat most kinds of flesh except the flesh of cattle. Their women wear the peticoat and short-sleeved bodice and bone ornaments. They are a wandering tribe and trade in grain and salt moving about during the fair season with large droves of pack bullocks, buffaloes, cows, and sheep, and sometimes camels. During the rains they live in the forests. Their chief holidays are Shivrâtra in February-March, Dasara in September-October, and Divali in October-November. Their priests are the ordinary village Brahmans, and their favourite gods are Bālājī and Vyankatesh. They name their children on the twentieth day after birth and their marriages cost not less than £10 (Rs. 100). They burn the dead and have their social disputes settled by their headman in presence of the caste men. Since the opening of cart-roads the demand for their services has greatly declined.

Vadâras, or Quarrymen, are returned as numbering 3510. They are divided into Gâdi or Cart Vadâra and Mâti or Earth Vadâra, who eat together but do not intermarry. They are black, strong, well-built, and generally spare, and their home speech is Telugu. They live outside of villages in rude huts made of sticks, mat and sugarcane leaves. Their staple food is millet, but they eat fish fowls and flesh of all kinds, being specially fond of rats. Their women do not wear the bodice, but are careful to wear glass and brass bangles round the left and right wrists. Though dirty and intermperate they are hardworking, thrifty, and hospitable. Gâdi Vadâras are quarrymen, making grindstones and carrying stones on low solid wheeled carts; the Mâti or Earth Vadâras dig wells and ponds. Their favourite gods are Mâruti and Vyankoba, and they keep the usual Brahmanc calls and festivals. Their marriages occupy two days Sunday and Monday. On Sunday the turmeric ceremony takes place. On Monday morning an iron post is fixed in the ground and the bride and bridgroom are made to stand near it. Rice and holy water given by the guru or teacher are thrown over the pair but no texts are repeated. A dinner party on that day ends the ceremony. Vadâra women are impure for thirty days after childbirth. They either bury or burn their dead. They do not send their boys to
KOLHAPUR.

People.

Chapter III.

Depressed Classes.

Kolhapur Depressed Classes, 1881.

<table>
<thead>
<tr>
<th>Division</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>Bhangis</td>
<td>62</td>
<td>28</td>
<td>90</td>
</tr>
<tr>
<td>Chamhuds</td>
<td>56</td>
<td>173</td>
<td>229</td>
</tr>
<tr>
<td>Dhobis</td>
<td>617</td>
<td>545</td>
<td>1162</td>
</tr>
<tr>
<td>Mires</td>
<td>2778</td>
<td>4044</td>
<td>6822</td>
</tr>
<tr>
<td>Total</td>
<td>6020</td>
<td>6607</td>
<td>12627</td>
</tr>
</tbody>
</table>

Bhangis, or Nightsoil Men, are returned as numbering 128 and as found chiefly in Kolhapur town. They are dark and strongly built, and both at home and abroad speak an incorrect Hindustani. They live in clean one-storied houses, and eat better food than other depressed classes. Their staple food is millet, rice, wheat, split peas, vegetables, and occasionally fish and flesh. They smoke tobacco, hemp, and opium, and drink liquor. In the morning when they go their rounds the men wear tight trousers, a jacket, and a cap. The women wear either the petticoat, open-backed bodice and head-scarf, or the robe reaching to the knee with the skirt tightly drawn back between the feet and a small tightfitting bodice with short sleeves and a back. They are generally sluggish, weak, timid, and drunken, but contented and orderly. The men are fond of show and pleasure. When a Bhangi is dressed in his best it is hard to say to what caste he belongs. He wears a white or red turban, a white coat and jacket, and a silk-bordered shouldercloth with a silk handkerchief in his hand. They are scavengers and nightsoil men, cleaning the town from daybreak to ten. They are paid £1 to £1 4s. (Rs.10-12) a month. In religion they are half Musalmans half Hindus, repeating prayers from the Kurân and at the same time worshipping Hindu gods. They rank as the lowest of all Hindu castes. Their social disputes are settled at caste meetings. They do not send their children to school, and show no signs of bettering their condition.\(^1\)

Chamhuds, or Leather Workers, are returned as numbering 19,219 and as found over the whole State. They claim descent from Ardaya, one of the sons and great worshippers of Shiv, who incurred Shiv's displeasure by making a pair of shoes of his own skin which he presented to the god. As a punishment he was doomed to be a cobbler for life. They have no memory of any former home. The names in common use among men are Ayya, Hashati, Mahada, and Rama, and among women, Aby, Dhonda, Lakhami, and Rakmini. They belong to two divisions those that make shoes for the higher classes, and those that make shoes for Berads, Manges, and Mhars. Though they neither eat together nor intermarry these two classes are similar to one another in every respect. As a class

\(^1\) Details of Bhangis are given in the Fossa Statistical Account.
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Chambhás are fair, middle-sized, a little round-shouldered, and weak with large grey eyes, gaunt cheeks, thin lips, and lank head and face hair. Their women are well built with regular features and fairer than Kunbi women. Both at home and abroad they speak a corrupt Maráthí and live in one-storeyed houses with mud and sun-dried walls and tiled or thatched roofs, with a small open veranda and courtyard where they tan hides and work in leather. Besides their working tools and a store of hides their house goods include metal and earth vessels, quills, low stools, and blankets. They rear cows and buffaloes and poultry. Their staple food includes millet bread, pulse, and a pounded mixture of onions garlic and chillies. They eat flesh except beef and pork. They eat flesh whenever they can afford it, and drink liquor. Except by being less clean their dress does not differ from the Kunbi dress. As a class Chambhás are quiet, honest, hardworking, even-tempered, and free from crime. They make shoes, water-bags, and harness work to order, and sometimes take job work by contract. They work from six to ten in the morning, breakfast, and again work till two in the afternoon when they again eat and work till eight at night. The Chambhás is one of the few callings that have not suffered from European competition. On the contrary they are better paid than they formerly were. Besides by making shoes a few Chambhás earn their living as husbandmen. Chambhás rank above Máng and Ṃâṛ. They worship all local and Brâhmanic gods and goddesses, chiefly Mahâdev and Yâllamma, and they keep the usual Brâhmanic feasts and fasts. Their priests who are Brahmans name the lucky day for the marriages and conduct the ceremony standing at a distance. They make pilgrimages to Singanpur in Satara, to Yâllamma in Belgaum, and to Jotima’s hill in Vâdi-Ratnâgiri nine miles north-west of Kolhapur. They have a religious teacher to whom they pay a yearly money tribute, but whom they do not ask to settle social disputes which are referred to a council of elderly castemen. An appeal from the caste lies to a Chambhá Gosâvi at Siddhgirí whose decrees are final. Smaller breaches of caste rules are punished with fines which take the form of a caste feast and no one is allowed to smoke, drink, or eat with any one who is out of caste. They do not send their boys to school or take to new pursuits, but their calling is well paid and they earn enough to live on and to save.

Dhors, or Tanners, are returned as numbering 1166 and as found in towns and large villages. Their names and surnames are the same as those among Mâṛ̣̣ and in food, look, dress, and customs they do not differ from the Dhors of Ahmadnagar and Bijâpur. They eat flesh except beef and drink liquor. They tan hides and make and repair water-bags. The women mind the house and help the men in their calling. Besides as tanners Dhors work as husbandmen. Though they rank above Máng and Mâṛ their touch is thought to pollute high and middle class Hindus. They worship all

1 Details of Chambhá customs are given in the Ahmadnagar Statistical Account.
2 Details of Dhor customs are given in the Bijâpur Statistical Account.
Hindu gods and goddesses and keep the regular fasts and feasts. Their family gods are Jotiba, Nāikoba, and Yallamma, and their priests are village Brahmans who name a lucky day for their marriages and repeat verses at the lucky moment standing at a distance from the Dhor marriage booth. Dhors settle caste disputes at meetings of castemen subject to the decision of the Lingayat Jangam at Siddhgiri. They do not send their boys to school. Their calling is well paid but they spend their earnings on liquor. Of late years their condition has changed a little.

Mangs are returned as numbering 15,323 and as found all over the State. They have no memory of any former home. They are divided into Dukalvals or begging bards, Gárdus or snake-charmers, now cattle-dealers, Nádas or rope-makers, Páthantás or Shrivás or cobblers, and Vajantris or musicians. Of these five divisions the Nádas think themselves highest and do not eat with the rest. Most Mangs speak Marathi and a few who live on the borders of the Kánsa region speak Kánsa or Marathi. They are darker than Kanbis and have a strongly built athletic frame with a fierce look, dark or gray eyes, straight nose, gaunt cheeks, and lank and thin head and face hair. They live in dirty ill-kept one-storied houses with stone or sun-burnt brick and mud walls and tiled or thatched roofs. Their house goods include a few brass and copper vessels, bell-metal dining plates, cooking earthen pots, and a few dirty clothes. Their staple food is millet bread and split pulses with a relish of chillies, asa, onions, and garlic. They eat all kinds of flesh including carrion. When they can afford it they drink country liquor. The men wear a pair of reddish knee-breeches, a jacket, a shoulder-cloth, and a ragged turban, and gird their loins with a waistband. The women dress in the ordinary full Marathi robe without passing the skirt back between the feet, and bodice with short sleeves and a back. They wear few brass and zinc ornaments. Mangs both men and women are proverbially dirty. They are faithless, passionate, drunken, and fond of thieving. Dukalvals are Mang bards who move from place to place begging from Mangs. Gárdus under the pretence of begging and cattle-dealing are cattle-lifters and sheep and goat stealers which they catch at night or kill while grazing during the day. Nádas are tanners and make hide and hemp ropes, brooms, and bamboo baskets. Páthantás or Shrivás are cobblers. Vajantris are Mang musicians who play on the tabor and clarion. Besides their special occupations many Mangs of all classes work as day labourers and village watchmen. A Mang is also the State executioner whose dearest pleasure is said to be adjusting the noose round the neck of a Mhá the hereditary rival of their tribe. They are poor and live from hand to mouth. They rank below Mhára and above Khuangia. They are Brahmang Hindu gods and adore Brahmans whom they call to conduct their marriages. They worship all local and Brahmang Hindu gods and goddesses and keep some of the leading fasts and feasts. Their favourite deities are Jotiba in Vadt-Rasangiri nine miles north-west of Kolhapur and Yallamma of Panagad in Belgaum whose shrines they sometimes visit. They have a strong faith in soothsaying sorcery and witchcraft. They allow widow
marriage and polygamy, but forbid polyandry. As among Mhars the husband has to pay the bride's father a sum of money, and their marriage ceremony does not differ from that of Mhars. Mangs either burn or bury their dead and are impure for ten days after a death. On the twelfth they take holy water from the village astrologer and give a caste dinner. They are bound together by a strong caste feeling and have headmen called Mhotars. The Mhotars with the chief Mang inhabitants of the surrounding five villages settle social disputes. Breaches of social rules are punished by putting the offender out of caste. They do not send their children to school, but their condition of late shows some signs of improving.

Mhars are returned as numbering 66,914 and as found in considerable numbers all over the State. They have no memory of any former settlement. The names in common use among men are Kondunak, Limbnaak, Mannak, and Ramnak; and among women Bhini, Iji, Baii, Tani, and Yelli. Like South Konkan Mhars the men take the word naka apparently a corruption of sadik or leader after their names. Of the many divisions into which Mhars say they are divided, thirteen are represented in Kolhapur. The thirteen are Andvon or virgin-born, Beles or broom basket and mat makers, Jhados or sweepers, Girdahis or musicians, Gadkambhis, Gondvaas or beggars, Hidahis, Kabulas, Kudvans, Ladrans, Paks or flute-players, Sankambis, and Saladis. The members of these divisions neither eat together nor intermarry. Except those living in the villages bordering on the Kannarese country who speak Kannarese, most Mhars speak an incorrect and oddly pronounced Marathi both at home and abroad. When he meets a man of his own caste a Mhar says Namastu or A bow to you, and when he meets any one other than a Mhar he says Johar, said to be from the Sanskrit yogi a warrior. They are darker than Konkis, with gaunt cheeks, irregular features, a dreamy expression, and flat feet. coloured only except in colour do not move far from Konkis. They live on the outskirts of towns and villages in dirty ill-kept one- or two-storied houses with sun-burnt brick or stone and mud walls and thatched roofs. Mhars consider it wrong to live in a house for which rent has to be paid. Their house goods include a few brass drinking vessels, bellmetal dining plates, earthen cooking dishes, and a few clothes. Only husbandmen own bullocks and tools. Mhars are great eaters but poor cooks. Their staple food is millet bread and cheap vegetables and, when they can get it, carriage. Except the flesh of the peacock, hog, and cat, they say they may eat any kind of flesh. They are very fond of mutton and eat it with rice and pulse and wheaten bread on holidays. They smoke tobacco and hemp and drink liquor. The men dress in a loincloth, a waistcloth, a jacket, a blanket as a shouldercloth, and a white or red turban. The women plait their hair in a braid which hangs down the back. They wear the full Marathi robe without passing the skirt back between the feet and a bodice with short sleeves and a back. Except that it is somewhat richer, the Mhar's holiday dress is the same as his every-day dress. They are hardworking and fairly honest, but careless and unclean. They are often accused of poisoning village cattle, and the village headman keeps a list of all
the village Mhars, does not allow them to go out of the village without his leave, and every evening sees that all are present in the village.

They are village servants, street-sweepers, and dead cattle carriers. They act as guides and messengers to public officers travelling on duty being rewarded by the grant of land or rent-free lands. A few are husbandmen and a few bricklayers. The chief does for Mhars’ services to villagers which were allowed by the Mahamandal and Maratha governments are Sita-don or a part of a standing sugarcane crop, village or town gate offerings, Holy food offerings on the full-moon of Phalgun in March, bendur grain gifts on the full-moon of Ashadha or June-July, hides of dead cattle, hat-shaline or hand-warming, a money gift for watching the fire made for boiling sugarcane juice, ghar-takka or home-money, money paid for digging graves, grain lying on and about the thrashing-equipment, offerings on the lands, travelling the village, boiling dues for the full-moon of the grain pit, the rice or grain pit, the village or town gate offerings, money thrown into the grinding mill for grinding, or bridegroom’s mother, Mar woman leaving that is grain ears given to Mhars on the first cutting and stacking, pendha or straw, and lagin takka or marriage-ruppes that is 6d. (4 annas) given to the village Mhars when the booth is raised. Of late years regular employment in State public works has improved the condition of the Mhars and they are less in debt than Kunbis. They have no credit and can borrow only at twenty-five to fifty per cent. They work from six to twelve and from two to nine. Village watchmen sleep by day and stay awake all night. Their busy season is from January to June. Besides the ordinary Brahmanic holidays they take a holiday on the Rode Jatra or Buffalo Fair that is when buffaloes are killed in honour of the cholera goddess. They rank first among the depressed classes and do not eat from Maungs. When a Kunbi is buried or burnt without a Brahman priest, a Mhar is asked to say, Ye great angels, free Bidna son of Dama from worldly affections. His sin and his merit have been balanced, he is gone to Shiva’s heaven by holding the sacred bull’s tail, Shiva, Har Har. A family of five spend about 10s. (Rs. 5) a month on food and dress. A boy’s marriage costs £5 to £8 (Rs. 50–60) including all the girl’s father’s expenses and a special payment of £3 3s. (Rs. 24), and a death 10s. to £3 (Rs. 5–30). Mhars are Brahmanic Hindus, but they cannot tell whether they are

1 The Marathi runs: Jhola bhule aasvee tode, pada purnape jhola marinda, de, pungche upreti mireche mahagun (he says deceased’s name) harapadye shap shaven nandana golu. Shiva, Har Har.
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Bhàgravis or Smàrtas. They revere Bràhmans and have also teachers or gurus of their own caste. The head of their teachers is called Dheugaji Meghnaji or Cloud of Clouds. There are three Clouds of Clouds, of one of whom Kolhpur is the see. The jurisdiction of the Kolhpur Cloudy Highness passes as far south as the Kung-bhadra, and his yearly dues, which are collected at the rate of 4s. (Rs. 2) a village amount to about 2300 (Rs. 3000). His office is hereditary. The Dheugaji Meghnaji are much respected; they occhew beef and do not allow other Mhàrs to touch their food. Mhàrs worship all Bràhmantic gods and goddesses, their favourite deities being Bahiroba, Khandoba, Mhasoba, and Vithoba. Their peculiar deities are the cholera goddess or Mari, Pândhar or the village site goddess, and Thal or the settlement place-spirit. Besides these gods and goddesses they worship their ancestors' brass images as house gods, and they have strong faith in soothsaying sorcery and witchcraft.

A Mhàr woman is held impure for eight days after childbirth. On the fifth a few spots of sandal and turmeric paste are daubed on the wall near the mother's cot. The spots are marked with sandal paste and rice, and a lamp is waved round them. Mhàr children are named on the ninth day. Polygamy and widow-marriage are allowed and polyandry is forbidden. Mhàr girls who are devoted to Khandoba remain unmarried and become their fathers' heirs. When a marriage is settled the boy's father asks the village astrologer to fix the marriage day. On the day before the marriage day the boy is rubbed with turmeric paste and bathed, and his kinspeople and friends take the rest of the paste to the girl's house, rub the girl with the paste, and present her with a robe and a few ornaments. In the evening of the marriage day an hour before the time fixed the boy goes on horseback in procession to the girl's, where the village astrologer gives the boy and girl two yellow strings with bits of turmeric roots fastened to them to tie round their wrists. The boy and girl are then taken to the marriage altar and seated on two low wooden stools, the girl to the right and the boy to the left. The village astrologer and the kinspeople and friends of the pair throw yellow rice on the pair and they are wedded. Betel is handed to all present and friends and kinspeople are feasted. After the feast the boy and girl are taken on horseback to the village Mâruti, where they break a cocoanut and go to the boy's house. The ceremony ends with two feasts one given by each party. Mhàrs bury their dead and mourn three days. On the third day the chief mourner shampoos the bearers' shoulders, and gives them food before any of the family eats, and while the bearers are eating every one leaves the house. Mhàrs are bound together by a strong caste feeling and have hadmen or Mhàrads. Breaches against caste rules are punished by putting the offender out of caste. A simb twig is thrown on the offender's house and all are enjoined to keep aloof from the offender's family on pain of losing caste. When an offender is let back, he has to spend 4s. to £1

1 The other two see are at Dombivli on the Godavari and Vant the position of which the Kolhpur Mhàrs do not know.
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(Rs. 2 - 10) on a caste dinner. The high priest gives him tika or holy water to sip and he is allowed to eat in the same row with his castemen. Mhars seldom send their boys to school, but of late years their condition has shown signs of improving.

Beggars include nine classes with a strength of 3504 or 0.46 per cent of the Hindu population. The details are:

<table>
<thead>
<tr>
<th>Class</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bairagis</td>
<td>66</td>
<td>48</td>
<td>114</td>
</tr>
<tr>
<td>Chudbudke Joshi</td>
<td>126</td>
<td>98</td>
<td>224</td>
</tr>
<tr>
<td>Benedictas</td>
<td>71</td>
<td>56</td>
<td>127</td>
</tr>
<tr>
<td>Hieratch</td>
<td>151</td>
<td>128</td>
<td>279</td>
</tr>
<tr>
<td>Gopals</td>
<td>50</td>
<td>27</td>
<td>77</td>
</tr>
<tr>
<td>Total</td>
<td>524</td>
<td>382</td>
<td>906</td>
</tr>
</tbody>
</table>

Bairagis, properlyVaishagis or Ascetics are returned as numbering 106 and as found wandering all over the State. As all Hindus except the depressed classes are allowed to become Bairagis, the class varies greatly in appearance. They speak Hindu-stani among themselves. They are vegetarians and keep from flesh fish and liquor, but freely use hemp. They dress in ochre-coloured clothes. They smear their bodies with ashes and grow their hair long, wearing it either dishevelled or coiled round the head. Bairagis are passionate and idle and almost always under the influence of hemp. They are religious beggars and wander all over the country sometimes in bands and sometimes singly. On the third Monday of Shravan or July-August the State gives a dinner, clothes, and money to Bairagis. They are devotees of Vishnu and visit many of the famous Vishnu shrines. Their gurus or teachers who are also Bairagis have mathas or monasteries in different holy places in India. The guru is succeeded by his favourite disciple. When a Hindu wishes to become a Bairagi, he tells a distinguished Bairagi that he wishes to become his chela or disciple. A day is fixed on which the novice is stripped of his clothes and is given a loincloth to wear and a few or buri-offering is made. The novice then takes a vow of poverty, celibacy, and pilgrimage to all holy places in India. The vow is not always kept. Only a few of them refrain from cutting their hair and nails, and undergo bodily tortures. They worship all Brahmanic gods and keep most fasts and feasts. They believe in witchcraft and soothsaying. They bury their dead and do not mourn.

On the thirteenth of a feast is given to Bairagis.

Chudbudke Joshi, or hourglass-drum Astrologers, are returned as numbering 288 and are found in small numbers in some of the eastern and southern villages of Kolhapur. They take their name from the little hourglass-shaped drum or chudbudke. In name house food and dress they do not differ from Kunbas. A Chudbudke Joshi got up for his begging tour is a quaint figure. He is dressed in a large dirty white turban with a red cloth turned over it, a long white coat reaching below his knees, and a tattered silk-bordered shoulder cloth. In one hand is a book by referring to which they pretend to foretell fortunes, and in the other is the name-giving hourglass-shaped drum. As they are generally unable to

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**Beggars.**

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**Bairagis.**

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**Chudbudke Joshi.**
read, they do not tell fortunes by almanacs and books, but judge by the face and the lines on the hands. They have good fortune in store for every one who asks them. Their usual greeting is: Brother, thy belly will grow large, that is You will become a big man. They beg from morning to evening. This is their busy time when they lay in grain for the rainy season. Their favourite goddesses are Yallamma and Margai. In other points of religion and in customs they do not differ from Kunbis. Their social disputes are settled by a headman or Mhedar who lives at Kolhapur. They do not send their children to school nor take to new pursuits. On the whole they are a falling class.

Domba'ris, or Tumblers also called Kolhatis, are returned as numbering 179 and as found wandering all over the State. They have no memory of any former settlement. They are generally dark, strong, and well made with regular features. Their home speech is a mixed Marathi Hindustani and Konkani. They live in small huts of grass matting and own donkeys to carry their kit, dogs for watching, and sie-buffaloes for milk. The men's dress includes a loincloth, chotana or knee-breeches, a tattered turban, and a piece of cloth thrown loosely over the shoulders. The women dress in a full Marathi robe without passing the skirt back between the feet and a bodice with short sleeves and a back. The men are careful about their dress and appearance, and wear a few ornaments. They are a wandering tribe of tumbler and snake-charmers of bad character, the women prostitutes, and all when they get the chance thieves. They are under the eye of the police. They worship both Hindu gods and Mussulman saints and have no regular rites. They have neither priests nor headmen: the most influential among them advises the community. They believe in witchcraft and ghosts. They have no fixed customs. Their marriage ends with a procession from the bridegroom's house to the bride's and a caste feast. They do not send their children to school and show no signs of bettering their condition.

Garudis, or Jugglers and Snakecharmers, are returned as numbering fifty-three and as found wandering in all parts of the State. They are Brahmanic Hindus and ask Brahmanas to conduct their marriages. They fast on the eleventh of each fortnight and on the first day of September-October. They practise bigamy and pay for their wives. They either born or bury their dead.

Goudhis, or Performers of the gondhal dance, are returned as numbering 750 and as found all over the State. Except that they are poorer, they differ little from Kunbis in name, house, food, or dress. They are beggars begging from door to door for clothes and money, singing dancing and playing on a drum called sandal, on the one-stringed fiddle or tambura, and on metal cups or tala. They beg on Tuesdays and Fridays, days sacred to Bhavani. They also perform the gondhal dance, and entertain...
people with their songs. The gondhal dance is generally performed among Deshasth Brahmans and among Marathas and Kunbis in honour of Bhavani on the occasion of a thread-girding, of a marriage, or of a birth. The dance always takes place at night. During the day the host gives a feast to dancers, who generally perform in a band of three to five. At night the dancers come back bringing their musical instruments, a torch or divti, and the dress of the chief player. The dance begins between nine and ten at night and with good performances ends between four and five in the morning. On a wooden stool in the largest room of the house they set a brass water-pot or tambyā. In the mouth of the water-pot betel leaves are laid and the whole is closed with a coconut. The water-pot with the coconut represents the family goddess Bhavani. On either side of the pot are set two lighted torches which are fed with oil from time to time. The head dancer is dressed in a long white robe reaching to his ankles fringed with red or gold and gathered in puckers a little above the waist and wears cowry shell necklaces and jingling bell anklets. He takes his stand in front of the goddess and his companions stand behind him playing on the double drum or sambal and one-stringed fiddle called fantone. The head dancer dances and sings hymns in praise of Bhavani and his companions repeat a refrain. After Bhavani's praise is over the rest of the time is spent in reciting and explaining historical ballads and singing love songs. They are idle and many consider it a degradation to work as labourers. They are not so well off as they used to be. Owing to the want of patronage skilled Gondhis are disappearing. In religious and social customs they do not differ from Kunbis. They seldom send their children to school and on the whole are a falling class.

Gopālis, literally Cowkeepers, are returned as numbering fifty-six and as found wandering over the State. They are Mhār beggars who wear a woolen necklace, clash cymbals, and ask blessings on the almsgiver. Though Mhāra by birth and in social customs, they do not eat from Mhāra.

Gosāvis, or Passion Lords, are returned as numbering 1796 and as found either wandering or settled all over the State. They are divided into five classes Ban, Bhārti, Giri, Parī, and Sarasvati, who, except Bhārtis and Parīs, eat together and intermarry. They are recruited from all Hindus except the depressed classes. The body of Gosāvis include those who willingly become Gosāvis, children bought by Gosāvis, and children presented to Gosāvis by their parents. Those who are married generally live in one-storied houses. Among themselves they speak Hindustāni and Marathi with others. Gosāvis wear ochre-coloured clothes. They dine with Kunbis, eat goats, sheep and fowls, smoke tobacco and hemp, and some drink country liquor. They are passionate and idle. They are religious beggars. On the third Monday of Shravan or July-August the State gives a dinner, clothes, and money to Gosāvis. Though at the initiation they take a vow of poverty and celibacy,
most of them are traders, moneylenders, soldiers, and a few are landholders. They formerly wandered in armed bands, waged war with Bairagiis, and plundered the country they passed through. They are devotees of Shiva, worship regular Brahmaic gods, and keep most fasts and feasts. Some marry and some keep mistresses. Those who live a single life are generally attended by a disciple who is their heir and successor. They bury their dead and do not mourn. On the thirteenth they give a feast to Gotävis.

Valha'rs are returned as numbering 270 and as found only in some villages of the State. In name, house, food, dress, religion, and customs they do not differ from Kumbis. They play on flutes and drums and beg. Some are husbandmen, some make horse whips, and some are day-labourers. They do not send their children to school and are a steady class.

Vasudev's are returned as numbering twenty-six and as found wandering all over the State. In name, house, food, dress, religion, and customs they do not differ from Kumbis. The men beg dressed in trousers, a long white coat, and a long crown-like hat with a brass top surrounded with peacock feathers. While begging three or four dance in a circle striking together their metal cups or kils and castanets or chiptis.

Lingayats, properly Lingvats or Ling Wearing's, are returned as numbering 72,212 of whom 39,571 are males and 32,641 females. They are chiefly found in the Alta, Gadinglah, and Shírol subdivisions. Of the whole number 27,149 or more than one-third are in Gadinglah on the south-east bordering on Beulam. The Lingayat sect rose to importance during the twelfth century. Basav, the founder of the sect was the son of an Aradhya or Shaw Bràhmán of Ingleshvar near Bagevadi about twenty-two miles south-east of Beulam. The worship of the ling as a home or shrine of Shiva is generally admitted to have belonged to the tribes who held the south of India before the arrival of the Bràhmans. The Lingayats claim the ling as the earliest object of worship and look on Basav as the restorer not the author of the faith. It is not unlikely that like other guardian emblems or objects the ling has from very early times been worn by the people of the Deccan. Basav, not Bràhmans, are the proper ministrants in Shiva shrines, who often wear the ling, though most of them are not followers of the Lingayat faith. From them or some other local classes the

1 Detailed accounts of Lingayats are given in the Dhurwar and Bijapur Statistical Accounts.
Vindhyā Brahmans seem to have adopted the practice of wearing the ling round the arm. This practice Basav extended to all members of his sect. His followers consider Basav an incarnation of Nalī or Shīv's bull. According to tradition his father was a worshipper of pārthivī or earth linga, which he made daily with his own hands. Basav is said to have refused to be girt with the sacred thread, or, according to another account, refused to repeat the gāyatri or sun-hymn and was forced to leave his father's house. He went to Kalyān in the Nizām's country about a hundred miles north-west of Haiderabad then the seat of the interper Vijjal or Bijjal of the Kalachuri family, who was a Jain by religion. Basav's cleverness attracted the notice of Basav the prime minister, who gave him his daughter in marriage, and his advancement was further hastened by the beauty of his sister Akka Nāgamma with whom king Bijjal fell in love. After the death of his father-in-law, Basav became prime minister, and in time rose to the command of the army and the control of the finances. When he rose to power Basav took great pains to spread his new religion. He filled all the offices of the State with adherents of the new sect.

At length his power became so formidable that Bijjal determined to seize him. Basav fled, and gathering a large body of his followers turned on the king who was in pursuit of him and defeated him. This happened in 1168. He returned in triumph to Kalyān with the king as his prisoner. According to the Basav Purāṇa, because the king had put out the eyes of two pious Lingāyats, Basav ordered him to be killed. He cursed Kalyān and retired to Sangamebavur about ten miles north of Hangend in Bijapur, the meeting of the Malprabha and Krishna. When Basav heard that the king was dead he prayed Shīv to receive him, the ling opened and Basav passed into it. According to Jain histories after the murder of his king Basav was seized with panic. He fled from the king's son and sought refuge in Ulvi in North Révar about twenty miles south of Sopa. Finding that the town could not stand against the besieging army, Basav leapt into a well and perished. Lingāyats still go on pilgrimage to Ulvi in Madhya or January-February. After Basav's death the sect made rapid progress. According to the theory of the faith the wearers of the ling are equal and distinctions of caste cease. It is said that Basav allowed people of even the lowest classes to join the new sect. According to some accounts, the bulk of the early adherents were men of low castes. In support of this it is said that the bulk of Lingāyat saints are outcastes and women and that there is not a Brāhman among them. Soon after Basav's death, the lower or impure classes were not allowed to join and all other classes who wished to join had to pass a term of proving before they were admitted to be members. Like the doctrine of the equality of believers many of Basav's other doctrines, if they ever passed beyond theory, are no longer practised. One of his leading doctrines was that there was one God who required neither

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1 According to Jain traditions Basav started his new religion because he had been put out of caste for taking food from the hands of a woman in her monthly sickness.

2 Madras Journal of Literature and Science, II, 1st.
mediators, facts, nor pilgrimages. The Kolhapur Lingayats worship several gods, among them Basav the founder of the faith whom they consider an incarnation of Nandi or Shiv's bull, Ganapati and Virabhadra the sons of Shiv, and Gang and Parvati the wives of Shiv. Besides the members of Shiv's family Kolhapur Lingayats worship Yallamma of Hampi in Belarí and Tuljabhavani of Tuljapur in the Nizam's country. The Kolhapur Lingayats fast on Sivaratri or Shiv's Night in January-February, and make pilgrimages to Ulvi in North Kánav and Sangameshvar in Bijapur, and the Jamgum in practice is no less a mediator than the Brahman. One of the leading doctrines of Basav's faith was that nothing could make the bearer of the ling impure. To the true believer the observance of ceremonial impurity in consequence of a woman's monthly sickness, a birth, or a death was unnecessary. In practice the Kolhapur Lingayats are little less careful to observe ceremonial uncleanness in connection with monthly sickness, births, and deaths than their Brahmanic neighbours. Another of Basav's leading doctrines was that as she wore the ling the Lingayat woman was the equal of the Lingayat man; that therefore she should not marry till she came of age; that she should have a say in the choice of her husband; and that she, equally with the man, might be a guru or Lingayat teacher. Lingayat women in Kolhapur are married in their childhood, they have nothing to say to the choice of their husband, and except that the widow's hair is not shaved and that she is not stripped of her bodice, her position differs in no way from the position of a widow in a Brahmanic Hindu household. According to the theory of the Lingayat faith the wearer of the ling is safe from all evil influences, neither stars nor evil spirits can harm him. In practice Kolhapur Lingayats consult astrologers and fear and guard against evil spirits little less constantly and carefully than their Brahmanic Hindu neighbours. The chief points of difference between a Kolhapur Lingayat and Brahmanic Hindu is that the Lingayat worships fewer gods, that he has fewer fasts and feasts and fewer ceremonies especially death ceremonies and purifying ceremonies; that both men and women wear the ling and neither man nor woman the sacred thread; that both men and women rub their brows with cow dung ashes; that as a rule men shave the whole head, and that neither a widow's head nor a mourner's lip is shaved; that they neither eat animal food nor drink liquor; and that they show no respect to Brahmanas and show high respect to Jangamas their own priests. In having a ling-binding, an initiation for priests, and a purifying ceremony for all instead of the sixteen sacraments or samkshára, Lingayats differ both from Brahmanical and Jain Hindus. In their respect for life, in the strictness of their rules against the use of animal food and liquor, and in the little regard they show to the dead the Lingayats are like the Jains.  

1 In connection with the Buddhist and Jain element in the Lingayats it is worthy of note that one of the latest buildings raised to Buddhist gods about 1606 was built at Hampi in Darbar by traders of the Vora family who afterwards became great supporters of the Lingayat faith.
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Kolhapur Lingyata belong to four classes Jangams or priests, Vinas or traders, Panchams or Panchamadla,1 craftsmen husbandmen and herdmen, and a fourth unnamed class including servants barbers washermen and Mahars. The Lingyata priests of Kolhapur include five sects or schools Ekoramaradhya, MaroIaradhys, Panditaradhys, Revanaradhys, and Vishvaradhys. The founders of these schools Ekoram, Marul, Padut, Revan, and Vishva, are believed to have sprung from the five months of Shivar and to have been great spreaders of the Lingyata faith.

They seldom meet and there is no show of rivalry. To laymen all Jangams are holy and they worship all without much inquiry as to their school. Each of the five schools includes thirteen divisions or bagis. The divisions or bagis of the Ekoramaradhya school are Bhasma, Chandragundi, Katiyemba, Khadgi, Khastak, Lambanemba, Mrityakauti, Rajyu, Mmgiri, Raupya, Shikhari, Triputi, and Vija. The divisions of the Marularadhya school are Bilvasutra, Bhaitraya, Chakari, Sattar, Kavach, Koraban, Kuksha, Kntar, Mall; Masani, Nilakanti, Singi, and SvankaKanti. The divisions of the Panditaradhya school are Bedardi, Bhagini, Danti, Gonikati, Jalkanti, Jarath, Keshkanti, Lallat, Loohan, Muktaguchha, Natija, Trigun, and Vija. The divisions of the Revanaradhya school are Bhikti, Digamber, Mahni, Marath, Mussati, Nat, Paahakant, Pardvi, Purwa, Shadga, Shori, Surgi, and Vani. The divisions of the Vishvaradhya school are Dathan, Gagan, Gochgra, Gorjarkanti, Kambli, Panahvani, Lagadi, Musali, Pashnopati, Shitali, and Vrisha. The chief details of the five leading schools are:

<table>
<thead>
<tr>
<th>School</th>
<th>God or Britain</th>
<th>School</th>
<th>God or Britain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ekoramaradhya</td>
<td>Ekor</td>
<td>MaroIaradhya</td>
<td>MaroI</td>
</tr>
<tr>
<td>Panditaradhya</td>
<td>Pali</td>
<td>Revanaradhya</td>
<td>Reva</td>
</tr>
<tr>
<td>Vishvaradhya</td>
<td>Vishva</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Jangams of the same school division or bagi do not intermarry.
Jangams include five classes, Virakts or renouncers of worldly pleasures, Pattadevrus or head priests, Ayyas or teachers, Charans or wanderers, and Maris or acolytes.\(^2\) The Virakts wear the loin cloth

\(^1\) Panchamadla seem to mean Jain weavers. The Panchams are the fifth or lowest class of Jain whom all who marry widows have to join. Compare the account of Lingyata in the Statistical Account of Ehwar.

\(^2\) Ekor is in the Garhwal district of the North-West Provinces, Ujain in Malwa, Shri Shakti Parvat in North Arcot, Kadipur the modern Balasahi in Dharwar, and Kolipak a unidentified Western Chalikya, capital in Southern India (Floes's Dysnotion of the Kanaras Districts of the Bombay Presidency, 64).

\(^3\) Virakt is from the Sanskrit vi without and ra7I to please; Pattaderva is from the Sanskrit not eating in pants clothed hence honored, and dw shining homes were upheld. Devra is the Kanaras plural of den. Ayya means spiritual guide and is often applied to common teachers.

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and short loose shirt, and spend most of their time in devotion and study. The Patidadarwars wear a waistcloth instead of a loin-cloth and are less retired than the Virakts. The Ayys are married and live chiefly by begging. When begging they wear the bell-garter or jang below the right knee, wear ochre-coloured clothes, and carry a cane staff. The Charaitis or wanderers go from place to place and gather contributions from the Lingáyat pity for the support of monasteries or mathas. Maris or acolytes are celibates and wait on the Virakts. After the death of a Virakt, the most learned and fittest among his Maris or attendants is raised to his seat. Unlike Bijápur Lingáyats, Kolhápur Lingáyats have no Ganácharis or monastery managers, Mathpatis or Lingáyat beasles, and Chaalvidis or Mhär standard-bearers. In Kolhápur the heads of small monasteries are called Mathadayyas. Vánas and Panchams or Panchamsdás can become Jangams but it is only when a Jangam has no child or relation that he adopts a boy from these classes. The boy must be unmarried and must not be the child of a widow by her second husband. Ayys or married Jangams may take food from any Lingáyat except from members of the barber washerman and Mhär classes, and in some cases from cilmen and ferrymen. When a Jangam gives a feast, all except these three classes come and eat together. The same freedom is observed when a feast is given in a monastery or math. In Kolhápur the word Jangam is generally applied to the Jangam's assistants, the Mathpatis or Lingáyat beasles of Belganm and other Kánares districts, who in all religious ceremonies act under the Jangam's orders. In Kolhápur the head local Jangam is called svadá or lord a title which in other districts belongs to the provincial high priest. The house in which the Mathadayya or local head priest lives is called a math or monastery. In places where there are many Lingáyats the monastery is a large building of stone or bricks brick, an open quadrangle generally shaded with trees among which the set Agle marble is conspicuous. The four verandas of the quadrangle are covered with tiled roofs one of which is set apart as a ling shrine with a Nandi or bull in front. In the central hall a place is set apart for the svadá or chief priest, whose authority extends over several villages. On the space set apart for the svadá a cushion with pillows on three sides of it is always spread. Several small rooms are used as a cock-room for the svadá, a worshipping-room, a study, and a sleeping-room. In the outer verandas a school is generally held where Kánares and sometimes Sanskrit are taught. In the open ground behind the monastery are generally a well, and at some distance the tombs of previous svadás, cube-shaped stone structures with a ling on the top. The hindpart of the enclosure is generally surrounded with a wall. At each corner of the building is a stone called the lingamudrádalu or ling-marked stone. Lingáyat strangers can almost always find a meal at a monastery. No Bráhmane Hindas

1 Kolhápur Lingáyats do not carry the cobra-cane or adhet and do not know why the cane carried by Bijápur Jangams is called adhet or cobra-cane.

2 Bombay Gazetteer.
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The monastery is a place where a monk from the local monastery can get a meal. The head of the monastery at a monastery often gives presents of cloth from cloth dealers and grain from husbandmen and landowners. A stranger who visits the head of a monastery is generally requested to lay some silver coins before his feet. If the svärti expresses a wish for anything, his wish is promptly gratified by one of his followers. He generally takes his midday meal at a follower's house and sometimes takes a little at several houses; his evening meal he takes in the monastery. He has servants and attendants who exact prompt obedience from the svärti's followers. The svärti is always careful on all occasions to press on his followers the need of keeping their faith and of unquestioning obedience to all its rules. In the afternoon he generally reads some sacred book, old people always coming to hear. In Shräves or July-August the congregation is specially large and is generally chiefly composed of old women. The Purä is finished in Bhädrapad or August-September, when the hearers give cash and clothes and a feast is held.

The class of Lingätys who rank next to Jangams are the Vänas or traders. They are divided into Shilvants or rule-keepers and Lokvants or common people. Shilvants rank next to Jangams and can become Jangams by passing the purifying ceremony called dikes. Lokvants who rank next to Shilvants can also become Jangams. Except when a Jangam is the host or when the feast is held in a religious house neither Shilvants nor Lokvants eat with members of the lower classes. The third division includes Pancbamsalis or Panchamedis, oilmen or Telis, ferrymen or Ambis, cowherds or Gavis, gardeners or Malis, and potters or Kumbhara. A Jangam may adopt a Pancbam boy. The fourth or lowest class includes Nñivas or barbers, Parits or washermen, and Mhara.

The names in common use among men are generally taken from the names of Shiva as Rdräppa, and Skrölingâppa, some from Basav and Guru as Basäppa, Vir Basäppa, and Gerusidäppa. If a woman has lost several children she gives her next child a mean name, as Kalläppa from kalî (K.) stone and Kadiäppa from kâd (K.) forest. The names in common use among women are Basavva from Basav, Gangavrâ from the heavenly Ganges, Kallârâva from kalâ (K.) stone, and Pärävatîrôvra from Pârâti the wife of Shiva. Their surnames, when they have surnames, are place and calling names as Lokâpuri a dweller in Lokâpur or Teggikari a coconut seller. The lay followers of a guru or teacher adopt his family stock or gotra.

The Lingätys of Gedinglaj in the south speak correct Kânarase. The home tongue of the rest is a somewhat impure Kânarase spoken in a Marâthi tone. Out of doors most speak a fairly correct Marâthi.

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1 Shilvant is said to come from the Snskrit sät good disposition and to mean those who obey religious rules. The word Lokvat is from the Snskrit lit people, and means of the names.
Chapter III

People

Lingayats

So large a body as the Lingayats, including persons of almost all callings differ considerably in appearance, height, and colour. Still, except that they are slighter and cleaner, Kolhapur Lingayats as a class differ little from Marathás. The men are dark-brown and the women are often fair and handsome. Their houses are simple and clean and are occasionally two-storied. They are divided into several dark and ill-aired rooms, a cooking and a store-room, a sitting and office room, and bed rooms. Near the cook-room are niches in the wall with folding doors where pickles and sun-dried pulse and rice called *aisage pâpad* are kept. A portion of the centre hall is set apart as a shrine where the Jangam is worshipped. No one but a Lingayat may go into the cook-room or into the Jangam shrine. Lingayats have a great dislike to leather. They allow no leather in their saddles; no shoe may be brought into the house, and if anyone touches a shoe he must wash. If there is a privy, it is at some distance from the house. Cattle are not kept in the house but in a separate shed. A Lingayat's house goods include cot, low wooden stools, boxes, iron or brass tripods to hold dining plates, and metal and earthen vessels required for family use. Few have vessels enough for a caste feast. Givers of caste feasts borrow the public vessels from a monastery. Silver vessels are used by the rich, brass and copper vessels by middle class people, and wooden and earthen vessels by the poor. Lingayats never use animal food or spirituous drink. Their daily food includes rice, millet bread, pulse curry, vegetables, and milk, whey, curds, butter, and clarified butter. No one but a ling-wearer may touch or even see a Lingayat's food. Their caste feasts are plain. The two chief dishes are *hugyi* that is wheat and milk boiled together and seasoned with raw sugar and *holagi* or roly-polyes, that is wheat cakes stuffed with gram flour and raw sugar. A caste feast costs about 6d. (4 az.) a head. A Lingayat when alone or one of a small party sits to eat on a low wooden stool and generally eats his food off a brass plate set on an iron or brass tripod. Except in travelling when metal plates are not easily got and leaf plates are used, Lingayats never use leaf plates. At dinner, before he eats a Lingayat holds his *ling* in his left hand and bows to it. At caste dinners the guests sit on matting instead of on stools, and except Jangams lay the plate on the ground not on a tripod. At caste dinners before guests have sat to it, *tirth* or holy water, that is water in which a Jangam's feet have been washed, is poured over the guest's hands. The guests sip the holy water, about *Har Har Mahâdes*, and begin to eat. In eating the right hand is alone used. The small waterpot which must never touch the lip is raised in the left hand. Women dine after the men. They sometimes sit on stools, never on mats, and generally lay their plates on the ground. Among Lingayats a young married couple never talk together in the presence of

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1 The Lingayat dislike to leather is stronger than the Deccan Brahman's dislike. When they go out well-to-do Deccan Brahman women put on shoes; and during her lying-in a Brahman woman with her shoes on is allowed to walk over great part of the house.
elders. Except a few who grow short topknots the men shave the whole head and face except the moustache and eyebrows. They mark the brow with white ashes called \\textit{ibhuti} literally the great power.\textsuperscript{1} The ashes which are rubbed on the brow are specially prepared by the Jangams or priests. Pure cowdung is dried and burnt and the ashes soaked in milk for six or seven days and rolled into balls about the size of a mango. Before they are used, the Jangam purifies the ball by sprinkling it with sacred water and saying texts over it. They cannot be sold by the person who gets them from the Jangam, and they cannot be passed to anyone else. Virakt or unwed Jangams wear a loincloth hung from a waistband and ochre-coloured shoulder and head cloths. Laymen and married priests generally wear a somewhat scrimp waistcloth, a headscarf or a Brähman turban. They do not colour their clothes with ochre. Husbandmen generally wear a loincloth or short trousers, a blanket, and a headscarf. Lingayat women tie the hair in a knot at the back of the head but with less care than Brähman women. They never use false hair or deck their hair with flowers or ornaments. Their wives and widows wear the ordinary Marātha bodice with a back and short sleeves and the ends tied in front under the bosom. The robe is like the Marātha Brähman woman's robe except that the skirt falls like a petticoat and is seldom drawn back between the feet. Lingayat women are also more careful than Brähman women always to draw the upper end of the robe over the head. Like the men, women mark the brow with white cowdung ashes. Except that the women wear no head ornaments, the ornaments worn both by men and women are the same as those worn by Marātha Brähmans. On holidays Lingayat women dress and adorn themselves richly.

Lingayats are a quiet satisfied class wishing neither change nor power. Few are in the service of the State and almost none are messengers, constables, or soldiers. A large number of Lingayats are weavers, several are retail dealers, and some are husbandmen. In Gadinglaj and in the Kagal State a few rich traders have large dealings with Belgaum, Dhārkār, and other Kānarāse districts. A few estate-holders or jagirdārs and proprietors and inam-dārs as the Deusals of Terai and Bhogdān are Lingayats. Except the priests no Lingayat lives on alms, and few are labourers. A Lingayat rises early, marks his brow with ashes, and goes to the monastery to pay his respects to the lord or \textit{sāmi.} He works till eleven, bathes, and, sitting on a white blanket in the central hall near the Jangam shrine, worships the \textit{ling} for about half an hour. He then dines. After dinner, over which he spends twenty to thirty minutes, he washes his hand and mouth and chews betel. If well-to-do he rests after his dinner and goes back to work. In the

\textsuperscript{1} Among Kolkatā Lingayats, according to the time when they are used, the cowdung ashes have different degrees of holiness. The ashes which Lingayats rub without bathing are simple ashes, have no texts said over them, and can be touched by any Lingayat. The ashes rubbed after bathing are holier, have texts said over them, and can be touched only by Lingayats who have bathed. The ashes rubbed at the time of the ling worship are still holier, have many texts said over them, and can be touched only at the time of ling worship.
evening he visits the monastery and bows to the head priest. Priests and a few pious laymen worship the ling in the evening with the same devotion as in the morning. But the bulk of the laity simply wash their hands and feet and then wash the ling and eat their supper. After supper they chew betel, smoke tobacco, and talk for an hour or so and then go to bed. In theory a layman never sets foot in the Lingayat monastery and bows to the head priest.

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The three watchwords of the Lingayat faith are the ling the jangam and the guru. The ling is the stone home of the deity, the jangam is the human abode of the deity, and the guru is the teacher who breathes the sacred spell into the disciple's ear. All Lingayats both men and women from childhood to death wear hung to a string passed round the neck a small slate-stone ling, a double disc with a small pea-like knob on the upper disc, hid under a betel-like coating of cow dung earth and marking-out, and wound in a cloth or laid in a silver or rarely in a gold box. A Lingayat is very careful not to lose his ling. In theory a man who

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1 When a Lingayat layman pays his respects to his head priest, he prostrates himself before him; and when he meets an ordinary jangam he places both his hands on his head and makes obeisance. The head priest bows and says anything. When a Lingayat layman meets a jangam, both of them join their hands, raise them to their heads and say: "Namaste!" meaning "Greeting!

2 The ling worn by Lingayats are generally of a light gray slate brought from Parvajri in North Arcot. The ling which is turned on a lathe is of two discs one lower circular about an eighth of an inch thick the upper slightly elongated, each disc about the power of an inch in diameter and separated by a darkness about an eighth of an inch broad. From the centre of the upper disc, which is slightly rounded, rises a pea-like knob about a quarter of an inch high and three-quarters of an inch round, giving the stone ling a total height of nearly three quarters of an inch. This knob is called the fire or arrow. The upper disc is called pachari or the wearer's disc, because this part of a betelling ling is grooved for carrying off the water which is pressed over the central knob. It is also called pach in the sense that is to be used and thrown out the little nut. Over the stone ling to keep it from being plastered with the betel stuff and marking-out paste. The marking-out paste is called kolu or the arrow, entirely below the shape of this ling stone ling. It forms a smooth black slightly truncated cone, and unlike a dark black about three-quarters of an inch thick and narrowing from three-quarters of an inch at the base to half an inch across the point which is cut flat and is slightly hollow. The simplest ling costs ½f. (1 s.) and the usual price is Rs. (5 s.). To the clay, ashes, and marking-out paste the rich add powdered gold, silver, marigold, green diamonds, raising the value of the ling sometimes to £3 (60 s.). Detailed Account of Betel.
The head Pontiff of the Lingayats is the Ayya or teacher of the Chitrakaldurga monastery in north-west Mauaur. He is greatly respected and when he visits Kolhapur is received with enthusiasm. The guru is a married Jangam and seems to be the direct descendant either by birth or by adoption, of the first head of several families. The goiva or stock of these families and of their guru or teacher is the same and the families cannot intermarry. The guru or teacher is required to be present at every family ceremony. If he is not present his place is taken by an ordinary appy who conducts the ceremony.

Besides everybody's own ling which is worshipped by the wearer at least once a day, in Kolhapur almost every Lingayat household has a wooden shrine for the house gods, who are worshipped every morning by a man of the house. The shrine is placed in mâyabhar or central hall close to the Jangam shrine. The house gods are small brass images generally representing Shiv's family, Shiv himself, his two wives Ganga and Pârvati, his two sons Ganpati and Virbhadra, and his bull the Nandi. The worshipper bathes, wears a silk, woollen, or freshly-washed cotton waistcloth, marks his brow with cowdung ashes, and begins the worship. He bathes the images in a brass or copper vessel, wipes them with a piece of cloth, and sets them on their proper seats in the shrine. He marks the images with cowdung ashes, lays flowers on them, throws coloured rice on their heads, burns frankincense before them, waves a small lamp fed with clarified butter about them, and offers them sugar, milk, or molasses. He repeats different texts during the different parts of the worship. The ling worship is performed close to the shrine of the house gods. The worshipper bathes, puts on a sacred cloth, marks his brow with cowdung ashes, and produces a cane basket. From the cane basket he takes a white blanket which is wrapped round a number of small worship pots, a number of large and small rudraksh bead strings, and a bag of cowdung ashes. He sits on the white blanket, marks his brow and generally smears his whole body with ashes, and in the small pots which are shaped to hold the different articles of worship, puts flowers, red rice, and other articles. He puts the rudraksh bead strings round his neck, wrists, ears, and arms, and a small string round the ling. He worships the ling in the same way as he worships his house gods. After worship he folds the pot, the bead strings, and the ash-bag in the white blanket, puts them in the cane basket, and places the

1 Details of shuddhâ are given in the Bijapur Statistical Account.
2 Unlike Jains and like Brahman Lingayats hold that silk and woollen clothes are not made impure in touch.
cane basket in the niche. Except that she says no texts a woman in worshipping her ling goes through all the details given above. Most Kolhapur Lingayats, if they happen to pass by Ram's, Vithoba's, Maruti's or a boundary god's, or Lakshmi's or a village goddess temple, bow to the deity. Lingayats fast on Shivratri in Magh in February. On Shriwans or July-August Mondays they take only one evening meal. Most Kolhapur Lingayats go on pilgrimage to Kedarling in Jotiba's hill in Vadi-Batsagiri about nine miles north-west of Kolhapur, to Niswendhi near Sanewar in Belgaum, to the math or monastery of Siddhagiri in Kadiyip about six miles south of Kolhapur, and to Yedur in Chikodi in Belgaum. A few go to Gokarn in North Kanna and Ulvi twenty-five miles south of Sopa in North Kanna. In theory the Lingayat has no good or bad days. In practice Kolhapur Lingayats have a belief in good and bad luck and often consult Jangam astrologers to find a lucky day to perform a ceremony. They fast on eclipses and bathe before and after the eclipse. They openly consult astrologers and their Jangams study the same books as Brahmans and are consulted by Lingayats as much as Brähman Hindus. Jangams and a few pious laymen pretend not to believe in ghosts and witchcraft, but women and ordinary people have a strong faith in witchcraft. Some Lingayats pretend to cure diseases by saying texts or mantras of Shivr over the diseased part and by tying on the person of the sick a magical design or yantra drawn on paper with the name of the god Dattatreya and some other letters on it. Unlike Brähmans Lingayats have no separate lying-in room, any suitable room in the house being used for the purpose. When a woman is in labour a Lingayat and in her absence a Jain or a Marátha midwife is sent for. If the labour is long and trying Jangams are called to say texts. After birth the room is purified by sprinkling water in which a Jangam's foot has been washed. The birth-time is noted and a Jangam astrologer is asked to prepare a birth paper and is paid according to the means of the family. If a birth takes place at an unlucky time, the evil stars are humoured with offerings. On the fifth day after the birth of a child a Jangam comes, repeats verses, takes a ling, winds it in a piece of silk cloth, and ties it round the child's neck or its upper right arm. The ling is soon after taken off and tied to the child's cradle. In the evening women neighbours come and perform rites in honour of Mother Sixth or Sati to keep off evil spirits. Sati is represented by a stick with a bodice cloth wound round it. Near the goddesses are laid a coconut, and a piece of blank paper, a pen, and an inkstand to write the destiny of the child. The paper pen and ink are kept there during the night. On the twelfth the baby is laid in the cradle and named. Unlike Brähmans, among whom the name is generally fixed by an astrologer Lingayats themselves fix the name of the child. It is generally chosen by the parents or by some elder of the family and is given by women neighbours who come to witness the ceremony. The women fill the mother's lap with wheat, betelnuts, a coconut, dry dates, and a bodice cloth; and the women are given betel and turmeric and vermillion paste to rub on their cheeks and mark their brows. Among priestly
When a boy is between seven and nine years old the initiation or aitān, literally priest's state, is performed. A Jangam astrologer is asked to choose a lucky day. The guru or teacher comes early in the morning of the day fixed, a square is made with a waterpot in the centre and one in each corner, each standing on a small heap of rice. White thread is passed round the necks of the pots. The boy's head is shaved, and he is bathed and seated on a small wooden stool in front of the pot square. The teacher repeats several texts, whispers into the boy's ear, and makes him recite a short hymn. During the ceremony the pipe and drum are played and at the close a feast is given and alms are distributed. After his initiation the boy is a priest and may not eat food without bathing and performing regular āśva worship. Dīkha which means purification, may be undergone by any class of Lingāyats except Jangams. A dīkha raises a Pancham to be a Lokvant, a Lokvant to be a Shilvant, and a Shilvant to be a Jangam. By performing dīkha girls of the Pancham, Lokvant, and Shilvant classes may marry into the classes above them. Many Lingāyats men and women perform dīkha before marriage or at any time before death to cleanse them from sin. As in aitān so in dīkha the day is fixed by a Jangam astrologer, and except that dīkha texts are different from aitān texts, the ceremony differs little from aitān. Five metal jars are set on the ground four of them one at each corner of a square and the fifth in the centre each on a small heap of rice. A white thread is wound round the necks of the pots and betel and leaves and vermilion are set in their mouths. The man or the woman on whose account the ceremony is performed is bathed and made to sit on a wooden carpet in front of the pot square. The Jangam recites verses and all present throw grains of rice mixed with vermilion over the person's head. The ceremony ends with a feast and the distribution of alms.

Girls are married before they come of age. When the parents of the boy and girl agree to marry their children, the marriage day is fixed by a Jangam astrologer and marriage booths are raised in front of the boy's and girl's houses. The first pole of the booth is driven in at a lucky moment. A marriage ceremony generally lasts for four days. On the first day comes the ṭhaṇḍāi or betel-serving in token that the marriage settlement is made and is binding. The bride is decked with ornaments, and in the presence of Jangams and other respectable members of the caste is given pieces of sugar-candy. On the second day come the Gaṇpati worship, the turmeric-rubbing, and the ṭaṭā or betel-nut gum ceremony in honour of Virbhadra. In the gum ceremony, which either the bride or bridegroom and their mothers must attend, two white-washed earthen jars, in form and size like those in which women fetch water, are cut in two a little below the middle where they are widest. The upper halves are turned upside down standing on their mouths and into the upper half the lower half is dropped so
that the open side is upward. The wide-mouthed vessels thus prepared are filled with ashes. The ashes in the middle of each pot are damped and a stick about six inches long is fixed and wrapped round with a piece of cloth like a small torch. The two torches are lighted and the red powders guld and kund, mandal-paste or gandh, and flower wreaths are thrown over them. Two Janga or priests or two kinsmen dancing as they go carry the pots either in their hands or on their heads in procession, with pipes and drums, to a river or well outside of the village. When the pots are placed on the ground near the river or well, the head of the family washes the feet of the svami or monastery head who goes with the procession, puts flowers on his feet, gives him a coconut and money, and prostrates himself before him. After the svami worship the torches are put out and the pots are broken. Betel is served to all present and money is given to the priests or Jangas. The party go home silently without music. The gud or guul ceremony was formerly performed only when a vow was made to Virbhadra, but in most Lingayat families it has become a regular part of the marriage ceremony. It is also performed by several Maratha and by a few Brabman families, with the same details, except that in Maratha and Brabman guul processions the pots are borne by kinsmen and no svami is worshipped. On the third day comes the d va or marriage guardian ceremony. All Lingayat families have the same d va. It is a winnowing bamboo basket containing rice, turmeric, betel leaves and nuts, and a closed earthen pot whose lid is tied on with cotton thread. The pot contains water and a few copper coins. Sometimes the d va ceremony takes place a day or two before the marriage. After the guardian is in his place the bridegroom is bathed and his brow is marked with ashes. He is dressed in rich clothes and a marriage coronet of bhend or water hemp is tied on his brow. An hour or two before the marriage which is generally in the evening, the bridegroom starts in procession with music for the bride's. In a Lingayat marriage no water-clock is set to note the exact time, and the proper time is guessed by one of the elders. At the bride's, the bride and bridegroom sit side by side on ordinary low wooden stools set in the centre of a square of metal pots like the square made for the purification of dhaka. The bride is dressed in a simple white robe and her brow is decked with a bhend or water-hemp marriage coronet. The hems of the garments of the pair are tied together. The ayya hands rice mixed with vermilion to the guests, and recites verses. The guests throw the red rice on the pair's heads

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1 This rgyul is interesting from the early character of its details. It seems to be an old spirit-scurrying practice handed down from times before the higher ideas of Lingayatism or Brahmanism. The idea seems to be to collect evil influences in the torch and make it a scape-torch like the Jewish or early Hindu newsgood or buffalo and carry the evil spirits beyond the village limits and leave them there. The device of asking the women's blessing and paying them a fee seems to have served the old practice than persisting. The service is said to be in honour of Virbhadra an early spirit of the Karnataka country who has been identified with Shiva's son. The root of the fear of Virbhadra seems to be the fear of the Fire who is sheerly the angry ghosts of the burned dead.
as long as the ayya recites verses. All this time music is played and muskets are fired. At the close of the recitation the lucky black glass bead string is tied round the bride's neck, the wedded pair are taken to bow to the house-gods, and the knot of their garments is loosed. On the fourth night the bridegroom goes to a math or monastery with his wife in a great procession both riding on the back of a bullock, or of late, though the change is a grief to the old and strict, on horseback. At the math or monastery the pair lay a coconut before the ayya or head priest and prostrate themselves before him. From the math the procession goes to the bridegroom's house, where the ceremony ends with a feast and the distribution of alms. On the way they break coconuts at places supposed to be haunted by evil spirits and throw the spirits pieces of coconut. In a wealthy family a boy's marriage costs about £200 (Rs. 2000). Of this £100 (Rs. 1000) go in ornaments for the bride, £30 (Rs. 300) in clothing, £30 (Rs. 300) in charity, and £20 (Rs. 200) in food and other charges. In a middle class family a boy's marriage costs about £40 (Rs. 400) of which £20 (Rs. 200) go in ornaments, £10 (Rs. 100) in clothing, £2 10s. (Rs. 25) in charity, and £7 10s. (Rs. 75) in food and other things. In a poor family a boy's marriage costs about £20 (Rs. 200), of which £5 (Rs. 50) go in ornaments, £7 10s. (Rs. 75) in clothing, £1 (Rs. 10) in charity, and £6 10s. (Rs. 65) in food and other charges. A girl's marriage costs less than a boy's, the total varying from £2 10s. to £30 (Rs. 25-300). The charges include widows of £2 10s. to £5 (Rs. 25 - 50), a suit of clothes, and a necklace and ring to the bridegroom, robes and bodices for the bridegroom's mother and other kinwomen, and turbans for his father and brothers.

Widow marriage is forbidden among Jangams, Shivants, and Lokvans. Panchams occasionally marry widows. Barbers, oilmen, potter's, washermen, and Brahman widows. In the high class Brahmanic widow the Lingayat widow may use a robe of any colour, continues to wear the bodice, is not shaven, and may wear ornaments except the nose-ring, the lucky neck-thread, and toe-rings. Still a widow is held unlucky and is not asked to marriage and other festive ceremonies.

When a Lingayat is on the point of death he is advised to distribute money in charity and present a Jangam with a cow. His body is covered with sacred ashes. If he is well-to-do, the dying man performs the obhātīctī or ashes and betel-giving at a cost of £2 to £5 10s. (Rs. 20 - 25). This rite is believed to cleanse the sin of the performer and is generally performed by old men and women. If a performer survives the rite or she has to leave his or her house and pass the rest of their lives in a math or monastery. Jangams are not required to undergo this rite as they are considered holy and not to need purifying. Sometimes a Jangam is asked to recite verses. A few minutes before death the dying person is laid on a white blanket and a little holy water is put into the mouth. After death the ornaments, if there are any, are removed from the body, and the body washed in cold water in an open space near the house, and is clad in full dress. The body is
Laid cross-legged slightly leaning against a wall for two to eight hours, or even longer if the dead is an old and influential person. During this time kinsmen and kinswomen sit near and bewail the dead. If the dead is a Jangam or an old man or woman Jangams are asked to recite verses, and the recitation is accompanied with music. If the dead has a wife, his wife's lucky thread, glass bangles, and toe-rings are taken off her body and laid in the canopied chair specially prepared for the occasion. Plantain stems are tied to the upright poles of the chair, the leaves are fastened together into arches, and the whole chair is decorated with flower wreaths. The dead body is seated cross-legged in the chair, and the chair is borne by four friends or kinsmen. No fire is taken with the procession, and no women go with it. If the family is well-to-do, musicians play before the body; and music is always employed when a Jangam dies. As the body is borne to the grave the men in the procession cry out Shiv Shiv, or Har Har, and at intervals betel-leaves and copper coins are thrown on the road. Meanwhile the grave is being dug by labourers of any caste. The grave is 4½ feet long 2½ feet wide and three feet deep.

In the east side of the grave a niche large enough to hold the dead body is cut, and the inside of the grave is cowdunged and purified with padodak that is water in which a Jangam's feet have been washed. On the outside of the grave, at each corner is set an earthen ling with an earthen bull in front of each ling. The dead is lowered into the grave by his friends and kinsmen, and laid in the niche facing west. The ling is taken out of its case, which is kept by the heirs, and laid in the body's left hand. The priest washes the ling, rubs ashes, and lays bel leaves on it. He hands bel leaves to all present, and drops some on the head of the dead and all drop their leaves after him. If the dead is a woman or head priest a note signed by his successor asking that the doors of heaven may be opened to let the dead into the presence of Shiv is tied round the neck. The grave is filled with salt and ashes till the body is covered, and then with earth, and over the earth one or two slabs of stone are laid. The priest stands on the stone and the mourners wash his feet, lay flowers and bel leaves on them, and give him money. Money is also given to beggars. Where there is music the music goes on till after the priest's feet are worshipped. The whole party go to a river or well, bathe, and return in wet clothes to the house of mourning, where each of them sips a little kharaa literally graces, which is of higher efficacy than padodak or foot-water and over which a larger number of texts have been repeated. Jangams are fed and alms are given to the poor. On the first and sometimes on the fifth the old clothes of the dead are given to priests and poor men. To the women are given a cow, a pair of shoes, an umbrella, and pots. On the third, fifth, or seventh day after death Jangams and the near kinsmen of the dead are asked to dinner, and after this the family are considered pure, and strangers may take food in the house. No monthly or yearly mind-rates are performed in honour of the dead. If the family is well-to-do, a tomb is built with a masonry ling and wandi or bull on it, and the ling and the bull are worshipped daily by some
member of the family. Lingayats are bound together by a strong fellow-feeling. Social disputes are referred to the seers or monastery head whose decision is generally accepted. An appeal lies to the head of the Kadappa seat or monastery on a hill six miles south of Kolhapur, who is the head Jagam of the province. Kolhapur Lingayats have not begun to make much use of State schools, the total number of Lingayat boys in the Kolhapur schools in March 1893 was 1478. Girls are seldom sent to school. The Lingayat faith seems to keep its hold on the minds and affections of the people. They may have to be a little more careful than formerly in the punishments they inflict for caste rules, and with this exception the influence of the priests shows no sign of declining.

Jains are returned as numbering 46,732 or 6.02 per cent of the Hindu population and as found over the whole State. They take their name from being followers of the twenty-four Jins or conquerors the last two of whom were Parasnath and Mahavir who was also called Vardhaman. Parasnath or Parsvanath literally the sixth or lord who comes next to the last Jin Vardhaman is said to have been the son of king Ashvasen by his wife Vama or Bama Devi of the race of Ikshvakus. He is said to have been born at Benares, to have married Prabhavati the daughter of king Prasenjit, to have adopted an ascetic life at the age of thirty, and to have practised austerities for eighty days when he gained perfect wisdom. Once while engaged in devotion his enemy Rama caused a great rain to fall on him. But the serpent Dharamidhar or the Nag king Dharm shaded Parsanath's head with his hood spread like an umbrella or chhatri, whence the place was called Abhichhatra or the snake umbrella.1 Parsanath is said to have worn only one garment. He had a number of followers of both sexes, and died performing a fast at the age of 100 on the top of Samet Shikhar in Hasdrubagh in West Bengal. His death occurred 200 years before that of the last or twenty-fourth Jin Mahavir. Mahavir or Vardhaman, who was also of the Ikshvakus race, is said to have been the son of Siddhakshetra prince of Pavana by Trijala and to have been born at Chitrakut or Kundgrarh perhaps the modern Chitrakut a great place of pilgrimage seventy-one miles west of Allahabad. He is said to have married Yasoda the daughter of prince Sumavir, and to have by her a daughter named Priyadarshana, who became the wife of Jamali, a nephew of Mahavir's and one of his pupils who founded a separate sect. Mahavir's father and mother died when he was twenty-eight, and two years later he devoted himself to austerities which he continued for twelve and a half years, nearly eleven of which were spent in fasting. As a Digambar or sky-clad ascetic he went robeless and had no vessel but his hand. At last the bonds of action were snapped like an old rope and he gained keert or absolute unity of spirit and became an Arhat that is worthy or Jin that is conqueror. He went to Paupuri or Apapuri in Behar and taught his doctrine. Of several eminent Brahmans who became converts and founded schools or mathas, the chief was Indrabhuti or Grantham,

1 General Cunningham has identified the ancient Abhichhatra with the present Ramnagar in Kolhapur in Upper India. Cunningham's Ancient Geography, I. 360.
who preached his doctrines at the cities of Kusinārā and Bajgirih and died at the age of seventy-two at Aś普ari in South Behar between A.C. 663 and 526.1

Like the Buddhists, the Jains reject the Vedas which they pronounce apocryphal and corrupt and to which they oppose their own scriptures or śāstras. As among Buddhists confession is practiced among Jains. Great importance is attached to pilgrimage and to the chūmaṇa, that is four months from the eleventh of Aṣṭādhi or July-August to the eleventh of Kṛṣṇa or October-November in the year are given to fasting, the reading of sacred books, and meditation. They attach no religions importance to caste. Jains like Buddhists are in two classes or ascetics and ārya or hearers. Jains like Buddhists admit no creator. According to them the world is eternal and they deny that any being can have been always perfect; the Jain became perfect but he was not perfect at first. Both Buddhists and Jains worship though under different names twenty-four lords each with his sign and his attendant goddess or śāhīna devi:

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<th>NAME</th>
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<tr>
<td>Rishabh or A.Śrī</td>
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<td>Cañcamūrti</td>
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<td>Āryabha</td>
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<td>Añjanaśrī</td>
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<td>Padmaprabha</td>
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<td>Vāsudeva</td>
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On the whole Jainism is less opposed to Brāhmaṇism than Buddhism is, and admits some of the Brāhmaṇa deities, though it holds them inferior to their chevāli or twenty-four sāntīs. Jainism, of which there are traces in South India as early as the second century before Christ and to which the great stone figure of Gotamaśākhar at Shravan Belgov in Māyā is believed to belong, was a ruling religion in the Deccan at least as early as the fourth or fifth century. Kōhpāra seems to have been a Jain settlement before the time of the Sīhākāra. It is once called Padmākāra and is to which the great stone figure of Mahālakṣmi at Shravan Belgov in Māyā is believed to belong. Jainism seems to have been the prevalent religion in Kōhpār and the country round. It gradually gave way to Śaṅkarasaṃśāra the founder of the Śaṅkarā, Rāmakī the great Vaishnava (A.C. 1130), and Bāna the first of the Lingāyas (1150-1198).
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Jains name their children after the arhats or worthies of the present past and future ages, after the parents of the arhats, after the pious and great men, and after Brāhmaic gods and local deities. Like Brāhmaic Hindus Jain parents sometimes give their children mean names to avert early death as Kallappa from kallu (K.) stone, Kadappa from kad (K.) forest, Dhondu from dhonda (M.) and Dagađu from dagađ (M.) stone.

Kolhápur Jains are divided into Upādhyās or priests, Panchams or traders, Chaturths or husbandmen, Kārā or coppermiths, and Shettvās or cloth-sellers. These classes eat together but do not intermarry. Formerly the sect included barbers, washermen, and many other castes who have ceased to be Jains. Properly speaking there is no separate priestly caste among the Jains, the Upādhyās or priests are usually chosen from among the learned Panchams or Chaturths subject to the recognition of their principal svāmis or head priests called Pattacharya Svāmis.

The men are dark, middle sized, strong, and well built, and the women slender, fair, and graceful. They speak Kānarese at home and Marāthi abroad, which they call Are Māt̤a or the language of the Ares. In their Kānarese the last syllable is always very indistinct. The sacred literature of the Jains is in a dialect of Sanskrit called Maĝudhi. They keep cattle, but are not allowed to have pet birds in cages. Jains are strict vegetarians and do not use animal food on pain of loss of caste. Every Jain filters the water he uses in drinking or cooking for fear of killing insect life. He also takes his food before sunset in case of destroying any animal life by eating in the dark. No Jain tastes honey or drinks liquor, and monks and religious Jains abstain from fresh vegetables. The men wear the waistcloth, jacket, coat, shouldercloth, and the Kānarese haddač. The women wear the hair in a knot at the back of the head, and dress in the full Marāthi robe with or without passing the skirt back between the feet, and a bodice with a back and short sleeves. Young widows may dress in the robe and bodice and their hair is not shaven. Old widows generally dress in white and never put on bodices. As a class Jains are orderly and law-abiding and seldom appear in criminal courts. In spite of political changes many Jains are hereditary village and district officers. Strict Jains object to tillage because of the loss of life which it cannot help causing. Still they do not carry their objection to the length of refusing to dine with Jain husbandmen. Among Kolhápur Jains the husbandmen are the largest and most important class with a head priest of their own who lives at Nālandi about eighteen miles east of Kolhápur. Except some of the larger landholders who keep farm servants, the Jain landholders, with the help of their women do all parts of field work with their own hands. They are the hardest working husbandmen in the State, making use of every advantage of soil and situation. In large-towns like Kolhápur and Mires Jains are merchants, traders, and shopkeepers dealing chiefly in jewelry, cotton, cloth, and grain. Most Kārās deal in hampas or work as coppersmiths, and others weave and press oil. Some Jains live by begging, but any one who...
In the early morning before he gets up a Jain rests his right shoulder on the ground. He then sits facing the east and repeats verses in praise of the victorious. He leaves his east and sets out for the temple to see the image of Parasnath, on his way, possible avoiding the sight of man or beast. On his return from the temple he retires, cleanses himself with earth, and washes his hands feet and face. After washing he bathes in warm water which he first purifies by repeating verses over it. When his bath is finished he puts on a freshly washed cotton cloth, sits on a low wooden stool, and for about an hour says his morning prayer or sandhya. He lays sandal flowers and sweetmeat before the house gods and then goes to the temple to worship Parasnath, where the head ascetic or sadhak reads the Jain Puran, tells his beads, sips a little of the holy water or siva in which the image has been bathed, and returns home. He washes his hands and feet, performs a fire worship, and feeds the fire with cooked rice and clarified butter in the name of all the Vedic gods or Vedic Dharmas. He usually dines between eleven and one. If a stranger happens to visit the house at dinner time, he is welcomed and asked to dine. If the guest belongs to the same class as the house owner they sit in the same row and eat like local Brahmanas. After dinner he chews betel, and then either goes to his banyan, or takes a midday rest and reads his holy books. As a rule he sups an hour at least before sunset, repeats his evening prayer, visits the temple and hears a Puran, returns about nine and goes to bed. Women as soon as they rise, go to the temple to have a sight of Parasnath, return home and mind the house sweeping and cardwiping the kitchen and dining place. They then bathe, dress in a freshly washed cotton robe and bodice, rub their brows and check with
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vermilion and turmeric, again visit the temple, bow before the god, and sip and throw over the head water which has been used in bathing the god. On returning home, they fetch water and wash clothes, cook, and after serving the men with food, take their dinner. After dinner they grind corn and do other house work, prepare supper, sup after the men before sunset, visit the Jain temple, listen to a Parak, return home, and retire for the night. As a rule young women neither go so often to the temple nor stay there so long as elderly women.

The religion of the Kolhapur Jains may be treated under five heads: the temple worship of the twenty-four saints and their attendant goddesses; holy places and holy days; the worship of house gods; the worship of gold guardians; and the irregular worship of evil disease-causing spirits. The chief Jain doctrine is that to take life is sin. Like Buddhists they believe that certain conduct has raised men above the gods. Twenty-four saints have gained perfection. To each of these a sign and an attendant goddess have been allotted and these form the regular objects of Jain temple worship. The Jains belong to two main sects the shvetâmbaras or white-robed and digambaras or sky-clad that is the naked saint worshippers. The bulk of the Kolhapur Jains are Digambaras. Temple worship is the chief part of the Jain's religious duties. Their temples are called bastis or dwellings, but can easily be known from ordinary dwellings by their high plinths. The temple consists of an outer hall and a shrine. The walls of the outer hall are filled with niches of the different Brâhmânic deities and attendant goddesses. In the shrine is an image generally of the twenty-third saint Pârâśanâth, which in Kolhapur temples is generally naked. The images in most cases are of black polished stone two feet to three feet high either standing with the hands stretched down the sides, or in the seated cross-legged position. Temple worship is of four kinds, daily worship, eight-day or aśťânhâki worship, wish-filling or kaîp worship, and the five-blessing or pâncâ kalidvî worship. In the daily temple worship the image of the saint is bathed by the temple ministrait in milk and on special days in the five nectars or pâncâdêmâ na water, tree sap or orâkh ras that is sugar, plantains, clarified butter, milk and curds. The priest repeats sacred verses, sandal paste is laid on the image, and it is decked with flowers.

Jains perform the aśťânhâki or eight-day worship three times in a year from the bright eighth to the full-moon of Shrâtâ or July-August, in Kārêthik or October-November, and in Phâlgu or February-March. Only the rich perform the wish-filling or kaîp worship as the worshipper has to give the priest whatever he asks. Except the goat-killing the five-blessing or pâncâkalidvî worship is the same as the Brâhmânical sacrifice. According to the Jain doctrine bathing in holy places does not cleanse from sin. Kolhapur Jains make pilgrimages to Jain holy places, Ute Jayaântigiri or Girnar in South Kâthâvâr sacred to Neminâth or Neminâth, Pavâpur near Bâjâgriha or Bâjirigir about fifty miles south of Pâmaâth sacred to Vârdhâmaâ Saâ弥, Sammedâgiri properly Samet Shikhar or Pâmaâth hill in Hamâřâbâgh in West Bengal sacred to Pâmaâth where are feet symbols or pâdâkâs of the twenty-four Jain erâhas or
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Jain or Lingayat house is simple chiefly consisting in a shriveled and the worship is simple chiefly consisting in a hurried decking with flowers. On holidays the images are bathed in milk, and flowers,

worthies, and in the south, the stone figure of Gomakeshvar in Shrivran Belgola in Mysur, and Madibiri in South Kanara. They make pilgrimages to Benares which they say is the birthplace of Parshvanath who was the son of Vishreshvar the chief Brahman deity of the place. The leading religious sects of the Jains are Delhi, Dinkashni in Madras, Vingundi in South Kanara, and Kolhapur. Any poor Jain may visit these places and is fed for any number of days, but on pain of loss of caste he must beg from no one who is not a Jain.

Jain sects now keep ten festivals in every lunar month, the fourth, the eighth, the eleventh, the fourteenth, and the full-moon and new-moon. They keep all Brahmanic holidays and in addition the week beginning from the lunar eighth of Ashadha or June-July, of Kartik or October-November, and of Phalgun or February-March, and they hold a special feast on Shruti Panchami or Learning's Fifth on the bright fifth of Jyesht or May-June. Of the twenty-four minor goddesses who attend on the twenty-four saints the chief are Kàakišchi or Jvalánamini and Padmavati who probably are the same as the two popular Brahman goddesses Bhavani and Lakshmi.

Besides in the twenty-four attendant goddesses Jains believe in all Brahmanic deities placing them below their saints or kirtinakars. They pay special respect to the Brahman goddess Sarasvati who is represented by a sacred book resting on a brazen chair called shrut stambh or learning's prop and in whose honour in all Jain temples a festival is held on the bright fifth of Jyesht or May-June. To these guardian goddesses and saints two beings are added Bhojraj or Goval of Shrivran Belgola in Mysur distinguished by the creepers twining round his arms and Nandishram a small temple like a braze frame. Besides these they worship a braze wheel of law or dharmachakra which is said to represent five classes of great deities or Paryamakthas a verbal salutation to the whole of whom forms the Jain's daily prayer. The Jains think their book and temple gods the arhat or worthies, the adik or perfect beings, the uchchayas or godfathers, the upachayas or priests, and the siddhas or saints are too austere and ascetic to take an interest in everyday life or to be worshipped as house guardians. For this reason their house deities are either Brahmanic or Lingkya god.

As among Brahmanic Hindus the house deities are kept in a separate room generally next to the cooking room in a desk or shrine of carved wood. The images are generally of metal three to four inches high. Among the images is not unusually the mask or bust of some deceased female member of the family who has afflicted the family with sickness and to please her had her image placed and worshipped among the house gods. Besides the usual Brahmanic or Lingkya house deities several families have a house image of Parshvanath but the worship of Parshvanath as a house image is not usual. As among Brahmanic Hindus the daily worship of the house gods is simple chiefly consisting in a hurried decking with flowers.
sandal-paste, rice, burnt frankincense, and camphor and cooked food are laid before them. Women are not allowed to touch the house gods. During the absence of the men of the house the temple priest is asked to conduct the daily worship. Another class of Jain deities are the dikopala or household guardians of whom are Bhairu and Brahma. In theory Jains do not believe in spirits. The learned are particularly careful to disavow a belief in spirits and even ordinary Jains dislike to admit the existence of such a belief. Still enquiry shows that a belief in spirits is little less than among the corresponding Brahmanic classes. They believe in spirit-possession and call their family spirits pitr or fathers. Though they profess not to believe that infants are attacked by spirits they perform the ceremonies observed by Brahmanic Hindus in honour of Mothers Fifth and Sixth which seem to form a part of the early rites on which the customs of all Hindu sects are based. Besides the spirit attacks to which children are specially liable on the fifth and sixth days after birth, Jain children are liable to child-seizures or bil-grahas probably a form of convulsions which Jain women say is the work of spirits. Educated and religious Jains who object to the early or direct form of spirit action believe in the more refined dricht or evil eye as a cause of sickness. According to the popular Jain belief all eyes have not the blasting power of the evil eye. Care must be taken in cutting the child's nail for if any of the blood enters its eyes their glance is sure to have a blasting or evil power. Unlike most Brahmanic Hindus, Jains do not believe that a woman in her monthly sickness is specially liable to spirit attacks. In their opinion a woman runs most risk of being possessed when she has just bathed and her colour is heightened by turmeric, when her hair is loose, and when she is gaily dressed, and happens to go to a lonely well or river, bank at noon or sunset. Boys also are apt to be possessed when they are well dressed or fine-looking or when they are unusually sharp and clever. Jains profess not to hold the ordinary Brahmanic belief that the first wife comes back and plagues the second wife. Still they hold in great terror Jakhins that is the ghosts of women who die with unfulfilled wishes. Among Jains as among other Hindus, Jakhins plague the living by attacking children with lingering diseases. When a child is wasting away Jain parents make the Jakhin a vow that if the child recovers the Jakhin's image shall be placed with their family gods. If the child begins to recover as soon as the vow is made the house people buy a silver or gold mask or tik of Jakhin, lay sandal-paste and flowers on and sweetmeats before it, and set it in the god room with the other house gods. Five married women, who are asked to dine at the house are presented each with turmeric, vermillion, betel, and wet gram, and a special offering or sajna consisting of five wheat cakes stuffed with sugar clarified butter and molasses is made in the name of the dead woman who is believed to have turned Jakhin and possessed the child. The women and men guests dine with the family and take the special offering or sajna home. The image is daily worshipped with the house gods with great reverence as it generally represents the mother or some near relation of the worshipper. This Jakhin worship is common among Jains. Jains have no professional exorcists or
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charmiers chiefly because their place is filled by the Jain priests. When sickness is believed to be caused by spirit-possession the priest is consulted. He worships the goddess Padmavati or Lakshmi and gives the sick holy water or turth in which the goddess' feet have been washed. If the holy water fails to cure, the priest consults his book of omens or shakuntari, adds together certain figures in the book and divides the total by a certain figure in the tables of the book, and by referring to the book finds what dying relation of the sick person the quotient stands for. If it is a woman she has become a Jakhin and should be worshipped along with the family gods. The priest then mutters a verse over a pinch of frankincense ash or angira burnt before the gods and bands it to the sick to be rubbed on his brow. If the sub-rubbing and the Jakhin worship fail to cure the sick, the priest prepares a paper or bhoj or birch leaf called a yandra or device marked with mystic figures or letters and ties it in a silk cloth or puts it in a small casket or tatt, mutters verses over it, burns frankincense, and ties it round the possessed person's arm or neck. If the amulet is of no avail the priest advises an anushthhan or god-pleasing. The head of the house asks the priest to read a sacred book before the temple image of one of the saints or to repeat a text or mantra or a sacred hymn or stotra some thousand times in honor of one of the saints. The priest is paid for his trouble, and when the sick is cured the god-pleasing ends with a feast to priests and friends. If even the god-pleasing fails, the sick, if he is an orthodox and particular Jain, resigns himself to his fate or seeks the aid of a physician. Unlike the men Jain women are not satisfied without consulting exorcists and trying their cures. Exorcists are abhorred by men Jains because part of the exorcists' cure is almost always the offering of a goat or a cock. A Jain man will seldom agree to such a breach of the chief law of his faith, but Jain women secretly go to the exorcists and do as they are advised. When all remedies are of no avail Jains sometimes take the sick to a holy place called Tavridhi fifteen miles south-west of Chikodi, and the sick or some relation on his behalf worships the spirit-scaring Brahmanidhi until the patient is cured. The Jains profess to have no sacred pools, animals, or trees that have a spirit-scaring power. When an epidemic rages a special worship of Jinder is performed.

Of the sixteen sacraments or sanskar which are nearly the same as the sixteen Brahman sacraments, Kolhapur Jains perform thread-girding, marriage, puberty, and death. Except that the texts are not Vedic the rites do not differ from those performed by Brähmans. Their birth ceremonies are the same as those of Brähmans like whom on the fifth day they worship the goddess Sutati. Boys are girt with the sacred thread between eight and sixteen. A boy must not be girt until he is eight. If, for any reason, it suits the parents to hold the thread-girding before the boy is eight, they add to his age the nine months he passed in the womb. A Jain astrologer names a lucky day for the thread-girding; a booth is raised before the house, and an earth altar or bholak a foot and a half square is built in the booth and plantain trees are set at its corners. Pots are brought from the potter's and piled in each corner of the altar and
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a yellow cotton thread is passed round their necks. Over the altar is a canopy and in front is a small entrance hung with evergreens. Invitation cards are sent to distant friends and kinsfolk. A day or two before the thread-girding the invitation procession consisting of men and women of the boy's house with music and friends starts from the boy's. They first go to the Jain temple and the father or some other relation with the family priest lays a coconut before the god, bows before him, and asks him to the ceremony. They visit the houses of their friends and relations and ask them to attend the ceremony. The Jains have no devar or family guardian worship. The boy and his parents go through the preliminary ceremonies as at a Brahman thread-girding. The boy's head is shaved and he is bathed and rubbed with turmeric. The astrologer marks the lucky moment by means of his water-clock or ghatka and as it draws near music plays and guns are fired. The priest repeats the lucky verses and throws red rice over the boy. The boy is seated on his father's or if the father is dead on some other kinsman's knee on a low stool. The knot of his hair is tied and he is girt with a sacred thread or jana and a string of kuša grass is tied round his waist. The priest kindles the sacred fire, betel is served to the guests, and money gifts are distributed among priests and beggars. The boy has to go and beg at five Jain houses. He stands at the door of each house and asks the mistress of the house to give him alms saying Oh lady be pleased to give alms.1 The alms usually consists of a waistcloth, rice, or cash. Great merit is gained by giving alms to a newly girded boy, and many women visit the boy's house for three or four days to present him with silver or clothes. After begging at five houses the boy returns home and a feast to friends and kinsfolk ends the first day. The Bodhanj or grass-cord loosening is performed usually after a week and sometimes between a week from the thread-girding and the marriage day. The loosening is generally performed near a pimpal Ficus religiosa tree. The boy is bathed, the rite of holiday calling or punyatva is gone through as on the first day, music plays, and flowers, sandal paste, burnt frankincense, and sweetmeat are offered to the pimpal tree. The boy bows before the tree and the priest unites the cord from round his waist. The boy is dressed in a full suit of clothes, declares that he means to go to Benares and spend the rest of his life in study and worship, and sets out on his journey. Before he has gone many yards, his maternal uncle meets him, promises him his daughter's hand in marriage, and asks him to return home and live among them as a householder or grīhastha. The boy is escorted home with music and a band of friends and a small feast to friends and kinsfolk ends the ceremony.

Boys are married between fifteen and twenty-five and girls before they come of age. As a rule the boy's father proposes the match to the girl's father and when they agree, an astrologer is consulted, who compares the birth papers of the boy and the girl and approves the match if he thinks the result will be lucky and if the family

1 The Sanskrit name: Bhāvanī Chādaṃdeśī.
on a lucky day the boy's father visits the girl's house with a few friends, including five kinswomen, and are received by the girl's father and mother. The girl is seated on a low stool in front of the house gods, and the boy's father presents her with a robe and bodice and a pair of silver chains or shakti and anklets or vidhi. Her brow is marked with vermilion and decked with a network of flowers. The women of the boy's house dress the girl in the clothes and ornaments brought by the boy's father, and the boy's father puts a little sugar in her mouth. Packets of sugar and betel are handed among the guests. As a rule marriage takes place two or three years after betrothal. Every year the boy's parents have to send a present of a string of cocoa-kernel and some fried rice on the Cobra's Fifth or Nagpurnima in July-August and this they have to continue to do till the girl comes of age. When the boy is fifteen or sixteen and the girl is ten or eleven the parents think it is time they were married and send for and consult an astrologer. He compares their horoscopes, consults his almanac, and names a lucky day for the marriage. The ceremony as a rule lasts five days. On the first day two married girls in the bride's house bathe early in the morning, wear a ceremonial dress, and with music and a band of friends go to a pond or a river with copper pots on their heads, lay sandal-paste, flowers, rice, vermilion, burnt frankincense, and sweetmeats on the bank in the name of the water goddess, fill the pots with water, and mark them with vermilion, set a coconut and betel leaves in the mouth of each, cover them with bodiceclothes, and deck them with gold necklaces. They then set the waterpots on their heads, return home, and lay them on the earthen altars. Flowers, vermilion, burnt frankincense and sweetmeats are offered to the pots and five dishes filled with earth are set before them, sprinkled with water from the waterpots, and mixed seed grain is sown in the earth. Friends and kinsfolk are asked to dine at the house and the sprout-offering or anukrdypas is over. The bridegroom is bathed at his house and lights a sacred fire or hav, puts on a rich dress, and goes on horseback with music and friends carrying clothes, ornaments, sugar, and betel packets to the bride's house. The bride's party meet him on the way and the bridegroom is taken to the bride's house and seated outside of the house on a seat of undumar or umbor Ficus glomerata. The bride's parents come out with a vessel full of water, the father washes his future son-in-law's feet and the mother pours water over them. The bridegroom is then taken to a raised seat in the house, seated on it, and presented with clothes, a gold ring, and a necklace. The bridegroom's parents present the ornaments and clothes they have brought for the bride, packets of betel are handed among friends and kinspeople, and the first day ends with a feast to the bridegroom's party. The bridegroom returns home with his party, is rubbed with turmeric and clarified butter, and bathed by five married women, seated in a square with an earthen pot at each corner and a yellow thread passed five times round their necks. The bride is bathed in a similar square at her house. On the third day the bride and bridegroom bathe, dress in...
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newly washed clothes, and starting from their homes met at the Jain temple. The priest accends them and the pair bow before the idol. The priest makes them repeat the five-salutation hymn which every Jain ought to know and warns them to keep the Jain vow or Jain vrat of not-killing or ahimsa and of leading a pure moral life. The pair are treated to sweetmeats each by their own people, and the family gods and the cork marriage coronet or bháshág are worshipped at both houses. Men and women from both houses go with music and ask their friends and kinspeople. In the afternoon, when all meet, the women take their seats in the booth and the men inside of the house and all eat at the same time. On the fourth day the actual marriage ceremony begins. Friends and relations are asked to both houses. The bridegroom is rubbed with fragrant oil, and with about fifteen of his relations again kindles the sacred fire, dressers in rich clothes, and goes to the bride's house on horseback with music and friends. On the way he is met by the bride's party and taken to a raised sembar Ficus giocerata seat. While he is seated on the sembar seat a couple from the bride's house, generally the bride's parents, come and wash his feet. The bridegroom thrice sips water, puts on the new sacred thread offered him by the bride's priest, and swallows cards mixed with sugar which the couple have poured over his hands. The father-in-law leads the bridegroom by the hand to a ready-made seat in the house. Before the seat a curtain is held and two heaps of rice, one on each side of the curtain, marked with the lucky cross or saastik and crowned with the sacred maah grass. A short time before the lucky moment the bride is led out by her friends and made to stand on the rice heap behind the curtain, the bridegroom standing on the rice heap on the other side. The guests stand around and the priests recite the nine-planet lucky verses or naagósh mandalaáthaka. The astrologer marks the lucky moment by clapping his hands, the musicians redouble their noise, the priests draw aside the curtain, and the pair look at each other and are husband and wife. The bridegroom marks the bride's brow with vermilion and she throws a flower garland round his neck. They fold their hands together and the bride's father pours water over their hands. They then throw rice over each other's head, and the priests and guests throw rice at the pair. The priests tie the marriage wristlets on the hands of the pair. The bridegroom then sits on a low stool facing east and the bride on another stool to his left. The priest kindles the sacred or hav fire and the bridegroom feeds the fire with offerings of parched rice held in a dish before him by the bride. Then the priest lays seven small heaps of rice each with a small stone at the top in one row. The bridegroom, holding the bride by the hand, touches the rice and the stone on each heap with his right toe, moves five times round the heaps, the priest shows the pair the Polar star or dhruv, and the payment of a money gift to the priest completes the day's ceremonies. The hems of the pair's garments are knotted together and they walk into the house and bow before the waterpots which are arranged on the first day, and are fed with a dish of milk and clarified butter. Next day the bride's parents give a feast to the bridegroom's party and to their own kinspeople. In the morning
the pair are seated in the booth and young girls on both sides join them. The pair first play with betelnuts for a time and the bridegroom takes some wet turmeric powder and rubs it five times on the bride's face, who gathers it and rubs it on the bridegroom's face. The betelnut is given a betel packet to chew, chew's half-of-it and hands the rest to the bride. Thus he chews the five betel packets, and the bride in her turn chews another five each time handing half of the betel packet to the bridegroom to chew. Next morning the sacred fire is again kindled and the serpent is worshipped. The pair then dine at the bride's and play with betelnuts. The pair are seated on horseback, the bride before the bridegroom, and taken to the Jain temple where they walk round the god, bow before him, and ask his blessing. They then walk to the bridegroom's with music and friends. Before they reach every part of the house is lighted and a long white sheet is spread on the ground from the booth door to the god-room. When the pair attempt to cross the threshold the bridegroom's sister blocks the door and does not allow them to enter. The bridegroom asks her why she blocks the door. She says, Will you give your daughter in marriage to my son? He answers, Ask my wife. The sister asks the wife and she says, I will give one of my three pearls in marriage to your son. Then she leaves the door, the pair walk into the house, bow before the house gods, and a feast of uncooked provisions to those that do not eat from them and of cooked food to friends of their own caste and to kinspeople ends the ceremony. Though forbidden by their sacred book, all Jains except Upadhyas or priests allow widow marriage. They say the practice came into use about 200 years ago. If a woman does not get on well with her husband, she may live separate from him but cannot marry during her husband's lifetime. When a girl comes of age she is kept apart for three days. On the fourth she is bathed and her lap is filled with rice and a coconut, and the rest of the age-coming does not differ from a Brahman age-coming.

When a Jain is on the point of death, a priest is called in to repeat verses to cleanse the sick person's ears, to quiet his soul, and if possible to drive away his disease. When recovery is hopeless, a ceremony called siddhau ciddhi or tearing rite is performed to sever the sick person from worldly pleasures and to make him fit for the life he is about to enter. Sometimes the sick man is made to pass through the ceremony called sanayja graham or ascetic vow-taking with the same rites as among Brahmanas. When these rites are over and death is near, the dying man is made to lie on a line of three to four wooden stools and the names of gods and sacred hymns are loudly repeated. After death the body is taken outside of the house, bathed in warm water, dressed in a waist and a shouldercloth, and seated cross-legged on a low stool leaning against the wall. A bier is made and the dead is laid on it, and the whole body including the face is covered with a white sheet. Jewels are put into the dead mouth and fastened over the eyes. Four kinsmen lift the bier and followed by a party of friends, walk after the chief mourner who carries a fire, the girl from his hand. To perform Jain funeral rites, from the first to the thirteenth day, six men are required, the chief mourner who carries fire, four
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Corpses-bearers, a body-dresser. Music is played at some
funerals, but on the way no coins or grain are thrown to spirits
and no words uttered. The party moves silently to the burning
ground and the chief mourner is not allowed to look behind. About
half-way the bier is laid on the ground and the cloth is removed
from the dead face apparently to make sure that there are no signs
of life. They go on to the burning ground and set down the bier.
One of the party cleans the spot where the pyre is to be prepared
and they build the pyre. When it is ready the bearers lay the
body on the pile and the chief mourner lights it. When the body
is half consumed the chief mourner bathes, carries an earthen pot
filled with water on his shoulder, and walks three times round the
pile. Another man walks with him and at each turn makes a hole
in the pot with a stone called ashma or the life-stone. When three
rounds and three holes are made, the chief mourner throws the pot
over his back and beats his mouth with the open palm of his right
hand. The ashma or life-stone is kept ten days and each day a rice ball
is offered to it. As a rule the funeral party stays at the burning
ground till the skull bursts. If they choose some of the party may
go home, but as a rule the six mourners must remain there till the
body is consumed when each offers a flour-ball and a handful of
water to the life-stone and returns home. A lamp is set on the spot
where the dead breathed his last, and kept there burning for at least
twenty-four hours. On the second day the six chief mourners go to
the burning ground and in the house put out the fire with offerings
of milk, sugar and water. On the third day they gather the
deceased's bones and bury them somewhere among the neighbour-
ning hills. Except offering a rice ball to the life-stone from the first
to the tenth day nothing special is performed from the fourth to the
ninth day. The family are held impure for ten days. On the
tenth the house is cow-dunged and all members of the family bathe
and each offer a handful of water called tirodak or sacred water
to the dead. The house is purified by sprinkling holy water and
the sacred or hom fire is lit by the priest. On the twelfth the clothes
of the deceased are given to the poor, and rice balls in the name
of the deceased and his ancestors are made and sandal-paste,
flowers, vermilion, frankincense, and sweetmeat are offered them.
The temple gods are worshipped and a feast to the corpse-bearers
and dresser ends the twelfth day ceremony. On the thirteenth
the shraddha or mind-rite is performed and a few friends and relations
are asked to dine. A fortnightly and monthly ceremony is
performed every month for one year and a feast is held every year
for twelve years. According to rule the widow's head should be
shaved on the tenth, but the practice is becoming rare, still her
lucky thread and toe ornaments are taken away and she is not
allowed to wear a black bodice or robe. When a sanyāshi
or ascetic dies his body is carried in a canopied chair instead of
an ordinary bier. The body is laid on the pyre and bathed in the
five nectars or pancharātri milk, curds, clarified butter,
plums, and sugar. Camphor is lighted on the bier and the
pyre is lit. At a sanyāshi's funeral only five men are required.
A fire-carrier is not wanted as fire can be taken from any neigh-

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JAINS.

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''(females) Gobia. or Fishers; or Natkara 6 (males 19, females 21) Kilikyats; (males 2) Khorkhorons.

Kilikyats; (males 1, females 11) Madras traders; 1 (male) 47 (males 23, females 24) Natkars or actors; 1 (male) Patrekari or silk tassel twisters.

bouring house to light the pile. The family of the dead are impure for only three days, and no balls are offered to the dead. When an infant dies before teething it is buried, and boys who die before their thread-girding are not honoured with the rice-leaf offering. No special rites are performed in the case of a married woman, a widow, or a woman who dies in childbed. No evil attaches to a death which happens during an eclipse of the sun or the moon. In the case of a person who dies at an unlucky moment, Jains perform the same rites as Brahmanic Hindus. Jains are bound together by a strong caste feeling and settle social disputes at caste meetings. Appeals against the decisions of the caste council lie to their srami or religious head who with the two titles Jissun Svami and Lakshmi snvami, and with jurisdiction over the Jains of almost the whole Bombay Karnatak, lives at Kolhapur. Small breaches of caste rules are punished with fines which take the form of a caste feast, and the decisions of the srami are held final and are enforced on pain of expulsion from caste. The bulk of the Kolhapur Jains see little value on schooling; yet they give their sons primary schooling and the majority of them are able to read and write and cast accounts. The knowledge of Sanskrit for which the Jains were once famous has now sunk to a low ebb. Though they are wanting in enterprise and do not take to new pursuits, a gradual change for the better has passed over the caste during the last twenty years.

Non-Kolhapur Jains include a considerable number of Jain Marwaris and of Jain Gujaratis who have come from Marwar and Gujarat for trade and who settle in the State for a time and return to their homes when they have collected money enough. They do not marry with the Jains of Kolhapur, and unless they die at Kolhapur they have no objection to take water from the hands of the Maratha Kunbis and to take food from non-Jains. Their favourite place of pilgrimage is Mount Abu. They are moneylenders and dealers in piece-goods and jewelry. They live in well built houses, send their children to school, and are a prosperous class.

Miscellaneous Hindus included thirty castes with a total strength of 903, of whom 444 were males and 459 females. Of these 375 (males 191, females 184) were Bagadis; 5 (males 3, females 2) Chhatti Balajvars; 22 (males 14, females 8) Devils; 2 (females) Ghads or Fishers; 8 (males 6, females 2) Gruses; 20 (males 8, females 12) Gant nichors or Pickpockets; 2 (male 1, female 1) Halvias or sweetmeat makers; 33 (males 19, females 14) Helvias; 8 (males 2, females 6) Jharias or dust sifters; 3 (male 1, females 2) Kalavants or dancing girls; 4 (males 3, females 1) Kolvants; 6 (males 4, females 2) Kharkhurmandis; 10 (males 7, females 3) Kilikyats; 11 (males 7, females 4) Konges; 8 (males 6, females 2) Kadvechais; 53 (males 26, females 27) Marwaris; 23 (males 11, females 12) Mitkars or salt-makers; 2 (males) Modyvars or Madras traders; 1 Nakh (male); 47 (males 23, females 24) Natkors or actors; 1 (male) Patrekari or silk tassel twisters.

1 Details of these castes are given in the Poona Statistical Account.
2 Details of Marwar Jains are given in the Ahmadnagar Statistical Account.
144 (males 55, females 89) Pichatis; 2 (males) Pendiáris or pony-keepers and grass-cutters; 33 (males 13, females 20) Saiubars; 3 Salmandupes (males); 28 (males 14, females 14) Shindis; 26 (males 10, females 16) Tándra or grind-stone makers; 1 Thádkur (male); 9 (male 3, females 6) Vairaris; and 10 (males 9, female 1) unspecified.

Musalmáns are returned at 33,022 or 4·12 per cent of the population. They include thirty-eight subdivisions, twelve of which, with a foreign element, marry together and form the main body of regular Musalmáns, and twenty-six form distinct and irregular communities. The foreign element includes strains of Arab, Abyssinian, Persian, Moghal, and Upper and South Indian blood. The sources of the foreign element are numerous, Turk immigrants of the fourteenth century and Arab, Persian, and Upper Indian soldiers and commanders who took service under the Bahmaní (1347-1490), Bijápur (1490-1686), and Moghal kings (1686-1710). The fall of Bijápur in 1686 introduced two new Musalmán elements, one foreign the Moghal from Upper India, the other local Hindu converts due to the zeal of Aurangzeh (1658-1707). A large number of local classes trace their conversion to Aurangzeh. But it seems probable that in many cases the date of their conversion is earlier and that they trace their conversion to Aurangzeh as the most famous of modern proselytising Musalmáns. Except that the men wear the beard, the local converts differ little in appearance from the corresponding classes of Kolhápur Hindus. All regular Musalmáns speak Hindustani at home and Marathi abroad, and in appearance and customs do not differ from the Sáthára Musalmáns. They are landowners, gra.ntholders, husbandmen, and traders. They send their boys to school and teach their boys to read the Kurnán and Muthi. Few among them have risen to any high position. The main body of regular Musalmáns who intermarry and are similar to one another in appearance and customs, besides the four general divisions Moghals, Patháns, Shaikhs, and Syeds, include eight classes, Atáras, Baratgars, Kágzís, Manyárás, Maháswats, Nálbands, Rangrezz, and Sárbanás.

Moghals claim descent from the Moghal leaders and soldiers who came to the Deccan chiefly during the seventeenth century. They are found in towns and large villages. They speak Hindustani at home and Maráthí abroad, and in appearance and customs do not differ from the local Shaikhs and Syeds. Except that they wear full beards they look like local Maráthí, and as a class are clean and neat in their habits, honest, hardworking, and thrifty. Town Moghals are constables, soldiers, and messengers, and village Moghals are husbandmen. They belong to the Hanafi Sunnát sect, say their prayers regularly, and teach their boys to read the Kurnán. They send their boys to school, but none of them learn English.

Patháns, or Warriors, are the followers of Afghan mercenaries and military leaders who conquered and took service in the Deccan. They speak Hindustání among themselves and Maráthí.

1 Details are given in the Sáthára Statistical Account.
with others. In look, dress, food, and customs they are the same as Poona and Sholápur Patháns. The town Patháns are soldiers constables, and messengers, and the villagers are husbandmen. Though hardworking and thrifty most of them are deeply embarrassed from the effects of the 1875-77 famine. They belong to the Sunni sect of the Hanafi school and ask the kází to conduct their marriages and deaths. They are careless about saying their prayers and seldom give their boys any schooling.

Shaikhs, in theory descendants of Sidík and Fáráks, are chiefly if not entirely of local origin. They do not differ from local Syeds in look, food, dress, or customs, and like them speak Hindustání at home. As a class they are hardworking, thrifty, neat, and clean in their habits, and most of them are orderly and sober. The town Shaikhs are soldiers, constables, and messengers, and the villagers are husbandmen. Numbers of them were reduced to poverty by the 1875-77 famine. Like Syeds they are Sunnis of the Hanafi school, repeat their prayers, and teach their sons to read the Korán. Many of them send their boys to local schools.

Syeds, or Descendants of Fatima and Ali, are found in towns and large villages. Their home tongue is Hindustání and they speak Marathi abroad. In look, food, dress, and customs they are the same as the Syeds of Poona and Sholápur. They are honest, clean, and neat in their habits and orderly. They earn their living as landholders, husbandmen, soldiers, constables, and messengers. In religion they are Sunnis of the Hanafi school, they teach their children to read the Korán, and are careful to say their prayers. The town Syeds are lazy and unthrifty, but the villagers are hardworking thrifty and well-to-do. They send their boys to school.

The eight classes who are separate in name only and marry with the four general divisions and with each other and form part of the main body of the Kolápur Musalmáns are:

A萜s, or Perfumers, are said to represent members of the Hindu caste of the same name who were converted by Aurangzéb (1658-1707). They are found only in towns. In look, food, dress, speech, and customs they do not differ from regular Musalmáns. They sell both flowers and perfumes. They have fixed shops and deal in redpowder or búnka, attar or fragrant oils, frankincense-sticks, dentilce, spices, fragrant plants, and flowers, which they hawk from village to village. They are hardworking and thrifty, but they say their goods are not in so great a demand as formerly owing to the competition of Upper Indian and English perfumes. They belong to the Hanafi Sunni sect, but are careless in saying their prayers. A few send their boys to school, but as a class they are not well-to-do.

Barúrgars, or Firework-makers, are said to represent Hindus of different castes converted by Aurangzéb (1658-1707). They speak Hindustání among themselves and Marathi with others. In look, food, dress, and customs they do not differ from regular Musalmáns. As their hereditary calling is not now well paid, some earn their living as constables and messengers. They are Hanafi Sunnis
and are careful to say their prayers. They send their boys to school and are a falling class.

Kaghzis, or Paper Makers, said to represent the local converts of different Hindu castes, are found in Kolhapur town. In speech, look, food, and dress they resemble Atars and their customs do not differ from those of regular Muslims. They are rather dirty and untidy in their habits, but hardworking and thrifty. The universal use of European steam-made paper has much lessened the demand for their coarse paper and they are now in a falling state. Many of them are in debt and have taken to other pursuits. They belong to the Hanafi Sunni sect and ask the kazi to conduct their marriage and death ceremonies. They do not send their boys to school and are a poverty-stricken class.

Manyars, or Glass Bangle Sellers, probably representing Hindu converts of the same caste, are found in towns and large villages. In look, food, dress, speech, and customs they are the same as the regular Muslims, and are hardworking, thrifty, and orderly. They are bangle-sellers and are well-to-do. They have no organized body and no headman, and the local kazi settles their caste disputes. They are Sunnis of the Hanafi school, and seldom say their prayers or teach their sons to read the Koran.

Mahawats, or Elephant Drivers, said to represent local converts of the same name and found in small numbers in towns. They do not differ from regular Muslims in look, dress, food, or customs. Their calling is not so well paid as formerly and many have become constables, messengers, and servants. They are Hanafi Sunnis, are not careful to say their prayers or send their boys to school, and are a poor class.

Naibanda, or Farriers, believed to represent Hindu converts of the same name, are found in towns only. They differ in no respects from the regular Muslims. They shoe horses and bullocks and earn enough to live on and to save, but most of them are given to the use of country liquor and are in debt.

Rangress, or Dyers, said to represent Hindu converts of the same caste, are found in towns. Their home tongue is Hindustani and they speak Marathi abroad. In look, dress, food, and customs they are the same as Naibanda. They dye clothes and are well-to-do. They are Sunnis of the Hanafi school, but seldom say their prayers or send their boys to school.

Sartbaas, or Camel Drivers, believed to represent converts of several Hindu castes, are found in towns. Except that they eschew beef and worship Hindu gods, in dress food and customs they are the same as Mahawats. Their calling has ceased to be well paid since the opening of roads, and they are constables, messengers, and husbanded. They do not send their boys to school and are a decaying class.

Of the twenty-six communities who are separate from the regular Muslims in marriage and other customs six are of non-local origin:
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MUSALMÁNS.

Bombay Gazetteer.

Bohora's, or Jamáli Shíás, mostly immigrants from Gujrat and Bombay are found in Kolhápur town. In look, food, dress, speech, and customs they are the same as the Bohoras of Poona and Sárá. They are trimsmiths and piecegoods dealers. As they are a small body they marry with Sunnis and obey the regular kází. They do not follow the Mulla Sáheb of Surat or pay his dues. They teach their children to read Gujurati and Marathi, and are a steady class.

Lobhaya's, mostly immigrants from Mauzer and the Malabá coast, said to represent the descendants of Arab and Persian immigrants between the seventh and the fourteenth century, are found only in towns. They speak Arri or Tamil among themselves and Hindustáni with others, and in other points do not differ from the regular Musalmanás. They dress in a skullcap, a long coat falling to the knees, and a waistcloth, and are leather dealers. They are hardworking and thrifty and as a class are well-to-do. They are Sunnis of the Shafáí school, say their prayers regularly, and are said to be a patching class.

Mehman's or Memins, properly Momin's or believers, are found in Kolhápur cantonment. In look, speech, food, dress, and customs they are the same as the Mehman's of Sátára and Sholápur. They are hardworking, quiet, honest, and thrifty, and deal in piecegoods and English furniture. They teach their sons to read the Kurán, say their prayers, and are well-to-do.

Mukris, or Deniers, are found in Kolhápur cantonment. They are the same in speech, dress, food, and customs as the Sátára Mukra's and have a bad name for cheating. They were formerly money-lenders and now deal in grain, groceries, and piecegoods. They are Hanifi Sunnis and seldom say their prayers. They send their boys to school and are fairly off.

Gái Kasaba's, or Beef Butchers, are believed to represent the Abyssinian slaves in the service of Haidar Ali (1763-1782) and his son Típa (1782-1799). Their home tongue is Hindustáni, and in look, food, dress, and customs they are the same as the Gái Kasaba's of Sátára. They are beef butchers, and spend most of their earnings on liquor. They do not give their boys any schooling, and on the whole are a falling class.

Wahábis, or Followers of Abdul Waháb an Arab reformer of the eighteenth century, number about a hundred, most of whom are Panjábi wrestlers in the service of the State. They do not yet form a separate class. About five years ago a Wahábi missionary from the Panjáb visited Kolhápur and gathered about him, besides the Panjábis who were Wahábis, a few Bagdhás, Támboillis, and Atára. As soon as the spread of Wahábi tenets became known among the regular local Musalmanás, pressure was brought to bear on the converts and all, except the North Indian wrestlers, returned to the regular faith. Except that the men wear a headscarf or skullcap, their dress is the same as that of the regular Musalmanás. They

1 Details of Bohoras are given in the Satara Statistical Account.

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§. 1. People.

Musalmáns.

Local Communities.

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The twenty separate communities of local origin differ from the regular Musalmáns chiefly in eschewing beef, worshipping Hindu gods, and keeping Hindu feasts. Besides their hereditary callings they are husbandmen, constables, messengers, and servants. In all other respects they are nearly the same as the regular Musalmáns. They speak Hindustání with themselves and Marathi with others. They are Sunni of the Hanáfí school, but seldom say their prayers or teach their sons to read the Kurán. They send their boys to school, and as a class are well-to-do.

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Chapter III.

People.

Christians.

the Panch Ganga near the centre of Kolhāpur town, which the State granted to him on rajat tenure. Walls of the old native houses in the neighbourhood were utilized for a small Christian hamlet with a chapel and a school. About 1877-78 the Mission obtained twenty-one famine orphans. In December 1881 two ladies arrived from England, one of whom works among the native women of the town, and the other has charge of the Christian girls' school. On the 25th of December 1882 a new church was opened at a cost of about £2000 (Rs. 20,000), of which Government contributed about £650 (Rs. 6500). In 1882 the Reverend J. Taylor was transferred to Ahmadnagar and at present (1883) his assistants are in charge of the Kolhāpur station. This mission has preached over a large area, and especially near Pandharpur they have been fairly successful. But the number of Christians belonging to this mission is not large. A Roman Catholic missionary was appointed at Kolhāpur in 1846. The Roman Catholic community then numbered 130 including women and children. Divine service was first held in a temporary shed erected by private subscriptions, but in 1848 Government sanctioned a sum of £15 (Rs. 150) to erect a small building in the cantonment. During the 1857-58 mutiny when European troops were temporarily located at Kolhāpur the chaplain's salary was increased in consideration of the additional work devolving upon him and the cost of the establishment was charged to the Kolhāpur State. But with the withdrawal of the troops from Kolhāpur the Roman Catholic chaplain was also transferred and the station has been periodically visited by a chaplain either from Belgaum or Satara. The present chapel, which lies within cantonment limits, was built in 1864-65 by private subscriptions, the Kolhāpur State having contributed £70 (Rs. 700) for the purpose. The American Mission was established at Kolhāpur about 1845, and was transferred to the American Presbyterian Society in 1870. The work is generally carried on in the vernacular and special attention is given to the education of the lower classes. This mission has three principal stations in the State, Kolhāpur town, Panhala, and Vadi-Ratnāgiri. At the Kolhāpur station they have ten schools, nine for non-Christians and one for Christians, with an average attendance of 350 boys and seventy-five girls. The number of Native Christians attending the American Mission schools at Kolhāpur is eighty-two, at Panhala sixty, and at Vadi-Ratnāgiri thirty.

Buddhists returned at only twelve are Chinese who have come to Kolhāpur for trade. They are hardworking, thrifty and prosperous.

Jews are returned as numbering only five and as found in Kolhāpur town. They are not permanent residents of the State but visit it for trade and leave it as soon as they have made enough money.

There was only one male Parsi belonging to the Shāhanshāhī sect. There are no Parsi settlers in Kolhāpur, and those who come here on business remain for a short period.
CHAPTER IV.

AGRICULTURE.

Agriculture supports 435,633 or 54.44 per cent of the total population.

Kunbis form the bulk of Kolhapur husbandmen. Besides Kunbis, Jains, Lingayats, Marathas, Bráhmanas, Musalmáns, Berads, Bhandáris, Hanbars, Dhangars, Kolas, Mhárs, and the artisan classes are cultivators. Of these Kunbis are found all over the State; Jains and Lingayats mostly in the east, in Alte, Ichalkaranji, Katkol, Ratnagiri, and Shiroli; Berads and Hanbars mostly in Gadag and Kolhapur; and Bhandáris in a few villages below and along the Salyadra. The other castes are found distributed throughout the State. Kunbis are sober and industrious but are too conservative. Though not thrifty, they are lavish in their expenditure on marriages and other social rites. They understand the benefit of keeping their fields free from weeds and use manure; but Jains and Lingayats are better farmers in many respects. These are good gardeners, and raise most of the garden crops of the State especially the sugarcane crop which requires both skill and capital. There is more spirit of self-reliance in the Jain community. This particular trait in their character was well shown in the famine of 1876-77 when scarcely a Jain sought State relief. Finding cultivation impossible they sought a livelihood by importing grain and thus succeeded in supporting themselves and their plough cattle. They are somewhat obstinate and quarrelsome. Though ordinarily thrifty, they spend lavishly on marriage and other great rites. The Lingayats are as good farmers as the Jains. They are enduring and thrifty. Bráhmanas and well-to-do Marathás are not pure cultivators. They hold land both as proprietors and tenants, but either employ labourers or sublet their land for a fixed share of the produce. They are not good farmers. Musalmáns are less hardworking and more reckless than Kunbis and are often given to drink. Berads, Bhandáris, Hanbars, Dhangars, Kolas, and Mhárs form the poorest class of cultivators. Though on the whole sober, they are slowly slothful and negligent farmers. The artisan classes having other pursuits keep no stock and reap a poor return from cultivation.

Bráhman, Jain, Lingíyat, and well-to-do Marátha husbandmen live in well built houses raised on stone plinths. The houses, which are roomy and well-furnished, are built of bricks or uncoarsed rubble with tiled or flat roofs and cost £20 to £50 (Rs. 500 - 5000). The houses of middle-class husbandmen, chiefly of Kunbis, are generally...
Chapter IV.
Agriculture.
Husbandman.

near the Sahyadris, built with mud and gravel walls covered with thatched roofs. The rafters are generally bamboo and the roof is supported on posts and beams of rough untrimmed timber. The houses in the plain country are somewhat better and ordinarily cover a space of thirty-five feet by sixty. The value of a middle-class house varies from £7 (Rs. 70) in the hilly west to £10 (Rs. 100) in the open east. A few brass and copper cooking vessels and most of the minor field tools and some household gear are all that are seen in these classes of houses. Poor husbandmen Dhangars, Barada, Kolis, Bhanderis, Mhers, and Musalmans live in small shapeless thatched huts, in which little else than a handmill, a brace, and a few earthen pots can be seen.

The husbandmen as a class are superstitious. No important act of husbandry such as sowing, reaping, harvesting, and pressing sugar-cane is undertaken except at the lucky hour fixed by the village astrologer. Ploughing on Monday is scrupulously avoided. The day is sacred to Mahâder whose favourite riding animal is the bull or Naal. The women do not help in the field except at harvest, but manage all household affairs. They also spin cotton and visit the neighbouring market to dispose of the yarn and the surplus produce of the dairy, and to buy condiments and articles of domestic use with their earnings. The poorest gather headloads of grass and cotton stalks for sale in the markets or halting places. The bulk of the farmers are small peasant proprietors. Since the opening of the Sahyadris and the construction of other main roads the number of carts has greatly increased much to the benefit of husbandmen in the plain country, who can now transport as far as the coast to secure a better price. The Dhangars always add to their earnings by weaving coarse blankets and selling wool and the surplus stock of their fold. Musalmans and Mhers keep fowls. Both fowls and eggs find a ready sale in towns. The poorer husbandmen work as field labourers chiefly in weeding and harvesting. Kumbis freely move with their families at harvest time in search of work. It is estimated that perhaps ten per cent of the husbandmen are free from debt. The causes of debt are chiefly a series of indifferent seasons since 1866 and undue expenditure on marriages. Jains who are somewhat litigious often incur debt through law suits. Marâthas owe their indebtedness to extravagant living and thriftlessness. Especially in the west the husbandmen are generally compelled to borrow grain from the bankers for their support in the rainy season. Such advances are repaid in the harvest season with an addition of twenty-five per cent or more as interest. The yearly rate of interest which a husbandman pays varies from twelve to thirty-six per cent. During the 1876-77 famine the country near the Sahyadris and the eastern sub-divisions of Shird, Rayden, and Kaktol suffered most. Every form of property, even the family gods and door frames were sold. It will require a series of good years with moderately high prices to enable them to regain their former condition. But on the whole a marked change for the better is noticeable in the condition of the husbandmen as compared with that of thirty years ago. The population has increased more than thirty per cent and the land under tillage has almost reached its maximum. The
farm stock has increased immensely, and except in the hilly subdivisions grass huts have everywhere given way to buildings with tiled or flat terraced roofs.

In dry-crop or jivdayat land the seasons are the kharif or early or rain harvest and the rabi or late or cold weather harvest. The early harvest is the more important. The time of sowing depends on the breaking of the south-west monsoon which generally takes place between the fifth and the twentieth of June. The chief early crops are of the cereals bajri, barley, harvi, jowar, beng, mishri, rice, kera, and gare; of the pulses chole, kollith, madh, mag, tur, and adl; of the oilseeds ambat, dhania, urud, kachi, and til; and of fibre hemp. Of these urud, chauli, vari, and rdh ripen by the end of August, rice and shani by the end of September, and the rest by the end of November. The chief late crops are wheat, late Indian millet, cotton, maize, gram, pea, coriander seed, millet, mustard seed, linseed, and tobacco.

The soil may be classed koll or black, tambad or red, melike or erdue the orchard and rice land, and khari or pindhar or white, or again as good, middling, and poor. About one-third of the arable area is good soil yielding garden crops or two crops in the year; about a fourth is middling soil including patches near villages; and about five-twelfths especially in the hilly west are poor soils bearing coarse grains and requiring long fallows. The black and red soils are the most valuable. Their productiveness depends much on situation. The best black soil is found near the rivers and stretches to an average depth of five feet throughout the bottom of the valleys. Frequent wide seams of lime, however, pervade the black mass and konkar or lime nodules are spread for miles over the surface especially in the sub-divisions of Karvir Penhela and Shirol. A superior kind of red soil is met with on the sides or slopes of the hills near the Sahyadris which are of a ferruginous character for the most part. A stiff light coloured soil which is composed of decayed clay-slate is found on the hill sides and in the smaller valleys particularly in the sub-divisions of Panhela and Bhudargad and the dependences of Vashalgad and Badla. It is very retentive of moisture and chiefly valued for rice tillage. From the very best black and red soils two or three crops can be yearly raised. In the hilly west the land is bare fallowed from one to ten years; in other parts of the State all the better soils are under tilage.

1 Besides these two main divisions Kolhapur husbandsmen divide their year into twenty-seven parts each corresponding with one of the lunar asterisms or nakshatras. The rainfall in one of these periods is called after its corresponding nakshatra; thus the early rain about the middle of June is called the ngri rain or myrobole rain. The average length of each of these periods is about 124 days. In 1897-98, Ashvini, the first nakshatra began on 11th April 1897 and ended on the 24th March 1898. The following is the order of the twenty-seven nakshatras or lunar asterisms: Ashvini, Bharani, Krithika, Rohini, Swrini, Pushyam, Shravan, Hapta, Viku, Kartika, Amavasya, Plyastera, Masi, Poorvamsha, Uttaramsa, Bhadrapada, Dhiti, Jyestha, Dhruva, Kanthaka, Purvastrahamsa, Uttaradigha, and Revati. According to these divisions of the year, all their field operations, ploughing, sowing, weedling, and harvesting for different crops are regulated.


Chapter IV.

Agriculture.

Extensive tracts of waste land are only to be found in the western hills where the climate is unhealthy and the soil shallow and poor. Of an area of 2493 square miles 1854 square miles or 1,013,760 acres or 63.5 per cent have been surveyed in detail. Of the total area 681 square miles belong to 236 alienated villages. Of the remainder 973,837 acres or eighty-three per cent are arable land; 30,925 acres or 2.8 per cent unarable; 53,466 acres or 4.8 per cent grass or karan and forest; and 101,581 acres or 8.7 per cent village sites, roads, river-beds, and hills. In 1881 of the 973,837 acres of arable land in State villages, of which 286,057 acres or 29.8 per cent are alienated, 550,765 acres or 73.85 per cent were occupied. Of these 490,638 acres or 75.85 per cent were under dry-crop, 55,808 acres or 2.6 per cent were under rice, and 15,200 acres or 2.7 per cent were under irrigated garden land.

In 1881-82, including alienated lands the total number of holdings was 75,345. Of these 35,362 were holdings of not more than five acres; 16,787 were of six to ten acres; 12,779 of eleven to twenty acres; 7800 of twenty-one to fifty acres; 12,779 of fifty-one to 100 acres; 7800 of 101 to 200 acres; 370 of 201 to 600 acres; 83 of 601 to 1000 acres; and two of more than 2000 acres. The largest holdings are in the Shirol sub-division.

According to the returns of 1881 the farm stock included 87,921 ploughs, 8592 carts, 149,762 bullocks, 112,785 cows, 61,130 he-buffaloes and 74,043 she-buffaloes, 5583 horses including mares and foals, 876 asses, and 144,477 sheep and goats.

One pair of oxen can till about twenty acres of black soil land, ten acres of muli or orchard land, or one acre of garden land. From ten to twenty acres of dry-crop land and either three acres of garden land or five acres of rice land would enable a husbandman to live like an ordinary retail dealer. Ten to twenty acres of dry-crop land will in ordinary seasons support a family consisting of a man, his wife, two children, and a farm servant.

A Plough of Land.

In 1881-82 the area under tillage was distributed as follows:

1. Cereals, seventy per cent, namely, 

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jendi</td>
<td>250,197</td>
</tr>
<tr>
<td>Rice</td>
<td>80,983</td>
</tr>
<tr>
<td>Niloti</td>
<td>82,960</td>
</tr>
<tr>
<td>Bajri</td>
<td>32,570</td>
</tr>
<tr>
<td>Sorgo</td>
<td>19,952</td>
</tr>
<tr>
<td>Buda</td>
<td>19,125</td>
</tr>
<tr>
<td>Whedd</td>
<td>10,014</td>
</tr>
<tr>
<td>Wari</td>
<td>7,469</td>
</tr>
<tr>
<td>Maize</td>
<td>2292</td>
</tr>
<tr>
<td>Berley</td>
<td>146</td>
</tr>
<tr>
<td>Baray and Harih</td>
<td>1314</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>525,779</strong></td>
</tr>
</tbody>
</table>

2. Pulses, seven per cent, namely, 

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tur</td>
<td>22,078</td>
</tr>
<tr>
<td>Gram</td>
<td>17,738</td>
</tr>
<tr>
<td>Peas</td>
<td>4470</td>
</tr>
<tr>
<td>Eded</td>
<td>3398</td>
</tr>
<tr>
<td>Faluk</td>
<td>2339</td>
</tr>
<tr>
<td>Kusa</td>
<td>2204</td>
</tr>
<tr>
<td>Basur</td>
<td>1513</td>
</tr>
<tr>
<td>Fiaa</td>
<td>1049</td>
</tr>
<tr>
<td>Math</td>
<td>676</td>
</tr>
<tr>
<td>Chok</td>
<td>232</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>55,917</strong></td>
</tr>
</tbody>
</table>

1 Forest reserves are being formed and it is likely that the area under forest will be increased.
KOLHÄFUR.

3. Oilseed, six per cent., namely,  
   Acres.  S. Oilseed, six pcent, namely,  Acres.

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acres</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earthnut</td>
<td>57,543</td>
<td></td>
</tr>
<tr>
<td>Kete</td>
<td>9463</td>
<td></td>
</tr>
<tr>
<td>Safflower</td>
<td>5323</td>
<td></td>
</tr>
<tr>
<td>Castor plant</td>
<td>1986</td>
<td></td>
</tr>
<tr>
<td>Sesame</td>
<td>927</td>
<td></td>
</tr>
<tr>
<td>Linnen</td>
<td>365</td>
<td></td>
</tr>
<tr>
<td>Ambddi</td>
<td>458</td>
<td></td>
</tr>
</tbody>
</table>

Total... 46,108

4. Fibres, four per cent., namely,  
   Acres.  Fibres, four per cent., namely,  Acres.

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acres</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton</td>
<td>29,191</td>
<td></td>
</tr>
<tr>
<td>Silk</td>
<td>3160</td>
<td></td>
</tr>
</tbody>
</table>

Total... 32,352

To the above must be added 1504 acres, or only 2 per cent. under grass and fallows.

In the plain country of Kolhapur the field tools are the plough or mäegar, the large and small harrows or kula, the bullock hoe or kolpa, the four seed-drills, the seed-drill for sowing rice and other early hill crops, the champar for sowing early jowar and other early crops, the hadgi for late jowar and other late crops and the tipan for cotton, the crowbar or sabbal, the sickle or oda, the hand-weeder or sabbal, the hatchet or dhikó kurhád, the axe or tholi kurhád, the pickaxe or hadal, the rake or khors, the leather-bag with its gear or mot, the sugar-mill or ghana, the sieve or akara, the winnowing basket or topi, the cart, and the wooden mallets for crushing clods. Of these the chief are the plough, the harrow, the bullock hoe, the seed-drill, the sugarcane-mill, the leather-bag with its gear, and the cart.

The plough or mäegar is a thick bōdhul or Acacia arabica log with its lower end called jölι sharp and curving at an obtuse angle from the main block. The share or phil, which weighs about fourteen pounds and goes seven to nine inches deep, is a flat iron bar about two feet long and somewhat pointed at the end which cuts the soil. It is let into a socket called mutien and fixed to the wooden point by a movable iron ring or end. The plough costs about 10a. (Rs. 5) and is drawn by eight bullocks and managed by two men. One man holds the plough, and the other, sitting in the middle of the yoke of the third pair, drives the leaders. The share lasts about ten to twelve years and the ropes six months.

The harrow or kula, which costs about 5a. (Rs. 2 4), loosen the soil before sowing, covers the sown seed, breaks clods, and uproots shrubs and weeds. In the east where lands are ploughed only after long intervals, every year to prepare the soil for sowing, the harrow, which turns up the soil about two inches, is worked three to four times. The harrow consists of two ecutures joined by a level cross iron blade or phis set obliquely in a wooden beam called dinda about...
Chapter IV.
Agriculture.
Field Tools.

**Bullock Hoe.**

The bullock hoe or *kolpa* costing from 2s. to 3s. (Rs. 1-1½) has three blocks each with two hoes and is drawn by two to four bullocks. As the bullock hoe is worked, each hoe of the block passes on either side of the row taking the young crop between the hoes in the opening.

The seed-drill consists of three to six iron-shod coulters set in a block of wood and fed with seed through bamboo tubes from a wooden bowl into which the seed is dropped by hand. When mixed grains are to be sown in one of the drills, the driver plows the cup hole for that drill and the seed is sown by a man who walks behind, through a hollow bamboo called *megna*, which is attached by a rope to the drill. The seed-drill is used in sowing rice and early hill crops and has generally six iron-shod coulters. The *chapan* has three coulters and is used for sowing early *jevari* and other early crops. The *kadgi* is much heavier than the *chapan* and has four coulters, and is used in sowing late *jevari*, peas, gram, and other late crops. It is drawn by eight bullocks. The cotton seed-drill or *tipan* is made on the same plan as the grain-sowing *kadgi*. It has only three coulters and no cup with tubes. It is worked by a pair of bullocks. At the back of the beam of the seed-drill are tied by ropes three hollow bamboo or *megnas*, which are kept in furrows drilled by the iron coulters, by two sowers, who, from a clothful of seed at their waist, drop the seed through them.

The sugarcaney-mill or *ghana* is only possessed by well-to-do husbandmen or Gujrati Váñis or traders who let it on hire at 1s. (6 as.) the day. The mill costs about £2 10s. (Rs. 25) and lasts five to six years. It consists of two solid *bhdkhal* cylinders called *narrvi* or *narrë* or husband and wife set close together vertically between two thick wooden boards, the lower of which is cut out into a shallow trough. The *narrvi* is a little longer than the *narrë* and passes through the upper board. The upper parts of both the cylinders are turned into double spiral screws which work in each other. To the upper end of the larger screw is fixed a lever. To work the mill the lever is united to the yoke of bullocks which are driven round the mill. As it is pressed out, the juice drops into the trough-shaped lower wooden board. From the board it passes through an under-ground tube into an earthen vessel called *maëdes*. From the *maëdes* it is taken to the boiling cauldron. Before the wooden mill was brought into use, a stone mill was used which has of late nearly disappeared.

The leather-bag or *sot* with its gear consists of a leather bag, two hemp ropes, the large called *maëdes* and the small *sondor*, two
uprights supporting six feet above the well a fixed pulley about eighteen inches in diameter and its one foot long axle, and close to the ground a wooden cylinder about 2½ feet long and six inches in diameter. The cylinder is so fixed in the uprights as to move freely round itself. The leather-bag, which holds about sixty gallons, has two mouths, the upper one wide and laced to an iron or wooden ring, and the lower one tapering into a pipe. To the ring is tied the large rope or náda which passes over the pulley and joins the leather-bag to the bullock yoke. The sondor, which passes over the cylinder on the edge of the well, is long enough to keep both the mouths of the bag in one level, as it is drawn up the well. As the bag reaches the edge of the well the sondor-ends, and the bag becoming straight empties itself in a cistern in front of the well. Though the bag is generally large enough to hold about sixty gallons nearly ten gallons are spilt into the well as the bag is being drawn up.

In Kolhápur husbandmen use three kinds of carts, the gáda, the bagí, and the chhokda. The gáda or harvest-cart, which is going fastly out of use, is very heavy and can only be drawn by eight bullocks. It is nearly twelve feet long and about three and a half feet broad. The body of the cart consists of two long beams joined together by cross pieces fixed all along their lengths. Each wheel is made of a single solid block or two or three blocks joined together by a massive iron tire. Though clumsy and very heavy, with outriggers on both sides, it is very useful in carrying large quantities of grass and manure. The gáda costs £5 to £6 (Rs. 50 - 60). Of late the gáda has given place to the lighter bagí. It has spoked wheels about four feet in diameter with a massive tire. The framework is generally of bóbhái and the axle is of iron. This cart carries twelve to fourteen hundredweights, is drawn by four bullocks, and costs £4 to £5 (Rs. 40 - 50). Except that it is lighter than the bagí, the chhokda does not differ in any way from the bagí. It is used in making trips to the coast or carrying field produce to distant markets, and costs £3 to £4 (Rs. 30 - 40).

The field tools used by the Konkan husbandmen are the plough or mángor, the four harrows, the dálka, the dind or gatha, the pité, and the log of wood for turning up the soil before the sowing of rice; picks for digging hill land, the billhook or koýa, the weeding sickle or churpa, the crowbar or sabhaal, the bullock hoe or kolya, the harrow or kulan, and the seed-drill or kuryá. The plough is light, well suited to small patches of rice land, and is drawn by two bullocks. The dálka has wooden teeth and is drawn by a pair of bullocks. The dind or gatha is a log of wood used for breaking clods, and the pité is a flat board used for levelling and smoothing the soil.

In the plain or eastern country in good black soil it is usual to plough only once in several years. Ordinarily the land is considered fit for sowing after it has been stirred up a few inches with a kulan or harrow. When the land is overgrown with kárśáli Cynodon dactyylon and kunda grasses, it is dug up with the pickaxe to bring up their long strong and tortuous roots to the surface. These are
Agriculture.

Ploughing.

The field is then fit for sowing. Ploughing is generally begun soon after the early crops are harvested in December or January, when the soil is moist and easily worked. As the soil dries, the clods become hard and stiff and after months of exposure to the weather, the lumps of earth become brittle and are easily broken down by the harrow or kula. The plough is large and is drawn by eight bullocks. In the west the land is ploughed lengthwise with the light plough or mungri in April; the clods are then broken by pickaxes and clubs, and a large beam called die is dragged over to level the surface. The field is cross-ploughed and ploughed along the original furrow. Manure, according to the husbandman’s means, is spread over the soil generally broadcast out of a basket and the field is ready for the seed. Hilly and hard soils are first broken with pickaxes and crowbars, and afterwards ploughed with a large plough, the bushes having been cut down during the previous hot season and burnt on the ground.

Sowing.

The seed is sown either by the hand or by seed-drill. The seed is covered with the kula or harrow. A sort of brush harrow follows the kula. This is generally made of bithal branches. The brush harrow is used three or four times till the seedlings appear within a fortnight. Sheep are sometimes folded on the land for a night at this stage. The rows of young seedlings are styled kalkyas.

Manure.

The value of cowdung and sweepings as manure is generally understood, but artificial manures are not known. Rice and garden lands are invariably manured, but dry-crop lands only as often as the husbandmen have the means. Alluvial or mudi lands on river banks are not manured at all. Black and good brown soils are manured only once in three years, but in red and poorer brown manure has to be applied every second year at least and in some cases, if the husbandman can afford it, every year. Holders of garden lands generally use all the available manure of their farm yards for their wells or gardens especially for sugarcane; and thus their dry-crop lands suffer more than those of second class husbandmen, who have no garden lands and who use all their manure in their dry-crop lands. There are five kinds of manure. The first is mixed manure, which consists of crop stubble, ashes, droppings of cattle, urine, and every kind of rubbish stored in a pit near the husbandman’s house. Here the heap rots. It is occasionally damped by the drainings from the cook room. As at night no grass is spread on the ground for cattle to lie down, there is no litter. Urine is either gathered by ducts and thrown into the pit, or is carefully mixed with the dung when cleaning the cattle shed every morning before it is thrown into the pit. During the dry months cowdung is made into fuel-cakes about a foot in diameter, dried and stacked, and so it goes to the manure-pit for only seven months April to December. In large towns besides the home supply the husbandman can buy it at Gavlis or cowherds at the rupee rate of two cart-loads or thirty hundredweights of ordinary pit manure and three cart-
loads or forty-five hundredweights if poor in quality. It is estimated that after setting aside what is wanted for other purposes an ordinary third class holding of about ten acres of dry-crop land with two pairs of plough bullocks, a milk buffalo, and perhaps a steer, would yearly yield five cartloads of manure or just enough for half an acre. Nightsoil manure or sonákat was formerly never used, but now the nightsoil manure prepared by the Kolhápur municipality according to the dry-earth system is freely used by husbandmen of the surrounding villages and is highly valued especially for sugar-cane, tobacco, and other rich crops. The third kind of manure consists of sheep and goat droppings. The husbandman engages a shepherd to fold his flocks on his field for a certain number of days and pays him in grain at the rate of 80 to 120 pounds grain worth about Rs. (Rs. 1) a thousand sheep penned in his fold a night. In the west stubble, weeds, and scrub-forest wood or edh are gathered, heaped on the field and burnt, and the ashes are mixed with soil by ploughing. Green manure is the fifth kind of manure. Bombay hemp or jagg and sometimes sesame is sown and is allowed to grow for three months when it begins to flower. It is then ploughed in with the knives. This manure is considered good for the sugarcanes crop. The supply of manure is limited. An acre of sugar-cane land receives from thirty-five to fifty cartloads of mixed manure and the droppings and urine of a thousand sheep for six to eight days. Where it can be had half the quantity of nightsoil manure is sufficient for the same area. An acre of rice land requires about twenty cartloads, and an acre of dry-crop land which is manured every second third or fourth year as circumstances allow, receives generally ten cartloads. Sheep are folded on the land whenever available. It is considered essential to adopt this method of manuring for tobacco and chillies. The late jowar, cotton, gram, and wheat are generally sown without manure.

Irrigation.

There are no irrigation works, old or new, though Kolhápur, with ranges of hills here and there, is apparently favorably situated. There are no canals except a few pitt or water-courses which dry by January or February, and, except at Kolhápur, where the Bankála and one or two other ponds water a few acres of garden land, there are no ponds or reservoirs large enough to water any considerable area. But a great scope exists for improving reservoirs by throwing embankments across the rivers in the hilly sub-divisions. What little irrigation exists is carried on chiefly from wells or budhis dug in stream beds. Water is taken out from these wells by the wet or water-bag. The number of wells has greatly increased within the last twenty years and many old wells have been substantially rebuilt. In 1881 the number of working wells was reported to be 7547. Everywhere the cultivators show a desire to avail themselves of the means of irrigation for garden crops which are more profitable than dry-crops. The chief irrigated crops are sugarcanes, jowar, spelt-wheat, chillies, turmeric, onions, garlic, and

^ Details of the working of the wet are given in the Belgaum Statistical Account, p. 241.
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When the young plants have appeared above ground, weeding begins. Till the end of the second month it is generally carried by a light hoe or kolas drawn by bullocks. After the second month when the crops grow too high to permit of bullock hoeing without damage, hand weeding is resorted to.

From the time the grain forms, to drive off birds the crop is watched from a wooden platform generally raised in every field. The husbandman, who watches the crop, shouts and slings stones.

When it is ripe, the crop is either reaped with the sickle or pullet by the roots, and kept where it is cut for a few days to dry. It is then bound in sheaves and stacked with the ears of grain outward. The stack or kachad is kept a fortnight to a month, by the end of which the ears are thoroughly dried and the crop is carried to the threshing floor or khade.

The threshing floor or khade is prepared in the hardest part of the field by wetting and beating the ground with wooden mallets till it is hard and smooth and then by smearing it with cowdung. An upright post about six feet high is set in the centre, and round this post are thrown the heads of grain or the whole plant, as the case may be, to be threshed. A team of ten muzzled oxen is tied to the pole side by side and driven round and round to tread out the grain. It is estimated that a pair of bullocks can thresh out about 320 pounds (2 man) of grain in a day; but however large the team may be, not more than two khandi (2½ ton) can be trodden out at a time. Usually one khandi is the maximum on the floor at one time. Some crops such as hemp, castorseed, some pulses, kardai, and khapis or spelt are threshed by hand with sticks on the floor. Dry sesame plants are only shaken with the hand to set free the seed.

The grain is winnowed from the chaff by the help of the wind. Winnowing baskets or sups are filled with the grain and chaff as it comes from the threshing floor and are handed by one man to a second man who stands on a high stool called tadali and empties the basket slowly with a shaking motion. The heavy grain falls on the ground prepared for it and the light chaff with dust is blown aside.

In the east grain is often stored in underground chambers. Grain is also often in the east and always in the west stored in cylindrical baskets kept in the husbandman’s house.

The sowing of mixed crops is a common practice with Kolhapur husbandmen. As many as nine crops may be seen in the same row at the same time, alternating with a certain number of rows of the principal crop. Bajeri as a principal crop is sown with tur, ambadi, malai, kulthi, and korte, in different proportions and in different combinations; shila or late Indian millets, with castor seed, gram, barley, peta, peas, and linseed; cotton with sesame, kulthi, coriander, corn, fenugreek, carrot, kipawcille, chillies, ruda, and linseed; jondali or early Indian millet, with uitid, tur, ambadi, mug, and malai; bhunmug or earthnut, with maize, rajpura, chach, and
KOLHÁPUR.

Kumri or woodash tillage is much practised on the slopes of the Sahyadris. Under this tillage a patch of brushwood covered ground is chosen by the husbandman. In April or May he burns the stubble in the ground with branches of some other trees. If it is late, the ground is ploughed, and, if sloping, only scratched by a dèkaxe or kudal; and just after the first shower of rain, náčhi is sown either by the seed-drill or broadcast. Before the crop is ten, before the end of September or October, the field is weeded by hand twice or thrice. The average acre outturn in the first year is about 600 pounds of grain. In the second year síva, vāri, or some other coarser grain is sown in the same ground without being burned. 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 edges of the Sahyadris, 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 and, 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 khápí 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 jodrái mixed with tor or rice and khapí or náčhi and khpí or sweet potatoes in succession. Sometimes instead of khpí, brinjals, carrots, garlic or onions also follow rice or náčhi. 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 breaks or preparatory crops. The usual sugarcane breaks are Bombay hemp, chillies, tobacco, asid, râls, and turmeric, among which hemp and chillies are considered the best. When it follows râls, hemp is generally ploughed in as a green manure. In dry-crop lands near the Sahyadris or in Kumri lands náčhi in the first year is followed by sáva in the second year and sesame or korte in the third year; or jodrái in the first, náčhi in the second, and hemp in the third; or kóri in the first, báray 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 náčhi or kóri in the first year is followed by várí or báray in the second year, and then by a long fallow of eight or nine
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Rotation of Crops.

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4. (Bombay Guetteer.

5. 164 STATES.

In black soil where the holdings are small, husbandmen sow jèdri and cotton alternately. But where holdings are large, a better rotation is adopted, namely cotton in the first year, tobacco in the second year, gram and wheat in the third year, and jèdri in the fourth year. Gram is considered the best break or preparatory crop for jèdri. It is also as a late crop raised successively in the same field for several years.

Fallow.

As shown above fallows are very rare in the flat country of the eastern parts of the State. The fertility of the soil is maintained by the alternation of cereals with oilseeds and fibre plants, by the mixtures of crops, and by manuring. In the western uplands crops are secured for three or four years, but fallows varying from three to twelve years are then necessary. Lastly in lands under jèdri after two or at most three years of cropping absolute rest for seven to twelve years is needed to allow the scrub to grow again.

The following are the chief details of the leading field and garden crops. Of cereals there are fifteen:

<table>
<thead>
<tr>
<th>No.</th>
<th>MaI Name</th>
<th>English</th>
<th>Botanical</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bajri</td>
<td>Indian Mill</td>
<td>Pennisetum americanum</td>
</tr>
<tr>
<td>2</td>
<td>Bara</td>
<td>Spanish Wheat</td>
<td>Triticum aestivum</td>
</tr>
<tr>
<td>3</td>
<td>Bajri</td>
<td>Indian Millet</td>
<td>Panicum virgatum</td>
</tr>
<tr>
<td>4</td>
<td>Goda</td>
<td>Wheat</td>
<td>Triticum spelta</td>
</tr>
<tr>
<td>5</td>
<td>Chapali</td>
<td>Spelt</td>
<td>Triticum spelta</td>
</tr>
<tr>
<td>6</td>
<td>Harina</td>
<td>Indian Millet</td>
<td>Panicum virgatum</td>
</tr>
<tr>
<td>7</td>
<td>Jèdri</td>
<td>Indian Millet</td>
<td>Panicum virgatum</td>
</tr>
<tr>
<td>8</td>
<td>Xray</td>
<td>Sato</td>
<td>Cenchrus hispidus</td>
</tr>
<tr>
<td>9</td>
<td>Maize</td>
<td>Maize</td>
<td>Zea mays</td>
</tr>
<tr>
<td>10</td>
<td>Black</td>
<td>Black</td>
<td>Eleusine coracana</td>
</tr>
<tr>
<td>11</td>
<td>Jèphra</td>
<td>Jèphra</td>
<td>Arachis hypogaea</td>
</tr>
<tr>
<td>12</td>
<td>Bajri</td>
<td>Indian Millet</td>
<td>Panicum virgatum</td>
</tr>
<tr>
<td>13</td>
<td>Aura</td>
<td>Aura</td>
<td>Echinochloa crus-galli</td>
</tr>
<tr>
<td>14</td>
<td>Bajri</td>
<td>Indian Millet</td>
<td>Panicum virgatum</td>
</tr>
<tr>
<td>15</td>
<td>Fart</td>
<td>Fart</td>
<td>Oryza sativa</td>
</tr>
</tbody>
</table>

Bajri.

Bajri, of only one kind with an area of 32,570 acres, holds the fourth place among the crops of the State. It is a finer grain than jèdri, and requires much more careful tillage. Though it is sometimes grown in garden lands and river-side alluvial deposits, the best lands suited to it are the red, brown, and alluvial soils. It is generally sown in August-September and reaped after four months. It holds a secondary place among the staples of the State. The stalks called sarum are used as fodder for cattle. The average acre output is about 850 pounds.

Rice.

Rice, with an area of 89,038 acres, is an early crop, sown towards the end of May and in the beginning of June. Rice holds the second place among the cereals of the State, and the rice-crop forms twelve per cent of the entire produce of the country. It is the staple food of all the richer classes and the inhabitants of the tract near the Sahyadris. Rice is grown throughout the State, especially in the western hilly sub-divisions where the rainfall is heavy. The crop is raised in the rich valleys and on the slopes of the hill.

1 The tillage area given here is throughout for 1861-62.
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Crop Details.

Rice.

sides, where the tillage is carried far up the ascents in a series of well defined terraces prepared with embankments to retain the soil and regulate the water-supply. In Kolhápur twenty-three varieties of rice are grown, of which about fifteen ripen in September and are called kahá bhát or early rice; seven ripen by the end of October or the beginning of November and are called mahá bhát or late rice; and one, séyangan the only irrigated rice-crop, ripens by the end of March. It is grown only in a few places in the alluvial river-beds and in hill-side terraces well supplied with water. In Kolhápur rice grown in Ájra is considered the best. Two varieties jirga and káyse bhát are also highly esteemed for their delicious odour when cooked.

There are four distinct modes of cultivating rice: 1. It is raised from råd seedlings near the Sahyadris. In April a plot is chosen for the seedbed, and on it are spread layers of cowdung brushwood and straw. These layers are called råd. When it is quite dry the råd is fired at noon. The next morning the plot is ploughed with a light plough to mix the ashes with the soil. After the first rain in June the seed is sown broadcast and ploughed in. The seedbed is then carefully levelled. By the end of a fortnight when six or eight inches high, the seedlings are taken from the seedbed and planted out by hand in bundles of four to six at a distance of a lipan from one another in wet narrow fields which have been ploughed four times, well manured, and levelled. If rain fails the plants are watered. In September the crop is weeded twice, and by the latter end of October it is reaped and left on the ground for a day or two to dry. It is carried to the threshing floor where it remains spread out straw for two days, when it is trodden out by bullocks and winnowed by hand. 2. It is raised from artificially germinated seed. To induce germination the seed is mixed with cowdung and hot water, placed in bundles of grass, and subjected to pressure for three to four days. It is then sown broadcast on a carefully prepared level seedbed and left as it falls. The seedbed requires to be watched for two days to protect the uncovered seed from birds. Sometimes the seedlings are not transplanted but transplantation as in the first mode of cultivation is the custom. 3. In the plain country the seed is sown broadcast, but there is no transplanting. 4. Further east where the land is more level, rice is sown by the ordinary seed-drill. Rice is usually pounded and then called tándul and boiled for food. But it is also customary to grind the cleaned rice into flour. Of this a coarse bread is made. The straw is used as cattle fodder. An average acre output of rice in husk varies from 900 to 1280 pounds. A large quantity of rice is exported from the State to the principal markets of the Eastern Deccan and other parts of the Bombay Karnáták.

1 The twenty-three varieties of rice are: ambarach, amandai, aráte, bhondái, getwá, jirga, jipá, jumblá, káyse bhát, káyse kábi, káyse bhán, káyse bhát, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán, káyse bhán. 2 The chief difference between råd and råd, the two forms of wooden tillage, is that in råd the burning is confined to the seedbed.
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Crop Details.
Wheat and Rape.

Gokh together with khapli showed an area of 10,014 acres, thus holding the twelfth place in the order of crop returns. Wheat is a late or cold weather crop. As a dry-crop it is grown in black soil where a shower of rain, as the crop comes above ground, is considered beneficial; but in cool seasonable weather with heavy dews it thrives best. As a wet crop it is grown in garden lands. The chief varieties of Kolhapur wheat are setghahu a dry-crop, and khapli usually but incorrectly considered as a variety of wheat and grown in two watered crops. Setghahu a hard red variety is grown in black and alluvial soils as cold weather crop. Both these soils are highly retentive of moisture and in them it thrives best. Khapli is largely grown in watered lands as a crop alternating with sugarcane. The grain is coated with an adhering husk which cannot be separated without pounding. Pangiha, which is said to have travelled from Gujarāt during the 1876 famine, is yellowish, large, full, and soft. It is only sown to a small extent with khapli in garden lands. But as it is one of the varieties now so largely exported to Europe, it is likely that it will spread as people understand its value better. To sow an acre with wheat, forty to eighty pounds of seed are required. In black soil the land is prepared by running the harrow three to four times over the land so as to clear it of weeds. In rice or garden lands where wheat is grown as a second crop, the soil is first broken up by the plough and then harrowed. Wheat is sown with the heavy seed-drill, followed by the harrow to cover up the seed. The dry-crop variety ripens in about four months. The irrigated varieties take a month longer. The average acre outturn is about 480 pounds. The ripe grain is principally made into bread. It is used by rich classes and seldom by the poor except on feast days. The flour is also used largely in pastry and sweetmeats. A small quantity of wheat is exported to the Konkan.

Harik.

Harik is grown in Sahyadri villages both on flat lands and on steep hill slopes, where, according to a general practice, it follows early and is followed by sesame. As it is the cheapest grain in the State, harik is largely used by the poorer classes. It is generally sown about the end of June and takes about four months to ripen. The average acre outturn of harik is estimated to be 500 pounds.

Jowar.

Jowar, the most largely grown cereal in Kolhapur, covered 260,157 acres. There are numerous varieties of Indian millet, some of which belong to the early and others to the late harvest. The early crop is called kār and the late shīlu. The kār or early Indian millet Holcus sergutum with 220,997 acres, is the staple food of the eastern sub-divisions and with nāchus is largely used by the lower classes of the western sub-divisions. It is sown from the beginning of June to about the middle of July and takes four to five months to ripen. It has eleven varieties, dagāloli, duhari, gidgāp, gulbheni, khuradgar, kuchkuchi, madampiti, motichur, sadgar, furuki, and sanā. Of the Indian millet gidgāp, duhari, and sadgar are common and are grown as substantial crops. The others mixed with these are sown to a small extent. The ripe ears of the khuradgar, kuchkuchi, and gulbheni varieties are plucked and roasted. The stalks or kadha provide the
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Crop Details.

Jedri.

Karnatak.

best fodder for cattle, those of \textit{gidgyap} being specially preferred to those of other varieties on account of their being leafy and soft. In

\begin{itemize}
\item red or upland fields the early varieties are sown with occasional rows of \textit{ambadi}, \textit{bhith}, \textit{matki}, \textit{mug}, \textit{nachni}, \textit{rula}, \textit{tur}, and \textit{udid}. In good black

\begin{itemize}
\item soil free from weeds, the land for the early varieties does not require ploughing every year, but it is only stirred up with the fodder before sowing. Inferior black soil, red soil, and land overgrown with weeds always require ploughing. Whenever practicable five to ten cartfuls of manure are laid on an acre of millet field. The average acre

\begin{itemize}
\item outturn of the early varieties is 1170 pounds. A small quantity of

\begin{itemize}
\item it is sent to the Konkan districts below the Sahyadris, and a large

\begin{itemize}
\item portion of the early varieties

\begin{itemize}
\item is consumed locally. \textit{Shida} or late Indian millet Holcus

\begin{itemize}
\item maccharatum, with 89,500 acres, is not so important as the early or

\begin{itemize}
\item fir millet. It is sown chiefly near river-banks and in the Shirol

\begin{itemize}
\item and Godinglij sub-divisions where, on account of the lateness of

\begin{itemize}
\item the rains, early millet cannot be sown. Its grain is much prized for

\begin{itemize}
\item its white and sweet flour; and as it is hard and without much pulp,

\begin{itemize}
\item its stalk is not considered good food for cattle. The four varieties

\begin{itemize}
\item of the late Indian millet are \textit{kalgundi}, \textit{machchundi}, \textit{mangundi}, and

\begin{itemize}
\item \textit{mud\dd\bar{a}ndi}. It is generally sown in September and October and

\begin{itemize}
\item takes about five months to mature. The average acre

\begin{itemize}
\item outturn is about 960 pounds. \textit{Shida} is grown in garden lands as a fodder crop

\begin{itemize}
\item only for cattle in the hot season.

\begin{itemize}
\item Mak\dd\bar{a}, with an area of 3295 acres, is one of the important crops in

\begin{itemize}
\item the State. This crop is largely grown to provide unripe ears for roasting. When specially so intended it is grown in garden lands and in small gardens attached to houses. It is sown in June, and

\begin{itemize}
\item by the end of two months and a half the heads or \textit{butads} become ripe enough for roasting. The regular crop is sown in September

\begin{itemize}
\item all along the river-banks and as a row crop in turmeric, earthnut, \textit{rula}, \textit{nachni}, and \textit{udid} fields. It takes about four months to ripe.

\begin{itemize}
\item The average acre

\begin{itemize}
\item outturn is about 1300 pounds. The middle and

\begin{itemize}
\item poorer classes use maize as a substitute of \textit{jedri}.

\begin{itemize}
\item \textit{Nachni} or \textit{n\dd\bar{a}dli}, with 82,980 acres, is the staple food of the

\begin{itemize}
\item people in the west and holds the third place among the crops of the

\begin{itemize}
\item State. It is also largely sown in garden and alluvial lands in the

\begin{itemize}
\item plain country. Its tillage differs considerably in black and red soils.

\begin{itemize}
\item In red soil the same process of burning and preparing the soil as

\begin{itemize}
\item used for rice is pursued. As an early crop it is sown in June

\begin{itemize}
\item either by hand or with the drill. After it is reaped, it is dried for a few days before it is threshed. The husk and straw are

\begin{itemize}
\item used as cattle-fodder. On hill land where \textit{r\dd\bar{a}b} is practised it is

\begin{itemize}
\item always the first crop after the fallow. In the plain country the land

\begin{itemize}
\item is ploughed and harrowed and the seed drilled as for \textit{jedri}. In the

\begin{itemize}
\item Konkan Gh\dd\bar{a}t\dd\bar{a}s\dd\bar{a} it is also grown as a cold weather crop by the

\begin{itemize}
\item help of water. In garden and alluvial lands \textit{n\dd\bar{a}d\dd\bar{a}ni} is always followed

\begin{itemize}
\item by a second crop of watered wheat, peas, gram, castor seed, or other

\begin{itemize}
\item crop. Some pulses and \textit{jedri} are sown with \textit{nachni} as row crops. On

\begin{itemize}
\item hill-sides \textit{nachni} is grown as a mixed crop with \textit{khi}. \textit{Nachni}

\begin{itemize}
\item takes about three to four months to harvest. The average acre

\begin{itemize}
\item outturn is about 800 pounds in hilly lands and about 1600 pounds

\begin{itemize}
\item in alluvial and garden lands.
Chapter IV.

Agriculture.

Crop Details.

Raid

Raid, with an area of 19,125 acres, holds the ninth place among the crops of the State. Poor people use it as a substitute for rice.

In Kolhapur five varieties of raid are grown. Lacha and dhoka as substantive crops and panada as a row crop are grown in garden lands. Lunga or mohana is grown as an early crop on the mud lands. Taljapuri is sown as a row crop in cotton fields. When raid is sown as a principal crop, solid, sug, and sometimes tar are sown with it. The average acre output is about 850 pounds.

Süna

Süna, with an area of 19,952 acres, holds the eighth place among the crops of the State. It is much used by middle-class and poor husbandmen in the sub-divisions of Ajra, Bhandargad, Gadinghur, and Paunshala. It is sown broadcast in June and harvested after three or four months. The average acre output of süna is about 480 pounds.

Barley

Süda, with an area of 146 acres, is grown only to a limited extent. In rice fields it is grown as a second crop and as subordinate crop with other cereals. It is sown in the end of September and in the beginning of October and harvested in January. The average acre output of süda is about 320 pounds.

Vara

Vara, with an area of 7148 acres, stands next to náchi as a staple food in the State. Kolhapur vara is of three kinds, vara proper, gholtar, and vara. The first two kinds are grown in poor uplands and kumri lands. They are sown in June and are harvested after two months and a half. Vara is grown as a garden crop in black soil in the plain country. Its grain is larger than the other proper. The average acre output of the latter and gholtar is about 599 pounds and that of vara about 700 pounds.

Besides these chief cereals some coarse grains such as baray, kóro, and vágpira are sparingly grown. They are sown in June and harvested after three to four months.

Pulses

Ten pulses are grown in Kolhapur. The details are:

Kolhapur Pulses.

<table>
<thead>
<tr>
<th>No.</th>
<th>MARAKA</th>
<th>BENAMAR</th>
<th>BOTANYAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cháti</td>
<td>gram</td>
<td>Tigna angust.</td>
</tr>
<tr>
<td>2</td>
<td>Hordeum</td>
<td>gram</td>
<td>Coryne obtus.</td>
</tr>
<tr>
<td>3</td>
<td>Kudá</td>
<td>Horse-grain</td>
<td>Helianthemum</td>
</tr>
<tr>
<td>4</td>
<td>Vári</td>
<td>Lékoi or bás</td>
<td>Cress</td>
</tr>
<tr>
<td>5</td>
<td>Vári</td>
<td>May or Bás</td>
<td>Planton m. c.</td>
</tr>
<tr>
<td>6</td>
<td>Vári</td>
<td>Green Gram</td>
<td>Planton m. c.</td>
</tr>
<tr>
<td>7</td>
<td>Vári</td>
<td>Green Gram</td>
<td>Planton m. c.</td>
</tr>
<tr>
<td>8</td>
<td>Vári</td>
<td>Crop Pára</td>
<td>Cootium Indicum</td>
</tr>
<tr>
<td>9</td>
<td>Vári</td>
<td>South Gani</td>
<td>Planton m. c.</td>
</tr>
<tr>
<td>10</td>
<td>Vári</td>
<td>North Gani</td>
<td>Planton m. c.</td>
</tr>
</tbody>
</table>

Gram

Harbhara, with an area of 17,738 acres, holds the tenth place among the crops of the State. Gram is a cold-weather crop. It is generally sown in the end of September and in the beginning of October, and takes about five months to harvest. In black soil it is sown as a first crop, and in rice and garden lands it is raised as a second crop following rice or nákhi. It is also grown as a subordinate crop with akha or late Indian millet, and sometimes barley and kudái are sown mixed with it. Gram is considered
KOLHÁPUR.

he best bread or preparatory crop for jadri and cotton. It certainly checks weeds. But it also certainly benefits the land in other ways also, which are not yet satisfactorily known. The average acre output is about 650 pounds. It is eaten raw, but is also made into dal and eaten boiled in a variety of ways, and its flour is used in many sweetmeats. It is given whole to horses, and thus a large quantity is consumed by the State cavalry and in the palace stables. Husbandmen use the young leaves and shoots as a vegetable.

Mug, with an area of 3308 acres, is grown to a limited extent. It is sown as a subordinate crop in June or July and reaped in about four months. The average acre output is about 300 pounds.

Tur, with an area of 22,078 acres, holds the seventh place among the crops of the State. It is generally grown as a subordinate crop with bajri or jadri in black and alluvial soils, and with aak itsa or aaksa in red soil. Tur does not yield a certain crop every year. It succeeds best when the main crop with which it is sown fails. Tur is said to flower seven times a season. Its output is precarious because especially in cloudy weather it is much eaten by worms. Tur is generally sown as an early mixed crop. It ripens slowly and always remains standing after the other crops of the field have been cut. It is generally harvested in January-February, and its acre output varies from 150 pounds to 600 pounds. The green pods are eaten as a vegetable and the ripe pulse is split and eaten boiled in a variety of ways. The yellow split pulse is in common use, being made into aamti and range which resemble porridge. The leaves and husk are used as cattle fodder. The stalks make the best charcoal for gunpowder.

Udid, with 3308 acres, is grown to a small extent chiefly in the Alta, Gadingalaj, and Pahvia sub-divisions. It is sometimes grown alone in black and red soils, but it is generally grown as a mixed crop with jadri, aakitsa, and aaksa. It is considered the most fattening grain for horned cattle and is also used as a pulse. It is generally sown in June and harvested by the end of August. The average acre output is about 300 pounds.

Vidalaya, with an area of 4470 acres, is sown in rice or aakitsa fields after those crops have been reaped, between lines of tur which remain standing. In alluvial land it is sown as a subordinate crop with shiku or late Indian millet. In the western sub-divisions peas are largely used in the place of gram and tur. Peas are sown in September-October and are harvested in January-February. The average acre output of peas is about 300 pounds.

Okale, bulith, math, maseur, and pusa are grown only to a small extent.

Eight oilseeds are grown in Kolhapur. The oils of some are solely used in cooking, of some both in cooking and burning, of some in burning and medicine, and of some in medicine only. The spread of aerosine as a lamp-oil is said to have slackened the demand for country oils and the area under oilseeds has fallen. The details are:
Brown Hemp. 
Ambadi, with an area of 482 acres, is grown as an early crop. It is generally sown with bei, jad, nuch, vada, and rice. It is grown both for its seed and fibre. According to his yearly want, every husbandman grows more or less ambadi. It is sown in June and ripens late in December. Oil is extracted from the ripe seed generally mixed with the seeds of safflower. The bark yields a valuable fibre which is separated from the stalk by making. The stalks are tied in small bundles and kept for five to six days in water. When thoroughly soaked, the bundles are taken out, and every stalk is separately washed. The bark is then stripped off beginning at the root end and dried in the sun. The dry bark is tied in bundles and either sent to market or kept for home use. It is made into ropes for various purposes. As ambadi grown in the State is not enough to meet the wants of the people, the fibre is extensively used by husbandmen for rope-making. When ambadi is grown in earthnut and sugarcane fields, its tender leaves, which have an acid flavour, are used as a vegetable.

Earthnut. 
Bhaimug, with an area of 27,543 acres, holds the sixth place among the crops of the State. It is grown to a considerable extent as a garden crop. Bhaimug thrives best in alluvial black soils, and though it will grow in other soils such as chunkhol, it then requires liberal manuring. It is sown in June and harvested in January. After the south-west monsoon has ceased in November and December, it requires four to five waterings. Flower classes use it at the evening meal and on fast days. Almost all classes eat it parched. An edible oil is pressed from the nuts which are first mixed with kordi. When not mixed with kordi, five pounds of bhaimug yield about one pound of oil. Though edible the oil is chiefly used for burning. The oil-cake or pend, the residue left after the oil has been expressed, is an excellent food for cattle. The average acre output of bhaimug is thirteen hundredweights without shells and seventeen hundredweights with shells.

Cotton Seed. 
Brandi, with an area of 19,683 acres, is either grown by itself or with late jad or maize in red, black, and alluvial soils, and harvested in January. There are three varieties, chabla or small seeded, dholya or large seeded, and shalerandi. The first two varieties are grown as ordinary field crops, and the third, as it requires much water, is planted either near the leading channel of a sugarcane field or around the field. The oil, which is used more for burning than as a medicine, is drawn by boiling the bruised beans and skimming from the surface. To raise the oil to the surface, cold
water is poured on. The refuse is an excellent manure for plantain trees and the stems are used as fuel or thatch. The average acre outturn is 530 pounds.

Javas, with an area of 505 acres, is grown to very small extent. It is grown with cotton, late jowar, and wheat. It is harvested in about 3½ months. Pure linseed oil is expressed for painting purposes only. Most of the linseed grown in the State is sent to Bombay. Its average acre outturn is 375 pounds.

Kardai, with an area of 5223 acres, is grown in considerable quantities as a late crop. It is sown in September and harvested in January. In rich black soil it is grown with gram and wheat and in poor soil as a regular rotation crop. Though much esteemed in cooking pure kardai oil is seldom offered for sale. Much of the kardai oil grown in the State is sent to Bombay. Its average acre outturn is 875 pounds.

Karaali, with an area of 6223 acres, is grown in considerable quantities as a late crop. It is sown in September and harvested in January. In rich black soil it is grown with gram and wheat, and in poor soil as a regular rotation crop. Though much esteemed in cooking kardai oil is seldom offered for sale. It does not yield a large quantity of oil, kardai seed is generally mixed with ambadi, bhumugi, korte, and javas. The average acre outturn of kardai is 600 pounds.

Korte, with an area of 9422 acres, is grown in small quantities as a row crop with wheat, peas, onions, maize, and earthnuts. The seed is used in spices, the seed-oil in medicine, and the young leaves as a vegetable.

Tul, with an area of 927 acres, is grown only in small quantities. It is of two kinds, black or brown and white. It is sown in June and harvested in September. As the produce is small, sesame is not much used as an oilseed. It is sometimes eaten raw and forms an ingredient in many sweetmeats. Sugar-coated sesame seed is distributed among friends and kinsfolk on Sankranti the 12th of January. The average acre outturn is 320 pounds.

Besides these, oil is expressed from kaimtu and karanj. These seeds are gathered in the western forests and the oil obtained from them is mostly used in medicine.

Four fibre plants are grown in Kolhapur. The details are:

<table>
<thead>
<tr>
<th>Fibre Plant</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambadi</td>
<td>See under Oilseds.</td>
</tr>
<tr>
<td>Ghakhari</td>
<td>Planted along hedges.</td>
</tr>
</tbody>
</table>

Ambadi. See under Oilseds.

Ghakhari is planted along hedges. As aloe fibre is much used in rope-making, its cultivation is likely to increase and will probably soon compete with brown hemp. The broad aloe leaves are cut into
Chapter IV.
Agriculture.
Crop Details.
Cotton.

Kępur, with an area of 29,102 acres, is the most important fibre crop and holds the fifth place among the crops of the State. As attempts in growing the American and other exotic varieties have not proved successful only the indigenous variety is sown. It is grown in black soil in the eastern parts and thrives best in the Ichalkaranji and Shirol sub-divisions. It is sown in August and harvested in February. The seed is mixed with fine manure and sown with the seed-drill. Cotton is picked by women, who generally receive the tenth part of the picked cotton as their wages. The seed is given to cattle as food, the leaves to sheep and goats, and the dry stalks are used as fuel. In 1881 the cotton crop was estimated at about 9720 hundredweights of cleaned cotton or thirty seven pounds per acre. The yield per acre varies from 250 to 300 pounds seed cotton in rich soils and from 125 to 250 pounds in ordinary soils. The proportion, by weight, of seed to clean cotton is three to one. The husbandman for one acre of cotton spends about 7s. (Rs. 3\frac{1}{4}) in labour, 4s. (Rs. 2) in manure, and 1\frac{1}{4}d. (1 a.) in seed, and pays 9s. 3d. (Rs. 4\frac{1}{4}) in rich soils and 6s. (Rs. 3) in ordinary soils as rent, and according to the season his profit varies from 11s. 6d. (Rs. 5\frac{1}{2}) to 4s. 6d. (Rs. 2\frac{1}{4}) in rich soils, and from 7s. 6d. (Rs. 3) to 3s. (Rs. 1\frac{1}{4}) in ordinary soils.

Tág, with an area of 3160 acres, is grown as a fibre crop. As it is supposed to refresh the exhausted soil, it is considered a good bened or preparatory crop, and is grown as such every second or third year in some of the fields required for sugarcane, tobacco, and other rich crops. Sometimes it is grown as a second crop and ploughed in when young as a green manure. It is sown in August and harvested in December. When full-sized the plants are cut and the heads are separated. The plants are then tied in bundles and soaked for about a week, when they are dried in the sun, and the bark is separated in the same way as in ambádi. The bark is tied in bundles, soaked in water, and beaten to loosen the fibre. Of the fibre a long smooth thread is spun by means of a choti or reel, from which are made well-ropes, twine, and sacking. The average acre output of Bombay hemp is 150 pounds.

Only one dye is grown in Kolhpur. Halad, Turmeric, Curcuma longa, with 1267 acres, holds an important place in the garden crops of the State. In Kolhpur two varieties of turmeric, gaðri and loòkhandi, are grown. Gaðri is short and spare and is not much grown. Loòkhandi produces a long hard and well-filled tuber, and is widely grown. When there is a good supply of well-water turmeric is sown in May, otherwise it is generally sown in June after the first rain. Except that it is not so well manured, the land is ploughed and prepared in the same way as for sugarcane. Turmeric seed is planted on the sides of furrows nine inches apart and alternating with rows of maize. After the maize crop is
removed, the turmeric crop is manured with cowdung. It requires watering once a week. It is harvested in January. The tubers are dug out by women with the kudal or pickaxe. The central and round tuber is kept for seed and the offshoots are boiled and dried. The unripe tuber which is called chow is sold to thespers or perfumers for making kunku or red powder with which Hindu women mark their brows. The root is in universal use as a condiment, being the chief constituent of curry powder. Only a small part of Kolhapur kudal is used locally. The greater part is exported to Bombay. The average acre outturn is 720 pounds of dry turmeric besides the seed.

Three narcotics are grown in Kolhapur. The details are...

**Kolhapur Narcotics.**

| No. | Marathi | English | Note.
|-----|---------|---------|-------
| 1   | Pān     | Betel-leaf | Piper betel.
| 2   | Supari  | Piper betel. | Areca catechu.
| 3   | Twaddhak | Tobacco | Nicotiana tabacum.

Pān is grown to a small extent in Alta and a few other villages, most of the leaves used in the State being imported from the neighbouring districts. It has two kinds detī and gāngeri. The latter has a red stem and fibre and is softer than detī. Of the two kinds detī is chiefly grown. It thrives only in rich soils such as alluvial or black and requires great skill and attention and a plentiful supply of good sweet water. The betel-vine garden is well fenced and is divided into convenient blocks crossed by water channels. One acre of betel-leaf garden is divided into forty blocks, each having seventeen beds, fifteen small and two large. The two large beds are called bauddāng. Of the small beds, two on the left side are called khandāng, the four front beds shīrelāng, and the remaining nine kurgača vadya. Plantain leaves are used to shelter the vines from the sun and wind and for this purpose plantains are grown along the hedgerows and at certain points in the beds. The vines are trained up slender kādga, nimb, pāngra, sherga, and shersh trees. For this purpose in June shersh seeds are sown along the ridges of beds, and kādga, nimb, pāngra, and sherga seeds are sown here and there all over the garden. When the standards have grown two feet high, cuttings about fifteen inches long from the best ripened shoots of the old vines are taken three inches deep and nine inches apart. In each large bed twelve cuttings are planted. In about a fortnight the cuttings begin to throw out new leaves. As it grows, the vine is trained to nurse-trees at short intervals and tied with tashāla grass. It wants water twice a week and in the hot season every alternate day. Fifteen months after planting the leaf-picking begins. The leaf-picker cuts the leaf with his thumb sheathed in a sharp nail-like claw. Every year in January the vine is loosened from the nurse-tree, stripped of its leaves, coiled away, and buried above the root under fresh earth and manure. The old vine throws new shoots which are trained up the nurse-tree.
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Agriculture.

Crop Details. Stick Layout.

Some of them which are unhealthy die off. In five or six years when they are at their best, each vine has thrown out generally eight to ten shoots. In good soils the vines go on yielding ten to twelve years. Tirgul Brahman, who generally cultivate the vine, sell it to leaf-dealers. The betel-leaf is chewed by all classes with betel-leaf, quicklime, catechu, and sometimes with tobacco and several spices. The average yield of a well covered block is estimated at about five kudtans. The leaves are sold retail at the rate of a penny a hundred.

Betelnut.

Supiri is planted in pleasure gardens above the Sahyadris and as a crop in a few villages below the Sahyadris in the Bênd State.

Tobacco.

Tambakkâ, with an area of 10,183 acres, holds the eleventh place in the crops of the State. It is grown in the customary rotation in black and alluvial soils and garden lands. It is sown in the middle of August and reaped after six months. The soil is prepared as for other late crops, but is always richly manured by folding sheep. The average acre output varies from 300 pounds in ordinary soil to 450 pounds in alluvial soils. Most of the tobacco grown in the State is locally used.

Spices.

Thirteen spices are grown in Kolâhpûr. The details are:

Kolâhpûr Spices and Condiments.

<table>
<thead>
<tr>
<th>No.</th>
<th>MD.</th>
<th>ENG.</th>
<th>BOTANICAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alâ</td>
<td>Ginger</td>
<td>Zingiber officinale</td>
</tr>
<tr>
<td>2</td>
<td>Fennel</td>
<td>Fennel</td>
<td>Foeniculum vulgare</td>
</tr>
<tr>
<td>3</td>
<td>Turmeric</td>
<td>Turmeric</td>
<td>Curcuma longa.</td>
</tr>
<tr>
<td>4</td>
<td>Coriander</td>
<td>Coriander</td>
<td>Coriandrum sativum.</td>
</tr>
<tr>
<td>5</td>
<td>Mustard</td>
<td>Mustard</td>
<td>Brassica rapa.</td>
</tr>
<tr>
<td>6</td>
<td>Cumin</td>
<td>Cumin</td>
<td>Cuminum cyminum.</td>
</tr>
<tr>
<td>7</td>
<td>Clove</td>
<td>Clove</td>
<td>Syzygium aromaticum.</td>
</tr>
<tr>
<td>8</td>
<td>Cardamom</td>
<td>Cardamom</td>
<td>Elettaria cardamomum.</td>
</tr>
</tbody>
</table>

Ginger.

Alâ is grown to a small extent in Alâ and Pânkâ. It is raised from layers at any time. Dry ginger is not prepared in the State but is brought from Kâjâpur and Vêngâria. As it keeps longer than Kolâhpûr ginger, Sakâra green ginger is also brought into the State.

Fennel.

Fennel is grown to a small extent. The seed is eaten in curry, and is largely used as medicine for women and for children especially in diarrhoea.

Turmeric.

Halad is in universal use as a condiment and forms the chief ingredient of curry powder. Details have been given above under dyes.

Curry Leaf.

Kadâliimb is generally grown in house compounds. The tree is large and the leaves are used in curry.

1 Your hundred leaves make one kudta and forty-five kudtas make one fathand.
KOLHÁPUR. 175

Kusumíri is grown in small quantities in gardens and home compounds in villages of the Konkan Ghatsmátha. The produce is small and is barely enough for local consumption.

Kothimbír covered 2570 acres, 2472 of which were in the Gadlinglaj sub-division where it is mostly grown for its seed. It is raised both as a green vegetable and as a crop for its seed called dhana. The green leaves are much used in curries and relishes and the powdered seed in spices. When grown as a vegetable it is raised at any time of the year; but when raised for its seed, it is sown in good black soil in September and harvested after three months. The soil is ploughed and prepared in the same way as for jujube, and the seed is sown with the seed-drill with kardai in occasional rows. To sow an acre with coriander, about sixty pounds of seed are required. The average acre output is 1600 pounds. The rupee rate of coriander varies from eighty to a hundred pounds.

The yearly export from the State to Athni, Bagalkot, Belgaum, Poona, Rajapur, and Vengurla is estimated to be worth £2500 (Rs. 25,000).

Methi, like coriander, is grown at any time of the year and is largely used by all classes. The leaves are eaten boiled as a vegetable and the seed is used in medicine and condiments.

Mirehi, with an area of 8469 acres, is sown both in garden and dry lands. It is generally grown in red and black soils. It is of two kinds, the long with thin pods and the short with thick pods. The long pods are more pungent than the short pods and are much used locally; the short pods are mostly exported. The seed is sown in May in a seedbed, and when after six weeks or two months they are six inches high, the seedlings are planted out two at a time in rows three feet apart. The plants are earthed up and in garden lands are watered once or twice. Sometimes a row of cotton plants or coriander plants is grown between two rows of chillies, when they have grown about a foot high. When the plants are sown the soil is harrowed with the kulau, and the soil around the plants is weeded and loosened with a khure or trowel. In about three months the plants begin to bear and the first green crop is gathered about the middle of August. As they become fully colored, the pods are picked and spread in the sun to dry thoroughly. The average acre output of chillies is about 200 pounds. Nearly one-fourth of the produce finds its way to Chiplun to Ratnágiri, and the rest is locally used.

Mooli. See under Oil-seeds.

Oca, a blind nottle with fleshy aromatic leaf, grows freely as a weed in gardens.

Shyam is grown sparingly just enough for local use. The green leaves are used as vegetable and the ripe seed both in condiments and medicine.

Sugarcane, one of the most important crops in the State, occupied in 1882, an unusually dry year, a tillage area of 9900 acres. In ordinary years the tillage area under sugarcane varies from 12,000 to 15,000 acres. As it requires a larger capital and a longer
Chapter IV. Agriculture.

Crop Details. Sugarcane.

Sugarcane, more than other garden crops, it may be fairly presumed that the farmer who grows it is fairly prosperous. Five kinds of sugarcane are grown in Kolhapur bhonga, chirmudunda, khadka, ramaresh, and tambdi or red. Of these five kinds bhonga is streaked white and red and is grown in garden lands to a less extent than ramaresh. Chirmudunda seems to be a species of ramaresh. Its skin is thin and its joints are close. As it is considered inferior to other kinds very little sugar is made from it. Khadka is white, grows about the thickness of a good Indian millets stalk, and has very little saccharine matter. It is grown in the Panhisa, Karvir, and Bhudargad sub-divisions. It is hard and requires to be watered thoroughly only once during the dry months. Ramaresh, a white variety, about five to eight feet high and an inch thick, is largely grown in the garden lands of the Alta, Karvir, and Shiroi sub-divisions. Its joints are far apart, and it is the most juicy of all varieties. Tambdi or red was once very common, but it has now given way everywhere to bhonga and ramaresh. Though less juicy it is sweeter than ramaresh and is much eaten. Of these five kinds the white and the striped kinds seem to have been introduced about thirty-five years ago, and they, if not the acclimatised varieties of Mauritius, very much resemble it. Sugarcane is grown in three kinds of soil black, red, and brown-red which is alluvial deposit on river-sides. The brown-red is considered the richest and best suited to sugarcane. Sugarcane requires much watering and heavy manuring. Sugarcane takes much out of the soil. Unless he is satisfied with a poor return, the Kolhapur landholder does not grow sugarcane oftener than once in three years. Still when the area of garden land is small, sugarcane is grown alternately with either hemp, chillies or spiked millet; but this soon impoverishes the soil and makes long rest necessary after a few years' cropping. In the plain country sugarcane is followed in the second year after a heavy manuring by Indian millet, and in the third year either by hemp, chillies, groundnut, or spiked millet. In the western parts of Kolhapur sugarcane alternates with rice or sadki. In garden lands and riverside lands which are flooded as many as a thousand sheep are folded on one acre for five days and besides this about thirty-five to fifty cartloads of ordinary manure are laid on the ground. Nightsoil where procurable is preferred. It is considered superior and the quantity required is about half that of ordinary manure. In riverside alluvial deposits sheep urine and droppings are the only manure. When he cannot afford to manure the whole field, a husbandman only covers the furrows in which the cuttings have been planted with ordinary manure.

In parts near the Sabhyadri sugarcane cuttings are planted in December and in the eastern sub-divisions of Alta and Shiroi between January and March. In the western parts the land is ploughed three to four times, the clods are broken down with the kulas, and furrows about eighteen inches apart are made by a heavy plough. The cuttings are then laid and are covered with manure. A small plough runs by the sides of the furrows and covers the cuttings. The field is then watered. After the cuttings have
In garden lands and river-watered plots the field is ploughed in December and the clods are broken and the surface tilled with wooden mallets. Between January and February the old is manured with sheep urine and droppings and then with ordinary manure. The field is then thoroughly ploughed to work in the manure. Parallel ridges or *ridges* about eighteen inches apart are made and water is let into channels between the ridges. Sucklings are taken from the healthiest and biggest cane in the field. It is also seen that the cane has no *tards* or flower spikes at the top. Seed canes are cut into *hindoos* or pieces fifteen to eighteen inches long with three or four shoots. They are then dropped furwise into the furrows and pressed by the foot well into the ground. About 10,000 cuttings cover an acre. On the fourth day after planting comes the first watering or *ambatmi* and on the eighth by the second watering or *chimbav*. After these waterings comes regular irrigation after five to eight days according to the soil and efficiency of water. A week after planting the cuttings begin to sprout; after three weeks when the plants have come a few inches prove the ground the field is weeded by hand. During the first four months the field is weeded every month by hand. In four months a cane grows about four feet high and the *kuloo* is run between the rows of plants to earth up their roots. In the fifth month the field is run weeded by hand. After this month till the crop is ripe no weeding is done but the field is watered at regular intervals. In the western parts where rainfall is heavier sugarcanes does not want watering after the fifth of June and in the eastern plains where rain is less many and falls at long intervals it requires occasional watering even the monsoon months. In the western parts sugarcanes is watered three by *pids* or by *budkis* that is wells built on the bank of a river or stream. In drawing water from budkis husbandmen club together. The water is raised from the budki to an intermediate receptacle and thence to another and so on to the level from which it can be distributed by gravitation. To draw up water from one place to another *mots* or leather-bags are used. There are generally three or four lifts, but sometimes as many as six. Considering the expense and labour thus required to raise the water, the land watered in proportion to the number of lifts. When more than four lifts are used the land is assessed at the rate of full dry-crop assessment. In the eastern parts, like other garden crops sugarcanes is watered by well-water raised by *mots* or leather-bags. Sometimes during a few months in the year, when the wall-water supply low, the field is watered by channels drawn from streams dammed at higher levels. While the crop is young pot-herbs are grown over the furrows. If the crop is stunted the ground is loosened by the hoe or *budal*; and to give it a fresh start two to three feet of the roots of the plants are cut. Sugarcanes takes about seven months to mature. When ripe it is heavy, its skin is smooth and brittle and its juice sweet and sticky. If not cut in the eleventh
month, it is kept till the thirteenth, as the husbandman believes that it yields much less juice when cut in the twelfth month. As it is believed that the root part contains particularly rich juice, sugar-cane is cut several inches below the ground. The dry and lea:

The mill is set up in a corner of the field and employs about seventeen hands and sixteen bullocks. Five men called phaldeens are employed in cutting, topping, and stripping the cane. Each cut canes give a larger percentage of juice and the cane is cut as required by the mill. One man called molkya or the bundle-man carries the cut canes to the mill. The khindika chops the canes into pieces about a yard long. The tops with one joint are kept for seed-cuttings, and the lower pieces are tied in bundles. Seven men work at the mill. The bharkavlya feeds the mill with the cut cane received from the khindgahinvar. The londkavlya sits on the door of the mill opposite the feeder and thrusts back between the rollers the pieces of cane as they come through. Each piece passes three times between the rollers. The crushed cane or chipad is burnt with other fuel for boiling the juice. Two men called pithkya drive the bullocks yoked to the mill. Two called sidemolos take the juice that falls into the maindan, an earthen pot large enough to hold about sixty gallons, to the boiling pan; and they also remove the boiled juice from the boiling pan or kgil. The boiling pan, which is large enough to hold about 120 gallons, is placed on a stone and is heated by a long fire. When the scum rises in bobbles and breaks into the juice is carefully watched. As the juice is sufficiently boiled, it is taken away from the scum and are taken out with a bamboo sieve or vaadi. To cause impurities to rise the juice is constantly stirred, and sometimes a handful of seeds of the myrobalan and milkbush or aghida Achyrantha aperea are added to it. An expert styled the guilekavlyya, from time to time takes a little juice between his forefinger and thumb to see whether the boiling has been carried on sufficiently. When he is satisfied, the juice is poured into a wooden trough to cool and from the trough into regular holes made in the ground and lined with cloths to keep out dirt. At this stage the juice is called kaveri or molasses, which in the holes crystallizes in raw-sugar or gur in about three to four hours. These lumps of raw-sugar are dark-brown in colour and weigh thirty-six to forty pounds. The kindling of the fire and feeding it are entrusted to two men called chuliylya or hearth-burners. These are generally village Mahars. The burning cinders to light the fire must be brought from a Mahar's house. The labourers work at the mill are paid in kind at the rate of three canes and half pounds of raw-sugar. The village servants or bulatodar are paid in proportion to the work they do. The carpenter or enkar has the largest share of work. He repairs the water-lifts and keeps the mill in good order. He receives six pounds of raw-sugar and eight canes a day while the pressing is going on. The leather-worker or chamkhar repairs the leather-bags and buckets and leather ropes and fastenings and receives half as much as the carpenter.

The
in the basket is stirred by a handful of ashes. For one week the juice is kept in a bamboo basket six feet in circumference, and two and a half to three feet in height and placed on a stool nine inches high. Under the stool is dug a hole in which the treacle drains from the basket. For a week the basket is kept thus. Then the surface of the sugar in the basket is stirred to the depth of nine inches, two to three pounds of milk are poured into it, and the surface is smoothed with a pitaR or platter rubbed with clarified butter. The surface is then covered with a thick
Agriculture.

Crop Details.

Sugar.

layer of a moss called kōja in Hindustani, a piece of coarse cloth and a layer of sugarcane leaves one over the other. The drainage into the hole below the stool goes on. Every third day the covering of the basket is taken off, the layer of refined sugar which has been formed is removed, and a fresh layer of the moss is laid. In this way all the refined sugar is gradually removed. The treacle which is collected in the hole is sold for making liquor. The average acre outturn of sugarcane is 8960 gallons of juice worth about £2.5 (Rs. 250). The same quantity of juice when made into sugar yields about 2250 pounds of sugar worth £28 (Rs. 280) at the average rate of 6s. (Rs. 3) the man of twenty-four pounds.

Cardamom.

Vedada has of late been introduced into the State gardens at Panhāla. The 1881 yield was 21 pounds, worth about £1 3s. 6d. (Rs. 11). As it has thriven well it is likely that cardamom will be grown as a crop.

EIGHT BULB VEGETABLES.

Kolhapur Root Crops.

<table>
<thead>
<tr>
<th>No.</th>
<th>MARATHI</th>
<th>ENGLISH</th>
<th>BOTANICAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Badda</td>
<td>Potato</td>
<td>Solanum tuberosum.</td>
</tr>
<tr>
<td>2</td>
<td>Chona</td>
<td>Common Yam</td>
<td>Dioscorea alata.</td>
</tr>
<tr>
<td>3</td>
<td>Gajur</td>
<td>Carrot</td>
<td>Datura metel.</td>
</tr>
<tr>
<td>4</td>
<td>Khanda</td>
<td>Onion</td>
<td>Allium cepa.</td>
</tr>
<tr>
<td>5</td>
<td>Lavam</td>
<td>Garlic</td>
<td>Allium sativum.</td>
</tr>
<tr>
<td>6</td>
<td>Shala</td>
<td>Radish</td>
<td>Raphanus sativus.</td>
</tr>
<tr>
<td>7</td>
<td>Basad</td>
<td>Sweet Potato</td>
<td>Convolvus lanatus.</td>
</tr>
<tr>
<td>8</td>
<td>Bhavn</td>
<td>Endive</td>
<td>Anchus absinthium.</td>
</tr>
</tbody>
</table>

Potato.

Badda has of late been introduced in the State and is only grown to a limited extent. But as it has apparently succeeded well in Panhāla and other western parts, potato is likely to spread over the State. The variety now grown is the Mahābaleshvar potato. As it has more nutritious qualities than many native root crops, potato will be a good substitute for harīk, adiv, and sarī now so largely used by poor people. It is planted in August and harvested after three months.

Common Yam.

Chona is not so much relished as sweet potatoes. It is grown in vegetable gardens near houses in the western villages. It is planted in June and is ready after six months.

Carrot.

Gajur is grown in almost all gardens in the State. As a vegetable it is much relished by householders. It is sown broadcast between September and November, and becomes ready for use within three months. During the first two months the crop is watered every ten days. In the third month the root begins to ripen and watering is stopped. A full sized carrot is four to five inches long and weighs about two ounces. Carrots are eaten either raw or boiled and is given to milch-buffaloes.

Onion.

Kanda is one of the most important crops in the State. As a second crop it follows rice, adiv, rāda, and nāchāi. Onions are sown in seedbeds, and when one month old the seedlings are planted out in December. It is fit for use in two months after planting and takes two months more to come to maturity. It requires
watering once a fortnight. Ochlova, pokla, râjiwa, and other pot-herbs are grown with onions. The average acre output of onions is 1500 pounds.

Laua is grown under irrigation and requires water every week and constant weeding. The segments of the bulb are planted at the rate of 120 pounds per acre. The average acre output is 240 pounds. Garlic is an important condiment and husbands largely use it in their chutnai or relishes.

Mula is largely grown in garden lands. It is raised twice in a year. To sow the seed small holes eighteen inches apart are dug by a pointed peg. The hole is first filled with manure, the seed is then put in and covered with earth. In two months and a half the root becomes fit for use and is eaten raw or boiled; the leaves are used as a pot-herb.

Bottle is grown under irrigation and with manure. It is raised from layers put down at any time in the rains or cold weather, but chiefly in the middle of September, and comes to maturity within four months. The ground is levelled and richly manured, and cuttings from the old crop are planted nine inches apart. It requires water every week. If watering is neglected the crop is attacked by a minute grub. Except weeding and earthing up the crop requires no attention. When ready for use the root is dug out, the haulms are separated from the root and given as fodder to cattle. The sweet potato is much esteemed as a vegetable. It is also eaten either raw or roasted chiefly on fast days.

Suran is grown in plantain and betel nut gardens in the west. It takes three years to mature. The root grows to a large size, weighing about ten pounds, is much esteemed as a vegetable and chiefly eaten by richer classes.

Besides the above, the muhimul is grown by the sides of water channels in garden lands. The root makes a good pickle.

Thirteen fruit vegetables are grown in Kolhapur. The details are:

<table>
<thead>
<tr>
<th>No.</th>
<th>Marathi</th>
<th>English</th>
<th>Botanical</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bhopia</td>
<td>Pumpkin</td>
<td>Cucurbita hystrix</td>
</tr>
<tr>
<td>2</td>
<td>Doffra</td>
<td>Corned Cucumber</td>
<td>Cucumis anguria</td>
</tr>
<tr>
<td>3</td>
<td>Doffra</td>
<td>Bottle Gourd</td>
<td>Luffa acutangula</td>
</tr>
<tr>
<td>4</td>
<td>Dofra</td>
<td>Common Cucumber</td>
<td>Cucumis sativus</td>
</tr>
<tr>
<td>5</td>
<td>Ghotra</td>
<td>Squash</td>
<td>Cucumis maxima</td>
</tr>
<tr>
<td>6</td>
<td>Ghotra</td>
<td>Long Cucumber</td>
<td>Cucumis sativus</td>
</tr>
<tr>
<td>7</td>
<td>Kadun</td>
<td>Snake Gourd</td>
<td>Cucumis maxima</td>
</tr>
<tr>
<td>8</td>
<td>Kadun</td>
<td>Field Cucumber</td>
<td>Luffa acutangula</td>
</tr>
<tr>
<td>9</td>
<td>Padali</td>
<td>Raddish</td>
<td>Raphanus sativus</td>
</tr>
<tr>
<td>10</td>
<td>Thordbi</td>
<td>Hill Cucumber</td>
<td>Cucumis sativus</td>
</tr>
<tr>
<td>11</td>
<td>Thordbi</td>
<td>Oilseed Rape</td>
<td>Brassica napus</td>
</tr>
<tr>
<td>12</td>
<td>Thordbi</td>
<td>Bryandy Rape</td>
<td>Brassica napus</td>
</tr>
<tr>
<td>13</td>
<td>Pushpad</td>
<td>Tomato or Laranja</td>
<td>Lycopersicum esculentum</td>
</tr>
</tbody>
</table>

Bhopia is mostly grown near homesteads, along the headlands of sugarcane plantations, and on river banks in alluvial lands. As a vegetable it is eaten boiled, and when grown in abundance is chopped into pieces and given to buffaloes.
Dudhybhopl or red pumpkin is grown near homesteads along sugarcane plantations, and on river sides in alluvial soil. As a vegetable it is much esteemed, and when grown in abundance is chopped and given to buffaloes.

Gho&eacute; is grown near cottages on which it is allowed to climb. The fruit the only part eaten, smooth, of the same size as the dodka, and marked lengthwise with light lines. It is used in the same way as the dodka.

Cucumber. Khakdi is grown in gardens, by sides of sugarcane plantations and in house-yards. In the western parts it grows to a large size and is called tom. Cucumber is generally eaten raw. The tomb is chiefly used in making a dry preserve called sainilo.

Kare. Kare is generally grown in sugarcane and turmeric fields and sometimes by itself on a separate patch of garden land. The fruit the only part eaten, though bitter is much used as a vegetable.

Squash. Kaskihbhopl, that is Benares pumpkin, is grown and used in the same way as the dudhybhopl.

Kohala. Kohala is grown and used in the same way as the kaskihbhopl. The fruit is never eaten raw, but is much esteemed as a vegetable.

Snake Gourd. Padal is largely grown near homesteads and is much esteemed as a vegetable.

Shetdulk. Shetdulk is largely grown as a vegetable. It is of two kinds, the shetdulk proper and the phat or shenadi. The seed of shetdulk is either sown in February, June or August and the plant begins to bear within two months. Phat or shenadi is largely grown in black soil, chiefly cotton fields. The fruit is eaten only when ripe.

Tondal. Tondal is grown near cottages and fences where cuttings are planted. The creeper is allowed to climb over the cottages and fences. The fruit is the only part eaten.

Brinjal. Vangi is grown as a garden crop in alluvial lands near river sides. It is of two kinds, the bangdil or large long brinjal and the douri or small round brinjal. The bangdil brinjal takes much from the soil and the next year's crop is almost always poor. In August seedlings are made in richly manured seedbeds, and in September they are planted two feet apart on land manured with ordinary manure or sheep droppings. To protect the plants from canker, the ends of the roots are cut and the roots dipped in a solution of cow dung and neemtree. The field is hoed and weeded as often as it is needed, and the plants are watered once a fortnight. In about two months the plants begin to bear and continue to bear about six months. Brinjal is much liked by natives and is largely sold in all markets. When in season brinjal is sold at four pounds a penny.

Tumala. Vedingi is grown only in gardens in Kolhapur city. The seed is either imported or kept from the last year's crop.

Six pod vegetables are grown in Kolhapur. The details are:
Blendi is of two varieties, large and small. The large variety is generally grown in sugarcane and turmeric fields. The small variety is either eaten green or dried. Dried *blendi* is stored for the hot season when fresh vegetables are scarce.

*Ghenda* has many varieties, the chief being the *ghenda* proper, the French bean which is grown in Kolhapur alone, *cilpi* *ghenda* or double bean, and *abridi* *ghenda*, which is cheap and largely eaten during the rainy months. The pods are eaten boiled as a vegetable and the grain is used as a pulse.

*Godari* is grown in gardens at any time and during the rains on the edges of early grain crops. It begins to bear within three months, and if watered occasionally goes on bearing for some months. The pod is eaten green and is much prized as a vegetable.

*Hatyia* is grown in house compounds and betel-vine gardens. The pods are largely used.

*Kharsanadi*, a creeping plant, is grown without water or manure near houses on the edges of garden lands. It begins to bear in three months and in good soil goes on bearing three or four years. The pod when young and tender is used as a vegetable.

*Sheqa* is grown near houses and in betel-vine gardens. The tree is large and bears many long pods. The pods are largely used as a vegetable.

*Gram*, *pea*, and many other pulses when green are used as vegetables. Radish pods are also largely used as a vegetable.

Eleven leaf vegetables are grown in Kolhapur. The details are as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>MARATHI</th>
<th>ENGLISH</th>
<th>HEBREW</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alu</td>
<td>Goose-foot</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>2</td>
<td>Charlie</td>
<td>Goose-foot</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>3</td>
<td>Chard</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>4</td>
<td>Chick</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>5</td>
<td>Robin</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>6</td>
<td>Thaka</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>7</td>
<td>Pehla</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>8</td>
<td>Sheet</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>9</td>
<td>Taland</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
<tr>
<td>10</td>
<td>Taland</td>
<td>Purslane</td>
<td>Chenopodium ambiguum</td>
</tr>
</tbody>
</table>

*Alu* is largely grown in marshy places, in house compounds, and in refuse-pits in which bath and cook-room water is drained. The leaves and stems are eaten boiled and are much esteemed as a vegetable. In certain Hindu religious rites *alu* is prescribed.
The remaining nine plants are grown in garden lands at any time of the year. They are only raised for their leaves which are eaten boiled as vegetables.

Besides the above given leaf vegetables tender shoots of brown hemp and gram and young leaves of methi, dill-seed, mustard, radish, and safflower are largely eaten boiled as vegetables.

European vegetables are grown in gardens attached to the Palace and the Infantry Lines and have succeeded well, but the people have not taken to growing them freely.

Twenty-three fruit trees are grown in Kolhapur. The details are:

<table>
<thead>
<tr>
<th>No.</th>
<th>MARATHI</th>
<th>ENGLISH</th>
<th>BOTANICAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Amda</td>
<td>Mango</td>
<td>Mangifera indica</td>
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<td>2</td>
<td>Ananas</td>
<td>Pineapple</td>
<td>Bromelia sandersii</td>
</tr>
<tr>
<td>3</td>
<td>Ajir</td>
<td>Fig</td>
<td>Ficus carica</td>
</tr>
<tr>
<td>4</td>
<td>Bad</td>
<td>Beete</td>
<td>Solanum esculentum</td>
</tr>
<tr>
<td>5</td>
<td>Bom</td>
<td>Jute</td>
<td>Hibiscus cannabinus</td>
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<tr>
<td>6</td>
<td>Bun</td>
<td>Coffee</td>
<td>Coffea arabica</td>
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<tr>
<td>7</td>
<td>Churr</td>
<td>Tomatels</td>
<td>Solanum lycopersicum</td>
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<td>8</td>
<td>D-Phal</td>
<td>Pomegranate</td>
<td>Punica granatum</td>
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<tr>
<td>9</td>
<td>Draakha</td>
<td>Grape</td>
<td>Vitis vinifera</td>
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<tr>
<td>10</td>
<td>Ed</td>
<td>Date</td>
<td>Phoenix dactylifera</td>
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<td>11</td>
<td>Jamshed</td>
<td>Amla</td>
<td>Emblica officinalis</td>
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<td>12</td>
<td>Kait</td>
<td>Wonderapple</td>
<td>Solanum malobataris</td>
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<td>13</td>
<td>Lachha</td>
<td>Flax</td>
<td>Linum usitatissimum</td>
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<td>14</td>
<td>Limba</td>
<td>Lime</td>
<td>Citrus limonia</td>
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<tr>
<td>15</td>
<td>Meethuk</td>
<td>Peach</td>
<td>Prunus persica</td>
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<tr>
<td>16</td>
<td>Mor</td>
<td>Coconut</td>
<td>Cocos nucifera</td>
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<tr>
<td>17</td>
<td>Prong</td>
<td>Oranges</td>
<td>Citrus aurantiica</td>
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<td>18</td>
<td>Popp</td>
<td>Poppy</td>
<td>Papaver somniferum</td>
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<td>19</td>
<td>Resha</td>
<td>Pomegranate or Shall</td>
<td>Punica granatum</td>
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<td>20</td>
<td>Reshi</td>
<td>Date</td>
<td>Phoenix dactylifera</td>
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<tr>
<td>21</td>
<td>Prabas</td>
<td>Jujube</td>
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<td>22</td>
<td>Raazlal</td>
<td>Bael</td>
<td>Aegle marmelos</td>
</tr>
<tr>
<td>23</td>
<td>Bhal</td>
<td>Guava</td>
<td>Psidium guajava</td>
</tr>
</tbody>
</table>

Amba is common in gardens and fields. In some places mangoes are planted in groves. The largest groves in the State are near Chokak, Kagal, and Top. Although mango flourishes everywhere in the State, the fruit is considered inferior to Goa and Bhatagapi mangoes, and every year large quantities of mangoes are brought from those places. Of late within the last twenty years some attempts have been made to introduce Alphonso or dpfus and Pairers or pyri mango grafts into the State gardens. As it requires care and skill, the growing of grafted mango trees is not much taken by the people.

Ananass is grown in Bevda and Anskura, where it thrives well. It is also brought from below the Sahyadris.

Figs. Ajir is grown sparingly. It thrives well at Pankali and a few other places.

Bel is commonly found in flower gardens and near Shiv temples. It is largely planted in Lingasvat barking grounds. The triple leaves are offered to Shiv, and the young fruit is made into a preserve. As a medicine the pulped fruit is given to check diarrhoea.

Jujube. Bor is grown in here and there gardens, but also as a substantive crop. The fruit is largely eaten by children.

Coffee. Bun has been only partially introduced in Kolhapur. Experiments hitherto made show that the climate of Kolhapur is not most
Karnatak.

KOLHAPUR.

185

enough for the healthy growth of the plant. At higher levels such
as at Bhudargad, Mahsapur, and Panhala, with irrigation the plant
grows luxuriantly; and it is supposed that the plant would thrive
well in the western Ghats. The berries are sown in seedbeds, and
when they grow about a foot high the seedlings are planted out in
holes five to six feet apart. Coffee requires to be manured every
year. To encourage branching the top-shoot is nipped when the
tree is five feet high and the side branches are pruned periodically.
The tree begins to bear in four years. It flowers in June and the
berry is ready for picking in November-December. In 1881 in
different State gardens at Bāva, Panhala, and Vishāgad the
coffee trees numbered 5000, and the whole output for the year was
100 pounds worth £33 (Rs. 330) at three pounds the rupee.

Chinak grows in forests, by roadsides, and in waste ground near
village sites. The fruit is largely used by all classes in cookery. It
ripen in February-March. The thin hard and loose shell of the
ripe fruit is removed, the black stony seed is taken out and the pulp
is dried with or without salt and stored for use throughout the year.
The young leaves and the stony seed are largely used by the poorer
classes. The leaves which have a sour taste are eaten boiled as a
vegetable, and the seed is used as a chutney or relish. The wood is
tough and is much used for field tools. The Kolhapur market is
supplied with tamarind from Pohale, Top, and other neighbouring
villages. It sells at two pounds the penny.

Dillimba is not much grown in the State. Most of the fruit
used is imported from Miraj, Pandharpur, and Satara.

Drakha, though once largely grown in Torgal, has of late
decreased chiefly owing to a kind of blight which attacks the vine.
But from the experiments made at Kolhapur with indigenous and
foreign varieties, it appears that the vine can be protected from the
blight by care and scientific treatment. Kolhapur grapes are of
three kinds bhokri, kāli, and eldyati. The bhokri is green and
round; the kāli, so called from its colour, is oval black and larger
and sweeter than the bhokri; and the eldyati which was introduced
by Colonel Anderson, is black, and though smaller is sweeter than
the kāli. The supply is not enough to meet the local demand and
large quantities of bhokri grapes are imported from Satara.

Id, which has a bitter taste, is much used for pickles. It is little
and the markets are supplied from Bijāpur, Miraj, and Pandharpur.

Jambhul is cultivated but it also grows wild in forests. The
fruit is largely eaten by the children of husbandmen.

Kerath is grown in gardens and in house yards. The fruit is
much esteemed for its sour flavour and is said to possess antibilious
properties.

Kol is grown in gardens and near homesteads. It is also grown
in hotel-vine and coffee gardens to shade the young plants. It
thrives well in Panhala and Rāybhāg. There are six kinds, bangali,
kakar, lōkhuni, rasbōli or rashōli, sonkēl, and tambēli or red. Of
these the rasbōli and lōkhuni are most common. The small and
sweet sonkēl and the kakar, which is smaller than the sonkēl are

\* 500—94

Chapter IV.
Agriculture.
Crop Details.
Coffee.

Tamarind.

Pomegranate.

Grapes.

Wood Apple.

Plumains.

\* 500—94
light coppers and want much water. At Panhāla they are grown for home consumption in the gardens of the rich. The thick-skinned bangālī and the tāmādi or red have been of late introduced from Rātnāgiri and other British districts. The red variety thrives best in Malkāpur. As it is inferior in flavour, the bangālī though the largest, is not much liked. Light black or red soil suits the plantain best. In the beginning of the south-west monsoon the ground is ploughed and levelled; and pits two feet square and two feet and a half deep are dug from six to seven feet apart. Each of the pits receives about twenty pounds of mixed manure, and the young plant is buried in the pit a foot below the surface. In the dry months plantain requires water twice a week. It bears after eight or nine months and lasts three months. A healthy tree is said to yield as many as 250 plantains, but the average varies from eighty to a hundred. When nearly ripe the bunches of fruit are cut and laid in a room in a heap on straw covered with plantain or other leaves. After three days it is ready for eating. When cut half ripe, the fruit is laid in a heap on straw and is covered with a thick layer of plantain leaves coated with cow dung or mul. To make the fruit soft and to turn the skin yellow a small opening is made, through which cow dung smoke is admitted. The smoke is kept in for three to four days. On fast days plantains are largely used by Hindus. They sell at eight to twelve the penny. The flower spike which is called kephul or plantain flower is used as a vegetable, and the juice of the inner part of the stem which is felled as soon as the fruit is cut, is used in preparing wafer biscuits or pápad. The green leaves are used as plates, and the leaves and ashes which are also used as a mordant in dyeing make an excellent manure.

Lima

Lìmba is grown only to a small extent. The markets are mostly supplied from Bijépur, Miraj, and Pandharpur.

Citron

Mīlākgān is grown in Bārīa and Panhāla. It is used for pickles and preserves. In good soils it grows to a large size and weighs as much as four pounds.

Coconut

Nīrāl, above the Sahyādri, is only grown in pleasure gardens and near homesteads. Below the Sahyādri there are a few rich coconut gardens in Bārīa, and on the State sh īrī estates in Mālvā in Rātnāgiri. The soil above the Sahyādri does not suit the palm; but as water greatly helps its growth, it is likely that coconut cultivation may increase with the development of irrigation. The tree begins to bear after fifteen years.

Orange

Nīrīng is grown only in the State gardens at Kolhāpur.

Pepo

Pepo is grown only in pleasure gardens. The fruit is eaten both ripe and unripe.

Papaw

Papaw is grown in gardens at Kolhāpur. As the fruit is inferior both in taste and size to imported fruit and as the plant does not bear regularly, the pomelo is not much grown in Kolhāpur.

Pera

Pera is grown in gardens in the Alta and Shiroī sub-divisions. The Kolhāpur market is chiefly supplied from Miraj.
Phanas is grown near village sites and in private estates in the west. The fruit, which grows to a large size, is largely eaten as food by poor people. At Kolhapur, according to size, the ripe fruit sells at two pence to a shilling. The wood is largely used in carpentry and the leaves when stitched together are used as plates.

Rāmpal is grown in pleasure gardens. For the Kolhāpur market it is grown at the village of Top. The fruit matures about December and is sold at a penny each.

Sūpāpur is grown in gardens and house yards. The tree bears in June-July and matures in October. The fruit when ripe has an excellent flavour and is much eaten. It sells at half a farthing.

The chief Kolhāpur berries are chikāya, kāranda, and toran. They grow wild and are much eaten by children.

Besides the fruits and vegetables above described, many wild fruits and herbs are eaten by the poor as vegetables in ordinary years and form their chief support in famine years. The fruit of kusari which is as big as a coffee berry, is boiled and eaten with salt and pepper. The next fruit is red and is eaten by children. The shēri is boiled and eaten with salt and pepper. The pods, which are as big as horse-radish pods, are eaten boiled and mixed with pepper and salt. The ripe umbar fruit is eaten by the poor. The penda is eaten cooked with salt and pepper. The sitīr is a small berry and is eaten by children. The rulamb and sit are eaten cooked. The roots of the lohakir shendeal and shoke, the roots and beams of the pharsi, the heart of the dinda, and the sprouts of the murud and rāmchar are boiled and eaten with salt and pepper. The leaves of the tāthka, dhāmeela, nul, kerk, surpin, yaloot, and ken, and the flowers of the bhāvnga are boiled and eaten with salt and pepper. The bulbs of the katu-karanda and rāndu are also eaten boiled as vegetables. The pods of the mugni and birbola are also eaten cooked.

A general taste for flowers prevails throughout the State. The next little public garden at Kolhāpur serves as a model and nursery for flower gardens in the State. Roses are found in every village and a flower pachchī from which the essence called pachchī is extracted is abundant. Sonchāphā grows wild on the Pachāla hills. The tuberose is most common in native gardens and affords always a plentiful supply of flowers for idol-worship. Sheuti grows to a large size in Kolhāpur. The chief plants that are seen in native gardens are bakul, daama, davanebhar, gulchhab, jī, jāmnd, jī, madaam-bīn, moyhī, nūli, maras, nūchāphā, nēuli, pach, phakāharkaphā, pirjātāk, guldī, sidhāguldī, sonchāphā, and sheuti. The foreign plants introduced into the State gardens at Kolhāpur have spread to all parts of the State.

Though frequent, blights are seldom so widespread as to affect the general harvest. Jears or Indian millets suffer from both strong north-easterly and westerly winds. With strong north-easterly winds the stalk turns red and grain does not form. The disease is called jangamṣod. If a strong westerly wind blows when the crop is in ear, the ears remain unfilled or the green grain or lead is converted into a sticky mass called chikāta. If a timely
Chapter IV.

Agriculture.

BLOIGHTS.

"weather. 

IIOven Pf'ell8llre Manua country flocked the Maritha country. cause
d the people

weather. With a timely shower from i. pots.

"disease

"cloudy weather. With a timely watered in time the sugarcane becomes hollow in the centre. It is stonted. the plant become. barren. And in the rainy weather. "

"vain 

"suffer more from worms than from diseases induced by unseasonable weather. To destroy these worms which in cloudy weather gather on leaves, much vigilance and labour are required. Among vegetables brinjals suffer most from worms. To guard the plant against worms its roots are dipped before transplantation in a solution of cowdung and assafrotida. If they appear when the plant is growing the grubs are got rid of by cutting the main stalk of the plant a few inches above the ground. When watered the stem sprouts again and grows into a healthy plant. Sunday is considered the luckiest day for planting out brinjals and sprinkling them with cow's urine to keep off leaf-insects. Cotton suffers from a disease called chimda which is said to be brought by close and cloudy weather. With a timely late shower the crop improves. Sugarcane suffers from white ants and an insect called khora. It is also much damaged by rats and jackals. Sometimes if not watered in time the sugarcane becomes hollow in the centre.

In Kolhapur locusts were till lately almost unknown. Their first visit, when the numbers were not large enough to do any harm, is recorded to have taken place about ten years ago. Their visits however seem to have become more frequent. In 1862 both before and after the rains myriads appeared along the Sahyadri range and a good distance inland. The husbandmen lighted fires and beat drums in their fields to drive them off; but their efforts were in vain and so they lock upon locusts as a visitation from God.

Kolhapur, with its good rainfall and rich land especially in the valleys of the Daulraghane, Krishna, Yavas, and Phanchgane, is more free from famine than most of the Deccan districts. owing to failure of crops in some outlying parts of the State, on account of scarcity of rain, prices have been occasionally high but except in 1876-77 no famine has been recorded. Even the 1876-77 distress was caused more by the condition of the surrounding British districts than by a total failure of crops in the State.

In 1804-5 in Kolhapur though the season was tolerably good the people suffered from scarcity of food which is said to have been caused by the devastations of the Maratha army in the interior of the Maratha country. All the starving persons from the neighbouring Maratha country flocked to Kolhapur for relief. There was a great pressure on local supplies and the rupee price of grain rose to seven pounds and a half. The number of deaths from starvation
appears to have been large. Shivaji, the then ruling prince of Kolhapur, as well as Himmat Bahadur, Bhim Bahadur, and other sardars and well-to-do persons, distributed food to the starving people who had flocked to Kolhapur from other places. The following year was a year of plenty and the people soon recovered from the effects of this distress.

In 1876-77 the scanty rainfall of twenty-six inches led to a failure of crops, which following the bad crops of the previous years, by reason of which there was no grain in store, spread distress amounting to famine. The east suffered most. The Shirol sub-divisions between the Varna and the Krishna with its outlying part Raybag suffered most; next to it Katkol an outlying portion of Gadingslagi just south of the Belgaum-Kaladgi road; and then the tracts on the Sahyadri hills. While scarcity prevailed in the rest of the State, famine had full sway in these parts. For weeks together people lived on herbs, mixed with chaff and sometimes committed petty thefts to satisfy hunger. When the 1876-77 monsoon set in very sparingly husbandmen became alarmed and grain-dealers who had only small grain stores gradually raised the rates. Things looked gloomy, but it was not till the first week in October that the full extent of the calamity was felt. It was a week of panic. Prices suddenly rose to famine rates; village traders, moneylenders, and well-to-do persons, whose grain stocks had been already reduced by successive bad seasons, did not like to lessen their stock further and refused to make advances to husbandmen on the usual security of their field produce; there was no field work; and the people clamoured for relief works. At first small works were opened by the State to give immediate relief to Manga, Mhara, and other classes more or less given to theft, who would otherwise have taken to wholesale plundering. At the outset, the wages on relief works which were somewhat less than the ordinary rates in the State, were 6d. (2 a.) for a man, 2½d. (1 ½ a.) for a woman, and 1½d. (1 a.) for a boy or girl capable of doing work. But subsequently the sliding scale, based on the price of staple food grain, fixed by the British Government, was strictly adhered to. Under this scale the wages on works under Public Works agency were, for a man the price of one pound of grain and 1½d. (1 a.), for a woman the price of one pound of grain and 6d. (4 a.), and for a boy or girl above seven years the price of half a pound of grain and 6d. (4 a.) and on the civil works, for a man the price of one pound of grain and 6d. (4 a.), for a woman the price of one pound of grain and 6d. (4 a.), for a boy or girl above seven years the price of half a pound of grain and 6d. (4 a.). Children under seven years were given 6d. (4 a.).

In November 1876, the first relief-works were opened in Shirol and Khalkarwadi in the east where distress began to be felt early and in the hilly parts of Vindhya in the west, where owing to failure of crops in 1875, distress already prevailed. As the number of relief-seekers increased in December and January earthworks were started all over the State. The numbers of labourers became large. The number was doubled, and went on steadily increasing till September when it began to fall off gradually to the end of November when all relief works were finally closed.
Chapter IV.
Agriculture.
Famine, 1876-77.

From July 1877, the Imperial Public Works Department took charge of some of the relief-works carried on a large scale. To these works large numbers of able-bodied labourers were transferred with their children under seven years. The total cost on relief-works amounted to £26,080 (Rs. 2,80,000).

Besides these works gratuitous relief was given to those who were unable to work. In Kolhapur and in the feudatory States under it there were already several permanent charitable houses. The scope of these was enlarged soon after the scarcity began to be generally felt. As the distress increased new relief-houses were opened at convenient places. In all there were about eighteen relief-houses. The inmates of Kolhapur almshouses were on two occasions supplied with clothing. The clothing funds were contributed by a lady in England who sent out £40 (Rs. 400) and by Mr. Bhau Mansarim of Poona who gave £100 (Rs. 1000). The gratuitous relief cost the State £21,600 (Rs. 2,16,000). The following statement shows for each of the famine months in 1876 and 1877, the number of persons employed on relief-works, both under the Civil and Public Works Agency, with the average rupee prices of jodri and nifchhi:

<table>
<thead>
<tr>
<th>Month</th>
<th>AVERAGE DAILY NUMBER</th>
<th>AVERAGE</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>On Relief Works</td>
<td>On Works</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Civil Agency</td>
<td>Public</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Yearly</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1876</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>November</td>
<td>150</td>
<td>500</td>
<td>657</td>
<td>77</td>
</tr>
<tr>
<td>December</td>
<td>1400</td>
<td>1600</td>
<td>3005</td>
<td>50</td>
</tr>
<tr>
<td>January</td>
<td>420</td>
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<td>32</td>
</tr>
<tr>
<td>February</td>
<td>420</td>
<td>420</td>
<td>840</td>
<td>32</td>
</tr>
<tr>
<td>March</td>
<td>414</td>
<td>414</td>
<td>828</td>
<td>31</td>
</tr>
<tr>
<td>April</td>
<td>307</td>
<td>330</td>
<td>637</td>
<td>30</td>
</tr>
<tr>
<td>May</td>
<td>307</td>
<td>330</td>
<td>637</td>
<td>30</td>
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<tr>
<td>June</td>
<td>2110</td>
<td>2110</td>
<td>4220</td>
<td>50</td>
</tr>
<tr>
<td>July</td>
<td>720</td>
<td>720</td>
<td>1440</td>
<td>15</td>
</tr>
<tr>
<td>August</td>
<td>270</td>
<td>540</td>
<td>810</td>
<td>15</td>
</tr>
<tr>
<td>September</td>
<td>300</td>
<td>600</td>
<td>900</td>
<td>15</td>
</tr>
<tr>
<td>October</td>
<td>1195</td>
<td>1195</td>
<td>2390</td>
<td>35</td>
</tr>
<tr>
<td>November</td>
<td>756</td>
<td>756</td>
<td>1512</td>
<td>22</td>
</tr>
<tr>
<td>December</td>
<td>824</td>
<td>2064</td>
<td>2888</td>
<td>40</td>
</tr>
<tr>
<td>Total</td>
<td>90,625</td>
<td>18,000</td>
<td>108,625</td>
<td>200,700</td>
</tr>
<tr>
<td>Average</td>
<td>900</td>
<td>1800</td>
<td>1086</td>
<td>200700</td>
</tr>
<tr>
<td>Total Cost</td>
<td>21,600</td>
<td>2,16,000</td>
<td>23,760</td>
<td>2,36,000</td>
</tr>
</tbody>
</table>

As the agricultural season of 1877 approached advances were made to a large number of cultivators who would otherwise have been left without any means of cultivating their fields, as they had neither credit nor the means of buying either food or seed grain. The sum advanced, which amounted to £21,600 (Rs. 2,16,000) was subsequently recovered.

The average yearly number of deaths for the three preceding years ending 1875-76 was 13,792; and in the famine year of 1876-77 it rose to 28,573 or more than double. The increased death-rate was more due to cholera, diarrhoea, small-pox,
and other epidemics which broke up in the hot season of 1877, than to actual starvation. The harvest of 1877 was fair, but the affected people who had been weakened by their previous suffering died in large numbers especially along the hills. The poorer classes suffered most. In some of the villages of Raybag whole families of husbandmen deserted their villages and were not heard of afterwards. The loss of cattle was great. Many Dhangars or Shepherds living in the hilly parts lost all their cattle, owing partly to want of fodder and partly to cattle-disease which accompanied the other epidemics. Well-to-do people did not actually seek State relief, but lost all they had. Ornaments, metal pots, spare clothing, and even family idols were freely sold. Though all visible signs of distress have disappeared, it will require a succession of good years to enable the husbandmen to recover what they have lost.  

1 This chapter owes much to additions and corrections by Mr. E. C. Ozanne, C.S., Director of Agriculture, Bombay.
Chapter V.

Capital.

Of 800,189 the total population of the State according to the 1901 census, 12,252 were in a position which implied the possession of capital. Of these 11,858 had a capital of £20 to £100 (Rs. 200-10,000), 296 of £100 to £2500 (Rs. 10,000-25,000), seventy-seven of £2500 to £5000 (Rs. 25,000-50,000), and twenty-one of £5000 to £10,000 (Rs. 50,000-110,000). The bulk of the capital belongs to moneylenders and traders.

Of old rupees four were current in Kolhapur, old Hukeri, Nilkanthi, Panhali, and Shambhu Pirkhani. Of these for every hundred coins the old Hukeri was cased for eighty-six Imperial rupees, the Nilkanthi for 64, the Panhali for 96, and the Shambhu Pirkhani for 57. The old Hukeri weighed 171.075 grains of which 142.174 were pure metal; the Nilkanthi 169.627 grains of which 91.598 were pure metal; the Panhali 162.412 grains of which 114.912 were pure metal; and the Shambhu Pirkhani 175.039 grains of which 141.767 were pure metal. Of these the Panhali, the chakan rupee, was coined at Panhali which lies about twelve miles north-west of Kolhapur and was the former capital of the Kolhapur State. After 1788 when the capital was removed from Panhali to Kolhapur, the Panhali rupee was occasionally coined at the Kolhapur mint. In 1839 the Kolhapur mint was abolished, and at present (1883) the Imperial rupee is the only current coin.

There is no insurance in the State.

The most usual forms of bills of exchange or <i>kundi</i> are two <i>darsanbandi</i> that is payable at sight, and <i>madoti</i> that is payable at some particular time after presentation. Bills are of three classes, <i>darsanbandi</i> that is where payment is to be made to the payee on his order; <i>shahidijog</i>, that is where payment is to be made to a nominee of the payee known to the payer; and <i>nishajog</i>, that is descriptive or where some marks on the body of the payee are inserted in the bill for identification. The <i>nishajog</i> bill becomes necessary in a place where the payee is unknown to the payer, and, being a stranger, is not able to find out a man known to the payer who can speak to his identity. Bills are not drawn in sets; but the drawer sends a letter of advice or <i>jaMah</i> to the drawee stating the number of the bill, the name of the payee, and the amount to be paid. No drawee will cash the bill unless he receives the <i>peta</i> or letter of advice. Payment is generally made in cash but sometimes another bill called <i>bedli kundi</i> is given. When payment is received on either of these ways the payee passes a receipt on the bill and it is...
returned to the drawer. The receipted bill returned is called a khoka and is retained by the drawer as a voucher. Sometimes a bill is not for any determined sum but the drawee is asked to pay the payee sums of money as he may require them. This is called a hádáskas patri or bindíbhi. It does not require a letter of advice, and the drawee sends to the drawer a letter as each payment is made. The bill must be cashed on the day specified if demanded, no days of grace being allowed. If the payment is delayed the payee is obliged to pay interest at a certain rate varying according to the position of the drawer. If he is a banker one-half per cent a month is paid, in other cases three quarters per cent. If payment is sought before the bill falls due, a discount at the above rates is deducted. If the bill is dishonoured and sent back uncashed, the drawee has to pay interest at double the rate of current interest from the date when the bill was drawn. He must also pay a non-acceptance penalty called nákerí, varying in different places. Formerly he was also liable to pay all the expenses of the payee. The practice is not now in vogue. If the bill is lost or stolen a duplicate or patí letter stating the amount of the bill and requiring payment is granted; if the duplicate is lost a triplicate or purípátí mentioning both the hádáskas and the patí is issued, and if the purípátí is also not forthcoming, an advice or jáb mentioning the hádáskas patí and purípátí is sent. The drawee is responsible for the payment he makes, for if he makes a payment to a wrong person he is obliged to make the payment over again to the holder of the patí. It is therefore customary for the drawee to take security from the payee when the drawee is not quite certain of the payee. The payee in the case of an advice letter or jáb passes a separate receipt, while the hádáskas, patí, and purípátí are simply endorsed. After payment the drawer debits the drawer with the amount paid. If a drawer overdraws his account and the bill is lost or dishonoured he alone is responsible. It is usual after endorsing the bills to sell them to bill brokers or daáités who are paid a certain percentage. When a bill thus travels to several places it is necessary in case of its loss that the patí, purípátí, and jáb should travel through the same places before it reaches its final destination. As treasure is seldom sent bills are adjusted by debits and credits and badí hádáskas whose rates vary according to the conditions of the transaction. The interchange of bills has been greatly simplified by the introduction of a uniform coinage. Formerly the different rupees and the different rates of exchange made the system much more complicated and was a source of no small profit to local bankers. The drawer of the bill generally charges a certain percentage on the transaction and the person who wants the bill pays it. The rate however is variable according to the condition of the market. There are only three firms in the town of Kolhápur which can cash at once a bill up to £4000 (Rs. 40,000). It is generally the practice of the bankers however, not to draw bills payable at sight for larger amounts. The introduction of postal money orders has not affected the bankers to any perceptible extent.
Chapter V.  

Capital.  

BANJAR.  

Suffered.  

and  

lenders  

the  

dearly to pay for such demands.  

Generally there are no muffins  

and the clerk is subordinate to his master alone.  

He is usually a Brahman and is paid £20 (Rs. 200) a year.  

Of townpeople, moneylenders, traders, shopkeepers, brokers, pleaders, and a few highly paid State servants, and of country people's landlords, village headmen or pdalis, moneylenders, and a few rich cultivators save money.  

Savings are mostly invested in ornaments, lands, houses, and moneylending.  

The Government Savings Bank at Kolhapur is used almost solely by State servants, pleaders, and well-to-do men.  

In 1881-82 about 150 persons had, 17,750 (Rs. 75,111) invested in the Savings Bank.  

Moneylending is the chief form of investment.  

Everybody who saves something, except perhaps State officials, takes to moneylending.  

Of about professional moneylenders the chief are Brahman's, Jaina, Lingaputa, and Gujarati and Marwari Vania.  

Besides regular moneylenders there are low lenders who for short periods lend small sums at heavy rates to the poorest borrowers.  

Among the professional moneylenders the Gujar and Marwari foreign moneylenders are hardhearted and show no sympathy to their debtors.  

Among other moneylenders those who have lately taken the profession are harsher than those who are hereditary lenders.  

Under the present administration after 1845 moneylending has greatly suffered.  

The old practice of forcing payment by personal torture and dharna or fasting has been discontinued.  

This has made the lenders cautious in lending, and they generally ask for security before they lend.  

Under the old farming system of collecting the revenue the farmers had often to borrow money on hard terms to meet sudden demands of the sar dar or court.  

The husbandmen had clearly to pay for such demands.  

Under the new administration the farming system has been stopped.  

The settlement of many of the sar dar's or estate-holders' debts and the introduction of paying debts by instalments have much crippled the profits of moneylenders.  

Interest is charged monthly.  

In large transactions the usual rate varies from six to nine per cent a year, and in small transactions from nine to twelve per cent; but according to the credit of the individual borrowers the rate rises to as much as twenty-four to thirty per cent a year.  

When articles are pawned, the yearly rate is twelve per cent for pearls, 7½ for gold, and 7½ to nine for silver.  

In land and house mortgages the yearly rate varies from six to nine per cent.  

In grain advances during the rains which are generally paid after harvest, a quarter of the quantity lent is generally charged as interest.  

Among borrowers except labourers, husbandmen are perhaps the worst off.  

Of the husbandmen those of the Konkan or hilly parts are worse off than those of the Dush or plain.  

In the Konkan the land generally yields no more than what is enough to maintain a farmer's family during half the year; during the other half of the
year most husbandmen live on wild herbs and fruits and labour where possible. The bulk of the husbandmen are Kunbis. The Kunbi 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 Kunbis 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 Kolhapur 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.

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 mortgagee 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.

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.

About thirty years ago (1853) unskilled labourers were paid about 3d. (2 a.) a day and skilled labourers 6d. to 1s. (4-8 a.) a day. At present (1883) unskilled labourers earn 3½d. (2½ a.) a day in villages and 4½d. (3 a.) in towns; and of skilled labourers carpenters, blacksmiths, masons, and stonecutters each earn 6d. to 1s. 6d. (4-12 a.) a day, and tailors and cloth weavers 9d. to 1s. (4-8 a.). 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.

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.
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Capital.

WEIGHTS AND MEASURES.

Gold and silver are sold by the following table, eight gunjas one maaz; twelve maida one tola, twenty-four tolas one sher, forty sheras one man, and twenty mans one khandi.  Inferior metals and other articles are sold by the following table: five tolas one chhadak, two chhadaks one nautak, two nautaks one paver, two pavers one acher, two achers one sher, 1¼ pakkas or five kachcha sheras one paccar, two paccars one dheda, four dhedas or twelve pakkas sheras one man, and twenty mans one khandi.  A paka sher is equal to eighty rupees in weight and a kachcha sher varies in weight from fifteen to twenty-six rupees.  In selling metals a man is equal to sixteen sheras or thirty-two pounds.  Grain is sold by measures.  A sher measure when filled with any of the nine grains, barley, akha, Panicum miliacum, néré kaleum corocana, gram, wheat, spiken millet, Indian millet, rice, and the Cajanus indicus, is in weight equal to 100 Imperial rupees.  The table of grain measures is: one tola one nulca, two nilcas one kola, two kolas one chipla, two chipitas one upla, two upitas one sher, two sheras one adahri, two adahris one pâyi, sixteen pâyis one man, and twenty mans one khandi.  Of liquida oil is sold by the measure, four kachcha sheras one tâmbiga or pakka sher, thirteen pakkas sheras one man, and twenty mans one khandi.  A kachcha sher of this measure is equal to twenty tolas.  Clarified butter is sold by the measure, twenty tolas one paver, four pavers one sher, and twelve sheras one man.  For milk forty instead of twelve sheras make one man and twenty mans one khandi.  Till 1865, when the survey was introduced, the current land table was eight jasas one angul, four angula one musht, three mushtis one qit or span, two qits one hat, 5½ hats one koti, twenty kotis one pand, twenty pandas one bigha, and 120 bighas one chhakher.  Since 1865 the land measure is sixteen dina one guntha and forty gunthas one acre.  Of cloth waistcloths, women's robes, and khads or coarse cloth are measured by cubitas or dina; silk cloth is generally sold by the table two angulis one tanu, twelve tanus one hat, and two hats one paj; and other cloth by twelve inches one foot and three feet one yard.  Timber is sold by a table of eighty tolas one sher, forty sheras one man, and twenty mans one khandi.  Grass is sold by so many hundred bundles the rupee.  Bamboo matting is measured by the surface and sold by the cubit.  Cut stones are sold singly or by the hundred and uncit stones by the cartload.

Prices.

Yearly price details, which are, little more than estimates, are available for the forty-one years ending 1868.  During these forty-one years the rupee price of Indian millet, which is the staple grain of the State varied from eighty-eight pounds in 1831 to twelve pounds in the famine year of 1877 and averaged fifty pounds.  The forty-one years may be divided into eight periods.  Except in 1844 when it was seventy-four pounds, in the first period of five years ending 1847 the price varied from fifty-seven pounds in 1846 to forty-six pounds in 1843 and averaged fifty-seven pounds.  In the second period, the six years ending 1853, the price varied from eighty-eight pounds in 1851 to seventy-five pounds in 1852 and averaged eighty-one pounds.  In the third period, the seven years
ending 1860, the price varied from sixty-five pounds in 1857 and 1858 to sixty pounds in 1854 and averaged sixty-three pounds. In the fourth period, the five years ending 1865, the price varied from fifty-two pounds in 1861 to thirty-two pounds in 1864 and averaged forty pounds. Except in 1869 when it was forty-three pounds, in the fifth period, the seven years ending 1872, the price varied from twenty-nine pounds in 1867 and 1868 to twenty-one pounds and averaged twenty-nine pounds. In the sixth period, the four years ending 1876, the price varied from forty-five pounds in 1874 and 1875 to thirty-six pounds in 1876 and averaged forty-two pounds. In the seventh period, the four years ending 1880, the price varied from thirty-one pounds in 1880 to twelve pounds in 1877 and averaged twenty-one pounds. And in the eighth period, the three years ending 1883, the price varied from sixty pounds in 1881 to fifty-five pounds in 1882 and averaged fifty-seven pounds. The details are:

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Chapter VI.

TRADE.

Till 1845 when British superintendence was introduced Kolhapur had no made roads. Of the pathways that led west down the Sahyadris to the coast were hardly fit for lightly laden cattle, and those that went inland were mere beaten cattle tracks. During the rains from June to November when the rivers and streams were full the passage across the inland tracks was entirely closed and foot passengers crossed the rivers in the broad but shallow and unsafe sugar-pans which yearly caused a great loss of life. Between 1842 and 1854 about 300 miles of road were made at a cost of £10,300 (Rs. 1,03,000). Since 1854 old roads have been much improved and new roads made, the chief being the Poona-Belgaum mail road. At present (1883), besides several small roads, Kolhapur has four main lines of communication, one the Poona-Belgaum road running north and south, and three the Kolhapur-Amba pass, the Kolhapur-Phonda pass, and the Sankofhar-Parpoli pass roads running west towards the coast. The Poona-Belgaum mail road, the chief inland road in the State, enters the Kolhapur State at the Varna river in the north and runs about fifteen miles south-west to Kolhapur, and from Kolhapur runs south-east fifteen miles further by Kagal to the Dudhganga on the southern frontier. The road is metalled and bridged throughout, the chief bridges being across the Varma, Panchganga, and Dudhganga. It is repaired from provincial funds by the British Government. Beginning from the north, by the Amba Phonda and Parpoli passes which are now fit for carts, three roads from Kolhapur run west down the Sahyadris to the coast. Of these the Amba pass road leads to Ratnagiri, the Phonda pass road to Vijaynarg Devgad and Malvan, and the Parpoli pass road to Malvan and Vengurla. The Kolhapur-Amba pass road runs from Kolhapur forty-two miles north-west to the village of Amba on the Sahyadris on the borders of Kolhapur and Ratnagiri. At Brahmapuri, about two miles north-west of Kolhapur, the road crosses the Panchganga, and then through the Panhala gorge passes the villages of Navli, Avli, and Bambavda, and the large town of Malkapur. From the village of Amba on the Sahyadris the road descends west by the Amba pass to Ratnagiri. Within Kolhapur limits the road was completed in 1883 with drains and bridges at a cost of £48,234 (Rs. 4,82,340). Of the three coast roads, the Kolhapur-Amba pass road is the shortest for Kolhapur and Sängli, Miraj, Shirid, Kurundvad, Ichalkaranji, and Athni lying east of Kolhapur. The Kolhapur-Phonda pass road runs forty-two miles south-west to the village of Dajipur near the Sahyadris on the borders of Kolhapur and Ratnagiri. From Kolhapur the road passes by the villages of Haladi, Ananj, and Vallvda. Of the
forty-two miles, the total length of this road in Kolhapur, twenty-six miles, from Kolhapur to Gibikhind were in 1874 built by the Kolhapur State at a cost of £7307 (Rs. 73,670) and the remaining sixteen miles from Gibikhind to Dajipur are now being drained and bridged and when completed will afford direct communication with the coast during the rains. From Dajipur near the Sahyadris the road descends by the Phonda pass into Ratnagiri, one branch going north-west to Vjaydurg, another going west to Irdi and south-west to Malvan. At present (1883) for Kolhapur this road is the most direct to the coast. About twenty-six miles south of Kolhapur, by the towns of Saravda and Murgod, this road branches east to Nipani in Belgaum. This portion to Nipani is now being cross-drained under British supervision. From Sankhevar on the Poona-Belgaum mail road, about thirty-six miles south of Kolhapur, the Sankhevar-Parpoli pass road runs thirty-six miles west to the village of Dhangarmola near the Sahyadris on the borders of Kolhapur and Sàvantvadi. In South Kolhapur the road passes by the towns of Gadinglaj and Ajra. From Dhangarmola near the Sahyadris the road descends by the Parpoli pass into Savantvadi. After leaving Vadi the road branches in two, one passing north-west to Malvan and the other south-west to Vengari. Of the thirty-six miles the total length of this road within Kolhapur limits, about ten miles between Sankehar and Gadinglaj were in 1881 completed at a cost of £29273 (Rs. 92,730), of which half was paid by the British Government and the other half by the Kolhapur State. For these ten miles as well as for twelve miles further from Gadinglaj to Ajra which were made solely by the Kolhapur State at a cost of £3347 (Rs. 93,470), the road is macadamised that is laid with crumbly trap, and for the remaining fourteen miles from Ajra to the Parpoli pass which were also made by the Kolhapur State, the surface is laid with laterite. Except the Hiranyakosali and a few small streams the road is cross-drained throughout. It is the most direct coast road for Athni, Gokak, Hukeri, and Nipani in Belgaum, and for Tisegoan in Sattara. The traffic on this road is heavy, averaging about 120 carts a day. Most of the cross roads are unfit for carts and many are difficult for pack bullocks. Of the small inland roads, besides the through Poona-Belgaum road, the Kolhapur-Miraj road runs twenty-six miles east from Kolhapur to Udgon via the towns of Hirka, Attigre, Alta, and Hâtkalangda. At Udgon the road crosses the Krishna and runs further east to Miraj. It is a first class bridged and drained road built in 1877 at a cost of £21,168 (Rs. 2,11,680). From Attigre on the Kolhapur-Miraj road a drained and bridged road, built at a cost of £9903 (Rs. 99,030), runs nine miles south-east to Ichalkaranji; and from Ichalkaranji a fair weather cart track runs seven miles east to Kurundvad. From Udgon on the Kolhapur-Miraj road a cross-drained road built at a cost of £17,470 (Rs. 17,470) runs four and half miles south to Shirli, two and half miles from Shirli to Kurundvad, and five miles from Kurundvad to Hervad. On the east side of the Krishna near Udgon a four-mile road from Sàngli joins the Kolhapur-Miraj road in the south. At the eighth mile north-west of Kolhapur, on the Kolhapur-
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ROADS.

Amba pass road, a macadamised and bridged road about four miles long runs west to the old fort of Panhalâ. The portion immediately below the entrance to the fort is very steep, the gradient being about one in five. It is now proposed to make this portion more easy.

From Malkâpur on the Kolhâpur–Amba pass road a second class fair weather macadamised road runs twenty miles east to Kâpei by Sarud. From Sarud a fair weather road without bridges or drains joins the Kolhâpur–Amba pass road at Bambava and from Bambava it continues to run as far as the village of Fislâ.

Of the roads that are being built, a drained and bridged road estimated to cost about £2300 (Rs. 32,000), will run three miles south from Shiroli to Nasobâchivâdi. From Kolhâpur a new road is being made thirty-two miles south to Gârgoti, the headquarters of the Bhudargad sub-division. Of these thirty-two miles twenty have been cross-drained and macadamised that is laid with crumbly trap till 1882. In 1883 the remaining twelve miles were surveyed.

TOLLS.

Of the thirteen tolls nine are on ghâts or hill passes and four on plain roads. Beginning from the north, the nine tolls on the hill passes are at Chândel, Amba, Prabhâkavalli, Amakura, Bâjîrâ, Bâvda, Phonda, Ghota, and Hanmant; and the four road tolls are at Unghnaon on the Poona-Belgaum road, at Vâli-Ujâi on the Kolhâpur–Kâgal road, at Herla on the new Miraj road, and at Aâra on the Bankohwar-Vengurla road. The tolls charged are for every four-wheeled carriage 1s. (8 a.) for every two-wheeled cart or carriage 6d. (4 a.) if drawn by two animals and laden and 3d. (2 a.) if unladen, 9d. (6 a.) if drawn by four animals and laden and 4d. (3 a.) if unladen, Is. (8 a.) if drawn by six animals and laden and 6d. (4 a.) if unladen, 2s. (Rs. 1) if drawn by eight animals and more and laden and Is. (8 a.) if unladen, 2s. (Rs. 1) for every elephant, 2a. (1 a.) for every camel, horse, pony, mule, buffalo, or bullock whether laden or unladen; 4d. (1 a.) for every ass laden or unladen, 4d. (1 a.) for every sheep, goat, or pig, 6d. (4 a.) for every palanquin or other litter carried by four or more bearers and 3d. (2 a.) for every small litter carried by less than four bearers. Every year in May the tolls are farmed to the highest bidder for one year. The tolls are managed by the farmers who pay the amount to the State by monthly or quarterly instalments. In 1881 the tolls were farmed for £1847 8s. (Rs. 18,474), of which £1126 16s. (Rs. 11,268) were for the nine hill-pass tolls and £720 12s. (Rs. 720) for the four plain road tolls. Besides these tolls the municipality of Kolhâpur levies tolls on all imports into and exports from Kolhâpur city. In 1883 the city toll yielded a revenue of £1202 1s. (Rs. 12,026).

RAILWAYS.

At present (1883) Kolhâpur has no railways. Of the three systems of railways, the East Deccan or Hori-Gudag, the South Deccan or Belod-Murnagam, and the West Deccan or Poona-Londa which are being now introduced into the Southern Maratha and Kanarâse districts of Bombay, the Poona-Londa line will pass by Miraj, about seven miles from the eastern boundary of the Kolhâpur State and thirty-two miles east of Kolhâpur city.
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The twelve rivers on which ferries ply during the rains (June-October) are the Bhogavati, Chiri, Dudhganga, Ghatprabha, Himanyukshi, Katvi, Káksi, Krishna, Kumbhi, Panchganga, Várna, and Vedganga. During the fair season from November to June these rivers have water in deep reaches separated by sandy plots and have fords at a distance of two to four miles. Before 1845 iron sugar-panes instead of boats were used as ferries, which yearly caused a large loss of life. In 1854 twenty boats and twenty harkots pld during the rains. At present (1883) the ferry-boats have increased to sixty-four of which twenty-two belong to the State and forty-two to private persons. Of the twenty-two State ferry boats four ply on the Dudhganga at Sulikud, Shidurli, Bachni, and Ghosarvad; three ply on the Káski at Vaghna, Bajárbhogao, and Pedal; three ply on the Kumbhi at Malbhárapeth, Sangrul, and Sáivan; five ply on the Panchganga at Rui, Ichalkaranji, Vadenga, Utkar, and Shiry; two ply on the Várna at Kóthali and Sikur; and five ply on the Vedganga at Nídhori, Múdga-budruk, Anur, Chikúli, and Bange. The ferry boats vary in size from thirty-six by 12 feet to 7½ by two feet. In twelve towns at Kágal, Khárepátan, Mulkápur, Mahaílpur, Mesoli, Nesari, Rájpur, Nashíva, Salgoa, Sulikud, Thergaon, and Vengurla, the ferry boats are built of teak, bádhú, mango, and ávári or silk-cotton tree wood. Generally the whole boat is made of one kind of wood, but sometimes it is built of planks of two or three different kinds. The boatmen are Bagdi, Bhándári, Chámbhára, Kolé, Kunba, Línkévári, and Musálíma. At the twenty-two State ferries, the boatmen are not paid in kind or grain, but have service lands given in return for their labour. The ferry boats carry 200 to 400 passengers. Except eight private ferries which work free of charge, the charge is of 6d. (4 a.) for each passenger. Besides passengers, the larger ferry boats carry cattle and carts, generally bullocks for 3d. (1 a.), horses for 1½d. (1 a.), and camels for 3d. (2 as.).

1 Fuller details of Hill-passes are given in Chap. I. under Hills.

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States.

Of the five chief bridges within Kolhapur limits the Krishna bridge is the largest and lies twenty-six miles east of Kolhapur near Udgam on the Kolhapur-Miraj road. It is a stone bridge with eleven spans of seventy feet and with foundations resting on hard rock. The roadway is seventy-five feet above the river-bed. The bridge was completed between 1875 and 1879 at a cost of £45,000 (Rs. 4,50,000), of which £25,000 (Rs. 2,50,000) were paid by the British Government, £10,000 (Rs. 1,00,000) by the Kolhapur State, £5000 (Rs. 50,000) by the Sangli State, and £3500 (Rs. 35,000) each by Miraj Senior and Junior. Besides the Varana bridge on the northern border and the Dudhanga bridge on the southern border which were built by the British Government, the Panchganga bridge on the Poona-Belgum mail road at Uchgaon, about three miles north of Kolhapur, has seven openings of sixty feet with masonry piers and wrought-iron superstructure. It was originally intended for masonry arches, but as the foundation of the north abutment was faulty, lattice girders were substituted to diminish the pressure. This bridge was completed in 1874 at a cost of £25,000 (Rs. 2,50,000). The remaining three bridges are on the Kolhapur-Amber pass road over the Panchganga, Shalli, and Kadvi rivers. About a mile north of Kolhapur on the Kolhapur-Amber pass road the Panchganga is crossed by a masonry bridge with five spans of seventy feet. This bridge was completed between 1874 and 1878 at a cost of £18,913 (Rs. 1,89,130). At Malkapur on the Kolhapur-Amber pass road the Shalli is crossed by a masonry bridge with five thirty feet spans. This bridge was completed between 1880 and 1881 at a cost of £38,050 (Rs. 3,80,500). About six miles west of Malkapur on the Kolhapur-Amber pass road the Kadvi is crossed near Gade-Gaud by a masonry bridge with five thirty foot spans. This bridge was completed between 1881 and 1882 at a cost of £35,400 (Rs. 3,5,400). Besides these five bridges a masonry bridge with five sixty feet spans is being built over the Bhogavati three miles west of Kolhapur on the Kolhapur-Bavda road. This bridge is estimated to cost about £16,082 (Rs. 1,60,820).

Kast-Houses.

Of the five travellers' bungalows for European travellers three are on the Poona-Belgaum mail road at Kini Kolhapur and Kagal, a fourth is at Dajipur on the Kolhapur-Phonda pass road, and a fifth is at Dajipur. Of the three bungalows on the Poona-Belgaum mail road the Kini bungalow lies fourteen miles north of Kolhapur. It accommodates four persons and has furniture and cooking vessels but no messeman. Excepit mutton and beef ordinary supplies are obtainable. Water is scanty and is brought from a well about 250 yards from the bungalow. Each traveller is charged a daily fee of 2l. (Rs. 1). The Kolhapur bungalow lying close to the Sadar Bazar has room for six persons. Supplies are abundant, and besides furniture and cooking vessels the bungalow has a messeman. Each traveller is charged a daily fee of 2l. (Rs. 1). The Kagal bungalow lies ten miles south of Kolhapur. It has room for four persons and has furniture and cooking vessels but no messeman. Water and food are abundant. The bungalow belongs to the chief of Kagal, the present Regent of Kolhapur, who lets travellers use it free of charge. The Dajipur bungalow lies thirty-nine
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miles south-west of Kolhapur on the Kolhapur-Phonda pass road. It has been now (1884) rebuilt and has room for two persons. As there are no large towns in the neighbourhood, food and carriage are difficult. Water is obtained from the Bhogavati which runs close to the bungalow. A daily fee of 2s. (Rs. 1) is charged for each traveller. The Panhála bungalow lies within the fort of Panhála, about twelve miles north-west of Kolhapur. As Panhála is the present health-resort of Kolhapur, the bungalow is always occupied during the hot season. Food is easily obtained. As some of the springs pass through the laterite foundation which is highly charged with iron, the drinking water is said to possess medicinal properties. A daily fee of 3s. (Rs. 1.5) is levied from each traveller. Besides these five, a sixth bungalow is to be built at Amba, forty-two miles north-west of Kolhapur on the Kolhapur-Amba pass road.

For Native travellers the State has built twenty-five standard and 105 ordinary rest-houses. Of the twenty-five standard rest-houses seven are in Karvir, four in Bhudargad, three each in Panhála, Kágal and Ichalkaranji, two in Alta, and one each in Gadinglaj, Shirol and Vishálgad. Of the 105 ordinary rest-houses thirty-one are in Karvir, seventeen in Gadinglaj, sixteen in Kágal, twelve in Shirol, ten in Ichalkaranji, six each in Bhudargad and Bávda, five in Alta, and two in Panhála. Besides these 1308 temples and mosques serve as rest-houses. Of these 292 are in Alta, 209 in Gadinglaj, 157 in Ichalkaranji, 130 in Kágal, 131 in Vishálgad, ninety each in Bhudargad and Panhála, fifty-eight in Shirol, fifty-five in Karvir, and sixteen in Bávda.

Of the seventeen post offices two, the chief disbursing office and a town sub-office, are in the city of Kolhapur; fourteen are sub-offices at Ajra, Gadinglaj, Gagan-Bávda, Gágpoti, Hákalkángda, Ichalkaranji, Kágál, Káikoé, Málkápura, Panhála, Káyarg, Shirol, Torgál, and Válgáon; and one is a village office at Narosbehí Vádi. The disbursing office is in charge of a postmaster drawing a yearly salary of £54 (Rs. 840); the sub-offices are in charge of sub-postmasters who draw yearly salaries of £26 (Rs. 360) for the town sub-office of Kolhapur and of £18 (Rs. 180) for other sub-offices. The village office is in charge of a schoolmaster who draws a yearly allowance of £3 12s. (Rs. 36) for this additional work. Besides in some places by runners, who draw a yearly allowance of £2 8s. (Rs. 24) for this additional work, letters are delivered by seven or more postmen who draw yearly salaries of £9 12s. to £13 (Rs. 96-120). The post offices are supervised by the Superintendent and his assistant the inspector of post offices Deccan division, who both have their head-quarters in Sátara. The salaries of the superintendent and inspector are personal, the present superintendent drawing a yearly salary of £240 (Rs. 2400) and the inspector of £120 (Rs. 1200). Mail trains to and from Bombay are carried by the Great Indian Peninsula Railway between Bombay and Poona; the mails between Poona and Kolhapur are carried in pony carts or tongás which run from Poona to Hubli through Sátara, Kolhapur, Belgaum, and Dharwar. Besides the British post offices, eight postal lines, maintained by the State at a yearly cost of about £400 (Rs. 4000),
Chapter VI.

Trade.

Post Offices.

Telegaph.

Trade Centres.

carry only official letters in the various sub-divisions. Of the eight lines seven run from Kolhapur, one to Bhudargad; a second to Panhala; a third to Halkalinguda, Shiroli, Râvbâg, and Katkol; a fourth to Kâgâl and Gadinglaj; a fifth to Malkâpur; a sixth to Ichalkaranji; and a seventh to Bâvda; the eighth line runs from Ichalkaranji to Ajra. Every morning at about nine o'clock official letters are sent from Kolhapur with runners who travel at two and a half to three miles an hour. Every month about 12,000 official packets are despatched from Kolhapur and nearly the same number is received.

Since 1854 Kolhapur city has a Government Telegraph Office wire directly connected with Poona and Belgaum. During the fourteen years ending 1882 the yearly messages rose from 500 in 1869 to 1300 in 1882. Since 1880 a telegraph has also been opened between Kolhapur and Ratnâgiri, Râjâpur and Chiplun.

Of the twelve chief trade centres and market towns two are in Karvir, at Kolhapur and Sangrul; four in Panhala at Kadoli, Male, Panhala, and Sarud; one in Alta at Vadgaon; one in Gadinglaj at Gadinglaj; two in Vishâgad at Kâpei and Malkâpur; one in Kâgal at Murgud; and one in Ichalkaranji at Ichalkaranji. Except at Ichalkaranji where a market is held twice a week, at all these places markets are held once a week. These markets are spreading as well as gathering centres. Of the imports and exports, at Kolhapur grain, cloth, earthenware, baskets, and cattle largely come from neighbouring places; most of these articles find their way to Nipâni in Belgaum and Chiplun and Râjâpur in Ratnâgiri. From Sangrul rice is largely sent to Nipâni and other places. At Kadoli grain is largely sold; from Kadoli cotton, molasses, and chilies, and from Panhala rice are largely sent. At Sarud grain is brought in large quantities and cloth exported. At Vadgaon, which is a large trade centre, dates, cocco-kernels, sugar, and English yarn are brought from the sea ports, and a number of cattle from neighbouring places for sale; and besides chilies, tobacco, and wheat and other grains, molasses is largely exported. At Gadinglaj the chief trade is in grain, coarse cloth, and cattle. At Kâpei the local dealers take grain, chilies, and other articles for sale to Islâmâpur, Miraj, Sângîl, and Tâxgâon. At Mulkâpur grain and cattle come from neighbouring villages, and coconuts dates and other articles from Ratnâgiri ports. The chief exports are rice, jowari, wheat, grain, and chilies. At Murgud grain comes in large quantities from neighbouring villages and rice is exported. At Ichalkaranji grain and cattle are brought for sale. Besides at the large trade centres, forty-seven small weekly markets are held. Of these seven are in Karvir at Bida, Dhamoda, Hasur-budruk, Randgaon, Khobavda, Shiroli, and Thikpurli; five are in Panhala at Bajâr-Bhogaon, Kalmen, Kothol, Padal, and Pushti; six are in Shiroli at Chinchili, Ghoerwad, Nalindri, Parmanand-Vadi, Râvbâg, and Shiroli; eight are in Alta at Alta, Halkalinguda, Berla, Hupri, Kumbhoj, Rendal, Rukdi, and Saygar; six are in Gadinglaj at Halkarni, Harli, Kadiyaon, Kâpei, Katkol, and Nersari; seven are in Bhudargad at Madige, Saravde, Shengaon, Shevpar,
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Tárla, Valivda, and Valva; one is in Vihängad at Mahágam; three are in Baváda at Baváda, Rashivda, and Tisangi; three are in Kágal, at Chikhli Kágal and Mágam; and one is in Ichalkaranjí at Ajra.

Five large fairs are held in the State, at Chinchli, Jotiba’s Hill, Kágal, Godchi, and Narasinh’s Vádi. The fair at Chinchli is held on the bright fifteenth of Máká in January-February and lasts for five days. At this fair a large number of cattle are brought for sale. It is attended by about 35,000 people and the sales average £6000 (Rs. 60,000). The fair at Jotiba’s Hill or Vádi-Rattugári is held on the bright fifteenth of Chaitra in March-April and lasts for one day. It is attended by about 40,000 people, and the sales average £4,500 (Rs. 45,000). The fair at Kágal is held on the bright second of Karlik in October-November and lasts for one day. It is attended by about 10,000 people and the sales average £800 (Rs. 8000). The fair at Godchi in Torgal is held in Margáshir in November-December and lasts for four days. It is attended by about 12,000 people and the sales average £700 (Rs. 7000). The fair at Narasinh’s Vádi is held on the dark fifth of Máká in February-March and lasts for one month. It is daily attended by about 5000 people and the total sales average £30,000 (Rs. 3 lakhs). Besides these, small fairs are held at nineteen other places. The details are:

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Chapter VI

Trade.

Except that they are much larger gatherings, these fairs differ little from the weekly markets. The chief articles sold are grain, cloth, silk, blankets, copper, brass and earthen vessels, glass bangles, pearls, perfumes, and sweetmeats.

Shopkeepers.

Every village large or small has its shopkeeper generally a Väni or Gujar, who deals in groceries, spices, grain, salt, oil, sugar, molasses, and other supplies. The whole stock is worth £1 to £20 (Rs. 10-300). He buys some of the more lasting wares at one of the chief trade centres or at some large fair. But most of his stock is bought from time to time at the nearest market or sub-divisional town. As the rich lay in the chief part of their grain and groceries for a whole year, buying them in the larger markets, they take from the village shopkeepers such perishable articles only as oil groceries and sugar. The middle and poorer classes, except what they themselves produce, draw almost all their supplies from the village shopkeeper, and according to their credit pay ready money or, what is commoner, have a weekly or monthly account. Even in the wilder parts the village shopkeeper seldom barters. He is often a moneylender, and in the accounts of many of his customers oil and spice entries are often mixed with money advances.

Peddlers.

Below the village shopkeeper is the peddler. Some of the peddlers are craftsmen, generally weavers and coppersmiths. During the rains the weavers weave cloth and the coppersmiths make copper and brass vessels which during the fair season they sell from village to village. Other peddlers sell groceries, perfumes, glass bangles, and hardware. Peddlers move from house to house carrying their stock on a packbullock or pony and sometimes by headload. The peddlers sell most of their stock by barter, specially exchanging brass and copper vessels for old clothes and laces.

Carriers.

The chief wandering carriers are the Bāgyāns, Lamāns, and Lonaris. Of late, since the making of good through roads and the introduction of carts, carriers have much decreased. At present (1888) 7,347 pack bullocks are employed in carrying grain and firewood. Of these 1,500 are in Panhāla, 1,258 in Karvī, 931 in Gadingljā, 800 in Bhudargad, 788 in Bāva, 604 in Shīrol, 434 in Alī, 362 in Kāgal, 378 in Vīshālgad, and 286 in Ichalkaraju. Beastie bullocks, donkeys are used by Lonaris in carrying firewood and lime.

Imports.

The chief imports are salt, metal, cocomuts, dates, groceries, oil, hardware, twist, and piece goods. Salt was formerly brought entirely by pack bullocks from the Konkān. Under metal come gold, silver, copper, brass, and iron. During the American war (1862-1865) gold and silver were largely imported; during the scarcity of 1876-77 a large amount of gold and silver in ornaments left the State; and since the return of prosperity in 1881 and 1882 gold and silver have again been imported. Sheets of copper and brass are brought in small quantities, and ready-made vessels and drinking mugs in large quantities chiefly from Poona. Formerly iron was locally smelted and it is now largely brought from Bombay by Vānis and Bohorās. It is much used for cart tiers and axles and in making iron pots. Dates, groceries, kerasins and cocomut oil, iron buckets, and water
pots are brought from Bombay. Steam-spun twist, both English and Bombay-made, is brought and sold to hand-loom weavers. Piece goods are hand-made and steam-made. Of hand-made goods the chief are turbans and women’s robes from Poona, Shāhāpur, Sholapur, and Yeola; waistcloths or dhsetars from Nāgpur and Shāhāpur; and silk waistcloths or pidumbaras and robes or paithanis and turbans from Burhānpur and Poona. Of the steam-made cloth the coarse strong cloth is Bombay-made and the finer cloth is from England.

The chief exports are of grains, rice, jëdrë, bôjri, nāchhâi, wheat, and gram; of grocieries and spices coriander turmeric and chillies; of oils seeds sesame linseed and earthnut; and of other exports cotton, cotton tape, hemp, tobacco, molasses, and sugar.

Kolhāpur crafts are only of local importance. The chief crafts are, working in gold and silver, copper and brass, iron, stone, lime, earth, glass, wood, and leather; the weaving of coarse cotton cloth and woollen blankets; oil-pressing; the making of paper and perfumes.

Goldsmiths are found in almost all market towns, and every large village has an hereditary goldsmith or potdar to test the coins paid as land revenue. Of the total 1200 families about one-third, besides working as goldsmiths, till land. Of the eight divisions, Ahir, Deshatsh Devâng, Konkanasth, Lâd, Mârwar, Rajput, and Vidir goldsmiths, the Deshatshs and the Konkanasths are the most skilled. Except a set of tools a goldsmith requires no capital; the raw gold and silver are supplied by customers. On every rupee weight of the ornaments made, for silver work goldsmiths are paid 1d. to 6d. (½ - 4 as.) and for the best gold work and jewelry as much as 8s. (Rs. 4). In the city of Kolhāpur some rich bankers employ goldsmiths on daily wages to make ornaments for sale. In this way ornaments worth about 210,000 (Rs. 1426) are yearly made and sold at a profit of five to ten per cent. Goldsmiths have, fairly steady work all the year round. They work about eight hours a day, from six to ten in the morning and four to eight in the evening. The women do not help the men, but boys when about twelve years old begin to learn the work. Goldsmiths are a well-to-do class. A first rate worker earns about 2s. (Rs. 1) a day or £36 (Rs. 360) a year, a middling worker 1s. to 1s. 6d. (8 - 12 as.) a day or £18 to £27 (Rs. 180 - 270) a year, and a poor worker 6d. (4 as.) a day or £9 (Rs. 90) a year.

Coppersmiths or Tâmbuts and Kâlâra, of whom there are about seventy families, are found in a few large towns. They require a dead stock worth £3 to £5 (Rs. 30 - 50). At Kolhāpur the metal dealers bring copper and brass sheets from Poona and Satâra and occasionally from Sângli and sell them to the local smiths at 10d. to 1s. (7-8 as.) a pound. Of these raw sheets coppersmiths make water-jars, mugs, and cooking vessels and sell copper vessels at 1s. 2½d. (10½ as.) and brass vessels at 1s. 2½d. (9½ as.) the pound.

During the fair season coppersmiths work ten hours a day; during the rains, owing to the cost of coals, their work is dull. To sell their stock they move from village to village and attend fairs during the dry season. On the chief Hindu festivals and on the Ambedkar
or the 30th of every month coppersmiths stop work. Owing to large imports of ready-made vessels from Nasik, Poona, Rajapur, Sittara, Shahapur, Shirla, and Terdal, the craft is not prosperous. Coppersmiths earn 10d. to 1s. (7-8 as.) a day. Copper and brass vessels are also brought for sale by Boga or Jain workers.

Blacksmiths or Lohars and Ghisadis or tinkers of whom there are 940 families, are found in almost all villages. Besides these Dhavada and a few carpenters also work in iron. At Kolkapur Jain, Bohora, and other Musalmans dealers bring bars and sheets of iron from Bombay by Chipulun and sell them to local Lohars and Ghisadis. The chief iron articles made are spoons, hatchets, sickles, and sugar-pans or kahias, which fetch 1½d. to 2(½d. (1½-2 as.) the pound. Steel is sold at 4½d. (3 as.) the pound. Their services are in constant demand throughout the year. During the fair season their chief work is mending field tools. Except on big holidays and on every Amavasya or no-moon day when they do not work, blacksmiths work nine to ten hours a day. The women and children help in working the bellows. Blacksmiths earn a daily wage of 1s. 3d. to 2s. (Re. 3d.1). In villages where they chiefly mend field tools, blacksmiths are paid in grain, about sixty pounds (6 pdyalle) a year. During the fair season Ghisadis move from village to village and mend field tools. For this they are paid generally in grain at a lower rate than Lohars.

The chief stone workers are Patharvats, Beldans, and Khandaras. Beldans and Khandaras are quarrymen and earn 6d. to 9d. (4-6 as.) a day. Rubble fetches 6s. to 10s. (Re. 3-5) the hundred feet and other stone 1½d. to 4½d. (1-3 as.) the foot. The Patharvats dress the stone and earn 1s. 6d. to 2s. (Re. 3d. 1). The best dressers are the Musalmans Patharvats of Kolkapur who make excellent ornamental carving. Besides these, Marthas and Musalmans Gavandas or masons build with stone and mortar or mud and earn 1s. to 1s. 9d. (8-14 as.) a day. Stonecutters work eight to ten hours a day. The women do not help the men, but boys when about twelve years old begin to learn.

Lomars make lime in a kiln which is a circular hole built about ten feet above the surface of the ground. The surrounding walls are of stone and mud. At the bottom which has a hole, they place a layer of firewood, then a layer of konkar or lime nodules mixed with charcoal, and again a layer of firewood. The wood is kindled, and after eight or ten days when the whole is thoroughly burnt, the contents are taken out, separated from the charcoal, and sprinkled with water. The lime is ready for sale, and fetches 2s. to 2½s. (Re. 20-24) the kheadi of a hundred cubic feet.

Kumbhars or potters of whom there are about 200 families, make earthen pots, tiles, and bricks. They are Marthas, Kanada Lingayas, and Pardeshis of whom the Pardeshi chiefly make bricks. The chief raw materials are clay, horse dung, ashes, stable refuse, and of fuel firewood and cow dung cakes. The clay is generally dug out of the fields for which the Kumbhars pay rent, but they are allowed to take river-bank silts free of charge. Till about ten years ago (1872) Kumbhars used to get clay horse dung and stable-refuse
from the State tables on giving about 4000 earthen pots a week. 

Since 1872 this practice has been stopped, and the horse dung and stable-refuse of the State stables are sold by public auction when the Kumbhars buy them. The potter takes about thirty-six pounds (1¼ maon) of clay and mixes it in water with half the quantity of horse dung and as much of seahs. The mixture is kneaded with the hand and then trodden with the feet. This is done twice and the process takes two hours. Of the potters' tools the chief are a wooden wheel worth about 2s. (Re. 1); three pieces of bidbul or khan wood, each worth 1½d. (½a.) one four inches long, another three inches, and a third two inches; a stone four inches long and two inches broad having a handle let in; and a stick to turn the wheel. To make the wheel a flat piece of wood is cut into a circular form of about eight inches in diameter and a small flat circular stone having a hollow in the middle is fixed in the centre; six thin sticks are inserted as spokes in the piece of wood which serves as the nave. Afterwards three hoops are tied to the ends of the spokes with a thin rope and the circumference of the wheel is loaded with a mixture of clay and goat hair to make it heavy. A stout wooden peg is buried in the ground all but about nine inches. A pit is filled with water and the wheel is placed on the peg, which rests in the hollow of the stone fixed in the nave. The potter then places about five pounds (3½ shere) of prepared mud on the wooden nave, and turning the wheel by a stick fixed in a hole made for the purpose in the rim, makes the wheel whirl at a great pace. The potter then takes a piece of wet cloth in his fingers and the required form is given to the mud, which is moistened with water during the operation. By continual handling turning and applying fresh mud, the pot is enlarged and strengthened and the requisite finish of shape is given. The pots are then dried and their outsides rubbed with red earth found at Bid, Adur, and Koparde and polished by rubbing with strings of smooth hemp and sometimes with kute bhau seeds besmeared with oil. The pots are then baked in a kiln with rubbish. At the bottom of the kiln some rice husk and cow dung cakes are spread, and the pots are then imbedded in regular rows among the husk and cakes which are also plentifully heaped over the pottery. The kiln is set on fire in the evening. By about four next morning the whole kiln is on fire, and after the husk and rubbish fuel is consumed the pots are taken out. The chief earthen vessels are pots to fill water called budu, dera, ghugra, and soppa; round pots or kandales, sauces or parale, cups or jama, coverings for pots or jhikam, chilma or smoking pipes, and mandans. Of these mandans cost 1s. to 1s. 6d. (8-12 as.) each, dera 4½d. to 6d. (3-4 as.), kandales and ghugras 4d. to 1½d. (1-4 a.), and others 1/2d. (½a.) and less. Tiles are of two kinds cylindrical and triangular. To make cylindrical tiles twelve bullockloads of clay, two headloads of horse dung, and two headloads of kiln ashes are mixed together in water and reduced to thick mud. One man prepares the mud, another gives the requisite quantity to be placed on the wheel, and the third turns the wheel and prepares the tiles in the shape of a hollow cylinder tapering towards one end. These cylinders are about seven or eight inches long and about three inches in diameter.
While wet, two cuts are made with a piece of stone or wood on each side of the cylinder, leaving it joined together on the upper or lower end. When dry the cylinders are baked in a kiln. As the tiles are made of red earth no red solution is applied. Baked cylinders, fetch 2s. to 3s. 6d. (Rs. 1\frac{1}{2} - 1\frac{1}{4}) for every five hundred. When used, the cylinders are longitudinally divided into two parts. Three men make 300 cylinders or 600 tiles a day. To make triangular tiles sixteen bullockloads of clay, three headloads of horse dung, and three headloads of kiln ashes are mixed together in water and kneaded in the same way as in making cylindrical tiles. The mixture is turned into flat triangular pieces of the required size and allowed to dry a little. Each piece is placed over an oblong wooden mould having its upper side convex and tapering towards the end. The mould is then drawn through the mixture leaving the tiles on the ground which are afterwards baked. Triangular tiles fetch 2s. 6d. to 4s. (Rs. 1\frac{1}{2} - 2) the thousand. To burn a thousand large or small tiles fuel worth 1s. (8 as.) is required.

Potters' work is brisk during the fair season and dull during the rains. Generally on Mondays and specially on the Mondays of Shravan (July-August) and on Shivaratri or the dark 13th of Magha (January-February) potters do no work. The women help the men bringing clay and mixing it with horse dung and ashes. About ten families of Kumbhars work in iron, making large sugarpans or kthils and buckets. These earn a daily wage of about 1s. (8 as.). Some potters make earthen pictures and sell them at the fairs.

The only glass bangles locally made are at Paddi about three miles from Kolhapur. The workers are ten or fifteen Marathas, who either bring raw glass from Bombay or locally collect broken bangles. In making bangles the large blocks of glass are first exposed to heat, and water is poured over them to reduce them to small pieces, which are then placed on five small earthen dishes over the mouth of a circular furnace divided into compartments, and heat is applied from the inside of the furnace. A large cover is placed over the dishes, leaving an opening at each dish. After the heat has been continued for about six hours, the glass begins to melt, and the glasemaker sits with his face towards the furnace on a blanket or any other non-conductor of heat. He dips the point of a stick in the melted glass in the paral or sanctum before him, and with both hands turns the stick till the glass forms into a small ball. The stick is then placed on a cross stone, and the worker keeps patting it with a flat piece of wood until it is perfectly round. A gentle blow is then given to the stick, which shivers the ball into a ring and the ring is enlarged by inserting a flat piece of wood. The ring is then passed to an earthen mould and is turned round to the requisite size by means of an iron spindle which is fixed in it. The process must be performed with great speed. When the whole mould is covered with bracelet they are removed. The bangles made are of inferior quality. The bangle-makers sell their bangles to Musalman dealers called Manyaks, and to Hindu dealers called Kastas. As better bangles are brought from Bombay Miraj and Poona, the craft does not thrive.
KOLHĀPUR

Wood-work is carried on in most large villages. Most of the workmen are Sutars who chiefly work to order. Of the raw wood teak is brought from Bombay or the Hārijal timber store in Kāhara, and jack, mango, jāmkhīl Vynagulum jambolanum, bhātr Acasia catechu, kīnāl Terminalia paniculata, and uūna Lagerstremia parviflora timber is brought from the local forests. During the fair season carpenter’s work is brisk, and for ten months they earn 9d. to 2s. (Rs. 1 - 4) a day. The women do not help the men. Some of the carpenters are clever wood-carvers, and at Potgaoon they make good cradles. Village carpenters mend ploughs and other field tools and are yearly paid in grain.

Tanning is carried on in almost all villages by Dhoras. Village Musals generally lay the hides which the Dhoras buy. Hides dried in the sun are useless. In tanning the hide is macerated in limewater to separate the hair, the fat, and the fleshy parts. After the hide is well soaked, the hair is scraped with a scraper or sip and the fat and fleshy parts are removed with a knife or riπe. The hide is then washed as a running stream and soaked for nearly three days in a solution of three parts of bātīhul bark and one part of myrobalan water. To tan the hide thoroughly the soaking must be three repeated. The hide is then tied into a bag and hung up filled with a stronger solution of the bātīhul bark and myrobalan water. In this state it is left in the sun for seven days to dry and on the eighth day it is washed in a stream and dried. The hide is then pakka or well-tanned. According to length, breadth, and thickness hides fetch 1s. to 17s. (Rs. 1 - 8). Tanners require a capital of about £2 10s. (Rs. 30). Tanned hides are sold locally. Except on Mondays tanners work from morning to evening. The women help in fetching water and in pouring the bātīhul bark and myrobalan berries. Each hide yields the tanner a profit of about 6d. (4 ce). The competition of Chembhāras has lately reduced the profit of Dhor tanners.

Weaving goes on in towns and most large villages. The chief industries connected with weaving are the weaving by Devāng and Lingdē Koāthias of coarse cloth or khādī, large and small waist-cloths or dhotars and pančaks, women’s robes or laypdas with or without silk borders, and loin-cloths or rămola; the weaving by Musalmān Momsas of turbans and kādīhūs or thigh-cloths; and the weaving by Sangars of blankets. Of 3102, the total number of weaving looms, 2444 belong to cloth weavers, 2238 to Hindu Koāthias, and 296 to Musalmān Momsas; and the remaining 338 belong to Sangars or blanket-weavers. Of these looms 688 are in Alī, 654 in Gādungal, 422 in Kāvīr, 397 in Shiroli, 350 in Ichalkaranji, 236 in Fāshala, 179 in Kāgal, 86 in Bhudargad, 58 in Davā, and 32 in Vīshaligad. Besides these, seventeen looms in the Kolhpur jail factory weave all sorts of cloth including towels and table cloths. Of cloth weavers the Koāthias chiefly use the coarse and strong hand-spun thread which is bought locally and the Momsas use the better and cheaper steam-spun thread which is brought from Bombay. Of 2238 looms owned by Koāthias, 1008 use coloured thread and 1230 use white thread. Coloured thread is chiefly used in weaving women’s robes. Black thread is obtained locally; it is brought from Bombay or the Hārijal timber store in Kāhara, and jack, mango, jāmkhīl Vynagulum jambolanum, bhātr Acasia catechu, kīnāl Terminalia paniculata, and uūna Lagerstremia parviflora timber is brought from the local forests. During the fair season carpenter’s work is brisk, and for ten months they earn 9d. to 2s. (Rs. 1 - 4) a day. The women do not help the men. Some of the carpenters are clever wood-carvers, and at Potgaoon they make good cradles. Village carpenters mend ploughs and other field tools and are yearly paid in grain.

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are in Chapter VI.

Crafts.

Weaving.

generally brought from Nilari dyers and sometimes white thread is given to them to be dyed black. Red thread is bought from Lingayat Bangars who bring it from Chikodi, Gokak, and Sirgao, and sometimes from Bombay. Of the cloth woven by the Koshis a pair of shattars or waistcloths for men, each about eighteen feet long and three feet broad fetches 3s. (Rs. 1\frac{1}{2}); a pair of panchas or waistcloths for boys, each about nine feet long and 2\frac{1}{2} feet broad fetches 1s. 3d. (12 as.); a silken bordered layda or woman’s robe about twenty-one feet long and three feet broad fetches 2s. 6d. (Rs. 1\frac{1}{2}); an ordinary robe about 19\frac{1}{2} feet long and three feet broad fetches 4s. 6d. (Rs. 2\frac{1}{2}); and a loin cloth or mundi about 31 feet long and the same broad fetches 4d. (3 as.). Of the clothes woven by the Momina turbans are twenty to ninety feet long and fetch 6d. to 5s. (Rs. 1/4-2), and thigh-clothes or kochas are seven to thirty-six feet long and fetch 6d. to 1s. 6d. (4-14 as.). Weavers earn 21 10s. to 23 10s. (Rs. 15-25) a month. The hand-made cloth woven in the State is all used locally, and some comes from Nipani, Ramdurg, and Vascoaon. Of late, imports of machine-made Bombay and Manchester cloth have greatly reduced the number of hand looms.

Of 658 looms used by Blanket-weavers or Sangars 155 are in Shiroli, 151 in Gadingalaj, 100 in Alta, ninety-nine in Kervir, thirty-eight in Kagal, thirty-three each in Bhudargad and Panhala, twenty-three in Vishalgarh, and thirteen each in Bavda and Ichal-karanji. At 1\frac{3}{4} pounds (2 mars) the rumours the Sangars buy the worsted thread from Dhangars or shepherds who both tend the flocks and spin the thread. Before it is woven, the thread is cut and sorted to the required length and stretched. A paste made by boiling dried tamarind seeds in water is then applied in the open air with a brush to the worsted thread to make it smooth and straight. Blankets about ten feet long and three feet broad fetch 2s. to 4s. (Rs. 1-2); they are in great local demand, especially among husbandmen, shepherds, and labourers.

Oil-Pressing.

Oil-pressing is an important industry employing about 600 families. Olmen or Telis are of four divisions, Lingayat or Pancham, Kaire or Kila, Maratha, and Pardeh. Of these Lingayat Telis are the most numerous. The chief oilseeds locally grown are safflower or kardas, niger-seed or korte or kdra, earainut or bhimuy, and brown hemp or ambadi. In extracting oil from these seeds safflower, which yields most oil, is generally mixed with other seeds. As most niger-seed goes to Bombay, it is not largely pressed. Brown hemp does not yield much oil, but is pressed chiefly for its oilcakes which it yields largely. Besides from these seeds, oil is pressed to order from sesame, mustard, and linseed. Oil is also sometimes pressed from dry cocoa-kernels, but most coccanut oil comes from outside the State. Of these eight kinds of oil, the oil pressed from safflower, niger-seed, earainut, and brown hemp is used both for burning and cooking. The sesame oil is used sparingly for burning and cooking but it is chiefly pressed for perfumers who mix it with scented oils. The mustard oil is used in preserving pickles and as medicine. When required for medicine garlic is usually mixed with the mustard seed in extracting the oil.

(Bombay Gazetteer, 212)
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ing the hair. To yield twenty-six pounds (1

of linseed, 

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320 pounds

of oil, safflower, niger-seed, earthnut, and linseed each yields sixty

pounds of oilcake, brown hemp 192 pounds, sesame thirty-six,

pounds, and cocoa-kernel eighteen pounds. Mustard-seed which

is rarely pressed, requires thirty pounds of the seed to yield two

pounds of oil. When mixed with other seeds, to extract twenty-six

pounds (1 man) of oil, ninety pounds of safflower require 160 pounds

of brown hemp and sixty pounds of niger-seed, and forty-five pounds

of safflower require eighty-four pounds of earthnut. In these mix-
tures, when mixed with brown hemp, safflower yields 144 pounds

of oilcake, and when mixed with niger seed or earthnut it yields

sixty pounds of oil cake. Besides from these seeds, in the west of

the State oil is pressed from the seeds of the karanj Pongamia glabra

and in Alta from tobacco. In some villages the wives of husband-

men press small quantities of oil from castor seed or oranji, har-

pees or karad kungoni, Mexican thistle or piela dhotra, and from the

angular leaved physic-nut or mongli erandi. Of these the castor oil

is used both in burning and as a purgative, the piela dhotra oil as

ointment for skin diseases, and other oils chiefly as medicines.

The oilmill in general use in Kolhápur is simple. It consists

of a wooden trough, which holds the seeds, and a wooden cylinder

about four feet high fitted right in the centre of the trough with a

heavy cross beam on the top in a standing position, one end of which

rests about a foot from the ground. A semicircular block of wood

is attached to the lower part of the trough with a piece of wood

projecting and forming a right angle with the upper beam at the

end nearest the ground. On this piece of wood a large stone is

placed and communication with the upper beam is effected by means

of ropes playing on a pulley, and as the ropes are tightened and the

block rises the pressure of the cylinder is increased. A bullock

blindfolded is yoked to the upper beam. The bullock goes round

the trough, and by the revolving of the cylinder the seeds are crushed

and formed into a mass, and by the pressure of the cylinder the oil

is squeezed out and falls to the bottom of the trough, while the

residuum forms into a solid mass round the sides of the trough as

oilcake. An oilmill costs £2 (Rs. 20) and holds thirty to forty

pounds of oilseed.

In some villages a hand oilmill is used which consists of a flat

stone about five or six feet square with a hole in the centre, in which

a stone pestle is made to fit upright. The seeds are put into the

hole and the pestle is turned with the hand. In the handmill the

oil rises to the top and runs out over the sides into a pot.

As on Mondays and on important holidays the mill is not worked

at all and on market days it is worked only for half the day, the

Toil or oilman works the mill on an average for twenty-four days in

a month. Most mills work for eight months in the year. During
the rains only those oilmen who have capital enough to lay in a stock of oilseeds press oil. The oilman works the mill for eight hours a day. Except brown hemp which takes three or four days, the oilman generally extracts in one day twenty-six pounds (1 msn) of oil from most oilseeds. It may be roughly estimated that twenty-six pounds (1 msn) of oil which generally fetch 5s. to 6s. (Rs. 2½ - 3) pay the cost of the oilseed, and the oilcakes worth 1s. to 1½d. (5 - 12) remain as the oilman's profit for one day. At the rate of earnings of an oilman during his eight working months average £15 to £20 (Rs. 150 - 200). Out of this about £4 (Rs. 40) goes as food of the bullock and £1 (Rs. 10) as reserve to meet the occasional cost of a new mill or bullock, leaving £10 to £15 (Rs. 100 - 150) as the net profit of working one mill for eight months. The outturn of all the local mills is roughly estimated at about 9200 tons worth £12,000 (Rs. 1,20,000). The late imports of keroseine oil which is now largely used by the people have not materially affected the oilman's profit, as a considerable quantity of the oil locally pressed is sent to Bombay by Chipilun, Rajapur, and Vengurla for the oiling of machinery. This oil is chiefly exported by local dealers who buy it from oilmen. To the people oil is generally sold by the oilman's wife from house to house.

Kolahapur has four paper mills owned by Malis, Musalmans, and Rajputs. Each mill employs on daily wages about six Muslim workers called Kaghis or Kanzis. Two mills work on the owners' capital and the other two on borrowed money. The paper made in Kolahapur is coarse, but strong and glazed. Sacking which is the chief raw material, is brought from Belgaum, Kaghni, and other places. About ninety-six pounds (4 msn) of sacking are cut into small pieces and plunged in limewater for a night. It is then reduced to a pulp in a machine called dang which consists of a heavy wooden lever with a heavy wooden pestle. The lever is fixed by axles on two upright posts driven into the ground. At the end of the pestle nearest the ground two heavy iron-teeth are fixed, each weighing about ten pounds, the whole weight of the pestle being about fifty pounds. The object of this apparatus is to pound the fibrous material into a pulp to effect which two men are employed in alternately raising the pestle and allowing it to fall with a heavy blow on a stone slab 2½ feet square firmly fixed in the ground with a terraced floor round it. Three men are employed to work the dang, two at the lever and one to keep the sacking between the stone and the pestle. From the tedious motion of the pestle fourteen days are required to reduce ninety-six pounds (4 msn) of sacking into a coarse pulp. The pulp is then washed in a river or pond, by placing about twelve pounds (1 msn) in a piece of oil or coarse cloth gathered at the corners and tied to the waist of two men. These men stand in the water up to the waist, and by continually stirring the pulp bring all dirt and impurities to the surface, and carefully remove them. To wash ninety-six pounds (4 msn) of pulp takes three hours. The pulp is then brought to the land, and the water is allowed to drain off, after which about ¼ pound (¼ sher) of carbonate of soda or popad-thar and two pounds (1 sher)
of lime are added. It is again pounded in the dangling for three days for about ten hours each time. After which it is again washed and two pounds (1 shor) of country soap and two pounds (1 shor) of lime are added. Four men are now employed to tread the pulp on a terraced floor for several hours. It is then made into large lumps and left for four days to bleach and putrefy, and on the fifth day it is again for the third time put into the dangling which it leaves this time in the shape of a thin pulp. The bleached and putrid mass is now put into a lime cistern filled with water, four feet square and four feet deep. The mass is stirred with a bamboo, and the process of paper-making begins. The gelatinous mass is received on a mould called khasi which consists of a wooden frame three feet long 2½ feet broad and 1½ inches deep, with cross wooden bars at intervals of three inches. Over this frame is placed a matting called chhapri made from the blades of anas grass woven with horse hair. Over this matting another thin frame of wood is fitted close to the mould this second frame being used to keep the stuff on the mould, and to limit the size of the sheet. A man now sits with the mould in both hands on the edge of the cistern, dips it into the cistern, and lifts it again horizontally giving it a shake to distribute the stuff equally over the mould. This is repeated three or four times until a sufficient quantity of the pulp settles on the mould. The matting is then taken off the mould, and placed on a terraced floor called bakasir or pukkar. On depositing it on the bakasir the side on which the paper is formed is turned towards the floor and pressed with the hand to squeeze out the water, after which the matting is carefully taken up, and the sheet of paper remains deposited on the floor. Sheet after sheet is then taken off and laid one over the other in a pile, until the pulp in the cistern is exhausted. The pile is then carefully introduced between two stout boards, over which a couple of heavy stones are placed and a man keeps stamping on the board with his foot to squeeze out the superfluous water. The sheets are then carefully separated one by one and plastered to dry on the house walls which are in the first instance washed with white earth and water. As the water is absorbed the paper dries and falls to the ground. The paper at this stage is called risht. It is then again hung in the sun for a short time to dry, after which it is made into a large pile, and pressed with great force to render the sheets flat and smooth. The paper now requires finishing by being sized and polished. The size used in Kolhapur is made of rice gruel mixed with powdered tarti or alum which is laid on both sides of the paper with a brush and allowed to dry in the sun on a rope. It is then polished by placing it sheet by sheet on an even board and drawing over it smartly a smooth flint stone or shell until it is glazed. It is then cut and the edges are made even. After the paper is cut it is counted into quires or dastis of twelve sheets each, folded and packed into paddis or folds of ten dastis. At Kolhapur three kinds of paper called sahibka or for books, kharchi or for ordinary use, and risht or inferior, are made of different sizes strength and finish. The sahibka paper is eighteen inches long and
Chapter VI. -

Crafts.

Paper.

twelve inches broad and a gaddi or fold of ten dastís, each having twenty-four sheets or páns, fetches 5s. to 6s. (Rs. 2½ - 3). The khoreká paper is fourteen inches long and twelve inches broad and a gaddi or fold of ten dastís, each having twelve sheets or páns, fetches 1s. 6d. to 1s. 9d. (12 - 14 a.). The vést paper, used as wrappers, is neither polished nor polished and a fold or gaddi of ten dastís, each having twelve sheets or páns, fetches 1s. 3d. (8 - 10 a.). Paper is made in separate buildings as workhouses. The workmen work ten hours a day and are allowed twelve weeks in the year. The women and children help the men in sizing and drying the paper. Each mill yields a yearly output worth £75 (Rs. 750) of which £42 (Rs. 420) go in wages and £33 (Rs. 330) remain as profit. Of the total yearly output of paper worth £300 (Rs. 3000) in the four mills, about £270 (Rs. 2700) worth of paper is locally used, £200 (Rs. 2000) in the State offices and £70 (Rs. 700) by the people; and the rest worth £30 (Rs. 300) goes to Miraj and Bángli. Since 1854 when there were eighteen paper mills employing 668 workers in all or thirty-seven for each mill, paper-making has much declined, chiefly owing to importation of better and cheaper European paper.

Perfume.

Four kinds of perfume, scented powder called abir or boks, scented sticks called agarbatti or udabatti, frankincense oil or sudi, and dentrifice or dátétan, are made by Musalman and Lát Atás.

To make scented powder about three pounds (120 tolás) of the dried flowers of phásór or náhl, a fragrant substance apparently some species of dried shell-fish, and pick Pogostemon hýmenaum, all costing about 2s. 6d. (Rs. 1½), are reduced to a fine powder by being beaten in a stone mortar with an iron bar. This powder is then sifted through a cloth of loose texture, the coarser grains being again ground, beaten in the mortar, and sifted. In this process about one-fourth of the raw materials goes as waste. To two pounds of this fine powder is added a paste made by mixing in equal parts three ounces (7½ tolás) of spirit of frankincense, the essence of sandalwood, and root or spice grass oil, and one fourth ounce (1/4 tolá) of musk, which are all reduced to paste by being beaten in a mortar. The whole is again crushed in the mortar with a cowerb. The result is abir or boks which fetches 3s. (Rs. 1½) the pound. To make scented sticks or agarbattis 1½ pounds of bákka charcoal and one pound of gáeta powder a fragrant drug, kachora or dried root of the Curcuma sádorbas, tágar or the flowers of the Tabernemontana urinaria, frankincense, adárma or a sweet-smelling grass Cyperus pertenius, and sandalwood are reduced to a fine powder in the same way as in making scented powder, about one-fourth the quantity being wasted in the process. The mixture is then reduced to a paste by being beaten in a mortar. Small pieces of thin sticks are then coated with this paste. To give superior quality to the sticks a musk is mixed in the paste. Scented sticks fetch 4s. to 6s. (Rs. 2 - 3) the pound. To make sudi, oil is drawn from frankincense and mixed with sesame oil. To make tooth powder eight substances, catechu, myrobalans, sulphate of copper or mérchu, wild myrobalans or boks, désudá or dried berries of dika Phyllanthus emblica, Ceasia buds or mérdréker, sulphate of iron, and powdered
Karnátak.] KOLHÁPUR. 217

Clove or laangchur are separately ground into coarse powder, mixed together, and pounded. Perfume-makers require a capital of about £4 (Rs. 40). For four months from September to January the work is brisk and they earn 1a. (8 as.) a day; during the rest of the year the work is dull and they earn 3d. to 6d. (2-6 as.) a day. On every sale of 2a. (Re. 1) they make a profit of about 6d. (4 as.). Of late, owing to perfumery being imported by local dealers from Bombay and some Muslims coming to sell these perfumes from Bombay and Miraj, perfume-making is not at present a thriving industry.
CHAPTER VII.

HISTORY.

Kolhapur history may be divided into three periods, an early Hindu period, partly mythic and partly historic, reaching to about A.D. 1347; a Musalman period lasting from A.D. 1347 to about 1700; and a Maratha period since 1700. The oldest historic place in the State would seem to be Kolhapur where in making some excavations in 1877 the foundations of a large Buddhist relic mound were turned up and in the centre of the mound was found a square stone box with, on the inner face of its square lid, an inscription in letters of about the third century before Christ recording 'The gift of Bauha made by Dhamagupta.' Copper and lead coins and brass models have also been found at Kolhapur which show that about the first century after Christ it was under rulers who were members or Viceroy's of the great Shatakarni or Andhrabhritiya kings of the North Deccan, one of whom bore the name Vilivayakura. About A.D. 150 the Egyptian geographer Ptolemy mentions Hippokora as the capital of Baleocuros who governed the southern division of the Deccan peninsula. Hippokora is probably Kolhapur and Professor Bhândárákar identifies Baleocuros with the Vilivayakura of the coins. To about this time or a little earlier belong the Buddhist caves called Pánadav Dara about six miles west of Panhála, and the Pavála caves near Jotiba's hill about nine miles north-west of Kolhapur. From the Andhrabhritiya the district would seem to have passed to the early Kadambas (A.D. 500) whose chief capital was at Palanka or Halka in Belgaum about a hundred miles south-east of Kolhapur. From the early Kadambas it would seem to have passed to the early and Western Chalukyas from about 550 to 750; to the Rásátrakútas to 973; from the Rásátrakútas to the Western Chalukyas, who held the district, to about 1180 and under them to the Kolhapur Sillhárás (1020-1120); and to the Devgiri Yádavs to the Musulman conquest of the Deccan about 1347. Of the early and Western Chalukyas no copperplates or stone inscriptions have yet been

1 Journal Bombay Branch Royal Asiatic Society, XIV. 147 - 154; Bombay Archaeological Survey. Separate Number 10, p. 29.
3 Surti's Ptolomy, 308; Deccan Early History, 30.
found in the district. Of the Rashtrakutas two copperplate grants have been found, one at Sāmāngad fort four miles south of Gadilingač and another at Sāngli town. The Sāmāngad grant, which belongs to the seventh Rashtrakuta king Dantidurga or Dantivarma II., bears date Shak 675 (A.D. 753-54) and mentions that Dantidurga’s victorious elephants ploughed up the bank of the river Rava or Narmada, that he acquired supreme dominion by conquering Vallabha, and that he early defeated the army of the Karnātak which was expert in dispersing the kings of Kāachi or Conjeversam and Kerala, the Cholas, the Pandyas, Shrivaraha, and Vajrata.¹ The Sāngli copperplate grant belongs to the fourteenth king Govind V. and is dated Shak 855 (A.D. 933-34).² Of the Western Chālayas who succeeded the Rashtrakutas in 973, except a copperplate grant from Miraj, no inscriptions have been found within Kolhāpur limits. The Miraj grant belongs to the king Jayasimha III. and was made by him in Shak 946 (A.D. 1024-25) at his victorious camp, which, after warring against the mighty Chola the lord of the city of the Chandramila, and after seizing the possessions of the lords of the Seven Konkanas, was located near the city of Kolhāpur or Kolhāpur, for conquering the northern country.

The Kolhāpur Sīlamāras possessed the territory lying round Kolhāpur and in the north-west part of the Belgaum district from about the end of the tenth to early in the thirteenth century A.D. Their inscriptions are found at Kolhāpur and places in its neighbourhood, at Miraj and at Sēdhi in the Athni sub-division of the Belgaum district. Like their relatives of the northern branch in the Konkan, the Sīlamāras of Kolhāpur claim to be of the lineage of the Vidyādhara Jumutavāhana, who saved the Nāga king Shankhacandra from Garuda by offering his own body to be torn instead of his, and also like them they carried the banner of a golden Garud swarnagarudhalwaja. The Sīlamāras of Kolhāpur were Jain by religion. Their family goddess was Mahālakshmi of Kolhāpur or Kolhāpur; and though this town is not expressly mentioned as their capital till Shak 1109 (A.D. 1187-88), it must always have been one of the chief seats of their power, and it furnishes the most

¹ Fleet’s Kanarce Dynasties, 32-33. This is the earliest known inscription in which the date is expressed by figures arranged according to the decimal system of notation.
² Jour. B. R. Br. Roy. As. Soc. IV. 97; Fleet’s Kanarce Dynasties, 37.
³ Fleet’s Kanarce Dynasties, 98-106.
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convenient appellation of this branch of the family for distinguishing
it from the other branches. 1

All that is at present known about the earlier members of the
family is derived from a copper-plate grant of Máršëma, also
called Gonka, Anádá, and Gahané-Singa, which was found
somewhere in the neighbourhood of Miraj and is dated Shak 989
(A.D. 1058-59), the Vilambi Samvatara. In it Jatiga I. is called
'the lion of the hill-fort of Panhála,' which is about ten miles to
the north-west of Kolhápur ; Jatiga II. is called 'the king of the
city of Tagara,' and Gonka is described as possessing the countries
of Karbhá, Kundi, Mirinjá, and the Konkana. Karbhá is the
modern Karád or Karhád in the Sátá district, at the
junction of the Krishna and the Koyna; and Mirinjá is the
modern Miraj about thirty miles north-east of Kolhápur. Kundi
is the Three-thousand district which in Shak 902 (A.D. 989-90)
constituted the government of Kártávva I. of the Ratta
Mahimandaleshvaras of Saundatti, and which, so far as the Ratta
inscriptions go, was still entirely in the possession of that family
in Shak 970 (A.D. 1048-49), in the time of Anká, and again in
Shak 1004 (A.D. 1082-83), in the time of Kannakára II.; but unless
this statement of Gonka holding the country of Kundi is an invention
or an exaggeration, the Rattas must shortly before or after Shak
970 (A.D. 1048-49) have suffered some temporary loss of territory
to which no allusion is made in their own inscriptions. And the

1 The Sillá family is thus:

Jatiga I.

Máršëma.

Jatiga II.

Márénde 

Gonka, Gokal 

(Gokal or Gokalá) of Gokalá

Gonka, Gokalá 

(or Gokalá)

Gokalá of Gokalá

Kárkhá 

Chandraditya

Gokalá of Gokalá

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970) 

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)

Kárkhá 

Chandraditya

Gokalá (Shak 970)
possession by Gonka of part of the Konkan, probably in the time of Nāgārjuna of the North Konkan branch of the Silahāras, who was intermediate between Chhilidarja (Shak 946, A.D. 1024-25), and Mumammi or Mummāvi (Shak 982, A.D. 1060-61), and as to the events of whose reign the inscriptions of his family are silent, is corroborated by a passage concerning Anastepala or Ananta, the son of Nāgārjuna, which has been quoted by Mr. Fleet 2 to show that the king of Kālardikadvipta who was killed by Jayakesi I. of the Kālambas of Goa, must have been Nāgārjuna, and in which the expression 'a time of misfortune from relatives that had become hostile' plainly shows that Jayakesi I. who then overran and devastated the whole of that part of the Konkan, had taken advantage of dissensions and contests between the Silahāras of the Konkan and their relatives of Kolhapur. In the same inscription of Māraśīma, Gvurala I. or Gubala is called 'the lord of the hill-fort of Kiligila or Khiliyica.' This place, which was also Māraśīma's capital, has not yet been identified. Like his successors Māraśīma styles himself only a Mahismadulaesava, but gives no indication of any paramount sovereign of whom he was the feudatory. It is not likely, however, that the Silahāras were independent throughout the whole of the period for which records are available. The Silahāra princess Chandrasalavi or Chandrakukha, who was one of the wives of the Western Chālukya king Vikramāditya VI, was probably a daughter of Māraśīma.

The name in respect of which there has been any historical information is that of Bhoja I. He seems to be undoubtedly the Bhoja who invaded the territories of Achungi I. of the family of the Sindha Mahismadulaesavas of Ebramarage, and who was successfully repulsed by Achungi. This must have been in about Shak 1020 (A.D. 1098-99).

There is an inscription of Ballala at Humnur near Kāpāl, which intimates that he ruled in conjunction with his younger brother Gandarasāti. 3 But it is not dated, and it gives no historical information.

The succession was continued by Gandarasāti, also called Ayussa-Singa I., the youngest son of Māraśīma. His inscriptions range from Shak 1032 for 1031 (A.D. 1109-10) the Virodhī samantara, to Shak 1058 for 1057 (A.D. 1135-36) the Rākṣasa samantara, and are found at Kolhapur itself and at Tālālem in the neighbourhood. 4 In Shak 1051 he was governing the Mirinja country, together with Septakholi and a part of the Konkan, and his capital was Trivadi in the Edewal district. 5 In Shak 1057

1 Fleet's Karnatrej Dynasty, 91.
2 Jour. Bom. Br. Roy. As. Soc. XIII. 1; and unpublished inscriptions, of which important versions are given in Graham's Kolhapur, 246-499.
3 This must be a totally different district to the Edewal Sevitya which is mentioned in inscriptions at Belagavi (F. S. and O. C. Inscriptions No. 168), Belal (Myssore Inscriptions, p. 220), Morke (Ind. Ant. 1, 360), and Dongalgur (Myssore Inscriptions, 394), and which is placed by Mr. Roe near Sagar in Mysore.
4 Chapter VII.
5 History.
6 Early History.
7 Silahāras, 1000-1120.
8 Mūrānābha.
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History.

Gandharvadiya was succeeded by his son Vijayaditya or Vijayaraka, also called Aryana-Singha II, whose inscriptions range from Shaka 1065 for 1064 (a.d. 1142-43) the Dundubhi samvatsara, to Shaka 1078 for 1075 (a.d. 1153-54) the Shriniksh samvatsara, and are found at Kolhapur, Miraj, Banni near Kagal, and Solhali in the Belgaum district. His capital continued to be at Valavada. In the copper-plate grant of his son and successor Bhoja II, Vijayaditya is said to have reinstated the rulers of the province of Shisakara or Talas and the kings of Goa or Goa. The first statement must refer to some assistance rendered by him to his relatives of the Konkan branch, after the reign of Anantapala or Anantadeva and before the reign of Aparaditya; and it was probably through this assistance that Aparaditya came to reign at all. The date that is usually allotted to Aparaditya is Shaka 1108 (a.d. 1187-88), but, that this must have been towards the end of his reign, and that he was reigning between Shaka 1065 and 1063 (a.d. 1133-1145), has been shown by Dr. Buhler; and this proves almost conclusively that it was Aparaditya whom Vijayaditya reinstated at Shisakara. The statement regarding the kings of Goa, if it refers to any events affecting Goa itself, and unless it simply means that the Konkan Shisakaras continued to bear the title of kings of Goa, though the place itself was lost to them, must allude to some occurrence between the time of Jayakosi II and Pernadi or Shivachitta, of the Kadamba of Goa, to which no reference is made in the Kadambas inscriptions or in any others that have as yet come to notice.

Bhoja II.

Vijayaditya was succeeded by his son Bhoja II also called Vijayadityadevarana-Singha, whose inscriptions range from Shaka 1101 for 1100 (a.d. 1175-76) the Vilambi samvatsara, to Shaka 1115 (a.d. 1193-94) the Pramadidi or Pramadicha samvatsara. His stone-tablets are found at Kolhapur; and a copper-plate grant of his reign has been produced from somewhere in the Sathara district. In Shaka 1100 Valavada was his capital, but in Shaka 1109 his capital was Kolhapura, the modern Kolhapur itself, and in Shaka 1113 it was Pannaladurga, or, as the Sanskrit version of the name is, Padmanaladurga, the hill-fort about ten miles to the north-west of Kolhapur. That he was still reigning in Shaka 1127 (a.d. 1205-6), the Kadambas inscriptions, is shown by a note at the end of the

1 Latitude 16° 29' north and longitude 74° 14' east. Possibly, however, it may be the 'Wakwara' of the maps, about five miles to the east by north of Kolhapur, or the 'Wakwara' and 'Wakwara' of the maps, about six miles to the south-west of Valavada.
2 Unpublished inscriptions.
3 Jour. B. H. Roy. As. Soc. XII Extra Number p. 92.
4 Graham s Kolhpur, 3rd ed. 414.
5 Transactions of the Literary Society of Bombay, reprint of 1877, III. 411.
Karnātakī.

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History.

EARLY HISTORY.

Bhoja II.

Shākāyāṇa in the reign of Bhoja II. at a Jain temple founded by Gaddarādītya at Ajurika, the modern Ajra, in the country of Kolhāpur.1

Bhoja seems to have been the greatest of the dynasty and is said by tradition to have reigned over the tract extending from the Mahādev hill north of Sādāra to the Hiranyakashī river south of Kolhāpur and including all the southern tract of the Konkan as far as Sādāshīyagad or Kārwar in North Karnātakī. He is the reputed builder of fifteen hill forts, six of which, Bārdā, Bāndargad, Kholāna or Vishāḻgad, Panhāla, Pāvāngad, and Saṃāṇagad are in Kolhāpur limits.

Bhoja II. is said to have especially devoted his attention to the subjugation of the hill tribes on the West Kolhāpur frontier and is therefore styled in one of his inscriptions as a thunderbolt levelling the mountain-like race of the turbulent chiefs who had subjugated the hill forts.2

With the exception of what has been noted above in connection with Vijayādītya, the inscriptions of Gaddarādītya and his successors give no historical details. But, as regards the termination of their power, there has been no trace of any member of the family after Bhoja II.; and, as in Shāk 1135 (a.d. 1213-14), the Shrimukha Banaotāra, the Devgiri-Yādav king Singhana II. was in possession of the country round Miraj, as is proved by his Kedrāpur inscription,3 which records the grant by him of the village of Kudālānamavāda, the modern Kurundwād, in the Mirijī country; and as inscriptions of Singhana II. shortly after that date are found at Kolhāpur itself,4 it would seem that Bhoja II. was the last of his family, and that he was overthrown and dispossessed by Singhana II. in or soon after Shāk 1131 (a.d. 1209-10), the Shukla samuṭṭhava, which was the commencement of Singhana’s reign. This is borne out by one of Singhana’s inscriptions dated Shāk 1160,5 which speaks of him as having been ‘a very Garuda in putting to flight the serpent which was the mighty king Bhoja, whose habitation was Panadh.’6 There are some inscriptions extant which show that the descendants of Singhana exercised authority in Kolhāpur. It may be assumed that the territory remained part of the dominions of the Yādava of Devgiri, though probably the connection was merely nominal, as the hilly part of the country was occupied by Mārtāka pāligāra.

1 After the overthrow of the Yādava dynasty by the Mūsalmāns the eastern subdivisions of Kolhāpur came under the Bahmani kings.

1 Dr. Kelhorn, Ind. Ant., X. 76.
3 Graham’s Kolhāpur, 425-436.
5 Panähra-niyāna-gravāla-bāhojābhūpta-vyāna-viśeṣāvāna-Yīhamgaravīn.
6 The history of the Mūsalmāns and Mārtāka periods is contributed by Lieutenant-Colonel R. W. West.

1 Lieutenant-Colonel R. W. West.
of the Deccan (1347-1469). But it was not till the reign of Allâ‘-ud-din II. (1435-1457) the tenth king of the dynasty, that an attempt was made to bring the western part of the district into subjection. In 1453 the Bahmani general Malik-ul-Tujár was persuaded by a Râja in the Konkan belonging to the Shirke family, whom he had captured and wished to convert to the faith of Islam, to make an attack on Shankar Râi the Râja of Khelna or Vishalgad, whom the cunning Hindu declared to be his rival and enemy. When the Muslim general hesitated on account of the difficult nature of the country, his objections were obviated by the proposed convert promising to act as guide and the army accordingly set forth. For two days the march was beset by no difficulties, but on the third day the invaders were led by intricate paths through a wild savage country, to describe the horrors of which exhaust the Muhammadan historian's stock of hyperbole. They were finally led into a dense forest and surrounded on three sides by mountains, and their condition having been betrayed by their treacherous guide to the enemy, they were attacked at midnight, and nearly 7000, among whom was the general, are said to have been massacred.

Several years then elapsed before the Muslim made a further effort against Vishalgad. At last, in 1469, Muhammad Shah Bahmani II. (1463-1482) sent his minister Mûhîmud Ghâzân at the head of a powerful army against Shankar Râi. More careful than his unfortunate predecessor, the new Bahmani general took every precaution that prudence could suggest. Having cut his way through the forest by fire and the axe he besieged the fort of Vishalgad, and when obliged after a five months' siege to discontinue operations, in consequence of the setting in of the rains he left the passes in charge of 10,000 seasoned troops, and withdrew the rest of his army proceeded to Kolhapur, where he encamped during the rainy season. As soon as the weather admitted of military operations being carried on he resumed his former position, and, as the historian above alluded to says, 'by stratagem and gifts of money obtained possession of the fortress of Khelna, which had never till then been in the hands of the Muslims.' Even after this success he did not leave the country till he had thoroughly subjugated it and taken ample revenge for the loss of the first army. After this he took Goa; and one of his officers, Khoâh Kaddâm, who received on the occasion the title of Kishwâ Khan, was on the return of the army to Bidar, placed in charge of the newly-conquered districts.

Kishwâ Khan, for some unknown reason, transferred the charge of Goa to one Najm-ud-din Gilânî, on whose death one of his officers,
named Bahádur Giláni, in 1486 seized Goa and occupied Kolhápur as well as other places, being instigated to this course by Yusaf Adil Khán, then one of the nobles of the Bahmani king, but who afterwards (1489-1510) became himself king of Bijápür. Bahádur Giláni, thus established in a position of semi-independence, availed himself of his command of the sea coast to send expeditions against Bombay and to seize vessels belonging to Gujarát. This conduct naturally excited the anger of Máhmand Begáda (1459-1511) the king of the latter country, who in 1493 sent an embassy calling on the Bahmani king to punish his rebellious vassal, failing which, the Gujarát prince stated, he would have to employ his own troops. This message aroused Máhmand Sháh Bahmani II. (1482-1518), who prevailed on his feudatories (so soon to become independent princes) to assist him and marched against Bahádur Giláni. The latter first took up his residence at Sankeshwar from whence he fled on the approach of the royal forces. His troops were then defeated near Miraj, and that fort was surrendered to the king, on which Bahádur made offers of submission. He was promised more favourable terms than he could have expected, so much so that, conceiving that such generosity could only proceed from weakness, he rejected them and renewed hostilities. In these, however, he was so unsuccessful that he had to take refuge in Panhála. Unfortunately for himself he quitied the fort, and after again negotiating, and again rejecting the terms offered to him, he was killed in an action with the royal troops, and his estate or jágir, including Kolhápur, was bestowed upon Ain-ul-Mulk Giláni.

In 1498, on the dissolution of the Bahmani kingdom and the elevation of its chief feudatories into the position of sovereign princes, Kolhápur and the adjoining country fell to the share of Bijápür. The latter kings of this dynasty, especially the two Ibráhims, paid much attention to the fortification of Panhála, which they strengthened considerably, as is attested by the numerous Persian inscriptions still extant there.

When the great Shiváji entered upon his work of creating a nation and founding an empire, the hill-forts in the Kolhápur territory were too favourably situated for his purpose not to attract his notice. The districts of Miraj and Kolhápur were held at the time by Rustum Zádán to jágir from Bijápür, and there are good reasons for believing that he allowed himself to be bribed. Either by bribery or straiagem Shiváji in 1659 obtained possession of Panhála and its neighbour Pávangád and from this point d'appui he reduced Rángam and Khela or Vishálagád, together with the other forts in the districts above and below the Sahyadris. He soon made use of his new acquisitions. After defeating Rustum Zádán near Panhála he assembled his forces at Vishálagád and thence carried on operations in the Konkan, where he acquired both territory and booty. Subsequently (1661) when the Bijápür army, under Sidi Johár, marched against him to avenge the slaughter of Afzán Khán and his army, Shiváji shut himself up in Panhála, whence, after enduring a four months' siege, he escaped by a
characteristic stratagem and fled to Rângna.¹ His flight left Panhâla as the mercy of the Bijâpur king; but Shivâji still retained Vîshâlgad and from that eyrie, undismayed by the hostile forces gathering from all quarters, he swooped down on Mandhol the jagîr of Baji Ghorpänd, against whom he had long vowed vengeance for seizing his father Shahâji and delivering him to the Bijâpur authorities. His position at Vîshâlgad also enabled him to recover possession of Panhâla in 1673, and under its walls he, in the following year, defeated the Bijâpur troops. Panhâla was subsequently used as a place of confinement for Shivâji's eldest son Sambhâji, who was there when his father died in 1680, and who nine years afterwards rallied forth from it to be surprised and captured by the Musalmân. It would appear that the place was actually being besieged by Tâkârrib Khân at the time when Sambhâji left the place and went to Sangaon in the Konkan, where he gave himself up to riotous living with his unworthy favourite the Brâhman Kalubâ. So entirely was he given up to his pleasures that the Moghal general, who had received information as to where he was, followed him with a detachment, and seized him before Sambhâji had any idea that there was an enemy in the neighbourhood. The death of Sambhâji and the capture of the infant son of the latter by the Moghals made Râjâram, the second son of Shivâji, the de facto Bâja of the Marâthâs. While he carried on operations in the south he left his family at Vîshâlgad in comparative security, as, though Panhâla had been speedily taken by Aurangzeb's forces, yet Vîshâlgad and Rângna with the adjacent country held out still under Râmchandra Pânt, the ancestor of the present Pant Amâtiya of Bâvda in Kolhâpur.² The tenure of Panhâla, too, by the conquerors was but temporary, as the place was ere long retaken by Parâshurâm Trimbak. After his escape from Gupji, Râjâram again visited Vîshâlgad; but during the latter part of his reign the most important operations he was engaged in were all carried on in the country situated to the north of Kolhâpur, and his death took place in 1700 at the fort of Sinhgad near Poona, a month before Sâtâra, then besieged by the Moghals, fell into the hands of Aurangzeb.

On the death of Râjâram his elder widow Târâbhî, who was the mother of his eldest son Shivâji, placed the latter ten years of age, on the throne, and assumed charge of the administration, aided therein by the Pant Amâtiya, the Senâpatai,³ and Parâshurâm Trimbak whom she made Prainâdhi. Her first act was to place in confinement her husband's second widow Râjâshâi, with the

¹ Grant D'Alâ's History of the Marâthâs (Calcutta reprint, L. 137).
² In imitation of their progenitor Naâvaj, the Kolhar princes appointed eight chief ministers known as the Adhâmarâtan. The Pant Amâtiya of Khilà and the Senâpatai of Khilà are the only representatives of the Adhâmarâtan now at Kolhâpur.
³ Baji Ghorpänd, a member of one of the oldest and most distinguished Marâthâ families, had been made Senâpatai by Sambhâji, and received the jagîr of Bâjâri, which his descendants still hold. See note above.
at her son Sambhaji, a child of three years of age. Her position was a most difficult one, as, shortly after Raja Rana's decease, Aurangzeb in person moved against Kolhapur and besieged Panchala and Vishalgad, both of which places he took. His siege of the former place possesses a special interest as, while he was engaged on it in 1701, he received Sir William Norris, an ambassador sent to him on behalf of the new East India Company with letters from the King of England. The annalist of the East India Company gives a very elaborate account of the ambassador's procession on the occasion of his reception on the 28th of April by the Emperor, but refrains from giving historical information of any importance. We only learn that Sir William Norris presented 200 gold medals to Aurangzeb, that his negotiations on behalf of the new Company were unsuccessful, and that he finally took his leave of the Great Moghal on the 5th of November. Aurangzeb, however, was ere long called away by the state of his affairs towards Ahmadnagar, and the effects of his absence were soon perceived. The Pant Amatya shortly after the Emperor's departure took Panchala by escalade, whereupon Tarsabai took up her abode in it, and the place was for many years the virtual capital of Kolhapur. The Marathas met with equal success elsewhere, and the Moghal power in that part of the country was annihilated; but after the death of Aurangzeb in 1707 a stroke of policy was effected by his successor which checked their onward progress by the divisions it excited among them. This was the release of Shahu, the son of Sambhaji, who was encouraged to assume his place as head of the nation. He accordingly sent letters and messengers to the leaders of the Marathas, calling on them for assistance and announcing his approach. Tarsabai, however, was not disposed readily to give up the authority she had so long held, or to see her son's claim to the sovereignty set aside. She therefore affected to treat Shahu as an impostor, and was supported in her resistance by the leading men of the Marathas who led an army against the grandson of Shivaji.

Shahu, however, managed to win over to his cause one of the eldest of the generals opposed to him, after which he defeated Tarsabai's forces, and in 1708 obtained possession of Satara, where he formally seated himself on the throne. He pressed on operations in the following year against Kolhapur, and at first met with considerable success, Panchala and Vishalgad falling into his hands and Tarsabai being obliged to fly into the Konkan. After this success he withdrew his forces in order to attack the Pant Sachiv, but no sooner were they withdrawn than the energetic Tarsabai returned and recovered Panchala. All her hopes, however, were frustrated and her prospects blasted by the death, in 1712, of her son Shivaji. She was on this event immediately placed in confinement together with her son's widow Bhavanibai, and Sambhaji, the second son of Raja Rana, was placed on the throne, the administration being conducted by Rameshandra the Pant Amatya of Bivada. The eldest son of the Pratnindidas joined the cause of Sambhaji, which was
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History.

Marathis.
Sambhaji II
1712-1760.

Further strengthened by the support of Sarjaraj Ghode of Kagal. The dissensions between the descendants of Shivaji were actively fomented by Chini Kaj Khan, the first Nizam, whose policy it was to weaken the Marathas, and who threw his influence into the scale on the side of Sambhaji. On the other hand Shahu was assisted by the genius of the first Peshwa Baji Vishvanath, and the Pratinidhi, and was favoured by the Moghal Emperor, whose fadatory he professed to be. It is not necessary to follow here in detail the fluctuations of the struggle that continued for years between the Kolhapur and Satara parties. The latter, while holding their own against Kolhapur, directed their attention chiefly to affairs in the north; but in 1727 a crisis was brought about by the ill-judged action of the Nizam, who claimed to be arbiter in the dispute between Shahu and Sambhaji, and sequestered some territory belonging to the former pending its settlement. Shahu and the Peshwa on this directed their whole power against the Nizam and his ally Sambhaji. The Nizam was soon obliged to give up the cause of Sambhaji, and the latter brought down the vengeance of Shahu on his head by rejecting the overtures made to him; after which, when moving with an army towards Satara, he was utterly defeated by the Pratinidhi and driven to Panhala with the loss of all his baggage. Tarabai and her daughter-in-law Bhavanibai, the widow of Shivaji II., were taken prisoners on this occasion and confined in the fort of Satara. Sambhaji by this defeat was so reduced that he was obliged to come to terms, and in 1730 a treaty was concluded by which he gave up all claims to territory north of the Varuna river, his sovereignty being acknowledged over the tract of country lying between the rivers Varuna and Krishna on the north and north-east and the Tungabhadra on the south, and over the part of the Konkan between Sital and Ankola. It does not appear that the whole of the tract of country thus defined was at any time in the possession of the Rajas of Kolhapur; and reading between the lines of the treaty the real purport of the instrument seems to have been that the Kolhapur Rajas might make what conquest they liked to the south of the Varuna, provided they kept that river as their northern boundary and did not cross the Krishna on the east. Sambhaji and his successors indeed seem to have made hardly any attempt to assume the sovereignty of the whole of the districts thus made over to them, and some thirty-four years after the date of the treaty the Peshwa granted to the Patwardhan family a large aranjan, a very considerable portion of which was situated in these very districts. The effect of the treaty was to isolate Kolhapur from all that lay to the north of the territory, and consequently from participation in the stirring events that took place there. Such of the

1 Both of these officials died before matters were finally settled, and were succeeded the first by his son Bajiirao and the other by his second son Shirgarao, the eldest son having adhered to the cause of Sambhaji and become the founder of the family of the Pratinidhi, the chief of Vanlalige in Kolhapur.
KOLHAPUR

Kolhapur princes 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 Shivaji's family under one head. Shahu, the Raja of Satara, 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 Sambaji he in this emergency thought of adopting the latter, and the Kolhapur prince, being supported by Shahu's rife, 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 Shivaji and to keep the Raja of Satara 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 Shivaji II. of Kolhapur his mother Tallbai and his widow Bhavainbai were placed in confinement, and that they afterwards fell into the hands of the Satara Raja. It was now asserted that Bhavainbai at the time of her husband's death was pregnant, and that she had afterwards borne a son Raja Ram whose life Tallbai managed to save, at the same time that she kept his existence a secret, by getting him conveyed out of the fort of Panhala and sent to a sister of Bhavainbai's who brought him up. Such an assertion made at such a crisis did not meet with universal credence. It was loudly asserted by the partisans of Sambaji that the so-called posthumous son of Shivaji was spurious, and arrangements were made to oppose his pretensions. While this discussion and these preparations were going on, Shahu (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 Raja, whom he persuaded to sign a deed empowering the Peshwa to govern the whole Maratha empire on condition of his keeping up the dignity of the house of Shivaji in the person of Raja Ram, Tallbai's grandson, and his descendants. The document further acknowledged the independence of the Kolhapur State, and gave the Peshwa power over the Maratha jagirdaars.

The question whether Raja Ram was or was not the son of Shivaji and whether the deed of cession to the Peshwa was or was not really executed by Shahu, is one that has been much discussed; and the historians Mountstuart Elphinstone and Grant Duff 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 Raja Ram was eventually acknowledged by the Marathas as the adopted son and successor of Shahu.

In 1760 Sambaji of Kolhapur died without issue and his widow

1 Elphinstone's History of India, 4th Edition, 612 ; Grant Duff, II. 22.25.
Jijibäi, according to his wishes, selected for adoption the son of Sitalaji Bhonsla of Khânvat a collateral descendant of the house of Shivaji. This step, however, was strongly opposed by the Peshwa, whose interest it was now to unite, as it had formerly been to divide, the Sâtâra and Kolhâpur families. Jijibäi, however, managed to obtain possession of the boy; and the Peshwa, unwilling to offer open opposition to an arrangement so much in accordance with Hindu feeling, religion, and custom, acknowledged the adoption which he could not prevent, and did so with as good a grace as possible, presenting the usual honorary dresses and gifts. The boy thus adopted received the name of Shivaji, and during his long minority the Kolhâpur State was administered by his adoptive mother Jijibäi.

This period was a disastrous one for Kolhâpur. The Peshwa, in order to keep it in check, established the powerful family of Patvardhans on the eastern frontier with a large seranjâm sufficient for the maintenance of 8000 horse. Afterwards, irritated at the communication kept up by the Kolhâpur court with the Nizâm, he deprived the State of the two districts of Chikodi and Manoli, which he bestowed on the Patvardhaus. He restored them, it is true, afterwards, but the example he set was followed and the districts in question constantly changed hands during the succeeding fifty years. Then piracy increased to such an extent that in 1765 an expedition was sent from Bombay against the maritime possessions of Kolhâpur, and Fort Angushna or Malvan was taken by the English. In the following year a treaty was entered into, the first one between the British and Kolhâpur, in which it was stipulated that the fort should be restored on payment of £38,289 12s. (Rs. 3,62,896). It was further agreed that the English should be allowed to establish a factory in the neighbourhood of Malvan and should have full freedom of trade. Other commercial privileges were conceded, provision was made against piracy and wrecking, and the treaty concludes with the following fourteenth article, which shows a somewhat statesman-like diplomacy on the part of the English: 'Mahârâja Jijibäi, the Râni, agrees, should the Honourable Company be attacked and should require her assistance, to provide them with what troops they may want, they supplying them with provisions only. The Honourable Company in like manner agrees to assist the Râni should it be convenient for them.'

The name of the Regent Jijibäi has terrible associations connected with it in Kolhâpur. It is related that one night the goddess Kâli, under her manifestation as Sîta, appeared to her with the intimation that to secure prosperity the shrine of the goddess at Pânahâla, where Jijibäi always resided, should be kept constantly wet with human blood. The intimation was obeyed but too implicitly, and

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1 The Kolhapur pirates were known in Bombay as the Malvans from the name of the port. Those from Säratvad were termed Kçrapansâla, a corruption of the name of the Bar Desai Bhosle Sâvant.
parties sent out by the Regent at night constantly surrounded the
neighbourhood of Panhâla to procure fresh victims, who were
sacrificed at a spot in the inner fort which is still pointed out with
horror.

In 1772 Sijjiâi died, leaving her adoptive son still a minor and
surrounded by enemies. The Peshwa's troops were encamped on the
Krishna and committed great devastation in the eastern districts of
the Kolhâpur territory; Konherrâv Trimbak, one of the Patvardhan
Saranjâmdars, was making raids from the same quarter, while the
Pant Pratîmidhi of Anâch was threatening hostilities from the north.
Eshvanâlîiv Sindia, the minister in whose hands the administration
then was, showed considerable energy. He entered into negotiations
with Haidar Ali of Mâisur, with the object of getting assistance
from that prince and punishing the Peshwa Mâdhârrâv by getting
his uncle and rival Râghunâthârâv installed in his place, at the
same time that he induced the Peshwa to withdraw his troops from
the Krishna, and routed the Patvardhan. He suffered, however,
a signal defeat at the hands of the Pratîmidhi, and was so weakened
that Konherrâv again overran the country and laid siege to
Kolhâpur. The tide then turned again for a time. Instigated by
the Court at Poona the chiefs of Kâgel, Bâvda, and Vîshalâgad in 1777
came in revolt against the minister, but Eshvanâlîiv Sindia, aided
by Haidar Ali with money, defeated them without difficulty, and
then turned his arms against the officer deputed by the Peshwa to
recover Chikodi and Manoli, whom he drove out of those districts.
This success, however, proved in the end disastrous to Kolhâpur,
as it brought the Poona Court to see the necessity of strenuous
efforts, and Mahâdîj Sindia was accordingly despatched with a
large force against Kolhâpur. The Dârist of that State applied
hastily to Haidar Ali, who promised to send a force of 25,000
men, but these reinforcements did not arrive in time, so that the
Kolhâpur authorities were obliged to come to terms with Sindia and
to agree to make a payment of 250,000 (Rs. 15 lakhs) for which
Chikodi and Manoli were given as security. The Kolhâpur Râja
was further bound to abstain from plundering the adjacent districts,
and from receiving and harbouring rebels against the Peshwa.

The troubles of Kolhâpur were however by no means over, for
the Patvardhans continued hostilities on the eastern frontier while
on the south-west the Sâr Dâs of Sâvântâvâdi fomented and stirred
up rebellion and then assumed an openly hostile attitude. He
was defeated at Rângna by the contingents of the Vîshalâgad and
Bâvda chiefs, but the mutiny he had excited among the garrison
of the strong hill-fort of Bundârgad in the south of Kolhâpur was

1 The feud with Sâvântâvâdi arose partly from disputes about villages in the
Maharashtra division which were claimed both by that State and Kolhâpur. It was
exasperated at this time by jealousy on the part of the Kolhâpur court at the honors
obtained for the Sâr Dâs by Sindia, whose niece he had married, and who was all
powerful at Indi. The distinctions that gave rise to so much jealousy were the
title of Râja Dâsahur, and the privilege of using the macehead or peacock's feather
fan.
not so easily suppressed, and that fort was given up by the mutineers
to Pashavram Bhax, the greatest of the Patvardhans, who had
previously taken Akevat and Shirol towns on the north-east frontier
of Kolhapur.

At this juncture Eshvantrav Shinda died in 1782, and was succeeded
by Ratnakar Pant, who persuaded the young Raja to leave his
seclusion at Panhalia, which thenceforth ceased to be the seat of the
court, and put himself at the head of the army which was to march
against the Savantvadi chief. The expedition was successful, the
Sar Deshi being compelled to sue for peace and pay the arrears due
to Kolhapur. The title of Himmat Bahadur, bestowed on this occasion
on a member of the Chavan family or clan, is still held by his descendants.

After his return to Kolhapur the Raja had to face a new trouble.
The Gadkaris' of the fort of Bavda followed the example of some real or
supposed interference with their rights. The Raja proceeded
in person to suppress the revolt; but the fort, which is situated on a
precipitous hill rising directly from the Konkan and only joined to the
main line of the Sahyadris by a narrow passage, was found to be
impenetrable. He was obliged to withdraw his forces and grant
the terms demanded by the mutineers; but shortly afterwards,
when the Gadkaris at Pavangad were stirred up by the Savantvarli
chief to follow the example of revolt, he was more successful. He
marched once against the fort, which was surrendered immediately,
and finding there ample proof of the part played by the Sar
Deshi he resolved to punish the latter by invading his territories.
This expedition also was successful, and districts were added for a
time to Kolhapur yielding a revenue of 15,000 (Rs. 1½ lakhs) per
annum. While the Raja was engaged on this foray, the minister
Ranidak Pant was equally successful in suppressing a revolt raised
by some disaffected chiefs.

The State then enjoyed comparative peace for some years. During
this period piracy, which though checked had never been totally
extinguished, revived and became more rife than ever. So much
annoyance was caused to the English by this that in 1789 they
meditated an attack on the piratical states of Savantvarli and
Kolhapur, but hesitated about attacking the latter, because they fancied
it was subject to the Peshwa with whom they were anxious not to
embroil themselves. Nana Patwardh (1774-1800), the famous minis-
ter of the Peshwa, eagerly caught at the means that thus seemed to be
offered of subverting the independence of Kolhapur, and informed
the Raja of the designs of the English, persuading him at the same

1 In each fort in the Maratha country a permanent garrison was kept up composed
of men called Gaddarv, for whose maintenance lands were assigned which they
were to cultivate in times of war. These men were always very ready for
faceted rights, and ready to resent any infringement of them by taking advantage
of their secure position.

2 They were restored in 1782 through the intervention of the Peshwa and Shinda.
time to throw himself on the protection of the Peshwa, and save himself by the intervention of the latter. The scheme was nearly successful, for the Raja at first listened to the voice of the tempter, and seemed inclined to accept the mediation of the Poona Court. Finding, however, that there was little immediate danger, as the English were about to engage in a war with Tipu Sultan (1788–1799) and suspecting the designs of Nana Pada Bhau, he broke off the negotiations, and piracy flourished more than ever while the English were occupied with the Maisur war. As soon as it was over, however, they made vigorous preparations for the suppression of piracy, and the Raja to avoid hostilities was obliged to sue for peace and agree to the terms offered. The second treaty between Kolhapur and the English was then, in 1799, concluded. The former State was bound by it to pay an outstanding balance due to the English, and accepted as a favour the remission of the interest due on the same. Immediate payments were made as compensation for the losses suffered by the British merchants at the hands of the Kolhapur pirates, and further payments on the same account were arranged for, as a security for which the establishment of an English factory at Malvan was stipulated for, to be temporary or permanent at the option of the British. The latter were further authorised to establish a factory at Kolhapur itself, and the Raja agreed to furnish the provisions required for the sepoys of both factories till the articles of the treaty were fully executed. Satisfactory as these arrangements were on paper, the practical results were less so, as in the year immediately following the treaty there were the same complaints as of old against the Kolhapur Raja, and piracy was not suppressed till the latter was deprived of his maritime possessions.

The close of the Maisur campaign brought another difficulty to Kolhapur. Parshuram Bhau Patwardhan, who had taken part in the campaign as an ally of the English, on his return to his saran-vatam commenced a series of attacks on the eastern districts of the State and committed great devastation. In one of these excursions the Patwardhan's troops under Parshuram's son Rameshchandra were met at Alta, a town about fifteen miles to the east of Kolhapur, by the Kolhapur forces under the Raja in person and totally defeated, Rameshchandra with his principal officers being captured and taken to Kolhapur. They were not only kindly treated there, but were almost immediately set at liberty and dismissed to their homes with presents and dresses of honour. If this policy was intended to bring about peace with Parshuram Bhau it entirely failed. Stung at the humiliating defeat his troops had undergone, that leader renewed hostilities, and carried on with such vigour and skill that he succeeded in penetrating to the capital, which he closely invested. At last he was induced to raise the siege on the Raja agreeing to pay £30,000 (Rs. 3 lakhs), and making over hostages for the payment of the sum. However successful Parshuram Bhau was at the time, he soon found reason to repent of having made the Kolhapur Raja a deadly enemy, as the current of events in a very short time brought to the latter an opportunity of revenge which was not neglected. A quarrel took place between Nana Pada

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and Parashurám Bháús; and while the latter was engaged at Poona in the thick of the intrigues that followed the suicide of Mahábhárára, Peshwa and ended finally in the accession of Bajíráv, the Rája was incited by the minister to attack the districts of his enemy which were thus left undefended. Shivárjí was not slow to take the hint, and further perceived clearly what an opening was offered to him by the dissensions that paralysed the Peshwa's power. Calling out the entire force of his State he recovered the fort of Bindergadh which was still in the hands of Parashurám Bháus, and then carrying the war into the latter's country burnt the town of Tággwán and his palaces there. He further repossessed himself of the districts of Chikodi and Manoli which during the late disturbances had fallen into the hands of the Nipánikar, the chief of Nipaní some thirty miles to the south of Kolhápur, who had recently raised himself from the position of a humble Desí to that of a powerful leader. Encouraged by these successes the Rája carried his arms to the south, took the fort of Jamkhdání for Nána Fadnavis, and sent his forces to plunder and levy tribute in the Karnátaık.

While these events were going on, the Rája of Sádárí made an attempt to throw off the yoke of the Peshwa, but was defeated by Parashurám Bháus. His brother Chitíra Sing, however, escaped and collected some troops, with which he joined the Kolhápur Rája. Parashurám Bháus and Nána Fadnavis having now become reconciled, the Court at Poona was able to turn its attention to affairs in the south, and the Patvárdhan chief was despatched to hold the Kolhápur Rája in check. He met the latter at a village called Pathankudi in Chikodi and an engagement ensued in which Parashurám Bháus was killed in 1799. This event led to fresh exertions on the part of the Peshwa, and Rámhanda, the son of the fallen chief, was sent against Kolhápur with a large force, his own troops being reinforced by those of the Poona feudatories and five of Sindía's disciplined battalions under the command of a European officer, a Major Brownrigg. The invaders met with a check at first, but soon rallied and regularly invested the town of Kolhápur. The siege lasted for two months; but though the besiegers were reinforced by the Peshwa's general Dhondo Pant Gokhale, and a wide breach was made in the fortifications, all attempts to carry the place by storm failed. The siege was at last raised in consequence of an intrigue at Poona. Nána Fadnavis had died, and Sindía at the instigation of his favorite Sarjéta Ghátge, who was a Kolhápur subject and with the connivance

1 Sukhámbir Sarjéta Ghátge was rewarded for the service done to Kolhápur on this occasion by the grant of the Kágál estate, though he was the representative of the younger branch of the family in whose possession it had been more or less continuously for many years. Sarjéta Ghátge's career is a matter of history. Sindía married his daughter the well-known Bajitíní; and his son, who received the title of Rája, resided entirely at Gokhale, and seldom, if ever, visited Kágál. The estate is now held by Kandarsa's adoptive grandson. When Sukhámbir Ghátge received the grant of the Kágál estate a smaller appanage was conferred on the representative of the senior branch of the Ghátge family, which is still held by his descendant. The chief distinction of this branch is their frequent intermarriages with the royal family of Kolhápur.
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of the Peshwa Râjîrâv, who was a deadly enemy of the Patvardhans, resolved to take possession of the sarasnâm belonging to that family, and ordered his troops at Kolhapur to act accordingly.

Râmchandrâs thus deserted and betrayed had no option but to fly, and his districts were taken by his quondam allies. The siege was thus raised, and the Râja, who had been at Panshâla while it was going on, entered the city in triumph. The besiegers are said to have suffered a loss of 3000 killed and wounded on the day they attempted to storm the town.¹

One of the first steps taken by the Râja, after the siege was raised, was to retaliate on the Pamrdhans. The Nipani chief, who was in alliance with Sindia, had unsuccessfully besieged the fort of Nerli in the Mûraj sarasnâm, but on troops being sent to his assistance from Kolbapur the place fell. Kolhapur indeed seemed just then to be exceptionally fortunate. Sarjerâv Ghatge, who came from Poonâ with the draft of the treaty that was to be entered into with Sindia, brought with it two standards that had been taken by the Pratinidhi of Karîd from Kolbapur, and also the formal consent of the Peshwa to the resumption by the Râja of the districts of Chikodi and Manoli. The happiness of the prince was completed by the birth of a son and heir, who received the name of Shambhu, but was generally known as Abâ Sahib.

Kolhapur for some time after this enjoyed unusual quiet, General Wellesley when engaged in the campaign against Sindia, and the Râja of Berâr having given the Kolhapur prince plainly to understand that aggressions against the allies of the English would not be permitted. The feud with the Sar Desais of Savantvâdi how­ever was kept up, and mutual incursions were made which resulted, in 1806, in the defeat of the Savants in a pitched battle and the siege of their capital. The place would probably have been taken had not Lakshmibai, the Regent of Savantvâdi, applied for aid to the Peshwa. The latter assisted her by secretly instigating the Nipânî chief to take possession of the districts of Chikodi and Manoli, on which the Kolbapur Râja hastily raised the siege of Vaîdi and returned to his own territory. Active hostilities then took place between him and the Nipánîkar which resulted in the total defeat of the former in a battle at Savgaon in 1808. The Nipánîkar, however, did not press his advantage, and in the following year a peace was negotiated which was to be consolidated by the marriage of the Nipánîkar with one of the Kolbapur princesses. The marriage took place, but had not the desired effect. In the midst of the wedding festivities the Nipânî chief suddenly decamped with his bride, and a hostile incursion made not long after into

¹ Among the killed were some of the European officers of Sindia's forces. The tombs over the graves of a French and a Spanish officer are still exist. The former bears the inscription "Jules Roman, né 1766 à Cette en Languedoc, Commandant de la 6ème Battalion de l'Armée de Sindia. Tué aux batailles de Culpèpan, 23 Mars 1805."
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Kolhapur territory showed that the new tie was not of much political importance. This attack, which was made at the instigation of the Peshwa, was so successful that the town of Kolhapur would probably have been taken were it not for a new treaty made with the English in 1812 under the following circumstances.

The attitude assumed by the great feudatories of the Peshwa towards their master rendered it necessary for Mr. Elphinstone, the British Resident at Poona, to interfere and bring them to terms. With this view he assembled a force at Pancharpur in 1811. It was resolved to take advantage of this opportunity to put a stop once for all to the piracy which prevailed in the States of Sárvant-vádi and Kolhapur, and which the provisions of former treaties had utterly failed to suppress. Accordingly negotiations were entered upon with the Kolhapur Raja. Some delay was occasioned by the Peshwa, who made an assertion as bold as it was false that the Raja was his feudatory while at the same time he kept urging on the Nípakar to continue hostilities against Kolhapur. Fortunately however for the Raja, Mr. Elphinstone was not easily deceived. On the 1st of October 1812, a treaty was concluded by which the Raja ceded to the British the harbour of Málvan and its dependencies, engaged to abstain from piracy and wrecking, renounced his claim to the district of Chikodi and Mancoli, and further agreed not to attack any foreign State without the consent of the British Government, to whom all disputes were to be referred. In return for these concessions the British renounced all their claims against the Raja, who received the British guarantee for all the territories remaining in his possession against the aggression of all foreign powers and States. Kolhapur, in short, became a protected State in alliance with the British Government.

After a reign of fifty-three years the Raja Shívájí died on the 24th of April 1812, leaving two sons Shambhu álás Ála Sáheb and Sháhajál álás Bára Sáheb. The condition of Kolhapur during this period is thus summarised by Major Graham in his statistical account of the Principality on which a considerable part of this sketch has been based:

The long reign of Shívájí had been from the commencement one of almost incessant hostility and continued struggle between the prospects of ruin and of conquest; and to support the fierce struggle for independence every effort to provide means had been resorted to, piracy at sea, plunder at the court, and oppression in the collection of the revenue, and all frequently without avail.

Graves of land were unscrupulously made to the impoverishment of the Crown estates; two-thirds of the entire country were thus transferred to partisans for military services, and a swarm of reckless characters were left behind who rejoiced in anarchy, and whose livelihood was to be gathered only among the troubled waters. All the evils also of the feudal system prevailed in full force; continued warfare was allowed between the petty authorities; the ryazes were oppressed and the entire rent forcibly seized during the hardest
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season; fines increased as commutation for all other punishment; justice was one-sided and only meted out to favoured followers; merchants and wayfarers were despoiled during the journey; the labour of the cultivator was exacted without remuneration; and a multiplicity of monopolies existed to the destruction of all trade.

Shambhu or Ába Sáhab,1 who succeeded to the jādi at this juncture, was a prince of a mild disposition, too mild indeed for the people whom he had to govern. He devoted his attention to the restoration of order in his State and to the cultivation of the arts of peace in preference to those of war. Some five years after his accession the war broke out between the British and the Peshwa, and he opposed the cause of the former. He was rewarded for his conduct at the close of the war by the grant of the districts of Chikodi and Manoli, which had changed hands so often during the previous sixty years. At the same time arrangements were made for the management of his possessions in the Konkan, which had for their object the consolidation of the British power in that quarter and the effectual prevention of piracy.

In 1821 Ába Sáhab met with a violent death. A refugee Sardār from Karkó, of the Mohité family, who had been hospitably received in the Kolhápur territory and had received villages for his maintenance, felt aggrieved at a grant of land in one of these villages being made to a servant of the Rája, and expressed his sense of this grievance in unbecoming terms, at the same time that he pressed with vehemence for the payment of some £2000 (Rs. 20,000) which he said were due to him. After his repeated petitions on the subject had been disregarded, he presented himself at the palace on the 2nd of July, accompanied by six of his relations fully armed. On being admitted to the presence of the Rája, Sayjí, the leader behaved with such insolence that Ába Sáhab ordered him to be expelled from the palace and turned himself to leave the room. As he did so one of the party discharged a pistol at him, which inflicted a desperate wound. Four of the Rája’s confidential servants were then slain, and, strange to say, such a panic was created that the murderers were able to hold their position in the palace and to keep the wounded Rája in their hands throughout the whole day. In the evening they surrendered on their lives being guaranteed by two Sardárs of high rank and the chief guru or priest. Shortly afterwards, however, the Rája died, and the securities, feeling unable to act up to the guarantee they had given, provided the Mohites with horses and allowed them to escape. The murderers however were soon overtaken and cut to pieces by a party sent in pursuit by the Rája’s widow; and vengeance was taken on their families, who were either trampled to death by elephants or imprisoned in Panhála.

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Manikarní.

Shambha, 1812-1821.

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1 Every Marátha of standing has, besides his proper name, another designation such as Ába Sáhab or Nána Sáhab which is used by those about him. The later Rájas of Kolhápur are almost invariably referred to by these familiar names.
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Shahab, 1821-1837.

Abâ Sâheb having left an infant son, arrangements were made to secure the regency for the child's mother to the exclusion of his uncle. The death of the boy shortly afterwards, however, changed the state of affairs, and Shâhâji, generally known as Bâra Sâheb, the second son of Râja Shivâji, succeeded without dispute, his title being recognized in open Darbâr by the Governor of Bombay, who visited Kolhapur at this juncture.

The new Râja was of a character very different from that of his brother and predecessor, wild, reckless, debauched, utterly regardless of truth and honesty, his conduct at times seemed to pass the bounds of sanity. Most of the leading men of the State having taken part in the attempt to exclude him from the regency during his nephew's lifetime, he deliberately set them aside and chose for his officers and associates men of low rank and lower character. With such companions and such counsellors he soon threw off all restraint and embarked on a mad and self-willed career. Justice was unheard of, the rights of property ceased to be respected, and life was utterly insecure. The revenues of the State were alienated to support the profligate extravagance of the Bâra and his seraglio, and the friends relations and dependants of the women of the harem. The Râja himself accompanied a favourite servant of his, Sahâna Nikam by name, who was at the head of a gang of highway robbers, on his marauding excursions, and on one occasion he is said to have used the services of this band to plunder his own treasury. The object of this last feat was to get possession of the State jewels, and thus supply himself with funds without the notoriety that would attach to pawning these jewels.

The Râja's conduct soon attracted the attention of the British Government, but in accordance with the policy of the day no notice was taken of it officially so long as the general peace of the country was left undisturbed. This, however, was not long the case. Bâra Sâheb, shortly after his accession, increased his forces considerably and during the disturbance that took place in 1824 at Kittur, when Mr. Thackeray, the Political Agent, and some other British officers were killed, his movements excited considerable apprehension. The suppression of the Kittur insurrection checked whatever intention he may have had of acting against the British Government, but he proceeded to use his forces in a way that soon called for the intervention of that power. His own feudatories the chiefs of Kâgal and Ichalkaranji1 were attacked and their jûgas overrun, and the Râja marched about with his forces,

1 The founder of the Ichalkaranji family was a Brahman clerk named Nâru Mahâder, in the service of an ancestor of the S展ipat of Bâra, who bestowed on him the village of Ichalkaranji in tenure. In compliment to his benefactor the greater elevated the latter's family name of Gokarnage. Nâru Mahâder soon increased in wealth and power, and his fortune reached its zenith in 1722, when his sons were married to the daughters of Bâra Vankarwâl the first Fudda. This alliance was of immense importance to the chief of Ichalkaranji, who were always in consequence supported by the Fudda's, and, though feudatories of the Kolhapur Râja, were often thereby enabled to assume temporary independence.
sacking towns and plundering and devastating. His own subjects were not the only sufferers from his acts of violence, which extended even to allies and subjects of the British Government. As it was absolutely necessary to put a stop to such proceedings, a force was marched against Kolhapur. The Raja at first mediated resistance, but thought better of it, and in January 1826 concluded a treaty with the British Government. In this engagement the Raja bound himself to reduce his army and refrain from molesting the Kagsal and Ichallairanji chiefs and others. He also promised to respect the rights of the Savantvadi State, as well as the rights and privileges of the vadāvats and others in the districts of Chikodi and Manoli, the cession of which to the Kolhapur State was formally confirmed by this treaty, which also fully acknowledged 'the independence of the Raja as a Sovereign Prince.'

As soon, however, as the immediate pressure was removed the Raja returned to his former ways, kept the country in a constant state of alarm, and violated the treaty that had just been concluded, so that a force had again to be marched against Kolhapur, and a new preliminary treaty was concluded in October 1827. In this the instances of breach of the former treaty were set forth side by side with the steps the British Government was compelled to take. Thus the Raja, though bound by the former treaty to reduce his army to the peace establishment, had not only raised large forces, but had employed them in disturbing the public tranquility and committing all sorts of excesses. He was therefore now bound down to keep no more than 400 horse and 800 foot exclusive of garrisons for his forts. The districts of Chikodi and Manoli were resumed by the British Government, and Akivat, a notorious haunt of robbers, was ceded to the latter. The Raja bound himself to pay compensation to the amount of about £15,000 (Rs. 1,64,000) to those who had suffered from his lawless violence, and agreed to transfer temporarily territory yielding £2000 (Rs. 20,000) for the liquidation of this debt. To secure observance of the present treaty it was stipulated that British garrisons should be received into the forts of Kolhapur and Panhala the expenses of the same being defrayed by the Raja.

With a view to getting this treaty modified, Bāva Sāheb proceeded to Poona to see the Governor, accompanied by a force considerably in excess of the number to which he had bound himself to limit his army. After the intentions of Government had been fully explained to him, he still remained on regardless of all hints and intimations that he had better return to his own territory, apparently in the hope of wearying out the Government by his pertinacity. During this period the lawless conduct of himself and his followers made them most unwelcome visitors, until at last an act of violence was perpetrated on a trooper in the British service, and the Raja in fear of the possible consequences left Poona hastily. Untaught by experience, Bāva Sāheb renewed on his return to Kolhapur the excesses which had already brought him
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History.

Shivaji,
1634-1664.

into such trouble, wantonly violated his engagements with the
British Government, and disturbed the public tranquillity to such
a degree that a force had to be sent against him for the third
time. A definitive treaty was concluded on the 24th of October 1827
in which were embodied the provisions of the preliminary treaty
made in the previous year, with an additional article empowering
the British Government to appoint a chief minister, removable at
their pleasure, by whose advice the Raja agreed to be bound in all
matters relating to the administration of his State. On this
occasion a brigade of British troops was left at Kolhapur to secure
the observance of the treaty. After some time, however, this was
withdrawn.

During the last ten years of Báva Sáheb's reign he abstained on
the whole from such conduct as would necessitate the intervention
of the paramount power to preserve the peace, but his rule was
what might be expected from a prince of his character. Over-
whelmed with debt he never thought of reducing expenditure by
legitimate means, but maintained a large standing army and the
same expensive style of grandeur as before. As the pay of his
troops and officials was issued most irregularly, they helped
themselves to whatever they could get. Most of the sardârs had
to mortgage their estates to the moneylenders and thus became
beggarly. Money being scarce and land of little value, the Bája
alienated an enormous proportion of his territory by grants and
at a time with which the most trivial services were rewarded. Of
course with such a ruler and under such circumstances bribery,
advancement, and pandering to his evil passions were the only means
of advancement, and altogether the State was reduced to an
insupportable condition as can well be conceived.

The very last act of Báva Sáheb was most characteristic.
Under pretence of a pilgrimage to Tuljapur he prepared for a
plundering expedition by raising an army of 20,000 men. As
he was bound by treaty not to take guns about with him, he
concealed his ordnance in carts under leaves and started off.
Fortunately for his descendants, however, he was attacked with
cholera before he could execute his wild project, and died in a
village near Pandharpar on the 28th of November 1837, leaving two
sons, Shiw or Shivâji and Shambha, generally known as Báva Sáheb
and Chinnâ Sáheb and two daughters.

Báva Sáheb was at once placed on the gâdii, but being a minor, a
council of regency was formed, consisting of his mother, his aunt
the Divân Sáheb as she was styled, and four kârbhârás. The
battles quarrelled, and in the course of six months the Divân
Sáheb, being the most energetic and having the strongest
followers, managed to get the whole power into her hands. As she
blindly followed, in most respects, the system adopted by the late
Raja, her rule was not by any means calculated to improve the
condition of the State. Indeed, with a population composed of such
turbulent elements as that of Kolhpur, and so inclined to anarchy
and violence, it would have been impossible for a woman to stem,
even if she had the will to do so, the tide of corruption, oppression, and iniquity. The British authorities made a faint effort to improve matters by getting two of the Tarbhiris dismissed and making use of an akbaranwāsī as Native agent, but no improvement was thus effected, and at last, in 1843, it was determined to act on the clause of the treaty which empowered the British Government to appoint a minister, and accordingly a respectable Brahman official, Dājī Krishna Pandit, was selected for the post. Immediately after his arrival, two of his conditors were dismissed for peculation and the chief power was thus left uncontrolled in his hands. He at once set about the work of reform, reduced expenditure, and checked to a great extent the illicit gains of the chiefs and officials.

He also seems to have hurt the pride of the latter, and he became most unpopular throughout the State. The Divān Sāheb and her party did not relish the transference of power to a Brahman interloper, as they considered the new minister to be, and every reform introduced and every abuse checked by the latter raised up for him a host of enemies. A year after his arrival the latent sparks of disaffection burst into a flame, and an insurrection arose which had to be suppressed by British troops. The actual insurgents were the Gadkaris, who have been previously mentioned in this sketch, the permanent garrisons of the hill-forts, but they enjoyed the sympathies, if not the more tangible support, of other classes as well. These men were dissatisfied with an arrangement by which their lands were placed under the supervision of the manāstārs of the adjoining sub-divisions. They had always been accustomed to seek redress by mutinying, and they were encouraged to do so on this occasion by the reports which had been carefully disseminated throughout the country of the paucity of British troops in those parts. Accordingly, in July 1844, the garrisons of Sāmāngad and Bhudargad, in the south of the Kolhapur territory, revolved and shut the gates of the forts.

A force was despatched from Belgaum in the middle of September against Sāmāngad, while Kolhāpur troops were sent against Bhudargad. The British force, after taking the posts or sub-division found itself unable to take the former fort by storm, and was obliged to send to Belgaum for siege guns, while the Kolhāpur force was worsted in a sally made from Bhudargad. This success of the insurgents brought numerous adherents to their cause and spread the disaffection widely. The akbaranwa or local militia at Kolhāpur rose in revolt, confined the minister Dājī Pandit, and set up a government in supersession of that acknowledged by the British. Affairs having now assumed such a serious aspect, corresponding efforts were made for the suppression of the revolt. Reinforcements were sent to the disturbed district, and on the 5th of October General

1 Literally akbaranwāsī means a new-writer, a class of official formerly much employed, whose duty it was to report what went on in Native States, and to act as the channel of ordinary communication between the chiefs and the British authorities.
Delamotte assumed command of the whole force. Three days afterwards four siege guns arrived at Sāmāngad and were at once put in position. Mr. Reeves the Commissioner then gave the garrison an opportunity of stating their grievance and coming to terms, but as it was found that they only wished to gain time in the hope of getting aid from Kolhāpur fire was opened on the fort, a practicable breach was made in a day, and on the following day, the 13th of October, the place was stormed and taken. Colonel Outram at this time joined the camp as Joint Commissioner, and immediately after the fall of Sāmāngad marched towards Kolhāpur with a portion of the force. After much negotiation he, on the 24th of October, obtained the release of Dājī Pandit, and was joined by the young Bājā, his aunt and mother, and several of the chiefs and sardars. On this Bālājī Ahīrekār, the ring-leader of the sībandi rising, fled with five hundred of his men to Bhārāpur. After considerable delay General Delamotte appeared with his force before this fort. He admitted the garrison to surrender on the 10th of November, and allowed himself to be detained at one gate while Bālājī and his party escaped by another and took refuge in Panhāla. Shortly afterwards Colonel Ovans, who had been appointed Commissioner, was captured by the insurgents while proceeding to take up his appointment, and confined in the same place. General Delamotte therefore marched thither, and on the 25th of November appeared with his whole force before Panhāla, accompanied by the Commissioner Mr. Reeves and Colonel Outram. The garrison were called on to release Colonel Ovans and surrender at discretion or take the consequences. With the first of these demands they complied in the hope of obtaining favourable terms, but as they refused to surrender the attack commenced. On the 27th of November the pāla was taken. The batteries opened on the 1st of December, a breach was made in a few hours, and in the afternoon the place was stormed and taken. The garrison attempted to escape into the neighbouring fort of Pānāngad, but were followed so closely by the British troops that this fort also was taken on the same day. During the storm Bālājī and some of the other leaders were killed and a large number of prisoners were taken.

Almost immediately after the fall of Panhāla a force was despatched under Colonel Wallace against the fort of Rāngna, which was evacuated by the garrison a day or two after his arrival. Vasībhādag was about the same time surrendered, and this put an end to military operations, as far as Kolhāpur was concerned, the scene of hostilities being then transferred to Savantvādī.

The captured forts were then dismantled and steps taken to secure the future tranquillity of the country.

Among the measures adopted for the administration of Kolhāpur was the appointment of a British officer as Political Superintendent. Previously to this the political supervision of the territory had been vested, first in the Principal Collector of Bhārāpur, and afterwards in the Collector of Belgaum, who was also Political Agent in the Southern Maratha Country. Experience however
showed that Kolhapur required the undivided attention of a British officer on the spot, and Captain D. C. Graham of the Bombay Army was appointed first Political Superintendent. He had a difficult task before him. The Principality was overwhelmed with debt, as, in addition to the debts incurred by its rulers, the cost of suppressing the insurrection was charged to Kolhapur, and had to be paid to the British Government by instalments. Education was almost unheard of, and the arrangements for the administration of justice were very imperfect. There were a large number of persons, too, in the State who despised any other occupation but that of carrying arms, and who, if left unemployed, would form a class dangerous to the community. Such persons were provided with occupation by being enlisted in a local corps which was raised and disciplined by British officers, and which has on more than one occasion done good service. Arrangements were made to liquidate by degrees the debts of the State, and the administration was carried on as economically as was consistent with due provision for the requirements of justice and education.

The work begun by Captain Graham was carried on by his successors, and the annals of Kolhapur during this period, if dull, as uneventful annals generally are, yet present a picture of continued progress. Under the steady firm government that was established, peace and order prevailed and the anarchy and disorder that had once characterised the place became a tradition of the past.

The stability of this improved state of affairs was severely tested in 1857, when the Twenty-seventh Regiment Native Infantry, which was then stationed at Kolhapur, followed the example of the Bengal Army and mutinied. The Kolhapur local corps remained staunch on this occasion, and the mutineers receiving no support either from them or from the townspeople fled towards Ratnagiri, murdering, on the way, three of their European officers who had escaped when the mutiny broke out, but who unfortunately took a road that brought them in contact with the mutineers. Some time after this there was an abortive attempt at a rising in Kolhapur. A number of men marched into the town one day, and took possession of the palace and the gates of the fort. Troops were immediately marched from the camp to the town, but found, on their arrival, that little remained for them to do, the ringleader of the insurgents having been shot by a guard of the local corps on duty at the palace, after which his followers only thought of making their escape.

During the mutiny of 1857-58 the Raja was considered to have remained staunch and loyal to the British Government, but his brother Chima Sāheb was charged with treason and deported to Karachi, where he died a few years ago. The Government marked their sense of the Raja’s loyalty by conferring on him the Order of the Star of India and granting a sanad of adoption. He was further, at the end of 1862, vested with the administration of his Principality, a new engagement being entered into defining his
powers and providing for the liquidation of the debt still due to the British Government.

Bába Sáheb did not long enjoy his powers, as he died in August 1866. A son that he had by his wife, the daughter of the Gákwar of Baroda, had died some time previously; and, being without issue he adopted on his death-bed Nágyéjírav, the son of his eldest sister, who had been married to a member of the Pátankar family, and had died not long afterwards. Nágyéjírav, who received on his adoption the name of Rájárám, was about sixteen years of age at the time of the Rája's death and had received some education. When the adoption was sanctioned by the Paramount Power, and he was formally recognized as Rája, arrangements were at once made to finish his education and give him as complete a training as was possible under the circumstances. With this view a special Assistant to the Political Agent was appointed, who, in addition to his other duties, was entrusted with the supervision of the Rája's education and training, the actual work of tuition being carried on by a Pársí graduate of the Bombay University. Care was taken to isolate the young prince as much as possible from the noxious influences that ever lurk about a native palace, and he resided in a bungalow near the Residency, except on special occasions. Being of a very amiable disposition, and most anxious to improve himself, his preceptors found their task comparatively easy, and on the few occasions when the Rája appeared in public he created a most favourable impression. As he expressed a strong wish to visit Europe, it was thought advisable that he should proceed there before attaining his majority, and accordingly, in May 1870, he left Bombay, accompanied by his guardian Captain, now Lieutenant Colonel, E. W. West, his tutor, and a few native servants. He was presented to the Queen not long after his arrival in London, and made the acquaintance of many of the leading men of the day. He spent altogether five months in seeing the wonders of London and other great cities and in making trips to Scotland and Ireland, enjoying himself thoroughly and winning golden opinions everywhere. On the 2nd of November he left England for the Continent on route to India. He unfortunately met with some very cold weather while proceeding from Munich to Innsbruck, and was laid up, in consequence, at the latter place. He was afterwards taken on to Florence, where the best medical advice was procured for him, but a sudden collapse took place on the 30th of November, and he breathed his last to the great grief of all who knew him. His remains were burnt, according to the rites of the Hindu religion, on the banks of the Arno, at a spot beyond the Cascini, now marked by a cupola and a bust of the deceased, and the ashes were collected afterwards and taken to the Ganges by his attendants.

As Rájárám left no issue, his widows were allowed to adopt and the choice of the family fell on Náryánavír, son of Dinkarráv.

1 A diary kept by the Rája during his residence in Europe was after his death edited by Captain, now Lieutenant Colonel, West and published by Smith and Elder of London.
Bhonsle, a member of the same branch of the family as that from which the adoption was made in 1760 as narrated above. The choice was approved by Government and in October 1871 the boy, then in his ninth year, was formally adopted, receiving on the occasion the name of Shivaji. Arrangements were made for the education of the minor prince under the guardianship of Mr. Hammick, a member of the Civil Service and everything progressed fairly up to 1879, when unfortunately His Highness' mind began to show signs of failing and he had to be withdrawn from the Rājkot prosper College at Rājkot, where he had been prosecuting his studies. In spite of the careful treatment of the several distinguished medical officers and the kindly offices of the guardians, his condition gradually became worse. In January 1882 a committee of medical officers appointed by Government examined His Highness. As the committee pronounced His Highness' malady to be incurable it became necessary for Government to appoint a form of administration during his disability. Accordingly in March 1882 under a Government Resolution the affairs of the Kolhāpur administration were transferred to a Regency Council. The Regent, the Chief of Kāgal, is assisted by a Council of three, the Divān, the Chief Judge, and the Chief Revenue Officer.

On the 25th of December 1883 Shivāji Chhatrapati Mahārāja died at Ahmednagar where he was removed for the benefit of his health. As the Rāja died without issue, their Highnesses the Rānis of Kolhāpur, with the approval of Government, selected Yashvantrao alilU Baba Sāheb, the eldest son of the Regent, the chief of Kāgal, to fill the vacant throne, and accordingly on the 17th of March 1884, under the style and title of Shāh Chhatrapati Mahārāja, he was adopted by Her Highness Anandīi Saheb, the widow of the late Shivāji Chhatrapati. As the new Mahārāja is only ten years old, the affairs of the State continue to be conducted by the Regency Council. The Rāja of Kolhāpur is entitled to a salute of nineteen guns and holds a patent or seal of adoption. The military force of the State consists of 544 regular infantry, 156 irregular cavalry called red-coat rōlīal and 486 police.

Of the eleven feudatories subordinate to Kolhāpur four are important, the chiefs of Vishalghad, Bāvā, Kāgal, and Ichalkaranji. The chief of Vishalghad, styled Pant Pratinidhi, is a Deshasth Bārahman and his family name is Jāydrar. His head-quarters are at Malkapur twenty-eight miles north-west of Kolhāpur. He pays nazar or presents to the Kolhāpur State on the occasion of a succession and an annual contribution of 5000 (Rs. 5000) on account of service. The chief of Bāvā, styled Pant Amātya, is a Deshasth Bārahman and his family name is Bhādanekar. He resides at
Chapter V

History

Kohlapur. The Pant Amäya pays nozor or presents to the Kohlapur State on the occasion of a succession and an annual contribution of £342 (Rs. 3420) on account of service. The chief of Kágal, styled Sarjeraô Vajarat Máh, is a Marâthia by caste and his family name is Ghätge. He resides at Kohlapur and pays nozor or presents to the Kohlapur State on the occasion of a succession and an annual contribution of £200 (Rs. 2000) on account of service. The chief of Ichalkaranji, styled Ghorphede, is aKonkanasth Brâhman and his family name is Joshi. His head-quarters are at Ichalkaranji about eighteen miles east of Kohlapur. He is a first class saroor of the British Government for rank and precedence only, and has lately been permitted to pay a separate visit to the head of the Government. The Ghorphede pays nozor or presents to the Kohlapur State on occasion of a succession and an annual contribution of £200 (Rs. 2000) on account of service.

The following is a genealogical table of the Kohlapur Rájás:

Kohlapur Family Tree

[Genealogical tree diagram with names and years]
CHAPTER VIII.

THE LAND.

Under the treaty of 1827 the British Government acquired the right of appointing a minister to the State. For nine years this right remained in abeyance. In November 1837, on the death of Shahuji Jhattrapatiji also called Bava Saha Maharastra, the British Government found it necessary to make arrangements for the administration of the State during the minority of Raja Shivaji IV, also called Baha Saha Maharastra. It was at first deemed advisable to support the administration that was acceptable to the persons of greatest influence in the State. The sarthar or nobles had mostly attached themselves to one or other of two rival parties, one headed by the mother of the young prince and the other by the widow of his father’s brother. As the attempts of both parties to form administrations equally failed, in 1844, on the recommendation of Mr. Townsend the Political Agent, Daji Krishna Pandit, the dayadar or native assistant to the Collector at Dharwar, was placed at the head of the regency, and shortly after he was made sole minister of the State.

Daji Krishna’s first step was to reduce the number of sub-divisions or mandals. He divided the territory into six sub-divisions or patakas, and two petty divisions or thanas, a distribution which has since remained almost unchanged. Over each of the sub-divisions or mandals an officer termed mandaladar was appointed with revenue and criminal and civil powers on a monthly salary of £10 (Rs. 100). Besides the sub-divisional and petty divisional officers, a sub-judge or judge on a monthly pay of £20 (Rs. 200) was placed in charge of the magisterial department, and a kotwal or police officer on £5 (Rs. 50) a month was appointed to conduct the police of the town of Kolhapur. The discontent which these measures caused among the gardakars or fortmen, led, in 1845, to the appointment of Major D. C. Graham of the 28th Regiment N. I. as Political Superintendent to administer the affairs of the State during the minority of the prince, the minister Daji Pandit continuing to work independently as the chief kirdhar or minister of the State. In 1848 the civil functions of the mandaladars were transferred to a sador amin on £15

1 Excluding the four feudatory states Vasai, Bivana, Kigal, and Ichalkaranji with its petty division of Ajra.
2 The present (1884) sub-divisions are Karve, Pashana, Shirur, Atla, Gudalur, and Bhondongal, and the petty divisions are Bavdhal under Shirur and Rakhkol under Gudalur.
3 There was besides a komisi on a monthly pay of £3 10s. (Rs. 35), who examined the mandaladars’ accounts and aided the minister in all financial matters; a chamber or secretary on a monthly pay of £10 (Rs. 100) to conduct the correspondence; and a treasurer on £10 (Rs. 100) who had in addition to his duties the charge of the Raja’s mint or personal department.
Chapter VIII.

The Land.

STATES. 1844-1864.

Chapter VIII.

The Land.

The title of the Political Superintendent was changed to Political Agent in 1861 and that of the Deputy Political Superintendent to Native Agent; and the State correspondence began to be carried on in the name of Maharaja Chhetrapati that of the Raja. In 1862 the post of daftardar was abolished and a State cirkhâri or minister on £50 (Rs. 500) a month was appointed to assist the Raja in managing the revenue department.

During the minority of Baha Sâheb's successor, Rajârâm Mahârâja,1 the State again came (1866) under the direct management of the Political officer. In 1867 a European officer styled guardian to the Raja and Assistant Political Agent, Kolhapur, was appointed, and entrusted with the direct control of the khâqi or personal department. Appellate powers were given to the Political Officer; and, on the death of the kirkhâra, an assistant kirkhâri or minister on £25 (Rs. 250) a month was temporarily appointed. In 1870 a new kirkhâri or minister on £70 (Rs. 700) was appointed.2 In 1874 two district officers, on a monthly pay of £25 (Rs. 250) each, were appointed, one for the northern division and the other for the southern division, with powers and functions corresponding to those of district deputy and assistant collectors in British districts. In 1882 the malady under which the Raja suffered, led to the transfer of State affairs to a council of regency appointed under Government Resolution of March 1882. The Council consists of the Regent, the Diwan or Minister, the Chief Judge, and the Chief Revenue Officer. The pay of the Chief Revenue Officer is £60 (Rs. 600) a month, and his office corresponds with that of the Revenue Commissioner in British districts. He has an assistant on a yearly pay of £300 (Rs. 3000); a daftardar on £300 (Rs. 3000) who is in charge of the financial and revenue accounts and of the bazaar or head-quarters treasury and is assisted by a majub daftardar on £90 (Rs. 900); two district officers, one for the northern and the other for the southern

1 In May 1797 H. H. Rajârâm Mahârâja proceeded to Europe and on his way back to India died at Florence on the 30th of November 1878. On the 20th of October 1857 the dowager Râjâ adopted with the sanction of the Government of India a boy from the Bosela family as her and successor to the Kolhapur pith, who was called Shriâje V.

2 The minister's monthly salary was raised from £70 (Rs. 700) in 1870 to £90 (Rs. 900) in 1874 and to £100 (Rs. 1000) in 1880.
division, who receive a yearly pay of £300 (Rs. 3000) each, and correspond to assistant or district deputy collectors in British districts; a treasurer on £180 (Rs. 1800) in charge of the head-quarters treasury, and a record-keeper on £90 (Rs. 900) in charge of the head-quarters records. Each of the six fiscal sub-divisions is under an officer styled munsidadar whose yearly pay varies from £120 to £210 (Rs. 1200 - Rs. 2100). Two of the sub-divisions have a subordinate petty division under an officer styled joint-officer. Their yearly pay is £54 (Rs. 540) and £48 (Rs. 480) and they correspond to the mahalikari in British districts.

In revenue and police matters, the charge of the 1079 State and alienated villages is entrusted to 1377 headmen or pâtita, of whom seven are stipendiary and 1370 hereditary. Of the stipendiary headmen, three perform police duties only and four police and revenue duties. Of the hereditary headmen, 347 perform revenue, 327 perform police, and 696 perform revenue and police duties. The headmen's yearly emoluments consist partly of cash payments and partly of land grants. The cash emoluments vary from £4 16s. to £9 12s. (Rs. 48-96) and average £6 14s. (Rs. 67). Of £9276 (Rs. 92,760) the total yearly charge on account of village headmen £1962 (Rs. 19,620) are paid in cash and £7314 (Rs. 73,140) are met by grants of land. To keep the village accounts, draw up statistics, and help the village headmen, there is a body of 693 village accountants, of whom twenty-four are stipendiary and 669 are hereditary. Each accountant has an average charge of about two villages, containing about 1155 people and yielding an average yearly revenue of about £574 (Rs. 5740). Their yearly pay averages about £9 12s. (Rs. 96). It amounts to a total cost of £13,791 (Rs. 1,37,910), averaging £2 12s. (Rs. 24) to each man or an average cost to each village of £12 14s. (Rs. 127). Of this charge £13,484 (Rs. 1,34,840) are met by grants of land and £307 (Rs. 3070) are paid in cash.

The average yearly charge of village establishments may be thus summarised:

<table>
<thead>
<tr>
<th>Kolhapur Village Establishments, 1884.</th>
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<tbody>
<tr>
<td>Headmen</td>
</tr>
<tr>
<td>Accountants</td>
</tr>
<tr>
<td>Servants</td>
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<td>Total</td>
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Kolhapur land tenures belong to three main classes, alienated or inam, State or sheri, and personal or rayatnir. Alienations are of two kinds, inam or assignments of land or land revenue and mensals or cash allowances. Each of these has four varieties, charitable or charannidaya and other personal grants, temple grants.

Tenures.
or divanath, political grants, and grants for non-military service.

Most allotments were made between 1618 and 1858. At present (1884) nearly half of the Kolhapur territory is occupied to fiduciaries, sarangismudra, sadara, petty ivanudra, and servants. The State or sheris lands are the Raja's personal holdings. In 1881-82 they covered an area of 811 acres assessed at £2310 (Rs. 23,169) and yielding a rental of £3729 (Rs. 37,290). These lands are managed by the district revenue officers who let them to the highest bidder for a term of years. Of the individual or rayatkar tenure the chief varieties were mirdad or hereditary under which as long as the holder paid his fixed rental he could not be ousted; upri or casual under which at the end of one or two years the land might be given to a fresh holder; chal khand under which the holder paid something more or less than the fixed biga rate; and custom or patlak rayatkar that is hereditary proprietary under which hereditary officers such as the village headman or patil, the village accountant or holkarol, the district superintendent or derbanika, and the district accountant or deshpande, hold lands at something less than the usual rate of assessment.

Of other tenures were makta khand or contract sum, the holder under which paid a certain sum of money or a certain quantity of grain without reference to the usual rate of assessment; kaul or takra, that is lease tenure, under which arable waste was given to be brought under tillage at a certain rent for a certain number of years, either varying under a simple kaul or gradually rising under an asdara kaul or increasing lease; bilgy jamna or share-land under which the holder paid to the State half, one-third, or one-fourth of the produce of the land; kardiva jamna under which the holder was paid a fixed sum, while the land remained in the possession of the State which was responsible for its tillage; surnadi jamna or deod-land under which land was granted for service, but in the accounts was not shown in the grantee's possession but as a debit to service; makta or contract, under which villages were farmed for fixed amounts to be paid to the State without regard to the amount of revenue realised by the contractor who, however, had no authority to transfer or in any way dispose of the lands in the possession of permanent holders; khot apparently originally lump sum under which the rents of a village were not collected from the individual holders, but in a lump from the contractor or khot, who, except lands in the possession of permanent holders, was allowed to transfer or in any other way dispose of village lands.

Besides the lands which came under these tenures, some were given for tillage by public auction to the highest bidder. In hilly tracts, under the system known as kamr, patches of land were filled by landlords according to their convenience. After the crops were sown the patches were inspected by State servants with the aid of a jury.

1 As many of the allotments were held under doubtful titles, the necessity of inquiring into them was admitted at an early period of British management. The work of the inquiry was taken up by Major Graham the first Political Superintendent of Kolhapur.
of respectable landholders and hereditary officers of the village to which the lands belonged, and part of the produce was fixed as the State share.

Besides the regular assessment, various taxes were imposed on the land. These cesses were generally called pattis and bhitis. When these extra taxes were first imposed, they were said to be for a time to meet some special State requirement; once introduced they were never abolished and continued permanent taxes blended with the ordinary land revenue.¹

The revenue history of Kolhapur falls under three periods. The first of 136 years between the establishment of the Kolhapur State in 1708 and the direct interference of the British Government in 1844 when a State kharbar or minister was appointed to administer the State; the second of twenty-three years between the appointment of a minister in 1844 and the introduction in 1867 of the regular revenue survey settlement; and the third is between 1867 and 1884.

Of the changes in the land management during the first period (1708-1844) little is known. Most of the old records have been either burnt or otherwise destroyed. From such sources of information as remain, it seems that in early times the arable lands of each village were divided into separate holdings and a rate fixed on each holding. In the beginning of the eighteenth century when Kolhapur became the head-quarters of a separate Maratha State the system founded by Shivaji the Great was completely carried out. The affairs of the State were conducted by the prince with the aid of a council styled rajmandal of eight ministers or ashtapradhan. During this (1708-1844) period Kolhapur was almost ceaselessly engaged in war with the neighbouring chiefs. No record of the condition of the people or of the country at that time has been traced.

In theory the village constitution and the duties of the hereditary village officers were the same as they now are. In practice village officers had much more power than they have now. In the troubles and irregularities of those times there was no constant steady pressure of higher authority. The village officers were left to use their influence as they chose. They transferred lands without authority, changed village accounts to suit their purpose, and practised many forms of oppression and tyranny. The hereditary village officers were the sole managers of their villages, and the weal and woe of the landholding villagers rested in their hands. No uniform system for collecting the revenue was in force and the means employed in recovering arrears were generally oppressive and cruel. The lands

¹ The chief of these cesses, some of which were received in kind, were: goud arb, a grass-cutting cess; pahal pati, a tax on forges; jone pati, a tax on timber; minde pati, a tax on hereditary land; hat pati, a fort tax; serv and par pati, a bar cess; salti pati, a contingent cess; sanyorpati, a butter cess; fluid pati, a rundu tree cess; tanshi and bhajpati pati, a cucumber and gourd cess; a pondwater cess; a grain-carrying cess; market pati, a jury cess; haripat, a revenue cess; tola pati, a deficiency cess; hitumpati, a cess to keep up the fort; palat pati, a grain cess; jyotpati, a sugar cess; a maize egg cess; and mphum pati, a vague cess. Some of these cesses are still (1884) levied in alienated and unsurveyed villages.
Chapter VIII.

The Land.

were divided into sixteen classes: kileat or black; khari or brickish (soft); dass or blackish (hard); tinbola or red (first sort); tinbhad or red (second sort); mala or land irrigated by a river; mali or alluvial land; garrat or black soil mixed with stones; mali or upland; khari or rice; mali or land situated at the village boundary; harad or rice ground left after yielding a crop of plantlets to rest for the next year; regat or black soil mixed with sand; musir or black; bupjiyat or garden; and chunkhad or land mixed with mortar. The liga rates of assessment varied from 7-4d. to £3 1s. (£4 - £4) for dry-crop lands, and from 8s. to £5 8s. (Rs. 4 - Rs. 10) for garden lands.

A sure possession and enjoyment of land seems to have been unknown. The terms of musun or land grants and other records seem to show that any land under whatever tenure it was held might be taken from its owner and granted to some one else. Instances are known in which hereditary holders of lands or mirsadars were summarily ejected to make room for favourites of the prince or even of influential State servants. Lands were granted in mus or rent-free by a wannbildar or even by hereditary village officers. Many land grants were made in return for presents or musun of cash, horses, weapons, gardens, articles of curiosity, or other objects held in special

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| Kheragar Dry-crop Laga Rates. |
|---|---|
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| 30 0 | 30 4 |
| 30 1 | 30 28 |
| 30 6 | 30 9 |
| 31 4 | 31 9 |
| 32 5 | 32 7 |
| 33 4 | 33 8 |
| 34 4 | 34 9 |
| 35 4 | 35 9 |
| 36 4 | 36 9 |
| 37 4 | 37 9 |
| 38 4 | 38 9 |
| 39 4 | 39 9 |
| 40 4 | 40 9 |
| 41 4 | 41 9 |
| 42 4 | 42 9 |
| 43 4 | 43 9 |
| 44 4 | 44 9 |

| Kheragar Garden Laga Rates. |
|---|---|
| Rs. a. | Rs. b. |
| 24 0 | 24 9 |
| 25 4 | 25 9 |
| 26 4 | 26 9 |
| 27 4 | 27 9 |
| 28 4 | 28 9 |
| 29 4 | 29 9 |
| 30 4 | 30 9 |
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| 90 4 | 90 9 |

1 The details are:
value by the prince. Several petty land grants were made by Shaikhji or Bai Baha Mahatiraj between 1834 and 1837. The lands granted in these were generally arable waste which the prince was anxious should be brought under tillage. As a rule no land was granted rent-free or on a quit-rent without a present oroyer. The land management was without system. The regular revenue constantly fell short of the State needs and special cesses had to be levied to make good the balance. Many departments were in charge of petty officers styled maimatadar, who had under their control a certain number of villages, the revenue of which they collected and applied to the expenditure of the departments with which they were entrusted.

The first change introduced by the State manager or karbkat appointed by Government in 1844 was to reduce the number of the fiscal sub-divisions. The officers who, with the title of maimatadar, were in charge of these new groups, were ordered to work, as far as possible, in accordance with the system in force in British districts. Waste lands were gradually brought under tillage, and material improvements were made in the system of settling and of collecting the State demands. Under Daji Pandit (1844-1854) no change was made in the land tenures or in the rates of assessment. In 1862 it was found that in many cases landholders had larger areas of land than were shown in the accounts, that the lands were not properly classified, and that the rates of assessment were not fixed on any uniform system. These defects, combined with a great rise in grain prices, showed that a fresh survey and general revision of rates were necessary. In 1864 a rough measurement and classification of lands called diigati, and revision of rates were begun by the State minister Ramrav. The work continued till 1866 when it was stopped by the death of the prince. The rates introduced under this survey varied from 6s. to £2 5s. (Rs.4-224) a bigha in dry-crop lands and from 6s. to £4 7s. 6d. (Rs.3-431) a bigha in garden lands. The result of these revised rates was an increase in the revenue of about £17,500 (Rs.1,75,000) or twenty-five per cent.

The details are:

1. KOLHAPUR Dry-Crop Bigha Rates, 1844-54.

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* Compared with 1862-65 the total land revenue collections in 1867-68 showed a rise from £70,077 (Rs.7,00,770) to £89,478 (Rs.8,96,780) or 25 per cent. Of this increase of nearly two lakhs of rupees, about 1½ lakhs or £17,500 may be said to be due to the new rates.
Further experience of this dāgyāri survey showed that, though an improvement on the former state of affairs, it was not based on any scientific system or conducted by competent men. Colonel G. S. A. Anderson the Political Agent, himself an old survey officer, applied to Government to sanction the introduction of the regular revenue survey into the Kolhāpur territory; and his proposal was sanctioned in November 1867. Since then the survey has been carried on under the control and superintendence of the Survey Commissioner. Excepting Bhudargad all the sub-divisions have been surveyed and settled. Of the four feudatory States, Kāgal and Ichalkaranji have been surveyed and settled, and the work is in progress in Vishaligud and Bādva. Most of the old forms of individual or regāteir tenure have merged in the revenue survey tenure and extra petty taxes have ceased in those parts where this survey has been introduced and completed. The immediate results of the survey were the resumption of encroachments in alienated and other lands, and the occupation of arable waste, by which the revenue has been increased from year to year. Apart from the survey the revenue has also been increased by the resumption of alienations under the rules of the Alienation Inquiry. Compared with 1867-68, the collections in 1881-82 show an increase from £59,878 (Rs. 8,98,780) to £117,777 (Rs. 11,77,770) or a rise of thirty-one per cent.1 The details of the survey settlement in each group are:

In the Ichalkaranji feudatory state, survey measuring was begun in 1865 and finished in 1867 and classing was begun in 1868 and finished in 1869. The survey rates were introduced into eleven villages in 1869-70. They were arranged in six classes with highest dry-crop acre rates of 7a. 6d. (Rs. 3) for Ichalkaranji; 6a. 6d. (Rs. 3) for four villages close to Ichalkaranji in the Panchganga valley; 5a. (Rs. 2) for three villages, two of them beyond Nipani and one near Ichalkaranji but not in the Panchganga valley; 4a. (Rs. 2) for one village to the west of Nipani on the hills; 3a. 6d. (Rs. 1) for one village far away to the north-east and near the Tāngoppoon sub-division in Bādva; 2a. 6d. (Rs. 1) for one village far to the east and near the Athni sub-division in Belgaum. The collections in the first year of settlement £7062 (Rs. 70,620) showed an increase of 206 per cent over the collections £6919 (Rs. 69,190) of the year before the settlement. Under the survey rates the

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1 The details are:

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collections rose from £7062 (Rs. 70,620) in 1869-70 to £7421 (Rs. 74,210) in 1881-82. The details are:

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</tbody>
</table>

In the Kagul feudatory State, survey measuring was begun in 1866 and finished in 1868 and classing was begun in 1868 and finished in 1869. Survey rates were introduced in 1870. Of forty-six villages thirty-four were State and twelve were alienated. They had an area of 82,390 acres or 129 square miles with 49,084 people or 380 to the square mile. The estate, chiefly the villages near Kagul and to the east of Belgaum-Kolhapur road, was generally well placed for markets. The climate was generally good, but especially towards the west the rainfall was rather too heavy for good dry-crop tillage. The villages on the extreme west were rather rice than dry-crop villages, and the prevailing crop in them was rigi. Under the survey settlement the villages were arranged in five classes. Three villages to the north-east of Kagul formed the first class with a highest dry-crop acre rate of 7s. (Rs. 3); Kagul was placed in the second class with 6s. (Rs. 3); nineteen villages to the west and south-west of Kagul were placed in the third class with 5s. 6d. (Rs. 2.1); eleven villages to the west and south-west of the third class formed the fourth class with a rate of 5s. (Rs. 2.1); twelve villages in the extreme west and south-west of the estate formed the fifth class with a rate of 4s. 6d. (Rs. 2.1). For the rice land of all the villages a highest acre rate of 16s. (Rs. 8) was fixed, giving an average acre rate of 6s. 7d. (Rs. 3.1). For garden lands highest acre rates of 12s. (Rs. 6) for well-water and 12s. (Rs. 6) for channel-water were fixed. Compared with the collections of 1869-70 the survey rental on the tillage area showed a fall from £5430 (Rs. 54,300) to £5328 (Rs. 53,280) or of 223 per cent. The details of the settlement are:

<table>
<thead>
<tr>
<th>Class</th>
<th>Villages</th>
<th>Collections</th>
<th>Total Survey Rentable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>8</td>
<td>31,740</td>
<td>32,100</td>
</tr>
<tr>
<td>1½</td>
<td>13</td>
<td>56,000</td>
<td>56,016</td>
</tr>
<tr>
<td>2</td>
<td>11</td>
<td>7,000</td>
<td>7,000</td>
</tr>
<tr>
<td>2½</td>
<td>15</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Total</td>
<td>65</td>
<td>65,302</td>
<td>65,300</td>
</tr>
</tbody>
</table>

Under the survey the collections rose from £5144 (Rs 51,440) in 1870-71 to £6191 (Rs 61,910) in 1881-82 or 20.35 per cent. The details are:
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The Alta sub-division survey measuring was begun and finished in 1867-68 and clasing was begun and finished in 1869-70. In 1870-71 survey rates were introduced in thirty-one villages. Their area was 96,521 acres or 151 square miles and they had 67,064 people or 448 to the square mile. The villages had great natural advantages; they had a good climate, were fully peopled, and were within easy reach of trunk roads and good markets. The existing assessment was very unequal. Some villages paid rates double those of others though their soil was of the same quality. In many villages the pressure of the existing rates was severely felt and a good deal of arable land was wasted. Under the survey settlement the thirty-one villages were arranged in two classes with highest dry-crop acre rates of 7s. 6d. (Rs. 3.1) for nine villages and of 7s. (Rs. 3.4) for twenty-two. For rice land of which there were only 362 acres, the highest acre rate was fixed at 18s. (Rs. 10.12). The rice land was of very indifferent quality and the average acre rate amounted to 5s. 7½d. (Rs. 2.4). The highest garden acre rate for well water was fixed at 13s. (Rs. 7.6), and for lands watered partly by wells and partly by channel at 16s. (Rs. 8.8).

Compared with the preceding year’s collections the survey revenue on the village area showed a decrease from £12,905 to £11,535 (Rs. 1,30,050 to Rs. 1,15,350) or 3½ per cent. Under the survey rates the collections rose from Rs. 1,69,860 in 1870-71 to £13,128 (Rs. 1,31,280) in 1881-82. The details are:

**Alta Survey Results, 1870-1882.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Collection</th>
<th>Waste Rental</th>
<th>Adjusted Revenue</th>
<th>Year</th>
<th>Collection</th>
<th>Waste Rental</th>
<th>Adjusted Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1870-71</td>
<td>£12,905</td>
<td>£10,122</td>
<td>£11,535</td>
<td>1873-74</td>
<td>£1,458</td>
<td>£1,350</td>
<td>£1,328</td>
</tr>
<tr>
<td>1871-72</td>
<td>£11,346</td>
<td>£9,458</td>
<td>£10,950</td>
<td>1874-75</td>
<td>£1,434</td>
<td>£1,328</td>
<td>£1,312</td>
</tr>
<tr>
<td>1872-73</td>
<td>£13,538</td>
<td>£11,670</td>
<td>£12,905</td>
<td>1875-76</td>
<td>£1,420</td>
<td>£1,314</td>
<td>£1,304</td>
</tr>
<tr>
<td>1873-74</td>
<td>£13,400</td>
<td>£11,500</td>
<td>£12,750</td>
<td>1876-77</td>
<td>£1,410</td>
<td>£1,304</td>
<td>£1,298</td>
</tr>
</tbody>
</table>

In the Shiroli sub-division survey measuring was begun in 1867-68 and finished in 1868-69 and clasing was begun in 1869-70 and finished in 1870-71. Survey rates were introduced into a group of 20½ villages between 1870 and 1872. At the time of settlement those villages contained 50,493 acres or ninety-three square miles with 30,428 people or 297.18 to the square mile. Under the survey settlement they were arranged in two classes and charged highest dry-crop acre rates of 7s. 6d. (Rs. 3.1) in 10½ villages and 7s. (Rs. 3.4) in five villages. The highest garden acre rates were...
17a. (Rs. 8½) for channel water and 15a. (Rs. 7½) for well water. Compared with the average collections of the ten previous years the survey rental on the tillage area showed an increase from £8174 (Rs. 81,740) to £9231 (Rs. 92,510) or a rise of 13·17 per cent. The following statement shows the collections between 1854 and 1889:

<table>
<thead>
<tr>
<th>Year</th>
<th>Collection</th>
<th>Waste</th>
<th>Allocated Revenue Adjusted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1854-5</td>
<td>Rs. 1,130</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1855-5</td>
<td>9,080</td>
<td>478</td>
<td>9,558</td>
</tr>
<tr>
<td>1856-5</td>
<td>5,076</td>
<td>478</td>
<td>5,554</td>
</tr>
<tr>
<td>1857-5</td>
<td>0,084</td>
<td>514</td>
<td>3,098</td>
</tr>
<tr>
<td>1858-5</td>
<td>1,011</td>
<td>514</td>
<td>3,025</td>
</tr>
<tr>
<td>1859-5</td>
<td>1,006</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1860-5</td>
<td>1,006</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1871-72</td>
<td>14,348</td>
<td>335</td>
<td>18,748</td>
</tr>
<tr>
<td>1872-73</td>
<td>14,348</td>
<td>335</td>
<td>18,748</td>
</tr>
<tr>
<td>1873-74</td>
<td>14,348</td>
<td>335</td>
<td>18,748</td>
</tr>
<tr>
<td>1874-75</td>
<td>14,348</td>
<td>335</td>
<td>18,748</td>
</tr>
<tr>
<td>1875-76</td>
<td>14,348</td>
<td>335</td>
<td>18,748</td>
</tr>
</tbody>
</table>

The Ryabhag petty division of Shirol was settled in 1871-72. It contained sixteen State villages with an area of 75,639 acres or 117 square miles and 8269 people or 79·90 to the square mile. Under the survey settlement the villages were arranged in four classes with highest dry-crop acre rates varying from 5a. (Rs. 2½) to 28. 6d. (Rs. 1). In the first class was placed one village which was detached from the rest of the tract and lay at the crossing of the Krishna on the Chikodi-Tasgaon road. For this village a highest dry-crop acre rate of 5a. (Rs. 2½) was fixed. Two villages to the east of the first class and in the west of the main tract formed the second class with a rate of 3, ½a. (Rs. 1). Nine villages to the east of the second class and with a worse rainfall formed the third class with a rate of 3a. (Rs. 1). Four villages in the extreme east and worst of all in point of rainfall formed the fourth class with a rate of 28. 6d. (Rs. 1½). Except Ryabhag, none of these villages had much garden land. The highest garden acre rate was fixed at 13a. (Rs. 6½); and most of the watered fields were assessed at acre rates varying from 8a. to 10a. (Rs. 4-5). Compared with the average collections of the twenty years before, the survey rental on the tillage area showed an increase from £665 (Rs. 6650) to £1380 (Rs. 13,800) or a rise of 107·51 per cent, and compared with the preceding year's collections, an increase from £1246 (Rs. 12,460) to £1380 (Rs. 13,800) or a rise of 10·75 per cent. During the eleven years of the survey lease, the collections have risen from £1452 to £1815 (Rs. 14,520-18,150). The details are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Collection</th>
<th>Waste</th>
<th>Allocated Revenue Adjusted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871-72</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1872-73</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1873-74</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1874-75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1875-76</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In Karvir survey measuring was begun in 1969 and finished in 1871 and classing was begun in 1872 and finished in 1873. Of 135 villages, one State village and twenty-six allocated villages have not been measured.
been settled. The remaining 108 villages, ninety State and eighteen alienated, were settled between 1872 and 1883. The State villages were settled in three groups: the first in 1872-73, the second in 1875-76, and the third in 1878-79. Of these the twenty-three State villages settled in 1872-73, lay immediately round Kolhapur and included the lands of that city. This group contained 38,600 acres or ninety-two square miles and 65,922 people or 706 to the square mile. The twenty-three villages were arranged in three classes and charged highest dry-crop acre rates varying from Rs. 3.5 to Rs. 7.5. The town of Kolhapur and the neighboring villages were placed in the first class; villages a little further removed from Kolhapur were put in the second class; and villages at a still greater distance from the town formed the third class. The details are:

| Class | Dry Crop | Rainy Crop | Well Water
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Rs. 5.0</td>
<td>5.0</td>
<td>5.0</td>
</tr>
<tr>
<td>II</td>
<td>Rs. 4.0</td>
<td>4.0</td>
<td>4.0</td>
</tr>
<tr>
<td>III</td>
<td>Rs. 3.0</td>
<td>3.0</td>
<td>3.0</td>
</tr>
</tbody>
</table>

These rates were higher than those adopted for the Alta, Shiroli, and Kagal sub-divisions. The increase was required as Kolhapur and its immediate surroundings have an advantage over the villages of other sub-divisions in climate, communications, and market. Compared with 1870-71 the collections in 1881-82 showed a rise from £57,950 (Rs. 57,950) to £72,920 (Rs. 72,920) or an increase of 25.83 per cent. The details are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Collection</th>
<th>Waste</th>
<th>Arable</th>
<th>Revenue Adjustment</th>
<th>Year</th>
<th>Collection</th>
<th>Waste</th>
<th>Arable</th>
<th>Revenue Adjustment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1866-67</td>
<td>40,560</td>
<td>5,000</td>
<td>6,000</td>
<td>45,000</td>
<td>1876-77</td>
<td>62,500</td>
<td>6,500</td>
<td>8,000</td>
<td>77,000</td>
</tr>
<tr>
<td>1875-76</td>
<td>62,780</td>
<td>7,500</td>
<td>9,000</td>
<td>89,500</td>
<td>1877-78</td>
<td>78,000</td>
<td>8,500</td>
<td>10,000</td>
<td>107,000</td>
</tr>
<tr>
<td>1878-79</td>
<td>80,800</td>
<td>9,000</td>
<td>11,000</td>
<td>103,000</td>
<td>1879-80</td>
<td>90,000</td>
<td>10,000</td>
<td>12,000</td>
<td>125,000</td>
</tr>
<tr>
<td>1880-81</td>
<td>93,000</td>
<td>10,000</td>
<td>13,000</td>
<td>120,000</td>
<td>1881-82</td>
<td>100,000</td>
<td>11,000</td>
<td>14,000</td>
<td>137,000</td>
</tr>
</tbody>
</table>

These details show that during six years ending 1878 the rental of the arable waste increased from £776 (Rs. 7760) to £906 (Rs. 9060). This spread of arable waste was due to a series of bad seasons culminating in the 1876-77 famine. Since 1878 there has been steady improvement, and by 1882 the arable waste was reduced to one-third of what it was in 1872. The assessment of encroachments in alienated holdings has also materially contributed to the increase of collections in later years.

The second group of Kolhapur State villages, settled in 1872-76,
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contained seventeen villages to the north and west of Kolhapur and outside the circle of villages in the first group. The villages to the west of Kolhapur were not so well placed as those in the first group either in climate or communications: the rainfall was heavier and the soil poorer, and took the place of jowar, the staple dry grain of the plain. This second group contained 22,148 acres or thirty-five square miles, and 12,414 people or 354.68 to the square mile. The highest acre rates introduced by the survey in this group were:

- For six villages close to the city of Kolhapur: 10. (Rs. 4) for dry-crop and 6s. (Rs. 3) for rice land.
- For nine villages somewhat farther from Kolhapur: 7s. 6d. (Rs. 3.6) for dry-crop and 9s. (Rs. 9) for rice land.

An exceptional dry-crop rate of 48. (Rs. 2) was fixed for the village of Jairat, which lay on the high land south of Kolhapur and was somewhat inaccessible for carts. The highest rice acre rate for this village was fixed at 14s. (Rs. 7). For Sandal, a part hill and part plain village, highest acre rates of 2s. 6d. (Rs. 1.3) for dry-crop and 2s. 6d. (Rs. 1.3) for rice land were adopted.

Compared with 1874-75, the collections at survey rates in 1881-82 showed a rise from £2788 (Rs. 27,880) to £3026 (Rs. 30,260) or an increase of 8.53 per cent.

These details show that during the chief famine year (1876-77) the rental of arable waste rose from £279 (Rs. 2,790) to £611 (Rs. 6,110) and though since then the arable waste has steadily fallen the area is still (1882) in excess of what it was in 1875-76. The increase in collections is mainly caused by resumptions of encroachments in alienated holdings.

The third group of Karvir villages settled in 1878-79, contained fifty villages mostly to the south-west and west of Kolhapur. These villages pass through every grade from excellent dry-crop villages in the Dudhpanga and Bhogavati valleys to pure hill villages, where rice and kowari or wood-ash are the chief forms of tillage. These villages contained 53,380 acres or 865 square miles, and 24,190 people or 279.65 to the square mile. Under the survey settlement they were arranged in six classes with highest dry-crop acre rates varying from 8s. (Rs. 4) to 10s. (Rs. 5). The details are:

<table>
<thead>
<tr>
<th>Class</th>
<th>Villages</th>
<th>Highest Acre Rate.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Dry Crop</td>
<td>Rice of Wood-ash Tillage</td>
</tr>
<tr>
<td>I</td>
<td>1</td>
<td>4 0 0 1</td>
</tr>
<tr>
<td>II</td>
<td>2</td>
<td>5 0 0 1</td>
</tr>
<tr>
<td>III</td>
<td>3</td>
<td>6 0 0 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class</th>
<th>Villages</th>
<th>Highest Acre Rate.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Dry Crop</td>
<td>Rice of Wood-ash Tillage</td>
</tr>
<tr>
<td>I</td>
<td>1</td>
<td>4 0 0 1</td>
</tr>
<tr>
<td>II</td>
<td>2</td>
<td>5 0 0 1</td>
</tr>
<tr>
<td>III</td>
<td>3</td>
<td>6 0 0 1</td>
</tr>
</tbody>
</table>
In Panhala survey measuring was begun in 1868 and finished in 1871 and classing began in 1872 and finished in 1879. Of 20 villages, two deserted villages, eight suburbs of the Panhala 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. 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:

<table>
<thead>
<tr>
<th>Year</th>
<th>Collection Revenue</th>
<th>Wasted Revenue</th>
<th>Alienated Revenue Adjusted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1856-57</td>
<td>Rs. 21,278</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1875-76</td>
<td>Rs. 16,340</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1876-77</td>
<td>Rs. 20,567</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The highest acre rate introduced by the survey was: For the Kodoli village in the plain country of the Varna valley and for the two villages of Porla and Yavuji on either bank of the Kasari river, a highest acre rate of 7s. 6d. (Rs. 3) for dry-crop and 1s. (Rs. 0) for rice land; for eight villages in the Varna and Kasari valleys, but somewhat further removed from Kolhapur and great lines of communication, a highest acre rate of 7s. (Rs. 3) for dry-crop and 16s. (Rs. 8) for rice land; and for six villages that lay more to the west and were on the Panhala range and had a heavier rainfall, 6s. (Rs. 3) for dry-crop and 16s. (Rs. 8) for rice land; for the hill villages of Ambivade and Bhadal on a spur of the Panhala range, 4s. (Rs. 2) for dry-crop and 1s. (Rs. 7) for rice; for eleven villages on the top of the Panhala range and at no great distance round Panhala itself, 2s. 6d. (Rs. 1) for dry-crop and 1s. (Rs. 7) for rice land. Though as far to the east these eleven villages were similar in their village type, ghát or Måval villages, níchá being the staple dry-crop and rice tillage common. For hill villages their rates seem high. But, though the 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 Sahýdri. 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 1s. 6d. (Rs. 6) for well-water. To meet the case of garden-lands on rivers watered by lift from bhadris, the Survey Commissioner allowed £1 (Rs. 10) for

1 State villages settled, thirty in 1875-76, sixty-four 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.
proportionate reduction for each lift down to the fourth and at the
fifth left the assessment at the full dry-crop rate. In the hill villages
the highest garden acre rate was fixed at 6s. (Rs. 4) for well water
and 1s. (Rs. 7) for channel-water. In very little land does the
actual rate exceed half of this amount. In a few villages in this
group, while the village itself was well placed in the plain, it had a
hamlet or majra whose lands were somewhat inaccessible. In such
cases the lands of the hamlets were grouped with the hill villages.
Compared with 1874-75 the collections at survey rates in 1881-82
showed a rise from £2674 (Rs. 36,740) to £2850 (Rs. 52,500) or an
increase of 40-28 per cent. The increase was chiefly due to the
reduction of alienations. The details are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Collection</th>
<th>Waste Rent</th>
<th>Revenue Adjusted</th>
<th>Year</th>
<th>Collection</th>
<th>Waste Rent</th>
<th>Revenue Adjusted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1874-75</td>
<td>257-75</td>
<td>740</td>
<td>3528</td>
<td>1875-76</td>
<td>2674</td>
<td>754</td>
<td>3528</td>
</tr>
<tr>
<td>1875-76</td>
<td>2674</td>
<td>754</td>
<td>3528</td>
<td>1876-77</td>
<td>2850</td>
<td>784</td>
<td>3528</td>
</tr>
<tr>
<td>1876-77</td>
<td>2850</td>
<td>784</td>
<td>3528</td>
<td>1877-78</td>
<td>2850</td>
<td>784</td>
<td>3528</td>
</tr>
</tbody>
</table>

The second or 1876 group contained sixty-five villages, some
in the valleys of the Kasari and Kumbhi rivers and some in the
valley of the Varna river north of the Panhâla range. All the State
villages of north-west Panhâla were included in this group. They
covered an area of 69,385 acres or 108 square miles and had 22,892
people or 211-59 to the square mile, all of them agricultural.
Under the survey settlement the sixty-five State villages were
arranged in seven classes with highest dry-crop acre rates varying
from 1s. (Rs. 6) to 2s. 6d. (Rs. 11). The highest rate was for good
dry-crop villages on the open plain and in the valleys of the rivers,
and the lowest for a hill village on a spur of the Panhâla hills. A
uniform highest acre rate of 1s. (Rs. 8) was adopted for rice
tillage. The more westerly villages had some disadvantage in
communication, but this disadvantage was modified by the
higher value of rice in proportion to bulk compared with dry-crop
produce. The acre rates adopted for the garden lands generally
were £1 (Rs. 10) for channel-watered lands and 1s. (Rs. 6) for
well-watered lands. In a few cases 1s. (Rs. 7) the acre were levied
on the better class of well-gardens. The details are:

<table>
<thead>
<tr>
<th>Class</th>
<th>Village</th>
<th>Highstry Acre Rate</th>
<th>Average Acre Rate on Cultivated Land</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Dry Crop. Rate</td>
<td>Dry-Crop. Rate</td>
</tr>
<tr>
<td>I</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>II</td>
<td>15</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>III</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>IV</td>
<td>25</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>V</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>VI</td>
<td>35</td>
<td>35</td>
<td>35</td>
</tr>
<tr>
<td>VII</td>
<td>40</td>
<td>40</td>
<td>40</td>
</tr>
</tbody>
</table>

Total 60 100 100 100
Compared with 1874-75 the collections at survey rates in 1881-82 showed a rise from £4971 (Rs. 49,710) to £5187 (Rs. 51,870) or an increase of 17½ per cent. The increase is partly due to resumption of alienated lands. The details are:

**Panahla Survey, 1855 - 1858.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Collections</th>
<th>Wages</th>
<th>Allocated Revenue Adjusted</th>
<th>Year</th>
<th>Collections</th>
<th>Wages</th>
<th>Allocated Revenue Adjusted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1855-56</td>
<td>Rs 52,208</td>
<td>Rs 0</td>
<td>Rs 52,208</td>
<td>1877-78</td>
<td>Rs 56,550</td>
<td>Rs 0</td>
<td>Rs 56,550</td>
</tr>
<tr>
<td>1874-75</td>
<td>Rs 49,710</td>
<td>Rs 0</td>
<td>Rs 49,710</td>
<td>1878-79</td>
<td>Rs 56,869</td>
<td>Rs 0</td>
<td>Rs 56,869</td>
</tr>
<tr>
<td>1875-77</td>
<td>Rs 51,870</td>
<td>Rs 0</td>
<td>Rs 51,870</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The third or 1877 group contained seventeen villages mostly either on or to the north of the Kasari river. They covered an area of 37,487 acres or fifty-nine square miles and had 29,877 people or 1046/2 to the square mile. Under the survey settlement the seventeen villages were arranged in six classes with highest dry-crop acre rates varying from 7s. (Rs. 3½) to 3s. (Rs. 1½). The highest acre rate for rice land was fixed at 2s. (Rs. 1) and for kusa or wood-ash tillage at 1s. (8 as.). Compared with 1875-76 the collections at survey rates in 1881-82 showed a rise from £1600 (Rs. 16,000) to £1897 (Rs. 18,970) or an increase of 18½ per cent. The details are:

**Panahla Survey, 1868 - 1869.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Collections</th>
<th>Wages</th>
<th>Allocated Revenue Adjusted</th>
<th>Year</th>
<th>Collections</th>
<th>Wages</th>
<th>Allocated Revenue Adjusted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1866-67</td>
<td>Rs 10,258</td>
<td>Rs 0</td>
<td>Rs 10,258</td>
<td>1877-78</td>
<td>Rs 11,303</td>
<td>Rs 0</td>
<td>Rs 11,303</td>
</tr>
<tr>
<td>1875-76</td>
<td>Rs 10,000</td>
<td>Rs 0</td>
<td>Rs 10,000</td>
<td>1878-79</td>
<td>Rs 11,570</td>
<td>Rs 0</td>
<td>Rs 11,570</td>
</tr>
<tr>
<td>1876-77</td>
<td>Rs 13,465</td>
<td>Rs 0</td>
<td>Rs 13,465</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The fourth or 1878 group contained forty-eight villages generally to the west of the Panahla sub-division. They covered an area of 106,814 acres or 167 square miles and had 17,125 people or 10254 to the square mile. The population was distributed with very unequal density, being much thicker in the eastern villages than in those near and on the Sahyadria. Under the survey settlement these villages were arranged in six classes with highest dry-crop acre rates varying from 7s. (Rs. 3½) to 2s. 6d. (Rs. 1½). The details are:

**Panahla Survey Rates, 1875-79.**

<table>
<thead>
<tr>
<th>Class</th>
<th>Villages</th>
<th>Highest Acre Rate.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Dry Crop</td>
<td>Kusa or Wood-ash</td>
</tr>
<tr>
<td></td>
<td>Rice</td>
<td>Tillage</td>
</tr>
<tr>
<td>1</td>
<td>4</td>
<td>Rs 1</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>Rs 1</td>
</tr>
</tbody>
</table>

Compared with 1875-76 the collections at survey rates in 1881-82...
Karnatak.

KOLHÁPUR.

showed a fall from £2158 (Rs. 21,580) to £2118 (Rs. 21,180) or a decrease of 1.85 per cent. The details are:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Collection</th>
<th>Waste Rental</th>
<th>Adjusted Revenue</th>
<th>Collection</th>
<th>Waste Rental</th>
<th>Adjusted Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1856-57</td>
<td>Rs. 21,580</td>
<td>Rs. 0</td>
<td>Rs. 21,580</td>
<td>Rs. 21,580</td>
<td>Rs. 0</td>
<td>Rs. 21,580</td>
</tr>
<tr>
<td>1878-79</td>
<td>Rs. 19,770</td>
<td>Rs. 4,180</td>
<td>Rs. 15,590</td>
<td>Rs. 19,770</td>
<td>Rs. 4,180</td>
<td>Rs. 15,590</td>
</tr>
</tbody>
</table>

In Gadimalaj survey measuring was begun in 1874-75 and finished in 1878-79 and classing was begun in 1878-79 and finished in 1879-80. In 1880-81 survey rates were introduced in fifty-four State villages with an area of 87,297 acres or 136 square miles with 40,428 people or 297 to the square mile. Under the survey settlement these villages were arranged in four classes with highest dry crop acre rates varying from 7s. (Rs. 3.1) to 4s. 6d. (Rs. 2.4).

In 1849 the season on the whole was favorable. The early rainfall was rather scanty, but the late rain was excessive in some parts injuring the crops. The output both of the early and late crops, rice, jendor, bhojra, gram, peas, cotton, and tobacco, was good.

In 1850 the season on the whole was much below the average. The rainfall between June and September was unseasonable, and except those on black soil the crops were much injured. Copious rain in October did much good.

In 1851 the rainfall was sufficient and the harvest good. Heavy rain in October did some damage to the crops on low grounds and on the banks of rivers.

In 1852 the season was on the whole an average season. Except in the Gadimalaj sub-division, the rainfall was excessive. Up to the middle of September forty-one inches of rain fell. The early harvest was good, but owing to heavy falls in October the late crops were injured. Public health on the whole was good.
Chapter VIII
The Land.

In 1853, except in the Bhudargad and Gadilinglaj sub-divisions and the Bvada state, the rainfall was insufficient. The early harvest was half the average and the late crops were poor.

In 1854 the season was on the whole an average season. Except in Alta and Shirol the early rain was sufficient. Heavy falls in October injured the late crops, chiefly millets, gram, cotton, and tobacco. Grain prices rose in June but fell in the harvesting season. During the latter part of the rainy season small-pox and diarrhoea prevailed in Kolhapur town and suburbs. Otherwise public health was good.

In 1855 in June, July, and August the rainfall was very scanty in Shirol, Alta, and Gadilinglaj. Wells and streams dried and rice, jowari, millet, sugarcane, tur, tobacco, and cotton entirely failed. Grain rose very high and the poorer classes were in great distress. Fears of scarcity were somewhat allayed by slight showers in September and October. In other parts of the Kolhapur State the rainfall was sufficient and in some of the Bvada villages near the Sahyadri the rain was so heavy as to damage the rice and jowari. Heavy showers in October did much good to all cold weather crops except tobacco and bajri which were beaten down. Public health was good.

In 1856 the rainfall was sufficient, the harvest full, and grain cheap. Cholera prevailed in July and August.

In 1857 the season on the whole was half the average. The early rains were sufficient, but owing to scanty late rainfall the late crops suffered. Cholera prevailed in June and July.

In 1858 the rainfall was scanty in some parts and heavy in others and the crops suffered. In Alta and Shirol the young rice plants and other crops were eaten by insects.

In 1859 the season was on the whole favourable. Some injury was done to sugarcane by a disease called laldu.

In 1860, except for garden crops, the rainfall was sufficient. Cholera prevailed in August and September.

In 1861 the season on the whole was above the average. Between August and October cholera prevailed, and in one month out of 200 cases more than half the number proved fatal.

In 1862 the early rainfall was sufficient. The late rains were abundant and the late crops were above the average. Between July and October cholera of a mild type prevailed in Kolhapur and Ajra.

In 1874 the rainfall was unfavourable for the early crops, but heavy enough for the late crops. Out of a demand of £20,530 (Rs. 2,05,530), £18,123 (Rs. 1,81,230) were collected, £20 (Rs. 200) remitted, and £2,529 (Rs. 25,290) left outstanding.

In 1875 the early crops suffered from want of rain and the late crops from heavy rains in the middle of the cold season. Cholera and small-pox prevailed, and out of 127 persons attacked, fifty-eight died. Out of a demand of £91,032 (Rs. 9,10,320),
In 1876 the season was very unfavourable. Both the early and late crops in great measure failed. Siridol suffered most, in it scarcely a field yielded. Cholera twice broke out and public health was not good. Out of a demand of £93,055 (Rs. 9,30,550), £82,946 (Rs. 8,29,460) were collected, £32 (Rs. 320) remitted, and £10,109 (Rs. 1,00,770) left outstanding.

In 1877 the rainfall was abundant but unseasonable, considerably damaging the late crops. Cholera was severe. Out of a demand of £112,832 (Rs. 11,28,530), £109,287 (Rs. 10,92,570) were collected, £112 (Rs. 1120) remitted, and £3453 (Rs. 34,530) left outstanding.

In 1878 the rainfall was 50-65 inches. Cholera prevailed and public health was not good. In 1878 jëdë and bôjë prices were double and wheat prices four times those of 1875. Compared with 1876 and 1877 rice was somewhat cheaper. The high prices were due to the small local stock. Out of a demand of £92,444 (Rs. 9,24,440), £87,745 (Rs. 8,77,450) were collected, £15 (Rs. 150) remitted, and £5,703 (Rs. 5,703) left outstanding.

In 1879 the rainfall was seasonable and favourable and the harvest good. Rice suffered a little from want of rain and jëdë from blight. Public health was good. Out of a demand of £111,591 (Rs. 11,15,910), £104,508 (Rs. 10,45,080) were collected, £62 (Rs. 620) remitted, and £7143 (Rs. 71,430) left outstanding.

In 1880 the rainfall was below the average. It was not well distributed and the crops suffered. The harvest was poor, but grain prices fell. Public health was good. Out of a demand of £112,832 (Rs. 11,28,530), £109,287 (Rs. 10,92,570) were collected, £112 (Rs. 1120) remitted, and £3453 (Rs. 34,530) left outstanding.

In 1881 the rainfall was very short. The wells did not fill and the rivers were unusually low. This affected the well and canal irrigation and materially reduced the area under sugarcane, the most important crop. The harvest on the whole was fair, rice yielding about a half and jëdë grain and wheat about a three-quarters crop. The markets were well supplied with grain and prices remained low throughout the year. Public health was not good. Cholera and cattle disease prevailed, and hundreds of cattle died. Out of a demand of £112,832 (Rs. 11,28,530), £109,287 (Rs. 10,92,570) were collected, £112 (Rs. 1120) remitted, and £3453 (Rs. 34,530) left outstanding.

In 1882 the early harvest was on the whole fair, but the late crops were far from favourable. In October, locusts partially destroyed the early crops in some places and the want of the usual October storms and rainfall greatly damaged the late crops. Public health was not good. Cholera, hooping cough, and measles prevailed.
Chapter IX.

JUSTICE.

Before 1845 when it came under British superintendence, Kolhapur had no regular courts for administering justice. In rural parts civil justice was administered by the patil or headman and in towns by other higher revenue officers. A complaint being made, the patil with the help of the kulkarni or accountant tried to settle the dispute amicably. If they failed, the dispute was referred to a panchayat or jury. The higher revenue officers also followed the same system. The disputes usually referred to the panchayat were about boundaries, lands, inheritance, and succession.

The jurisdiction of the panchayat was solely based on the consent of the contending parties. The word literally signifies a 'jury of five' but as a fact there was no limit to the number of members. Sometimes a whole village constituted itself as a panchayat and sometimes the proceedings were conducted under the supervision of a State officer. The first step was to take the njinidmis or agreements of the parties to submit the dispute to arbitration. Then followed their karilis or statements of their respective cases. The parties were also made to enter into security bonds or jinir-kahras binding themselves to abide by the decision of the panchayat. The court sometimes examined the parties. It received all the evidence both documentary and oral and accepted as evidence letters from absent witnesses. It then decided the matter according to the custom of the country on the evidence before it. Sometimes resort was had to ordeal. For instance the dispute was ended by one of the parties taking out a piece of iron from boiling oil, or by one of the disputants being taken out of the waters of a sacred river. Generally the panchayat held its sittings in a sacred place such as the temple of the village god and in important cases it went to a place noted for its special sanctity. The proceedings of the panchayat were often reduced to writing and contained a summary of the pleadings and evidence and ended with the verdict. This paper is known under the various names of panchayatndima, vridadipatra, or mahajar; sometimes the party defeated passed a document to the winner which was called a khutpatra in which he admitted his defeat and agreed not to molest the winner in future. The award of the panchayat was generally willingly submitted to, but in cases where it was necessary to execute it by force the State officer obtained execution for the successful party by issuing the necessary orders and even royal mandates or damapalana were issued for the purpose.

1 The word khutpatra literally means a letter of end and was so named because it put an end to the dispute.
Refusal to submit a matter to a panchayat was looked upon as an indication of fraud and the party who refused to submit his dispute to the panchayat, or having agreed to do so did not put in his appearance before it, lost his case. Generally the decision was final but in exceptional cases a new trial was allowed. This system of administering justice though open to many objections was popular with the people and satisfied their wants so long as the disturbed state of the country and the weakness of the government tended to preserve a strong communal feeling among the village communities, and the potent voice of the village elders was universally respected.

In administering criminal justice the panchayat was rarely employed. In villages the patil took cognizance of small offences such as petty thefts, abusive language and simple hurt, and, having examined the parties and witnesses orally, either punished the offender with a small fine, or put him into the stocks, or sometimes imprisoned him in the village chawd. Above the patil was the hamavishar or mamlatdar who investigated into murders, dacoities, and robberies and submitted the proceedings for final disposal to the huzur or Raja's court. Sometimes these cases were handed over to the vyadidhaw.

The chief offences were treason, murder, dacoity, robbery, adultery, theft, and hurt. The usual forms of punishments were death, mutilation, imprisonment, and fine. Of these fine was most common. Sometimes murderers were compelled to make compensation to the family of the victim. Land thus given in compensation was called khakut. Mutilation was generally inflicted on women for adultery. There were no regular prisons, but offenders were confined in forts, and in Kolhapur itself there were cells in the centre of the city near Runkoba's temple. Prisoners were dined on unwholesome food. Death was inflicted in various ways, by hanging, beheading, blowing from a gun, throwing off a precipice, trampling under an elephant's foot, or by sul or impalement. In 1821 the Mohite who attacked and murdered the Raja Aba Sahib was trampled under an elephant's foot. Execution by sul consisted in impaling the offender on an iron stake fixed upright in the ground. Besides these there was a punishment called khand baddane which was considered most ignominious. It consisted in making a man ride on an ass with his face which was besmeared with lampblack, towards the tail, and parading him in this condition through the town or village with the accompaniment of a drum. He was expelled from the town or village. In the absence of definite rules much was left to the discretion or rather the whim of the individual officer and sometimes punishments were accompanied with various cruelties.

The jagirdars and inferior saridars and indaridars exercised both civil and criminal jurisdiction within their jagirs, sarajdans, and indas. Their jurisdiction varied according to their position in the Darbar, the highest being empowered to inflict even death.

Chapter IX: Justice

Civil Justice.
Before 1845.
Pancharat.

Chapter IX: Justice

Civil Justice.
Before 1845.
Pancharat.
When the territories surrounding the Kolhapur State came under British control the neighbourhood of a strong and just power began to have some influence on the judicial administration of the State. For in 1823 it appears that the reigning Raja was assisted by Mr. Baber, the then Principal Collector of the Southern Maratha Country, to appoint a shatrii and a kisi to whom all disputes were to be submitted for adjudication. He was instructed that though he might remove them for misconduct he should not otherwise interfere with them. After this event the swapdighish appears to have regained some of his lost influence as his decisions latterly appear to be more frequent. In 1842 sati or widow-immolation was abolished and in 1843 the sale of children prohibited. About 1844-45 when the State came under British superintendence, judicial administration was very badly conducted. In 1845 the late Mr. Reeves described it thus: 'The judicial system of Kolhapur though founded on the ancient Hindu institute has been administered in such a manner as to leave room for injustice and oppression of every sort. The administration of justice has evidently depended entirely on the caprice of a few irresponsible agents at the huzur. In the districts the mamladars have been all-powerful and below them again the paita. The government has at the same time been so inefficient and weak that it may be safely asserted that the village townships, those indestructible atoms of which the Hindu policy is made up, have alone prevented it from falling to pieces.'

For about four years after Kolhapur came under British superintendence, mamladars as before were allowed to try civil and criminal cases. In 1848 three regular civil courts were established, two for munsifs and one for a sadar. The munsif had power to try suits up to £500 (Rs. 5000) and the sadar amin up to £1000 (Rs. 10,000). Against their judgment appeal lay to the Political Superintendent and a final appeal to Government. As regards the criminal administration the mamladars of the six sub-divisions or petis and the karhitta or managers of Banda Vishaligand and Kagal had power to award sentences of fine up to £5 (Rs. 50) and of imprisonment for not more than three months. In the city of Kolhapur the court of the swapdighish or Judge had power to fine up to £20 (Rs. 200) and to imprison up to three years, and the koteli or city magistrate tried petty criminal cases with power to fine up to £2 10s. (Rs. 25) and imprison up to thirty days. The highest criminal court was that of the Political Superintendent assisted by assessors who also heard appeals from the decisions of the inferior courts. The Political Superintendent had powers similar to the Sessions Judge in British districts. There were no definite laws on any subject but the courts were guided by the spirit of the Bombay regulations unless they were found to conflict with the established customs of the State. For instance in the execution of the decrees of civil courts no bond required for the residence of a judgment-debtor was liable to sale unless it had been specifically assigned as security for payment of the decreed debt and declared by the court as liable to sale; no lands on any account were liable to sale and further no judgment-debtor was liable to imprisonment in consequence of failure to pay
the decreed debt. The jurisdiction of the jagirdar was retained but they were not allowed to pass sentences of death or imprisonment for more than ten years; besides they were required to report the more heinous offences to the Political Superintendent.

This state of things continued up to 1862 when Shivaji or Baba Sahab Mahârâjâ was placed in charge of the administration of the State. This made certain changes necessary. The nyayâdhis or Native Judges were allowed to pass sentences up to seven years but sentences in excess of three years were subject to confirmation by the Mahârâjâ. Appeals against the decisions of the inferior civil and criminal courts lay to His Highness the Mahârâjâ who was also empowered to pass any sentence up to death; but sentences of death required Government confirmation. The Mahârâjâ's decisions in civil suits were not open to appeal. By the agreement which was entered into between the Mahârâjâ and the British Government the jurisdiction of the principal jagirdârs was limited to seven years' imprisonment and cases requiring capital punishment and imprisonment for more than seven years were to be sent up to the Political Agent for submission to Government. In 1866 owing to the death of Shivaji the British Government resumed the administration of the State and the system of judicial administration was remodelled.

In 1867 the nyayâdhis was invested with the following powers. In civil suits of the nature of small causes and not exceeding £50 (Rs. 500), one appeal was allowed from the subordinate courts to the nyayâdhis. In the other suits tried by the subordinate courts an ordinary appeal was allowed to the nyayâdhis and a special appeal to the Political Agent. Suits above £1000 (Rs. 10,000) were tried originally in the nyayâdhis's court with an appeal to the Political Agent. In criminal matters the nyayâdhis had the powers of a District Magistrate for the whole territory. He was also invested with the powers of an Assistant Sessions Judge and allowed to try cases which the Political Agent might refer to him. The Assistants to the Political Agent were also empowered to exercise powers of Assistant Sessions Judges and in civil matters to try appeals referred to them by the Political Agent. About this time the Indian Penal Code and the Criminal Procedure Code (Act XXV of 1861) were introduced. Under this Act the mânmâltdârs were made second class sub-magistrates and their powers of punishment were reduced from three months to one month. Though the Penal Code was introduced adultery by a woman was punished with mutilation as formerly.

In 1873 the then new Criminal Procedure Code, Act X. of 1872, was introduced. Under this Act the mânâltdârs were invested with powers of a second class magistrate and could inflict imprisonment for six months and fine up to £20 (Rs. 200).
In the beginning of 1874 two new officers called the District Officers were appointed and they were invested with the powers of a first class magistrate and placed each in charge of a division of the State. In 1879 the Code of Civil Procedure, Act VIII of 1879, was introduced but the old practice in the execution of decrees, as stated above, was retained. The State kirtibhārī was invested with the powers of an assistant judge in civil and criminal matters.

Before 1882 when the Regency Council was formed, the Political Agent had the powers generally exercised by the British High Court. From 1882, the Regent in Council has been the final court of appeal and revision. At present (1881), as regards civil administration Kolhāpur has nineteen courts, one of the Regent in Council, one of the Chief Judge, one of the assistant judge, one of salar amin, and fifteen of musamīf. The Chief Judge has the powers of a District Judge and his assistant those of an assistant judge. The salar amin has powers to try suits up to Rs. 10,000 (Rs. 10,000). Of the fifteen musamīf seven are stipendiary and the rest honorary; two belong to Kolhāpur proper and the rest to dependent jāgas and sarajjāms. Of the stipendiary musamīf two are at Gadinglaj and Shiroli. The musamīf have powers to try suits of not more than Rs. 500 (Rs. 500). The joint officer at Katkul has power to try suits of not more than Rs. 10 (Rs. 10).

For the purposes of criminal administration Kolhāpur has forty courts, one of the Regent in Council, one of the Chief Judge, one of the assistant judge, four of first class, twenty-one of second class, and twelve of third class magistrates. Besides those the chiefs of Bāvdā and Kāgal have powers to imprison up to seven years.

During the minority of jāgirdār their kirtibhārī have the powers of a musamīf and a musamīf. On attaining majority the jāgirdār are given judicial powers varying with individual ability and intelligence. At present (1853) except Bāvdā and Kāgal, all jāgirdār have the powers of a second class magistrate in criminal cases and those of a musamīf in civil cases.

During the seven years ending 1883 the number of suits decided varied from 3614 in 1882 to 3153 in 1879 and averaged 3412. Of these the number of regular suits varied from 2699 in 1883 to 2198 in 1879 and averaged 2473; and the number of ex-parte decisions varied from 533 in 1879 to 426 in 1880 and averaged 481. During the same seven years the yearly value of suits decided varied from £36,220 in 1883 to £27,629 in 1879 and averaged £30,622; and the average value of each suit decided varied from £10.6s. (Rs. 163) in 1883 to £7.10s. (Rs. 78) in 1877.

Of 3521 suits disposed of during the year 1883, 100 were for the possession of land, 151 were otherwise connected with land, seventeen were for hakās or perquisites, and 3193 for debts and movable property. Of these suits two were valued above £1000, one between £1000 and £599, twelve between £500 and £250, eleven between £250 and £100, forty-two between £100 and £50, seventy-nine between £50 and £30, 393 between £30 and £20, 656 between £20 and £10, 981 between £5 and £1, and 314 less than £1.
During the seven years ending 1883 the number of appeals disposed of in the subordinate appellate courts varied from 243 in 1882 to ninety-two in 1881 and averaged 172. Of 172 appeals disposed of in 1883 thirty-four were decreed for appellants, ninety-five for respondents, twenty-five were remanded, eight dismissed on default, five adjusted or withdrawn, four amended, and one otherwise disposed of. During the same seven years the number of appeals and special appeals disposed of by the Regent in Council and the Political Agent varied from eighty-five in 1880 to six in 1877 and averaged forty-one; the balance of these appeals at the close of the year the 31st of March varied from 108 in 1878 to twenty-four in 1883 and averaged sixty. Since 1879, owing to the introduction of Act VIII of 1879 which prohibits special appeals on questions of fact, the number of special appeals has notably decreased, the fall in 1880 being thirty-three against ninety-six in 1879.

During the seven years ending 1883 the number of applications for execution of decrees disposed of varied from 2616 in 1881 to 2027 in 1878 and averaged 2401. Of 2629 applications disposed of in 1883, 614 were by private settlement, 1578 by execution of decrees, and 437 were dismissed owing to non-appearance of applicant. The following statements show in tabular form the working of the civil courts during the seven years ending 1883:

### Original Civil Suits, 1877-1883

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Original Civil Suits</th>
<th>Executed</th>
<th>In Process of Execution</th>
<th>Dismissed</th>
<th>Remitted</th>
<th>Adjusted or Withdrawn</th>
<th>Amended</th>
<th>Otherwise Disposed</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877</td>
<td>747</td>
<td>46</td>
<td>644</td>
<td>260</td>
<td>100</td>
<td>25</td>
<td>8</td>
<td>1</td>
<td>688</td>
</tr>
<tr>
<td>1878</td>
<td>807</td>
<td>42</td>
<td>861</td>
<td>458</td>
<td>135</td>
<td>25</td>
<td>9</td>
<td>1</td>
<td>892</td>
</tr>
<tr>
<td>1879</td>
<td>289</td>
<td>31</td>
<td>258</td>
<td>122</td>
<td>43</td>
<td>10</td>
<td>5</td>
<td>1</td>
<td>254</td>
</tr>
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<td>38</td>
<td>272</td>
<td>144</td>
<td>48</td>
<td>11</td>
<td>3</td>
<td>0</td>
<td>257</td>
</tr>
<tr>
<td>1881</td>
<td>442</td>
<td>51</td>
<td>391</td>
<td>174</td>
<td>47</td>
<td>13</td>
<td>4</td>
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<td>575</td>
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<td>526</td>
<td>154</td>
<td>39</td>
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### Subordinate Appeals, 1877-1883

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Subordinate Appeals</th>
<th>Executed</th>
<th>In Process of Execution</th>
<th>Dismissed</th>
<th>Remitted</th>
<th>Adjusted or Withdrawn</th>
<th>Amended</th>
<th>Otherwise Disposed</th>
<th>Total</th>
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<tbody>
<tr>
<td>1877</td>
<td>91</td>
<td>36</td>
<td>55</td>
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Chapter IX.

Justice.

CIVIL COURTS,
1877-1883.

272

Applications for Execution of Decree, 1877-1883.

<table>
<thead>
<tr>
<th>Year</th>
<th>Pending on 1st April</th>
<th>Adjudicated</th>
<th>Total</th>
<th>Interest during the year</th>
<th>Balance on 31st March</th>
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<td>1877</td>
<td>66</td>
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<td>127</td>
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<td>1878</td>
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<td>212</td>
<td>176</td>
<td>388</td>
<td>7</td>
<td>211</td>
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Registration. Registration of documents was unknown previous to 1859 in which year an office was opened for this purpose in the Political Superintendent's office. The rules of registration then introduced were based on Regulation IX. of 1827 and Acts I and XIX. of 1843. This system continued in force till the beginning of 1873 when a body of new rules based on Act VIII. of 1871 was adopted and a separate registration department organized. The department is at present worked by a District Registrar and eleven sub-registrars of whom seven are special and four other officers doing the duties of sub-registars in addition to their own. There is a sub-registrar at the head-quarters of each sub-division. The working of the department is superintended by the Chief Revenue Officer as the Inspector General of Registration, the District Registrar, and the two District Officers. According to the registration report for 1872-73 the gross receipts for that year amounted to £1239 14s (Rs. 12,367) and the charges to £754 6s (Rs. 7,541), thus leaving a credit balance of £485 8s. (Rs. 4,826). Of 2,386 the total number of registrations, 517 were deeds of sale, 1597 of mortgage, twenty-one of gifts of immovable property, 119 of leases, 106 of miscellaneous documents relating to movable property, nine of wills, four of bonds, and twenty-five of sundry documents. The total value of property affected by registration amounted to £77,558 (Rs. 7,75,558).

Magistracy. The administration of criminal justice was carried on in 1883 by the Political Agent assisted by his assistant and thirty-nine

1 The Defaurdar is ex-officio District Registrar.
Karnatak.

KOLHAPUR.

Of these latter one was the nyayadhish or District Magistrate, four magistrates of the first class of whom two belonged to the Kolhapur State proper and two to feudatory States; twenty-one magistrates of the second class of whom eleven belonged to the Kolhapur State proper, four to feudatory States, and six to inferior jügirdars; and thirteen magistrates of the third class seven belonging to the Kolhapur State proper, three to feudatory States, and three to inferior jügirdars.

During the year 1883 these magistrates disposed of 3498 cases. Of these 1614 or 46 per cent were discharged without trial, 417 or 12 per cent acquitted, 1351 or 39 per cent convicted, 114 or 3 per cent committed to the sessions, and two otherwise disposed of.

During the same year the three sessions courts at Kolhapur Bânda and Kâgal disposed of 116 cases. Of these fifty or 43 per cent were acquitted, fifty-three or 46 per cent convicted, and thirteen or 11 per cent referred to the Regent in Council or Bombay Government.

The following tables show the working of these courts during the seven years ending 1883:

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<th>Year</th>
<th>Under Com-</th>
<th>Convicted</th>
<th>Discharged</th>
<th>Other-</th>
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<td></td>
<td>in Court.</td>
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<tr>
<td></td>
<td>in Court.</td>
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<tr>
<td></td>
<td>in Court.</td>
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</tr>
</tbody>
</table>
Chapter IX.  
Justice.  

Criminal Tribes.  

Gang Robberies.  

Formerly gang robberies were numerous, but of late years they have greatly decreased. A notable gang robbery was committed in 1879. Its object was to restore the Pretender Chuna Nâheb to the Kolhâpur pâltî. In this they were encouraged by the dacoities committed in neighbouring British districts by Hari Râmôshi and Vândev Bâlram Phâlke.  

Police.  

The police duties in former times were performed by the pâltî and the higher revenue officers assisted by the village watchmen and the shetundis. After the State came under British superintendence in 1844-45, the shetundis militia both horse and foot who held lands for military service were entrusted with police duties under the village police pâltî and their lands continued to them. The following arrangements were made with regard to the police of the State. A certain portion of the shetundis allotted as the châidi during the night, and took the nightly guard; others lined the roads on basis or market days, protected the passes and forest wastes, and assembled when called out in mass; whilst detachments of trained horse and foot were stationed at the head-quarters of each peta or sub-division. Orders were issued by the police pâltî who had also the charge of mustering the predatory tribes, of granting them passes without which they could not leave their villages, and of keeping a general supervision over the villagers and over all strangers who might visit the village. Above the pâltî the shaikhdâr had the surveillance over a certain number of villages and the mâmlûtâr superintended the sub-division generally. Should a disturbance occur the village horsemen were despatched with the intelligence to the mâmlûtâr. The report was taken in turn by the horsemen in the nearest localities. The shetundis assembled and when the mâmlûtâr approached a respectable force assembled in readiness for tracking and pursuit. In each sub-division a police kârâkas, attended by a party of ten horsemen, was continually moving about during the fair season from village to village, to superintend the general arrangement, to report on the efficiency of the police agents, to obtain intelligence and to afford any assistance which might be required. Independent of the rural police each peta or sub-division was furnished with a body of shâhândis amounting together to 3609 and receiving a monthly pay of £412 17s. (Rs. 4125). They were armed with swords and shields and generally stationed at the head-quarters of the sub-division. A small body of police, one naik and twenty-nine men,
was organized for the protection of Kolhapur city and another party of two naiks and twenty-five men was stationed at Panhala which had been notorious in former days as the head-quarters of depredators. In course of time the offices of sheikhdare and police bârkums were abolished and the shetandí horsemen also disappeared. In 1860 the police department was separately organized and fauadâra or chief constables appointed for each sub-division, and the manâldâra were directed to allot half of the sepoys at their disposal to the fauadâra. This newly constituted police was at first placed under the superintendence of the nyâyadhish. In 1870 the police department was organized on its present footing and placed under a district officer with the designation of Chief Police Officer. The police force was also with occasional small additions, raised to its present strength.

The force is at present 486 strong and consists of the Chief Police Officer corresponding to the Police Superintendent in the British districts, a special police officer corresponding to a police inspector, seven fauadâra or chief constables, six for the several sub-divisions and one for the city, thirteen jamâddâra, twenty havildâra, forty-six naiks, and 398 constables. It is maintained at an annual cost of £3350 16s. (Rs. 33,508). On an area of 1901 square miles and a population of 624,927, these figures give one constable for every four square miles and 1285 people, and a cost of £2 14s. 6d. (Rs. 271) to the square mile or 2d. (11 as.) to each head of the population. Of the total police force, seven fauadâra, ten jamâddâra, and six havildâra are in charge of divisions and sub-divisions; a body of fifty that is one jamâddar, five havildâra, five naiks, and thirty-nine peons remain at the head-quarters; three naiks and thirty-nine peons are employed in escorting prisoners; one naik and sixty-six peons are employed in guarding the district and the city jails; eighteen peons serve as orderlies to the fauadâra or jamâddâra in charge of stations; one havildâra, thirty naiks, and 1/4 peons are stationed at the twenty-eight different police posts in the districts and twelve police stations in the city; one havildâra, one naik, and forty-two peons are allotted to magistrates and other officers; sixteen peons are employed in serving processes; one naik and five peons are placed at the disposal of the excise department; one naik and three peons are employed at the lunatic asylum; and two jamâddâra, seven havildâra, four naiks, and sixty-one peons are employed on miscellaneous police work.

Of these 306 are Marathás, 100 Mahomedans, twenty-five Brahmas, eight from each of the castes of Lingâyats, Brahput, and Kolis, five Dhângars or Shepherds, four Mângs, three from each of the castes of Jains, Barbers and Bois, two Mâhrs, and one from each of the castes of Prabhus, Gosâvies, Vânis, Tailors, Potters, Butchers, Washermen, and Vaikâras.

Fifty of the force are drilled and provided with firearms; the rest, except the fauadâra and jamâddâra who are armed with swords, are provided with batons. Fifty-four only out of the whole force can read and write, but there is a police school established to teach
Chapter IX.

Justice.

POLICE, 1881.

STATES.

Besides this, of the police force kept in feudatory States the Ichalkaranji force is sixty-two strong maintained at a yearly cost of £672 4s. (Rs. 4722), the Vishaligad force is forty-six strong maintained at a yearly cost of £349 4s. (Rs. 3492), the Kandra force is thirty-six strong maintained at a yearly cost of £287 19s. (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 Rifles or mounted bodyguard of the Maharaja.

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 1884 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 4010 in 1877 to 1959 in 1880 and averaged 2853.

The details are:

### Kolhapur Crime and Police, 1877-1881.

<table>
<thead>
<tr>
<th>Year</th>
<th>Murder and Attempted Murder</th>
<th>Grievous Homicides</th>
<th>Dacoities</th>
<th>Road-Robberies</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877</td>
<td>27</td>
<td>27</td>
<td>12</td>
<td>12</td>
<td>685</td>
</tr>
<tr>
<td>1878</td>
<td>1</td>
<td>2</td>
<td>15</td>
<td>2</td>
<td>34</td>
</tr>
<tr>
<td>1879</td>
<td>1</td>
<td>2</td>
<td>15</td>
<td>2</td>
<td>34</td>
</tr>
<tr>
<td>1880</td>
<td>1</td>
<td>2</td>
<td>15</td>
<td>2</td>
<td>34</td>
</tr>
<tr>
<td>1881</td>
<td>6</td>
<td>7</td>
<td>27</td>
<td>2</td>
<td>118</td>
</tr>
<tr>
<td>Total</td>
<td>64</td>
<td>30</td>
<td>102</td>
<td>22</td>
<td>627</td>
</tr>
</tbody>
</table>

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

### Stolen Property Recovered, 1877-1883.

<table>
<thead>
<tr>
<th>Year</th>
<th>Property Stolen</th>
<th>Property Recovered</th>
<th>Property Recovered %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877</td>
<td>Rs. 2,245</td>
<td>Rs. 1,125</td>
<td>50%</td>
</tr>
<tr>
<td>1878</td>
<td>Rs. 14,321</td>
<td>Rs. 12,318</td>
<td>85%</td>
</tr>
<tr>
<td>1879</td>
<td>Rs. 14,632</td>
<td>Rs. 12,318</td>
<td>84%</td>
</tr>
<tr>
<td>1880</td>
<td>Rs. 13,780</td>
<td>Rs. 12,318</td>
<td>82%</td>
</tr>
<tr>
<td>1881</td>
<td>Rs. 13,780</td>
<td>Rs. 12,318</td>
<td>89%</td>
</tr>
</tbody>
</table>

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, Panhala, Alte, Shirul,
KOLHÁPUR.

Ráyág, Bándargad, Gadinglaj, Katkól, Víshálgad, Bérda, Ichalkaránjí, Ajra, and Kágála. The central jail at Kolhápur was built in 1847-48 at a cost of £1200 (Rs. 12,000) and nearly the same amount was spent in 1873 in adding a storey to the northern part of the main building. It is situated near the Áśtvá radi gate. It consists of the main building and out-houses of which two are used to confine prisoners, one for under-trial prisoners and one for females. The main building is square in form and is surrounded by a stone wall thirty feet in height and is protected by double doors to the north. The inner door is made of iron bars and the outer of wooden planks coated with sheets of iron. The northern portion of the building is double-storied only. There are fifteen cells closed with a railing of iron bars on three sides. On a bastion in the rampart to the south of the main building there are two solitary cells, each measuring 8' x 8'. The space in their front is used as a room for the infantry guard. The building for the confinement of under-trial prisoners contains fourteen cells, ten out of which are provided with wooden bars and four with bars of iron and a wooden ceiling. One cell is allotted to a single prisoner. This building is entered by a door facing the west. Adjoining to this building is the prison for females. Part of it is closed with wooden bars and the remaining portion is kept open which serves as a cook-room for the jail. It is accessible by a door to the west.

There is a hospital attached to the jail which stands on a bastion on the rampart. It is 64' x 40'. It contains two rooms for the accommodation of sick prisoners. During the ten years ending 1881-82 the yearly average number of sick was 233.6 and of deaths 7.8. Inside the rampart wall to the east of the jail there is a quadrangle in which prisoners sentenced to death are executed.

A party of the Kolhápur Infantry twenty-five strong under a subaltern furnishes a daily guard. Besides this a police party is used in guarding the prisoners when they are taken out. There are also sixteen officers belonging to the jail establishment such as naiks hásitídras and jemídáras.

At about 600 feet from the main building outside the rampart wall is the jail workhouse where cotton-weaving, carpet-making, carpentry, and cane-work are carried on. Long-term prisoners are made to work in the warehouse and others are employed by the town municipality and by the State public works department at a daily average wage of 3d. (2.2.). The women are employed in cooking and grinding corn. Except on Sunday, the prisoners daily work from six to eleven in the morning and again after a short rest from one to five in the evening. In 1883-84 the workhouse yielded a net profit of £67 14s. (Rs. 677). During the same year, of the total of 505 prisoners 400 were males and 105 females, and 478 were Hindus twenty-six Moslems and one Christian. There is a night-school in the jail for the education of prisoners who desire it. The school hours are from six to eight in the evening. The subjects taught are reading, writing, and simple arithmetic. During the year 1883-84 the net cost for each prisoner was £7 3s. 6d. (Rs. 714). The State civil surgeon is the Superintendent of the central jail.
**CHAPTER X.**

**FINANCE.**

The earliest available balance sheet, that for 1846-47, shows a total revenue of £66,482 (Rs. 6,64,820) and a total expenditure of £51,734 (Rs. 5,17,340); the total revenue for 1882-83 amounted to £212,963 (Rs. 21,29,630) and the charges to £111,977 (Rs. 11,19,770). Leaving aside receipts and payments under the head of deposits and advances, the revenue under all other heads of the year came to £160,516 (Rs. 16,05,160), or, on a population of 800,189, an individual share of 4s. (Rs. 5). During the last thirty-seven years the following changes have taken place under the chief heads of receipts and charges.

**Land Revenue.**

Land revenue receipts, which form 52 per cent of the entire revenue of the State, have risen from £46,558 (Rs. 4,65,580) to £111,771 (Rs. 11,17,710), and charges from £6452 (Rs. 64,520) to £9438 (Rs. 94,380). The increase in receipts is chiefly due to the large additional area brought under tillage, the confiscation of alienations, and the discovery of gold. The increase in charges is chiefly due to the employment of a better-paid staff.

**Sāyār Revenue.**

Sāyār revenue has risen from £4399 (Rs. 43,990) to £9684 (Rs. 96,840). It is derived from farming the right of vending tobacco, ganja, and bhang.

**Justice.**

Judicial receipts, which consist chiefly of fines, have risen from £2045 (Rs. 20,450) to £2569 (Rs. 25,690). In 1882 the charges amounted to £2891 (Rs. 28,910).

**Stamps.**

Stamps are a new head since 1853-54. In 1882 the receipts amounted to £2576 (Rs. 25,760) and charges to £335 (Rs. 335).

**Registration.**

Registration is a new head. In 1882 the receipts amounted to £1026 (Rs. 10,260).

**Education.**

Education is a new head. In 1882 the receipts amounted to £2083 (Rs. 20,830) and charges to £7012 (Rs. 70,120).

**Interest.**

Interest receipts, owing to increased savings invested in Government securities, have risen from £96 (Rs. 960) to £2564 (Rs. 25,640).

**Political.**

Political charges, owing to the formation of a separate agency for the Kolhapur State, have risen from £749 (Rs. 7490) to £2811 (Rs. 28,110).

**Revenue.**

Regency is a new head opened in 1882. In 1882 the charges amounted to £12,214 (Rs. 1,22,140).
In 1882 the charges amounted to £6804 (Rs. 68,040). Chapter X.

**F I N A N C E.**

**M I L I T A R Y.**

**M E D I C A L.**

**P U B L I C  W O R K S.**

Public Works charges have risen from £633 (Rs. 6330) to £15,557 (Rs. 1,55,700).

The following statement gives a detailed comparison of the 1846-47 and 1882-83 balance sheets:

<table>
<thead>
<tr>
<th>KOLHAPUR Balance Sheets, 1846-47 and 1882-83</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>RECEIPTS.</strong></td>
</tr>
<tr>
<td><strong>Head.</strong></td>
</tr>
<tr>
<td>Land Revenue ...</td>
</tr>
<tr>
<td>Revenue ...</td>
</tr>
<tr>
<td>Education ...</td>
</tr>
<tr>
<td>Total ...</td>
</tr>
<tr>
<td>Local ...</td>
</tr>
<tr>
<td>Special ...</td>
</tr>
<tr>
<td>Total ...</td>
</tr>
</tbody>
</table>

Local Funds collected since 1870-71 to promote education and works of public use amounted in 1882-83 to £10,263 (Rs. 1,02,630).

The revenue is derived from three sources, a special cess of one-sixteenth in addition to the ordinary land tax; the proceeds of certain subordinate funds including a toll fund, a cattle-pound fund, a ferry fund, and a travellers' rest-house fund; and some miscellaneous items of revenue.

In 1883-84, of four municipalities Kolhapur had a city municipality; the other three were town municipalities at Naroda's Vadi, Ichalkaranji, and Kagal. The Kolhapur city municipality was administered by a body of Commissioners under the control of the Chief Revenue Officer. In 1883-84 the receipts for this municipality amounted to £5091 10s. (Rs. 50,915), of which £1069 10s. (Rs. 10,696) were collected from tolls, £248 4s. (Rs. 2482) from town duties, £1537 6s. (Rs. 15,373) from house and wheel taxes, £730 12s. (Rs. 7366) from market fees, and £1079 12s. (Rs. 10,796) from other sources. During the same year the charges amounted to £4371 14s. (Rs. 43,717), of which £469 6s. (Rs. 4693) were

1 The charges given in 1882 are ordinary; besides this there was a large item under extraordinary charges.
spent on the staff, £101 16s. (Rs. 1018) on lighting, £1021 16s. (Rs. 10,218) on conservancy, £1620 4s. (Rs. 16,242) on original public works, £907 10s. (Rs. 9,075) on repairs, and £445 2s. (Rs. 545) on miscellaneous purposes.

Of the town municipalities the municipality of Narsobha's Vadi where two large fairs are yearly held, showed in 1883-84 an income of £172 14s. (Rs. 1727) and an expenditure of £72 6s. (Rs. 723); the municipality of Ichalkaranji an income of £170 (Rs. 1709) and an expenditure of £166 (Rs. 1669); and the municipality of Kagal an income of £60 (Rs. 600) and an expenditure of £54 2s. (Rs. 544).

To several small towns, market places, and the Panhala sanatorium which have no municipalities, £207 10s. (Rs. 2079) were given during 1883-84 from State funds for conservancy and road repairs.
CHAPTER XI.
INSTRUCTION.

In 1883-84 there were 190 schools or an average of one school for every six villages with 11,399 names or 6.27 per cent of 181,797 the whole population between six and fourteen years of age. Of these thirty were aided indigenous schools with 826 names. Under the Director of Public Instruction and the Educational Inspector Southern Division, the schooling of the State was supervised by a State deputy educational inspector. In 1883-84 education cost 7012 (Rs. 70,120) and school buildings 1616 (Rs.16,160). The total fees received during the year amounted to 1673 (Rs. 16,730).

In 1848 four schools were for the first time opened, at Kolhapur, Panhala, Alta, and Shiroli. In 1854 the number of schools increased to ten with 466 names. Of these one was an English school at Kolhapur. Besides these there were in 1854-55 122 indigenous schools attended by 1828 pupils. In 1866-67 the number of schools increased to twenty-five and of pupils to 1147. During the sixteen years ending 1883 the number of schools excluding the Raja Ram college and high school has increased from twenty-five in 1866-67 to 189 in 1883-84, and the number of pupils from 1626 in 1866-67 to 10,986 in 1883-84. The details are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1868-69</td>
<td>25</td>
<td>1,626</td>
</tr>
<tr>
<td>1879-79</td>
<td>46</td>
<td>2,804</td>
</tr>
<tr>
<td>1880-81</td>
<td>66</td>
<td>3,187</td>
</tr>
<tr>
<td>1881-82</td>
<td>86</td>
<td>3,720</td>
</tr>
<tr>
<td>1882-83</td>
<td>106</td>
<td>4,290</td>
</tr>
<tr>
<td>1883-84</td>
<td>189</td>
<td>10,986</td>
</tr>
</tbody>
</table>

Of the 190 schools in 1883-84 one was the Raja Ram college and high school, one a training school, one a female training class, six second grade Anglo-Vernacular schools, 154 vernacular schools, nineteen night schools, and eight girls schools. The following table shows the number of the various classes of schools and the number of pupils attending them during the five years ending 1883-84:

<table>
<thead>
<tr>
<th>Class</th>
<th>1879-80</th>
<th>1880-81</th>
<th>1881-82</th>
<th>1882-83</th>
<th>1883-84</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>College and High School</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Training School</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Female Training School</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Second Grade Anglo-Vernacular Schools</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>60</td>
<td>300</td>
</tr>
<tr>
<td>Vernacular Schools</td>
<td>115</td>
<td>125</td>
<td>135</td>
<td>145</td>
<td>155</td>
<td>660</td>
</tr>
<tr>
<td>Night Schools</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>Girls Schools</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>156</td>
<td>155</td>
<td>150</td>
<td>150</td>
<td>150</td>
<td>750</td>
</tr>
</tbody>
</table>

Chapter XI.
Instruction.

Kolhapur Primary Schools, 1853-59 to 1883-84.

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853-59</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>1854-55</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>1855-56</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>1856-57</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1857-58</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1858-59</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1859-60</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1860-61</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1861-62</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1862-63</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1863-64</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1864-65</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1865-66</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1866-67</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1867-68</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1868-69</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1869-70</td>
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<td>25</td>
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<td>1870-71</td>
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<td>1871-72</td>
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<td>1872-73</td>
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<td>1873-74</td>
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<tr>
<td>1874-75</td>
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</tr>
<tr>
<td>1875-76</td>
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<td>25</td>
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<tr>
<td>1876-77</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1877-78</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1878-79</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1879-80</td>
<td>25</td>
<td>25</td>
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<tr>
<td>1880-81</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1881-82</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1882-83</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>1883-84</td>
<td>25</td>
<td>25</td>
</tr>
</tbody>
</table>
In 1877 a high school was opened at Kolhapur. In 1871 it was named the Rajaram high school in memory of Rajaram (1806-1870). In 1880 a college class and a standard or chief's class were attached. The college class is affiliated to the Bombay University and teaches up to the first B.A. standard. In 1894-95, of the thirty-eight students twenty-nine appeared for the Previous Examination, of whom twelve or forty-one per cent were successful; and nine appeared for the first B.A. examination, of whom five or fifty-five per cent were successful. On the 21st of March 1885 there were 375 names on the roll of the high school, the average monthly number being 337 and the average daily attendance 306. The high school teaches up to the matriculation standard. During the sixteen years ending 1885, 181 students from the high school passed the matriculation examination. In 1885-86 the standard class was attended by eight sardars. The monthly fees charged in the Rajaram college and high school vary from 10 a. (Rs. 5-24) in the college class, from 3a. to 1s. (Rs. 1.5-4) in the high school, and from £10 to £2 10s. (Rs. 100-20) in the standard class. In 1883-84 the total cost of this institution to the State amounted to £3120 12s. (Rs. 34,266) or an average of £10 3s. (Rs. 1014) for each pupil. For the encouragement of education this institution has been endowed with three sets of scholarships, the Alfred, the Rajaram, and the Peta and Sambhur scholarships. In 1870, in honour of the visit to Bombay by his Royal Highness the Duke of Edinburgh, the Kolhapur Darbar founded three scholarships and for this purpose invested a sum of £500 (Rs. 45,000) in Government securities. Of the seven scholarships one of £2 (Rs. 20) a month and tenable for four years is given to a matriculated student of the Rajaram high school, who joins the medical college in Bombay; two, each of £1 10s. (Rs. 10) a month and tenable for two years, are given to those who pass the Previous Examination from the Rajaram college and continue further study; and three, each of £1 (Rs. 10) a month and tenable for one year, are given to those matriculated students of the Rajaram high school who continue their study for the Previous Examination in the Rajaram college. In 1871, in memory of Rajaram Mahajir the Rajaram scholarships were founded by raising a public subscription of £2100 (Rs. 21,000) in Kolhapur and the Bombay Congress. The scholarships are sixteen in number and tenable for one year. They are valued at 10a. to 8a. (Rs. 5-4) a month and given in the Rajaram high school to deserving students of the fourth to the
seventh standards. To promote higher education among rural classes ten scholarships, named the peds and sansthins, exhibitions, have been founded, six for the six peddis or sub-divisions and four for the four sansthins or fundatory states. They are given to deserving students from the country who join the Rajaram high school. They are tenable for five years and worth Rs. 80 (Rs. 300) invested in Government promissory notes.

The training school was established in 1897 to provide trained teachers for the vernacular schools. During the sixteen years ending 1883-84 the total number of trained teachers sent out from this school was 159 or an average of ten for each year. During the year 1883 there were twelve students in the school. The course of study lasts for three years. The pupils are each given a subsistence allowance of Rs. 10 (Rs. 5) a month.

The female training class was opened in 1882 to provide trained female teachers for the girls schools. In 1883-84 the class was under the supervision of Miss Little the lady superintendent. The standards taught are the fifth to the seventh. In 1883 there were twelve students. A teacher has lately been appointed to teach English to those who are being trained as mistresses.

Of the eight girls schools four are at Kolhapur and the other four are one each at Bavda a village near Kolhapur, Panhala, Ichalkaranji, and Ajra. In 1883 these girls schools were attended by 500 girls. Besides these, there were in 1883 579 girls under instruction in the several boys schools.

The night schools are attended by labourers, artisans, and cultivators who cannot afford time to attend the ordinary day schools. The first night school was opened at Kolhapur in 1871. In 1883-84, of the nineteen night schools three were at Kolhapur and sixteen in other parts of the State. They were attended by 746 pupils or an average of thirty-nine for each school.

In 1883-84 there were thirty aided indigenous schools with 825 names on the roll. During the year 1883-84 the cost to the State on account of these aided schools was Rs. 1052. (Rs. 1051). Of the unaided private schools there were during the year 199 with an attendance of 2042. Of these one was a private English school at Kolhapur with fifty-eight names; one a Sanskrit school at Kolhapur with eighty-three names; one a Vedic school at Kolkara in Bavda with thirteen names; eight vernacular schools with 192 names; nineteen Mission schools with 584 names; and seventy-nine indigenous vernacular schools with 1148 names. Of the nineteen Mission schools eight were opened by the Mission of the Society for the Propagation of the Gospel, one being a boys school attended by fourteen and seven girls schools attended by 223 girls; and the other eleven were opened by the American Mission, eight being boys schools attended by 808 and three girls schools attended by forty girls.
Of the fourteen libraries and reading rooms in 1883 two were at Kolhapur, and one each at Panhala, Hatkalangada, Shirle, Raybag, Naroshana Vadi, Gadinglaj, Gargoti, Ichalkaranji, Ajra, Kagal, Gagan Bavda, and Malkapur. Of these the Kolhapur native general library is the largest. In 1883 it had 2969 books and 105 subscribers, an income of £220 4s. (Rs. 2202) including the balance and an expenditure of £143 12s. (Rs. 1490). It subscribed to forty-five newspapers. The yearly rates of subscription varied from 6s. to £12 (Rs. 3-120).

At Kolhapur a weekly newspaper called the Jnyan Stigaror Ocean of Knowledge is published in Marathi. It was started in 1870 and has about 150 subscribers.
The climate of the Kolhapur plain, which varies from about 2000 feet above the sea in the west to about 1700 in the east, like the rest of the Western Deccan is temperate. Towards the Sahyadri hills which are covered with wood and drenched during the rainy months, the air is always cooler than in the east, which during April May and June is liable to hot easterly winds. At the same time almost the whole territory is under the influence of the sea breeze, which sets in during the afternoon and lasts till about eight at night.

The prevailing diseases are fever and parasitic diseases of the intestines and skin. After the close of the monsoon fever prevails largely and is specially severe on the eastern slopes of the Sahyadris. As the natural drainage of the country is good and there are few morasses and extensive forest tracts, severe malarious fever is rare. About 1848 typhoid or malignant fevers prevailed in Bavda and Vishalgad. The colour of the native's skin made the detection of the disease difficult; and it was not till ulceration and sloughing of the throat supervened that many who were attacked applied for relief. Some of the cases proved fatal by suffocation, and in others from sloughing ulceration extending to the large vessels of the throat, fatal haemorrhage ensued. This fever was confined to the hilly tract and originated in dirty and unwholesome food.

Both among males and females, old and young, strong and feeble, entozoa worms prevail throughout the year. Except in Kolhapur city guineaworm is common throughout the State. Formerly guineaworm was very prevalent at Bavda, about three-fourths of the hospital patients being affected by it. Of late, owing to the closure of a particular well the water of which was infected with germs, the disease has notably decreased. Tapeworm and ringworm are common and scabies or threadworms are often found in children. Of skin diseases the chief are eczema, running scab, herpes, and scabies. They are not severe and, though liable to recur, are easily removed.

Of epidemics cholera and small-pox are the chief. Till late, Kolhapur was well known as the hot-bed of cholera in the Bombay Karnatak. Cholera constantly broke at fairs or jatra, where the conservancy and water supply are bad and food unwholesome. It generally prevailed about April-May, when a large fair sometimes attended by about 100,000 people is yearly held at Jotiba's hill.

2 Major Graham, Kolhapur, 1912.
Chapter XII.
Health.
Epidemic.
Cholera.

eight miles north-west of Kolhapur. Of late owing to improved sanitation and better water-supply cholera outbreaks are mild in nature. The following are the chief available details of cholera outbreaks during the thirty-five years ending 1868:

In 1849 cholera was mild and attacked children only. Many of the cases recovered. In 1850 cholera attacked adults only. In May 1854 cholera broke out in Kolhapur city. It was unusually fatal; for several days there were as many deaths as there were attacks. From the city the disease spread over the country. In 1855 cholera was brought from Pandharpar by pilgrims who died by dozens on the way. On the several roads guards were placed to prevent the pilgrims from entering Kolhapur city till they passed some days in quarantine. In 1859 cholera originated at Kagal and for five months raged severely throughout the State. Of the 4774 reported cases 2705 or fifty-seven per cent were fatal; for the city of Kolhapur the cases reported were 952 and deaths 404 or forty-two per cent. In 1860, except at Kolhapur, cholera broke out mildly in all parts of the State. It first appeared at Shirol in the east and ended at Bavda in the west. In 1861 cholera first appeared at Shirol in July where 392 persons were attacked. It then travelled to Gadinglaj in the south, to Kolhapur in the north, and ended at Bavda and Vinhali in the west. Of 711, the total reported cases, 630 or sixty per cent were fatal. In 1862 cholera broke out twice in April and November. In the middle of April cholera broke out at the fair held on Jotiba’s hill. From this hill it was brought by pilgrims all over the country, and raged severely till June. Of 3072 the total reported cases, 2069 or sixty-eight per cent were fatal; in Kolhapur city, of the 669 reported cases 440 or sixty-six per cent died. The November outbreak took place in four or five villages lying twelve miles north of Kolhapur. The disease appeared among workmen employed on road-making. It was probably brought by pilgrims from Pandharpar. Of the forty-five recorded cases twenty-three or fifty-one per cent died. In 1863 cholera broke out mildly throughout the State from May to September. Of 505 the total recorded cases, 316 or sixty-two per cent were fatal; in Kolhapur city twenty-six cases were reported of which ten or thirty-eight per cent died. In 1864 cholera raged severely from April to July. Of 704 the total recorded cases, 402 or fifty-two per cent died. Of these in Kolhapur city the cases reported were 844 and deaths 441 or fifty-two per cent. In 1865 cholera broke throughout the State from May to August. Of 1281 the total recorded cases, 552 or sixty-six per cent died. Of these in Kolhapur city thirty-one cases occurred and twenty or sixty per cent died. The year 1866 was free from cholera. In 1867 only a few sporadic cases were reported. In 1868 cholera broke out in October. Of the 230 reported cases 101 or forty-four per cent died. It was brought by pilgrims from Pandharpar. This outbreak spread throughout the State and continued till August 1869. It first attacked a Pandharpar pilgrim at Vasi in the south of Kolhapur and then travelled to Shirol Ichalkaranji and Miraj in the east, to Gadinglaj in the north, to Kolhapur and Karvir in the north, and ended at Bavda and Vinhali in the west. In 1870, except at Kolhapur cholera
prevailed mildly in other parts of the State from September to November. It was brought by Pandharpur pilgrims. Of the 252 recorded attacks 153 or sixty-one per cent were fatal. In 1871 cholera appeared in November only at Malkapur and a few neighbouring villages. It appears to have been brought from Satara. Of the 252 recorded cases nine or forty-one per cent died. In 1872 cholera attacked 645 persons, of whom 297 or forty-six per cent died. The years 1873 and 1874 were free from cholera. In 1875 cholera broke out in Kolhapur city in July and August. The attack was specially severe among children. Of the 129 recorded cases 50.5 or forty-five per cent died. In 1876 small-pox was followed by cholera, causing 283 attacks and 117 or forty-one per cent deaths. In 1877 cholera prevailed throughout the State for the greater part of the year. Of the 700 recorded cases 419 or fifty-five per cent died. In 1878 cholera appeared mildly in Kolhapur city, causing 146 attacks and sixty-four or forty-four per cent deaths. The years 1879 and 1880 were free from cholera. In 1881, except at Kolhapur cholera appeared mildly about August in other parts of the State. Of the 567 reported cases 231 or thirty-nine per cent died. In 1882 cholera raged severely from January to August. In Kolhapur city it appeared in February and disappeared at the end of May; in other parts it continued till August. It was most severe in May. Of 6281 the total cases recorded, 2696 or forty-three per cent died. Of these, for Kolhapur city the cases reported were 289 and deaths 159 or fifty-five per cent. This outbreak is attributed to scanty and unwholesome drinking water owing to want of rain during the years 1880 and 1881. In 1883 cholera was specially severe in Pandharpur. Of the 516 attacks reported 191 or thirty-seven per cent were fatal.

Before 1848 small-pox raged severely. Of late owing to State vaccination outbreaks of small-pox are rare and mild. Since 1872 small-pox has broken twice in 1876 and 1883. The 1876 outbreak raged throughout the State. It first appeared in January and was highest in March. Specially in Shirrol, Alta, and Ichalkaranji it was fatal to children. In spite of additional vaccinators employed to check it, isolated cases of small-pox occurred till the end of the year. In 1883 small-pox prevailed in Alta, Godinglaj, Bhudargad, Shirrol, Ichalkaranji, and Kagal, where special vaccinators were employed to check its growth. Of 18,770 the total number of deaths in 1883, 1700 or nine per cent were returned as due to small-pox.

Epidemics of measles, chicken-pox, hooping cough, and mumps occur occasionally. The last epidemic of hooping cough was in the monsoon of 1871. Mumps were unusually prevalent from June to September in 1891.

In 1883-84, besides the civil hospital at Kolhapur there were four dispensaries at Godinglaj, Malkapur, Kagal, and Ajra. The number of patients treated was 36,632, of whom 35,391 were out-door and 1241 in-door patients, and the cost was £2208 (Rs. 22,080). The following are the chief details:

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**KOLHAPUR.**

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**Chapter XII.**

**Health.**

**Epidemics.**

**Cholera.**

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**Small-pox.**

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**Hospital and Dispensaries.**

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Chapter XII

Health.

Kolhapur.

The Kolhapur civil hospital was opened in 1847. A new building for the hospital called the new or Albert Edward Hospital has been built in 1883 at a cost of £28,000 (Rs. 2,80,000). The chief diseases treated were malarious fevers, respiratory affections, bowel complaints, affections of the ear and skin, and parasitic diseases. In 1883, 18,685 out-patients and 1175 in-patients were treated at a cost of Rs. 10,906. During the year 136 major surgical operations were performed.

Gadinglaj.

The Gadinglaj dispensary was opened in August 1879. It is located in a substantial building of its own. The commonest diseases treated were malarious fevers, intestinal worms, respiratory affections, and ophthalmia. In 1883, 7085 out-patients and thirty-seven in-patients were treated at a cost of Rs. 1370.

Malapur.

The Malapur dispensary was opened in September 1880. It is located in a temple. The chief diseases treated were fevers, respiratory affections, intestinal worms, and skin diseases. In 1883, 5026 out-patients and fifteen in-patients were treated at a cost of Rs. 1490.

Kagal.

The Kagal dispensary which was opened on a small scale about 1876, was placed on a better footing in May 1882. It is located in a small building about half a mile from the town and has no accommodation for in-patients. In 1883, 1781 patients were treated at a cost of Rs. 570.

Agra.

The Agra dispensary was opened in November 1883. During the five months from November 1883 to March 1884, 2214 out-patients and fourteen in-patients were treated at a cost of Rs. 1600.

Lunatic Asylum.

The lunatic asylum is attached to the Kolhapur civil hospital. During the year 1883-84, of the thirty-seven lunatics treated thirty-five were males and two females; of these thirty-six were Hindus and one Mussulman. Twenty-two were cured or discharged, eighteen transferred, and seven remained at the close of the year.

Besides these there are jail and Kolhapur infantry hospitals. During the year 1883, in the jail hospital 111 patients were admitted and three died; in the Kolhapur infantry hospital 254 patients were treated, of whom 244 were cured or discharged, one died, and nine remained at the end of the year.

Vaccination.

In 1883-84 under the supervision of the darbar surgeon the work of vaccination was carried on by eleven vaccinators under the charge of an assistant superintendent. The total number of operations was 23,949 besides 961 re-vaccinations. In 1883 vaccination cost Rs. 357 which was paid from State funds. The cost of each operation was about 3d. (2 as). Besides this vaccination is practised at the Kolhapur civil hospital and three subordinate dispensaries.

Cattle Disease.

Among cattle foot and mouth disease is the most formidable. During the hot and rainy seasons cattle and sheep are also attacked by a disease resembling cholera. The chief symptoms are shivering, hoarse breathing, fever, loss of appetite, great thirst, swollen tongue, swelling beneath the jaw, salvation, purging, and the stools becoming bloody as the disease advances. The treatment consists externally to apply lime to the horns and cautery to the sides and
head either with hot iron or charred young bamboo; internally aromatics and astringents are given consisting of turmeric, chillies, caraway, ginger, black pepper, mango, jambhul bark, clarified butter, salt, mustard, nöchni, nassur, and the juice of the wild onion. Care is taken to give no water. A fatal disease called karns bahau resembling staggers sometimes attacks camels. The eyeballs of the animal attacked project and become red; it stares wildly, froths from the mouth, becomes violent, and sweats profusely. During the time when the east wind prevails, horses are often attacked by a disease called land wind or kamer that is paralysis of the loins. This disease is attributed to masturbation practiced by entire horses.

During the seven years ending 1883 the total number of deaths was 130,579 or an average yearly mortality of 18,654, or according to the 1881 census of twenty-three in every thousand of the population. The yearly totals vary from a lowest of 13,757 in 1881 to 28,573 in 1877. Of the 18,770 deaths in 1883, 191 were returned as due to cholera, 1700 to small-pox, 19032 to fevers, 3264 to bowel complaints, 187 to injuries, and 3376 to other causes. During the same seven years the total number of births was 128,959 and averaged 18,422. The yearly totals vary from a lowest of 7534 in 1878 to 26,965 in 1882. The details are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Births</th>
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</tr>
<tr>
<td>Total</td>
<td>18,677</td>
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</table>

1 The death returns are believed to be fairly correct and the birth returns to be incomplete.
Chapter XII

Health.

HOSPITAL.

Kolhapur.

The Kolhapur civil hospital was opened in 1847. A new building for the hospital called the new or Albert Edward Hospital has been built in 1883 at a cost of £28,000 (Rs. 2,80,000). The chief diseases treated were malignant fevers, respiratory affections, bowel complaints, affections of the ear and skin, and parasitic diseases. In 1883, 18,065 out-patients and 1175 in-patients were treated at a cost of £1696 (Rs. 16,960). During the year 136 major surgical operations were performed.

INFIRMARIES.

Gadinghaj.

The Gadinghaj dispensary was opened in August 1879. It is located in a substantial building of its own. The commonest diseases treated were malignant fevers, intestinal worms, rheumatic affections, and ophthalmia. In 1883, 7685 out-patients and thirty-seven in-patients were treated at a cost of £137 (Rs. 1379).

Malapur.

The Malkapur dispensary was opened in September 1890. It is located in a temple. The chief diseases treated were fevers, respiratory affections, intestinal worms, and skin diseases. In 1883 5026 out-patients and fifteen in-patients were treated at a cost of £119 (Rs. 1490).

Kagal.

The Kagal dispensary which was opened on a small scale about 1876, was placed on a better footing in May 1882. It is located in a small building about half a mile from the town and has no accommodation for in-patients. In 1883, 1781 patients were treated at a cost of £57 (Rs. 570).

Agra.

The Agra dispensary was opened in November 1883. During the five months from November 1883 to March 1884, 2214 out-patients and fourteen in-patients were treated at a cost of £103 (Rs. 1030).

LUNATIC ASYLUM.

The Lunatic asylum is attached to the Kolhapur civil hospital. During the year 1883-84, of the thirty-seven lunatics treated thirty-five were males and two females; of these thirty-six were Hindus and one Musalman. Twenty-two were cured or discharged, eight transferred, and seven remained at the close of the year.

Besides these there are jail and Kolhapur infantry hospitals. During the year 1883, in the jail hospital 111 patients were admitted and three died; in the Kolhapur infantry hospital 254 patients were treated, of whom 244 were cured or discharged, one died, and nine remained at the end of the year.

VACCINATION.

In 1883-84 under the supervision of the darbar surgeon the work of vaccination was carried on by eleven vaccinators under the charge of an assistant superintendent. The total number of operations was 28,949 besides 901 re-vaccinations. In 1883 vaccination cost £357 (Rs. 3570) which was paid from State funds. The cost of each operation was about 3d. (2 Rs.). Besides this vaccination is practised at the Kolhapur civil hospital and three subordinate dispensaries.

Among cattle foot and mouth disease is the most formidable. During the hot and rainy seasons cattle and sheep are also attacked by a disease resembling cholera. The chief symptoms are shivering, hurried breathing, fever, loss of appetite, great thirst, swollen tongue, swelling beneath the jaw, salivation, purging, and the stools becoming bloody as the disease advances. The treatment consists externally to apply lime to the horns and cautery to the sides and
head either with hot iron or charred young bamboo; internally aromatics and astringents are given consisting of turmeric, chillies, caraway, ginger, black pepper, mango, jambul bark, clarified butter, salt, mustard, and the juice of the wild onion. Care is taken to give no water. A fatal disease called haras bakh and resembling staggers sometimes attacks camels. The eyeballs of the animal attacked project and become red; it starts wildly, froths from the mouth; becomes violent, and sweats profusely. During the time when the east wind prevails, horses are often attacked by a disease called land wind or kams that is paralysis of the loins. This disease is attributed to masturbation practiced by entire horses.

During the seven years ending 1883 the total number of deaths was 130,579 or an average yearly mortality of 18,654, or according to the 1881 census of twenty-three in every thousand of the population. The yearly totals vary from a lowest of 13,787 in 1881 to 22,578 in 1877. Of the 18,770 deaths in 1883, 191 were returned as due to cholera, 1700 to small-pox, 10,032 to fevers, 3284 to bowel complaints, 187 to injuries, and 3376 to other causes. During the same seven years the total number of births was 128,959 and averaged 18,422. The yearly totals vary from a lowest of 7534 in 1878 to 26,965 in 1882. The details are:

The death returns are believed to be fairly correct and the birth returns to be incomplete.

### Kolhapur Births and Deaths, 1877-1883

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<th>Year</th>
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<th>Births</th>
<th>Year</th>
<th>Deaths</th>
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<td>109,108</td>
<td>Total</td>
<td>120,579</td>
<td>128,959</td>
</tr>
</tbody>
</table>

1 The death returns are believed to be fairly correct and the birth returns to be incomplete.
Ajra, the chief town of the Ajra sub-division, lies forty-eight miles south-west of Ichalkaranji and twenty-four west of Sankeshvar. The town is prettily placed a little to the north-west of the meeting of the Chitri and Hiranyakeshi on a spur of the Sahyadris, about twenty miles east of the main crest. It is surrounded by jack and mango groves and the deep ravines of the Chitri and Hiranyakeshi flanked by high woody hills. The town stretches lengthwise south and north and covers an area of about 21 square miles. It has two parts, Ajra proper, the old town fenced by an earthwork with an outer ditch, and Nababpur to the north of the earthwork. Besides the river water the town has an abundant supply from wells. The climate is cool and pleasant during the hot season. In 1881 the population was returned at 3547 against 4210 in 1872, a decrease which is believed chiefly due to loss of life during the 1876 famine. Besides footpaths to the villages round, Ajra is joined with Vengurle by the Amboli pass road and by a newly made cart track which runs past Gadinglaj with Nipani and Sankeshvar on the Poona-Belgaum mail road. The chief traders are a few Narvekar Vânis who sell ordinary every-day articles. The imports and exports are together estimated to be worth about £7,500 (Rs. 75,000) a year. The chief export is rice, which used to be sent to Poona for the Peshwa's household and is still well known all over the Deccan. Besides rice, karda or Terminalia chebula and coffee are exported. A weekly market is held every Friday and is largely attended by people from the neighbouring villages.

Ajra once belonged to the chief of Kâpi, through whom the Ichalkaranji chiefs take their name of Ghorpade. During the disorders of the latter part of the eighteenth century Ajra was a centre of border warfare. In 1746, through the influence of the third Peshwa Bâjâji Bajirâv (1740-1761), Shâhâ Râja of Satara gave the town and sub-division of Ajra to Ambâl Saheb, the daughter-in-law of Nâro Mahâder the founder of the present Ichalkaranji family. In 1792 the town and sub-division of Ajra were ceded to one of the ancestors of the present Phadnis or Phadnavis family of Ajra. Under the Phadnis Ajra was constantly at war with its neighbours Neem, Bhodarjrad, and the Kolhapur State, and was guarded by a garrison 1000 strong kept at a yearly cost of about £3500 (Rs. 35,000). In 1800 one Chinto Râmachandra Phadni led the small garrison of Ajra against Harapetada and Bollevadi and stormed Ibrahimpur. In 1801 Jivâji, Chinto Râmachandra's brother,
lost his life in a fight at Bhudargad. But the bravery of the Phadnis family prevented Ajra from falling into the hands of the neighbouring chiefs. About 1820, after the fall of the Peshwâs, the Ajra garrison was reduced, and at present (1884) only a few militia or seadads are employed to do police work.

As the head-quarters of a sub-division Ajra has the usual revenue, police, and post-offices. In the fair season, from January to April, it is also the seat of a subordinate civil judge or munâzif. The town has a school with room for about 200 pupils, a dispensary, a reading room, a rest-house or dâhurmâshâhî, and a few Hindu temples. The chief objects of interest are the temples of Râvalnâth and Râmîng and the ruins of a hill fort. The temple of Râvalnâth has a rest-house attached and enjoys a yearly grant of £60 16s. (Rs. 606). In a deep ravine on the Hiranyakeshi, with a fine pool and waterfall, about a mile and a half north of the town, is the small stone temple of Râmîng, with a life-size image of Nandi or Shiv’s bull, and a Hindu Gâdîân as its ministrant. Every year on Mahâshivrâtra Day in Mâgh or January-February a fair is held attended by about 6000 people and with sales worth about £300 (Rs. 3000). A small hill at the north end of Nabhâpur is crowned by the ruins of an old fort. According to tradition the older town spread over the top and slopes of the hill, but as in Muhammadan times it was constantly attacked by robbers, the people removed to Ajra which they strengthened with earthwork and ditch. The town had formerly only two gates. Lately to give more air five fresh breaches have been made in the wall, and bamboo thickets which covered the ditch have been cleared.

Ajra, from alta a red colour formerly made in the town, was the former head-quarters of the Ajra sub-division. It lies in the Vârâna, about twelve miles north-east of Kolhâpur and six miles south of the Vârâna. The town is surrounded on three sides by woody heights and has a good supply of well water. In 1851 the population was returned at 4012 against 4399 in 1872. The people are mostly Jains and live in brick and tile-built houses. Ajra is said to be more than 800 years old. From 1765 to 1876 it was the head-quarters of the Ajra sub-division, when as Ajra was inconvenient for some newly-added villages, the mamlatdar’s office was removed to the more central town of Hâskalangda. Weekly markets are held every Tuesday and Wednesday. During the disorders at the close of the eighteenth century Ajra was twice burnt to the ground.

It has a school with an average attendance of seventy-five boys. The school-house, which was built in 1872 at a cost of about £500 (Rs. 5000), has room for a hundred boys. The objects of interest are a Musalmân prayer-place called Râmîn Dârga, and about a mile to the west of the town the temples of Sidoba a Lingâyat saint, of Dhuâoba apparently a local Kândoba, of Alam Prabhu a Lingâyat saint, and of Râmîng or Shiv. The Râmîn Dârga is a square building, including the plinth, forty-four feet long by forty feet broad and including the dome thirty-three feet high. The prayer-place is visited by many Musalmâns and by a few Hindus. Every year on the 15th of Saal a fair or urus is held attended by about
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Alta.

1000 people. The Dargah enjoys rent-free land valued at a yearly assessment of £61 6s. (Rs. 615). Of Hindu temples the temple of Sidobha is a small tile-roofed stone and mortars built five feet long and five feet broad. It is visited chiefly by Kunbis. The temple of Dhuloba, which is built in Saracen style, is twenty-five feet square and has a small central dome. It is said to have been built by a weaver of Kagal. Every year in Chaitra or March-April a fair is held attended by about 5000 people chiefly Marathas. The temple of Alam Prabhu which is also built in Musulman style, is twenty-seven feet long seventeen broad and ten high. It is chiefly visited by Lingayats and Jains. According to a local legend Prabhu was a Lingayat saint who came to Alta from Kalyan in the Nizam's territory. Adling, a disciple of Prabhu who came to seek his teacher, followed him as far as Alta. As he could find no further trace of him Adling thought Prabhu had buried himself alive at Alta. To show respect for his teacher Adling built the shrine and set up a lamp which is still kept burning and worshipped.

There is a local story that the temple was visited by the Emperor Alamgir or Aurungzeb (1658-1707) and was presented by him with a matcha or footstool, and that in honour of this gift the shrine was named Alam Prabhu. The original footstool has disappeared and a new one has been lately installed in front of the lamp. Some small domes in front of the temple are said to have been raised in honour of devotees of Shivr who performed the live-burial or jainu samadhi. The last live-burial was performed about seventy-five years ago (1908) by the grand uncle of the present pujari or ministrant. The cave temple of Ramling is on the side of a rocky hill. The chief cave was originally nearly twelve feet square, but three-quarters of it have been turned into a cistern five feet deep. At the inner end of the temple are a rock-carved ling and a Ganpati from which water always trickles. Before they can reach the ling worshippers have generally to pass through three or four feet of water. Outside of the cave-mouth a massive Hemakmani structure thirteen feet square rests on stone pillars. By the side of the main cave is a row of seven small cells now dedicated to the seven Puranic sages or saha vihara. Near the temple are several unfailing springs, of which the Nilanga or Blue Ganges and the Pnapas or Sin-destroyer are tphika or sacred pools. The position of the ling and the Ganpati seems to show that the caves are Buddhist or Jain and have been adopted for Brahmanic worship.

Arag, a village in Ichalkaranji, with in 1861 a population of 3396, forty-three miles east of Kolhapur, has an interesting group of four temples. The chief temple, 27' x 15', which is dedicated to Lakshmi, consists of a series of arches built of stone and mortar. Every year from the dark 8th to the dark 11th of Chaitra or March-April a fair is held attended by about 500 people. Besides a mansion or wada belonging to the State, the village has a Jain monastery and a Musulman tomb. The monastery, which is

1 The name Alam is probably sider than Aurangzeb and gave rise to the improbable story that Aurangzeb visited or made presents to the shrine.
8' x 10' x 9' high, is built of stone and cement and rests on eight-sided pillars. The domed tomb which is in honour of Shamasamir Pur is 17' x 12' x 14' high. The village has a school with an average attendance of forty-one boys.

Balinge, a village with in 1881 a population of 483, lies five miles south of Kolhapur. Its chief interest is the temple of Katyayani prettily placed on a hill to the south of the village. The temple is an old stone building 40' x 20' x 12' high. The goddess Katyayani is held in great honour by the Hinduis and is mentioned in the Kamr or Kolhapur Puran as the great helper of Ambabai. The Katyayani stream which rises in this hill is the main feeder of the Kolhapur water works. The holiness of the goddess and the beauty of the temple site make Balinge a favourite picnic place for the people of Kolhapur.

Bavda, one of the fifteen forts built by Bhosa Raja of Panhal (1178-1209), lies thirty-six miles south-west of Kolhapur on a peak of the Sahyadris more than 2500 feet above the sea. The fort rises sharply from the Konkan and is very difficult of approach. The hill and the country round were formerly thick with forest but are now somewhat bare. In 1660, along with Panhal Vishalgad and Rangna, Shrivaji took Bavda from Ali Adil Shah II (1656-1672) of Bijapur and gave it in jagir or estate to Nilo Sanadevar. After again falling for a short time into the hands of Ali Adil Shah the fort remained with Shrivaji till his death in 1680. In 1689 when Sambhaji was captured at Sangameshvar in Ratnagiri Bavda fell to the Moghals. During the reign of Raja Rama (1669-1700) Ramchandrs Nilkanth, the founder of the Bavda family, took Bavda from the Moghals and in reward was presented with it in grant. During the rivalry between Sattara and Kolhapur (1708-1729), as he remained faithful to his party, Sambhaji of Kolhapur (1712-1730) allowed Bhagvantrav son of Rammachandra to continue to hold the Bavda estate. The Bavda estate then stretched in the Konkan as far as Malvan and Vijaydurg in Ratnagiri, and the Bavda chiefs, with a following of about 25,000 horse and foot, made many raids into the Konkan. In 1728 when the capital was moved from Panhal to Kolhapur the privileges of the Gadkaris or fort garrisons were reduced and the Gadkaris of Bavda rebelled and successfully opposed a Kolhapur army. In 1800 Bhagvantrav Paid Amitya repaired the fort and defended it and killed an officer of the Peshwa who was sent to take it. In 1844, with the garrison of Samungad the garrison of Bavda fort rebelled. After the reduction of Samungad Bavda surrendered and the fortifications were partly destroyed.

About a mile to the east of the fort lies the village of Bavda, with in 1881 a population of 1026 and 190 houses of which seventy-one were tiled and the rest thatched. An excessive rainfall averaging 220 inches during the twenty-one years ending 1881 makes the climate unhealthy. The water is abundant and excellent. Every Thursday a market is held at which the chief article sold is

1 Details of the reduction of Samungad are given below.
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Bánda.

Bánda, a village with in 1881 a population of 373, lies three miles north-east of Kolhápur. Within its limits are the office of the British Resident and the camp of the Kolhapur Local Infantry. In 1881 the camp had 1311 people. It has two boys' schools, one for the village and the other for the troops, and a third a girls' school with an average attendance of fifty-two girls. It has also a police post of one officer and three men. The village has rich sugarcane and vegetable gardens, which owing to the nearness of Kolhápur city yield large profits.

Bánda.

Bha'doll, a village in the Alta sub-division, with in 1881 a population of 2798, lies twelve miles north of Kolhápur. The village takes its name from the temple of Bhadreshvar which is built of brick and mortar, is 122 feet square, and including the spire is twenty-three feet high. Besides the temple the village has a dome Musalman tomb built of stone and mortar about 500 feet square and thirty-two feet high. It has a school with an average attendance of seventy-one boys.

Bhaimagiri.

Bhimagiri, a group of two or three temples, lies about a thousand yards west of Sámanagad. The chief is Bhima's temple which has a stone-built gokhádr or shrine with a quadrangular vestibule or mandap. It has room for about 300 people and is 100' x 54' x 14' high. In the shrine is a stone image of Márut or the monkey-god. Close to the temple is an old underground excavation 75' x 40' x 15' deep, and about 200 yards east of the temple is a grove of mango and other trees. At this temple from the dark 13th of Märgh or January-February to the bright 5th of Páthgá or February-March a yearly fair is held attended by about 10,000 people. The fair is said to have been started by Bábaskar Gadhari, a former commander of the Sámanagad fort. Before 1844 when the garrison of the Sámanagad fort had considerable influence, the State spent about £110 (Rs. 1100) a year on the fair. Since then the grant has been reduced to £50 (Rs. 500). Near Bhim's temple stands the temple of Cháloha where in Märgh or January-February a yearly fair is held attended by about 8000 people who generally offer the deity 40 to 500 sheep.

Bhudargad, one of the Kolhapur forts which in 1844 were dismantled under the advice of the Bombay Government, stands on a bliss
rock thirty-six miles south of Kolhapur. It is 2800 feet from north to south and 2100 feet from east to west, and is enclosed by a broken stone and mortar wall with two gateways. Within it 170 people live in thirty-three houses, ten of them tiled and the rest thatched. At the foot of the hill are two hamlets in one of which every Monday a small market is held. Before the repairing of the fort (1667) the hill of Bhudargad had shrines sacred to Kedari, Bhairav, and Jakhrabai, with a hamlet at the foot of the hill inhabited by the priests who performed the service of the deities and managed their festivals. In 1667 the fort was repaired and put in excellent order by Shivaji. Shortly after it was captured by the Moghals. About five years later the fort was retaken, and the standard colours of the Moghal general who was killed in the conflict were presented to the temple of Bhairav where they are still kept. About the close of the eighteenth century Parasbham Pant Bhau Patvardhan took the fort by bribing the garrison and held it for about ten years when it was retaken by the Kolhapur State. Subsequently Parasbham Pant Bhau and Gopal Pant Apte the chief of Ichalkaranji made several vain attempts to win it back. During this war, of the five hamlets which formerly clustered round the fort three were destroyed. In 1844 the garrisons of Bhudargad and Samangad revolted and closed their gates. On the 13th of October 1844 Bhudargad was taken by a British force under General Delamotte, and dismantled. Besides a mansion belonging to the State, a large granary with an excellent courtyard and a cistern built at a cost of about £500 (Rs. 5000), the chief object of interest is the temple of Bhairav which is about 3000 feet square and consists of a stone and cement shrine, a hall, and a northern veranda. In front of the hall stands a stone and mortar lamp-pillar. The temple has about twenty ministers supported by a yearly cash allowance of about £56 (Rs. 560) and land valued at a yearly assessment of about £13 (Rs.130). Every year from the dark first to the dark tenth of Magh or January-February a fair is held attended by about 4000 people and with a sale of goods worth about £200 (Rs. 2000).

Bid, an old village in the Karvir or Kolhapur sub-division, with in 1861 a population of 1932, lies on the Panchganga about nine miles south-west of Kolhapur. Bid has a temple of Bideshvar, 51' x 25' x 45, high, and a Friday market, where small quantities of grain, coarse cloth, and vegetables are brought for sale. It has a school with an average attendance of forty-five boys. Though now a small village, Bid is said to have once been the capital of an old chieftship which included Kolhapur and Panhala. Round the village are many ruins, among them an old stone temple with an image under which is a broken stone with the fragment of an inscription. The walls and columns, with numerous mouldings and much scroll work are in the style of about the thirteenth century. Small ancient gold coins are sometimes found near the old mud fort.

1 Details of the 1844 rebellion are given above under History, 241-242.
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Chikhali, a village in Kágal, with in 1881 a population of 2405.

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Chikhali.

Are twenty-one miles north of Kolhpur at the meeting of the Chitrangana and Vedganga. The village lies on the chikhál or mud which the Chitrangana 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 eight-nine boys and an old State mansion which is said to have been built in 1807.

Chinchli, an island or alienated village belonging to the Deeds of Chinchli in Shiroli, lies on the Krishna about forty-two miles south-east of Kolhpur. According to the 1881 census it had a population of 31,160 of whom 3110 were residents and 29,050 were visitors at the large fair of Mahákáli. It has a school with an average attendance of fifty boys. The place is chiefly known for the shrine of the goddess Mahákáli popularly called Mayáka. Four times a year pilgrims visit the shrine and on the full-moon of May 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 Kolhpur State and collected from the chief and gentry of Sátrá and the Bombay Karnáth. On the 25th of February 1883, His Excellency Sir James Ferguson, the Governor of Bombay, held a darbár at Chinchli which was started from the large fair. About fifty of the Southern Marátha chiefs and gentry, and on the 29th opened the cattle show and distributed prizes.

Gadinglaj.

Gadinglaj, the head-quarters of the Gadinglaj sub-division, lies on the left bank of the Hiranyakosh close to the Sankeshwar-Párpoli pass road forty-five miles south-east of Kolhpur. About 250 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 Kolhpur towns Gadinglaj suffered greatly during the long wars at the close of the eighteenth century (1772-1810), especially at the hands of the Pandhras of Konherráv and the Nipánikar. The fort which was built about 1700 by an ancestor of the Kápei 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 1065 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 Sámándág was the head-quarters of the sub-division. In 1854 the new sub-division of Gadinglaj was formed and the mánikádár's office moved from Sámándág to Gadinglaj, and in 1881 the munsí's court was moved to Gadinglaj from Kadepán four miles north of the town. Of public buildings outside of the town are the mánikádár's and munsí's offices built at a cost of £1408 (Rs. 34,980), a dispensary built at a cost of £553 (Rs. 9353), and a
standard rest-house built at a cost of £415 (Rs. 4150). It has also a
library, a post office, and a vernacular school with an average
attendance of 199 boys. The chief temple in honour of Kaleshvar in
the centre of the town is built of rubble and mortar 30' x 30' x 30'
high. About three miles north of Gadinglaj is a temple of Bahirī,
where every March a fair is held attended by about 2000 people.

Gārgoti, the head-quarters of the Bhundargad sub-division, with
in 1881 a population of 1622, lies thirty miles south of Kolbāpur.
On Sunday a weekly market is held to which grain and coarse cloth
are brought for sale. Of public offices it has a māmālīdār’s, a
chief constable’s, a sub-registrar’s, and a post office, a rest-house, and
a school with an average attendance of 123 boys.

Ghunki, a village in the Alta sub-division, with in 1881 a
population of 2502, lies on the Vānra, seventeen miles north of
Kolbāpur. Near this village on the Poona-Belgaum mail road the
Vānra is bridged. The village has a branch school with an average
attendance of twenty-seven boys. Formerly Ghunki was a frontier
military station and had a detachment of 100 horse called the jhūksu
pāgā supported from the revenue of Ghunki and two other villages.

Godchī, a village belonging to the chief of Torgal, with in 1881
a population of 848, lies four miles north-east of Torgal and a
hundred miles south-east of Kolbāpur. It has an old stone and
cement temple of Virbhadra, 34' x 22' x 32' high including the dome.
The chief worshippers at this temple are Lingīyas. Every year on
the fifteenth of Margsheersh or November-December a large fair
is held attended by about 10,000 people from a distance of twenty
or thirty miles. The goods sold are estimated to be worth about
£200 (Rs. 2000).

Hātkalangda, the head-quarters of the Alta sub-division, with
in 1881 a population of 2415, lies on the Kolbāpur-Miraj road,
fifteen miles north-east of Kolbāpur. According to a local legend
Hātkalangda is named from a stone hand or jātī which was set up
in memory of a man who passed an ordeal by dipping his hands in
boiling oil. The people, who are mostly Marāthēs, live in 473 houses.
The village roads are narrow and irregular, but well repaired from
local funds at a yearly cost of £20 (Rs. 200). Every Wednesday a
market is held at which the chief articles sold are raw sugar and
tumeric. In a substantial building raised at a cost of £2704
(Rs. 27,040) are the offices of the māmālīdār, the chief constable,
and the sub-registrar of the Hātkalangda sub-division. It has also
a branch post office, a rest-house, and a school with an average
attendance of seventy boys. The chief object of interest is a well
preserved domed tomb or darga dedicated to Gorisāheb Pir. It is
said to have been built about 500 years ago and is 33' x 30' x 33'
high including the dome. The circumference of the dome is sixty-
eight feet. Inside the dome is a Persian inscription written on a
copper plate. The tomb enjoys rent-free land valued at a yearly
assessment of £27 11s. (Rs. 27.54). Of Hindu temples the temple
of Narhari is 16' x 16' x 39' high and enjoys rent-free land valued
at a yearly assessment of £3 10s. (Rs. 35); the temple of Vinoba
has a good rest-house.
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Herla, a large village in the Alta sub-division, with in 1881 a population of 3002, is on the Kolhapur-Miraj road eight miles north-east of Kolhapur. On every Saturday a market is held at which the chief article sold is grain. It has a police post of three men and a school with an average attendance of 111 boys. Formerly Herla was a military station with a detachment of horse called the divin paiga or minister's troop. It has two old temples, one dedicated to Maruti and the other to Mahadev. The temple of Maruti, which is thirty feet long by twenty broad, is stone built and is about 200 years old. The temple of Mahadev seems older than the temple of Maruti and has a portico resting on stone pillars. It is thirty-four feet long and twenty-one broad. Herla has a Sihahara inscription on a stone in Old Kanarese characters dated Shaka 1040 (A.D. 1115), making a grant to a Jain temple.

Hupri, a village in the Alta sub-division, with in 1881 a population of 3335, is ten miles south-east of Kolhapur. On every Saturday a weekly market is held at which the chief article sold is grain. It has a police post of three men and a school with an average attendance of eighty boys. It had a munshi's court which has since been moved to Shirol. Hupri had once a name for its fine piece goods, but of late the weaving of fine cloth has greatly declined. At present (1884) it has fifty looms but all of them are for coarse cloth. It has two old temples of Ambadai (17' x 15' x 27' high) and of Mahadev (15' x 13' x 18' high) both built of stone and mortar. Every April at Ambadai's temple a fair is held attended by about a thousand people.

Ichalkaranji, the head-quarters of the feudatory chief of the same name, lies in the Panchangga valley about eighteen miles east of Kolhapur and half a mile north of the river. The town is said to be formed of seven hamlets. The climate is healthy, but the water of the wells is brackish. Lately good drinking water has been brought in iron pipes from the Panchangga by the help of a steam pump raised on a tower built in the river. In 1881 it had 9197 people living in 1719 houses of which one thousand were two-storied. The streets are kept clean and in good repair. Most of the people are well-to-do and four or five are rich moneylenders. Every Wednesday and Thursday a market is held to which grain, cloth, and a considerable number of cattle are brought for sale. Beside an old mansion of the chief to the west of the town, surrounded by a thick mud wall enclosing a space about 6000 feet square, where are the offices of the State manager or kirdhari and the subordinate judges, there are three or four good rest-houses, a post office, a girls' school, and an anglo-vernacular school with an average attendance of 167 boys. Every year in October a large fair attended by 1000 to 2000 people is held in honour of Vyankatesh the guardian deity of the State. On the 24th and 25th of Safar a Muhammadan fair or urwa, attended by about 1000 people from ten to twenty miles round, is held in honour of Magdalen Pir and Dari Pir.

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KOLHAPUR.

Jotiba's Hill, also called Vadi-Ratnagiri, lies about nine miles north-west of Kolhapur. The hill rises about 1000 feet from the plain in a truncated cone, and, though disconnected, forms part of the Sahyadri crest to the Krishna. On the woody hill-top is a small village with 340 houses and 1500 people mostly gurus or priests of Jotiba. From very old times this hill has been considered specially sacred. In the middle of the village is a group of temples, the three best of which are dedicated to Jotiba under the names of Kedarnath, Kedaramasvar, and Ramling. The temple of Kedarnath stands between the two others. According to a local legend Ambibai of Kolhapur being disturbed by demons went to Kedaramasvar in the Himalaya hills, practised severe penance, and prayed him to destroy the demons. In answer to her prayers Kedaramasvar came to Jotiba's hill, bringing with him and setting up the present Kedarnath. The original temple is said to have been built by one Nāvji Shāya. In its place about 150 years ago (1730) His Highness Ranojiṉā Sinde built the present temple. It is a plain building 57' x 57' x 77' including the spire. The second temple of Kedaramasvar which is 49' x 22' x 89' high was built by Daulatrāv Sinde about seventy-five years ago (1808). The third temple of Ramling, 13' x 15' x 40' high including the dome, was built about a hundred years ago (1780) by one Malār Nilām Panshikar. In a small domed shrine in front of the temple of Kedaramasvar are two sacred bulls of black stone. Close to these temples is a shrine sacred to Chopdai which was built by Pritirāv Himmat Bahādar about 125 years ago (1750). It is 52' x 68' x 80' high including the dome. A few yards outside of the village stands a temple of Yamāi built by Ranojiṉā Sinde. It is 47' x 27' x 49' high including the dome. In front of Yamāi are two sacred cisterns, one of which (10' x 14' x 18' deep) is said to have been built by Djjībdā Saihēb about 1748; the other called Jamadagnyā Śahēb and built by Ranojiṉā Sinde is 54' x 22' x 13' deep. Besides these two tirthas or sacred pools, five ponds and wells and two sacred streams flow down sides of the hill. One stream rising from the Kushāvartā pool is called the Goda, the other which rises to the north of the hill and is known as Varnavati falls into the Varnā. Most of the temples on Jotiba's hill are made of a fine blue basalt which is found on the hills. In many parts the style of architecture, which is strictly Hindu, is highly ornamented, several of the sculptured figures being covered with brass and silver plates. The chief object of worship is Jotiba, who, though called the son of the sage Pangle, is believed to have been Pangle himself who became man to help the rulers of the Deccan in their fights with demons. According to tradition Jotiba's destruction of one of the demons named Haṁsāvar gave the place the name of Ratnagiri in addition to those of Kedarnath, Kedaramāth, and Nāth. In honour of the victory over the demon, on the full-moon of Chaitra or March-April a yearly fair is held attended by 40,000 or 50,000 people some of whom occasionally come from a distance of 700 miles. The sale of grain, cloth, copper and brass vessels and sweetmeats is estimated to be worth about £1500 (Rs 45,000). Besides this great fair, small fairs are held every Sunday and full-moon day and on the bright sixth of Shravan or
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Jotiba's Hill.

August. On these days the image is carried round the temple in a litter with great pomp. The image in which Jotiba dwells is of a soft black stone, and the stone in which his wife Yamá lives is a rough unshaped block anointed with oil and red sand. On the great fair day in Chaitra or March-April a huge area is open, and the crowds of 40,000 to 50,000 people, is carried to Yamá for the yearly marriage. Part of the ceremony is to lay between Jotiba and Yamá a seal or shikka and a dagger or katar. To support the staff of ministers the temples have a yearly revenue of more than £1200 (Rs. 12,000) of which His Highness Bunder pays £750 (Rs. 750). Out of this revenue twenty-eight wayfarers are daily fed at the gateway, ten Brahmans are busy in ceaseless prayer, and twenty-three servants and several horses and elephants are kept to attend the grand festival. Since 1873 a poll-tax of 1d. to 1½d. (1-31 a.) has been levied from the pilgrims visiting the place on the chief fair days. The yearly collection amounts to about £600 (Rs. 600) part of which is spent in mending the roads and keeping the place clean. There is a good rest-house and the water-supply has been lately improved. It is proposed to make a cart-road to join Jotiba's hill with the Kolhapur-Ámba pass road.

Ka'gal, the head-quarters of the estate of the same name, which belongs to the Ghatge family, is twelve miles south of Kolhapur on the Poona-Belgaum mail road. It lies in the valley of the Dodhganga about a mile south of the river and is surrounded by rich garden land shaded by fine old mango trees. In 1881 the town had 6371 people living in 1046 houses. Its roads are good and well kept. Twice a week on Monday and Thursday, markets are held, and large quantities of grain and coarse cloth are sold. Between 1775 and 1825 Ka'gal was more than once sacked and burnt by the Rájá of Kolhapur. It has the offices of the chief of the State, the kiráhári or manager, the chief constable, the sub-registrar, and the muhár, and an anglo-vernacular school with an average attendance of 224 boys and twenty-two girls, an English and a native dispensary, a post office, and a library. The town has also a municipality, which without any local taxation is supported by a yearly fixed grant from the chief of £60 (Rs. 600). In 1882-83 the municipal expenditure amounted to £53 10s. (Rs. 53).

The oldest known mention of Ka'gal is in grants or sanads of the sixteenth century from the Bijapur government. No old buildings remain entire but there are ruins of mosques and temples. The old fort was destroyed by Yashvantrav Shinde of Kolhapur in 1720. In its place about 1812 the late Hindurao Ghatge built a new fort 377 feet from east to west by 360 feet from north to south. It is enclosed by a ditch and a thick stone wall now much ruined. The eastern portion of the rampart was destroyed in 1858 by order of the British Government. Besides a large mansion built within the town by the late Hindurao, after the model of the famous palace of Deeg, and several good houses belonging to the relations of the Ghatge family a large mansion or vilá stands at a small distance of the town, built by the present chief at a cost of about £1000.
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(Rs. 1 lakh). Of the public buildings lately raised by the chief at a cost of about £10,000 (Rs. 1 lakh) the most important are three large rest-houses, a fine school-house, three temples one sacred to Rāma called Rāmanandir where is the kārtha's office, a second dedicated to Māruti, and a third to Kāthābhāsana, and water-works from which pipes supply the town reservoirs with water. Every year in Kārtik or October-November a fair or urs is held in honour of Sai Bhairav, at which the chief spends about £200 (Rs. 2000). The fair is attended by about 10,000 people from Kolhápur and the neighbouring villages, and the sale of grain, cloth, fruit, and sweetmeats amounts to about £300 (Rs. 3000).

Kalé, a village in the Panchala sub-division, with in 1881 a population of 1311, lies nine miles west of Kolhápur. The village is said to take its name from the goddess Kāli whom according to a local legend, Dharma Rāja, the eldest of the Pândavas, slew on the hill near the village. Marks on the hill still make the outline of Dharma Rāja with his arrow fixed in Kāli's body. The village has a police post of four men and a school with an average attendance of fifty boys. Every Monday a market is held at which the chief article sold is grain. The holiest temple which is dedicated to Dharma Rāja, is twenty-five feet long and twelve broad.

Kaneri, a small village in the Kavir sub-division, lies six miles south of Kolhápur. The village is known for its Lingāyat monastery or math in a hamlet on a neighbouring hill. The monastery which is called Kādāpācha Math, belongs to a Lingāyat Swámi or ascetic and is surrounded by a stone wall. In the middle of the monastery is a temple of Siddheshvar, 20' x 20' x 30' high. Round the temple of Siddheshvar are small shrines dedicated to Aiṣekhāru, Chakreshvar, and Bāulrad with the sacred bull in front. The monastery has a total yearly income of £150 (Rs. 1500). The head of the monastery has great influence and has between 5000 and 6000 Lingāyat disciples in Kolhápur, the Konkan, Bombay, the Karmānāt, Māغار, Belākāhi, and Madras.

Kāpā, the head-quarters of the Senāpati's or general's estate of the same name, lies in the Gadingla sub-division about twenty-four miles south of Kolhápur. In 1881 it had 648 houses and 3414 people. On every Monday a market is held, to which grain, coarse cloth, and metal vessels are brought for sale. Kāpā has a police post and a school with an average attendance of 104 boys. The chief building is an old mosque 100 feet square and eight feet high, built of stone and mortar and plastered inside with stucco. Kāpā has a temple dedicated to Ai Sākhe, in memory of the pious Dvākābhā Sākhe the wife of the well known Santājīrāv Ghorpādi.

Kāsaṅdā, a village belonging to the Pratinidhi of Kolhápur, with in 1881 a population of 437, lies thirty-six miles north-west of Kolhápur. On a hill a mile and a half from the village stands a temple 26' x 13' x 8' high, sacred to Dhopeshvar whose image is said to be self-made or self-made. According to a local legend, while a Vani of Kāsaṅdā named Purvā was returning from the sea coast with a pack bullock loaded with tin and iron, the animal strayed to the place where the self-made image of Dhopeshvar was
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**Kasroo.**

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lying. The Vani followed his bullock and passed the night where the bullock had stopped. On rising next morning the Vani found that the tin and iron had turned into gold. In return for this gift of wealth the Vani built a temple to Dhopeswar with part of the money, and that it might be afterwards used in completing the spire, he buried the rest in a corner to the north of the temple. Dhopeswar issued an order forbidding any one digging up the treasure and it has never since been touched. The temple has a yearly income of £40 (Rs. 400) derived from the whole village of Kasoro and part of the village of Javali. It is sometimes visited as a health-resort by the Pratindib family.

**Katkol.**

Katkol, the seat of the chief of a detached group of eight Kolhapur villages, lies about eight miles north-west of Kasroo and sixty-five miles south-east of Kolhapur. It is enclosed by a prickly-pear covered mud wall about fourteen feet thick and 7000 feet in circumference, with eleven towers nearly all of which have fallen. In 1851 the population was returned at 4212 against 4255 in 1872. On Friday a weekly market is held. Katkol has about 219 weavers of coarse cotton cloth and blankets. Under the mahaldar of Gadlingaj, Katkol has a joint officer who has the revenue and criminal powers of a mahiliari and can settle civil suits up to 25 (Rs. 50).

It has a school with an average attendance of 112 pupils held in a school-house which cost £30 (Rs. 300), a private school attended by twenty-five boys, and a rest-house built at a cost of £110 (Rs. 1100).

At an interval of five, seven, or ten years, in honour of Dargara, a large fair called Reda Jatra or Buffalo Fair, is held attended by about 10,000 people from twenty-five to thirty miles round. At this fair buffaloes are offered to the deity. Of the Hindu temples the chief are the temple of the goddess Shri Kanyama 21' x 21' x 13' high, and the temple of Virshatra 50' x 14' x 23' high including the spire. Katkol has also a Lingayat monastery known as Choki Mas 60' x 33' x 20' high.

**Khidrapur.**

Khidrapur, an alienated village belonging to Sankeshwar Svami, with in 1881 a population of 1036, lies on the Krishna about twelve miles south-east of Shirlo. The chief interest of the village is the temple of Kopeahvar which lies in the centre of the village and is 104' x 65' x 52' high to the top of the dome. The walls are made of black stone richly carved and the dome is covered with stucco. To the main building are attached two richly sculptured mandaps or vestibules. In the vestibule are two concentric squares the outer with twenty and the inner with twelve pillars all richly carved. In front of the temple is a round roofless structure called the Saraga Mandap or Heavenly Hall, on the plan of what would be a twenty-rayed star, only that the spaces for four of the rays are occupied by four entrances. On the outside on a low screen wall stand thirty-six short pillars, while inside is a circle of twelve columns. Further from the temple is a naga orchana or drum-chamber. The outer walls of the shrine are broken at oblique angles as in the Nilag Richardson temple. By the south door of the temple is a Dvarana Yadar inscription of bhadras in Khandalavas in Mira for the worship of Kopeahvar. Besides this there
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is a Jain temple, which is much smaller, the vestibule being twenty-one feet square inside with a small antechamber and shrine, the outer wall of the shrine being in the star-shaped Hemadpanti plan. The building is of black stone and the pillars of the hall are richly carved. It is valued at a yearly assessment of £37 10s. (Rs. 375) is granted rent-free to the priests of Kopeshvar. Every year in Paush or December-January a fair is held attended by about 2000 people.

Khodsi or Khochi, a village in the Alta sub-division, with in 1881 a population of 1739, lies on the Varna thirteen miles north-east of Kolhápur. It has a school with an average attendance of fifty boys.

Kodoli, a large thriving village in Panhála in the Varna valley, lies about fourteen miles north of Kolhápur and a mile and a half from the river. In 1881 it had 4943 people living in a thousand houses, of which 100 were two-storied, 600 tiled, and 300 thatched. The people are mostly Konbis who raise rice, sugarcane, turmeric, betel-leaves, and chillies, worth about £2000 (Rs. 20,000) a year. Kodoli has also 125 hand-looms which yield a yearly output of coarse cotton cloth worth about £2000 (Rs. 20,000). Every Thursday a market is held attended by about 1000 people to which grain and hand-woven cloth are brought for sale. Kodoli has a rest-house, a police post of five men, and a school attended by ninety boys and ten girls. It is well supplied with river and spring water. The chief temple, which is dedicated to Dattátra, is 180 feet square. Every year on the dark 5th of May or January-February a fair is held attended by about 1000 people from a distance of ten to fifteen miles.

1 For the origin of the name see above note 1 on page 1.
from the right or south bank of the Panchganga. It is sixty-four miles east of the coast, seventy-six miles south of Satara, and sixty-six miles north of Belgaum. According to the 1881 census Kolkhāpur has a population of 38,569 living in 8023 houses. It is the largest city in the Bombay Karnāṭak or southern, plains country. Including the suburbs it has a circumference of 41 miles and an area of 350 acres. It is bounded on the north and east by the Viti stream which runs dry during the hot season, on the south by the Varun pool and the Pimpnagā and Padmā lakes, and on the west by the Panchganga river and the Rantāla lake.

The land round the town is shallow marsh or crumbly trap over true trap, open and bare except during the rains. On both banks it rises slowly from the river and on the south over waving ground to a range of low hills. The drainage of these hills is carried off by the Viti stream which runs north along the eastern front of the town skirting the Bavārār ward at a distance of about 300 yards from the fort. From this it flows north below the Somvār ward and old Badhvār till it joins the Panchganga at Brahmapuri. On the south-west beyond the suburb is the lake of Rantāla with an area of about 500 acres. On the south-east somewhat above the town lies the Padmāla lake. On the north-east, east, and south the land on the bank of the Viti is tilled, and between the Rantāla lake and the river on the west the fields are marshy. The Residency and military cantonment are on rising ground about 2½ miles north of the town. Near the centre of the town is Brahmapuri hill in which all the remains of the early settlement centre. Kolkhāpur is entered by nine roads. On the north by a road from Poona over the Panchganga ford by Bārda village and the cantonment; on the east by three roads meeting in one the Poona mail road from the north, the Miraj road from the east, and the Belgaum mail road from the south; on the north by a road from Bhudarpad by the Kātyāyani hill; and on the west by three roads by the Phonda Bārda and Amba passes. The buildings which show most on coming to the city are the Nagārāhāra or Drum-chamber, the Palace, the High School, the Hospital, and Ambākāhi's temple.

Before the beginning of British superintendence in 1844, Kolkhāpur was dirty and unhealthy. The city suffered from outbreaks of cholera, sometimes as in 1824 so severe that about 8000 people died in a fortnight. Since 1844, by widening cleaning and draining the streets, by removing dirt and nightsoil, by pulling down the ramparts and filling the ditch, and by increasing the water-supply, the health of the city has been greatly improved. Except from March to May when it is hot and at times oppressive, the climate is temperate, pleasant, and wholesome. From March to May hot winds prevail, but the sea breeze which begins in the afternoon and lasts till eight makes the evenings cool and pleasant. During the cold months from the river and lakes heavy fogs rise and hang over the city. The temperature averages 70° and the rainfall 44·8 inches. The well water is hard and brackish, but the water from the Kātyāyani hill is excellent. During the five years ending 1882 births averaged 21·0
in the thousands and deaths, which are more correctly recorded, 287. During the five years ending 1874-75 no case of cholera occurred. Since 1875 there have been several outbreaks of cholera but all except in 1881-82 have been mild. The prevailing diseases are malarious fever, bowel complaints, parasitic diseases, and affections of the eye and skin.

Kolhapur is plentifully supplied with water from wells, the Panchganga river, the Katayani conduit, and ten reservoirs and lakes. The well water is brackish and is chiefly used for washing. Except the Panchganga water which is used by the people of the Shukravar ward and the Rankala lake water which is used by the people of the Budhvra ward, the main supply of drinking water is from the Katayani conduit. Before the Katayani conduit was built, the city suffered much from want of drinking water. About the end of the eighteenth century (1793) a rich resident of Poona named Baburav Kishav Thakur or Khatri, while on a pilgrimage to Kolhapur, was asked by other pilgrims to bring water from Katayani to supply Ambabai's temple. Baburav asked the Raja's leave. According to the local legend, the Raja was at first unwilling to let a stranger supply the goddess with water but Ambabai warned him in a dream to grant Baburav's request. In 1792 a masonry conduit was completed which brought water to two reservoirs in Ambabai's temple one for Brahman and the other for other castes. Afterwards, to supply Vishoba's temple with water two more reservoirs were built. These water works are said to have cost Baburav about £30,000 (Rs. 3 lakhs). Baburav also deposited £2000 (Rs. 20,000) with the well-known Kolhapur moneylender Kodolkar the interest of which was to be spent in repairs. As it was a charitable work, the Katayani water was not at first used by the ruling family and their dependents. In time the water began to be used by all, and in the palace and houses of the nobles several cisterns were built, into which water was brought from the main aqueduct. The Katayani water is pure and wholesome. Of the ten reservoirs and lakes in the city the Rankala lake alone supplies drinking water. As the Katayani water-supply was not enough for the whole city, in 1830 from the Rankala lake water was brought by a small conduit. As the level of the Rankala lake is low, the water does not go into the fort, but is distributed only in the suburbs. The Rankala lake lies to the south-west of the city and has an area of nearly three miles with a depth of thirty-five feet. The lake is named after the god Rank Bhairav, who is said to have been a great favourite with Mahakaleshmi and to have a gold temple now hid under the water of the lake. The beginning of the Rankala lake is said to have been a quarry, from which according to the Jain, including the temple of Ambabai, stones were supplied to 369 bases or Jain temples built by a Jain Raja Gondharadiya. Afterwards in the eighth or ninth century, an earthquake is said to have enlarged the quarry and filled it with water. The lake now receives water from two streams in the north and has also a waste weir cut in the north. Lately in 1883 the Rankala water-supply has been much improved and increased by building a large reservoir near Kalamba village about three miles to the south which is capable of holding two years'
supply. A new cut-stone dam higher and stronger than the old dam has been built on the city side. New pipes have been laid and water is distributed by stand-cocks eighty or ninety feet apart. The use of tankāla water for bathing and washing has been forbidden and along the side of the dam troughs and baths are being built at an estimated cost of \( \text{£}2574 \) (Rs. 25,740). The improvements are not yet (1883) complete; up to October 1883 the cost was \( \text{£}24,196 \) (Rs. 2,41,960). None of the nine other lakes and reservoirs are much used for drinking. They are small reservoir in the north-east, the Koti and Rávnešhâvar pools in the east, the Padmāla pool in the south-east, the Phirangâ and Varun pools in the south, the Kâmbâla and Kumbhâr pools in the west, and the Kapil pool in the centre. The Mhär reservoir which during the hot season runs nearly dry, is used to water the Kâmbâla garden. The Koti and Rávnešhâvar pools are small and full of lotuses. The Padmāla reservoir has its water carried into two reservoirs, one in front of the Mangalvâr gate and the other in the Adivâr ward. Its water is partially used for drinking in the Mangalvâr ward and is chiefly used in watering two State gardens the Sheribâg in the south-east and the Kâshibâg in the east. Of the Phirangâ and Varun pools in the south, the water of the Varun pool is impure and is used only in watering a small garden about the Mâvdoker's mansion. It is full of a fine variety of water lily. The Kâmbâla reservoir lies in the west within the limits of the old fort close to the Bābnajâmil shrine. Near this shrine the water is used for a large plantain garden. The Kumbhâr pool, as its name suggests, is chiefly used by Kumbhârs or potters. The Kapil pool in the centre of the city receives so large a quantity of surface drainage that its water is undrinkable.

Kâlhpûr, or as it seems to have been formerly called Kârvir, is probably one of the oldest religious and trade centres in Western India. In Brahmâpur hill, near the centre of the present city, have been found Buddhist coins which are believed to belong to the first century before Christ; a small crystal casket which is believed to have enclosed Buddhist relics of about the same age and a shattered model of a brass relic-shrine or dâpâhâra whose shape also belongs to about the first century before Christ.\(^1\) The discovery of a Skâtâkara inscription probably of the first century after Christ at Banâgâ in North Kâsâra and the known extent of the power of that dynasty in the North Deccan, make it probable that, as suggested by Professor Bhândârkâr, Pâncâla (a.d. 150) Hippokôra reya Bâlôkôra refers to Kâlhpûr the capital of king Vârâjâkâra, who from inscriptions is believed to have reigned about a.d. 150. From the fact that the old name of Kâlhpûr is Kârvir or the fragrant oleander Nerium odoratum, Mr. Fleet has suggested that Kâlhpûr may be the site of the great ancient trade centre of Tagar a name which like Kârvir means the shrub Tabernicottana coromana. Against the identification of Tagar with Kâlhpûr is to be set the fact that both is a naval port (a.d. 150) and in the Periplus of the Erythraean sea (a.d. 247) Tagar is placed to the east not to the south of Paishn, that as there were several ports in the Bastusgrí or Pirate coast.\(^1\)

\(^1\) Ibid. B. B. B. A. B. XIV. 447-454.
which traded with Broach the trade between Kolhapur and Gujarāt would have passed by sea from some of the Konkan ports by land road by Paithan; and that the details given in the Periplus of cloth being brought to Tagara from the parts along the sea-coast seems to point to communication with the Bay of Bengal and therefore to some place within the limits of the Nizām's country. Next to Brahmapuri hill the oldest known object in Kolhāpur is the temple of Ambābā or Mahākāshmi, which is supposed to mark the scene of old Kolhāpur. In former times this great temple was surrounded by a circle of shrines several of which lie buried many feet under ground. At present (1883), besides the great temple of Ambabā, Kolhāpur has about 250 temples above and under ground. Every pool of standing water is sacred and in the city and country round are many broken images of Brāhmaṇ and Jain worship which are supposed to belong to temples destroyed by the Mūsulmans in the thirteenth and fourteenth centuries. According to Major Graham in the eighth or ninth century an earthquake overtopped many temples and buildings in Kolhāpur. Among the traces of the earthquake are the two underground temples of Khandob and Karīk Śvāmi, over which houses have since been built. In the old temple of Ambabā the wall is of unequal height in different places, and the ground has passed through so many changes that the original level cannot be discovered. In digging the foundations of the high school in 1870, and in making other excavations, at a depth of over fifteen feet shrines, stone slabs covered with strange figures, and old inscriptions have been found. In support of his statement that many of these changes are due to the action of an earthquake Major Graham refers to several small mounds or upheavings near the city and to the discovery in 1840 of the bed of the Panchganga seventy feet above the level of its present bed. In the Karvir or Kolhāpur Mahātmya or account of the greatness of Kolhāpur, a modern (1790) Brāhmaṇical work, Kolhāpur is mentioned as the Kāshi or Benares of the south. According to local tradition, when the Jainas were building the temple of Ambabā on Brahmapuri hill a fort was made by a Kalātrī Rāja Jaising who held his court at Bid about nine miles west of Kolhāpur. In the twelfth century the Kolhāpur fort was the scene of a battle between the Kalabhurya or Kalachurys, who had conquered the Kalyān Chalukyas and become the ruler of the Deccan and the Shilāhāras of Kolhāpur, the feudatories of the Chalukyas. Bhōja Rāja II. (1178-1309) of the Kolhāpur Shilāhāras made Kolhāpur his capital, but the head-quarters of the State were soon after moved to Pañahāla about twelve miles to the north-west, and remained there till the country passed to the Bahmani kings.

1 Bertius' Ptol. page 205; McCulloch's Periplus, 194. The discovery of the name Tāsur in an inscription of the fifth century found near Hyderabad increases the probability of an eastern site for Tāsur. The name and position on the Godavari about 500 miles south-east of Hyderabad, suggest the town Tāsur as a possible identification with Tāsur. Of the present Tāsur no information is at present available.

2 Graham's Kolhāpur, 113.

3 Though it probably embodies old legends and traditions the Karvir Mahātmya or the Greatness of Kolhāpur was written as late as 1790.
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Under the Bahmani kings (1347-1489) Kolhapur seems to have been a place of no consequence. The only mention which has been traced in the Meusalmán historians is Farishia's notice of Kolhapur as the place where Mahmud Gawan (1469) encamped during the rainy season in his expedition against Viahagad.\(^1\) Under the Bijapur kings, from 1489 to 1730 it came under Shrivaji about 1659 owing to its nearness to the strong fort of Panhala, a Bijapur office was stationed at Kolhapur. Under the Marathas, especially after 1730 when it became independent of Satara, Kolhapur rose in importance. In 1782 the seat of government was moved from Panhala to Kolhapur. Up to this time Kolhapur's only protection against robbers and enemies was a mud wall. During the feud between the Patwardhans and the Kolhapur State (1773-1810) which filled the latter years of the eighteenth century, a stone wall thirty feet high and ten to twenty-six feet thick, was built more than 1 mile in circumference. At equal distances the wall had forty-five bastions with battlements and loopholes and outside a deep and wide ditch with a rough glacis. In the wall were six gateways three of them double with stout wooden gates bristling with long iron spikes to keep off elephants. After the river reservoirs and the wards to which they led, the gates were named the Ganga, Bankali, Varuntirth, Adivar, Mangalivar, and Shavan. The entrance to each gate was across a drawbridge. The gates used to be shut at eleven in the evening and opened by four in the morning.\(^2\)

When the town was growing in the eighteenth century the people built houses without any order wherever sites could be had and the streets were narrow, often not broad enough for two carts to pass. As the city increased in size weekly markets came to be held outside of the walls. Beyond the walls ten suburbs or paths were founded. After the names of the founders, of the preceeding god of the place, or of the days on which weekly markets were held, the new suburbs were called Ravivar, Sonuv, Mangalvar, Bouchvar, Sakhvar, and Shanvar, and Chandravar, Chandrashiv, Kanchar, and Lagmar. In these suburbs the lanes are wide and are planted here and there with trees. Lately, to improve the air and health of the city the walls have been pulled down and the ditch filled.

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\(^1\) Briggs' Forsika, II, 435-436.

\(^2\) With four of the six gates some great event is connected. By the Ganga gate which opened on the ranchipanga river, no corpse except one of a member of the royal family was allowed to be carried. By the Adivar gate, in 1657 the second band of mutineers led by Firangi Shanda entered the town, broke into the palace and set the prisoners free. By the Mangalvar gate, in 1657 the mutineers of the 27th Kolhapur Native Infantry tried in vain to enter the city. At the Shavan gate, which is said to have been built by Ali Adil Shah I. of Bijapur (1567-1579), a hard battle was fought in 1690 between the Raja of Kolhapur and the Patwardhans under Rana Chandra, one of the well known Paurushor Dikas. In this gate, after a siege of two months a breach was made, scaling ladders were applied, and the city was on the point of being taken when an intrigue at the Poono court molestly obliged the mutineers to leave the city. In 1658, by breaking open the Shanvar gate, Sir LeGrand Jacob entered the city and arrested the mutineers under Firangi Shanda, who was also by the treasury guard of the Kolhapur infantry.
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As the head-quarters of the State Kolhápur has (1884) the offices of the Diván or minister, the Chief Judge, the Chief Revenue Officer, the assistants of the chief judge and the chief revenue officer, the divisional officers, the sub-divisional revenue and judicial officers, the executive engineer and the assistant engineer, the forest officer, and the deputy educational inspector. It has also a telegraph office in the camp, and two post offices one the disbursing office in the camp and the other a town sub-office in the city. Of educational institutions Kolhápur has the Rájáram arts-college attended by thirty-eight pupils. The college is affiliated to the Bombay University up to the first B. A., and has a sardár or chiefs' class attended by eight sardárs or chiefs. Besides the college, Kolhápur has the Rájáram high school attended by 575 pupils, a normal school attended by twelve pupils, six vernacular schools for boys attended by 763 boys, a female training school attended by eight girls, four girls schools attended by 158 girls, and three night schools attended by 182 boys and men. It has also a native general library. In 1883 the Kolhápur municipality had an income of £3,091 10s. (Rs. 50,915) and an expenditure of £4,711 14s. (Rs. 43,717).

Of the buildings which have been lately raised by the State at a cost of about £250,000 (Rs. 25 lókás), the chief are the high school a two-storied building with room for 800 pupils, which is built of stone and cement in the Indo-Saracenic style near the high school; an excellent girls school; the large hospital; the town hall with a good garden; the office buildings of the mánaldár and sadar-amás and of the chief judge and the assistant judge; the native general library near the high school; four rest-houses; three markets or mandáyas; five Maráthi school-houses; the Rájáda buildings, and the State stables. A large palace estimated to cost about £60,000 (Rs. 6 lókás) is also under construction. Besides these buildings two bridges have been made one across the Pançbagh and the other across the Jit, and during the eight years ending 1883 the Kyátyáns and Bankáns water works have been improved at a cost of about £70,000 (Rs. 7 lókás).

Of about 250 temples in Kolhápur city six are well known, the temples of Ambáshi or Mahulakshmi, Vihóba, Tembála, Mahákálí, Phiraúpá or Pratrayápá, and Yalamá. Of these the temple of Ambáshi, the largest and the most important, is in the middle of the town about a hundred yards north-west of the State palace. The temple is very old. The main portion of the building is of two stories and is built of black stone brought from local quarries. The spire and domes of this temple are said to have been added by a Shankarashárya of Sangoobhar; the Jains declare that the temple was a Jain temple dedicated to Padmávati and that the spire and domes are Brahmanic additions. The architecture of the building supports the claims of the Jains to be its original possessors. The spire and domes do not harmonise with the carved work below which strongly resembles the style of the twelfth century in the Jain temples in the Bombay Karnátaik. The image of the god Ganpáti which ought to be carved on the lintel of every Brahmanic temple...
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The temple is absent and the wall and domes are full of seated cross-legged figures, many of them naked. These details prove that this was originally a Jain temple. According to Major Graham, during some Muslim persecutions in the fourteenth and fifteenth centuries the image of Ambabai was hid in a private dwelling and about 160 years ago (1722) was installed in the present temple by Sambhaji Maharaj (1712-1760) who for this purpose sent Sudhoji Hindurav Ghorpade from Panhala to Kolhapur. The temple is in the form of a cross and is built with the mortarsless close-fitting large blocks of stone known in the Deccan as the Hemadpanti style. It faces west on which side is the main entrance with the nagarkhana or drum-chamber on the top. Besides the main entrance to the west three small gates open north, east, and south. The northern gate has a large bell, which is rung five times a day, at four in the morning, at noon, at one, at eight and nine o'clock in the evening. The body of the temple is built of local black trap without the help of any timber. Except a few doors it has no openings for air. Under the big dome on the east is installed the image of Ambabai; and on the north and south sides two smaller domes enclose images of Mahakali and Mahasaraavati. Inside the big dome round the image of Ambabai is a closed dark passage with no opening of any sort and with lights burning day and night to enable the worshippers to go round the image. The cost of the building must have been immense; according to tradition it equalled the weight of the stones in gold. The upper works added by Shankaracharya are said to have cost about £10,000 (Rs. 1 lakhs). The big hall in front was added during the administration of Deji Pandit between 1838 and 1843. The main temple is surrounded by a stone wall in which are a number of other shrines including shrines of Jattadrya, Vithoba, Kashi-Vishveshvar, Ram, and Radha-Krishna. The open space between the wall and the main building is paved with stone slabs. The temple has four inscriptions. One to the left of the entrance on the left side of the porch or outer mandap is written in Devnagari characters and is dated Shaka 1140 (A.D. 1218); a second on a pillar on the left hand after entering the courtyard is in Devnagari characters and dated Shaka 1158 (A.D. 1236); a third on a pillar of the small temple of the Navgrah to the left of the main building is written in Devnagari characters; and a fourth is behind the temple on the left hand when entering from the eastern gate. The temple of Ambabai is visited by large numbers of pilgrims many of whom come from long distances. Besides contributions from pilgrims which yearly amount to about £400 (Rs. 4000), the temple receives a yearly grant allowance of £500 (Rs. 5000). It is served by four-two priests or ministrants. Every Friday night the image of Ambabai is paraded in a litter round the temple and a salute is fired.

1 An extant need or deed by Sambhaji assigning grants for the expenses of the temple states that through under the Bijapur government (1600-1680) there existed many temples well able to replace the image. Sambhaji Raje has since the want of re-establishing it in its ancient temple. Boma, Gov. of, New Series, VIII, 517.
Ambabāi has three great days in the year. On the full-moon in Chaitra or March-April a brass image of the goddess Ambabāi is carried in procession through the town in a triumphal car. On the bright 5th of Ashvin or September-October the image is carried in a litter in procession to the small temple of Temblāi about three miles east of the city where the unmarried daughter of the headman of Bāvdā makes the deity the customary offering of a kohala or pumpkin. On the full-moon-day in Ashvin or September-October the dome and roof are covered with lamps.

The temple of Vithoba, which was probably built about the same time as Ambabāi’s temple, lies south-east near the Padmāla or Mangalvār gate. A large space encloses five temples with a rest-house large enough for several hundred travellers. The chief temple, that of Vīthoba to the right, is built of stone and is similar in style to the great temple of Ambabāi. Another old temple to the left dedicated to Vishveshvar is similar in style to Vithoba’s temple. The entrance is grand and has spacious rooms on the top. On the bright elevenths of Ashādha or June-July and Karlikt or October, November fairs are held in honour of the god Vithoba when flowers and leaves of the tel or Aegle marmelos and the tulbi or basil plant are offered.

According to the Karar or Kolhāpur Purāṇ, Temblāi the younger sister of Mahāśekhara, in consequence of a quarrel with Mahāśekhara left Kolhāpur about 1800 years ago, and retired to a hill about three miles to the east of the city and remained there with her back turned on her elder sister. Ambabāi is said to pay her sister one visit a year on the bright fifth of Ashvin or September-October. On this day a fair is held on the hill in honour of the goddess. An image of Ambabāi is placed in a litter and carried in procession to the hill and a kohala or pumpkin is afterwards cut to pieces by an unmarried girl in memory of the destruction by the deity of a giant named Kolbāna. The procession is accompanied by the Rāja with all his retinue. The fair is attended by 15,000 to 20,000 people and sweetmeats and other eatables as well as toys are offered for sale. Every third year and also during bad attacks of cholera and other epidemics a buffalo is offered to the goddess. The temple has a small allowance from the State and one pujārī or ministrant is in attendance. Formerly every year in Ashādha or June-July or in Magha that is January-February it was customary in Kolhāpur to offer a he-buffalo to the goddess Mangāli near Temblāi. This practice has been stopped; but a sacrifice is still sometimes offered on special occasions, as was done during the sharp outbreak of cholera in 1881. For this offering Tuesday is the favourite day. A young he-buffalo set apart as a sacrifice is left at liberty for two or three years before he is expected to be wanted, to become fat and plump, because to be a fit offering the animal must be in good condition. On the morning of the appointed day the buffalo is anointed with oil and washed in hot water. Afterwards he is rubbed with redlīs, sandalwood paste, redpowder or guḍāl, tumeric, and vermilion or kunak. About three in the afternoon its right thigh is quashed with a knife to make it bleed freely. The animal is then led round a certain part of the city to a certain distance his path being
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Places.

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Temples.

marked by the drops of blood from the wound; palm juice, makki gruel, baked grain, and pieces of lemon and coconut are thrown about by the village officers and others who escort the buffaloes, which, in the end, is slaughtered near the temple and offered to the deity.

The temple of Mahákáli, a favourite goddess of low class Hindus, lies in the new Budhávar ward. Every year in March April and July fairs are held in honour of Mahákáli. Goats are often offered. Formerly every two or three years a he-buffalo used to be offered, but this practice has been stopped.

The temple of Phirangai or Pratyangirí, a favourite goddess of the lower classes, lies between the Mangalvar and new Budhávar streets. In front of the temple is the holy Paunlay pool. This goddess receives offerings of flour, salt, turmeric, and oil and she is supposed to have the power of curing children suffering from itch. Formerly buffaloes were offered, but lately goats have taken the place of buffaloes.

The temple of Yallamma a favourite goddess of the lower classes, lies in the east of the city. To this goddess unmarried women often make vows, the non-fulfilment of which is believed to be followed by diseases or other bodily suffering. Some women who do not marry and become courtesans wear a necklace of white beads as a sign of their devotion to Yallamma. When married women become joginis or ascetics, they must obtain a divorce before they adopt the precepts of Yallamma.

Besides these large temples, there are several under-ground shrines two to fifteen feet below the surrounding buildings. Pathways have been cut to their thresholds and the spires in many cases cleared and covered with fresh stucco. They are ten to twenty-five feet long and broad and fifteen to thirty feet high. The chief are the temples of Kártiksvámi and Khandoba. Besides these temples Kolhápar has two large monasteries or swáts, one belonging to the Sankishvra Svámi and the other to a Jain Svámi. Outside of the city on the Panchganga in the north-west and close to the Brahmmapuri hill are memorial temples in memory of deceased members of the Ra’s family Sambháji, Shriváji III, and Áhá and Bárá Sáhebs. Shriváji III’s temple which was built in 1815, is the largest and most elaborate, but it is an ill assorted combination of a large Musalmán hall and a lofty Hindu spire covered with stucco formed into mouldings and with a few ornaments. These tombs are ling shrines. Close by are a number of small shrines on the five ghats or flights of steps which lead to the river.

KUMBHOJ.

Kumbhoj, a village in the Alva sub-division, with in 1851 a population of 4106, lies on the Varna eighteen miles north-east of Kolhápar. The village is named after Kumbheesvar a form of Shiva who is the guardian of the village. Most of the people are Jains. Kumbhoj is known for its tobacco which is grown to an estimated yearly value of about £2500 (Rs. 25,000). On every Sunday a market is held. Kumbhoj has a school with an average attendance of 125 boys and a school-house built at a cost of £30 (Rs. 500). It has a
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Jain temple of Bribabulli, 40½ x 34½ x 37½ high including the spire; a Brahman temple of Bāmasankari, 200 feet square, and including the spire forty-nine feet high; and a domed Musalmān tomb dedicated to Harat Hādil Pir and built partly of stone and partly of brick and mortar. During the 1876 famine an old reservoir to the south of the village was improved at a cost of £300 (Rs. 3000).

Malkāpur, the head-quarters of the Pant Pratinidhi, the hereditary prime minister of the Kolhāpur State, lies twenty-eight miles north-west of Kolhāpur on the left bank of the Shālī river and close to the Kolhāpur-Amba pass road. Malkāpur was of little importance till in 1844 the Pratinidhi's head-quarters were moved to it from Vishalgad. In 1881 Malkāpur had 2597 people living in 440 houses. On every Friday a large market is held attended by about 3000 people including traders from the coast. To mend the village roads and keep them clean £20 (Rs. 200) a year are granted from local funds. Besides the offices of the manager or kirābdāri, the chief constable, and the masarif, Malkāpur has a post office, a dispensary, and an Anglo-Vernacular school with an average attendance of 166 boys. It has two chief temples built of stone and mortar, one dedicated to Vishveshwar 58' x 27' x 23' high and the other dedicated to Bhimāshankar 65' x 20' x 18' high. A school-house has been lately built at a cost of £700 (Rs. 7000), and a goods bridge thrown across the Shālī river.

Panhalā Fort crowns one of the tops of the Panhalā spur of the Sahyādrīs, about twelve miles north-west of Kolhāpur. The Panhalā uplands are 2772 feet above the sea and about 700 feet above the Kolhāpur plain, and the hill top which the Panhalā fort crowns rises about 275 feet above the uplands. The fort is about 4½ miles in circumference. For about half this distance it is protected by a scarpa thirty to fifty feet high which in places is strengthened by a loopholed parapet wall. For the remaining half the fort is surrounded by a strong stone wall fifteen to thirty feet thick at the top and with bastions at convenient distances for carrying guns. The fort was entered through three magnificent double gateways which were reached from the tableland by long flights of stone steps. Of these three gateways two Vaghdarvāja and Chàrdarvāja have been destroyed and the third Tindarvāja is still entire and is finely built with much light tracery on the door posts and architrave. About forty-six yards from the third gateway a breach about forty yards long marks the spot where the British troops forced an entrance when the fort was held by insurgents in 1844. North of the fort with a gorge about ninety yards wide is a natural basin, whose entrance is guarded by two large raised platforms. Two unfailing reservoirs and many pure springs afford an ample water supply, and a large area of rich soil and abundant brushwood secured the garrison from scarcity of grain or firewood.

Panhalā is the traditional residence of the sage Parāshār. The Karvir or Kolhāpur Parkā a modern (1730) compilation mentions Panhalā as Panahkālay or the home of Serpent. In old inscriptions the name appears as Prālāk and Padmanāl. A copper
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PANHALA.

Plate found in Sátára shows that in A.D. 1191-92 Panhála was the seat of the Siáhára Bhója Rája II. (1178-1200) who was first mentioned as living at Valváda, apparently either Valváda about fifteen miles south or Valváda about 44 miles north of Kolhápur; in 1187 as ruling at Kolhápur and about three years later (1191) as ruling in Panhála fort. Bhója Rája is said to have built fifteen forts of which Bávdá, Bhudárgad, Panhála, Sátára, and Vishálíyad are the chief. About 1205-10 Bhója Rája was defeated by Síngamah (1209-1247) the most powerful of the Desígri Yadavas. After Bhója Rája's defeat Panhála seems to have fallen into the hands of petty Maráthi robber chiefs. In 1376 inscriptions record the settlement of Nabhápur to the south-east of the fort. On the establishment of the Adíl Sháhí dynasty of Bijáipur in 1489, Panhála came under Bijáipur and was fortified with great care. To the Bijáipur government are ascribed the strong ramparts and gateways of the fort which according to tradition took a hundred years to build. Numerous inscriptions in the fort refer to the reign of Ibráhím Adíl Sháh, probably Ibráhím I. (1534-1572). In 1593 immediately after the murder of the Bijáipur general Afzal Khán, Shivájí took Panhála from Bijáipur. In May 1660, to win back the fort from Shivájí, Ali Adíl Sháh II. (1636-1672) of Bijáipur sent Sodí Jháír who laid siege to Panhála in which Shivájí had shut himself. After four months' siege Shivájí escaped to Rángana about fifty-five miles south-west of Kolhápur, and shortly after Panhála and Pávánçág were taken by Ali Adíl Sháh in person. In 1673 Shivájí again took Panhála. In 1674 the Bijáipur general Abdul Kárím made an unsuccessful attempt on the fort, and till his death in 1680 Panhála remained in the hands of Shivájí, who for a time kept his son Sambhájí under guard at Panhála. On Shivájí's death Sambhájí won over to his side the commandant of Panhála and marching on Raygárd in the central Konkán overthrew Rájrásn's faction and established himself as head of the Maráthás. About nine years later in 1689 when Sambhájí was made prisoner by Aurrángzéb's general Tákhríkhán at Sangamessvar in Ratnágíri, Panhála came under the Moghála. In 1692 Panhála was retaken by Fársalánum Tránbák the ancestor of the Kolhápur Pánt Pratíbhdí family of Vishálíyad. In 1701 the Emperor Aurrángzéb laid siege to and took Panhála in person. In this year at Panhála on the 23th of April, Aurrángzéb received the English ambassador Sir William Norris who spent 200 gold mohors (£300) in fruitless negotiation with the Moghál emperor. Shortly after, in 1701, Panhála was taken from the Moghála by Rámchandra Pant Ámáiya, the ancestor of the present chief of BÁVDA. In 1705, Tarábáí the widow of Rájá Ráman (1689-1740) made Panhála her head-quarters. In Tarábáí's war with Sháhn of Sátára in 1708, Sháhn took Panhála and Tarábáí fled to Málvan in Ratnágíri. Shortly after, in 1709, Tarábáí again took Panhála, and since then Panhála has remained under Kolhápur. During the reign of Jijháí, who died in 1772, human sacrifices were regularly offered at Panhála. Parties of men scour the country to procure human victims to be sacrificed within a few hundred feet of the queen's palace. The goddess to whom the human victims were offered was Mahákáli. It was believed that so long
as Bhavani was pleased the fort could not be taken. Mahakali's temple, where the human sacrifices were offered, lay in a dark thickly-wooded spot in the inner fort where the walls of two towers one of which is still known as Kali's Tower come close together. In addition to the regular sacrifices Major Graham mentions that he had seen a doed or sassad, apparently but this is not clear of the time of Jijibai, making over a plot of land to an oman or Teli in reward for the grant of his daughter-in-law to be buried alive under one of the Panhala towers. In 1782 the seat of the Kolhapur government was moved from Panhala to Kolhapur. In 1827, under Shahaji (1821-1837) Panbala and Pavrangad were for a time made over to the British Government. In 1844, during the minority of Shivaji IV. (1837-1860), Panhala and Pavrangad were taken by rebels who seized Colonel Ovans the Resident of Saliara, when on tour and imprisoned him in Panhala. A British force under General Delamotte was sent against the rebels and on the 1st of December 1814 breached the fort wall, took it by storm, and dismantled the fortifications. A garrison of 1845 militia and a hundred pieces of ordnance were left to guard the fort.

At present (1894) Panhala is the head-quarters of the Panhala sub-division and is the best health-resort in the Kolhapur State. It has two parts, Panhala fort or Killa Panhala also called Humr Harar or the head-quarter market on the hill-top, and the suburbs of Kavirar, Mangalvar, Gaurvar, and Ibharampur at the hill fort. According to the 1881 census the fort has 1293 people and the suburbs 926. The hill top is pleasantly broken and adorned with cliffs, pools, and shady springs. Except during the rains the climate is delightful, the days cool, and the nights fresh. The fort is famous for its freedom from cholera probably chiefly because of its plentiful supply of pure iron-charged water. The best spring is the Nagjhari or Cobna Spring. The chief reservoirs which hold water throughout the year are the Sakhoba pool with stone steps 221 feet long 148 broad and thirty-five deep, and Somula pool also with stone steps 220 feet long 190 broad and seventeen deep. Of the wells the chief is the Sringar or Andhar Vav which stands west of the fort close to the rampart. Near the old Dharmakothi building, every Sunday a market is held attended by about 1000 people. In this market rice, millet, vegetables, spices, and cloth are sold to the value of about 500 rupees. In the suburbs as the foot of the hill top another small market is held every Wednesday. Panhala has the offices of the munsadæ, the chief constable, and the sub-registrar, a vernacular school with a branch in the suburbs and a joint average attendance of 102 boys and three girls, a post office, a travellers' bungalow for European travellers, and three or four temples which are used as rest-houses by native travellers.

1 Major Graham's Kolhapur, 497 and 492.
2 In the Harvey Parker some of the ponds, springs, and wells are mentioned as fort or holy pools and bear old mythological names. Thus the Sakhoba pool is called Panahar's pool, the Saktan pond Saktan pool, the Naghari Spring Ngur. In the large well Vasant pool, the Patel well Madan pool, the Harar well Ashvalayan pool, and the Khair pond Amasha pool.
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The old roads have of late years been much widened and improved and are yearly repaired from State funds.

Of the ruins on the hill top one of the oldest is the citadel in the centre of the fort, surrounded by high ruined walls enclosing a tangled growth of jack, mango, guava, and other trees and bushes. Nothing remains of the old palace but stone foundations and plinths hid in shrubs and underwood. Of three enormous stone and cement granaries built with arched roofs and capable of holding provisions for a large army, the largest known as Ganga Kothi, a massive building with two entrances, is nearly choked with rubbish. On either side a staircase leads to a terrace where are small holes through which large quantities of grain used to be passed. The building is 10,200 feet square and thirty-five feet high. Of the two other granaries one is 152 feet long, forty broad, and eighteen high, and the other eighty-eight feet long, thirty-five broad, and thirty high. Besides these three large granaries the Dharma Kothi granary which stands close to the present mamladār's office is also a stone building fifty-five feet by forty-eight and thirty-five feet high with an entrance and a staircase leading to a terrace. On the east of the fort close to the rampart stands the Kalavantin's Sajja or courtesans' terrace-room. It is nearly a complete wreck except that traces of fine ornament remain in the ceiling. It is sixty feet by thirty-six and fifty-eight feet high. To the north of the fort stands a palace of His Highness the Maharāja of Kolhópur, a stone and mud structure two storeyed and tile-roofed with room for a hundred to two hundred men. To the east of the palace close to the rampart is a massive stone and mortar building called the Sajekothi. It is two-storeyed, thirty-six feet by thirty-one and forty-one feet high, with one entrance and a staircase leading to the upper storey. On the south of the fort close to the rampart stands a small stone building called the Tālimkhāna or wrestling house with three domed rooms. The Redemahāl to the south of the mamladār's office is 101 feet by fifty-three and thirty-six feet high. Close to the mamladār's office stands Sambhāji Mahārāj's temple, ninety feet by forty-six and including the spire fifty-five feet high. The temple is surrounded by an arch-roofed building which is used as a rest-house. Opposite Sambhāji's temple is another dedicated to Jijibāi Sakhā the wife of Sambhāji Maharāj (1712-1750). Of Musalmān buildings the most important is the shrine of Sadhoba a Musalmān saint. It is surrounded by a stone and mud wall and is twenty-nine feet square and including the dome fifty feet high. Every year a fair or urus is held. This place is said to have been the seat of the sage Pārāshār whose name the Kārvir Mahātmya associates with several objects of interest on Panhalā hill. Among these objects to the south of the fort is a rock-cut cave of the sage Pārāshār.

Pa'vāngad Fort stands on the Panhalā spur about half a mile east of the Panhalā fort from which it is separated by a ravine. The chief defence of the fort is a scarped rock fifteen to twenty-five feet high. In most places the steepness of the rock has been increased by artificial scarping and it has been strengthened by a parapet wall of
black stone fourteen feet high. The two main entrances were pulled down in 1844 when the fort was dismantled. The fort though deserted has a good water supply.

The Pandav Darah Caves, apparently of Buddhist origin, are cut in a semicircular shelf about twenty-five feet high overlooking about a thousand feet of thickly wooded hill-sides above the plain, six miles west of Panhala and eighteen miles north-west of Kolhapur. The group of caves includes a large cistern running into the hill-side, eight dwelling cells, and two large caves and a school. In front of the caves are traces of a pillared veranda most of which has fallen into the ravine twenty feet below. Each of the two largest caves has a veranda, a hall divided into three sections or rooms with remains of pillars along the side walls, and an inner cell or shrine each with what is described as a carved elevation probably a dhyana or relic-shrine in the centre. The veranda of the chapel is fifteen feet long by seven wide. The sections of the chapel hall are said to measure 27' x 12', 28' x 10', and 29' x 3'. The roof is flat and the height of the hall eight feet. In the back wall of the hall a door (6' x 2') opens into an inner room or shrine (10' x 7' x 9') with a carved central elevation apparently a relic-shrine. The school hall which has a flat roof 7 feet high is divided into three parts the outer 32' x 6', the central 15' x 9', and the inner 12' x 9'. The cell of which the measurements are not given, has like the chapel shrine a carved central elevation apparently a relic-shrine.

Rukdi, a large village in Alta with in 1881 a population of 3074, lies on the Kolhapur-Miraj road about nine miles east of Kolhapur and a mile from the Panchganga river. Most of the people are Jains and Musalmans. Twice a week on Thursday and Friday markets are held where grain and piece-goods are offered for sale. Rukdi has a school with an average attendance of sixty-five boys held in a school-house which was built in 1870 at a cost of £33 8s. (Rs. 233). Formerly Rukdi was the seat of a detachment.
of horse called the Balakrishna pāga to guard the country round against freebooters. At present (1884) Rukdi has a small State stud for horse-breeding. The chief objects of interest are a tower, a temple of Mahādev, and a dargā or Musalman prayer-place. The tower, which is said to have been built by Sadashivpat, a māhālatādē of the Kolhapur State, is thirty-eight feet high and 175 feet in circumference. It was formerly used as a lock-up for prisoners and is now ruined. The temple of Mahādev is built of stone and is 15' x 15' x 11' high. The tomb, which is 22' x 22' x 13' high, is said to have been built in honour of Avaliya a Musalman saint. According to the local story Avaliya rode on a tiger and used a snake as a whip, and was nicknamed Bajrā Bāje Bāghavār or the tiger-rider. Before he came to Rukdi, Rukma Devi the village deity after whom Rukdi is named, oppressed the people by demanding human sacrifices. In his travels Bāje Bāghavār who is said to have been a native of Arabia came to Rukdi. Surūpā a brother ascetic asked him to punish Rukma Devi. According to Bāje Bāghavār condemned Rukma Devi to perdition, turned her temple into a Musalman tomb, buried her image in the foundations, and when he died was himself buried under the centre of the dome. The tomb has rent-free lands most of the proceeds of which are spent in a yearly fair or ura.

Raybaq. The head-quarters of the Bāybaq petty division, with in 1881 a population of 2496, lies twenty-four miles south-east of Bhīrū. In the eleventh century Bāybaq is said to have been the head-quarter town of a Jain chiefship. According to a local story, the town was formerly so wealthy that on one market day the maid of a rich merchant bid £500 (Rs. 5000) for a groom. By this offer she outbid the servant of Randulla Kān the local Bājpūr governor. The servant in anger told her master that all the best things in the market went to the merchants. The governor, thinking that the town had grown over wealthy, ordered it to be plundered, a misfortune from which it has never recovered. At present (1893) it has 493 houses of which 428 are of the better class either terrace-roofed or tiled. The chief street runs north and south and is lined with good houses. Most of the people are Jains and Marthas and the town is surrounded by a mud wall. It has a plentiful supply of well water. On every Monday a market is held, where grain and coarse cloth are offered for sale. Besides the office of a petty divisional officer under the māhālatādē of Bhīrū, Bāybaq has a police post, a post office, and a school with an average attendance of forty-six boys. Bāybaq has three temples of Someshvar Sidhesvar and Nairsinh, a mosque of Langotbandha, and a domed tomb of Randulla Kān. The Someshvar temple is old and built of huge well-sculptured blocks of stone. It is fifty-one feet long, thirty-two, and twenty-four feet. The Sidhesvar temple, which is built of black stone, is fifty-one feet long 43' broad and 18 high. In 1875 it was repaired by the jāmādar or land proprietors of the Bāybaq petty division. The Nairswinh temple is an underground structure of black stone and mortar. The image of Nairsinh is richly carved and is said to have been brought from the Krishna near Jalālpur. The Langotbandha mosque about 1175 feet to the north of the town is 17½ feet square.

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and 11 feet high. Randulla Khán’s domed tomb, built in honour of the Bijápür officer who is said to have sacked the town, is 29½ feet long 19½ broad and 22½ high. It has been lately repaired by the State.

Rângâna Fort is on a flat-topped hill in the Sahyadris about thirty miles south-west of Bhundârgâd and fifty-five miles of Kolhâpur. The hill is steep on three sides with an easy ascent on the north. The top is girt by a wall of rough blocks of stone and mortar, leaving three pathways down the hill. Inside of the wall the level hill top is broken here and there by swelling ground. The fort, which is 4750 feet from east to west by 2240 feet from north to south, is deserted. It is watered by two small cisterns and three wells now overgrown by trees. On the hill sides which are covered with underwood and shrub, crops of čari, níčchí, and árak are raked by wood-chopping villagers. Since 1559, when along with Punnâla it was taken by Shívâjí and repaired, Rângâna has remained in Marâtha hands. In 1844 the fort was dismantled by order of the British Government.

Sâmângâd Fort, on an isolated oval-topped hill three and a half miles south of Gadinglaj, has a greatest height of 2000 feet above the sea and a greatest breadth of 260 feet. The hill top is surrounded by an eight-foot high wall. It was well supplied with water from several rock-cut cisterns. The garrison formerly included 300 men, ten pieces of ordnance, 100 muskets, and 260 sabres. In 1676 Sâmângâd was thoroughly repaired by Shívâjí. Though one of the smallest of Shivâjí’s forts, Sâmângâd was one of the strongest. It was besieged without success for twelve years by the Nizâm’s troops and by the Patvardhan and the Nepâlitars. In 1844, injudicious changes introduced by the minister Dājī Pandit, by bringing their hands under the mãmlâtār enragéd the Sâmângâd garrison or Gâdkârâs who rebelled and shut the gates of the fort. On the 13th of October 1844 the fort was taken by British troops under General Delamotte and dismantled. Since 1844 the mãmlâtār’s head-quarters have been moved from Sâmângâd to Gadinglaj.

Shiroľ, the head-quarters of the Shirol subdivision, lies thirty miles east of Kolhâpur and about four miles to the north of the meeting of the Panchganga and Krishna. A first class road joins Shirol with Kolhâpur. Shirol is sometimes called Guumat Shirol or Shirol-with-the-dome, because it used to have a large domed tomb of a Bijápür officer named Nûrhân by which Parshurâm Bîsâ Patvardhan is said to have destroyed in 1779. Shirol is guarded by a ditch and a wall and is strengthened by an inner citadel. During the wars between Kolhâpur and the Patvardhans in the latter part of the eighteenth century Shirol changed hands several times. In 1780 it was finally taken by Shivâjí III (1760-1812) and has since remained under Kolhâpur. In 1841 the population was returned at 6944 against 8288 in 1872. The people, who are mostly Maràthás, Jains and Muslimâns, live in 1250 houses of which about a thousand are of the

1 Details of the 1844 disturbance are given above under History.
better sort tiled or terrace-roofed. The chief street runs north and south and is lined by good houses, some of them two-storied. To repair and clean the town roads a sum of £20 (Rs. 200) is yearly granted from local funds. As the water of almost all the wells is brackish, drinking water is brought about a mile from the river. On every Saturday a market is held where grain and cotton yarn worth about £20 (Rs. 200) are sold. Outside of the town, in a building lately completed at a cost of £4000 (Rs. 45,000), are the offices of the mandalador, the musif, the chief constable, and the sub-registrar. Shiroli has also a post office and an anganwadi school with an average attendance of 148 boys held in a school-house which cost about £400 (Rs. 4000). The stud establishment at Shiroli includes thirty broodmares. Shiroli has a small palace where the Kolhapur Raja often lives. It has two large temples, two mosques, and a tower. Of the two temples Kaleshwar's is the oldest though of no great age as it is built of stone and mortar. It is thirty-five feet long, twenty-five broad, and twenty-eight high. The other temple, which is dedicated to Dattatreya, an incarnation of the triad Brahma Vishnu and Shiv, is held specially sacred. The only object of worship in the temple is a slab of stone on which an open hand is carved. It is called the temple of Bhajanpura or the dinner plate, and a stone vessel or potra is still preserved in which, according to tradition, the god Dattatreya once took a meal or bhogin with a holy Brahman of Shiroli. Of the two mosques which are said to have been built by Nawab of Bijapur, one is thirty-two by twenty-two feet and the other thirty-five by twenty-seven feet. The ruined tower which stands in the centre of the town is said to have been built by the Kolhapur State about 150 years ago (1733). It is thirty-five feet high and 150 feet round.

Shiroli, a village in the Alta subdivision, with in 1881 a population of 3033, is on the Poona-Belgaum mail road about six miles north-west of Kolhapur. In 1855 the village which was then almost entirely of thatched huts was destroyed by fire. Since the 1855 fire many tiled houses have been built, several of them two-storeys high. Shiroli is a halting place on the journey from Poona to Belgaum and has two rest-houses. The water is drawn from a reservoir near the village about twenty-four acres in area. Besides a newly built chowki or village office, Shiroli has a school with an average attendance of forty boys. Near Shiroli the Panchanga is crossed by an iron bridge close to which is a tomb in honour of Dahir Parsi where every April a fair or uras is held attended by about 10,000 people. In the centre of the village is a well-built temple of Sarsawar.

Torgal, the head-quarters of the chief of Torgal, with in 1881 a population of 1516, is about a hundred miles south-west of Kolhapur. It is enclosed by a bastioned mud wall which has given way in many places and is covered with prickly pear. Inside the wall is a citadel also surrounded by a mud wall. This citadel was built in 1700 and is the residence of the chief. Torgal is said to have been built about the year 1100 by a chief named Bhatankar. In 1090 Torgal
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was taken from the Bijapur government by Narasimhar and given to him as a sanad or military grant by Rájárdám (1689-1700) the head of the Marathás. Torgal has the office of the chief, a post office, a police station, and a vernacular school with an average attendance of about fifty boys. It has 532 houses all flat-roofed and one-storeyed. On every Monday a market is held, where grain and cloth are offered for sale. Torgal has an old temple of Bhutasíth said to have been built about 1100 by Bhutánskúth Rák. If the story is true additions must have been made in later times as it is now of stone and mortar, sixty-three feet long forty-five broad and, including the spire, thirty-three feet high.

Vadgaon, a market-town in Ala, with in 1881 a population of 4890, is ten miles north of Kolhápur. It is supplied with drinking water from a reservoir about 824 feet in circumference to the north of the town. The people are chiefly Marathás, Shimpas, and weavers. Vadgaon has several main streets lined on both sides with tiled houses, some of them two-storeys high. During the floods between the Kolhápur State and the Patwardhans at the close of the eighteenth century Vadgaon was several times burnt. About 1701-32 it was plundered by Rajbunásikór, uncle of the Peshwa. Formerly during the reign of Sambhájí (1712-1760) Vadgaon was a favourite residence of the Kolhápur family and had a strong detachment of horse. The troop of horse has been removed and Vadgaon is seldom visited by the Kolhápur chief. It has (1860) a hundred looms for weaving coarse cloth, but of late years the craft has been falling. On every Monday a market is held, at which piece-goods, yarn, grain, raw-sugar, chillies, and turmeric are sold worth about 1500 (Rs. 5000). Vadgaon has a police post of four men, a post-office, and a school with an average attendance of 125 boys held in a school-house built in 1870 at a cost of 1460 (Rs. 4000). It has a large Brahmanic temple of Lakshmi and a Jain temple. The temple of Lakshmi, which is about 400 feet to the south-west of the town, is in Bomáipuri or pre-Musalmao style, twenty-four feet long twenty-one broad and thirty high. The Jain temple in the centre of the town is said to have been built in 1596 by one Ádápa Bhugshét at a cost of 6000 (Rs. 40,000).

Vádi Narsinha, commonly called Narasoba’s Vádi, a vidi or suburb of Shiról, with in 1881 a population of 2381, a spot richly wooded with jhúkali and tamarind, lies three miles south of Shiról at the meeting of the Krishna and Panchgaúga. It is named after Nasinhar sarvasati, who for twelve years is said to have lived at the sacred meeting of the rivers. Most of the people are Brahman pujáres or ministers of the deity Narsinhá. They live in about 300 houses of which 250 are flat-terraced or tiled and many are two-storeyed. Vádi Narsinha has a post office, a school with an average attendance of ninety-two boys, and a town municipality with in 1881 a yearly income of 1190 (Rs. 1900) and an expenditure of 145 (Rs. 430). It is a holy place and is visited by large numbers of pilgrims. Vádi Narsinha has two large temples, one dedicated to Dattátrya and the other to Náryana Svámi. The temple of Dattátrya to the south of the village on the river bank is twenty-four feet long twelve broad and twelve high. From the temple to the river is 309-41.
bed runs a flight of steps 137 feet long and 127 broad. West of
the temple of Dattātreya lies the temple of Nārāyaṇ Śvāmī; who is
said to have been taught religion direct by Dattātreya. 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 Aundh and Gaṇavād in Belgaum
granted rent-free to Naresa Śrīnāvāsa, the temple is in the receipt
of £134 (Rs. 1340) a year in cash. During a whole month from
the dark fifth of Mahā 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 lakhs). On the dark 12th
of Ashwāni or September-October, the day on which Dattātreya is
said to have disappeared from the world, another small fair is
held attended by about 10,000 people.

Valva, with in 1881 a population of 2579, is in Bhādarvā on the
right bank of the Dūdganga about fifteen miles south of Kōlhpār.
It has a school with an average attendance of 100 boys. Valva is
known for its chawmāry or parceled rice which is sent weekly in large
quantities to the neighbouring villages. In 1786 Sakhārēm Gāhērē
of Kāgāl gave his brother Vaiśhāvārā Valva and seven neighbouring
villages as his share of the family estate. On the death of Vaiśhāvārā
in 1684 the grant was continued to his fourth wife Ramābāi. On
Ramābāi's death in 1861 the grant was attached, and in 1864, with
the sanction of the British Government, it was resumed by the
Kōlhpār State, the adopted son of Ramābāi being allowed the heri-
tory property of the district revenue superintendent or disāmmak
of Kōlhpār. Valva has the mansion or sixty of the dāmmakār or per-
sonal estate. At this tomb, from the dark 8th to the dark 10th of Mahā
in January-February a fair is

Vishālgaḍ Fort crowns the Gajāpar hill about forty-five
miles north-west of Kōlhpār. It is 3200 feet long by 1910 feet
broad. The walls, gateways, and towers are almost entirely ruined.
According to the 1871 census it had 121 people living in fifteen
houses. Besides the old mansion of the Kōlhpār Pratinidhi the
chief building is a mosque with a tomb to Hājīr Malik Sahaṣpīr,
seventeen feet long by fifteen broad and eight high. This mosque is
visited both by Hindus and Musalmāns. Every year on the 14th of
the Musalmaṇ month Zilhaj a fair or χριστομ is held attended by 300
to 400 people. To meet the cost of this fair the mosque has a yearly
cash allowance of £8 (Rs. 90). The fort is watered by the Bhāpāl
and Ardhachandra or half-moon reservoirs and by a cistern. The
Bhāpāl reservoir which is said to have been built by Bhopāl Rāja, is
8400 feet square. The Ardhachandra or half-moon reservoir is
KOLHÁPUR.

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seventeen feet long fifteen broad and eight deep, and is said to have been built by Ráma-chandra Pant Amátya who held the fort after its capture by Shíváji in 1659. The cistern, which also is said to have been built by Ráma-chandra, is 324 feet square and ten feet deep.

According to tradition, about the year 1000 Vishálgad was in possession of a Hindu king named Bhópál who built the reservoir which still bears his name. On the wall of the mosque which is dedicated to Malik Ráhan Pir a Persian inscription runs:

"A Marátha king named Bhoj held the fort. I Malik Ráhan came and six times besieged it without success. In the seventh siege I took it. Be brave and thou shalt prosper."

Another inscription on a tower known as the Daalat Búrúj or tower of wealth, runs:

"In this world perseverance overcomes difficulties." The Daalat tower has been completed with elegance." If you wish to learn its date, it lies in the letters Daalat Búrúj.

According to Major Graham the letters of Daalat Búrúj give the apparently incorrect date of 648 that is A.D. 1247. The Muslimas failed to maintain their hold of Vishálgad. About 1463, while attacking Vishálgad, Malik-ul-Tújár, a general of Alla-ul-din Khán Bahmani (1435-1437), was caught in an ambush and his whole army cut to pieces by a local Marátha chief named Sháknaráy Moré. In 1469 Sháknaráy was defeated by the Bahmani general Máhmúd Gáwín who took Vishálgad after a nine months' siege. After the fall of the Bahmani dynasty in 1489 Vishálgad came under Bijaípur, and continued under Bijaípur, till in 1659, it was taken by Shíváji and in 1660 given by him in grant to Shíváji's son Pájálmu. In 1661 a large Bijaípur army under Bábulbhán besieged Vishálgad for several months and tried to take it by mining the western corner and bombarding it from the top of the Ghonasli hill. Traces of the wells which were dug for the Bijaípur army remain at the neighbouring village of Gajpúr and the rocky ground which was occupied by the troops is still known as Bábulbhán Mal or the royal terrace. In 1730 when Kolhápur was finally separated from Sá tra, the grant of Vishálgad was continued to Janárdhan Pant by a fresh patent or wased passed by Sambháji (1712-1720). Till 1844 Vishálgad continued to be the head-quarters of the Kolhápur Pratinidhi. In 1844 as the fort had been occupied by the rebels, it was dismantled and the Pratinidhi's head-quarters were moved to Malkápur.1

1 A translation of the Persian inscription at Panhála by Colonel J. W. Watson is given in the Appendix.
SOUTHERN MARATHA STATES.

BESIDES Kolhapur, eight jagirs are under the superintendence of the Kolhapur Agency and comprise Sangli, Miraj Senior and Junior, Kurundvad Senior and Junior, Jamkhadi, Mudhol, and Ranson. The territories are divided into a large number of isolated patches. The prevailing language is Marathi but in many parts Kannada is spoken. Of these states Sangli, Miraj, Kurundvad, and Jamkhadi belong to the Patvardhan family and among these Sangli is the largest and most important.

SANGLI

Description.

Sangli consists of detached tracts extending from the British districts of Satara and Sholapur in the north to the river Tungbhadra in the south of the Bombay Presidency. It has an area of 1063 square miles, and in 1881 had a population of 126,532 and in 1882-83 a gross revenue including allotments of £65,17 (Rs. 6,64,710).

For administrative purposes the territory of Sangli is distributed over six detached sub-divisions with an average of 170 square miles, 40 villages, 32,615 people, and a revenue of £14,412 (Rs. 1,44,120).

The following statement gives the details:

Sangli Sub-Divisional Details, 1882.

<table>
<thead>
<tr>
<th>Sub-Division</th>
<th>Area</th>
<th>People</th>
<th>Gross Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>sq. mi</td>
<td></td>
<td>(Rs.)</td>
</tr>
<tr>
<td>Sangli</td>
<td>142</td>
<td>30,756</td>
<td>121,200</td>
</tr>
<tr>
<td>Miraj</td>
<td>108</td>
<td>18,254</td>
<td>26,800</td>
</tr>
<tr>
<td>Manomgad</td>
<td>77</td>
<td>7,700</td>
<td>11,900</td>
</tr>
<tr>
<td>Kurad</td>
<td>85</td>
<td>9,379</td>
<td>13,704</td>
</tr>
<tr>
<td>Sholapur</td>
<td>79</td>
<td>8,746</td>
<td>13,746</td>
</tr>
<tr>
<td>Kavli</td>
<td>86</td>
<td>9,371</td>
<td>13,704</td>
</tr>
<tr>
<td>Total</td>
<td>594</td>
<td>108,282</td>
<td>166,170</td>
</tr>
</tbody>
</table>

Of these sub-divisions, beginning from the north, Mirajprant lies in the Krishna valley, mostly on the left bank and interspersed with villages belonging to the Miraj state and the sub-divisions of Karad, Valsa, and Tasaqna in Satara. The chief town in this sub-division is Sangli the capital of the State. Kuchl lies to the east of Mirajprant of which it formed part till 1878, when it was separated for convenience of administration. The chief town is Kavli.

1 The account of Sangli is compiled from materials supplied by the late Lieutent Colonel W. P. F. Walker, Joint Administrator, Sangli.
SANGIL

Mahadkal about ten miles north-east of Sängil. Mangalvedha lies south of Pandharupur in Sholapur, within the angle formed by the rivers Mán and Bhima. All the villages except four lie within a ring fence. The chief town is Mangalvedha about seventy-five miles north-east of Sängil. Terdal lies west of the Mudhol and Jamkhandi states. Its villages are all in the Krishna valley and more or less mixed with villages belonging to Belgaum, Kolhapur, and Miraj. The chief town is Terdal about forty miles south-east of Sängil. Shirkattar lies in the centre of the Belgaum district, mostly to the north and east of the cantonment of Belgaum. In this sub-division may be included the large isolated village of Dondav which lies in Dhárwar. The chief town is Shirkattar about seventy miles south of Sängil and two miles south of Belgaum. Shirhatti lies in the south-east corner of Dhárwar by which it is bounded on the north and west. Its southern boundary is the river Tenda-bhadr. The chief town is Shirhatti about 135 miles south-east of Sängil.

The general aspect of the three northern sub-divisions of Miraj-pránt, Kuchi, and Mangalvedha is treeless, flat, and monotonous. The geological formation is alike, black, gray, and a little red soil overlying the basaltic trap rock of the Deccan. A range of low hills, called the Dandoba, divides Miraj-pránt from Kuchi. Capped with a somewhat hard iron-clay rock of a reddish hue, much resembling the laterite of the Konkan, and covered with grass and brushwood these hills present a more picturesque appearance than the usual run of hills in the Deccan. There are no other hills of any size but in Kuchi and the west of Mangalvedha are soil or undulating stony plains covered with spear grass, stunted acacias, and the basalt of the torreal Capparis auriculata and a little Cupard ephylia. Among the southern sub-divisions Terdal is flat and monotonous in the north, but the country is more varied in appearance in the south where the fertile valleys of fine black and reddish sandy soil lie between low sandstone hills covered with cactus and thorny shrubs. In the east the villages are fairly well wooded. Shirkattar is rough, well wooded, and full of low rocky hills and valleys. The prevailing soil is red and the general aspect greener and more picturesque than that of the other sub-divisions. Shirhatti on the west is treeless and flat but has a fertile black soil. On the south and east the country is broken and hilly and covered with boulders of granite and gneiss thrown together in many places in the most fantastic confusion. On the east the hilly country ends in the surferous Kapalgud range whose deeply furrowed red sides are intersected by numerous bands of milk-white and reddish quartz and strown with other rocks of various colours.

The general drainage is from west to east with a southerly tendency. No river rises in the State. The chief rivers that run through the State are the Krishna, Bhima, Mán, Verla, Agrani, Ghatprabha, Márkandí, and Tenda-bhadr. Of these the Krishna runs through Miraj-pránt and Terdal. The alluvial deposits or sand on its banks are the richest lands in the State. The Bhima runs east and south-east and the Mán north in Mangalvedha.
The Verla coming through Tungad joins the Krishna twelve miles north-west of Sangli. It is a rapid stream in the rains and subject to dangerous freshets. The Agrani, a rapid stream, runs south through Kuchi. The Ghatprabha runs north and the Marwar south in Shahapur. The former is a brawling stream and flows over a rocky bed. The Tungbhadra runs south in Shirhatti. Of these rivers the Krishna, Bhima, and Tungbhadra are scarcely navigable in the monsoon, as the current is often too strong for boats to work against. Beats of about 11 tons (50 man) could work down the stream from the end of June to October. The main current in 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 Sangli to Dharani almost from north to south. Now the river takes a bend to the west at Sangli and joins the Varuna at Haripur.

The water-supply is ample and the water close to the surface in Mangalvedha, Kuchi, and Shahapur. It is fairly good in Mirajpran and Terdal. But in Shirhatti, except near the hills, the water is deep below the surface and defective. Shirhatti 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. Sangli has all 140 ponds and 4490 wells and water-holes. Of these Mirajpran and Terdal have fifteen ponds and 605 wells of which 120 are for drinking water only. Kuchi is well off for water, having ten ponds and 1928 wells. The ponds, especially the large ones at Basland and Agalgona, and the bulk of the wells are used for irrigation. Besides these, there are two masonry dams, one near Balagud and the other near Vajra Chavanasha across the Agrani. To irrigate wells or gardens temporary earthen dams are yearly made across the streams which join the Agrani close to Kavtha Mahankal. Mangalvedha has seventeen ponds and 424 wells. Of these its ponds at Khommal and Taleangi and 384 wells are used for irrigation. Shahapur has fifty-five ponds and 1957 wells and water-holes, of which sixty-one wells are used for irrigation. Shirhatti has forty-three ponds and 416 wells. Of these four large ponds at Shetikeri Devihal, 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 1932 being twenty-five or 0.01 per cent of the total population.

The climate though hot is not unhealthy. The hottest subdivision is Mangalvedha. Next in the order of heat come Mirajpran, Terdal, Kuchi, Shirhatti, and Shahapur. In the rainy season the climate is everywhere pleasant, except perhaps in Shahapur where the rainfall is heavy and constant. In the cold season the air is dry and the nights cool.

The rainfall is heavy in Shahapur. In other parts it is moderate. Rain returns for the six sub-divisions are available for the three years ending 1932-33. During these years the highest fall is 79.15 inches at Shahapur in 1932-33 and the lowest is 14.8 inches at Sangli in 1891-92. The total average fall of the State varied from 29.17 inches in 1880-81 to 35.41 inches in 1852-8
and averaged 25.74 inches. The following statement gives the details:

### Sängill Rainfall, 1880-81 to 1882-83.

<table>
<thead>
<tr>
<th>Station</th>
<th>1880-81</th>
<th>1881-82</th>
<th>1882-83</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kartha</td>
<td>12.26</td>
<td>11.68</td>
<td>12.66</td>
<td>12.04</td>
</tr>
<tr>
<td>Mangalvedha</td>
<td>10.66</td>
<td>11.02</td>
<td>12.20</td>
<td>11.28</td>
</tr>
<tr>
<td>Shalapur</td>
<td>12.78</td>
<td>13.72</td>
<td>14.66</td>
<td>13.57</td>
</tr>
<tr>
<td>Shirhatti</td>
<td>12.28</td>
<td>14.72</td>
<td>13.56</td>
<td>13.64</td>
</tr>
<tr>
<td><strong>Total average</strong></td>
<td>12.72</td>
<td>13.58</td>
<td>13.86</td>
<td>13.24</td>
</tr>
</tbody>
</table>

During the two years 1881-82 and 1882-83 the maximum heat varied from 108° at Mangalvedha in 1882-83 to 85° at Shalapur in 1881-82; the minimum varied from 69° at Kavtha in 1882-83 to 56° at Mangalvedha in 1882-83; and the mean varied from 90° at Terdal in 1882 to 73° in Shalapur in 1882-83. The details are:

### Sängill Thermometer Readings, 1881-82 and 1882-83.

<table>
<thead>
<tr>
<th>Station</th>
<th>1881-82</th>
<th>1882-83</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sängill</td>
<td>106</td>
<td>104</td>
</tr>
<tr>
<td>Kartha</td>
<td>89</td>
<td>84</td>
</tr>
<tr>
<td>Mangalvedha</td>
<td>89</td>
<td>84</td>
</tr>
<tr>
<td>Shalapur</td>
<td>89</td>
<td>84</td>
</tr>
<tr>
<td>Shirhatti</td>
<td>89</td>
<td>84</td>
</tr>
</tbody>
</table>

Gold and iron are procurable in Shirhatti. Tradition says that during the reign of Malikdinar (1451-1465) gold used to be smelted in Shirhatti. On the west of the Kapatgud hills gold-washing used to be carried on in the bed of the rivulet that runs from Jetigiri to Bagwad. Here gold is still found in pockets. Iron used to be smelted at Kusipur so late as 1879, but its smelting has also been discontinued for want of fuel.

Of building stone excellent basalt is obtained in the northern sub-divisions; a hard crystalline sandstone of light colour varying from gray to red in Terdal and Shalapur, and granite and gneiss in Shirhatti, where they are quarried in slabs of large size by means of fire. Lime nodules or kankar are common everywhere. Salt from earth used to be manufactured till its production was stopped by Government in 1877. Salt-petre and carbonate of soda are procurable in paying quantities. In Shirhatti the soda is collected by washermen for bleaching clothes. Good clay for brick and tile-making is obtained in Shalapur.

Since 1881 the State forests have been strictly preserved and for this purpose one inspector with foresters has been appointed. In 1882-83 the total area under forest was 66,855 acres or nearly 854 square miles. Of these Mirajprant had forty-five acres, Kucht seventy-four, Mangalvedha 587, Terdal 237, Shalapur 19,312, and...
Description.

The Verla coming through Tāqgam joins the Krishna twelve miles north-west of Sāngli. It is a rapid stream in the rains and subject to dangerous freshets. The Agrani, a rapid stream, runs south through Kuchi. The Ghāstrapīsha runs north and the Mārkandī south at Shāhpāp. The former is a brawling stream and flows over a rocky bed. The Tāngbhahdrā runs south in Shirhatti. Of these rivers the Krishna, Bhima, and Tāngbhahdrā are scarcely navigable in the monsoon, as the current is often too strong for boats to work against. Boats of about 12 tons (30 mns) 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 Sāngli to Bhimāi almost from north to south. Now the river takes a bend to the west at Sāngli and joins the Vārṇa at Haripur.

Water Supply.

The water-supply is ample and the water close to the surface in Mangalvedha, Kuchi, and Shāhpāp. It is fairly good in Mirajprānt and Terdal. But in Shirhatti, except near the hills, the water is deep below the surface and deficient. Shirhatti 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. Sāngli has in all 140 ponds and 4499 wells and water-holes. Of these Mirajprānt and Terdal have fifteen ponds and 695 wells of which 126 are for drinking water only. Kuchi is well off for water, having ten ponds and 1038 wells. The ponds, especially the large ones at Bostadhā and Agulgam, and the bulk of the wells are used for irrigation. Besides those, there are two masonry dams, one near Bulghāva and the other near Vajra Chaavranda across the Agrani. To irrigate waddas or paddies temporary earthen dams are yearly made across the streams which join the Agrani close to Kavtha Mahankāl. Mangalvedha has seventeen ponds and 444 wells. Of these the ponds at Khōnmal and Talangi and 344 wells are used for irrigation. Shāhpāp has fifty-five ponds and 1957 wells and water-holes of which sixty-one wells are used for irrigation. Shirhatti has forty-three ponds and 416 wells. Of these four large ponds at Shetikerti, Devihal, Kurnārhalal, 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 1903 being twenty-five or 0.02 per cent of the total population.

Climate.

The climate though hot is not unhealthy. The hottest subdivision is Mangalvedha. Next in the order of heat come Mirajprānt, Terdal, Kuchi, Shirhatti, and Shāhpāp. In the rainy season the climate is everywhere pleasant, except perhaps in Shāhpāp, where the rainfall is heavy and constant. In the cold season the air is dry and the nights cool.

Rainfall.

The rainfall is heavy in Shāhpāp. 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 79.15 inches at Shāhpāp in 1882-83 and the lowest is 16.88 inches at Sāngli in 1891-92. The total average fall of the State varied from 20.17 inches in 1880-81 to 35.44 inches in 1882-83.
SÁNGIL

and averaged 2574 inches. The following statement gives the details:

<table>
<thead>
<tr>
<th>STATION</th>
<th>1880-81</th>
<th>1881-82</th>
<th>1882-83</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sangli</td>
<td>14.02</td>
<td>15.68</td>
<td>14.70</td>
<td>14.91</td>
</tr>
<tr>
<td>Kavtha</td>
<td>14.02</td>
<td>16.90</td>
<td>21.90</td>
<td>19.25</td>
</tr>
<tr>
<td>Mangalvedha</td>
<td>14.02</td>
<td>13.70</td>
<td>21.90</td>
<td>15.25</td>
</tr>
<tr>
<td>Terdal</td>
<td>12.70</td>
<td>17.00</td>
<td>14.20</td>
<td>14.60</td>
</tr>
<tr>
<td>Shahapur</td>
<td>10.40</td>
<td>13.20</td>
<td>20.80</td>
<td>14.80</td>
</tr>
<tr>
<td>Shirhatti</td>
<td>9.64</td>
<td>24.90</td>
<td>24.90</td>
<td>19.60</td>
</tr>
<tr>
<td>Total average</td>
<td>10.57</td>
<td>15.90</td>
<td>20.44</td>
<td>16.74</td>
</tr>
</tbody>
</table>

During the two years 1881-82 and 1882-83 the maximum heat varied from 108° at Mangalvedha in 1882-83 to 86° at Shahapur in 1881-82; the minimum varied from 69° at Kavtha in 1882-83 to 56° at Mangalvedha in 1882-83; and the mean varied from 90° at Terdal in 1882 to 73° in Shahapur in 1882-83. The details are:

<table>
<thead>
<tr>
<th>STATION</th>
<th>1881-82</th>
<th>1882-83</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sangli</td>
<td>126-56</td>
<td>104-41</td>
</tr>
<tr>
<td>Kavtha</td>
<td>117-64</td>
<td>102-44</td>
</tr>
<tr>
<td>Mangalvedha</td>
<td>117-64</td>
<td>102-44</td>
</tr>
<tr>
<td>Terdal</td>
<td>102-56</td>
<td>99-56</td>
</tr>
<tr>
<td>Shahapur</td>
<td>116-64</td>
<td>103-44</td>
</tr>
<tr>
<td>Shirhatti</td>
<td>100-56</td>
<td>96-56</td>
</tr>
</tbody>
</table>

Gold and iron are procurable in Shirhatti. Tradition says that during the reign of Malikärjun (1451-1465) gold used to be smelted in Shirhatti. On the west of the Kapadguld hills gold-washing used to be carried on in the bed of the rivulet that runs from Jetigiri to Bagevádi. Here gold is still found in pockets. Iron used to be smelted at Kusápur so late as 1879, but its smelting has also been discontinued for want of fuel.

Of building stone excellent basalt is obtained in the northern sub-division; a hard crystalline sandstone of light colour varying from gray to red in Terdal and Shahapur, and granite and gneises in Shirhatti, where they are quarried in slabs of large size by means of fire. Lime nodules or handkar are common everywhere. Salt from earth used to be manufactured till its production was stopped by Government in 1877. Saltpetre and carbonate of soda are procurable in paying quantities. In Shirhatti the soda is collected by washermen for bleaching clothes. Good clay for brick and tile-making is obtained in Shahapur.

Since 1881 the State forests have been strictly preserved and for this purpose one inspector with foresters has been appointed. In 1882-83 the total area under forest was 56,688 acres or nearly 88½ square miles. Of these Mirajpránt had forty-five acres, Kuchi seventy-four, Mangalvedha 667, Terdal 287, Shahapur 19,312, and
Production.

Shirhatti 36,383. The most important and oldest forests are in Shāhāpūr, which has most of the trees and shrubs found in the upland of the Sahyādriś. In the other sub-divisions forests are in their infancy, and, except in the hilly parts of Shirhatti, are only fit for the growth of acacia and the nie Azadirachta indica. The forests have been divided into sixteen nearly equal parts, and in each part each timber as is fit to be cut is sold every sixteenth year. To dispose of other shrubs which reach their full growth in one to four years the forests have been further divided into four parts. In each part the shrubs are cleared every fourth year and sold as fuel. Instead of selling by auction the right to graze freely, the grazing is now allowed in places where no damage to young trees is likely to be caused, and a fee per head of cattle is levied. Miyarsulans and other forest produce, the right to collect which was formerly farmed, are now collected departmentally, and the results show an increase in the revenue. During the two years 1881-82 and 1882-83 the revenue amounted to £1,181 (Rs. 11,810) and the cost to £44 ($430), leaving a profit of £738 (Rs. 7380).

Domestic Animals.

The domestic animals are oxen, cows, buffaloes, horses, ponies, asses, sheep, goats, dogs, and a few camels.

Oxen.

The cattle of the State are generally good, except in Shāhāpūr where the breed is poor for want of good pasture. The bullocks are well known and have chiefly two breeds, the Maisur or Hālam and the Gajārāthī that is from Gujarāt and Kāthiawār. Both breeds were introduced by the late chief Chintəmāran (1801-1851). The Hālam breed is active, strong, and hardy. For draught it is the best. The Gajārāthī breed, though handsome, docile, and powerful, is slow and heavy and more adapted for ploughing than road and other work where speed is needed. The indigenous bullocks are also strong and hardy, but the breed by long admixture with the Hālam and Gajārāthī has to a great extent lost its distinct characteristics. In Shirhatti where the Maisur strain prevails, the bullocks are specially good.

Cows.

The milk kine of Sāngli and Mangalvedha have a name throughout the Bombay Kārnātāk. This is mainly due to a strain of the best Gujarāt blood, as many cows and buffaloes from Gujarāt and Kāthiawār were imported by the late chief Chintəmāran (1801-1851). The cows fetch £1 to £15 (Rs. 10-150).

Buffaloes.

She-buffaloes in Sāngli and Mangalvedha are good and fetch £3 10s. to £10 (Rs. 35-100). He-buffaloes are not in much demand locally, either for draught or for agricultural purposes. The classes that generally use them are Vādāra, Beldāra, Ghosāvī, Shikalgārī, and other wandering tribes. He-buffaloes locally fetch about 10s. (Rs. 5). Many young he-buffaloes are yearly exported to the Konkan where they are used for ploughing the muddy rice-fields and fetch £1 10s. (Rs. 15).

Horses and Ponies.

The locally bred horses are usually weedy and vicious. The ponies though smaller in size are of better quality and more hardy and useful. The best ponies are reared in Mangalvedha on the banks of the Bhima. A pony fetches £1 10s. to £12 (Rs. 15-120).
The ass is owned and used by Kumbhars, Parits, Lonarits, Vedars, Belodars, and Kalkadars. The breed though small is hardy. The ass costs little to keep and is easily managed, a boy being enough to control some thirty animals or more. The practice prevails of alighting the nostrils, as it is believed to improve the animal's wind. A good ass fetches 2s. to £2 (Rs. 1-20).

Sheep are owned mainly by Dhangars in the northern and by Kurubars in the southern or Kánares sub-divisions. The sheep on the Tungbhadra in Shirhatti is taller and heavier than that of the northern sub-divisions and its wool is better. The prevailing colours are black, gray of different shades, and black and tan. Sheep are shorn twice a year, in January and July, and a fleece fetches about 74d. (6 an.). Ewes breed once a year and produce a lambkin at a time, rarely two. The breeding season is usually June and the greatest number of lambs is consequently born in November. No artificial attempts at weaning are made, the lambs being suckled till the following rutting season, that is for seven months. Males are castrated before a year old, fine weather being deemed necessary for the operation. The proportion of rams to ewes is one to twenty. A sheep fetches 4s. to £1 (Rs. 2-10).

The goat is kept by almost all classes either as a flesh-producing or milk-yielding animal. They have three varieties, the kuri, ghodakheli, and amara. The kuri is a small animal with short hair, little erect ears, horns or with small horns set back in the head and curving backwards, and generally of a white colour. The ghodakheli is a tall large animal, generally black. The horns are set forward in the head though they curve backwards. Animals of this breed but having very long horns are called kanara. There is also a hornless variety. The amara is a middle-sized animal with long hair, particularly on the haunches and drooping ears. The ghodakheli goats are esteemed the best milkers and the flesh of the kuri is considered the best. The he-goat fetches about 6s. (Rs. 5) and the she-goat 6s. to 10s. (Rs. 3-5).

The common country dog is found all over the State. A few sporting Marâthis and Râmohirs have good country grey-hounds, particularly the tail hairy variety with longish silky ears. The Dhangar or shepherd's dog is both useful and intelligent. Many of them have the cut of a Scotch colley though somewhat larger.

The few camels in the State belong to the chief.

The hides and horns of cows and buffaloes are the perquisites of the Mâhâra in the northern sub-divisions and of the Holayas in the southern or Kânares sub-divisions. The prices vary from 1s. 3d. for the hide of a calf to £1 (Rs. 10) for that of a buffalo. Goat skins fetch each 1s. 6d. to 2s. (Rs. 3-1) and sheep skins about half that sum. Buffalo horns are worth 6d. to 1s. (4-8 an.) a pair. Cow horns seem to have no market value.

In the northern sub-divisions antelopes, gazelles, hussars, wolves, jackals, foxes, and three or four varieties of the wild cat are pretty common. In Shirhatti, in addition to those panthers are found production.

**Domestic Animals.**

**Sheep.**

**Goats.**

**Dogs.**

**Camels.**

**Wild Animals.**
Production.
In Shhãpur, except the bison and bear, all the wild animals of the Sahyadris are generally found.

Game Birds.
Most if not all of the birds found in the Deccan are met with in one or other sub-divisions. The same may be said of reptiles and fishes. No animal peculiar to the State is found.

People.
According to the 1881 census the population of the Sãngli State was 196,832 or 1283 to the square mile. Of these Hindus, excluding Jains, numbered 172,287 or 87-51 per cent, Jains 11,314 or 5-76 per cent, Musalmãns 13,092 or 6-44 per cent, and Christians 149.

The percentage of males on the total population was 49-90 and of females 50-10. Compared with the 1872 returns the 1881 returns show a decrease from 223,663 to 196,832, that is a decrease of 26,831 or 11-99 per cent, which is chiefly due to mortality during the 1876-77 famine.

Race.
The Hindu population mainly consists of two races, the Aryan in the north in Mangalwadha, Mirajprãnt, and Kuâchi, and the Dravidian in the south in Terdal, Shhãpur, and Shirhatti. Musalmãns mostly of Pathãn, Arab, or Persian descent are pretty evenly scattered throughout the State. Foreigners are small in number, the principal being Gujarati and Marwar Varsi and Maarlites. The Peshwa's rule (1750-1817) added largely to the strength of the Konkanasth Bráhmans who were before in a small number. Of the 3680 Konkanasths returned in 1881, about 1500 are in the town of Sãngli.

Language.
The principal languages spoken are Marathi in the northern and Kânarese in the southern sub-divisions. Marathi in its corrupt form is also spoken to some extent in Shhãpur and Terdal. Of the total population 97,114 or 49-33 per cent speak Marathi and 83,011 or 42-03 per cent speak Kânarese. The other languages spoken are English, Hindustani, Gujarati, Marwâdi, Tamil, and Telugu.

Character.
The people in the northern sub-divisions are fairer and better looking but those in the southern or Kânarese sub-divisions are superior in strength. The best wrestlers are found south of the Krishna.

Dress.
Dress varies according to caste and creed. But as a rule the people of the northern sub-divisions may be distinguished by a tightly-wound turban from the Kânarese people in the south, who wear a loosely tied scarf or rumaî. The men in the northern sub-divisions wear long drawers, loose from the thigh to below the knee, whereas they suddenly begin to taper so as to fit tightly round the calf to which they are invariably drawn up. Another kind of drawers also commonly worn, extends to the knee only. On the head is worn a long tightly wound three-cornered turban or an uparkha, a jacket of handi, or a waistcloth or dholtar. In the south the drawers are not so common except among the Berads and other low castes who generally dye them a dull brick-dust red with red ochre or harmuj. The Kânarese generally wear a waistcloth or dholtar round the loins, another thrown over the body, or in the place of it a jacket or a short coat and on the head a white or coloured scarf or double,d
In addition to these, men generally wear a coarse blanket or kūmsā. The dress of the women consists of two garments, the robe or lūgā, about twenty-four feet long and three broad, and the bodice or chōli. The robe is made of every colour, but is generally a dark blue, particularly in the Kanarese sub-divisions.

According to occupation the 1881 census returns divide the population into six classes:

I.—In state service, learned professions, literature and arts 4200 or 2.4 per cent of the population.
II.—In house service 7639 or 3.9 per cent.
III.—In trade and commerce 9474 or 2.7 per cent.
IV.—In agriculture 64,106 or 82.5 per cent.
V.—In crafts and industries 18,741 or 7.0 per cent.
VI.—In indeterminate and unproductive occupations, including children, 98,772 or 50.9 per cent.

In the sixth class 3566 or 1.8 per cent of the population are returned as professional beggars and seventeen as group-hoTs or professional thieves. The group-hoTs literally mean bundle-lifters who neither deny their avocation of theft nor steal at night under pain of excommunication.

The following tabular statement gives the number of each religious class according to sex at different ages with the percentage of males on the total population:

<table>
<thead>
<tr>
<th>Age in Years</th>
<th>Hindu</th>
<th>Jain</th>
<th>Muhammad</th>
<th>Christian</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>0-5</td>
<td>9291</td>
<td>9245</td>
<td>107</td>
<td>103</td>
<td>96</td>
</tr>
<tr>
<td>5-10</td>
<td>1076</td>
<td>1042</td>
<td>113</td>
<td>120</td>
<td>109</td>
</tr>
<tr>
<td>10-15</td>
<td>1076</td>
<td>1201</td>
<td>117</td>
<td>124</td>
<td>106</td>
</tr>
<tr>
<td>15-20</td>
<td>1076</td>
<td>1201</td>
<td>117</td>
<td>124</td>
<td>106</td>
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<tr>
<td>20-25</td>
<td>1271</td>
<td>1481</td>
<td>133</td>
<td>143</td>
<td>120</td>
</tr>
<tr>
<td>25-30</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>30-35</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>35-40</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>40-45</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>45-50</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>50-55</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
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<tr>
<td>55-60</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>60-65</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>65-70</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
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<td>70-75</td>
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<td>116</td>
<td>94</td>
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<tr>
<td>75-80</td>
<td>9021</td>
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<td>108</td>
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<td>94</td>
</tr>
<tr>
<td>80-85</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>Above 85</td>
<td>9021</td>
<td>9146</td>
<td>108</td>
<td>116</td>
<td>94</td>
</tr>
<tr>
<td>Total</td>
<td>65,445</td>
<td>65,426</td>
<td>9983</td>
<td>9981</td>
<td>9236</td>
</tr>
</tbody>
</table>

Agriculture supports 64,106 persons or 32.5 per cent of the total population. The bulk of husbandmen are Marātās or Kunbis, Dhangars, and Māhrs in the northern sub-divisions and Lingāyats, Jains, Hanbāres, Berads, and Holāyās in the southern sub-divisions. Of these the Lingāyats and Jains are careful and provident. The Marātās though hardworking are extravagant. The husbandmen living in the east of Shīrbātī and in Shēbāpur and on the banks of the Krishna are well-to-do. Their condition elsewhere is not good. The rates of assessment are higher than those prevailing in neighbouring British villages, and the settlement period extends to only fifteen years.

The soil, though varying in quality, is on the whole fertile. In Mirajpūr the soil close to the banks of the Krishna, especially the
Agriculture.

Soil. The soil is particularly suited to maize, barley, beans, castor-oil, pumpkins, melons, brinjals, and tobacco. In Kuchi the soil is generally of the same kind as in the Mirajpurt. But the water is nearer the surface and more irrigated crops are grown, such as sugarcane, cardamoms, garden wheat, and sweet potatoes. The soil is also lighter and hence more bdjri is grown. In Mangalvedha the prevailing soil is black, but from the uncertainty of rainfall the average yield is not greater than in the other sub-divisions. A good crop is obtained only once in three years. Terdal, particularly near the Krishna, has much good soil, mostly black. Some of the sandy soil is also rich and specially suited to pulses which are largely grown. Plants grow well under irrigation and yield a good profit. In Shahapur the prevailing soil is red, though the black and sandy soils are not uncommon. Other cereals and pulses are grown, but rice is the staple of the division. The soil in places yields two crops a year, rice being followed by peas or lentils. A good deal of sugarcane is grown, particularly the rare variety which is light-coloured small and sweet, and, being raised on moist lowlands, needs little irrigation to mature it. The vegetables, fruits, and potatoes grown in Shahapur are superior. The coffee plant also succeeds well with a little care. In Shirhatti rich black soil prevails which is particularly suited to cotton, both indigenous and the acclimatised New Orleans. In favourable seasons rich crops of wheat are raised. Jodri, gram, and safflower of superior quality are also grown. But as water is deep below the surface, wells for irrigation are scarce and little sugarcane and vegetables are grown.

The average size of holdings varies from 9/4 acres in Shahapur to 40½ acres in Kuchi. The largest holding is 336 acres in Mirajpurt.

According to the 1882-83 returns the farm stock included 19,657 ploughs, 55,627 bullocks, 28,578 cows, 19,312 she-buffaloes, 7,410 he-buffaloes, and 93,366 sheep. The following statement gives the details:

<table>
<thead>
<tr>
<th>Species</th>
<th>Ploughs</th>
<th>Bullock</th>
<th>Cow</th>
<th>She-Buffalo</th>
<th>He-Buffalo</th>
<th>Sheep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mirajpurt</td>
<td>608</td>
<td>2946</td>
<td>1618</td>
<td>7949</td>
<td>1894</td>
<td>1454</td>
</tr>
<tr>
<td>Kuchi</td>
<td>1972</td>
<td>8180</td>
<td>4800</td>
<td>2160</td>
<td>594</td>
<td>5045</td>
</tr>
<tr>
<td>Jodhpur</td>
<td>1385</td>
<td>6230</td>
<td>4121</td>
<td>1912</td>
<td>564</td>
<td>2512</td>
</tr>
<tr>
<td>Total</td>
<td>4965</td>
<td>27347</td>
<td>16641</td>
<td>12023</td>
<td>3054</td>
<td>4511</td>
</tr>
<tr>
<td>Shahapur</td>
<td>1309</td>
<td>6058</td>
<td>4570</td>
<td>1804</td>
<td>408</td>
<td>2216</td>
</tr>
<tr>
<td>Mangalvedha</td>
<td>2462</td>
<td>17,116</td>
<td>7183</td>
<td>2764</td>
<td>678</td>
<td>3411</td>
</tr>
<tr>
<td>Total</td>
<td>7,962</td>
<td>62,487</td>
<td>32,756</td>
<td>31,391</td>
<td>7719</td>
<td>55,266</td>
</tr>
</tbody>
</table>

Field Tools.

The chief field tools are the मिराम or plough, क्रिव or seed-drill, किल्ला or harrow, and कोल्प or bullock hoe. The plough is of two kinds, the large or तौरा मिराम, the बड़ा मिराम or small hand plough. The seed-drill has usually three or four tubes, which are removed when the seed-drill is needed as a harrow. It is generally drawn by a pair of oxen and sometimes by two pairs in heavy soils. The harrow is usually drawn by one and sometimes by two pairs
of bullocks. It is used to break clods, loosen the surface where ploughing is not done, and to cover the seed. The bullock hoe is used for weeding.

The chief manures are town sweepings, ashes, and cow and sheep dung. Manure is as a rule used in irrigated lands in the dry part and generally in Sháhpur where the rainfall is heavy. In tracts where the rainfall is not plentiful, manure is not much used, as in seasons of scanty rainfall it burns the crop. The most favourite mode of manuring seems to be the penning of flocks on the fields which need fertilising. For penning a hundred sheep the shepherd usually receives for every night six pounds (2 shere) of játí and a meal.

Of an area of 693,120 acres or 1083 square miles, 559,110 acres or 80.66 per cent are arable, 56,588 or 8.16 per cent forest, and 77,422 or 11.18 per cent unarable. Of the arable area 46,999 acres or 8.40 per cent were in 1882-83 fallow or under grass and 512,111 acres or 91.60 per cent under tillage. The details of the principal crops are : Of grains 181,408 acres were under Indian millet játí (Sorghum vulgare), 47,437 under spiked millet bájí (Pennisetum spicata), 22,489 under wheat gáhu (Triticum aestivum), 6137 under rice khát (Oryza sativa), 6139 under Italian millet rás or kóng (Panicum italicum), 5027 under ndókbi Eysinus corocana, 1720 under chenna area Panicum miliaceum, 1021 under maize makka Zea mays, and 100 under barley jau Hordeum hexastichon; of pulses 21,636 acres were under gram harbhara Cicer arietinum, 10,117 under tar Cajanus indica, 6218 under bulga or kálith Dolichos uniformis, 3122 under matár Phaseolus aconitifolius, 1707 under mug Phaseolus mungo, 422 under peas válána Pisum sativum, 385 under pásta Dolichos lablab, 365 under mawr Ervum lens, and 35 under údít Phaseolus radiatus; of oil-seeds 10,308 acres were under safflower kárdí (Carthamus tinctorius), 3770 under earthnut bhámung Arachis hypogea, 3475 under castor oil-seeds erandi Ricinum communis, 2370 under linseed alé Linum usitatissimum, and 1367 under sesame til Sesamum indicum; of fibres 69,749 acres were under cotton hápus Gossypium herbaceum; of miscellaneous crops 2901 acres were under tobacco tambókha Nicotiana tabacum, 444 under sugarcane us Saccharum officinarum, and 111 under turmeric halad Curcuma longa.

Of these the early or kharif (M.) or monşíri (K.) crops are sown between the first week of June and the beginning of August and, except cotton, harvested between October and December. The late or rabi (M.) or limpíri (K.) crops are sown between September and November, according to the lateness or otherwise of the autumnal rains and mostly harvested by the end of March.1 The principal

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1 The kharíf crops include under grains játí, bájí, rice, májí, kadí, karí, gáhu, and májú; under pulses tar, májí, káli, chakkí, and móna; under oil-seeds bájí and ál; under fibres, cotton, kóng, and májú; and under garden crops chillies. The rabi crops include under grains játí and kóng; under pulses gáhu, májú, and mona; under oil-seeds safflower and karí; and under cotton, tobacco. Of játí, which is both a kharíf and a rabi crop, the kharíf varieties are called the dákhar and the rabi varieties the chásins.
Agriculture.

Irrigated crops are sugarcane, earthnut, khapli or spelt, vari-bre or sweet potato, turmeric, and maize. Of these the sugarcane is planted in the cold season and ripens in about a year. The earthnut is sown about July and dug up in January. The khapli is sown in October and reaped in January or February. The sweet potato and turmeric are planted about July and take five or six months to ripen. The roots are not always dug out when ready, as they are not injured by being left longer under the ground. The maize is raised, when required, at all seasons. Besides these the kandi variety of jodri is often in the east grown under well irrigation during the hot weather and reaped in the early part of the monsoon principally as a fodder crop.

Relief Works.

Famine, 1876-77.

Since 1801 from which year the State dates its existence, no famine seems to have occurred except in 1876-77. The scanty and badly distributed rainfall of 1876, eight inches at Sängli compared with an average of twenty-two inches, led to failure of crops and distress amounting to famine over all the sub-divisions except Shadhápūr. The sub-divisions that suffered most were Mangalvedha and Terdal. In Mirajpurt and Kutch the villages away from the Krishna and the Krishna canal and the whole of Shirhatti also suffered much. In all these sub-divisions the kharif crops withered everywhere except in places near the Krishna where the river had flooded the country or where artificial irrigation was available. In the absence of autumnal rains no rabi crops could be grown except in the bagayad or garden lands. In the beginning much difficulty was felt in raising funds for opening relief works. Owing to former bad administration the balance in the State treasury was small. Loans were raised from local bankers, but the funds were soon exhausted. Application was made to the British Government for an advance, but to continue the relief works, before the sanction of the Government of India could be obtained, small sums were from time to time advanced from the Kolhapur treasury. The Government of India sanctioned a loan of £90,000 (Rs. 9 lakhs) to the Sängli State to meet the famine. In the beginning of July 1877 the first part of the loan was paid and no further difficulty was felt as regards funds.

The relief works consisted of making new roads and ponds, repairing old roads, clearing and repairing old wells and ponds, and prickly-pear clearances. Owing to the want of a proper engineering staff the works were generally carried on on a small scale except in Mangalvedha and Mirajpur where the State had the benefit of the advice of Captain Twemlow, R.E., executive engineer in charge of the Krishna bridge. The relief works cost £21,960 (Rs. 2,18,000) of which £11,628 (Rs. 1,16,800) were paid by the State and £10,138 (Rs. 1,01,380) from local funds.

In the beginning of the famine in November 1876 a charitable relief kitchen was started at Mangalvedha. In December 1876...

1 The rainfall in 1876 at Sängli was as follows: In June 4.32 inches, in July 4.20, in August 0.41, and in September 0.9, that is a total of 9.82 inches.
another relief kitchen was opened at Sángli. In May 1877 relief kitchens were started in other sub-divisions and kept till the end of December 1877. The relief house at Sángli was started by private subscriptions and was aided by the State funds; in other places the relief houses were started by the State. The relief houses cost £2973 (Rs. 22,730) of which £1887 (Rs. 18,870) were paid by the State and £392 (Rs. 3920) were raised by private subscriptions.

The following statement shows the average daily numbers on relief works and at charitable relief houses with the amount of cost to the State:

<table>
<thead>
<tr>
<th>Month</th>
<th>Average Daily Numbers</th>
<th>Month</th>
<th>Average Daily Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>On Relief Works</td>
<td></td>
<td>On Charitable Relief</td>
</tr>
<tr>
<td>1877</td>
<td></td>
<td>1877</td>
<td></td>
</tr>
<tr>
<td>November</td>
<td>6775</td>
<td>July</td>
<td>2322</td>
</tr>
<tr>
<td></td>
<td>65</td>
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<td></td>
<td>66</td>
<td>December</td>
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<td></td>
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<td></td>
<td>Total 70,165</td>
</tr>
<tr>
<td></td>
<td>66</td>
<td></td>
<td>Total 729</td>
</tr>
<tr>
<td></td>
<td>66</td>
<td></td>
<td>Total Cost Rs. 2,18,000</td>
</tr>
</tbody>
</table>

Compared with 1872 the 1881 census returns show a decrease of 20,831 people, mostly due to the mortality during the 1876-77 famine.

The total cost of the famine was estimated at £24,397 (Rs. 2,43,970) of which £21,800 (Rs. 2,18,000) were spent on relief works, £1887 (Rs. 18,870) on charitable relief, and £210 (Rs. 2,100) on special allowances to State servants. Adding to this £43,255 (Rs. 4,32,550) as loss by revenue the total amounted to £73,622 (Rs. 7,36,220). The loss by revenue included £17,232 (Rs. 1,72,320) as remissions on land revenue, £213 (Rs. 2,130) as remissions to farmers and contractors, and £33,930 (Rs. 3,39,300) as the estimated loss in land revenue due to emigration.

The rainfall of 1877, though late and deficient at first, was in the end ample and the crops were generally good. In 1878 the season was favorable, but a plague of rats ate up almost every grain particularly in the eastern parts. Steps were taken to destroy the rats which were killed by thousands. But the destruction they caused led to much distress and in Mángalvedhá there was what is known as the rat famine. In the next season in 1879 the plague disappeared. Since then the seasons have been generally favorable and the people have recovered from the famine.

Of the seventy-eight bankers in the State, twenty-four are in Sángli, twenty-nine in Sháhpur, fourteen in Rákaví, four in Térdal, three in Shírhattí, and four in Mángalvedhá. Their united capital is roughly estimated at £90,000 (Rs. 9 lakhs). Some of the bankers grant bills of exchange or hundís on Bombay, Poona, and
At present (1885) the Imperial rupee is the only current coin. Formerly the current coin was the *Hukari* rupee which was worth about 1s. 74d. (13 annas). The *Hukari* rupee is still occasionally used in making payments of some charitable allowances from the chief's khadi or private department: but owing to the scarcity of this coin payments are now generally made in the imperial rupee at the exchange of the day. Of other old coins gold *mohur*, *pataka*, *varée*, and *hona* are sometimes sold in the market but they fetch only the value of the gold they contain.

All classes except bankers and traders generally invest most of their savings in gold and silver ornaments. The traders and bankers invest half their capital in landed property and the other half in ornaments which when needed are also used in their business. Some invest their capital in landed property.

The bulk of the moneylenders in Sângli are Brâhmaṇas, Gujarât Mârvâr and Lingâyat Vânis, and a few Jains, Rajputas, Kumbâs, and Muâlmons; in Bhâlâpûr they are Chêvus and other Brâhmaṇas, Lingâyat Vânis, Jains, and a few Mârvâr Vânis; and in Rabkâvî and Terdâl they are mostly Lingâyat Vânis and Jains and a few Brâhmaṇas, Mârvâr Vânis, and Kumbâs. The moneylenders who have a capital of £500 (Ra. 5000) and upwards, keep a day book or *rokhārda*, the ledger or *khâdâvahi*, the cash book or *nagâvâri*, a book of articles advanced or *jânpâvâri*, and a rough memorandum book or *hâttiyân*. Those who issue bills of exchange or *hundis*, also keep a bill register or *hândimândi*. The moneylenders whose capital is less than £500 (Ra. 5000), only keep the day book, the ledger, and the rough memorandum book.

Compound interest is, as a rule, charged on sums either due on current accounts or advanced on movable pawned articles. On the first of *âjîstik* (October-November) the new trade year day interest is calculated on sums due for the previous year. This interest and the past year's balance form the principal for the next year. On money advanced on immovable property simple interest is generally charged. For traders the yearly rate of interest ranges from five to nine and for other classes from nine to twenty-four per cent and sometimes higher. On movable pawned articles, if of gold, the yearly rate is generally six and sometimes nine per cent; if of silver, the rate rises from nine to twelve per cent. The pawned articles should be worth one and a quarter times as much as the sums lent. Where immovable property is mortgaged the yearly rate varies from nine to eighteen per cent. Money invested in landed property usually yields a yearly rate of nine per cent and never higher than twelve per cent.

The practice of mortgaging labour prevails among labourers and the poorer cultivators. The persons who mortgage labour are generally those who wish to get married. Land proprietors usually advance money on labour mortgage. The period for pledged...
service extends from three to seven years, the year being sometimes reckoned as one of thirteen months. To work off a loan of £10 (Rs. 100) a labourer has to work for seven years; during this period the labourer, in addition to the advance, yearly receives clothing worth 6s. (Rs. 3), that is £12 2s. (Rs. 121) in all, or less than 3s. (Rs. 11) per month. The ordinary monthly wages of a menial servant are about 8s. (Rs. 4). When the labourer receives a meal from the master the length of the service is increased, but under either circumstance the mortgagee never gets less than a yearly interest of twenty-one per cent. In the case of a herdsman who understands the tending and milking of cows the terms of mortgage are easier. The herdsman also gets his food from the master. In such cases the mortgagee rarely gets more than nine per cent interest yearly.

Besides the pledged labourers there is a distinct class of hereditary bondsmen called Lekavlas. The Lekavlas, meaning sons of female slaves, are found in rich Brahman and Maratha families. They are well treated and considered members of the family in which they are born. The Lekavlas form the property of their masters and at the partition of the family are divided like other property. The custom of keeping mistresses and treating their offspring as Lekavlas has been now less prevalent than before.¹

Of skilled labourers the goldsmith yearly earns £10 to £50 (Rs. 100 - 500), and in the town of Sháhpur as much as £100 (Rs. 1000); the silversmith about £20 (Rs. 200); and the copper-smith £12 (Rs. 120). The carpenter in a town daily earns 7½d. to 1s. 3d. (5-8 as.), the bricklayer 6d. to 1s. 4½d. to 1s. 6d. (4-8 as.), the mason 6d. to 1s. 3d. (4-10 as.), the blacksmith 10d. to 1s. 3d. (7-10 as.), the tailor 9d. (6 as.), the barber 6d. to 7½d. (4-5 as.), and the cotton-cleaner or Pinjari 6d. (4 as.). The weaver in one day weaves an ordinary woman's robe or saja, about twenty feet long and three wide, and on this earns about 6d. (4 as.). The dyer daily earns 1s. 5d. to 2s. (Rs. 1-10). In the town of Sángli where the dyeing of turbans and shalvars is largely carried on. Among unskilled labourers men earn 3d. to 6d. (2-4 as.) a day, women 2½d. to 3d. (1-4 as.), boys 2½d. (1½ as.), and girls 1½d. to 2½d. (1-1½ as.). The class that earns a livelihood by mere daily labour is small. The poorer husbandmen when freed from field work are employed as day labourers. Unskilled labour is therefore dear, particularly at seed and harvest time when the daily wages rise to 6d. (4 as.). Field labourers are generally paid in kind, from six to nine pounds (2-8 shere) of grain.

Gold and silver and saffron, musk, opium, and attar or rose and other essences are sold by the following table: Eight punjas make one maans, twelve maans one tola, and twenty-four tolas one shew.

¹ The Lekavlas marry among themselves and with girls at least of equal status. For instance, the grandson by marriage of a Lekavla is considered purer than his grandfather and would never marry the daughter of a Lekavla; his wife must at least be the granddaughter of a Lekavla. Here, as elsewhere, the stigma attaching to illegitimate birth is washed out by time.
For the tula the Imperial rupee is now used which is less than the pakha or real tula by four ganjia. Inferior metals and groceries are sold by the following table: Two paisa one akhier, two akhiers one sher, five shers one paisa, two paisas one dhadu, two dhadus one adman, two admans one man, twenty mans one khandi, and three kucha mans one pakha or Bengal man of eighty pounds. The paisa weighs about ⅓ Imperial rupee. Grain is sold by the following measure: Two chiplas one majta, two majtas one sher, two shers one adier, two adiers one poyl, sixteen poylas one man, twenty mans one khandi, thirty-two mans one her or goti that is a packbullock-load. The grain measures vary in different subdivisions. The chipla, which is the unit of the grain measure, is generally equal to one pound; but in Shahapur and Dodvad it weighs half a pound, that is the measures here are half in weight of those current in other parts.

The State is fairly off for roads which are generally feeders to trunk lines in the British and other Native State territory leading to important trade centres. The State keeps 10½ miles of road in repair. Of these ninety-one miles are in good order, 33⅔ being in Mirajpur, eight in Kuchi, twenty-two in Mangalvedha, five in Terdal, eight in Shahapur, and 14¾ in Shirhatti. In Mirajpur the chief roads are the Athni-Chiplun, Sangli-Akli, Sangli-Uplavi, and Bijapur-Pandharpur. The Athni-Chiplun is a high road running from Athni in Belgaum to Chipuln in Ratnagiri. Passing by Miraj and Sangli it joins the Poona-Belgaum trunk road at Peth in the Valsad subdivision of Sädara and branches westward at Kolapur. Another branch road, the Kumbhärá pass. Thirteen miles of this road run through the State and are kept in good repair. The Sangli-Akli is a metalled road, two miles long running from Sangli to the Akli bridge on the Krishna. At Akli it joins the road which runs westward from Kolapur to Ratnagiri by the Ambas pass. The Sangli-Uplavi road runs eight miles north-west from Sangli to Uplavi by Budgwas, Kavdaspur, and Kate. Of the Bijapur-Pandharpur road 10¼ miles runs through Mirajpur and are kept in repair. Besides these a portion of the old Belgaum-Taïgaon road is kept in repair and a new road is being built from Sangli to Nándro which is to be a station on the West Deccan Railway. In Kuchi a branch road, four miles long, joins Kavdaspur-Mahánaski with the Bijapur-Pandharpur road. Another road four miles long runs from Kuchi to Jaygaon. In Mangalvedha the State keeps in repair six miles of the road from Sangola to Mangalvedha in the west, six miles of the Mangalvedha-Sholapur road from Mangalvedha to Belgaum on the Bhima in the east, and ten miles of the Mangalvedha-Pandharpur road from Marawli to Malavdi on the Man in the north. The Sängola-Mangalvedha road leads to Sängoli in the south-west. In Terdal a five-mile road runs from Terdal to Babkari. From Babkari this road runs on to Kaládgi through Muthhol. In Sholapur there are three roads the Poona-Dhāwr, the Belgaum-Vengurl, and the Belgaum-Pachgaon. Of these the first two are Imperial trunk lines. Of the Belgaum-Pachgaon road eight miles run through the State and are kept in repair.
In Shirhatti the Gadag-Pála road, which carries much traffic, runs for five miles and is kept in good repair. Besides this three roads run from Shirhatti, one to Cihabí four miles, another to Mágí four miles, and a third to Mulgund 1½ miles. From Mulgund the road runs to Gadag which is at the junction of the east and south Deccan railways.

The State has fifty-five rest-houses. Besides these travellers find accommodation in the Márutí temples in the villages.

Sángli has six sub-offices and three village offices. The sub-offices are at Sángli, Mangalvedha, Tordal, Rakhví, Sháshúpar, and Shirhatti. The village offices are at Mahánkál-Kavína, Kavípaír, and Dóvdád. They are in charge of schoolmasters who, in addition to their pay as schoolmasters, receive yearly allowances from the postal department.

Trade except in Sháshúpar and Sangli is in the hands of Lingáyat Vanís and Jana. At Sháshúpar it is shared in by Sheví Bráhmanas many of whom are wealthy, and a few Maráthás, and at Sangli by Bráhmanas, Gujarátí and Márwár Vanís, Maráthás, and Muslímánás. The trading season begins after the Dídásh holidays in October-November and lasts till the Akshád-tratión or 3rd of the first half of Vaisákhh (April-May), on which day all cotton bargains are finally settled. The general practice is for petty traders or agents of large firms to go about from village to village to the growers and buy up the expected crop by either making an advance on it before it is harvested or after it has been garnered. The buyer then sends the grain to his master or the nearest favourable market, which is usually out of State limits. Many husbandmen, however, do not deal with these middlemen and take their produce in person to the nearest market for sale. The produce of Mirajprént and Kuchi generally comes to Sangli, Miraj, and Tíaçon for sale, of Mangalvedha to Pandharpar or Shohápar, of Tordal to Athní or Rakhváí, of Sháshúpar to Sháshúpar or Belgaum, and of Shirhatti to Hublí or Gadag. The growers in Shirhatti generally take cotton to Hublí or Gadag, but when it is likely to fetch higher prices at Sadashívgaíd in Káraí, three or four of the husbandmen join together and take about a dozen cartloads to that port.

Weekly markets are held at nineteen places: two in Mirajprént, at Kavípaír on Wednesday and at Sángli on Saturday; two in Kuchi, at Kavípaír-Mahánkál on Tuesday and at Mánjarda on Wednesday; two in Mangalvedha, at Mangalvedha and Loni, both on Monday; two in Tordal, at Rakhváí on Monday and at Tordal on Thursday; six in Sháshúpar, at Belkundí-Khúr on Monday, at Sulebháí on Wednesday, at Dóvdád on Thursday, at Sámbra on Friday, and at Sháshúpar and Máríl on Saturday; and five in Shirhatti, at Bhíl on Monday, at Itgo on Tuesday, at Bidarhallí on Wednesday, at Bankóp on Saturday, and at Shirhatti on Sunday. The chief articles sold at these markets are cattle, cloth, cotton, clarified butter, grain, groceries, metals, molasses, oil and oilseeds, salt, timber, and tobacco.

The chief exports are from Mirajprént cotton, kádhir jádri, gram, oilseeds, molasses, tobacco, clarified butter, and brass and silver pots;
Trade. 

from Kuchi cotton, khapsi wheat, shilu jardri, and tobacco; from Mangalvedha wheat, rice, shilu jardri, oilseeds, and gram and other pulses; from Shahapur rice, sidis or women's robes, khana or bodice-cloth, and akhars or waistcoats; from Terdal wheat, shilu jardri, gram, sidis or women's robes, khana or bodice-cloth, akhars or waistcoats, and country yarn; and from Shirhatti cotton, wheat, khād jardri, oilseeds, and pulses.

Fairs. 

Thirty-eight fairs are held, eight in Mirajpantz, seven in Kuchi, three in Terdal, ten in Shahapur, and ten in Shirhatti. The fairs last from one to three days. The attendance varies from about a hundred to 35,000 and the average sale from a few rupees to £5600 (Rs. 66,000). The following statement gives the details:

<table>
<thead>
<tr>
<th>Place</th>
<th>Month</th>
<th>Average Sale</th>
</tr>
</thead>
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<tr>
<td>Neem Prind</td>
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<td>£500</td>
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<tr>
<td>Baptam</td>
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<td>Barpsha</td>
<td>December-January</td>
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<td>Daga (large)</td>
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<td>Brahadeoli</td>
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<td>Shitaliy</td>
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<tr>
<td>Talvel</td>
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<tr>
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<td>July-August</td>
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<tr>
<td>Hanagadi</td>
<td>Digger</td>
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</table>

Crafts. 

Of Sanglei crafts the most important are the dyeing of yarn and head-dresses and the weaving of cotton cloth and woollen blankets.

The dyeing of cotton and silk is largely carried on in the three Kanara sub-divisions in the south, especially at Kalbauji and Shahapur. The favourite colour for sidis or robes among Kanarac women is blue; Maratha women wear robes of every colour. The

<table>
<thead>
<tr>
<th>Place</th>
<th>Month</th>
<th>Average Sale</th>
</tr>
</thead>
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<tr>
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only fast colours produced on cotton goods are the red and different shades of indigo. Of these the indigo dyeing is simple; the dyeing in red is described below. Green, orange, yellow, and turkey-red yarn required for women’s robes is obtained from Bombay. Formerly silk used to be dyed locally with vegetable and mineral dyes. Of late the cheaper aniline dyes which are imported from Europe and yield a variety of bright tints, have nearly supplanted the native fast colours.

For dyeing red a chowki or set of twenty-four chittas or hanks of country yarn is made into eight bundles each containing three hanks tied to one another. About three pounds (5 shecks) of plantain bark ashes are mixed in a vat with a pitcherful of soft water. The mixture is stirred and allowed to stand for an hour, when the ashes settle down leaving clear water above. About three quarters of this water are then poured into a basin and with it are mixed about 1 pound (5 tolas) of goat’s dung and 1 pound (11 sheck) of sesame oil. The bundles are then steeped in this mixture one by one and piled upon each other without being wrung. The pile is closely covered for two days with eeking so as to shut out the air. On the third day a pitcher of water is again mixed with plantain bark ashes as stated above. About two or three quarts of this mixture are poured into a trough, in which the bundles are put two by two and trodden on to press out the oil. The bundles are then taken out of the trough and without being wrung are placed in the sun on a pavement to dry. The bundles at this time must not be placed upon one another but separately dried, or spontaneous combustion sets in. They are not allowed to remain long in the sun. The bundles while moist are taken to the veranda and spread there for a time. They are again placed in the sun for four hours to dry. Another pitcherful of water is then poured into the vat and the ashes therein stirred up. After a while when the ashes have settled down leaving clear water above, the same process as mentioned above is repeated five or six times. The yarn is then taken to a river or brook, washed, and dried on a pavement. It is now ready to receive the dye.

To prepare the dye about twelve pounds (1 man) of stromanji roots are pounded. The powder is mixed with 1 pound (4 sheck) of sesame oil and again pounded. The same quantity of oil is again added and the pounding repeated a third time, the dye being reduced to a fine powder. About 2 pound (16 tolas) of this powder and 2 pound (1 tola) of alum are then mixed with water enough to steep one bundle. Into this mixture one of the bundles is dipped, taken out, and placed in another vessel. In this way when all the bundles are dipped, they are left for the night. Next day they are taken to a river or brook and dried in the sun on a pavement. Then follows the fixing process. About three pounds (1 poon) of fine carbonate of soda or puthi and 1 pound of alum are pounded together to a fine powder, 1 pound (24 shecks) of oil being added to it while being pounded, and 1 pound (20 tolas) of this powder is mixed with water enough to cover one bundle. The bundles are then dipped one by one in the mixture as stated above and left for the night. Next day they are put into a large vessel and placed on the fire, and if necessary water is added so
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 khòro cloth made at Nagpur in the Central Provinces. The dyed yarn is chiefly used in making women's robes or adûs and bodicecloths or chòbli. For dyeing twenty-four hanks of cotton yarn valued at 12s. (Rs. 2) the cost amounts to about 3s. 6d. (Rs. 0.6).\(^1\)

Turban Dyeing.

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 7/2 pound (4 tolas) 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 7/2 pound (1 tola) of turmeric powder and 1 pound (20 tolias) 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 1½ pounds (60 tolias) 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 pyaji 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 pyaji or pale pink only half a pound of safflower is enough. To dye motia a still paler pink than pyaji, the red water obtained from half a pound of safflower is mixed with 1 pound (5 tolias) 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 1 pound (20 tolias) of acid. The turban is then 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 naronji or orange the process is the same as for kekari except that four pounds of safflower are required.

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\(^1\) The details are, 4s. (Rs. 2) for twelve pounds (1 can) of naronji roots, 1s. 7d. (12 an.) for three pounds (1 palas) of carbonate of soda or pyaji, 2s. 6d. (12 an.) for eight pounds of safflower, 1d. (1 anna) for 7/2 pound (24 tolias) of safflower, 6d. (3 an.) for plantain bark juice, 6d. (3 an.) for ferula, 6d. (3 an.) as wages for pounding naronji and carbonate of soda, and 6d. (3 an.) as wages for dyeing, giving a total of 9s. 6d. (Rs. 4.4).
To dye jimbhala or purple, the turban is first dyed with indigo. It is then dipped into the red water obtained from two pounds of safflower in the same way as for dyeing kusumbi. To dye green the turban is first dyed with indigo and then dipped into a mixture which is prepared by mixing 5 pound (6 tolas) of soot and 4 pound (2 tolas) of turmeric powder with water enough to wet the turban. To dye abashā or crimson 5 pound (20 tolas) of cochineal or kirmajšana and 4 pound (10 tolas) of dried pistachio flowers are pounded together and mixed with about two quarts of water. After boiling the mixture about 5 pound (5 tolas) of alum is thrown into it. A turban dyed pink as stated above, if dipped in this mixture and dried, becomes abashā or dark crimson. To dye limboi or yellow 7/5 pound (6 tolas) of turmeric powder and 7/5 pound (5 tolas) of soda are mixed with water and the turban is dipped into this mixture. The turban while moist is then dipped into another mixture prepared by mixing 5 pound (5 tolas) of alum with soft water. To dye piśāi or bright green a turban dyed yellow as stated above is dipped into a mixture of 7/5 pound (2 tolas) of fine indigo powder and a pitcher and a half of water.

The weaving of cotton goods is carried on more largely in the Kānarese than in the Marāthi sub-divisions. The addiś or women’s robes and chośis or bodice-clothes woven at Rabkavi and Shāhapur have a name.

Woolen blankets or kambhē are made all over the State. As the wool is not dyed, the blankets are either black, white, or gray of different shades or mixture of these colours in longitudinal bars. Occasionally the pattern is a black or white check of the kind known in Scotland as shepherd’s plaid. The blankets are generally nine feet long and three feet wide and fetch 2s. 6d. to 5s. (Rs. 1.4-21). The best blanket fetches as much as £2 10s. (Rs. 25).

Of other crafts the brass work of Sāngli has a name in the Bombay Kānātak. To develop this industry the late chief Chintamanīrav (1801 - 1851) introduced into Sāngli a colony of Karajgars or brass-workers. In Sāngli there are also some good stone masons who work to any design in the hard rock of the country basalt. They have lately been well employed in the Kolhapur State.

Sāngli forms part of the states belonging to the Patwardhan family. The founder of this family was one Har or Hari Bhatt bin Bālam Bhatt, a native of the village of Kotwa in the Konkan. This man, after distinguishing himself by a long series of devotional austerities, was appointed upādhyā or family priest to Nāro Mahādev, chief of Ichalkaranji in the Kolhapur State. On the occasion of the marriage of this chief’s son to the daughter of Bāliāji Vīsvardhā the first Peshwa, in 1722, Har Bhatt was brought to the notice of the Peshwa, and his sons Govind and Rāmchandra were long taken into the service of the latter. A third son Trimbak obtained service with the rajā of Akalkot. After the death of Bāliāji Pāṇḍa-Peshwa Har Bhatt’s family continued to enjoy the favour of.

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1 For details of weaving see Bengal Statistical Account, pp. 336 - 347.
his successors, and Govindrao with his son Govindrao took an active part in the events of Balaji Baji Rao's reign. After a successful campaign against the Nawab of Sawai-mar in which he distinguished himself, he received from the Nawab a grant in favour of the fort of Dodwadi, with the land assigned for its support, which form part of the present possessions of the Patwardhan family. It was in the reign of the Peshwa Madhavrao Balaji, however, that the fortunes of the Patwardhans reached their zenith. In 1766 the fort of Mimaji with some banaas and customs duties were assigned to Govindrao for the maintenance of troops. In 1769-64 saranjams lands of the annual rental of upwards of £250,000 (Rs. 25 lakhs) were assigned to him in association with his nephews Parasuram Ramchandra and Nilkanth Trimukh Patwardhan for the maintenance of 8000 horses.

The saranjams was composed of a number of districts situated in different parts of the country between the 16th and 18th parallels of north latitude, some lying to the north of Pandharupar and others being so far south as to be watered by the Tungabhadra. The most compact portion of the saranjams, as well as the richest, was that in the neighbourhood of Mimaji and adjoining the eastern frontier of Kolhapur. The headquarters of saranjamaas were here, and the intention of the Peshwa evidently was to hold the Raja of Kolhapur in check by the establishment of such a powerful saranjams in his immediate vicinity. A considerable part of the Patwardhan's possessions being near the Maisur frontier the duty devolved on them of watching Haider Ali also and bearing the first brunt of his attacks when he and his son chose to invade the Maratha territory.

Gratitude to their benefactor Madhavrao led the Patwardhans to aid that prince actively in his struggle for power with his ambitious uncle and guardian Raghu Nathrao, generally known as Raghoba Dada. Whenever the latter gained the upper hand he showed his resentment, as by the attack and capture of Mimaji on one occasion, but his enmity was not so dangerous as the vindictive feeling which descended to his son Baji Rao, the last of the Peshwas, which nearly occasioned the ruin of the Patwardhan family, as will be seen further on. Besides taking a prominent part in the internal politics of the Maratha empire during Madhavrao's reign, the Patwardhans were actively employed in all the campaigns against Haider Ali and

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1 The fort of Mimaji was probably built by the Bahmani kings. The first mention of it in Persian occurs in the account of the revolt of Bahadur Gahin (a.d. 1400), which has been referred to in the historical sketch of Kolhapur.

The fort and district appear to have been at that time in the possession of a Hindu landlord Pota Kaug (Bhagirath Forstelle, I. 344). On the fall of the Bahmani dynasty Mimaji passed into the hands of the kings of Bijapur. Abul Shah was killed there under circumstances during the latter years of the reign of Ibrahim Shah his father, and on the death of the latter made the place a point of appeal in the operations undertaken to secure the throne. The garrison took part afterwards in the revolt of Ismael against Ibrahim Shah II. (Forstelle, I. 291). When Ismael commenced the operations which resulted in the establishment of the Maratha empire, Miraj formed part of the siege of Kusuma Khan, a Bijapur official, who is believed to have betrayed his trust. A Persian inscription on the mosque or darwaza at Miraj records that it was built in a.d. 1413 and remained 500 years afterwards. A similar inscription records that one of the large gateway bastions was named after Sikaedar Jalal Khan. This was the grandson of Ali-ad-lm Bahmani I, the son of his daughter who was married to Jalal Khan Bakhtiar. Sikaedar revolted against his uncle Hamdunya Shah and was killed at Navagundi in a.d. 1466.
in the war with Janoji Bhonalal of Berar. Before the death of Mādhavrāv the grant of the saraṇjīm was renewed to the family in 1774, the title deeds being made out in the names of Vāmanrāv the brother of Gopālarāv, and his cousin Parashurām Rāmchandra and Raghunāthrāv Nīlkanth. Though the family was not as yet divided, these chiefs resided severally at Miraj, Tāgaon, and Kurundvād, and may be said to represent separate branches. In addition to the saraṇjīm Mādhavrāv bestowed on the Patvardhans during his lifetime the districts of Chikodi and Manoli, but they never held these districts for any length of time continuously.

After the death of Mādhavrāv Peshwa and the murder of his brother and successor Nārāyanrāv, the Patvardhans followed the standard of Raghunāthrāv till the birth of Mādhavrāv Nārāyan put him in the position of an usurper. They then openly espoused the cause of the infant Peshwa, but they soon had to leave Poona for their own territory to aid in repelling invasions made by the Nizām and Haidar Ali from different quarters.

Even before the death of their great patron Mādhavrāv Ballal the Patvardhans had been engaged in constant hostilities with the Rājā of Kolhāpur, and these hostilities were now carried on with great vigour, as the Rājā had entered into alliance with Raghunāthrāv in conjunction with Haidar Ali of Māusur, who advanced with the declared intention of taking possession of the whole country south of the Kriśna. The Patvardhans therefore took no part in the war with the English which broke out at this time, as they were fully occupied with their hostilities against Kolhāpur and with resisting the invasion from Māusur. In the latter operations they were not very successful as they incurred more than one severe defeat, and Pandurāngrāv, the grandfather of the present Chief of Sāngli, was wounded and taken as a prisoner to Sringapātam, where he died.

The leadership of the Patvardhans then devolved on Parashurām Bhāu. After some rather unsuccessful operations against Haidar Ali, a temporary truce, it would appear, left Parashurām Bhāu at liberty to return to his own capital and carry on the war with the Kolhāpur Rājā, from whom he took Akīvāt, Shirol, and Bhūtargad. A treaty was then concluded with the Rājā, and the Patvardhān Chief was thus enabled to proceed to Poona, where he arrived in time to play a very distinguished part in the war with the English, which followed the repudiation of the convention of Vaidgaon in 1779. The success of the operations against General Goddard, by which that officer was compelled to retreat from Khāṇḍāla to Hāla with heavy loss, was attributable in a great measure to Parashurām Bhāu's skill and exertions.

The Patvardhān Chief was next employed against Tipu of Māusur, who attempted to reduce the fort of Nārgund. By sanguine promises the latter induced the Marathas to retire, and as soon as
they were out of the way seized Nargund and Kittur. These acts brought on a war which lasted for about a year. Peace was then concluded, but very soon the conduct of the Mahrpr prince caused the formidable combination of the English, the Nizam, and the Marathas, who in 1790 commenced operations against Peshwa Bhau. A British detachment under Captain Little he besieged Dharwar for seven months, after which the place capitulated. He then took the fort of Keshga and after waiting to realize the revenue of the district joined the other Maratha commander Hari Pant, and moved towards Seringapatam, which was being besieged by Lord Cornwallis. Before they arrived, however, the British were compelled by want of provisions to raise the siege temporarily. Peshwar Bhau was then detached from the main army, with Captain Little, to keep open the communications with the north. He preferred, however, to utilize his time and means by taking possession of the district of Bednur, and this occupation delayed him so long that, though repeatedly summoned by Lord Cornwallis, who had resumed the siege, he only arrived at Seringapatam just as the armistice which preceded the treaty with Tipu had been arranged.

On his return to Tágsam Peshwar Bhau occupied himself with a war with Kolhapur. In the course of this his son was defeated and taken prisoner. Though the latter was treated kindly and at once released, the Patwardhans, incensed at the repulse, renewed hostilities with such vigour that the town of Kolhapur only saved from capture by the submission of the Rája who agreed to pay £30,000 (Rs. 3 lakhs) and to give hostages for the payment of the amount. Not long after this war was warded against Nizam Ali, and Peshwar Bhau commanded the Maratha army on the last occasion when all the chiefs of that nation assembled under the Peshwa’s standard. In the battle of Kharada he had a narrow escape of his life, but was saved by the bravery of his son to win a decisive victory.

In 1795 the Peshwa Mahárvír committed suicide. As the heir to the gádi was Bújírav, the son of the Raghunathrao whom Nána Fadnavis and the Patwardhans had always opposed and whose schemes they had been the main instruments of defeating, they resolved to prevent his succession by getting the widow of the deceased prince to adopt a son. Bújírav, however, heard of this and secured the services of Daulatrao Sindia. The result of this step was that his opponents thought it advisable to come to terms with him and accept him as Peshwa. A series of plots and counterplots ensued. Peshwar Bhau and Nána Fadnavis conceived the idea of getting Bújírav’s brother Chimanrao Bap who was adopted by Nána Fadnavis’s widow and invested as Peshwa, and, in pursuance of this plot had him seized and invested against his will. The two chief conspirators however had for some time past been suspicious of one another, and just at this juncture Nána fled to the Konkan under the apprehension that Peshwar Bhau was about to make him a prisoner. An open rupture then took place. Nána made overtures to Bújírav and incited the Rája of Kolhabpur to attack Peshwar Bhau’s jígir,
while Parashurām gave up Nānsa's jāgir to Sindia and appropriated his house at Poona. The long series of intrigues finally ended in the apprehension of both by Sindia.

Parashurām Bhāu, however, was not long kept in confinement, as a general was wanted to oppose the Rāja of Sātāra who had levied forces and was assuming independence. The Patwardhan offered his services, which were accepted. He soon defeated the Rāja, but on the completion of this duty was much too wary to disband his troops. He then offered to head the contingent intended to co-operate with the English in the new war with Tipu that broke out in 1799. Owing however to the duplicity of Bajirav the promised aid was never given to the British, and part of the force intended to co-operate with them was turned against the Rāja of Kolhāpur who had been actively employed for some time in recovering the places that had been taken from him by the Patwardhans, and in overrunning and pillaging Parashurām Bhāu's jāgir, in the course of which operations the latter's palace at Tāngon was burnt to the ground. Incensed at these losses Parashurām Bhāu without waiting for reinforcements, hurried on operations against the Rāja who was aided by Chitursingh, brother of the Rāja of Sātāra. His eagerness and resentment were such that he kept the field during the rainy season. In September he encountered the Kolhāpur troops under the Rāja at the village of Pattankudi, where he was defeated and mortally wounded. It was reported at the time that as the wounded chief lay on the ground Vishvasrav, brother of the notorious Sarjerav Ghatge, took him up on his horse and carried him to the Rāja, by whose orders he was cut to pieces. This story, however, has always been denied at Kolhāpur, and those who have had the best means of getting information have considered it to be untrue.

Ramchandrrav Appa Sahib, eldest son of the deceased chief, fled after the battle to Poona to implore the aid of the Peshwa. This was readily granted, and a considerable force consisting of the Vinchurkar's and the Pratinidhi's troops and five of Sindia's regular battalions under European officers were despatched to Kolhāpur. The force met with a slight check at Shirol, but was reinforced and advanced to the capital. The Rāja was there defeated and obliged to fly to Panhāla, and the siege of the town was begun. The siege was raised in consequence of an intrigue at Poona. On the death of Nānsa Fadnavis, which took place during the siege, the Peshwa arranged with Sindia that the latter should attack and possess himself of the late Parashurām Bhāu's territory. The besieging force then broke up, Sindia's battalions marching on Tāngon and Appa Sahib flying to the Karnātak leaving his jāgir to be overrun and devastated.

Orders were then sent from Poona to the Peshwa's Sar Subhedar in the Karnātak, Dhundo Pun Gokhe, to sequestrate the Patwardhan's territory in that province. As the Sar Subhedar was engaged in hostilities at the time with Dhundia Vāgh, a freebooter who had

1 For details of the siege see above Kolhāpur History, page 234.
escaped from Seringapatam, and was now plundering the country at
the head of a considerable force, he kept the order secret, and thus
got the Patvardhans to co-operate with him. When he was killed
shortly afterwards in an engagement with Dhundia he was accompa-
nied on Chintamanрав (the son of the Pandrargрав whose death
at Seringapatam has been noted above), who was wounded on the
occasion. After Gokhale’s death Chintamanрав joined Colonel
Wellesley (afterwards the Duke of Wellington), who had been sent
to put down Dhundia, and the two sons of Phanarubur Bhавa shortly
afterwards joined the British forces. The Patvardhans tried to get
the English general to join them in an attack on Kolhapur, but he
decided to do so, and managed to keep the peace between his allies.
The result of the combined operations was that Dhundia, on the 16th
September 1800, was defeated and killed at Konagul. At the suggestion
of the British Resident at Poona the order for the sequestration
of the Patvardhans’ districts in the Karnatuk was rescinded, and
Colonel Wellesley handed over the districts released from the group of
Dhundia to the sons of Phanarubur Bhавa. The duplicity of Bajirav’s
conduct, however, at this time was such that the Patvardhans
seriously entertained the notion of entering the service of the
Maiou prince, but the project was not carried out. Just at this
time Sindia was obliged to remove his troops from Teguous in
consequence of the war with Holkar, and the Patvardhans were
then enabled to return to their homes.

At the end of 1802 the Peshwa, driven out of Poona by Holkar,
signed the treaty of Bassein and General Wellesley marched from
Seringapatam to restore him to his capital. The Patvardhans
immediately joined him and begged him to obtain for them the
good offices of the British Resident. He did his best to reassure
them, though the conduct of Bajirav, even at this juncture, was such
as to make them naturally most suspicious, and they accompanied
him to Poona. After the restoration of the Peshwa, General
Wellesley brought the claims of the Patvardhans before him, and
he promised to do justice. Appa Sahab and Chintamanрав were
induced to visit Bajirav and further promises were made, but
nothing was settled when the British general left Poona to carry
on the war against Sindia and the Rajь of Berar. He had hoped
that the Patvardhans and other Maratha chiefs would join him,
but they met with no encouragement from the Peshwa to do so,
and, indeed, seem to have been secretly dissuaded by him.

Their conduct on this occasion nearly led to the ruin of the
family. At the close of the war, Bajirav, on the pretence of
rewarding those who had done good service and punishing those
who had failed to render due assistance, determined to make over
the lands of the Patvardhans to Bаpe Gokhale. As the latter felt
himself unable to take over the sarangjams without the assistance of
the English, he applied to General Wellesley. Without deciding
whether or not such aid would be given, which was for the
Governor-General’s consideration, the British commander pointed
out in forcible language the impolicy, the injustice, and even the
ingratitude of the course the Peshwa wished to pursue towards the
Patvardhanas. In writing to the Governor-General he recapitulated all the arguments he had used, and suggested that the Peshwa's formal consent should be obtained to the British Government acting as arbitrator between him and the southern jagirdars. This suggestion was approved, and Mr. E. Strachey was appointed to conduct the enquiries and negotiate the proposed settlement. Before leaving the Southern Maratha Country, General Wellesley took advantage of an interview he had with Hari Parashurao at Tasgaon, to point out what just grounds of complaint the Patvardhans had on their part given to the Peshwa, and to show how matters might be settled satisfactorily.

The proposed settlement, however, fell through for the time in consequence of the unwillingness of both the parties concerned to avail themselves of the means thus offered to them of putting matters on a satisfactory footing. Bajirao only wanted to ruin the Patvardhans and displayed his characteristic duplicity, while they, on the other hand, distrusted him and had an exaggerated notion of their own power. The British Government, therefore, withdrew its mediation and left the Peshwa and the jagirdars to settle matters between them as they best could. The latter consequently assumed a semi-independent position, and only attended to the requisitions of the Poona government when it suited them to do so. Chintamanrao even harboured freebooters pursued by Bajirao's troops, and actually attacked the Peshwa's districts. The latter, in the meantime, consolidated his position by crushing a number of minor jagirdars and watched his opportunity for dealing similarly with the Patvardhans.

A struggle was thus impending between these jagirdars and their sovereigns, which would have led to most serious consequences. Mr. Mountstuart Elphinstone, the Resident at Poona, perceived this, and saw that if the war commenced it would probably spread and affect British interests. He therefore proposed to the Governor-General in 1811 a scheme of mediation similar in most respects to that which General Wellesley had suggested. On this being approved he submitted to the Peshwa a draft of the terms which he thought should be offered, and having obtained his consent, he proceeded to Pandharpur at the head of a force strong enough to crush opposition, and summoned the Patvardhans. After some delay and attempts at evasion the latter accepted the terms. They thus bound themselves to give up all land and revenues which they had usurped and were holding without authority; to serve the Peshwa according to the conditions on which they held their sarangnies; to carry on no hostilities unless duly authorised to do so, and to submit their disputes to the Peshwa. On the other hand, the Peshwa agreed to take no notice of past offences and to revive no old claims, while the British Government guaranteed to the jagirdars their lawful possessions so long as they served the Peshwa with fidelity.

About this time several divisions of the sarangnies took place among the members of the Patvardhan family which require notice. The first division was between Chintamanrao and his uncle...
Gangadharrav. The latter, on the death of his brother Pándurangráv, had been left guardian to his nephew, and, with the proverbial policy of a paternal uncle under such circumstances, had appropriated a considerable portion of his ward's property. Chintámanráv in 1801 set about to recover his possessions, and acted with such vigour that Gangadhárrav had to shut himself up in the fort of Míraj, where he would have been besieged had not the other members of the family interposed and persuaded the uncle and nephew to agree to an amicable division. This arrangement was, in 1808, sanctioned by the Peshwa, who further exempted Gangadhárrav from feudal allegiance to the senior branch of the family. It was arranged, too, that Gangadhárrav should have the fort of Míraj, £10,000 (Rs. 1 lac) being assigned to Chintámanráv for building a fort at Sängí, which he made his head-quarters. The example thus set was followed by other members of the family. The sons of Pámráru Bázár divided their father's estate into two portions, Jankíandí being held by the elder and Tásqána by the younger brother. The Kurnávd branch also divided, and the separate estates of Kurnávd and Sbébdí or Kégrád were thus formed.

The settlement of Pandharpur secured its main object, the preservation of the peace of the country, by putting a stop to the disputes between the Peshwa and the Patvárdhans, but the relations between the two parties continued to be anything but cordial. The leading members of the family, however, were with Kájíráv when the treaty of Pooma was signed in 1817, and though Chintámanráv had been very violent in his opposition to this engagement, the Resident assented to the interests of the Patvárdhans by a special article (number 10) in the treaty. This article was most distasteful to Bázár, and it was not until he had exhausted every form of remonstrance that he agreed to it reluctantly.

Immediately after the attack on the Residency at Pooma and the battle of Kírko, in November 1817, Mr. Elphinstone sent circular letters to the jágírdrá setting forth the causes of the war with the Peshwa, and advising the several chiefs to withdraw their troops and stay quietly at home, in which event they would be guaranteed against any loss of territory or dignity. The Patvárdhans who had joined the Peshwa's standard after the battle did not immediately respond to this invitation, but some of them sent envoys to the Resident. With a view to deprive them of any grounds for hostility against the British, Mr. Elphinstone instructed General (afterwards Sir Thomas) Manró 'to treat the country immediately under the Peshwa and the jágír of Gokhále as hostile, and that of all the other jágírdrás as friendly.' General Manró was also entrusted with the task of making a settlement with the jágírdrás based on that of Pandharpur, and was authorised to offer considerable additions to the possessions of those who should come in within a specified period. The Patvárdhans did not by any means comply with the letter of the communication made to them by the British authorities, but they, at a very early period of the war, ceased to render any but a very nominal assistance to the Peshwa, and most of them left his camp before long on one pretext or another.
General Munro having been obliged by ill health to leave the Southern Marathi Country before the completion of the task assigned to him, Mr. Elphinstone himself negotiated with the several chiefs and fixed the terms granted to them. These terms were similar for the most part to those agreed on at Pandharpur in 1811, but some additional clauses were inserted to secure the due administration of justice in the jígrédu's territory and to prevent criminals from the neighbouring British districts being harboured there. The strength of the contingents to be supplied for service was considerably reduced and personal fauadts or attendants were granted to several members of the family. The terms offered were gladly accepted by all except Chintámanrav of Sángli, who declined to serve the British Government, and was allowed to cede territory of the annual rental of £13,500 (Rs. 1,35,000) in commutation of service. The chiefs with whom treaties were thus made were Chintámanrav of Sángli, Ganpatrav of Miraj, Ganpatrav of Tásgaon, Ganpatrav of Shedál, Keshárrav of Kurundrá, and Gopárrav of Jamkhandi.

Very shortly after coming under the British Government the members of the Miraj branch of the Patvárdhan family claimed a division. As their claim was in accordance with precedent it was admitted, and the Miraj portion of the sárvana was divided into four separate estates. About the same time the Jamkhandi portion of the sárvana was divided and the separate estates of Jamkhandi and Chinchni were formed. In 1854 a division took place in the Kurundrá estate as the brothers and nephew of the Chief insisted on a separation, which was allowed by Government.

As several holders of estates in this family had no heirs of their body the question of the right to adopt very soon came before the Government. The principle was then enunciated that in such cases adoption was not a right but a favour, the granting or refusing of which lay with the paramount power, and Government declared its intention of not granting this favour except under special circumstances, such as for instance in the case of a Chief who had distinguished himself by his good administration or in other ways. Under this rule the following estates lapsed to Government, the holders having died without leaving male issue: Chinchni in 1836; a share in the Miraj estate in 1842; another share in the same estate in 1845; Tásgaon in 1848; and Shedál or Kárvád in 1857. Adoptions had been allowed in the two last cases, but, as the adopted persons after holding the estates died without male heirs of their body, further adoptions were not allowed. Besides these instances adoptions have been sanctioned in the Sángli, Miraj, and Jamkhandi families. As the chiefs of the Patvárdhan family have all, except the younger chiefs of Kurundrá, received sanads from Lord Canning permitting them to adopt, there will be no further lapses in default of male heirs of the body.

1 The treaty was made in his name as he was the head of the Miraj branch of the family, but as he was a minor at the time his estate was managed and all negotiations were carried on by his uncle Mótharvá.
In 1848 the contingents furnished by the Patvardhan Chiefs were done away with, and this service was commuted to an annual money payment. The sums paid to the British Government on this account are £12,555 16s. (Rs. 12,555) for Miraj Junior, £2,641 4s. (Rs. 6,412) for Miraj Junior, £961 18s. (Rs. 961) for Karundival, and £2,024 (Rs. 20,840) for Jamkhandi.

As a rule, the Patvardhan family have shown much loyalty towards the British Government. During the insurrection in Kolhapur in 1844 Chintamanrao of Sangeeti rendered most cordial and effective aid to the authorities. Afterwards when tried by the more severe test of the mutinies of 1857-58 the conduct of the Patvardhan Chiefs, with one exception, was such as to gain the thanks of Government.

The following changes have taken place in the personnel of the existing Patvardhan states since the subversion of the Peshwa's dynasty and their engagements with the British Government.

In Sangeeti Chintamanrao Appa Sahib died on the 15th July 1851 and was succeeded by his son Dhadnirao Tattya Sahib, who was born in 1838. Before the birth of the latter another son of Appa Sahib had died leaving a widow, who adopted a son. The old Chief was very anxious that this adoption should be recognised by the British Government, and finally his request was acceded to on the usual condition of nazaara being paid. When this sanction was accorded, however, Chintamanrao was expecting issue by his wife, and consequently did not care enough about the adoption to pay the nazaara. He made a will before his decease, fixing an allowance to his adoptive grandson Vinayakrao, the successor to the estate devolving, as above stated, on his son. In 1873, during the regime of the present Chief Dhadnirao, the British Government, in consequence of abuses of administration, appointed an English officer as joint administrator, and this arrangement still continues.

After the division of the Miraj estate above narrated the headship of that branch of the family, the fort of Miraj, and the largest portion of the sarajam remained with Ganpatrao Tattya, whose brother Moreshvarrao lived with him. The latter demanded a further division, which would have been effected but for the death of Ganpatrao in 1833, on which event Moreshvarrao withdrew his claim for a division, and was appointed guardian to the two young sons of his deceased brother, Gangadharrao and Narayanao, who were aged seven and five years respectively. He died in 1833, and the management of the minors' estate remained in the hands of two ministers, until Gangadharrao Bala Sahib assumed the administration in 1849. In recognition of the latter's loyal conduct during the mutiny, he was allowed in 1859 to adopt, having no heirs of his body, and on his death in 1861 was succeeded by his adopted son Ganpatrao Tattya Sahib. The young Chief being a minor, arrangements were made for his education and for the management of his estate during his minority. He assumed the administration in 1871, and was shortly afterwards appointed a member of the Legislative Council of Bombay. Ganpatrao Tattya Sahib died in November 1874. His widow in June 1876 adopted with the sanction
SÁNGOLL.

of Government Gopalrav, the younger grandson of Vinayakrav Bha. Sáheb of Sángli, who received on his adoption the name of Gangadharrav. He was at the time in his tenth year. During the minority of the Chief the State has been under the direct management of the Southern Marathi Agency.

The second share in the Mírāj sajñá was devolved, as above stated, on Mái.hávrrav, who died in 1859 and was succeeded by his son Lakshmanrav Anna Sáheb. Lakshmanrav died in February 1876 and was succeeded by his son Harharrav. The latter died soon in May 1877, leaving an infant son Lakshmanrav. During the minority of the young Chief the State is being managed by joint karbhárs under Government supervision.

Keshavrav, the Chief of Kurundvád, died in 1827, leaving four sons named Raghuwádrav, Haribhárav, Vínsyákrrav, and Trimbakrav, all minors. The eldest was placed in charge of the estate in 1837, and before long a division was claimed by the younger brothers, which, after much correspondence, was finally sanctioned in 1854. The estate of Kurundvád was thus divided into two parts, the senior portion remaining with Raghuwádrav Bha. Sáheb, and the rest being assigned to Gánpatrav Bha. Sáheb (son of Haribhárav who had died), Vínsyákrrav Appa Sáheb, and Trimbakrav Ábba Sáheb. The last named Chief died in 1869 without male issue and it was decided that his share of the estate should devolve to his brother Vínsyákrrav and his nephew Gánpatrav, the elder brother being excluded from the succession. Raghuwádrav of the senior branch died in January 1876 and was succeeded by his son Chintamani. Gopalrav, the Chief of Jamkhandí, died in 1840, having before his death adopted with the sanction of Government a boy then seven years of age, who received on adoption the name of Rámcandra. Appa Sáheb and who, after receiving some education, was invested with the administration of his estate in 1853. Rámcandra Appa Sáheb still (1888) administrates the affairs of his estate.

Since 1873 the State has been under joint administration. The court of the Chief and the Joint Administrator which is styled the husar court, is in all matters the supreme court of appeal subject to the advice of the Political Agent and the orders of Government. The principal officers under the husar court are: The Kárbhári who is the head of the revenue, police, public works, and pápa departments and the criminal branch of the judicial department; the níyob karbhári who assists the Kárbhári chiefly in supervising the work of the district officers and is also a magistrate of the first class; the náyáyiddhái who is at the head of the civil branch of the judicial department, has the powers of an assistant judge and is the registrar of the districts; three musáffir; six madál vádi each in charge of a sub-division; one rakhéjddir for the detached town of Dodvád; seven fagubhári, one for Sángli town and six for the six sub-divisions; one auditor who audits all accounts and is under the Kárbhári; and one patruk phadní who is in charge of the head-quarters treasury and is the head accountant of the State. In 1882-83 the total cost of administration amounted to £237,747 Rs. (Rs. 2,27,473).
Formerly each sub-division except Mirajprant had an officer styled subedir who was the chief revenue, magisterial, and judicial officer of the sub-division. In Mirajprant there were instead of the subbedir officers styled kanmisivedair who were each in charge of about eight villages, and over the kanmisivedai was an officer styled mahadair. At present (1884) for administrative and fiscal purposes the State is divided into six sub-divisions, each being in charge of a miraluddar. The yearly salaries including allowances of the miraluddar vary from £30 to £120 (Rs. 900-1200). Of village officers the headman is called paitil in the Maratha and garuda in the Kansaree sub-divisions. The headman is assisted by the accountant called kulkarai in the Maratha and akhandtula in the Kansaree sub-divisions. As a rule each village has one headman and one accountant, but sometimes there are two headmen and as many as four accountants for each village. The headmen and accountants are now appointed for a period of five years. At the end of this term they are succeeded by other sharers in the sultan or hereditary office. The headmen are usually Marathas, Lingayats or Jains, and sometimes Dhangars. The accountants are all Deshaath Brahman. The headmen and accountants are assisted by Sheesamuls and Mhara who are paid in cash or rent-free land. The revenue of the State under the Pattradhana has always been collected in cash.

Tenures. Sangli land tenures belong to five classes: sheri, inam, mikle-kamisichki, khand-tula, and rayatiwai. The sheri lands are the crown lands which are periodically leased to the highest bidders. The inam or alienated lands are those granted for military or other service. Of the forty-two inam villages two are grants to temples, thirteen to district hereditary officers, ten to saranjumadas or officers rendering military service, and seventeen are personal. The mikit-kamisichki or lands held by contract sum, comprise villages which have been farmed in perpetuity by the Shahaparkar family at a fixed rental for which they are personally responsible. The khand-tula lands are those on which the full assessment is not levied. The rayatiwai lands are those now held under the revenue survey tenure.

Survey. The survey settlement was introduced in 1862-69 in Shirhatti, in 1868-69 in Shalahpur and Mangalvedha, and in 1879-80 in Mirajprant, Terdal, and Kuchi. It remains to be introduced in a few inam villages only. The revenue in the kharif villages is collected in December and February and in the rabi villages in February and April. Takli or money advances are granted to holders at a yearly interest of 6% per cent.

Justice. In 1852 civil courts were established in Mirajprant, Mangalvedha, Terdal, Shalahpur, Dodwad, and Sangli. The Sangli court had jurisdiction over the town of Sangli and Vadi village only. In 1879, at the reorganization of the civil branch of the judicial department, the number of musafir courts was reduced to three. One of the three musafir is stationed at Sangli and has jurisdiction over Mirajprant. Of the remaining two musafir one has jurisdiction over Kuchi, Terdal and Mangalvedha, and the other over Shalahpur.
Shirhatti, and Dodvad. They hold their court at the head-quarters of each of the sub-divisions for two months by turn. A clerk is permanently stationed at the sub-divisional head-quarters, who receives plaints and other emergent applications during the absence of the munsif and executes decrees. The munsifs have original jurisdiction in suits up to £500 (Rs. 5000). Suits of more than £500 (Rs. 5000) are decided by the nyâyâdâsh who also hears appeals from the decrees of the munsifs. The hâbor court is the final court of appeal. During the year 1882-83, 1380 original suits of the value of £12,774 (Rs. 1,27,740) were filed and 1300 including the arrears of the previous year were decided, and 1383 applications for executions of decrees were received and 1558 including the arrears of the previous year were disposed of. During the same year 137 appeals were filed by the civil appellate courts and 120 were decided.

The registration department has been in existence since 1863. Registration was at first optional. Since 1875 the registration of all immovable property of the value of £5 (Rs. 50) and upwards has been made compulsory. The department is at present worked by a district registrar and six special sub-registrars. The nyâyâdâsh is the district registrar. The sub-registrars are stationed each for one sub-division. During the year 1882-83, 933 documents were registered. During the same year the gross receipts amounted to £308 (Rs. 3080) and the charges to £73 14s. (Rs. 737), thus leaving a credit balance of £2319 6s. (Rs. 2193).

The administration of criminal justice is carried on by seventeen magistrates. Of those one the Kârâkhâri is the district magistrate and hears appeals; nine, the náyâb kârâkhâri, six mâmâlatdârs, and two munsifs are magistrates of the first class, and seven, the six athârikâns or head clerks of the mâmâlatdârs and the sub-niyâydâsh of Dodvad are magistrates of the third class.

In 1875 the regular police force was constituted. The force is at present (1883) 450 strong and consists of six faujdârs or chief constables, eight thânâdârs, twenty-two jâmâdârs, sixty-four nihâds, and 350 constables. It is maintained at an annual cost of about £3223 10s. (Rs. 32,225). Of the police force 110 are armed with smoothbore muskets, and the rest have either batons or swords. In addition to the regular police, a body of forty-three saûdras or horsemen is kept on the plaited system at a yearly cost of £1749 10s. (Rs. 17,465). They are fairly well mounted and armed with swords and are available for police duties. Except the police and saûdras no other military force is kept in the State. The State has three guns, one an iron siege gun and two brass field pieces. They are badly mounted and only used for firing salutes. During the year 1882-83 property of the value of £998 4s. (Rs. 998) was stolen, of which property of the value of £284 8s. (Rs. 284) or 28% per cent was recovered.

Besides the central jail at Sângli, there are seven lock-ups for under-trial and short-term prisoners. The central jail at Sângli was built in 1837 and has room for about 300 prisoners. The seven lock-ups are at Kvatha, Mangalvallya, Tordal, Shahâpur, Shirhatti, Dodvad, and Mhassil.
Finance.

It seems that during the last twenty years there has been a gradual decrease in the cultivable waste and a steady rise in the revenue. According to the balance sheet of the year 1883-84, the total revenue amounted to £77,773 (Rs. 7,77,730) and charges to £62,018 (Rs. 6,26,180). The following statement gives details of the 1883-84 balance sheet:

**Balance Sheet, 1883-84.**

<table>
<thead>
<tr>
<th>Head</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on Involved Capital</td>
<td>£128</td>
</tr>
<tr>
<td>Land Tax</td>
<td>61,712</td>
</tr>
<tr>
<td>Sipper Duty</td>
<td>925</td>
</tr>
<tr>
<td>Delhi and Town Duties</td>
<td>900</td>
</tr>
<tr>
<td>Revenue Duties</td>
<td>3,949</td>
</tr>
<tr>
<td>Revenue</td>
<td>3,949</td>
</tr>
<tr>
<td>Revenue Duties</td>
<td>3,949</td>
</tr>
<tr>
<td>Revenue</td>
<td>3,949</td>
</tr>
<tr>
<td>Revenue Duties</td>
<td>3,949</td>
</tr>
<tr>
<td>Total</td>
<td>77,773</td>
</tr>
</tbody>
</table>

**More details...**

Formerly import, export and transit duties were levied on all articles of merchandise. In 1837 the transit duties were abolished at the instance of Government. The import and export duties still remain, but they are light. Before the introduction of the survey settlement seventeen kils or taxes were from time to time collected for the special use of the Chief as necessity arose. Except a few which were also levied in Terdal, the cesses were all levied exclusively in Mirajpore. Many of the cesses were in kind, but all were afterwards commuted into a cash payment under the name of *sarpati*. The *sarpati* was collected along with land rent and varied from 1½ to 5½ annas in the rupee. At the introduction of the survey rates the *sarpati* was abolished. The husbands...
have now to pay only the land rent and a one anna-cess in the rupee on account of local funds. In the inedia villages where the survey and settlement have not yet been introduced, the sarpati still remains. In addition to the sarpati there are other cesses which, not being a charge on the land, were not abolished on the introduction of the survey settlement. They do not appear in every sub-division. The total revenue from these cesses amounts to about £2050 6s. (Rs. 20,503) a year.¹

In 1882-83 there were 11½ schools with 5066 names. Of these fifty were aided schools with 1492 names. Except the Sangli English school which was examined by the Educational Inspector Southern Division, the schooling of the State was supervised by a State deputy educational inspector. In 1882-83 the total cost of education exclusive of school buildings amounted to £2428 (Rs. 24,820). During the nineteen years ending 1882-83 the number of schools has increased from fourteen in 1864-65 to 11½ in 1882-83 and the number of pupils from 630 in 1864-65 to 5066 in 1882-83. The following statement gives the number of the various classes of schools and the number of pupils attending them during the year 1882-83:

<table>
<thead>
<tr>
<th>Class</th>
<th>Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>State</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anglo-Vernacular</td>
<td>8</td>
<td>208</td>
</tr>
<tr>
<td>Vernacular</td>
<td>46</td>
<td>5064</td>
</tr>
<tr>
<td>Night</td>
<td>6</td>
<td>387</td>
</tr>
<tr>
<td>Girls</td>
<td>5</td>
<td>262</td>
</tr>
<tr>
<td>Special Sanskrit</td>
<td>8</td>
<td>64</td>
</tr>
<tr>
<td>Total</td>
<td>64</td>
<td>5064</td>
</tr>
<tr>
<td>Aided</td>
<td>60</td>
<td>1403</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>6467</td>
</tr>
</tbody>
</table>

Of the sixty-four State schools, in three English was taught, in four Sanskrit, in twenty-five Marathi, in thirty Kusaree and Marathi,

1 These cesses are fourteen in number: molasses or sugarcane tax on shops and houses fetching about £1340 (Rs. 13,400) a year; field or import and export duty in Terdal, Shaktipat, and Shimbati, fetching about £640 (Rs. 6400) a year; acti-both for the right of being the measurer of corn for corn chandlers in Terdal and Shaktipat fetching about £50 (Rs. 500) a year; gojra-both to right to sell gojra or smoking hemp, fetching about £76 (Rs. 760) a year; charan a cess of less than 2a. (Rs. 1) on the average for each village, levied on Mhars in Mirajprat, Kuchi, Shaktipat, and Shimbati, in lieu of banned skins formerly supplied by them and yielding about £11 (Rs. 110) a year; pritika a cess on every second marriage of a woman in Terdal and Shaktipat, fetching about £5 (Rs. 50) a year; guna-kudra or a cess of about 2a. (Rs. 1) for each village levied in Shaktipat in lieu of service done by the villagers in reaping grass in State kudra and yielding about £3 10s. (Rs. 33) a year; mutkudra a cess on horses in Shaktipat yielding about £4 (Rs. 40) a year; sodhinking a cess in Shaktipat of about 4a. (4 a.) on each leading or harness worn at weddings by the bride and bridegroom, fetching about £2 10s. (Rs. 25) a year; desambrakda a cess on bulls in lieu of manual services personally rendered to Zadom bankruptcy, whose property has lapsed to the State; and charapad a cess on Chandriers in lieu of those rendered, both levied in Mirajprat and yielding about £2 5s. (Rs. 25) a year; sanadina-dabadi a cess in Mirajprat on tobacco brokers fetching about £1 10s. (Rs. 11) a year; rubabi a cess of 10s. (Rs. 1) a year, levied in Mirajprat on Mhars in lieu of manual services formerly done in person to the Chief; and dinkhoda a cess in Shaktipat for the right of selling meat, fetching 5a. (Rs. 5) a year.
Instruction.

and in two Urdu and Persian. The Sângî English school teaches up to the matriculation standard. Of the sixty-four schools twenty-six have their own buildings and the rest are located in village schools or temples. For the encouragement of education the State has established four scholarships at a yearly cost of £25 16s. (Rs. 229). Of these two of the value of 16s. (Rs. 8) a month were in 1882-83 held by the students of the Sângî English school, the third worth 12s. (Rs. 6) a month by a girl sent from the Sângî girls school to the Kohâpur Female Training School, and the fourth worth 10s. (Rs. 5) a month by a Sângî student attending the workshop attached to the Science College, Poona.

Libraries.

The four libraries in 1882-83 were at Sângî, Kartha, Terdal, and Shahâp. Of these the Sângî library, which is the largest, was established in 1864. It was at first maintained solely by the State; but in 1879 its receipts were increased by monthly subscriptions. In 1882-83 it had 560 books, thirty-nine subscribers, an income of £64 (Rs. 640) and an expenditure of about £16 (Rs. 440). Of the income £64 (Rs. 640) the State grant was £32 (Rs. 320).

Health.

Climate.

The climate though hot is not unhealthy. In the rainy season the climate is everywhere pleasant, except perhaps in Shahâp, where the heavy constant rain is objectionable. In the cold season the air is dry and the nights often very cool.

Diseases.

The chief diseases are fevers, guineas and round worms, skin diseases, diarrhœa, and chest and venereal affections. Epidemics of cholera, though not common of late, do sometimes occur. Small-pox is uncommon. Intermittent fever occurs in all the sub-divisions. In Shahâp it prevails throughout the year; in other sub-divisions it appears after the rains, continues in the cold season, and is rare in the hot season. Remittent fever is common in Shahâp and in other parts it is rare.

Dispensaries.

In 1882-83 the State had six dispensaries, one in each sub-division at Sângî, Kartha, Mahânkâl, Mangalvedha, Terdal, Shahâp, and Shirhatti. The first dispensary was opened at Sângî in 1874. Except at Sângî where an old building was available, the dispensaries are all located in new buildings. They have no accommodation for in-patients. In 1882-83 the total cost of the dispensaries amounted to £1304 (Rs. 13,040), of which the State contributed £684 (Rs. 6840), local funds £670 (Rs. 6700), and the Shahâp municipality £270 (Rs. 2700). The average number of patients treated at each of the dispensaries for the three years ending 1882-83 was 2571 at Sângî, 258 at Kartha, 3489 at Mangalvedha, 2554 at Terdal, 5790 at Shahâp, and 3094 at Shirhatti.

Vaccination.

In 1882-83, besides at the dispensaries, the work of vaccination was carried on by five vaccinators at a yearly cost of £118 10s. (Rs. 115). During the three years ending 1882-83, 12,534 persons were vaccinated. Vaccination has now been made compulsory.

Births and Deaths.

During the three years ending 1882-83 the total number of deaths was 11,556 or an average yearly mortality of 3862 or according to the 1881 census of 19·62 in every thousand of the
population. The yearly totals vary from 3464 in 1880-81 to 4400 in 1881-82. During the same year the total number of births was 17,226 and averaged 5742. The details are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Deaths</th>
<th>Total Births</th>
</tr>
</thead>
<tbody>
<tr>
<td>1880-81</td>
<td>3464</td>
<td>4090</td>
</tr>
<tr>
<td>1881-82</td>
<td>4070</td>
<td>7160</td>
</tr>
<tr>
<td>1882-83</td>
<td>8720</td>
<td>6097</td>
</tr>
<tr>
<td>Total</td>
<td>11,688</td>
<td>11,296</td>
</tr>
<tr>
<td>Average</td>
<td></td>
<td>5742</td>
</tr>
</tbody>
</table>

Digraj, with 2896 people, lies on the right bank of the Krishna about five miles above Sangli. It is the saranjad village of the Chavans to whom it was granted in 1738 in military service by Shahu of Satara. By the Peshwas the Chavans were transferred to serve under the Patvardhans of Miraj. The service has now been commuted into a money payment. The bulk of the people are Marathas, to which caste the saranjadars and the patils also belong. The village is liable to be flooded during the rains. The soil is rich alluvial. Digraj has a Marathi and a Hindustani school; the adal or residence of the saranjaddar, five Hindu temples, two Jain bastis or temples, a masjid or mosque, and a dargha or prayer-place.

Dodvad, with 3440 people, lies fourteen miles north of Dhawir and forty south-east of Belgaum. During the times of the Chalukya kings of Kalyan, Dodvad was subject to the Mahamandaleshvar of Sagandhivarti the modern Sandatti. In an inscription on a stone-tablet near the Kalmath Bhavi well, the place is called Dodivad or big town. In 1638 the king of Bijapur granted half a chahar of land in sadem to one Mulla Fallula son of Mulla Marulla, for keeping clean the Jamma masjid at Dodvad. In 1667 there is an order issued by the Bijapur government to the divan of Hind or fort Dodvad, authorizing him to spend annually a certain amount on account of the fort. This order clearly proves that the fort was built before 1667. Afterwards Dodvad formed part of the psiv of the Nawab of Savanne, and was included in the twenty-two sub-divisions taken by the Peshwa Bājēji Bājirav in 1730. (Of those it is said that some sub-divisions were returned to the Nawab partly through the intercession of Gopalrāv Govind Patwardhan. The Nawab Abdul Hakim Khan, in acknowledgment of these services, gave Gopalrāv the village of Dodvad in sadem in 1769, with the sanction of the Peshwa Madhavrāv Ballāl. In 1792 Dodvad was taken by Tipu Sultan of Mysur and formed part of his dominion for one year. In 1793 the Peshwa’s army took back the Dhawir.
In 1819 Dodvad was occupied by the British Government for about eight months to persuade the late chief Chintamanâv to acknowledge their suzerainty. The water-supply of Dodvad is chiefly drawn from two wells, the Kalmath Bhâvi and the Dood Bhâvi. The Dood Bhâvi well, which is old, is excavated in rock and has four sides, each about 125 feet long. The water in the well is about twenty feet deep. Dodvad has an area of 10,308 acres and yields a yearly revenue of £1827 10s. (Rs. 18,275). It has a municipality with a yearly income of £80 (Rs. 800), a boys school with ninety names, and a girls school with about thirty names.

Outside the fort and to its north-east is the office of the subinspector. To the south of this is an open plot of ground said to have been the site of a garden. The building of the subinspector's office and the open plot are surrounded by a mud wall built on a lower level than that of the fort walls.

The fort at Dodvad faces east and is a quadrilateral with round semicircular and quadrilateral bastions. Its sides are ninety-seven feet long on the north, 727 on the east, eighty-five on the south, and 672 on the west. The fort is built on a rocky hillock or morâti. The walls, which are about twenty feet high, are built for half the height with stone and white earth and for the other half with bricks. They have holes for musketry beneath the parapet, which is four feet high. The fort has a ditch all round, twenty-five feet wide and twelve to nineteen deep. The rampart, the parapet, and the bastions are in good condition. The fort is said to have contained a large building and a magâz, but no traces of these now remain.

Kavlapâpur, with 3956 people, lies five miles north-east of Sângli near a small stream which rising in the Dandöba hills runs into the Krishna. The village, which was formerly called Shingnapur and Kavanadarsapur, is built on stone undulating ground choked in places with prickly pear. The well water is brackish and full of guineaworms. The stream that runs by the village has good water and flows for the greater part of the year. In this stream water can be had below the sand at all times of the year. The village has sixty wells for irrigation and four for drinking. It has two small ponds on the south. The bulk of the people are Marâtâns. The Lingâyâta and Jains number about 500 each. Formerly the people had a name of being troublesome, but they are now quiet. Kavlapâpur has an area of 1390 acres, of which 5764 or eighty per cent are cultivable and yields a yearly revenue of £1650 (Rs. 16,500). It has twenty-two shops of grocers and grain-dealers and thirty looms of weavers. A weekly market is held on every Sunday. The village has a substantial schoolhouse having room for a hundred boys, and fourteen Hindu temples, one Jain baot, and a Musalmân dargâ. The most important temple is that of Shiddeshwar in the north, which has a rest-house or dharmakâla.
Mangalvedha, the head-quarters of the Mangalvedha subdivision, lies between the angle formed by the junction of the Bhima and the Man, about forty-two miles south-west of Sholapur, thirteen miles south of Pandharpur, and sixty-five miles north-east of Sangli. It has according to the 1881 census 7805 people. Except in the west where it is stony, the soil near the town is a rich black loam yielding plentiful crops of akede, jers, wheat, and gram. The aspect near the town is dreary and void of trees. The town is surrounded by a wall which was built in 1694 and is 6136 feet long and eight thick. It has three gates, the Sângola on the south-west, the Borila on the east, and the Kâshegaon or Pandharpur on the north. The wall has fourteen bastions, about twelve feet high and fourteen in diameter. The Krishna pond and ninety-three wells supply drinking water to the town. Two roads pass through the town, one from east to west joining the Sholapur-Sângola road at Begampur and Andhalgao and the other from north to south joining the Pandharpur-Bijâpur road at Maravde on the Man. In the Chauburji or the inner part in the fort are the offices of the màniladâr and the fûndâr and the munisif's court. Outside the Chauburji but within the fort near the gate are the dispensary and the travellers' bungalow. Outside the fort on the right of the gate is the building of the anglo-vernacular school and on the left the post office. To the east of the anglo-vernacular school is the Hindustani schoolhouse. Mangalvedha has twenty temples, of which eight are in the fort and twelve in the town. Besides these there is the Musliman Jame masjîd in the fort opposite the dispensary.

Mangalvedha is said to be noticed as Mātulingpuri in the Bhim Mahârâja included in the Skand Purâna, but this identification is doubtful. From innumerable monumental stone remains of the times of the Châlukya kings of Kalyân found scattered about the place, it is concluded that it must have been a town of great note during the ninth tenth and eleventh centuries. It is certain from the inscriptions that the town of Mangalvedha was subject to the dominions of the Kalyân kings and that a great officer of theirs lived at this place. It appears to have been subject also to the Bahmani kings of Bijâpur in the fourteenth century. At the end of the Bahmani rule in 1489 Mangalvedha seems to have passed to the Bijâpur kings and at the fall of the Bijâpur kingdom in 1686 it became subject to the Moghals. The Emperor Aurângzib during
his stay (1608-1709) at Mannur village, eight miles east of Mangalvedha, used to pay a weekly visit to the masjid of Pir Qasim Sahib at Mangalvedha. It is said that while thus going from his camp at Mangalvedha through the waving fields of corn, Aurangzeb happened to inquire into the revenue of the pargana or sub-division and was told that only £10,000 (Rs. 1 lakh) were realized by his government. This amount he deemed to be very small and gave orders to double it for that year and to increase the same by £4000 (Rs. 40,000) more for the next year, that is the husbandmen of the pargana had to pay £30,000 (Rs. 3 lakhs) in 1699 and £24,000 (Rs. 2.40 lakhs) in 1700. These exorbitant rates were continued for many years until in 1716, under the Sattara kings, Babirji Rajo Pandhre in charge of the pargana found the country entirely depopulated and uncultivated. Pandhre induced the people to cultivate lands at £1 10s. (Rs. 17.4) per chakar of 120 bighas for the year 1717 and at £3 10s. (Rs. 35) for the following year, thus increasing every year by a multiple of £1 10s. (Rs. 17.4) till it came to £10 10s. (Rs. 105) in 1722. The Pandhres were succeeded by the Bikhadevs in the headship of the pargana and in 1750 by Meghadushanar Krishna Patvardhan who acted as a mnlaladar of the Peshwa's government till in 1794 Mangalvedha became part of the sarangin granted to Govind Hari Patvardhan. In 1801, at the division of the sarangin, Mangalvedha came to the share of the Sangli branch.

**Fort.**

The fort of Mangalvedha was probably built by the Nedar officials. These officials knocked down all the old Jain temples of which there were many at Mangalvedha and built the fort with the materials so obtained. For, in an inscription on a pillar in the temple of Vishwanath dated the 3rd of the bright fortnight of Bhadrapad of Shaka 1494 (A.D. 1572) it is stated that the kshatria of Bhatia who was then a wajildar at Mangalvedha, had repaired an old pulled down temple in the fort near Jagbhavri with the permission of Mulla Yakub Khan and had placed in it the ling of Vishwanath. The fort is 1240 feet long on the north, 1200 on the east, 1180 on the south, and 920 on the west. The wall is thirty-five feet high and thirteen wide. Except in the east where it was pulled down, the wall is in good condition. The fort has seven bastions called the Mardan, Kesar, Chophala, Jagbhavri, Gachi, Kaikad, and Borale. Of these the Mardan, the largest bastion, is 47 feet high and thirty in diameter. Of the remaining six smaller bastions fire are round and one, the Chophala, is a rectangle. Their height is not uniform. The ditch round the fort is eighty-two feet wide and 63 deep on the north side. The main gate on the east is 14' x 12'. Within the fort there is another small fort called the Chanurji which is a square having one of its sides 230 feet long, eighteen high, and eight wide. It has four bastions called the Kamamicel, Rahat, Bhut, and Badechah. The bastions are twenty-five feet high and thirty in diameter. The Chanurji has two gates, one in the middle of the east wall 12' x 8' and the other in the middle of the west wall 17' x 4'. It is said to have been built by the Pandhres who were in charge of the pargana under the Sattara kings (1720-1750).
Ma‘njarda, with 2587 people, lies in the Kachi sub-division, about twenty-three miles north-east by north of Sāngli. It is built on a stony eminence on the left bank of a watercourse. It has an area of 3962 acres, yielding a yearly revenue of £470 (Rs. 4700). The bulk of the people are Marathas to which caste the patil belongs. The village is well off for water, having 101 wells for irrigation. It has a good schoolhouse having room for seventy-five boys, five temples, and one mosque.

Marīnhal, with 2600 people, lies on the road to Kalādgi about ten miles east of Belgaun. It is an inam village belonging to Shāti Pachhabi Saheb. The village was originally granted in inam by the Bijapur government to one Mahmud Sakhā Pirjādā. The place is fairly well wooded, has a fertile soil, and yields a yearly revenue of £100 (Rs. 4000). The bulk of the people are Lingayats and Marathas. The water-supply is ample as there are 152 wells. Marīnhal has six temples and two mosques.

Mhaisal, with 2577 people, lies about thirteen miles north-east of Sāngli and seven miles south of Miraj with which it is connected by a road. It lies about a mile from the left bank of the Krishna. Mhaisal has six temples and two mosques.

Na‘ndra, with 3918 people, lies on the left bank of the Vīra about six miles north of Sāngli. As the soil is rich alluvial the village is wealthy. The bulk of the people are Jains who number 2922 or 74.57 per cent of the population. The village has an area of 7712 acres, of which 7292 or 94.55 per cent are cultivable and yields a yearly revenue of £2545 (Rs. 25,450). It has a substantial schoolhouse and a good chivdi or village office. It has twelve temples including a Jain basti, and a Musalmān darga.

Rabkavi, a large trading town with 5028 people, lies in the Terdal sub-division on the south or right bank of the Krishna about 2½ miles from it. It is five miles west of Terdal, sixty north-east of Belgaun, and forty-six south-east of Sāngli. The town appears to have been called from the village goddess Rabbavi. It is built on porous sandstone rock which when disintegrated gives a fertile soil. There are small hills on the north and west. As the town has few trees round it, the aspect is dreary and the climate during the summer oppressively hot.

The town has an area of about a quarter of a mile. Its extreme length from north to south is 3330 feet and breadth from east to west 1950 feet. The town may be divided into three distinct parts,
the original old village, the old town, and the new town called the Chintaman Peth. The original village stands on a small hill in the south-west. It has a gaddi or small fort, the south wall of which is twenty-seven feet high and the northern wall is in ruins to the length of about ten feet from the top. Here the descendants of the original inhabitants of the village, chiefly Khatris, Lonfris, and Dhangars live and number about 250. The old town was founded by a lease granted to the traders in 1818 in the old Mahratta, which was removed for the purpose. The lease extended to the north of the village to the temple of Rabbava and had among the original settlers about twenty traders and fifty weavers. It has now 250 Bilejdas and as many Bangars. The second lease or lease was granted by the late Chief Chintaman Bagi in 1832 at the instance of one Parida Umdi, a rich banker of Rabkavi. The new town extends close to the old town from the temple of Rabbava which forms the boundary between the old and new towns. It is called the Chintaman Peth in commemoration of the visit which the late Chief Chintaman Bagi paid to Rabkavi in 1818 on his way back to Sangli from Belgaum, where he had gone to receive the present of a sword by the Honourable East India Company for his fidelity during the revolt at Kolhapur in 1844. The second lease extended to twenty years and in two years the new town arose in importance and wealth through the exertions of the banker Umdi who induced the traders of Gokak, which was then under the Tyaagoon branch of the Patwardhans, to settle at Rabkavi. About 600 looms sprang up in the new town to weave silda or women's robes and about 300 Bangars came in to give the red dyed to the yarn.

Rabkavi has a protecting wall to the east, about 2640 feet long, which extends from the Asangi gate in the north-east to the Kumbhar gate in the south-west. The portion between the Asangi and Banhati gates to the extent of 990 feet is in good condition, but that beyond the Banhati gate is in many places in ruins. The wall is only two feet thick and on an average ten feet high and is said to have been built from a grant of £250 (Rs. 2500) made by the late Chief Chintaman Bagi from the mahalas or proceeds of the town. The wall has four bastions, two outside the Banhati gate, one on each side each seventeen feet high and thirteen in diameter at the top; and the other two outside the Asangi gate, one on each side each eighteen feet high and 111 in diameter. The other parts of the town have no wall, but except at the Kumbhar-khind in the south where there is a passage, the houses on the boundary are so built that their rear walls have the appearance of one continuous wall. Rabkavi has four gates, the Asangi, Banhati, Kumbhar, and Terdal. It has three main streets and fifteen smaller lanes. Of the three main streets one runs from the Terdal gate to the Kumbhar-khind and is 1430 feet long; the second runs from the Asangi gate by the town church and joins the above at the Kumbhar gate and is 1900 feet long; and the third is a cross street from the Banhati gate in the east to the extreme boundary of the Bangar lane in the west.

Of the 5028 people according to the 1881 census 491 are Hindus.
and 437 Musalmans. Among the Hindus 3504 are Lingayats, 524 Marathas, fifty-four Jains, twenty-six Brahmans, and 479 other Hindus. Of about 700 houses in the town 250 belong to Bangars or red yarn dyers, 250 to Bilejads who formerly wove white cloth and now weave 
\[ \text{sádis} \] only, 100 to Hatgars or weavers, 50 to Musalmans including Momin and Nílás, and 50 to other miscellaneous craftsmen. The water supply of the town is drawn chiefly from three wells and the stream that runs east of the town. Of these three wells which were all sunk with the building of the new town about 1832, one is in the temple of Shankarlíng, another to the west side of the road passing by the west gate of the temple, and the third to the east of the building now occupied by the vernacular school number one. The water of the stream is not used for drinking in summer when it becomes scanty and muddy.

Rabhkavi is a large trade centre and next to Shahapúr in the Sángli State. The chief trade consists of dyeing silk and yarn and weaving 
\[ \text{sádis} \] or woman's robes. The dyers belong to two classes Bangars and Nilás. The Bangars give a red dye of various shades to the yarn and a yellow dye to raw silk; the Nilás give the ble. The Bangars are Lingayats and number about 400, and have several rich bankers amongst them. The Nilás are chiefly Lingayats and Musalmans and have no bankers among them. Rabhkavi has a police 
\[ \text{tháনddb} \] under the Tordal 
\[ \text{mámílddor} \] and 
\[ \text{faujddor} \] who makes nightly rounds and looks after the conservancy of the town. It has five good temples. Of these the temple of Shankarlíng, which is the principal temple, was built about sixty years ago by one Shidrám Shetti and lies in the centre of the town. It is 20½ feet long, twenty broad, and fifteen high from the plinth to the terrace. About 1832 a large quadrangular rest-house or 
\[ \text{bharakilda} \] was built round the temple from a subscription of £6000 (Rs. 60,000) raised by the influence of the banker Undí, who assisted in founding the new town. The whole temple including the rest-house forms a square, one side of which is 120 feet long. The other four temples were built about the time of building the new town. Of these the temples of Virbhadrá and Márátú are in the town and those of Parvateèvar and Makárfúrú on a hill outside the town. The temples are beautiful and strongly built of chisel-dressed stone and lime.

Sángli, the capital of the State, with 13,272 people, lies on the left bank of the Krishna about 2½ miles north-east of its confluence with the Várna. It is thirty miles east of Kolhapúr with which it is joined by a good road. The town, which occupies 10,458 acres, consists of three distinct parts, the old town, the new town, and the keep or carry. The old town lies on a slight eminence immediately on the river bank on the south of a watercourse which separates it from the new town. The new town also lies on the river bank and was built in the beginning of the present century when the late Chief Chandrakantír established himself at Sángli. The quarry lies east of the new town and is conducted by the labourers and the menial servants of the State. The streets in the old town are narrow and crooked, but they have nearly all been put into good order with kerb stones and properly constructed gutters.

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**Places.**

**Rabhkavi.**

**Description.**

**Trade.**

**Temples.**

**Sángli.**

**Description.**
the original old village, the old town, and the new town called the Chintaman Peth. The original village stands on a small hill in the south-west. It has a gadi or small fort, the south wall of which is twenty-seven feet high and the northern wall is in ruins to the length of about ten feet from the top. Here the descendants of the original inhabitants of the village, chiefly Khatri, Lonfars, and Dhangars live and number about 250. The old town was founded by a kaul or lease granted to the traders in 1818 in the old Mahratta, which was removed for the purpose. The old town extends to the north of the village to the temple of Rabba and had among the original settlers about twenty traders and fifty weavers. It has now 250 Bilejada and as many Bangars. The second kaul or lease was granted by the late Chief Chintamanariv in 1832 at the instance of one Parasa Umdi a rich banker of Rabkavi. The new town extends close to the old town from the temple of Rabba which forms the boundary between the old and new town. It is called the Chintaman Peth in commemoration of the visit which the late Chief Chintamanariv paid to Rabkavi in 1840 on his way back to Sangli from Belgaum, where he had gone to receive the present of a sword by the Honourable East India Company for his fidelity during the revolt at Kolhapur in 1844.

The second lease extended to twenty years and in two years the new town rose in importance and wealth through the exertion of the banker Umdi who induced the traders of Gokak, which was then under the Nagaoon branch of the Patwardhans, to settle at Rabkavi. About 600 looms sprang up in the new town to weave silk or women's robes and about 300 Bangars came in to give the red dye to the yarn.

Rabkavi has a protecting wall to the east, about 2640 feet long, which extends from the Asangi gate in the north-east to the Kumbhar gate in the south-west. The portion between the Asangi and Banbashi gates to the extent of 990 feet is in good condition, but that beyond the Banbashi gate is in many places in ruins. The wall is only two feet thick and on an average ten feet high and is said to have been built from a grant of £250 (Rs. 8000) made by the late Chief Chintamanariv from the mahadarf proceeds of the town. The wall has four bastions, two outside the Banbashi gate, one on each side each seventeen feet high and thirteen in diameter at the top; and the other two outside the Asangi gate, one on each side each eighteen feet high and 111 in diameter. The other parts of the town have no wall, but except at the Kumbhar-khind in the south where there is a passage, the houses on the boundary are so built that their rear walls have the appearance of one continuous wall. Rabkavi has four gates, the Asangi, Banbashi, Kumbhar, and Terdal. It has three main streets and fifteen smaller lanes. Of the three main streets one runs from the Terdal gate to the Kumbhar-khind and is 1430 feet long; the second runs from the Asangi gate by the town chuchi and joins the above as at the Kumbhar gate and is 1000 feet long; the third is a cross street from the Banbashi gate in the east to the extreme boundary of the Bangar lane in the west.

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Rabari is a large trade centre and next to Shāhāpur in the Sāngīl State. The chief trade consists of dyeing silk and yarn and wearing sūdtas or women’s robes. The dyers belong to two classes Bangars and Nilārīs. The Bangars give a red dye of various shades to the yarn and a yellow dye to raw silk; the Nilārīs give the blue.

Sāngīl, the capital of the State, with 13,272 people, lies on the left bank of the Krishna about 24 miles north-east of its confluence with the Vārana. It is thirty miles east of Kollāpur with which it is joined by a good road. The town, which occupies 10,495 acres, consists of three distinct parts, the old town, the new town, and the area or quarry. The old town lies on a slight eminence immediately on the river bank on the south of a water-course which separates it from the new town. The new town also lies on the river bank and was built in the beginning of the present century when the late Chief Chintāmanbābā established himself at Sāngīl. The quarry lies east of the new town and is occupied by field labourers and the manual servants of the State. The streets in the old town are narrow and crooked, but they have nearly all been put into good order with kerb stones and properly constructed gutters.
The watercourses between the old and the new town acts as a backwater of the river during the monsoon and becomes a bed of slimy mud. It is spanned by two single-arch bridges between the old and new town. The new town is well laid out with broad streets running at right angles to each other and is chiefly occupied by bankers, merchants, and the principal officers of the State. The houses are superior to those of the old town.

Sangli has according to the 1881 census 13,272 people, of whom 11,606 are Hindus and 1699 Musalmans. Besides having many good wells, the town is well off for roadside brooks. Nearly all the huts have lately been planted. The bulk of the people drink river water, but there is no lack of wells. To facilitate the fetching of water, the river has on both the banks five flights of steps or ghats erected by Agra Sâheb (1801-1851). Beginning down the river from the Chief's residence, the flights are, in order, the Maincha Ghât, the Sângli Vâdi, the Krashna, the Vishen, and the Sudrâsha Ghât. During eight or nine months of the year the quary from which the fort ditch used to be supplied with water is full of water which is much used by the people living in the town for washing clothes and watering cattle. Thirty-one wells in and about the town are used for irrigation. Sângli has twelve gardens called the Motihâg, Birihâg, Ambrai, Gârmala, Vâsantâg, and the gardens or malis of Kâr Sâheb, Tâtâya Sâheb, Hâpa Sâheb, and Bâi Sâheb, two of Mâi Sâheb, and one of the god Ganpati. The town has a dispensary and a municipality. and fourteen schools attended by 851 pupils.

Of the places of interest the fort lies between the old town and the river. It is an octagonal building with a round bastion at each external angle. It is surrounded by a broad moat about thirteen feet deep, which can be flooded for a part of the year from an old quarry on the east. The walls, which are about fifteen feet thick and seventeen high, are built of stone and mortar with a parapet now destroyed, of burnt brick and lime. Formerly there was a low loopholed wall of stone and mud known as the Reveni round the fort; but it has now nearly disappeared, the stones having been used for public buildings. The fort has only one entrance on the north if the breach made in 1857-58 be excepted. The first gateway is on the counter-scarp between the circular loopholed bastions about twenty-one feet high. There is no drawbridge or bridge as the ditch at this point was never excavated. On the edge of the scarp there is another and much stronger gate flanked on either side by two large circular bastions loopholed for musketry and opposite the gate is a large bastion commanding the entrance which here turns to the left. On either side of these flank bastions and running round the large bastion are bombproof chambers of burnt brick and mortar which used to serve as quarters for the garrison. These casemates are continued at intervals all round the fort. The fort was dismantled and disarmed after the mutiny in 1858. It never was a place of any strength being commanded from the high ground of the old town and is now practically indefensible, of which is the divânskâna, a large building of stone and burnt brick purely in the Hindu style, which was formerly the Chief's residence, and
in which were located the treasury, the central jail, the State granaries, the State blacksmiths' and carpenters' workshops, and the wānīlaṭādīrī and munafī offices. The fort has only two wells, of which one holds an ample supply of good water. No one now resides in the fort except the Chief's stepmother and her relations and each of the State servants as are on duty.

The Chief's residence is popularly called the deul or temple, as it is built within the quadrangular court of the five temples or ganpatī paṇchāyata, Ganpati, Sānb, Sūrya, Vaiḥnu, and Amba. It lies in the new town and is a brightly painted two-storied building facing and close to the river. The quadrangular court of the deul is 1½ acres in extent and its wall is flanked by two bastions and is loopholed on the side facing the river. Of other buildings in the new town the cattle market is a large quadrangular open space just outside the entrance of the fort and to the north-west of it. On the west of this space is the anglo-vernacular school which was built in 1865. On the right hand side of the road entering the fort is a fine well completed in 1882. Between the two main streets which run east and west is the vegetable market with a row of small shops on either side. On the north-east of the town are the State gardens known as the Kumbrai, the Ganpati mala, the Īdā Sāheb’s mala, and the Tātya Sāheb’s mala. Near the khān or quarry and on its north are the offices belonging to the Joint Administrator and the State Kāhrābārī. Sāngli has thirty-four Hindu temples and two mosques. Six of the Hindu temples are used as resthouses or dharmakālas.

Shaḥāpur, the head-quarters of the Shaḥāpur subdivision, lies about two miles south of Belgāum. It has 10,732 people living in 1732 houses. It is surrounded by a thick bamboo fence and entered by four gates formerly protected by loopholed bastions. These are now in a more or less ruined condition. Formerly there was a small fort or gāḍī in the south, but this is quite in ruins now. The houses are much crowded and the streets are as a rule narrow though in fairly good order. The water-supply of the town is ample and of fairly good quality. Shaḥāpur is a prosperous trading town. The dyeing of yarn and the weaving of silk and cotton sādas or women’s robes, and waistcoats are largely carried on. The town is well off for schools, there being, besides the State anglo-vernacular school, a school connected with the London Missionary Society and six indigenous schools. In the centre of the town is the Chief’s wāda or residence in which are now located the offices of the wānīlaṭādīrī and the munafī; close to the wāda the dispensary has a substantial building. Besides the Hindu temples, Shaḥāpur has a Protestant church and a Roman Catholic chapel.

Shirhatti, the head-quarters of the Shirhatti sub-division, lies twelve miles south of the Gadag station on the South Deccan Railway. It has 3292 people, of whom 2689 are Hindus and 603 Musalmane. A small brook runs north and east of the town, which supplies good drinking water for about eight months in the year. Besides the brook there are eighty-five wells, but the water in
sixty-five wells is brackish and is used only in watering cattle and washing clothes. Formerly Shirhatti had a large trade in blankets, dangri or coarse cotton cloth, and carpets, but the trade has now greatly fallen, only coarse cotton cloth and carpets being exported to a limited extent. It has the offices of the zamindar and the fakirs' the nanajf's court, three schools, and a dispensary. Of the schools one is anglo-vernacular, one vernacular, and one a girls school. The schools and the dispensary have nice buildings. There is a municipality which had in 1883-84 an income of Rs. 117 (Rs. 1170 and an expenditure of Rs. 179 (Rs. 1780), the excess charges being paid from the previous year's balance.

Under the Bahmani kings (1347-1489) Shirhatti formed part of the Lakshmeshvar sub-division. Under the Bijapur kings (1489-1686) Lakshmeshwar formed part of the jujir of one Svs. Mousam Bokhari commonly called Anushkhan. In 1011 (1667) the fifth descendant of the first Anushkhan is said to have given the deshgat of Lakshmeshwar including Shirhatti to one Khangavanda, the ancestor of the present Desai family of Shirhatti. At the fall of the Bijapur kingdom in 1686 the Shirhatti Desai became subject to the Nawab of Sawai茵. In 1756 eleven sub-divisions including that of Lakshmeshwar were given by the Nawab to the third Peshwa Bali Sah Bijirar (1740-1761). From this year the Desai ceased to exercise magisterial powers. They simply enjoyed the site lands. In 1764 the Lakshmeshwar sub-division formed part of the sarajim granted to Govind Hari Patwardhan. In 1801 when the sarajim was divided the sub-division and the fort of Shirhatti came to the share of the Sangli Chief Chintamanar.

Of the sixteen temples five are in the fort and eleven in the town. The three most important places of interest are the fort, Avilagva math, and Fakirewaani math. The fort, according to one account,

1 The tradition about the grant of the deshgat is as follows: The ancestors of the Desai of Shirhatti and Lakshmeshwar lived in Sagar and Khambati in the Nizam's territory. They belonged to the Ked-Vakhli caste and were converted to Lingayatism by the Lingayat saint Fakirewaani the first. Avilagva, a lady of the Desai family, accompanied by the Fakir, went to visit her native country with her two sons Shrimann and Narhann and settled at Kedlevi in Sagar. While going on a pilgrimage to Shirhatti Malikaniji, Avilagva with her younger son Shrimann and the Fakir was said to have lodged for the night in the house of the jujir Anushkhan at Lakshmeshvar. At night Anushkhan began to play drums with his drumstick. When the drum was at its height, the oil in the lamp proved short and the light threatened to disappear. Anushkhan called for oil, but it was told that there was none in the house. He then said to have observed that whoever should manage to make the light of the lamp last to the end of the game, he would reward him even with his own jujir. Avilagva, who had overheard this speech, then took her large pot of clarified butter and supplied the lamp with it. Anushkhan continued the game and when it was over Avilagva requested Anushkhan to fulfill his promise by resettling the jujir to her in reward. Anushkhan then saw the folly of his thoughtless promise, but it was too late. He however attached the following conditions to the grant, that Avilagva's son Shrimann should assume the name of K. Mahagarna Desai, use the same seat as was theretofore used by Anushkhan, tie a shendana round his neck, use a green flag and green dress, live in a house built after the Mahasanghas fashion, and wear the tereewith every Thursday in the month of Lucina, and use the Maharashtran language at his court. These conditions being agreed to, Anushkhan made over the jujir to Avilagva and returned to Majalpur village about a mile east of Lakshmeshvar. The Fakirewaani was also granted an uncle on his agreeing to live after the Marasangha fashion and this appears to be the probable origin of the mixed term Fakirewaani.
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was built by Khángavnda Desai and according to another account by Ankuakhan of Laksámeshvar. It has fifteen bastions and is in good condition except in the north where the wall with three bastions was raised to the ground in 1858 by order of Government. The walls are nineteen feet high and fifteen thick. They are built of earth and unsecured rubble inside with dry pitching on the outside. The bastions are all round except the Vírbhádra bastion which is an octagon and built with well dressed stone. The gate which faces the east is 10' X 15' and has two bastions one on each side, measuring forty feet high and thirty in diameter. The fort is surrounded by a ditch which is about twelve feet deep and from eighty to one hundred feet wide at the top.

The Ávlingvá Math or monastery, an excellent stone building, lies about half a mile east of the fort. The monastery was built about 260 years ago by Ávlingvá the founder of the Laksámeshvar deshagat. It was originally intended for Ávlingvá's own tomb, but it is said that she was not buried here as she died not at Shirhatti but elsewhere. The monastery is a rectangle 56½' X 55½ and built of chisel-dressed stone and mortar. The whole superstructure is interspersed with ornamental decoration showing artistic skill. The building faces the north and may be divided into the front veranda and the main building.

The front veranda is 56½' X 16½' inclusive of the end walls two feet broad and is twenty-six feet high. It is the most decorated part of the whole building and begins from the level of the plinth which is five feet high all round. The plinth has four stone elephants in front of it. Above the two central of these elephants and on the north of the plinth are the two main octagonal pillars in the veranda, broad at the base and tapering towards the top. The side of the octagon at the base is 1½ feet and the base one foot high. The shaft which is of a single stone is 16' and the capital 2' 8' and the entablature 6' 4'. The front veranda has twenty carved images in four rows, each image 15' high. They are variously occupied. Some are chapperdar or mace-bearers, some beat the drum, and some play the tambourine. There are nineteen carved images in the frieze on three sides of the veranda. The lower surface of the ceiling or roof is carved with lotus flowers and a pair of serpents coiling round each other as if mating. The veranda is open only to the length of thirty-one feet in the middle and the remaining 24½ feet are converted into two end rooms having their floor raised to the height of 1' 10'. These rooms have each a balcony facing north. The entrance to the balcony is effected by a Gothic arched window 4' 8' X 3' 8'. The end rooms have an upper floor each beginning at a height of 19' 6' from the surface of the plinth. The upper floors have two balconies, one facing the north just above the lower balcony and the other exactly in the middle of the room facing towards the east in the eastern upper floor and towards the west in the western upper floor. The seats in the balconies have four pillars covered with an umbrella-like roof at the top. The entrance to these balconies is effected by Gothic arched windows of the same
Dimensions as those to the balconies on the lower floor. The upper floors also have Gothic arched windows opposite to those of the eastern and western balconies in the opposite inner walls. Their dimensions are about 1'4" x 1'4". On the ground floor of these side rooms or rather open places there are two doors one in each to effect an exit to the eastern and western verandas. The dimensions of these doors are each 4'5" x 2'8".

The main building is 70'4" x 37'4" inclusive of the end walls, which are 11 feet high and 3'4" broad. It has an open veranda on three of its sides, each nine feet broad. Of these, two are covered with a stone slab roof on the east and west, and the third or the rear side is uncovered. The number of pillars in each side is eight, each 10' 5" high and 2' broad and 2' long. The surface of the main building is 1'10" higher than that of the front verandas. It consists of the open front hall 31' x 20' without the walls on three sides. It is eleven feet high and has four round and lathed pillars having a diameter of two feet and a height of eleven feet each. The first pair of these four pillars is put exactly opposite to the two octagonal pillars in the front veranda at a distance of 13'4 feet and the second pair is placed from the first at the distance of 7'3 feet. This hall is a plain work and without any carving except to the main door which gives entrance to the tomb-room and which is put in the middle of the northern wall five feet thick. Its dimensions are 5' x 2'4". The skill displayed in the carving on the sides and on the mantel of this door is excellent. The number of carved images is 148.

In the centre of the mantel is the linga of Mahadev with the nandi or bull on the east and a devotee on the west. The other images are of human beings in various attitudes. This door has to its west the stair leading to the upper story. The entrance door to these stairs is placed nine feet distant from the main door and is 2'1" broad and 4'1" high. The steps of the stairs are each two feet broad and nine inches high. To the east of the main door at the distance of 6'2 feet is a niche 6'3" x 2'1". The side walls have two Gothic arched niches in each of them. To this hall succeeds the tomb-room to its south. It is a square of thirty-one feet and is eleven feet high. To the south of the tomb-room are two smaller rooms. The eastern is 16'4" x 9' and the western 13' x 9'. The partition wall between the tomb-room and the smaller inner rooms is two feet wide and eleven feet high and that between the smaller rooms is 1'5 feet broad and eleven feet high. The tomb-room has the place of the tomb in the centre of the room occupying a square of 14'4" feet enclosed within four pillars similar to those in the front hall. The tomb is covered with exceeding nicety as also is the ceiling above it. The tomb-room has two doors in its eastern and western walls. The dimensions of each of these doors are nicely carved, the centre of the mantel being allotted to Mahakshemi who is represented as being constantly bathed by water from pots held in the trunks of two elephants one on each side of the goddess. Above this Mahakshemi are ten carved lions in a row. The total number of carved images on the sides and mantels of each of these
doors, including those already mentioned, is fifty-five. The outside of the walls of the main building is decorated with seventeen carved images of persons occupied variously. The terrace is covered with a layer of mortar about 1\(\frac{1}{2}\) feet thick.

To the east of this large monastery and adjoining it there is another small monastery. It is built from the fifteenth foot from the south-east corner of the Avlingava math and extends towards the north to the length of forty-nine feet. It is built of first rate chiselled stone and mortar, but is a plain work. It consists of three parts, the open veranda 19' x 12', the tomb-room 19' x 19' excluding the partition and the side walls which are two feet wide, and the inner room 19' x 12'. The inner room which is to the south of the tomb-room is entirely dark, but has three rectangular cellars. It has only one door in the centre of its north wall 4\(\frac{1}{2}\)' x 2\(\frac{1}{4}\)'. The tomb-room is a square having one of its sides 6\(\frac{1}{2}\) feet long. It has four stone pillars each 4' 8 in diameter and 10' 5" in height.

To the north-west corner of the tomb-room there is also a cellar which is reported to be an underground passage leading to a large cellar in the neighbouring math or monastery. The east and west walls of the room have two stone network windows, each of which is 11' x 12' in the middle. The entrance door which is in the middle of the north front wall is 4' x 2\(\frac{1}{2}\)'. Next to the tomb-room and to its north is the open veranda having an open Gothic arch in its west wall. The dimensions of this arch are 5' x 2\(\frac{1}{2}\)'. The veranda has two octagonal pillars above the north end of the plinth placed 6\(\frac{1}{2}\) feet apart from the east and west walls. The distance between these pillars is four feet. The side of the octagon is three-quarters the base one, the shaft five, the capital two, and the entablature five feet.

The Fakirsvami math or monastery lies about a quarter of a mile north-west of the Avlingava math. It contains six tombs of the six Fakirsvāmā. Five of the tombs are well built with stone and mortar. The math enjoys an income of £100 (Rs. 1000) a year. The tomb of Fakirsvāmā is highly venerated by the Lingayats. On the full moon in Vaishākh (April-May) a fair is held in the compound of the math in honour of the Fakirsvāmā. The fair is attended by about 30,000 people and articles are sold to the value of about £5000 (Rs. 5000). Many miracles such as the granting of eyesight to the blind and of hearing to the deaf are attributed to the Fakirsvāmā.

Shrimantgad Fort, formerly called Simantgad, lies near Devihu village ten miles south of Shirhatti and nine miles south-west of Lakshmeshwar. The fort, though geographically within Sangli limits, belongs to Mirej Senor. It is said to have been built by the Sātara kings. The walls are thirty feet high and eight thick, the parapet at the top having loopholes for musketry. They are built of earth and unsecured rubble inside with dry pitching on the outside. The dry pitching is in good order and strong. The fort abounds in bīkhul and other thorny shrubs which give shelter to poisonous reptiles. The fort has the shape of the segment of a circle. Of the thirty bastions the chord which faces the east has thirteen and...
the arc seventeen. The largest bastion lies to the southern extremity of the chord, from the top of which the Tungbhadra, about ten miles distant in the south, is seen. Of the thirty bastions, six on the chord were razed to the ground in 1928 by order of Government. The remaining twenty-four bastions are in good condition. The fort has a temple of the goddess Vahallana which is a rectangular block 116' x 65'. Its height including the parapet is about fifteen feet. The temple was repaired in 1861 and is now tidy and clean. It has a yearly allowance of Rs 1210, (Rs 125), which is paid from the Lakshmeshvar treasury. The fort has five ponds with potable water. The largest pond is four-sided, having the opposite sides 210 and fifty feet long and the perpendicular thirty-seven and forty-two feet. It has an area of 8255 feet and water eight to nine feet deep.

Terdal, the head-quarters of the Terdal sub-division, lies sixty miles north-east of Belgaum, thirty-four north-west of Kolad, and forty-one south-east of Sangli. It lies on the south or right bank of the Krishna which flows at a distance of 44 miles from it. The town is built on a porous sandstone rock of a reddish colour and is surrounded by small hills of the same kind on all sides except the west. According to the 1881 census the population of the town including Kallatti hamlet was returned at 6590 against 7716 in 1872. The decrease of 1126 in 1881 is not real and was due to the absence of a large number of people at the time of the census at the Chinchili cattle fair in Kolhapur. Of the 6590 people 4663 are Hindus and 1927 Mussalmans. Among the Hindus 3191 or 68.43 per cent are Jains and Lingayats.

Terdal is surrounded by the remains of an old fort wall, probably in part the remains of the fort mentioned in the inscription of the Nemamath temple; but the loopholes for musketry show that the wall has been rebuilt or repaired in later times, as there was no gunpowder in 1122. The fort, though it may have been repaired by the Mussalmans, was not apparently built by them as they generally pulled down Hindu or Jain temples for the purpose, and no remains of stones from such are found in the ruins of the walls. But be this as it may, the fact remains that Terdal had a double-walled fort in king Gank's time at its eastern side, the outer wall of which with all its bastions and gates is now nearly level with the ground, and the ditch between the outer and the inner wall filled up; the remnant of the inner wall with its bastions is in many places a mass of ruins, though at the east and west gates it is still well preserved. The east gate, otherwise called the pond-gate, which is at a distance of 120 feet from the pond to the west, has two bastions and a portion of the fort inner wall joining them. The gate is in the middle of the two bastions and is twelve feet high and ten feet broad, with a Gothic arch of the height of eight feet above it from the spring of the arch. The height of each bastion is thirty feet and the diameter twenty-five feet; but the
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The height of the wall is twenty-five feet. The distance between the east and the west gates of the fort is 920 feet. At 460 feet from each gate there is a detached tower standing on a rising spot of ground. Its height is fifty feet and diameter forty-two feet. On the upper part of this is a keep with a diameter of eighteen feet. This big bastion is close to the sarkari wada or mamlatdar's office and is in good condition. There was a large cannon on its top but it was removed to Sangli, and broken to pieces in 1857-58 by order of Government. There were two or three other cannons on the tops of other bastions then in existence but they were also taken to Sangli and similarly treated.

The wall of the western gate as has been already said is in good condition. There are quarters for guards on both sides inside this gate, but they are now used for other purposes. Those on the north are used as a chundi or village office by the pesh and khansar and those on the south are converted into the sub-divisional lock-up.

Outside the west gate of the fort, the town extends to the length of 1355 feet towards the west where it is bounded by a short wall running from north to south with a gate in the middle called the Shirdhola Gate. The length of the town from north to south is 2775 feet, beyond which extends the major or hamlet of Kalhatti to an additional length of 650 feet towards the south. From the northernmost point of the town where the temple of Sadgud Lakshmi or Lakshmi of the Churchyard stands to a distance of 500 feet towards the south the town is very thinly populated, there being very few houses in that quarter. Terdal in king Gaek's time appears to have extended towards the north to the length of a mile or so to the field called Fakhati maidan. In this field white earth and pieces of earthen pots are often discovered embedded in the soil. The frequent discovery of these things the people attribute to the former existence of human dwellings; but they must have existed several centuries ago, as there is no tradition of the town having extended so far to the north.

The town is divided into seven sub-divisions: Old Peth, New Peth, Tambat Ali, Prabhusawami Lane, Sardul-katta, the killa or fort, and Kalhatti. The houses in the town are built of stone and white earth with mud roofs. In very few of them, however, have lime and mortar been used. During the height of the summer these houses, which are generally badly ventilated, become insufferably hot, the temperature being increased by the heat given out by the surrounding bare sandstone rocks. At this season the people are much troubled by scorpions, which to escape the heat of the stones take refuge indoors. Scarce a house escapes the scourge. The sting of the scorpions in the case of infants is not unfrequently fatal.

The supply of drinking water is solely drawn from the pond close to the east of the town. The pond was originally a stone quarry from which stones were taken for building the fort. It covers an area of thirteen acres and has a well thirty feet deep in the centre. It has a dry stone wall all around and five flights of steps on the north, west, and south. The pond is divided in two by a stone and mud dam in the middle of it. The water in the southern division is used for drinking and that in the northern division for

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**Water Supply.**

**Places.**

**Terdal.**

Description.
STATES.

Terdal has 260 looms for weaving cotton cloth and thirty for weaving blankets. Of the 260 looms nearly three-quarters weave  
_addi or women's robes and the rest dholtas or waistcoats and the  
coarse dhangri cloth. The _addis_ are generally twenty-one feet long and 3\(\frac{1}{2}\) wide. They are not suited for Brāhmana women as their  
manner of wearing requires a longer and broader _addi_. The  
waistcoats or _dholtas_ are generally fifteen feet long and 3\(\frac{1}{2}\) wide. A piece of dhangri cloth is eighteen feet long and three wide. The  
weavers yearly use yarn and silk of the value of about Rs.13,000  
(Rs. 1,30,000). Of these Europe gray and dyed yarn and silk of the  
value of Rs.8000 (Rs.80,000) are brought from Khakavi and  
country gray yarn of the value of Rs.13000 (Rs. 1,30,000) is bought locally at the weekly market which is held on every Thursday.  
The yearly output of cloth is estimated at about Rs.20,000 (Rs. 2,00,000). Extraneous wool and yarn is also used.  

The thirty looms employed in weaving blankets yearly produce about 2160 blankets at the rate of six blankets a month for each loom. The  
rates of six blankets a month is apparently small, but the weavers have themselves to spin the wool into yarn and then weave it into blankets. The blankets are eight feet long and three wide and cost 3s. each (Rs. 1\(\frac{1}{2}\)) on the average. Besides the blankets woven from wool-yarn spun by the weavers, many husbandmen spin wool-yarn at home and have it woven into blankets by the weavers, paying them as wages from 1s. 6d. to 2s. (Rs. 1\(\frac{1}{4}\)) a piece. The number of blankets thus woven amounts to about 1200 a year. The blankets are all used locally.

Of other articles Terdal yearly sends wheat, _jivā_, _bijā_, grain, cotton, and tobacco to the value of Rs.6000 (Rs. 60,000) to Athni

1 Of the 260 looms 195 weave  
_addi_ a year at the rate of five _addis_ a week. Their value is estimated at Rs.5,900 (Rs. 59,000) at the average value of the yarn (Rs. 2) a _addi_.

The remaining sixty-five looms each weave waistcoats and dhangri cloth of the average value of about Rs.5 (Rs.50) a month, that is, of the value of Rs.600 a year. Thus the yearly output both of _addis_ and waistcoats and dhangri cloth amounts to the value of Rs.19,000 (Rs. 1,90,000).
eighteen miles north and Rabkavi five miles east of Terdal. Both Athni and Rabkavi are connected with Terdal by made roads. A road three miles long, running from the west gate of the town, joins the Belgaum-Athni road at Pakkhavi village. Another road five miles long, running from the pond gate in the east, joins the town of Rabkavi. Of imports, rice is brought from Kolhapur, Belgaum, and Chiplun, salt and molasses from Kolhapur, spices and sugar from Athni, copper and brass from Poona, Satara and Hubli, and Europe cloth and Europe-made articles from Bombay. A weekly market is held on every Thursday.

Terdal has sixteen Hindu and ten Musalmán shrines. Of the sixteen Hindu shrines six are temples of Mahádev, two of Ganesh, one of Márturi, one of Lakshmi, one of Prabhuvámi, and three of Jain Tirthankara. Of these the temple of Prabhuvámi and that of the Jain Tirthankar Neminath are most important.

The temple of Prabhuvámi lies in the south-west of the town. Prabhuvámi was a native of Kurr in Dharwar. He came to Terdal as a Lingáyat ascetic with one Abákkha a Musalmán fúbir, in the second quarter of the seventeenth century and lived for fourteen years on the spot on which the principal temple now stands. Both Prabhuvámi and Abákkha are said to have been persons of such great piety and holiness as to attract the homage of the Bijápúr kings and it was through their influence that one Krishna Gavnda of Terdal obtained the dāhyapat of the Terdal pargana. Krishna Gavnda, who was a Jain by birth, was induced to become a Lingáyat by Prabhuvámi. Krishna Gavnda compelled his wife Satyayana to accept the same creed. The descendants of Krishna Gavnda who again became Jains from the time (1748) of Moghaya Dáwi grandson of Krishna Gavnda, burn their dead; but Krishna Gavnda and his wife are buried side by side in the temple of Prabhuvámi. Prabhuvámi lived at Terdal for fourteen years and then left it for a place near Kurukot where he died some years afterwards. The Lingáyate of Terdal believe that Prabhuvámi did not die but became invisible and translated himself to heaven.

In this temple an earthen drinking pot of the swámi's is preserved under a brass cover and worshipped. The temple is strongly built of stone and lime. The central building which is the chief temple is forty-seven feet long, twenty-four wide, and seventeen high. This building faces the north and has a small room six feet square in the rear in which the worshipped pot and the other idols are placed. In front of this building, at a distance of forty-six feet, is built a bhogapátra or place for keeping food to be offered to the god during the annual fair held on the last Monday of Shravana (July-August). It is a room fourteen feet square and seventeen high. This room is filled with dressed food generally to about one-half of its height. After the ceremony of offering the food to the deity is over, it is distributed among the devotees. Close to the west of the bhogapátras are the two tombs of Krishna Gavnda and his wife. To the west of the tombs is a large well having on its south the kitchen of the temple. On the north and east are five rest-houses or dharmanálas each having room for
Neminath Temple.

The Neminath basti or temple lies in the fort and is dedicated to Tirthankar Neminath whose symbol is a conch shell. It has on its north wall a stone bearing an inscription in old Kannarese. The inscription has three different dates and may be divided into three parts. The first part bears the date of Monday the fifteenth of the bright fortnight of Vaishakh of Shaka 1044 or 1045 (A.D. 1122) Shubhakrit Sanevatar. It records that king Parshuravindar (who is said to have reigned between A.D. 1078 and 1120 and belonged to the Western Chalukyas), son of the king of kings Abhayminder, on his return from the conquest of Gujarat and the subjugation of the king of the Chol country, founded Terdal, the first town of the twelfth division of the country called Kundi or Three-thousand. In this town the celebrated king Gaun, son of the king Vimalldev, built a temple and dedicated it to Neminath by order of Kartavirya the Ratt family who was a Mahamandalesvar of Tribhuvanminder, in Shaka 1044 or 1045 Shubhakrit Sanevatar (A.D. 1122), with the assistance of the celebrated Siddhant Maghmendi and granted an army of seventy-two murs of land. The second part of the inscription bears the date of Sunday the seventh of the dark fortnight of Ashwin of Shaka 1044 or A.D. 1181 Pusang Sanevatar and records the grant of certain town duties to the temple of Neminath by the Mand of Terdal. The third part bears the date of Thursday the tenth of the bright fortnight of Chaitra of Shaka 1109 or 1110 or A.D. 1187 Pusang Sanevatar and contains another grant of land of thirty-six murs by Dandnayak-bhaidev. The stone on which the inscription is engraved is five feet long. Of this fifty-two inches are occupied by the eighty-four lines of the inscription containing the three grants and a long preface. The third fourth and fifth verses in the preface give a description of the town of Terdal as it then existed in a hyperbolic style.1 The Neminath temple has excellent ornamentation and moldings. The building occupied by the idols may be divided into three parts, the front, the middle room, and the rear.

Places.

Terdal.

twenty-five travellers. The quadrangular wall that bounds the temple on four sides has a second story in the middle of its eastern portion which is used for the nagdraksha or drumhouse. Underneath the drumhouse is the mahadev or the entrance door of the temple. The side of the temple quadrangle is about 200 feet long and 175 feet wide. The Nemunath basti or temple lies in the fort and is dedicated to Tirthankar Neminath whose symbol is a conch shell. It has on its north wall a stone bearing an inscription in old Kannarese. The inscription has three different dates and may be divided into three parts. The first part bears the date of Monday the fifteenth of the bright fortnight of Vaishakh of Shaka 1044 or 1045 (A.D. 1122) Shubhakrit Sanevatar. It records that king Parmahidev (who is said to have reigned between A.D. 1078 and 1120 and belonged to the Western Chalukyas), son of the king of kings Abhayminder, on his return from the conquest of Gujarat and the subjugation of the king of the Chol country, founded Terdal, the first town of the twelfth division of the country called Kundi or Three-thousand. In this town the celebrated king Gaun, son of the king Vimalldev, built a temple and dedicated it to Neminath by order of Kartavirya the Ratt family who was a Mahamandalesvar of Tribhuvanminder, in Shaka 1044 or 1045 Shubhakrit Sanevatar (A.D. 1122), with the assistance of the celebrated Siddhant Maghmendi and granted an army of seventy-two murs of land. The second part of the inscription bears the date of Sunday the seventh of the dark fortnight of Ashwin of Shaka 1044 or A.D. 1181 Pusang Sanevatar and records the grant of certain town duties to the temple of Neminath by the Mand of Terdal. The third part bears the date of Thursday the tenth of the bright fortnight of Chaitra of Shaka 1109 or 1110 or A.D. 1187 Pusang Sanevatar and contains another grant of land of thirty-six murs by Dandnayak-bhaidev. The stone on which the inscription is engraved is five feet long. Of this fifty-two inches are occupied by the eighty-four lines of the inscription containing the three grants and a long preface. The third fourth and fifth verses in the preface give a description of the town of Terdal as it then existed in a hyperbolic style.1 The Neminath temple has excellent ornamentation and moldings. The building occupied by the idols may be divided into three parts, the front, the middle room, and the rear.

1 The inscription runs nearly as under: 'The sea which has the power of protecting the mountain, and which is the abode of the elephant and the alligator, encircles the land called Jambu-Dwipa which has the golden mountain Meru as its centre. To the east of this mount Meru lies the country of Kusum containing the beautiful provinces of Kusum and others. In this Kusum province there prosper a land called Kusum or Three-thousand. In a central position of this Kusum land thereTharashtra the town of Terdal adorned with exceedingly fragrant rice-fields, forests, wells great and small, lakes, hills, forts, rivers, mountains, assembled of learned men, temples of Mahadev, Arka, Shankar, and Jina. It is impossible even for Aj or Brahma Dev to give a complete description of this twisted fold of mountains. Terdal with its many fort-walls, walls, lakes filled with lotus flowers, pavilions and honey-combs, holy abodes containing domes, Bharasanas, Vastupuras or madras, and other places near, appears to adorn the world as the lotus-shaped eyes adorn the lotus-like face of the beautiful women skilled in the science of love.'
The village has 1475 people. In 1846 Yelvatti fort with Haliçpur village was granted to India by the Honourable East India Company to Chintamanrao of Sangli for the services rendered in suppressing
the rebellion at Kolhapur in 1844. The fort is a square 600 feet.

It has twelve bastions twenty-five feet high inclusive of the parapet and forty feet in diameter. The wall is twenty feet high and ten thick. The fort was built about 250 years ago by the first Khān-gavada Desāi of Shirhatti. The northern wall of the fort is built of stone and mortar to the height of about four feet, the rest being of earth. The other three sides are built of stone and earth inside with strong dry pitching on the outside. It was owing to the weaknesses of the earthen wall on the north side that the fort was not pulled down with others in 1858. Yelvatti has a large well outside the village called the Malaiya Bhārī which supplies drinking water to the whole village throughout the year. Another large well called the Sakrava Bhārī lies in the fort and holds much water; but the washing of clothes has made the water unfit for drinking. Yelvatti has a Marathi and Kāñarese school. It has the temple of Gundeśvar which is visited by many people from a long distance. On the door of this temple is a stone tablet which says that on a Kurk-samākhind day which fell on the twelfth of the bright half of Asadha Shaka 1075, Pratapraat Sameotar, a.d. 1151, the king Chālukya Vikram Chakravarti Tribhuvan Māla Vir Rangdev granted an indem of six maans of land to the god Gundeśvar and confirmed the grant by pouring water on the palms of the pujārī. The Chālukya Vikram Chakravarti is said to have married a daughter named Malaldevi of Rayanna Shābhob, a hereditary village officer of Yelvatti. The descendant of Rayanna Shābhob now live at Mulgund.

MIRAJ SENIOR.

Description. Miraj Senior, with an area of 340 square miles and sixty-two villages, had in 1881 a population of 69,732 or 205 to the square mile and in 1882-83 a gross revenue of £37,173 (Rs. 3,71,730).

aspect. Miraj Senior consists of three detached sub-divisions, the kastā Miraj, Lakshmeshvar, and Modnimb. The kastā Miraj sub-division with thirty-five villages lies in the Krishna valley to the east of the Kolhapur State. Miraj, the capital of the State, lies close to the Krishna river, about six miles south-east of Sāngli. The sub-division is known for its rich black soil and mango and tamarind groves. The Lakshmeshvar sub-division, with fifteen villages, lies in the heart of Dhārwar adjoining the Sāngli sub-division of Shirhatti. It is dry, flat, and scantily wooded, but the soil is rich, even superior to that of Miraj. The Modnimb sub-division, with twelve villages, lies north of Pandharpar in Sholapur. Almost the whole sub-division is uneven and covered with long strata of rocks. The soil is inferior.

river. The Krishna enters the Miraj sub-division at Ramni village about six miles south-west of Miraj. It skirts the whole of the northern boundary of the sub-division and after a winding course of about sixty miles leaves the sub-division at Banjyād village. The Varna runs by Kanthe-Phiram about sixteen miles west of Miraj and after running a short distance falls into the Krishna near Haripur belong-
MIRAJ SENIOR.

Karnátak.] 379

ing to Miraj Junior. In the Modnimb sub-division the Bhima runs by the Sangui and Holi-budruk villages. No river runs through Lakshmeshwar.

The climate is healthy. The cold season from November to February is particularly pleasant and bracing. The rainfall at Miraj averages twenty-four inches.

The State has no forests. A small tract in the Modnimb sub-division has been lately set apart as a forest reserve under the supervision of the mamlatdár. Of domestic animals oxen in 1882-83 numbered 12,472, cows 6,383, buffaloes 6,509, horses 724, camels 13, asses 442, and sheep and goats 29,306. The best oxen are of the Maisur and the best cows of the Gujarat breed.

According to the 1881 census the State had 69,732 people against 82,201 in 1872, that is a decrease of 12,469 or 15.16 per cent, which is chiefly due to the mortality and emigration during the 1876-77 famine. Of the 69,732 people in 1881, 59,309 or 85.05 per cent were Hindus. The Brahmans are chiefly Deshasths and ChattPawars; KarhAdhs, a subdivision of the Deshasths, are found to a small number at Miraj. The traders are Lingayats, Gujaratis, and Marwār Vanis. Of the other castes the chief are Marathas, Dhangs, Radis, Sáls, Kośhtis, and Satārs. The chief degraded castes are Dhors, Chambhás, Máhás, and Mángas.

The chief cultivating classes are the Lingayats, Radis, Marathás, and to a small extent Bráhmans. Of these the Lingayats and Maratha Kunbis are hardworking and skilful. Of the total area of 204,704 acres according to the revenue survey, 184,493 or 90.12 per cent are arable and 20,211 or 9.88 per cent unarable. Of the arable area 159,341 acres or 86.36 per cent were in 1882-83 under tillage and 25,152 or 13.63 per cent were fallow or under grass. The bulk of the State land is black soil, especially in Miraj and Lakshmeshwar. In Modnimb the soil is light red.

Almost the whole moneylending is in the hands of well-to-do Bráhmans, Vánis, and land proprietors. The rates of interest charged on petty loans secured by pledging ornaments or other movable property varies from six to twelve per cent. Advances on personal security are made at twelve to twenty-four per cent according to the credit of the borrower. Grain both for seed and food are borrowed by the poorer husbandmen to be repaid at harvest with the additional one-fourth or one-half of the quantity borrowed called sarri or didki. Provided the title is undisputed, valuable effects can be mortgaged at nine to twelve per cent and lands and houses at six to nine per cent of interest.

The State is well off for roads. All the chief towns and market places are joined by roads. The State has in all ninety-nine miles of macadam road of which fifty-one miles are in Miraj, fourteen in Lakshmeshwar, and thirty-four in Modnimb. The chief imports under grain are rice and wheat. Rice is largely brought from Ájra, Kolhápúr, and Belgaum, and wheat from Bijépur and Chikodi. Teak for building is brought from Haliyal in Kánara. Of exports jédi, báfri, and gram under grain are sent to Áthni, Chikodi,
TRADE.

Tasgaon, and Kolhapur. Of other articles molasses, groundnut, tobacco, cotton, salwa or women's robes, and Momin turbans and blankets are sent to Tasgaon, Sangli, Athni, Belgaum, Kolhapur, and Chipul. At Lakshmeshvar which exports much cotton, the indigenous cotton is cleaned by hand and the exotic by cotton gins. A factory for repairing the sawgins has lately been established at Lakshmeshvar. The manufactures consist chiefly of handwoven cotton cloth and silk goods. These articles are made with great success at Lakshmeshvar and to a limited extent at Miraj. At Lakshmeshvar and Shegli about 1500 families of Kashies and Momines are employed in weaving. European yarns and silks and dyes are brought from Kuma and Hubli. The chief articles woven are jupat or women's robes and dholar or waistcloths. They are known for fineness and durability and find their way generally to Hubli, Dharkwad, Belgaum, and sometimes to Belari. Of minor articles the sathirs or guitars made at Miraj, especially those made by Farid, are in great demand. The guitars fetch 10s. to 25s. (Rs. 5-50) and find their way even to Bombay.

HISTORY.

The history of the State is given above with that of Sangli.

LAND.

Land tenures are of three kinds, sheri or crown land, mad or alienated, and rayatadar. Except three alienated or dumda villages, all the villages of the State have been surveyed. The survey rates vary from Rs. 6d. to Rs. 5/4d. (Rs. 1 1/2) for rice land, from 4d. to Rs. 10/4d. (Rs. 1 1/2) for dry crop land, and from 7s. to 15s. (Rs. 3 1/2) for garden land. The land revenue is collected by three instalments in January March and May.

JUSTICE.

The administration of criminal justice is carried on by eight magistrates. Of these one is a district magistrate and one a magistrate of the first class, three are magistrates of the second class, and three of the third class. For the administration of civil justice there are three courts, of which one is the adiyadish court at Miraj and two are the musafis at Lakshmeshvar and Modnimb. The adiyadish of Miraj, in addition to original jurisdiction as a first class subordinate, exercises the powers of a small cause court in suits up to Rs. 50 and hears appeals against the decisions of the musafis of Lakshmeshvar and Modnimb in suits below Rs. 5 (Rs. 50). The adityadish of Lakshmeshvar and Modnimb are ex officio musafis. The musafis of Lakshmeshvar has power to try suits up to 100l. (Rs. 1000) and that of Modnimb up to 50l. (Rs. 500). In 1882-3 the police force numbered 328 men maintained at a cost of 1739l. (Rs. 17,390).

FINANCE.

In 1882-3 the State had a gross revenue of 25,173l. (Rs. 2,51,730), of which the land and adiyad revenue amounted to 12,5119l. (Rs. 2,51,190), interest on Government securities to 2779l. (Rs. 27,790), adjustment of alienated lands to 3196l. (Rs. 31,960), local funds to 2,425l. (Rs. 24,250), and miscellaneous revenue to 2,455l. (Rs. 24,550). There are municipalities at Miraj and Lakshmeshvar which spent in 1882-3 about 800l. (Rs. 8000) on petty improvements and conservancy. The State pays a yearly contribution of 1253l. 10s. (Rs. 12,550) to the British Government.
In 1882-83 the schools numbered thirty-three with 2401 names and cost £1614 (Rs. 16,140). Of these schools one is anglo-vernacular, twenty-nine boys schools, and three girls schools. The anglo-vernacular school is at Miraj and in 1882-83 attended by 169 pupils. Of the twenty-nine boys schools, fourteen are in Miraj, seven in Lakshmeshvar, and eight in Modnim. Of the three girls schools, one is at Miraj and two at Lakshmeshvar.

The State has one dispensary at Miraj. The number of patients treated during 1882-83 was 9443 of whom forty-three were in-patients and the cost of the dispensary amounted to £340 12s. (Rs. 3406). During the same year 1752 persons were vaccinated in the three sub-divisions. In 1882-83 the number of births was returned at 1874 and of deaths at 1389.

The chief places are Miraj and Lakshmeshvar. Miraj, the capital of the State, with 20,516 people according to the 1881 census, lies about thirty miles east of Kolhapur. In 1761, the fort of Miraj with some thanes was assigned by the Peshwa Madhavrav Ballal to Govindrao Patwardhan for the maintenance of troops. Miraj is a large trading town. Weekly markets are held on every Monday and Tuesday. The town has the offices of the sâhib, the mîndâra, and the mîndâr, and a dispensary, a post office, a town-hall, a library, and eight schools. Of the eight schools one is anglo-vernacular, one Hindustani, two Marathi, one Konkani, one girls school, one a night school, and one for the Dhors or degraded castes. Miraj has no travellers' bungalow; but two State buildings are set apart for the use of European visitors. It has two old dargahs, one of Mir Sâheb and the other of Samsuddin Mir, both built in 1491 (Shake 1413). The dargah had an endowment of five villages from the Bijapur government, but one village of Dhamni and some land worth 236 12s. (Rs. 2366) are now continued.

Lakshmeshvar, the head-quarters of the Lakshmeshvar sub-division, with about 10,000 people, lies about forty miles south-east of Dhârvâr. The weaving of handwoven cloth is largely carried on in the town. Weekly markets are held on every Friday and Saturday. The town has the offices of the mîndâra and the mîndâr, a travellers' bungalow, a sawm factory, a post office, and eight schools. Of the eight schools, three are Konkani, three Marathi, and two girls schools. Lakshmeshvar has the temples of Someshvar and Lakshmiling about 1000 years old, Jain basils, and a Musalmân masjid about 400 years old. In honour of the god Someshvar, a yearly fair is held on the tenth of the bright half of Vaisakha (May-June). The fair is attended by about 5000 people. About fifty old inscriptions found at the place have been carefully preserved.

1 The fort at Miraj was probably built by the Bahmani kings. A Persian inscription on the mosque or dargah at Miraj records that it was built in 1413 and renovated 290 years afterwards. For details of the early history of the place see above footnote 1 on page 344.
MIRAJ JUNIOR.

DESCRIPTION.

Miraj Junior, with an estimated area of 398 square miles, had in 1881 a population of 33,541 or 146 to the square mile and in 1882-83 a gross revenue of £24,617 (Rs. 2,46,170). It has forty villages scattered in the British districts of Sátara, Sholapur, Poona, and Dhárwar. For administrative purposes the forty villages are divided into three sub-divisions, Kavtha, Gudgeri, and Karoli. The greater part of the State is flat and has rich black soil. Some parts are hilly and treeless. The Krishna runs by Haripur, a sacred village, at the junction of the Krishna and Várna. The climate is temperate and healthy. During the three years ending 1883 the rainfall averaged twenty-five inches.

Of minerals a black hard stone useful for building is found.

PRODUCTION.

According to the 1881 census, the State had 77,341 people against 35,601 in 1872, that is a decrease of 50% or 14.21 per cent, which is chiefly due to the mortality and emigration during the 1876-77 famine. Of the forty villages, nineteen had less than 500 people, twelve between 500 and 1000, six between 1000 and 2000, one between 2000 and 3000, and two between 3000 and 5000.

Agriculture.

The bulk of the husbandmen are Lingáyats, Jains, and Maráthás. Of these Jains are thrifty and hardworking. The husbandmen of Gudgeri and Kavtha are fairly off, but those in Karoli are in a poor condition. Of the whole area about five-sixths is cultivated.

About thirteen miles of road, four in Kavtha and nine in Gudgeri are kept in repair. As the villages are scattered, the roads are feeders to the main lines in neighbouring British districts. During the seven years ending 1884, £2289 (Rs. 22,890) were spent on roads. Branch post offices have been opened at Budgson, Haripur, and Gudgeri. The chief imports are salt, piece goods, and cotton and silk threads. The chief exports are cotton, wheat, and grain which are taken in carts to the ports of Chipion and Kunda. Weekly markets are held at Gudgeri, Budgson, and Kavtha, at which trade is carried on to a small extent. The only important industry is that of weaving sátris or women's robes and coarse or dángra cloth at Budgson and Gudgeri.

The history of the State is given above with that of Sángli.

In 1884-85 survey rates were introduced into the Gudgeri peths; and the Kavtha and Karoli peths were surveyed and classified.

The mündaládárs in the three sub-divisions have the powers of a second class magistrate in criminal matters. The munáj of Budgson has also the powers of a first class magistrate and has jurisdiction over the whole State. For the administration of civil justice there are three munáj courts in the three sub-divisions. The munáj of Budgson has power to try suits up to £500 (Rs. 5000). In Gudgeri and Karoli the munájádárs are ex-officio munájs. The munáj of Gudgeri has power to try suits up to £300 (Rs. 3000) and that of Karoli up to £50 (Rs. 500). The Joint Kárbdára have the powers of a Sessions Judge in criminal cases and
of a District Judge in civil suits. In 1882-83 the police force was 219 strong.

In 1882-83 the State had a gross revenue of £24,817 (Rs. 2,48,170) of which the land revenue amounted to £14,243 (Rs. 1,42,430) or 57.83 per cent. The State pays a yearly contribution of £641 5s. (Rs. 641.5'10) to the British Government.

In 1882-83 the police force was 219 strong. In 1882-83 the State had a gross revenue of £24,817 (Rs. 2,48,170) of which the land revenue amounted to £14,243 (Rs. 1,42,430) or 57.83 per cent. The State pays a yearly contribution of £641 5s. (Rs. 641.5'10) to the British Government.

In 1882-83 the schools numbered eighteen with 916 names and cost £265 8s. (Rs. 2654). Of the eighteen schools two are girls schools at Badgaon and Gudgeri.

The State has one dispensary at Badgaon which was established in 1876-77. In 1882-83, 8651 patients were treated at the dispensary. The chief diseases are fever and bowel complaints. In 1882-83 cholera broke out in some villages of Kavtha. Of a hundred attacks thirty-two proved fatal. There is a vaccinator for the Kavtha sub-division by whom 951 children were vaccinated in 1882-83.

Important places in the State are Badgaon, Gudgeri, Haripur, Kavtha, and Kilegaon. Badgaon, the capital of the State, lies five miles north of Miraj. It has according to the 1881 census 2401 people, most of them being weavers. A weekly market is held at the place. Badgaon has a madamlatdīr's office, a money's court, a boys school, a girls school, a library, a rest-house or dharma hāla, and a dispensary. There is a State palace at Badgaon, but the Chief's family now lives in a garden near Miraj.

Gudgeri, the head-quarters of the Gudgeri sub-division, lies three miles south-west of Lakhanmehvar in Dāhrwār. It has according to the 1881 census 3128 people. A weekly market is held at the place. Gudgeri has a madamlatdīr's office, a police post, a boys and a girls school, a post office, and a dharma hāla or rest-house.

Haripur, with 2392 people, lies at the junction of the Krishna and Varna near Sātīgīlī. It is known for its sacredness. It has a boys and a girls school, and a branch post office.

Kavtha, with 3675 people, lies twelve miles north of Miraj. It is an agricultural village and has a little trade in cotton and grain. It has a boys school and a temple of Mahādev about a thousand years old. The temple is visited by many people who pass months in the service of the ling, as it is believed that the diseases of the body and mind are cured by such devotional services.

Kilegaon, with 626 people, lies north-east of Miraj. A fair is held every year in Chaitra (April-May), in honour of Basveshvar the god of the Lingayats. It is attended by 5000 to 8000 people and articles are sold to the value of about £800 (Rs. 8000).
KURUNDVA'D SENIOR.

DESCRIPTION.

Kurundva'd Senior, with an area of 182 square miles and thirty-seven villages, had in 1881 a population of 35,157 or 193 to the square mile, and in 1882-83 a gross revenue of £11,766 (Rs. 1,37,080). Of the thirty-seven villages, thirty-four are in three clusters and three are detached. Of the three clusters, one called the petka Gad or Angol with twenty-five villages lies south of the cantonment of Belgaum; a second cluster called the petka Alas with seven villages lies east of the Kolhapur State; and a third cluster called the petka Tikota with two villages lies about twelve miles east of Bijapur. Of the three detached villages, Sodekar lies in the Athni sub-division of Belgaum, Jagulgaon in the Tergaon subdivision of Sangli, and Vategaon in the Karad subdivision of Satara. Except the Angol cluster which is hilly, most of the State is flat and treeless. Of the rivers the Krishna is joined by the Punchganga at Kurundva'd. The climate of Kurundva'd is generally hot, but the Angol cluster is considerably cooler. During the three years ending 1889 the rainfall averaged twenty-five inches at Kurundva'd and Tikota, thirty-two at Vategaon, and fifty-one at Angol.

According to the 1881 census the population was returned at 35,157 against 39,420 in 1872, that is a decrease of 4233 or 10.73 per cent, which is chiefly due to the mortality and emigration during the 1876-77 famine. Of the thirty-seven villages, nine had less than 200 people, thirteen between 200 and 500, seven between 500 and 1000, three between 1000 and 2000, three between 2000 and 3000, and two between 5000 and 10,000.

The chief cultivating classes are Marathás and Musalmáns. The principal crops are jérá, brijí, rice, wheat, gram, tur, rída, and sugarcane.

The chief moneylenders are the Márwári and Gujárát Vásás. The rate of interest varies from six to twenty-four per cent according to the credit of the borrower. In the Kurundva'd cluster moneylending is carried on at three places Kurundva'd, Genehpur, and Alas. At Kurundva'd about £30,000 (Rs. 3 lakhs) have been invested in moneylending.

In Kurundva'd, of imports, rice, cocoanuts, and betel nuts are brought from Belgaum, Sháhápur, Nipání, and Ahrí, and of cloth, the English cloth is brought from Bombay and the native hand-made from Sháhápur and Yeola. Of exports, cotton is sold to Bombay merchants to the value of about £1000 (Rs. 10,000), and gram is sent to Belgaum and Sháhápur. Before the 1876-77 famine coarse and dánipí cloth, turbans, and waistcloths were woven to some extent, but the industry has now considerably fallen. In Tikota there are about twenty-five looms.

The history of the State is given above with that of Sangli.

For the administration of criminal justice the State has six courts, one of the Chief with unlimited powers, one of the Kávóshkári with powers of the second class magistrate, and four of the muháláddar at Kurundva'd, Angol, Tikota, and Vategaon, with
powers of the third class magistrate. The Chief has the powers of life and death, but appeals can be made to the Political Agent. For administering civil justice there are four courts, one of the Kharbhari with powers to try suits up to £500 (Rs. 5000), and three of the manlatdare of Kurundvad, Angol, and Tikota, who are ex-officio munshi’s and have powers to try suits up to £20 (Rs. 200). Appeals from these courts lie to the Chief who has full jurisdiction in civil matters. The police force is fifty-four strong.

In 1882-83 the gross revenue amounted to £11,766 (Rs.1,17,660), of which £9581 (Rs. 95,810) or 81-42 per cent were derived from land and £2185 (Rs. 21,850) or 18-57 per cent from other sources. The State pays an annual tribute of £961 18s. (Rs. 9619) to the British Government.

In 1882-83 the schools numbered five with 192 names and cost £103 (Rs. 1039). Of the five schools, one is an anglo-vernacular school at Kurundvad, three boys schools, and one a girls school. Besides these there are seven indigenous schools.

The State has one dispensary. In 1882-83 the number of patients treated was 1968 and the cost amounted to £106 (Rs. 1069).

Kurundvad, the capital of the State, with 7880 people, lies near the junction of the Krishna and Panchganga, about twenty-five miles east of Kolhapur. Tikota, with 7077 people, lies about twelve miles west of Bijapur. Besides these, it has three large villages with a population between 2000 and 3000.

KURUNDVAD JUNIOR

Kurundvad Junior with an estimated area of 114 square miles and forty-three villages, had in 1881 a population of 26,307 or 230 to the square mile and in 1882-83 a gross revenue of £11,300 (Rs.1,13,000). It includes two clusters of villages, one in Belgam and the other on the east of Sholapur. The Yellur cluster with twenty-six villages lies for the most part to the south of Belgam, and the Maindurgi cluster with fifteen villages is bounded on the north, west, and south by the Akalkot State in Sholapur. Besides the two clusters the State has two outlying villages, one Galana and the other Dorankatti near Koukaevadi in Kolhapur. The climate is generally healthy. The rainfall measured thirty-eight inches at Yellur in 1881 and twelve inches at Maindargi.

According to the 1881 census the State had 25,611 people against 30,251 in 1872, that is a decrease of 4440 or 14-67 per cent which is chiefly due to the mortality and emigration during the 1876-77 famine.

Betel-leaves and oilseeds are sent from the Dudhni station on the Great Indian Peninsula Railway to Sholapur, Poona, and Bombay. The chief industry is the weaving of coarse cloth and blankets at Maindargi, Daulhat, and Vadgaon.
The Chief who resides at Kerurudwad presides over the Sessions Court and decides appeals from the magistrate’s decision. The police force is 143 strong. There are three lock-ups.

The State has seven vernacular schools.

There are no places of importance.

JAMKHANDI

Jamkhandi, with an estimated area of 492 square miles and eighty-eight villages, had in 1881 a population of 85,917 or 170 to the square mile and in 1862-83 a gross revenue of Rs. 4,12,430. Its villages lie chiefly between Belgaum and Bijapur. For administrative purposes the State is divided into three sub-divisions, Jamkhandi, Bidri, and Kundigol. Of these the Jamkhandi sub-division, with thirty-nine villages, lies along the bank of the Krishna to the east of the Terdol sub-division of Sangli; the Bidri sub-division with twenty-two villages, lies along the coast; and the Kundigol sub-division, with twenty villages, lies south of Hubli in Dharwar. Besides these there are seven outlying villages, of which Vaitdar and Shrinathra are in Satara, Madir and Pakhhat in the Mangalvedha sub-division of Sangli, Yelgond in Belgaum, and Vithalpuri and Dhalvalpuri in Ahmednagar. The Krishna runs west to east for about thirty miles through the Jamkhandi and Bidri subdivisions. About twenty-one villages lie on its banks. The slopes on both sides of the Krishna form what is called gada, a rich soil. The climate is generally healthy. The rainfall averages twenty-eight inches at Jamkhandi, twenty-five at Bidri, and twenty-three at Kundigol.

The State has no forests. An attempt has lately been made to preserve the nimb Azadirachta indica and other trees in the low range of hills lying south of Jamkhandi. These hills cover an area of about thirty miles, spreading from Belgaum six miles west of Jamkhandi to Lingnar nine miles south-east of Jamkhandi.

According to the 1881 census the State had 83,917 people against 102,246 in 1872, that is a decrease of 18,429 or eighteen per cent, which is chiefly due to the mortality and emigration during the 1876-77 famine. Of the eighty-one villages, six had less than 209 people, twenty-five between 200 and 500, twenty-three between 500 and 1000, nineteen between 1000 and 2000, three between 2000 and 3000, four between 3000 and 5000, and one between 10,000 and 15,000.

The chief cultivating classes are Lingiyata, Jains, Marathés, Musalman, Dhianvirs, and Berada. Of these the Lingiyat and Jains are hardworking and well off. In most parts jowri and in a few parts rice is the staple crop. Of 236,664 acres, the total

1 The history of the State is given above with that of Sangli.
JAMKHANDI

I

arable land, 223,891 or 95.86 per cent were under tillage and 9798 or 4.13 per cent were fallow or under grass.

The moneylenders are the well-to-do Brähmans and the Lingáyats of Márwár and Gújarát. The rates of interest charged are from twelve to twenty-four per cent on personal security, from five to six per cent on the security of gold and silver ornaments, and from nine to twelve per cent on the mortgage of land and houses.

The State is fairly off for roads. The roads that run through the State are the Athni-Mudhol for about fifteen miles from Mäigur on the Krishna to Shidapur on the borders of Mudhol; the Jamkhandi-Bijapur for about six miles; the Jamkhandi-Savalki and the Sharvd-Pashapathal in the Kundgol sub-division. These roads are all murummed. There is a considerable import of food grains, chiefly játí from several villages of Bijapur. Rice is brought from Belgälm and Dährwar. There is little export of grain.

The chief industry is the weaving of sidís or women’s robes, chatische or bodice cloth, and coarse or damari cloth. The weavers are Kushti, Saís, and Moímin. In the Jamkhandi subdivision there are about 1400 looms, of which 500 are at Jamkhandi, 800 at Banhatti, and 150 at Ilunur. The sidís and chatische being of the coarse kind are not used by the well-to-do classes, but there is a great demand for those articles among the lower classes. They are largely sent to Pandharpur, Sholapur, Barshi, and Sátara.

In 1882-83 the schools numbered twenty-four with 1229 pupils, and the cost amounted to £675 4s. (Rs. 675.2). Of the twenty-four schools one is anglo-vernacular, one Hindustani, four Marathi and Kanarese, seventeen Marathi, and one a girls school. The schools are inspected by a deputy educational inspector of the State.
The State has one dispensary at Jamkhandi named the Prince of Wales Hospital. In 1882-83, 8,861 out and 61 in-patients were treated at a total cost of £623 (Rs. 6230). There are two vaccinators and one inspector. In 1882-83 the number of primary vaccinations was 3298 and that of re-vaccinations sixteen, and the cost amounted to £101 14s. (Rs. 1017).

The State has besides Jamkhandi four large villages with more than 2500 people. Jamkhandi, the capital of the State, with 10,460 people, lies about seven miles south-east of Kolhapur and thirty-five miles south-west of Bijapur. The town has about 500 looms for weaving and the trade in siddo or women’s robes, khanas or bolivie cloth, and muslins or silk wastecloths is largely carried on. Weekly markets are held in the town and at the Kamtirth hill near the town. An annual fair is held in honour of the god Uma Rameshvar, which lasts for six days and is attended by 15,000 to 20,000 people. Jamkhandi has offices of the karbhari, the nipphiddhaik, the musalatdar, and the musafir. It has also a municipality and a travellers’ bungalow.

Of the four large villages Ranhali, with 5982 people, is a trading place and has about 800 looms for weaving. Weekly markets are held on every Tuesday and Monday. Thanur, with 2861 people, has about 150 looms for weaving. Kunjor, with 3672 people, lies south of Hubli in Dharwar and has the offices of the musalatdar and the musafir. A weekly market is held on every Wednesday. Cotton is largely grown in the subdivision and sent to Kunia, Karwar, and Hubli. Vathar, with about 8060 people, is the seat of the thanedar and the musafir.

MUDHOL

Description. Mudhol, with an area of 361 square miles and eighty-one villages, lies between 15° 26' 45" and 16° 6' 50" north latitude and 75° 31' 56" and 75° 4' 21" east longitude. It had in 1881 a population of 53,163 or 144 to the square mile and in 1882-83 a gross revenue of £24,536 (Rs. 2,45,360).

Boundaries. Mudhol is bounded on the north by Jamkhandi, on the east by the Bagalkot subdivision of Bijapur, on the south partly by the Badami subdivision of Bijapur and partly by the Torgal subdivision of Kolhapur, and on the west by the Godavari subdivision of Belgaum.

Sub-Divisions. For administrative purposes the State is divided into five subdivisions or panch mahals, called Mudhol, Dhaveshwar, Jamgi, Machakur, and Lokapur. Of the eighty-one villages sixty-nine are included or State, and twelve damuda or alienated. Except one detached village in Sitara, the whole of the State, unlike the neighbouring Pavlodran states, is a compact country.

Aspect. The general aspect is flat with slight undulations here and there. The greater portion of the surface is black soil, the remaining portion being the inferior mud land. The meadows are mostly covered with spear grass and stunted acacias and fameeds or casias.

STATES.

(Bombay Gazetteer,
MUDHOL.

The scenery is monotonous and the country presents a parched and barren aspect during a greater part of the year especially in the hot season. In the east and west are small ranges of hills about 150 feet high. Their sides are not steep and can be ascended by men and beasts of burden though not by carriages. The hills are barren except those near Lokapur and Halgali, which are covered with low brushwood used for fuel.

The Ghatsphamba runs through the State dividing it into two nearly equal parts. It enters the district on the west at Marapur and leaves it on the east at Algundi without being joined by any tributaries. The banks are generally sloping and are cultivated. The hills are barren except those near Lokapur and Halgali, which are covered with low brushwood used for fuel.

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Except during the rains when fever, cough, and diarrhoea are more common, the climate is generally healthy and invigorating. During the months of March April and May a hot suffocating east wind prevails. The regular rainy season begins in June and ends at the close of October. Occasional showers fall in April and May. The rainfall is barely enough for tillage and a slight failure occasions great distress. During the seventeen years ending 1883 the rainfall varied from 630 inches in the famine year of 1876 to 3811 inches in 1877 and averaged 2445 inches. Of minerals, building stone and lime are found in small quantities just enough for the requirements of the people. The stone is chiefly black basalt but a red stone is also found. Mudhol is not a wooded country; the chief trees of spontaneous growth are the simb Amidi- rhata indica, the bibbhit, and the tamarind. Lately about 12,000 roadside trees, chiefly the banyan, simb, pinu, tamarind, umbur, mango, and bibhul have been planted on the seven roads round about Mudhol. Of these trees the first five kinds have good growth.

According to the 1881 census the population was returned at 58,821 in 1872, that is a decrease of 6748 or 11.46 per cent, which is chiefly due to the mortality and emigration during the 1876 famine. Of the 52,163 people in 1881, 25,771 or 49.40 percent were males and 26,392 or 50.60 per cent females; and 48,273 or 92.54 per cent Hindus and 3710 or 7.46 per cent are Musalmans. The principal Hindu castes are: Brâhmans 1716, Vâsis 1450, Lingarâja 9473, Jauns 178, Maratha 3091, Jangams 1538, Kshatri 1936, Raddis 6235, Tula 1171, Kolis 2675, Berads 2163, and Mângo 2393. The total number of houses is 11,497 of which 615 are of the better

1 The details are: 24.76 inches in 1867, 16.55 in 1868, 24.18 in 1869, 23.97 in 1870, 12.38 in 1871, 24.14 in 1872, 19.27 in 1873, 30.86 in 1874, 28.92 in 1875, 6.29 in 1876, 36.11 in 1877, 32.99 in 1878, 31 in 1879, 24.38 in 1880, 19.20 in 1881, 34.02 in 1882, and 30.50 in 1883.
class. It is not customary to build upper storied houses with tiled roofs. The houses are shikar or flat roofed and of one story. They are built of rubble stone and earth with nilam or bilkul beams and a flat roof of rafters of milkbush and jodha sticks on which is laid earth about two feet thick. The houses of the better class are built of dressed stone and teak beams with a coating of planks of bilkul, mango, or nilam, or of bamboo.

Of the total population 22,200 or 42.55 per cent support themselves by agriculture. The chief cultivating classes are Lingayats, Jains, Marathás, Kuddis, Dhangars, and Musalmans.

The crops are: of cereals jodha Indian millet, bajri spikol millet, wheat, and rāda Panicum italicum; of pulses gram for Gujarat indicus, matki Dolichos billiiformis, and phuta Dolichos lablab; of fibres cotton and ambidi Bombay hemp; of oilseeds kardai or mallow; and of miscellaneous crops sugarcane, betel-leaves, chillies, and plantains.

The staple crop of the State is jodha which is of two kinds, kār a red and shāla a white variety. The kār jodha is sown about the middle of June at the beginning of the south-west monsoon. Tur, mug, matki, and ambidi are sown in the same field with kār jodha at certain intervals. Shala jodha is sown early in September at the beginning of the north-east monsoon, and cotton and kardai are sown about the month of October. Kār jodha is reaped in November, and mug and other subordinate crops which are sown with it are reaped about the end of January and in February. Cotton is gathered from the beginning of March to the end of April, generally in three pickings. Wheat, gram, and kardai are reaped in February and March. Sugarcane is planted at the beginning of March and cut in January and February. Black soil is suited for cotton, gram, and wheat, and the same with a mixture of clay and sand is suited for jodha. Manure is not used except for gardens and mādarī red soil. About a hundred cartloads are required per acre for sugarcane and plantains, and thirty for jodha and chillies.

The chief moneylenders are Gujaratis, Marwaris, and Lingayats Vānis, and a few Brahmins. The yearly rates of interest vary from twelve to 37½ per cent on personal credit and from six to twelve per cent on the security of movable and immovable property.

The State is well off for roads. Since 1855 eighty-two miles of road have been made with eighteen bridges, seventeen culverts, and about thirty-five drains. About 12,000 trees have been planted on roadsides. There are seven chief lines 681 miles long, which run from Mudhol to Mahārāmpur, Jankhandi, Gulguli, Kallādi, Lōkāpur, Rāmangōr, and Yādrug. Of these the Mudhol-Mahārāmpur road runs twelve miles north-west and is metalled, drained, and bridged except on the Soregōna stream. It has 4750 roadside trees and five bridges, nine culverts, and twenty-five drains built at a cost of £2027 (Rs. 50,270). The Mudhol-Jankhandi road runs six miles north. It has 1750 roadside trees and seven bridges and seven drains built at a cost of £1715 (Rs. 17,150). Two streams on the roads are yet to be bridged. The Mudhol-Gulguli road...
runs 8\textfrac{1}{2} miles north-east. It has 1100 roadside trees and one bridge and four drains near Mudhol, built at a cost of £170 (Rs. 1700). The Mudhol-Kaladgi road runs twelve miles south-east and is surmounted and drained and bridged except at a few places. It has 1875 roadside trees and two bridges, eight culverts, and twenty-nine drains built at a cost of £3761 (Rs. 87,610). The Mudhol-Lokepur road runs eight miles south and was built during the 1876 famine. It has no bridges or drains. The Mudhol-Yedvad road runs six miles south-west. It has 975 roadside trees and six drains built at a cost of £169 (Rs. 1690). Besides these there are two small branch roads to Shrol and Dharleeshvar which have two bridges built at a cost of £173 10s. (Rs. 1735). Besides these there are two small branch roads to Shirol and Dhavleshvar which have two bridges built at a cost of £163 12s. (Rs. 1636). The total cost of bridges culverts and drains amounts to £11,178 (Rs. 1,11,780).

Besides the old temples and rest-houses in most villages, nineteen new rest-houses or 

for the administration of civil justice there is a 

For the administration of civil justice there is a court with powers of a first class sub-judge. Against the decisions of the
S M. NEAL 

JUSTICE. 

Mudhol, a small town on the Ghatsprabha river, which is about twelve miles south of Jamkhandi and fifteen miles north-west of Kaladgi. It has a market on every Friday, which opens at noon and closes at sunset. Besides from the river, the water supply for drinking is drawn from wells and two ponds which lie north-west of the town. The water from the ponds is brought by an aqueduct into two reservoirs built in front of the Ram temple. The reservoirs are about 1500 feet from the ponds. Besides these, there are two more ponds, the Mahāsrāv and the Siddheśwar, which are used for bathing, washing clothes, and watering cattle. Mudhol has two reservoirs, a pond, a post office, a library, five rest-houses or dharmekhāls, and five schools. Of the five schools one is anglo-vernacular, two Marathi,

The death returns are believed to be fairly correct and the birth returns to be incomplete.
one a girls school, and one a night school. The old residence of the Chief is in the centre of the town and like all other houses is flat-roofed.

Mahalingpur, a trading town, with 6651 people, lies twelve miles north-west of Mudhol at the foot of a small hill. The town is named after the temple of Mahalingeshvar which stands on the top of the hill. About one-third of the people are Lingayat Vasis or traders. Mahalingpur is the largest trading town in the State, and has a name for its khans or bodice cloths, which find a market even in Poona, Sholapur, and Bombay. There are about 700 looms for weaving cloth. A market is held on every Tuesday. Mahalingpur has a municipality, a police post, a post office, two rest-houses, a Marathi school and a State school, and a bungalow. A yearly fair is held in honour of the god Mahalingeshvar, on the bright tenth of Bhadrapad in September-October. The fair lasts six days and is attended by about 10,000 people. The charges of the fair are met from a State allowance of £42 4s. (Rs. 423), which is spent by the panch or leading Lingayats of the town under the supervision of a State official.

The Chief of Mudhol belongs to the Bhonsla-Ghorpada family, which, like most Maratha families of distinction, claims to be of Rajput or Kshattriya origin. The original name was Bhonsla, and tradition has it that the Mudholkar is descended from a common ancestor with the great Shivaji. This name however has been almost entirely superseded by the second designation, which is said to have been acquired by one of the family who managed to scale a fort previously deemed impregnable, by fastening a cord round the body of a ghorpad or ignana. There are two branches of the great Ghorpada family, the Sthkás and the Naukas, to the former of which the Mudhol Chief belongs, while the other division is represented by the Senapati of Kapsi in Kolhapur, and others, among whom was the Mudholsv of Gutti, who played such a prominent part in the Madras Presidency in the last century.

All that is authentically known of the history of the Mudhol family is that it held a high position at the Court of Bijapur, from which it received the title of jagir, or, more correctly perhaps, Raje, which is still retained by the Mudhol chiefs, together with the privilege of using the morchals, and the dignity of exemption from the suhna or obeisance of a subject.

The Mudhol jagir is first mentioned in connection with the early history of Shivaji. When the latter commenced the work of laying the foundations of the Maratha empire and revolted against the Bijapur monarchy, Mahmud Adil Shah, the then king, resolved in 1641 to checkmate the Maratha adventurer by making a hostage of his father Shahji. Accordingly orders were sent to Bijal Ghorpada of Mudhol, who was then serving in the Karnatak with Shahji, directing him to apprehend the latter. The Mudholkar thereupon invited his colleague to an entertainment, at which he treacherously seized his guest and sent him as a prisoner to Bijapur. On
his arrival there, Sháhji was ordered to put a stop to his son's rebellion and when he declared his inability to do so, urging that Shiváji was in rebellion against his own father as well as against the Bijápur State, the king, to use the words of Grant Duff, 'enraged at his supposed contumacy, ordered him to be confined in a stone dungeon, the door of which was built up, except a small opening, and he was told that if within a certain period his son did not submit the aperture should be for ever closed.'

This threat however was not carried into execution, owing to the powerful influence brought to bear by Shiváji, and Sháhji was after a time released from his dungeon. He was however kept a prisoner at large for four years, at the expiration of which period he was allowed to go to his jújír in the Kárañáik. Before this permission was granted he was bound down by a solemn engagement not to molest the Mudhoríkar, with whom he was ordered to exchange hereditary rights and indáns as a token of friendship. The exchange however was never made, and Sháhji, immediately on being liberated, wrote to Shiváji, charging him by his filial relation to him to 'punish Báji Ghorpádà of Mudhol.' This injunction was not forgotten, but events did not admit of its being acted upon till some ten years afterwards, in 1661, when Shiváji, watching his opportunity, swooped down from Váshálígarh, though surrounded by hostile forces, and marched rapidly to Mudhol, where he killed Báji Ghorpáda, after which he burnt the town and returned in triumph.

Báji was succeeded by his son Málojí, who on the fall of Bijápür in 1686 was confirmed in his possessions by Aurangzáb. But little is known of the history of the family for the next three generations till we come to Málojí's great-grandson who bore the same name. This chief, who is said to have lived so long as to have been contemporary with all the Pesháswás from Bájáji Váshánárth to Bájírav, played an active part in all that went on during his eventful life. He agreed to serve the Pesháswá with a fixed quota of horse for his hereditary estate, and held considerable aánapalás besides during his lifetime.

He served against the Maiáur princes, against the British in the campaign which resulted in the convention of Vádgn, against the Nizám in the battle of Káhráda, and against Holkar, and his long and active life came to an end in 1805. He was succeeded by his son Náráyánráv, who died in 1816, leaving three sons Govindráv, Lakshímánráv, and Venkatráv. These three brothers were at Mudhol at the time of their father's death, and the eldest, Govindráv, immediately claimed the succession. He was opposed however by Venkatráv's mother, and the question was referred to Poona, while the parties proceeded. The Pesháswá passed no formal decision in the matter, but Venkatráv's mother seems to have succeeded by bribery and intrigue in getting her son tacitly recognized as his father's successor. Govindráv was provided for by a command under Bápá Gokhále, and he and his second brother followed the fortunes of the Pesháswá in the war with the British, which broke out in 1817. The elder of the two brothers was said to have been killed at the battle of Aáska, and Lakshímánráv, on the subversion of the Pesháswá's dynasty, went to Báronda, where he took service with the Gálikwád. In this way Venkatráv was left in possession...
of Mudhol, and Mr. Elphinstone accordingly concluded an engagement with him as the jagirdar.\(^1\)

Some six or seven years after this, Mr. Elphinstone, who was then Governor of Bombay, was surprised to receive a communication purporting to be from Govindram, who was supposed to have been killed at the battle of Ashta. The writer asserted that he was the veritable Govindram, that he had been wounded in the battle but had concealed himself, and, after recovering from his wounds, had spent some years in visiting the sacred places in Hindustan. On an investigation being made into this claim there seemed at first grounds for believing that extraordinary as it was there was foundation for it, for Venkatram did not deny that this person might be his brother; Govindram’s wife was so assured of the identity of the claimant with her husband that she went and lived with him, and many who had known Govindram in his youth were convinced that this was really the man. More careful enquiries however which were made during the following three years resulted in the conviction that the claimant was an impostor.\(^2\) It was ascertained afterwards that he was a Gosavi, whose remarkable resemblance to the deceased Govindram had been remarked at Baroda by the latter’s sister.

Venkatram died in 1856, leaving a son Balvantram, then thirteen years of age, during whose minority the estate was managed by a kirdhari appointed by Government and receiving his instructions direct from the Political Agent. Many improvements were effected during this period and the debts were all paid off, so that when in 1861 the young Chief was allowed to assume the administration he found his estate in good order, free from debt, and with a comfortable balance in hand in the treasury. His term of power was but shortlived as he died in 1862, leaving two children, a girl who had been married a short time previously to a nephew of the Kolhapur Raja, who afterwards became by adoption Chief of Kagal, and an infant son, aged one year, named Vyankatram. The widow claimed the administration of the estate during her son’s minority, but Government ordered that the kirdhari and the munir should manage the estate, consulting the young Chief’s mother on all reasonable occasions and being guided as far as feasible by her wishes, but being held directly responsible to the political authorities. The usual beneficial results have followed this arrangement. The estate has been surveyed and assessed, considerable sums have been spent on public works, and much has been done to further the spread of education. Notwithstanding the expense of these measures a considerable surplus has accrued, which has been invested in Government securities. The young Chief on attaining majority in 1882, was put in charge of the State.

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\(^1\) The Raja was bound by this engagement to furnish a quota of twenty horse. In 1844 however this service was commuted to an annual cash payment of Rs. 3071.

\(^2\) The proceedings and arguments used in the case, bear a curious similarity to the famous Trench case. For instance, one chief ground for deciding that the Maratha claimant was an impostor was that he was utterly unacquainted with Narsures, which Govindram used to speak fluently.
**STATES.**

**RAMDURG.**

**DESCRIPTION.** Ramdurg, with an area of 140 square miles and forty-six villages, had in 1881 a population of 29,570 or 221 to the square mile and in 1882-83 a gross revenue of £17,576 (Rs. 1,75,700). The State, unlike the neighbouring Patwardhan states, is a compact country and lies between Dhawar and Bijapur. It is bounded on the north and west by the Torgal cluster of Kolmipur, on the east by the Badami subdivision of Bijapur, and on the south by the lapped state of Nargund which now forms part of the Navalgund subdivision of Dhawar. The aspect of the State is generally flat and treeless with slight undulations. The Malprabha runs west to east through the State for about twenty-five miles and has sixteen villages bordering on it. Besides this, five streams run through the State. Of these the Bakori coming from Malakari in Baidani joins the Malprabha at Sangal; the Tapnibal coming from Paragad runs by Hobad; the Bennihal coming from Navalgund joins the Malprabha at Menagi; the Gadagni coming from Navalgund joins the Tapnibal at Hobad; and the Tolnihal coming from Navalgund joins the Bennihal at Osni. The climate is generally hot and healthy. The rainfall at Ramdurg averages about twenty-two inches.

**PEOPLE.** According to the 1881 census the population was returned at 29,570 against 38,031 in 1872, that is a loss of 8461 or 22.24 per cent which is chiefly due to the mortality and emigration during the 1876 famine. Of the 29,570 people in 1881, 14,576 or 49.29 per cent are males and 14,994 or 50.71 per cent females; 27,655 or 93.55 per cent Hindus, 1963 or 6.45 per cent Musalmans, and four Christians. The population is almost entirely Kansarese. The total number of houses was returned at 7350, of which 6640 were occupied and 910 unoccupied, giving fifty-two houses for each square mile and 459 persons for each house. There is one town Ramdurg with 6310 people. Of the villages six had less than 200 people, eleven between 200 and 500, fourteen between 500 and 1000, five between 1000 and 2000, and one between 3000 and 5000.

**AGRICULTURE.** The chief cultivating classes are Lingyate, Marthas, and Muselmans. The bulk of the soil is black. The chief crops are jowar, bajra, rice, wheat, gram, and tur.

**TRADE.** Three roads pass through the State, the Ramdurg-Nargund for nine miles, the Belgaum-Kaladgi by Panchgao for 11 miles, and the Ramdurg-Belgaum for 1½ miles. Weekly markets are held on Sundays and Mondays at Ramdurg, on Fridays at Shembgaon, and on Tuesdays at Mehal. The chief imports are groceries, cloth, gold, silver, silk, and timber, chiefly from Bombay, Belgaum, Kurnool, Rajapar, and Hubli. The chief exports are grain, cotton, and cloth. Of these grain is sent to Belgaum, Dhawar, and Hubli and cotton to Kurnool. Hand-woven cloth, which was in 1883 woven of the estimated value of £18,000 (Rs. 1,80,000) goes to Rajapar, Chiplun, Bagalkot, Hubli, and Shalapar.

**THE LAND.** The survey of the State has been completed. Before the survey settlement was introduced, the lands were reassessed at the will of the
Chief. Under the survey settlement land is not resold except on failure to pay the rent. The revenue is collected by two instalments. The kharif or early instalment falls due in January and March and the rabi or late in February and April.

Since 1878 the State has been under joint administration during the minority of the Chief. The Joint Administrators, of whom one is appointed by Government and the other by the grandmother of the Chief, have the powers of a Sessions Judge and the State kirtib Hari of a distinct magistrate. Civil suits are brought before a manajif who has powers to try suits up to £500 (Rs. 5000). Appeals against the manajif's decisions lie to the joint administrators who also decide original suits of more than £500 (Rs. 5000). The police force was fifty-nine strong, besides a few saarors or horsemen.

In 1883 the schools numbered nine with 591 names on the roll and the daily average attendance of 493.

The State has one dispensary at Ramdurg. In 1883-84 the number of patients treated was 4999. During the year 999 children were vaccinated.

The only town of any size is Ramdurg with 6810 people. The forts of Ramdurg and Nargund which are said to have been built by Shivaji, were, at the time of the latter's death, in charge of a Brahman named Appaji Sura. They were taken by Aurungzeb's troops in 1692, but were recovered some fifteen years afterwards by the dexterity of a servant of Appaji, a Chitpavan Brahman named Ramrav Dadaji Bhale, whose posterity was destined to supersede that of his master. Appaji at first resumed charge himself, but as he grew older he left everything in the hands of Ramrav, who, at his request, was formally invested with the charge of the two forts in question, and further received from the Raja Sambhaji, grandson of Shivaji, the title of Pant Sachiv.

In 1728 Appaji died, leaving an adopted son named Balvantrav. Ramrav acted as guardian to the latter, but administered the sarvajam in his own name. He was assisted in this task by his nephew Dadaji whom he had summoned from the Konkan and who displayed great vigour and ability. Among the benefactions bestowed upon Dadaji for services rendered was the sarvaj of Konnar which he received from the Nawab of Salar, who retained however a third part of the revenue to which the Peshwa afterwards succeeded. By an order of Raja Sambhaji, dated 1734, the whole sarvaj-amal between the rivers Ghatprabha and Tungabhadra was assigned to Dadaji.

Some twelve years after the death of Appaji, Ramrav, accompanied by his son Yogirav, went on a pilgrimage to Benares, during which he died. On Yogirav's return he procured the assassination of his cousin Dadaji, who had been left in charge of the State and would not give it up. This led to a feud between him and Bhakkarav the murdered man's son, and Balvantrav, Appaji's heir, took advantage of the opportunity to recover his adoptive father's estates which, in 1758, were formally assigned to him. Yogirav and Bhakkarav receiving personal sarvajas. The latter, however, made interest
with the Peshwa Madhavrao Ballal, who made the estates over to them as a samraddha sarajum. Balvantrai received an allowance of £1200 (Rs. 12,000), in lieu of which his descendants, some thirty years after, managed to get possession of the town of Hebbi, which is still held by the family.

Of the two holders of the sarajum Bhaskarnaray, and after him his adopted son Venkatrav, held the management, the other shareholder only receiving an allowance. In 1778 the estate came under Haidar Ali of Muisur, who exacted service on the same conditions as the Peshwa, but his son Tipu some years afterwards imposed further burdens. Venkatrav resisted, and in consequence Nagurn was besieged by the Muisur troops. The place held out gallantly, and an army of observation being sent from Poona, Tipu agreed to relinquish his late demands if the fort were surrendered. No sooner however were the Maratha forces out of the way than he violated the articles of capitulation, and took Venkatrav and his family as prisoners to Muisur, where the unfortunate Chief's daughter was placed in the Sultan's seraglio. Ramaar, the representative of the other branch of the family, managed to make his escape on this occasion.

The operations of the allied armies under Lord Cornwallis against Seringapatam restored Venkatrav to liberty, and in 1791 a new sanad was granted by the Peshwa, bestowing the estate on him and Ramaar. Through the influence of Parshuram Braj Patwardhan the latter received Ramdurg on this occasion as his appanage, but by far the largest portion of the estate was assigned to the other branch of the family. This arrangement lasted for some nineteen years, but in 1810 Narsyanaray, the son of Ramaar, having interest with the Peshwa, claimed to share equally with Venkatrav. The claim was admitted by Bajirao, who happening to be in the neighbourhood, himself put Narsyanaray in possession of his share and fixed the amount of the contingent to be furnished by each moiety of the estate which was thus regularly divided.

When the war between the Peshwa and the English broke out the Ramdurg Chief had some troops with the former, but he soon joined General Munro, and consequently received most liberal terms. The British Government gave up its claims to the contingent which Narsyanaray had been bound to furnish to the Peshwa, and only called on him to pay annually £345 17s. 6d. (Rs. 3456) in commutation of the rights in the Konner jiyir, which the Peshwa had held. The other articles of the engagement were similar to the terms granted to the other chiefs in the Bombay Presidencies.

In 1827 Narsyanaray died leaving no male issue. The only collateral descendant of the founder of the family being the Nagund Chief and two sons, who were considered ineligible for adoption in consequence of being married, it was determined at first to reverse the Ramdurg estate. The widow of the deceased protested against this decision, as did the Nagundkar, who claimed the restoration of the State to himself. At last, in 1829, it was ruled that Radhakali the widow should be allowed to adopt, and should be recommended
to adopt Hariharí, the youngest son of the Nargund Chief, a boy then fourteen years of age. This arrangement was most unpalatable to the lady, but at last she conformed to the wishes of Government, and after making careful provisions and stipulations for her own dignity and authority, adopted the lad, who received on the occasion the name of Rámárv.

Rádhábáí seems to have been a lady of remarkable force of character and considerable administrative ability. She managed her estate well, but she loved power too much to willingly delegate any portion of it to any one, especially to her adoptive son, with whom her relations were never cordial. Her treatment of him was such that he left Rámárv in disgust some seven or eight years after his adoption, and went to Nargund, where he remained till, through the intervention of Government, a proper allowance was secured to him. The quarrels between him and Rádhábáí, however, continued till the death of the latter in 1857 put him in possession of the estate.

Rámárv assumed power at a most critical period, and his loyalty was severely tested. His half-brother Bháskarráv, the Chief of Nargund, discontented at being refused permission to adopt, prepared to revolt against the British Government, and endeavoured to persuade the Rámárvkar to join him. Rámárv not only refused, but informed Mr. Manson, the Political Agent in the Southern Maratá Country, of the correspondence, when the latter went to Rámárv on his way to Nargund, in the hope of being able to dissuade the chief of that place from his fatal purpose. At Rámárv's earnest request Mr. Manson gave up his intention of seeking an interview with Bháskarráv at Nargund, but he unfortunately proceeded in that direction with a small escort, and the Nargundkar, mistaking his intentions, attacked his camp on the night of the 29th May 1858, and murdered the unfortunate gentleman, taking back his head to Nargund as a trophy. Bháskarráv then openly raised the standard of revolt, but his fort was speedily taken and himself captured, after which he was hung at Belgaum and his estate confiscated.

In the following year the Rámárv Chief having no issue, prayed to be allowed to adopt, which request was granted by Government. He did not, however, avail himself of the permission till 1866, when he adopted a lad of about fifteen years of age, the son of a collateral descendant of the Bhávé family, residing in Kolhárpur, who on adoption received the name of Yogiráv. The Chief received a sanad of adoption in 1862.

Rámárv died in 1872 and was succeeded by his adopted son Yogiráv. Yogiráv Bépu Sáheb was married in 1867 to the daughter of the Chief of Sángi. He died in 1878, leaving a minor son Venkatráv. During the minority of the Chief the State is managed by joint kármá.

1 The historical section of the Patwardhan States and Mudhol and Rámárv is contributed by the late Colonel E. W. West.
# APPENDIX A.

Kolhapur City Thermometer Readings and Rainfall, 1851-1881.

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Averages: 70.9, 75.0, 70.0, 75.0, 70.0

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Averages: 70.9, 75.0, 70.0, 75.0, 70.0
Kollapuri City Thermometer Readings and Rainfall, 1851-1881—continued.

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Average: 82.9 | 90.9 | 80 | 95.9 | 100.9 | 87.9 | 1.08
Kolhapur City Thermometer Readings and Rainfall, 1851-1881—continued.

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STATES.
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APPENDIX B.

Appendix B.

Trees.

The following is an alphabetically arranged list of principal trees found in the Kolhapur State:

*Acacia auriculiformis* is perhaps the commonest, most easily grown, and hardest tree in the western forests. It grows to a considerable size and is much used in building and for field tools. Its deeply crooked bark is astringent and yields a black dye. *Anjeer* Mangifera indica, the mango, though it occurs on all the western ranges, is not a very common forest tree, but especially in the west is found near every village. The wood is used by carpenters and the fruit is much eaten. Fine grafted Ratanagiri mangoes have lately been introduced but it is not yet known how they will thrive. *Arjuna Terminalia arjuna* is commonest in the west along the banks of rivers and hill streams. It grows to a great size and in many respects is considered as good as the black ane. The wood is used both for building and for field tools. *Aqua* Ficus carica, the fig, is found in all the sahyadri ranges and elsewhere in the western hills. It is hard lasting wood is used for boxes, for renovering, and for well rings as it does not decay under water. Its astringent bark is used in diarhoea and its fruit is occasionally pickled or preserved in sugar.

*Bombax Acacia arabica* is the most useful and the commonest tree in east Kolhapur. It grows rapidly and freely in black soil especially in clay deposits along river banks. Its wood, though seldom straight, is hard and is much used for building, for field tools, and for fuel. Its bark is used in tanning and yields a yellow dye. Its sap is a useful gum and during the hot season its pods are a valuable food for sheep and goats. *Bokul* Minus spp. elengi is a handsome garden tree with very sweet smelling flowers and is seldom found in the forests. The wood is used in building, the fruit is eaten, and from the flowers a scented distillate. *Bombax* Lagerstromia lanceolata is very handsome when full grown. It blooms during the hot season. Its wood is light coloured straight and elastic and is used much for building. *Shakes Can Berula* is common over almost all the western reserves but is seldom more than a shrub. Early in the hot weather it is covered with long pale yellow taschels like large tuber- num flowers. Its wood is used in building and for field tools. Its bark and roots yield a strong perspirent. *Bokal* Terminalia bellerrica is very scarce but where found is used for all purposes, having the same qualities as the black ane tree. Its fruit is used as a cure for cough. *Lehela* Theophras papuan trum most occurs in gardens and on roadsides; it is rarely found in forests. It is a useful roadside tree, as it grows readily from cuttings. The hollow trunk is of little use but its straight shoots yield
rafflers, which are much valued in house building. Bidae Semeecarpus anacardium grows in many reserves both in the west and in the east. It is a medium-sized tree and has such bitter sap that it is seldom cut until it is ancient. Wood serves for minor uses and its pulp fruit is a great favourite among all classes of natives. The nut is used for blistering and as a cure for worms. *Bor Zizyphus jujuba* is a garden tree, and when well matured yields close and even-grained wood. Its bark is much used and its fruit is very popular.

*Chandan* Santalum album, the sandal wood tree, is found in a few of the Karvir and Bhudargar reserves as well as in Ajra and Bavda. *Chinch Tamaramus indicus*, the tamarind, grows to a large size in gardens and grass lands. It yields heavy firm timber, much used in building and making sugar cane crushers and oil mills. The acid pulp of the pods is used both as food and medicine and its half-roasted seed is a cure for dysentery. *Chilen Bamboos arundinacea*, the bamboo, grows almost everywhere especially on the banks of streams and rivers, in damp grounds, and in other cool places. The canes are used in roofing and for many purposes and are split for matting and basket-making. Its leaves are given to horses suffering from cold.

*Bhanda* Helicteres isora is common in the western forests though rare in the east. In suitable soil it grows to a moderate size. Its wood serves for cot frames, wheels, axe-handles, knives, pickaxes, grinding mills, and carpenter’s tools. The leaves are eaten by cattle and the fruit by men.

*Beda* Nauclea cordifolia is irregularly distributed over several of the Sahyadri spars. It grows to a great size and its timber, though of no great strength, is easily worked and lasts well if not exposed to the weather.

*Bhinda* Terminalia chebula is common in almost all the forests of the Bhudargar, Pandha, and Gadingal sub-divisions and in the subordinate states of Bavda, Vinhalgal, and Ajra. Its good yellowish brown timber is used for field tools and its fruit is highly valued for making ink and as a dye. The fruit, the myrobalan of commerce, is one of the chief forest exports. In 1881-82 the crop amounted to 1330 bhandes and yielded the State a revenue of £4500 (Rs. 45,000).

*Jambul* Eugenia jamboolana grows freely where there is a good supply of water. Its timber is fine, hard, and close grained. As it does not rot in water, it is much used for lining wells and watercourses. There are some fine jambul groves along the banks of the river Ambardi near the village of Mau in the Malhkur State, and on the flat ground near the foot of the western slope of the fort of Pandha. Its leaves and bark are astringent and its purple berries are a favourite food.

*Kaju* Anacardium occidentale grows in the southern forests of Ajra and in the west on the Bavda hills. It is a small tree with a very ornamental leaf. Its wood is not deemed of value, but its fruit is eaten with relish and its bitter juice is used as a flux for soldering metals. *Kalabu* Nauclea parvifolia is common in the west and grows to a considerable size. Its close grained wood is used for planks and beams for the flooring and frames of houses. It is held in veneration by the Hindus as Krishna’s favourite tree. *Kapar* grows to a considerable size and is found in most of the forest reserves. Its straight close grained wood does not suffer from the attacks of insects and is used for building and other purposes. *Konk* Pernia elephantum, the woodapple, is common in gardens. Its wood is white, hard, and close grained and is used both for building and for ornamental carving. The pulp of the fruit with sugar and water is an excell-
lent cooling drink. _Kheir_ Acacia catechu occurs in few places and is
stunted and weak. Its very strong wood is considered more lasting than teak. _Kigelia_ Terminalia paniculata common all over the western
reserves grows to a large size and yields good timber. _Kolahum_ Schiltchouma trigona grows in several of the western reserves. Its heavy hard
wood is applied to many building and field purposes, as well as for railings
in sugarcane mills, for pestles, and for cartwheel spokes. _Kusk_ Strychnos nux-vomica, the vomit nut, is a middle-sized tree and yields
hard and durable wood, which is used for several purposes. The very
bitter root is used in intermittent fevers and venomous bites. The seed
have intoxicating properties. _Kumbka_ Caryya arborea grows in many of
the Sahyadri forests. Its timber is not very heavy but takes a good
dlilation and is well veined. It is used for building and other ordinary
purposes. Its bark yields a coarse but useful cordage.

_Nimbophora_ Lagerstroemia parvifolia is plentiful in the western
forest ranges. It grows to a considerable size and yields close-grained
straight, elastic wood, which is used in building and for many ordinary
purposes. _Nimrod_ Ficus retusa is not common in the western forest.
It is much liked for roadsides as it is easily grown from cuttings. It is
pleasant to look at and gives a thick shade. Its wood serves for several
minor purposes. _Nimb_ Azadirachta indica is rare in the western forests.
It grows freely in black soils, gardens, and enclosures and along the edges
of fields. It yields a fine highly valued wood and its bitter bark leaves
and roots are much used as medicine.

_Polus_ Butea frondosa thrives in the forests as well as near villages.
The wood is not valued but its leaves are much used by Hindus as food
platters. Its gay scarlet blossoms brighten the forest in the early hot
weather. Its seeds are a cure for worms. _Phanae Artocarpus integrifolia_,
the jack tree, though rare as a wild tree, is scattered over all the western hills
and is common in the village groves in the west. The fruit is much valued
and the timber is very useful to carpenters. _Pimpal_ Ficus religiosa is
common in all parts of Kollhappur. It is much revered by Hindus and is
often planted near temples, houses, and other buildings. Its wood is light
and of no use except as fuel.

_Riakhana_ Artocarpus hiranta is found in the south-west of Kollhapur
and in the Chandel reserves of Vistagigad. The tree grows to a large size
and yields good timber, which is mostly used in horned bedding.

_Signesia_ Tectona grandis, the teak, is found on the Sahyadri slopes but
except in a few places in Panchala, Bhadargad, and Bivda it seldom grows
to any size. Its timber is used only for rafters. _Shinda_ Phoemix excelsa,
the wild date palm, grows along the banks of streams, rivers, and water
sources. Its unfermented or partly fermented juice is drunk by the lower
class Hindus. Its leaves are plaited into mats and baskets. _Shima_
Dalberiga sima, the blackwood tree, occasionally occurs on the higher slopes
of the Sahyadri hills. _Shiva_ Gmelina arborea occasionally occurs in the
Bhadargad and other forests. When full grown it yields excellent timber.
_Somala_ Michelia champaca is grown in gardens and enclosures. Its
durable mottled timber is used in building, but it is chiefly valued for
its fragrant yellow flowers.

_Under Ficus elastica, both a forest and a garden tree, yields straight
gained timber which weathers well and is much used for the doors of
native houses. Its fruit is eaten by the poor and its roots yield a medi-
cinal extract.

_Fat or Tul_ Ficus indica, the banyan, is one of the best roadside trees,
cuttings, if watered and in good soil, growing to a magnificent size. Its
wood serves as fuel. 

The following trees are also cultivated in irrigated lands: *Anacardium occidentale, pineapples; Ailanthus Panina granatum, pomegranate; ket Muam or pantain, plantain; limbe Citrus scidix, lime; mahalalang Citrus medica, citron; musli mad Cocos nucifera, the coco palm; popanas Citrus decumana, pomelo or shaddock; pome Paquium pinnatum, guava; rambutan Annona reticulata, bullock's heart; and sidhepul Anona squamosa, custard apple.

The following list gives the names of the chief healing plants found in Kolhapur:

*Adulae* Justicia adhesion is found everywhere. The leaves are a useful emetic. *Apantelechomenone grandiflora* is found everywhere. Its bark is a bitter tonic. *Aphoda* Achyranthes aspersa is found everywhere. An infusion of the root is a mild astringent in bowel complaints. *Anola* Ocyrnum plecteum is found in almost all forests. The bark is useful in dressing wounds. *Adabesh* Ipomoea quamoclit is found in the forest. It is used to dress ulcers and as a cure for sore eyes. *Abelothidas* Anthemis pyrethrum is found in the gardens. It is a strong stimulant. *Aleo* Eucalyptus officinalis, ginger, is grown in gardens. It is used in dyspepsia. *Ambla* Mangifera indica is found everywhere. Its kernel is a tonic. *Anabron* Terminalia arjuna is found on the Sahyadri range. The bark is used as a tonic and externally as a vulnerary. *Anise* Pterocarpus marsupium is found on the Sahyadri hills. The bark is highly astringent. *Anna* Saraca indica is found in the plain east. The bark is used in diseases of the womb. *Anacardium Phyllanthus emblica* is found everywhere in the district. The fruit is used in fevers, diarrhoea, and bilious complaints. *Bakhal* Anacardium occidentale grows in the plain country. The bark is used as a tonic and astringent. *Babad* Prunus amygdalus, the almond, is planted in gardens and is used as a tonic. *Baculophy* Anodendron fruticosum is sown in fields. The fruit and root are given to children suffering from dysentery. *Bakhara* Cassia fistula is found on the Sahyadri range and is an agreeable laxative. *Baka* Mimusops elengi is found everywhere in the district and possesses tonic and astringent properties. *Bala* Pavonia odorata, of four varieties, is found in gardens. The root is astringent and tonic. *Bakalob* Anodendron sowa is grown in fields and is used in rheumatism. *Bhure* Pterocarpus coriifolia is found in wastelands. The seeds are used as a cure for skin diseases. *Bhoda* Terminalia bellirica is found on the Sahyadri range. The pericarp is used in powder in expectorant electrocutionaries. *Bol* Eucalyptus macroloes is found everywhere. The fruit is used in diarrhoea and dysentery. *Bhurangi* Claronidendron serratum is found on the borders of fields. The root is a cure for fever. *Bhokar* Cordia myxa is found everywhere. The bark is a mild astringent. *Bhumila* Ocimum basilica, the gourd, is sown near house-steads. The unhusked seeds are eaten with sugar in cases of tapeworm. *Bhunokola* Convolvulus paniculatus is found in the Konkan. The root is used in gout. *Bhules* Semeacarpus anacardium is found on the Sahyadri range. The root is used as a vesicant and a counter irritant. It is used in dyspepsia and piles. *Bokhada* Ficus saubriacus is found everywhere in the district. The bark is used for curing white leprosy. *Bor* Zizyphus jujuba is found in forests. The root is a cure for tannas. *Brakol* Hydrocotylaceae azurea is found in watercourses. The plant has diuretic properties. *Chakat* Chenoacodium viride grows wild. The leaves are used as a cure for worms and bile. *Chander* Santalum album, sandal, is rarely found in gardens. The wood is useful in kilnness, vomiting and

Appendix B.

Tulas.
fever. Chāgīcha Michelia champas is found everywhere. The bark is used as an aromatic bitter. It has many varieties. Chār Buchanania latifolia is found in the Konkan. The fruit is used in bilious cases. Chībhūd is planted in water lands. The seeds produce cough and cold. Chīkānsūl Sida cordifolia grows everywhere. The root possesses mucilaginous properties. Chīnch Cinnamonum indicum is found in fields. The pulp has excellent antiscorbutic properties. Chīrjīk Phyllanthus zeylanicus is found in the Konkan. The root is a cure for dyspepsia. Choku Ramox Weiacus is grown in watered lands. It is cooling and astrin- gent. Dugyaḍapṭa Parthenium caperata grows in rainy weather on stones. It is chiefly used as a perfume. Dukēnd Panax granatum is grown in gardens. The flowers and the bark of the root are astrin- gent. Durāh Pushyamurphyiaiidae is grown on the banks of rivers. A decoction from the roots of these three plants is used as a diuretic. Dholwār Artemisia abrotanum is grown in gardens and used as a cure for headache. Durvākagīrgi Vangueria spinosa is used. Dīkarpīps Gossypium religiosum, the holy cotton, is grown in gardens. The unripe capsule soaked in opium is a cure for dysentery. Dākīman Helicteres isora is found on the Bashyādī hills. It is used as a tonic in bilious affections. Dhamaka Hedyarum alhagū is found in the plain east. It is used as a bitter and astrin- gent. Dīsane Cordydrum sativum is grown in fields. The seed is a carminative. Dikhīyo Anogeissus latifolius is found in the Bashyādī crests. The bark is used in colds, bilis, and consumption. Dīgīti Gritalia tonentosa is found in the western hills. The flowers are a stimulant. Dīkhrā Argemone mexicana is found everywhere. The root is an emetic. Dādēka Cucumis angutangulus is used as an aperient. Dūrūl Solanum indicum is found in fields over almost all of the Kathiāpur State. The root is used in fevers, worms, and colic. Dōkūnd Vitis viridis, the grape, is grown in gardens. The dried fruit is used as a laxative. Dūddhēl Hemidesmus indicus, country manosapila, has in its root an excellent substitute for sarosapila which is much used in rhumatism and boils. Dūpūrī Pentapetes pheretica is planted in gardens. The leaves are a stimulant. Dūrūs Cydonia dactylon is found everywhere. It is acidulous and used to check nausea. Erānd Helenium annua, the caster plant, is found all over the State. All parts of the plant are used as purgatives. Gōla Bandia dometorum is found in the Konkan. The fruit acts as an emetic. Gōlī Fortunara oleracea grows wild. Its juice is used in gonorrhoea. Gōltrī Luffa costenata is grown near homesteads. The leaves and fruit are useful in fever. Gokhre Akebia hy- cinthodes is grown in gardens. The root is used as a laxative for children and the seeds as a purgative. Gōlūd Cordifolius execulis is found in the forests. Its stalk or stem is considered a useful stomachic. Gōnji Aloysia precatorius is found everywhere. It is used in gonorrhoea. Hālūd Carumula, longa, turmeric, of three varieties, is grown in gardens; it is a cordial and stomachic. Hālik Lepehum sativum is used for purifying the blood. Hinpāmlī Salmansya egypatian is found in the plain part of the State; the fruit has emetic and purgative properties. Hīnda Ternaumania speciosa is found on the Bashyādī range; the fruit possesses purgative properties. Iōbad Domonimia inequus is used in charms against witchcraft. Jīmājīmaum acerbaulīm, sādāt Jāminum grandiflorum, and kaw Jāminum pubescens are planted in gardens. Jāmībhūl jambolanum jambolanum is found everywhere. A decoction of the bark is used in chronic dysentery. Jāndīvali Hibiscus indicus is grown in gardens; the leaves are used in mild cases of gonorrhoea. Jāndīvānch Valeriana yamamast is found near streams. The root is a stimulant. Jāndīwānch Glycyrrhiza gilanis
Karnatak] 

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is a useful demulcent root. *Jambho* Citrus aida is grown in gardens. The juice makes a cooling drink and is useful in cases of indigestion. *Kadupad* Trichosanthes anguina is found in the forests. The plant and fruit are used as a cathartic. *Kabasachi* Rhus karshapingi: the galls have astringent and tonic properties. *Kakjanga* Lea hirta is found in the Konkan. It is used for cough and fever. *Kalex* Nauclea parvifolia is found below the Sahyadris. The bark is used in bilious complaints. *Konkan* Cucurbita cirrolla, the watermelon, is grown in watered land. The seeds are cooling and diuretic. *Kanda* Allium cepa, onion, is grown in watered land. The juice is used for cancer and the seeds are demulcent. *Kakaika* Vernonia phillipsiana, of two varieties, is found everywhere. The bark is used in skin diseases. *Kangpholi* Solanum nigrum grows wild in fields. The berry is considered a tonic and useful in heart disease. *Kander* Nerium odorum is planted in gardens. The root is used as a cure for colic. *Kawend* Trichosanthes palmata is found in the open east. The fruit is used as a fumigatory in parulent discharges from the nose. *Karanj* Pongamia glabra. The decoction of the leaves is used in cases of rheumatic pains. *Kunda* Carchamus tinctorius is grown in fields. The seeds are laxative. *Khali* Monardod charantica is grown in fields. The seed is a cure for worms. *Kaveranga* Averrhoa carambola is found in most forests. The fruit is cooling in fever. *Kavend* Carissa carandas is common in the forests. The berries are useful in minor bilious complaints. *Kad* Sescharum spontaneum is found on the banks of rivers. The root is useful in cases of biliousness. *Kasvakat* Dolicos pruniceps is found in the forest. The seeds are nourishing. *Kash* Persoonia elephantum, the woodapple, is found in the plain country. The unripe fruit is astringent and used with other medicines in dysentery. *Kasli* Anodontron paniculatum is found in the hilly parts of the State. *Kol* Musa assamcent, the plantain, is found everywhere. The juice is highly astringent and is used to stop bleeding. *Kail* Pauanana odoratissimus is grown on stream banks and in marshy grounds. The flour is used for cough. *Khadung* Giroopia superba is found in the Konkan. The root is a tonic and alterative. *Khali* Anoda catechu is found on the Sahyadri range. It is of two varieties and its bark has astringent properties. *Kirit* Gentiana chernysa is found in the hilly west. It is a bitter tonic. *Kalia* Cucurveda melopepo, the parupun gourd, is found in watered lands. It is considered a tonic. *Kolahinda* Asaragona longifolia is found in watercourses. The seed called *tillamkhana* is valued as a tonic. *Koralu*, of four varieties, is found in gardens. The leaves are used for itch, to counteract poison, and as a cure for coughs. *Karti* Vernonia anthelmintica is grown in fields. It is used as a cure for itch. *Kokha* Strychnos nux-vomica, the vomit nut, is found in the Konkan. It is used in cases where strychnine is used. *Kuda* Echites antidysenterica is found in the Konkan and the hilly parts of Kolhapur. The bark and seeds are a tonic and antiphlogistic. *Kula* Halleborus niger is found above the Sahyadris. The juice is used in dysentery. *Kaverpho* Aloe perfoliata is found everywhere. The succulent pulp of the leaf is used as a poultice for boils. *Lajiju* Mimosa sensitiva is found in fields. A decoction from the roots is used in cases of gravel. *Laras* Allium sativum is grown in gardens. It is used as a cure for colic. *Lamba* Citrus limonum is grown in gardens. The juice is cooling in fever, the rind is a stimulant. *Kakshbung* Citrus medic is grown in gardens. The fruit is used as an aromatic bitter. *Miha* Eclipta prostrata is found in water channels. It is applied externally as a cure for scorpion bites. *Marjiyata* Rubia mungii is found in the open east. The root has alterative properties. *Moras* Artemisia indica is planted in gardens and is used as an aromatic tonic. *Mith
Amaranthus tristis is grown in garden lands. The leaves are a condiment. 

Methi Trigonella foenum-graecum is grown in fields. The seed is a tonic. 

Mundu Piper nigrum is found in the Konkan. The fruit is a carminative and stomachic. 

Maka Rassia latifolia is found on the Sahyadri hills. The bark is used as a medicine and the flowers make a spirit. 

Morinda Citrus pendula is found in the Konkan and is used in dysentery. 

Mula Raphanus sativus is grown in gardens. The leaves and roots are used as a cure for bawbe. 

Mundu Spharantus indicus is found everywhere. It is used as a cure for swollen glands. 

Murudsheng Helicteres isora is used as a fomentation in rheumatism. 

Nayantara Cyperus papyrus is common in the fields. The root is used as a tonic. 

Niral Coccos nuciferis, the coco palm, is found in the Konkan. The water of the unripe nut is used in urinary disorders. 

Nypa Vitis trifolia is found everywhere. The leaves have diuretic properties. 

Nimb Anemarrhena indica is found everywhere in the State. It is of three varieties and its fruit is useful in leprosy. 

Noodung Cactus indicus, of many varieties, is found everywhere. The juice is a strong purgative. 

One Psychotria ajowan is sown in gardens. The seed is stimulating. 

Piedalia Heterophragma chelonivides is found on the Sahyadri hills. The root is used as a cooling drink in fever. 

Pusa Butea frondosa is found everywhere. The flowers boiled in water are used for warm fomentation to the hypogastric region in retention of urine. 

Pun Piper betel, the betel vine, is grown in watered lands. The leaves are useful as an aromatic and astringent. 

Pothi Elaphantopus scaber is found in the western uplands. It is used in cooking and as a medicine in fever. 

Phamus Arctocyclus integrifolia, the juck tree, is found near homesteads and gardens. The bark is used as an antidote for bile. 

Pero Passiflora quava, the guava, is grown in gardens and is supposed to cure biliousness. 

Pimpal Ficus religiosa is found everywhere in the State. It is of two varieties. The infusion of the bark is given in scabies. 

Pimpal Piper longus is found in the Konkan. The fruit and the stem have aromatic properties. 

Pimpri Hibiscus populneolus is found everywhere in the State. The bark is used for coughs, cold, and bile. 

Pittapurum Hydracantha galpaxuloides is found in the Konkan. It is a tonic and a cure for colds. 

Pittigypsa Fumaria paviffora, of four varieties, is found in the western uplands. It is a tonic and alternative. 

Rakaratha Saurusia febrifuga is found on the Sahyadri hills. The bark is used as a tonic. 

Eduus and Ehaudu are found in the forest. The root leaves and fruit of both are used in gonorrhoea. 

Ringa Solanum jacquini is found in fields. It is an expectorant and the root is a diuretic. 

Kulka Eupatorium emarginatum is found in the forest and used as an emetic. 

RONSEUANG Andropogon calamus occurs occasionally in gardens. The root and oil are used for rheumatic pains. 

Rast Calotropis gigantea, of four varieties, is found everywhere. The juice is used in syphilis. 

Siy Tecktona grandis is found on the Sahyadri hill. The seeds are used as a diuretic and the wood is useful to subdue inflammation caused by the marking-out. 

Sulcan Desmodium gangeicum is found in the Konkan. It is used in fever cases. 

Sphadewsalit Chenilgo alba, and Dikarkanid grow during the rains in the Sahyadri hills. The bulbous roots of both plants are used as a tonic. 

Sarata Beclia longifolia is found in the forest. The fruit leaves and root are used in gonorrhoea. 

Sclera Annona sylvatica is found in the forests. The bark is a powerful tonic in bowel complaints. 

Soner Bombay malabaricum is found everywhere: the bark is a cure for syphilis and the root is called modern. 

Sokkare Asparagus racemosus is found everywhere but chiefly in the Konkan. 

Sneha Mitessa granum is found everywhere, the fruit and flowers are used in cough. 

Skeppa
Morinda citriodora is found everywhere. A decoction of the root is used as a purgative. Sida discolor is found in the forests. The leaves are used to make poultices. Tabebuia impetiginosa is found in the forests. The fruit is used in gargles. The leaves are used as a diuretic.

Aloe vera is found everywhere in the Konkan. The leaves are used as a laxative.

Calamus aromaticus is found in the forests. The leaves are used as a tonic.

Cassia tora is found in the plain east. The seeds and leaves are used as a cure for ringworm. Centella asiatica is found in the western uplands. The root is used as an astringent.

Cassia auriculata is found everywhere in the Sahyadri range. The leaves are used to make poultices. The roots are used as a diuretic.

Cassia grandis is planted near homesteads. The leaves and roots are used as a cure for ulcers.

Calophyllum inophyllum is found in nine of the Sahyadri hills. The fruit is used as a stimulant.

Calotropis gigantea is found in the Konkan. The latex is used as a diuretic.

Cassia occidentalis is found in the Sahyadri hills. The root is used as a purge.

Cassia obtusifolia is found in the Konkan. The leaves are used as an antiseptic.

Cassia tora is found in the plain east. The seeds and leaves are used as a cure for ringworm. Cassia auriculata is found in the western uplands. The root is used as an astringent.

Cassia occidentalis is found in the Sahyadri hills. The root is used as a purge.

Cassia tora is found in the plain east. The seeds and leaves are used as a cure for ringworm. Cassia auriculata is found in the western uplands. The root is used as an astringent.

Cassia auriculata is found everywhere in the Sahyadri hills. The leaves are used as a spice.
Appendix C.

MARATHA SURNAMES.

The following is an alphabetical list of Maratha surnames:

- Aahad, Aalol, Agile, Ahersera, Ajiol, Atrale, Auvde, Ahva, Auvla, Avtade; Balac, Bad, Badal, Bael, Bate, Bhe, Bhe, Barse, Baragule, Bote, Bichikan, Badvank, Bavle, Bide, Bitch, Bhading, Bhogot, Bhaalu, Bhapkar, Bhash, Bhav, Bhag, Bhenger, Bhakan, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, Bhag, 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APPENDIX D.

SPIRIT POSSESSION.

In Kolhapur a patient is believed to be possessed by an evil spirit if his eyes are bloodshot or beared as if with drink, if he suffers from shooting pains, if he keeps crying or weeping, if he talks too much, does not speak for days or answers questions by abuse, if he refuses food for days or eats too much and yet feels hungry, if he lets his hair fall loose and away his body to and fro, if he faints, suffers from cramps, or spits blood.

The people of Kolhapur divide spirits into two classes, Choroha Bhut that is family or house spirit, and Bakrooha Bhut that is outside spirit. The influence of a house or family spirit is confined to the house or family to which it belongs. It is generally the ghost of a member of the family who died with some unfulfilled desire. In appearance and character the ghost resembles the dead person. The leading outside spirits are: Pavli the ghost king; Ahibsa a Hindu woman who died in childbirth; Aroo the water fiend; Brahma-parush or Brahma Samsudh the Brahman ghost; Chosdhi the child convulsor; Chudel the pregnant Musalmân woman; Elanakudi the mother of seven sons; Phireng the unquiet European; Gira the ghost of a drowned Mihar; Jaliga a married Hindu woman who died with some wish unfulfilled; Khawa the Musalmân priest; Abdul a Hindu man; Kushal the Buffalo spirit; Mabed the great warrior; Munga a threadgirt Brahman boy; Sona a Musalmân ghost; and Jhobag an uneasy low class Hindu. These spirits are believed to live on air, to dwell on trees, near ponds and wells, and at the meetings of rivers and roads. They are much given to wandering at night. When a traveller passes within its reach the spirit takes the form of a man, and suddenly changing to some ferocious animal terrifies its victim so that he is unable to offer any resistance to its attack. Pavli is the king of ghosts and spirits. His features and his body are like those of a man except that his hands and feet are turned back. His eyes are a tawny green, his hair stands on end, and he holds a conch shell in his right and a couch shell in his left hand. Pavli lives on air. When he goes his rounds he is dressed in green and either sits in a litter or rides a horse. Some of his spirits walk before and others walk after him, holding lighted torches and shouting. Aroo is the ghost of a Hindu woman who died in childbirth. The Aros are seven in number and look like Brahman women. Each wears a dress of a different colour. They generally haunt rivers and ponds, and the person whom they attack runs towards water. They correspond to the Musalmân paria. Brahma Sudh is the ghost of a married Brahman. He is dressed in a loincloth, a shoulder-cloth, and a cap. He lives in empty houses, in places where the dead are burned, and on river banks and in ponds.

2. Pavli and his troop seem to correspond with the German Hellequin who in France is called the air-speaking spirit, in Spain the old army, and in England Arthur's Hawk. Compare Grimm's Teutonic Mythology, III, 941-942.
Appendix D.  

**SPIRIT POSSESSION.**

banks. He seldom attacks people but when he does he is hard to shake off. Chandaki or Chandakí, that is the fierce mother, is a low class Hindu guardian spirit who generally lives in houses and attacks children between two and twelve years of age. When a child is attacked by Chandaki's convulsions the parents make an image of Chandaki with earth taken from the two banks of a river, lay before it sandal-paste, red-powder, and flowers and throw the image into water. *Chudul* is the ghost of a Musalman woman who has died in childbed. *Elmakalita*, a Kannar word meaning the mother of seven sons, is a spirit peculiar to the city of Kolhapur. The present site of Kolhapur was once the abode of a *Rikahas* or demon who was unwilling to let a town be built on his ground. To please the place spirit, under the advice of the learned, a woman of the Korvi caste who had seven sons was buried alive under the walls of the town. The ghost of this woman is the *Elmakalita*. She haunts the town of Kolhapur and occasionally appears like a Korvi woman dressed in a white or black robe and bodice with seven children playing about her. Whenever *Elmakalita* haunts a house or family their store of food dwindles, the cattle sickness, and the milk gives no butter. *Phiroopi* is the ghost of a European who died with some unfulfilled desire. He haunts graveyards and attacks people of all castes and creeds. His attacks are very difficult to shake off. Only a clever Musalman exorcist can cast out *Phiroopi*. *Gina* is the ghost of a drowned *Mhak*. Like other low class ghosts *Gina* takes many forms and cheats wayfarers. He generally lives near water towards which he leads his victims and in which he drowns them. He is not often found in Kolhapur though he is well known in the Konkan. Major Graham compares him to the English Will-o'-the-Wisp or Jack-o'-the-Lantern. *Jakhin* is the ghost of a married Hindu woman who died in childbed or with some unfulfilled wish. She is dressed in a yellow robe and bodice and wears her hair hanging down her back. She haunts bathing and cooking rooms and usually attacks her husband's second wife and her children. She sometimes attacks her own children with the object of taking them out of the hands of the second wife. She is sometimes said to carry away infants from their mothers and return them after some days. Major Graham compares her doings to those of the Irish nursery fairies. *Kawas*, the ghost of a learned Musalman, is like a *mulla* or Musalman priest with his hair on end and with branches in his hands. He lives in a tree or in an empty house and can be scared only by a Musalman exorcist. *Kolik* or *Mother Destruction*, *Mhanash* or *Father Buffalo*, *MahaRama* or the Buffalo Fiend, and *Mahabir* or the Great Warrior, are low class or early guardians who attack only the enemies of their devotees or those who do them any mischief. When a Hindu wishes to make any of these spirits or gods harm his enemy, he goes to the god's ministrant or *pajari* and asks him to find out what the god would like, and vows that if his wish is fulfilled he will give the god, a coconut, a cock, a sheep, or some cooked food. The ministrant takes two flowers, dips them in water, sticks them on the god's chest, one on the right side and the other on the left side, and asks the god to let the right flower drop first if he agrees to do what is wanted of him. As they dry the flowers fall. If the left flower falls first, the god is believed to be unwilling to do what is wished; if the right flower falls first, he is willing. When the god has shown himself willing to help, the inquirer takes a few pinches of ashes from the pot of incense which is kept burning before the idol, and throws

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them either on the person he wishes to harm or into the person's house. If after this the victim falls sick or suffers some other misfortune the god is supposed to have done him the harm. The man who prayed for the harm casts it to the temple and in accordance with his vow breaks a coconut, kills a goat or sheep, offers cooked food, or feasts the villagers. If the assailant fails to fulfil his vow or to hold a feast in honour of the god, the god returns on him and troubles him. When he falls sick or suffers misfortune the victim knows that some one has set a spirit or a god on him. He goes to an exorcist and tells him that some enemy has sent a spirit to trouble him. The exorcist tells him who has sent the spirit and what god or spirit he has sent, and gives him a paper marked with charmed letters. The victim wears the paper round his neck or arm, and, if he feels better, goes to the exorcist and tells him that his harm has worked. The exorcist tells him to hold a fair on the road to the temple where the god who has been disturbing him lives and to give a feast in honour of the god. Munja is the ghost of a Brahman youth who dies after his thread-ceremony and before his sastha or thread-hoarding. He generally lives in a pangi tree. He is fond of attacking women whom he cruelly teases, scorching them with fire, or making them barren. To appease the Munja persons whom he has attacked gird a pangi tree with a sacred thread and build a platform round its roots. Sura is the ghost of a Musalmân who died with some unfulfilled wish. He haunts Musalmân houses especially the bathing and cooking rooms. His character and ways differ little from those of the Khata. Jhating is the ghost of a low caste Hindu who dies with unfulfilled desires. He wears no clothes and lets his hair fall loose. He lives in his own house, but if his house is burnt or pulled down he moves to the bank of a river or to a well. Jhating is said to be afraid to enter sacred places or to attack people learned in the Vedas or strict in keeping religious rites.

It is believed that people who die with a wish unfulfilled, as an unmarried person or a woman in childbed, or who die leaving their chief interest behind, as a woman who leaves a babe or a miser who leaves his house do not rest but come back and trouble the living. To prevent the uneasy dead troubling the living special funeral rites are performed. Human figures made of dough or sacred grass are laid on the body and burnt, and, in the case of a woman dying in childbed or leaving a babe, all or some of her clothes and ornaments are given to a Brahman woman. When a woman dies in childbirth to prevent her spirit from coming back grains of salva Panicum italicum are scattered on the road as the corpse is being carried to the burning ground. Another Kolhipur rito for laying house spirits is to get charmed papers from an exorcist, put them in an earthen pot, and bury the pot in the place where the dead was burnt. In some cases charmed nails are driven into the threshold and charmed lemon eggs and nails are buried at the four corners of the house.

When a person is believed to be suffering from a spirit-attack several ostrich eggs are tried. A fire is kindled and on the fire some hair and red pepper or sulphur are dropped and the head of the sufferer is held over the flames for a few minutes. If the spirit is not scared by these means the patient is taken to an exorcist. In Kolhipur exorcists are generally called duruchi or divine seers, siddhi or charmers, and pandit or teachers. The derishi is a person who becomes inspired by some familiar spirit or

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Appendix D

Spirit Possession.

Guardian. He does not learn his art but wins the favour of his guardian spirit or god by devotion and the spirit or the god enters the devotee's body whenever he asks him. The master or charmer generally burns the art of exorcism from a guru or teacher. Both Hindus and Muslims are Hindus. Muslim and exorcists are called wads or teachers. The cured generally learns his charms from a teacher. Both Hindus and Muslim exorcists are bound to keep certain rules. If, while a Hindu exorcist is eating the lamp in the room gets extinguished, or if he happens to overheat the talk of a woman in her monthly sickness, if any one sweats in the room or mentions the name of any spirit the exorcist should sit cross-legged and fast during the rest of the day. An exorcist must avoid certain vegetables and fruits and must never eat stale or water-made food. A Muslim exorcist must avoid eating solid Phanss in radiating puffs of which spirits stand in awe and he must not eat fish or other food cooked by a woman during her monthly sickness.

The Hindu and the Muslim exorcists take different measures to drive out evil spirits. Both systems are held equally effective. As a rule the Hindu method is used in seeking a Hindu spirit and the Muslim method in seeking a Muslim spirit. Most Kolhapur Hindu exorcists are Gurav or temple ministers. The exorcists are both men and women, but women are preferred to men especially when an arm or water spirit or an abortion or pregnant woman's spirit has to be scared. Women exorcists are generally possessed by some familiar spirit who tells them the name of the spirit that has attacked the patient and the means by which the spirit can be scared. The first step usually taken is to leave cooked food near the well or river bank where the spirit lives. When the effects of the securia are not serious the exorcist generally gives a tisit or small copper or silver box to the patient to guard him against spirit attacks. In the tisit is a piece of paper inscribed with mystic letters. In some cases a five-coloured silver thread, black, red, yellow, white, and green, is tied either to the patient's arm or neck. The thread has seven knots in which is tied a piece of paper or the bark of the Indian birch or bori tree inscribed with mystic Marathi or Urdu words. The treatment for scaring family and outside spirits is the same. The following cases illustrate the measures generally adopted for scaring Kolhapur spirits: (1) One evening Sita the wife of Rano, a head constable in the Kolhapur city police, a woman of about thirty five and six months with child was passing the Painay pond near the Pharnagni temple on the south of Kolhapur town. As she was passing the pond Sita slipped, fell...
and split a basket of cowdung cakes which she was carrying on her head. She got up in haste, gathered the cakes into the basket, and went home. On reaching home she told her husband and the other people of the house of her fall and said she felt much frightened by it. For three or four days she seemed משה the worse. On the fifth day when she was in the house some one came to the door and called Sita Sita. She went out, but saw no one. After a few minutes her name was called again and again called. This frightened her greatly. She told her neighbours and they advised her to shut the house. For several days Sita's name was called, and she sometimes thought she saw a figure near the air-hole in the house wall. Tired of listening to her complaints her husband one day stayed at home. To his astonishment he heard the words Sita Sita repeated several times. One day he saw a figure near the air-hole. He was convinced that some evil spirit was haunting his house. Ram made several attempts to get rid of the spirit. He scattered charmed sahes in the house and sprinkled the walls and floor with cow's urine; still the spirit continued to haunt the house and call Sita Sita. This went on for the three remaining months of Sita's pregnancy, during which she grew lean and pale. In due course she was safely delivered of a child. Nothing unusual happened for about fifteen days, when she was suddenly seized with a fit. While lying on her cot she began to say Ha Ha, and would answer nothing. Her hands and feet were cramped and she would not suckle her child nor take any care of it. The people thought she was ill and gave her medicine, but the medicine had no effect. They then judged that her sickness must be the work of an evil spirit. They called an exorcist by name Krishna, by caste a Gurav or temple ministrant. The exorcist came, ordered fire to be brought, and setting it before Sita dropped some incense on it, held Sita's head over it, and began repeating incantations. After a few minutes Sita, or rather the spirit in Sita, began to speak in Hindustani. She said : 'I will not go, I will keep the woman for myself.' The Gurav took two small pieces of paper, drew on one a rough sketch of Vetul with his cane and his couch shell, repeated charms, and near Sita's face burnt the pieces of paper on which Vetul was drawn. On this Sita said : 'Don't do that, don't use your charm, I am leaving the woman. I am a Parsadi sepyo. I was a soldier in the twenty-seventh Regiment and was killed when the regiment mutinied. I saw the woman passing the Panlay pond and I wished to take possession of her. I made her fall and I often came to this house and called her by her name. I am now leaving her. Give me a dinner of rice, wheat bread, clarified butter, and plantains, and lay them at the place where Sita fell.' When she, or the spirit in her, had done speaking, Sita rose from her cot, went out of the house, laid her head on the ground, and the spirit left her. The Gurav ordered four lemons, charmed them, and tied one of them in a corner of the woman's robe and told her husband to see that the lemon was kept tied to her robe till she was well. The other three lemons were buried each in front of one of the house-doors. When this was done Sita went back into the house and fell exhausted on the cot. After a day or two she began to improve and in about a week was well. Her husband prepared the rice, wheat, butter, and plantains which the spirit had asked for and laid them near the spot where Sita had fallen, and the soldier never again troubled her. (11.) About eight years ago a tailor named Govind, about thirty-five years old, was bringing his wife from her father's house to Kolhapur. Tired by the journey they sat on a river bank to rest. While resting Govind saw something round his wife's neck. He asked her what it was and she said that it was a toef or charm given to her by a wise man as a guard against spirits. Govind laughed, and off
the charm, beat it with his shoe, split it in pieces, and threw the pieces into the river. When they reached Kolhapur, Govind began to talk nonsense, ran into the street, and showed signs of madness. Several medicines were given him but with no effect. After several days had passed a Muslim exorcist named Shaikh Muhammad was called. Govind was brought and made to sit before the exorcist. Shaikh Muhammad took a piece of paper, drew a rectangular figure on it, divided the rectangle into several small spaces by drawing lines across it, except one space which he marked with a dot, filled them all with numbers. Govind was shown the paper and was told to look at the space which was marked with the dot. No sooner did Govind look at the dot than the spirit in him said: 'I was asked to guard this woman and was placed in a soil or charmed box tied round her neck. This man took me out, beat me with his shoe, and threw me into water. I will never leave the man who has thus insulted me.' The exorcist then took five pieces of paper, wrote mystic letters on them, set them on five pieces of cloth, and made them into rolls. These rolls he lighted in front of Govind and when the smoke entered his nose Govind cried: 'I am willing to leave this man.' The spirit was asked what he would like to have. He said, 'Lay some branded, green tobacco, and the liver of a goat near the river in which the dot was thrown, and I will never again trouble this man.' They did as he wished and Govind was cured.

When the exorcist failed to effect a cure, the patient is generally sent to Narsooba's Vali, three miles south of Shirao, which is sacred to the god Dattatraya. There he daily bathes in the sacred Krishna, pours water over the god, prays or listens to sacred books, and walks many times round the temple. At the time of the divapatri or incense-burning and lamp-waving, the patient is seized with convulsions and begins to sway to and fro. The spirit then generally agrees to leave him. The patient is taken to the river, bathes in the holy water, and the spirit leaves. In some cases the spirits are very hard to get rid of. The patient remains at Narsooba's Vali for months, spending the time in the service of the god. When the god Dattatraya is pleased with the patient's devotion he appears to him in a dream and tells him to perform certain ceremonies or to go home and take medicine, as his illness is a bodily disease and is not caused by spirit possession. If the patient is a Muslim he goes either to the village of Shivrinda where is a tomb of the saint Chirdar Babero or to Karadgan where is a tomb of the saint Bangalish. At either of those places the patient gives much of his time to the service of the saint. He bathes early, knells before the saint, walks round his tomb, and goes home. When he has continued doing this for a number of days the spirit suddenly abandons itself. The patient's name becomes a post as if tied to it, cries aloud 'Don't beat me, don't burn me, I am going.' The patient is at once taken to a river, bathes in it, and the spirit leaves him. The patient feeds Muslim ascetics, presents the saint's tomb with clothes, and goes home. Though the learned among them pretend to disbelieve in spirit attacks most Jains and Lingayats are little less subject to spirit attacks than the corresponding classes of Brahmanic Hindus. Among all three sects the belief in spirit attacks among men of the higher classes is said to be growing weaker, but among high class women it is still strong. Among Marathas, Kunkhs, and other middle and lower classes, the belief in spirit attacks is universal. Among Muslims as among Hindus, some of the best informed and the strictest in faith profess a disbelief in spirit possession. But the opinions of the mass of Muslims are much the same as the opinion of the mass of Hindus except a few learned Jains and Lingayats. Whenever any illness baffles the skill of the physician its origin is ascribed to spirit possession. The only class of Kolhapur
Hindus who profess not to believe in spirits is a sect of Vithoba's devotees called Malharis or wreath-wearers. Even these wreath-wearers in all cases of unaccountable sickness secretly resort to spirit-seers.

The diseases which in Kolhapur 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 Brâhmapurush and the Maaja that is the Brahman ghosts, because they will not visit a place where cow-killing is allowed and the Khavis or Musalmân 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 E.

TRANSLATION1 OF THE TWENTY-FOUR PERSIAN INSCRIPTIONS OF PANJILA.

APPENDIX E.  

No. 1. In the enclosure of the Shrine of Pir Sâul-ed-din (Sâkila), evidently brought from one of the gates.

A.H. 906.  

Oh friend listen to the voice of the assembly. The able man Sikander converted the hill into a road and named the Sikander bastion with this date. It informs one of 906 with a golden call.

No. 2. In the Andkâr Bag at Panjila.

A.H. 909.  

In Panjila at the commencement of his rule, may God increase his prosperity, good fortune, and rank. This will remain as a glorious memorial of him. Now A.H. 909 Abû Yusuf the officer contracted with the construction of this work. The cause of this building being the best of its day is this, that this lofty building was completed in the reign of the king of the age, Adil Shah. A bastion, a reservoir, and this building were constructed (as it were) on the heads of the black-cylindrical dammed of Paradise. A life-giving spring flows from its reservoir, and they6 placed it on the shelf (as it were) of a palace, by the order of a man of high and excellent rank. With victory, with happiness, and excellence, this was brought into sight.

No. 3. Epitaph on a Tombstone in Sâkul-din’s Enclosure.

A.H. 915.  


No. 4. Inscription from the Panjila Pond. Central portion of the inscription.

A.H. 917.  

If you wish (to ascertain) the date of the building of this pond and the name of its builder, ask me in an excellent manner. Its date is 'The gate of a pond of Panjila (Bab Homza Panjila).’ Malik Iskandar is the constructor thereof.

Notes.—The date 917 is found in the words 'Bab Homza Panjila’ according to the system of numeral computation.

On the border of the Stone.

In the time of the just Sultan, Sultan Mahmud Shah Bahmani. May God, whose name be exalted, preserve his country and rule. In the days of the rule of Adil Khân Ghazi, may the days of his good fortune be prolonged, the construction of this pond was carried out at the suggestion of Malik Iskandar Bahadur. May his prosperity be eternal.

No. 5. In Sâkul’din’s Jârgakh Enclosure.  

A.H. 919.

Epitaph.

The death of Shekh Bhrthum. On him be the mercy of God. A.H. 919.

1 By Colonel J. W. Watson, Acting Political Agent, Kadipir and Southern Maratha Country.

6 They refer to the dammed of Paradise. They are represented as it were being the reservoir on their heads as native women carry their water vessels and placing it on the shelf of the ‘(lofty) place’ instead of on the shelf for water, in the usual native houses.
Karnátask.)

KOLHAPUR.

Appendix E.

No. 6. Outside the Tin Darwásáth.

In the reign of Ali Shah of exalted rank. A ruler of the world of the dignity of Jamshíd, and resembling him in justice and honor.

Abu Aka Saud built this bastion, who was at that time the governor of this place. As to the year of its date a clever man said, the bastion is so lofty that the air of the mountain summit hath become a pathway for the horsemen.

A.H. 934 is found in the words 'Bagift ala baruj Jul Kohpá sawár.'

No. 7. On the Tin Darwásáth.

In the name of God, the compassionate, the merciful. This sentence is the key of the gate of the treasury of the ruler (God). The rebuilding anew of the fortress of the seat of government Panhíla, took place in the days of the rule of my Emperor the Protector of the world, in the kingdom of Panhíla, Ibrahim Adil sháh. May God preserve his kingdom. In the date of the year A.H. 954. In the administration of Malik Daud Aka who was deputy governor during the absence of the Emperor. Inscribed by Salar son of 'Abmad the minister.'

On the border of the above.

Such a building there is not anywhere on the face of the earth. The water which is in this well is not inferior to the pure water of Paradise. Whoever drinketh of it, saith this:

May the mercy of God rest on the builder of this structure, for nothing can be better than it.

The owner hath inscribed on stone these words:

The world will not keep faith. Be thou happy. You should not plant the tree of grief in your heart and always read the book of pleasant meaning. You must eat and carry on affairs.

It is clear how few days we can stay in this world. The builder and digger of this water supply was Daud Aka.

No. 8. Inscription at the Náy Jhári.

The mountain and the heavenly vault have met together and opened thence a hundred fountains. Many have come and gone, but this fountain and hill have remained in their place. In the time of Ibrahim Adil Shah, A.H. 955, Daud Aka built this.

No. 9. Over the Spring in Sidába's Pond.

In the name of God, the great artificer and dispenser of justice, who bringeth forth sweet water from the rock. In the reign of the king of kings with (all) glory. The victorious Ibrahim the chosen king. As to the construction which you see of this excellent reservoir, it was built by Malik Khír chief Khwán. It was in the date A.H. 964 that this spring became a memorial of Khír. Oh God preserve this for ever, for the sake of the Prophet and Ali, upon them be peace.

No. 10. At the Chá Chábar Darwásáth.

In the name of God, than whom in every place there neither hath been nor will be any other than that God. In the reign of the king of kings, king Ali, this bastion was built by the power and grace of God. It was built by Shams ud-Dín chief of the cavalry, who was at that time deputy governor. He built this one bastion to the fort by expending treasure. In the year A.H. 965.

This is a quotation from the Quran. The actual words in the inscription are only 'the pure water, but the passage in the Quran is descriptive of that water of Paradise.'
Appendix E

No. 11. On a stone near Ambabhi's Temple originally from the Tiger Gate.

A.H. 987.

The Lion of God, the victorious one, Ali son of Ali Talib Ahmad Ali, who hath the title of Shams-ul-mulk, is in heart and soul the slave of that Ali.

The date of the building of this bastion was A.H. 987.

No. 12. In the Shrine of Saidbaba, brought evidently from one of the gates.

Shahur San, 986.

In the reign of the victorious Ibrahim Adil Shah. His servant was Maksud Aka, and he built a gate of the Paulida fortress, in the date of the year Shahur San 984. The inscriber of this was Malik Ghulam.

No. 13. Inscription at the Sayyid Kudi.

Shahur San, 1009.

In the reign of Ibrahim Adil Shah of handsome face, a heart-delighting palace was built on the summit of the terrace of the fortress. In breadth one square by two squares in height. Maksud Aka built this charming dwelling. In Shahur San 1007 in the month of Rajab this excellent mansion was constructed. Oh Lord! King of Heaven! may this pure palace last for ever.


Shahur San, 1021.

It is the saying of God, may He be exalted, 'And in truth mosques are the property of God.' Do not pray to any other but God (within them). In the time of Ibrahim Adil Shah, the warrior in the line of battle, occurred the building of the mosque and its reservoir of water. It was built by Maksud Aka, and completed in Shahur San 1021 in the month of Rajab. The inscriber of this was Malik.

No. 15. In the enclosure of Sidiabo's Darugh (evidently from one of the gates).

A.H. 1038.

This gate recalls to remembrance the year A.H. 1038. From it (flows) a stream which forms a pool. At that place is a wonderful shrine. This was a place of resort of Khidr Muhammad son of Faruqul din Khan Salar.

No. 16. Near the Kazi's house.

Call upon Ali the object of the (divine) wonders. Thou wilt find him an aid to thee in trouble; and every grief and sorrow will be dissipated owing to thy grace. Oh Ali! oh Ali! oh Ali!

No. 17. Near the Barak Isma.

Three Sars remain of a quarter.

I have not seen that its like hath been in the world. In the reign of kings of pure religion; a chosen sovereign like Ali Bekshah.

No. 18. Near the Chisti of the Chir Durrani.

Oh thou opener of gates! (i.e. God)

No. 19. In the enclosure of Sidiabo's Darugh.

The coolness of my eyes, the fruit of my heart. He called into existence until he had need of him and thus He made affairs gracious to me.

No. 20. In the enclosure of Sidiabo's Darugh.

Every thing (earthly) perisheth, God alone remaineth for ever.

No. 21. In the enclosure of Sidiabo's Darugh.

Everything (earthly) perisheth, God alone remaineth for ever.

It is evident a beloved child.

Everything (earthly) perisheth, God alone remaineth for ever.

Spitrih evidently over a new born

Five several years

Children snared

His
No. 22. In the enclosure of Siddo’s Dargah.

Whoever places his foot near my dust may the black-eyed damsels of Paradise be a reward to him for his journey. Oh beloved one when thou fatiguest thy foot by visiting me, sit for a short time by the dust of this poor one.

No. 23. In the enclosure of Siddo’s Dargah.

Recite for me the Fatiha with willing breath.

For no utterance can be better than that.

The waitings of the blessings of the breath of Jesus

Have made my tomb coolant with the odour of roses and sweet basil.

Note.—The Fatiha is that portion of the KurAn recited by Muhammadana over the dead. It is the first chapter.

No. 24. On the Char Darwaza.

Oh God bless Muhammad and the family of Muhammad and give them peace, and bless all the prophets and messengers of God. Praise be to God, Lord of both worlds.
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as found all over the State. They claim descent from Mederikes one of the followers of Basaw (1100-1168) the founder or revival of the Lingayat faith. In look, food, dress, and dwelling they are similar to the Burdas of Ahmednagar. 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 Shiva. Their priests are Jangans, but they also ask Brahmins to their marriages. Their religious teacher is Shirdigiri of Kandari in Satara. They make bamboo baskets, windowing frames, 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 parents, and are a poor cast.

Gavandis, or Masons, are returned as numbering eighty-seven out as found in towns. They are said to be the offspring of a Brahman widow by a samiyoli or Brahman 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 eat and dress stone and build walls and are well-to-do. They have a caste council and send their boys to school.

Hambars, or Cattlekeepers, are returned as numbering 4162 and as found in Karvir and Gadingjay. The name Hambar means processor 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 shed workers. In look, food, dress, and customs they differ little from ordinary husbandmen. They have their own priests and their favourite gods are Ahnapudha Krishna, and Siddhoba. They also offer sandal, flowers, and sweetmeats to the serpent or Nag on the dark lunar eleventh or chidhadi in Kushtik 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, or Saddlemakers, are returned as numbering 304 and as found only in towns. In look, food, dress, drink, and dwelling, they are the same as the Sholapur Jingars and Karanikars. As a class they are clean, neat, hardworking, orderly, and thrifty, and their speech at home and abroad is a corrupt Marathi. They are saddlemakers, bookbinders, carpenters, copper and brass smiths, husbandmen, eunuchs, and ironsmiths. Those who do not work in leather are called Karanikars 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 Bhadrapad or August-September. Jingars and Karanjars eat together and intermarry, and their religious and social customs are the same as those of

1 Details of the Jangar customs are given in the Sholapur Statistical Account.
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Sholapur Karamkars. Their priests are ordinary Marathi Brahmanas. Few among them know how to read and write, but may send their boys to school, and they are a thriving class.

Kushirs, or Bell-metal Smiths, are returned as numbering 370 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 Kálpana and Parnamuk, sashow flesh, and have their social disputes settled by the Jain pontiff Lakshmisen. They speak Kánarese at home and Marathi abroad. They deal in copper and bronze vessels and glass bangles and fit glass bangles on the wrists of married Hindu women. They are clean and orderly, and dress like Brahmanas. 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.

Koshtis, or Weavers, are returned as numbering 6431 and as found in towns and large villages. Kolhapur weavers include six classes, Devángas, Hatkars, Khattris, Koshtis, Ládas, 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. Devángas and Hatkars who are Lingayats and can be readily known by the bag tied round their necks are found in small numbers, and Khattris and Ládas are rare.

The following details apply to Koshtis and Sális. They say they have come from Paithan 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 laundermen. They worship all Brahmanic gods, keep the usual Brahman fasts and feasts, and ask local Brahmanas 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 alcee 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 saucial-paste, flowers, burnt frankincense, and food cooked in the house to their houses which they say represents the ring 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 tilagao and many work as labourers. They are a falling class.

Kumbhârs, or Potters, are returned as numbering 8500 and as found in small numbers over the whole State. They are divided into Marathi Kumbhârs and Rajput Kumbhârs, who do not eat together or intermarry. Marathi Kumbhârs have no tale of their origin or any memory of former settlement. Rajput Kumbhârs say they came into the State about two hundred years ago. The

1 Details are given under Jains.
2 Details of Koshtis are given in the Ahmadnagar Statistical Account.
3 Details of Khattris are given in the Ahmadnagar and Sholapur Statistical Accounts.
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Coriander; rice with tur and amba; wheat with tur, amba, and maize; soy with gidgegip a variety of jowarla, tur, and kharo; khatpli or spelt with mustard seed and maize; maize with pate, castor seed, watermelons, khopla or gourd, cucumber, bhendi, gowari, and fenugreek; gram with kharo, mustard seed, and shis or late Indian millet; and chillies with coriander and cotton. Besides the above, varri is sown with maize, wheat with kharo, and linseed, rato with maize, ryn with ralo, and chilli with nachni.

Kusari or woodash tillage is much practised on the slopes of the Sahyadri. 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 kusari; and just after the first shower of rain, water is sown either by the seed-drill or broadcast. Before the crop ripens by the end of September or October, the field is weeded by hand twice or thrice. The average acre output in the first year is about 500 pounds of grain. In the second year soy, rato, or some other coarser grain is sown in the same ground without fresh burning of the soil. The average acre output in the second year is about 400 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 the mode of tillage within five miles of the ridges of the Sahyadri, and it is probable the area under kusari 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 lands, 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 khatpli 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 jowari mixed with tur or rice and khatpli or wheat and khatpli or sweet potatoes in succession. Sometimes instead of khatpli, brinjal, carrots, garlic or onions are also follow rice or nachni. 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 sets in such crops as tend to the healthy growth of sugarcane in the succeeding year. These crops are called benda or preparatory crops. The usual sugarcane benda are onion, hemp, chillies, tobacco, wild, rato, and fumari, among which hemp and chillies are considered the best. When it follows rato, hemp is generally ploughed in as a green manure. In dry-crop lands near the Sahyadri or in kusari lands nachni in the first year is followed by soy, in the second year and sesame or kharo in the third year; or jowari in the first, nachni in the second, and hemp in the third; or kusari in the first, benda in the second, and sesame in the third. In inferior lands under kusari tillage, no rotation will permit cropping for more than two years without fallow. In such lands nachni or kharo in the first year is followed by varri or benda in the second year, and then by a long fallow of eight or nine
KOLHÄPUR.

The bulk of the husbandmen are Kunds. The Kund is sober, hardworking, and peaceful. He is also shrewd and thrifty in his daily life, but spends much on marriage and other great ceremonies. In the course of a year, he earns about three-quarters and spends about one-half of a man’s wages.

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 mail-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 or sometimes as rent. Sometimes the mortgagees receive 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 mortgage debt. The debtor pays the interest yearly, and if the debt is not paid back in time, the land is handed over to the creditor usually through the intervention of the civil courts. When the land is handed over to the mortgagee, the mortgagee becomes the owner and is generally kept as tenant by the mortgagee to till the land.

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 moneylenders.

About thirty years ago (1835) unskilled labourers were paid about 3d. (2 paisa) a day and skilled labourers 6d. to 1s. (4-8 as.) a day. At present (1888) unskilled labourers earn 3/4 (2 paisa) a day in villages and 4/6 (3 as.) in towns; and of skilled labourers carpenters, blacksmiths, masons, and stonemasons each earn 6d. to 1s. 6d. (4-12 as.) a day, and tailors and clothweavers 6d. to 1s. (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.

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 rupee is equal to the Imperial rupee.
KOLHAPUR 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 Shivaji's family under one head. Shahu, the Raja of Satara, 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 Sambhaji he in this emergency thought of adopting the latter, and the Kolhapur prince, being supported by Shahu'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 Shivaji and to keep the Raja of Satara 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 Shivaji of Kolhapur his mother Tarabai and his widow Bhavanibai were placed in confinement, and that they afterwards fell into the hands of the Satara Raja. It was now asserted that Bhavanibai at the time of her husband's death was pregnant, and that she had afterwards borne a son Rajaram whose life Tarabai managed to save, at the same time that she kept his existence a secret, by getting him conveyed out of the fort of Panhaja and sent to a sister of Bhavanibai'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 Sambhaji that the so-called posthumous son of Shivaji was spurious, and arrangements were made to oppose his pretensions. While this discussion and these preparations were going on, Shahu (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 Raja, whom he persuaded to sign a deed empowering the Peshwa to govern the whole Maratha empire on condition of his keeping up the dignity of the house of Shivaji in the person of Rajaram, Tarabai's grandson, and his descendants. The document further acknowledged the independence of the Kolhapur State, and gave the Peshwa power over the Maratha jagirdars.

The question whether Rajaram was or was not the son of Shivaji and whether the deed ofcession to the Peshwa was or was not really executed by Shahu, is one that has been much discussed; and the historians Montstuart Elphinstone and Grant Duff take opposite sides, the former doubting and the latter maintaining the genuineness of both hoar and deed. It is sufficient for the purpose of this sketch to state that Rajaram was eventually acknowledged by the Marathas as the adopted son and successor of Shahu.

In 1760 Sambhaji of Kolhapur died without issue and his widow...
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:

**Kharir Revenue, 1856-1882.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Cultivation, not reduced</th>
<th>Alienation</th>
<th>Rs.</th>
<th>Year</th>
<th>Cultivation, not reduced</th>
<th>Alienation</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1856-57</td>
<td>25,500</td>
<td>3,278</td>
<td>28.3</td>
<td>1873-74</td>
<td>21,400</td>
<td>3,198</td>
<td>28.6</td>
</tr>
<tr>
<td>1857-58</td>
<td>25,000</td>
<td>3,646</td>
<td>28.8</td>
<td>1874-75</td>
<td>21,000</td>
<td>3,080</td>
<td>27.4</td>
</tr>
<tr>
<td>1858-59</td>
<td>23,932</td>
<td>4,048</td>
<td>16.8</td>
<td>1875-76</td>
<td>18,000</td>
<td>2,174</td>
<td>12.1</td>
</tr>
</tbody>
</table>

In Panhala survey measuring was begun in 1808 and finished in 1871 and clashing was begun in 1872 and finished in 1876. Of 204 villages, two deserted villages, eight suburbs of the Panhala foot, and twenty-six alienated villages were still unsettled in 1881-82. The remaining 168 villages, 160 State and eight alienated villages, were settled between 1873 and 1882.1 The State villages were settled in four groups, one in 1873-75, 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 Varna rivers and some on the lofty Panhala range. The area of this group was 43,273 acres or 67.3 square miles with 24,575 people or 371.91 to the square mile. The highest acre rates introduced by the survey were: For the Kolhapur village in the plain country of the Varna valley and for the two villages of Pora and Yavlya on either bank of the Kasari river, a highest acre rate of 7s. 6d. (Rs. 3) for dry-crop and 1s. (Rs. 9) for rice land; for eight villages in the Varna and Kasari valleys, but somewhat further removed from Kolhapur and great lines of communication, a highest acre rate of 7s. (Rs. 3.5) for dry-crop and 1s. (Rs. 5) for rice land: for six villages that lay more to the west and were on the Panhala range and had a heavier rainfall, 6s. (Rs. 3) for dry-crop and 1s. (Rs. 5) for rice land; for the hill villages of Ambivali and Bhadal on a spur of the Panhala range, 4s. (Rs. 2) for dry-crop and 1s. (Rs. 7) for rice; for eleven villages on the top of the Panhala range and at no great distance round Panhala itself, 2s. 6d. (Rs. 1.5) for dry-crop and 1s. (Rs. 7) for rice land. Though as far to the east those eleven villages were similar in their village to ghut or Mavai villages, wheat 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 Sahyadris. 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 1s. (Rs. 6) for well-water. To meet the case of garden lands on rivers, watered by lifts from budla, the Survey Commissioner allowed a

1 State villages settled, thirty in 1873-75, 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.

Besides this, the police force kept in feudatory States the Ichalkaranji force is sixty-two strong maintained at a yearly cost of £473 4s. (Rs. 473), the Vishalgarh force is forty-six strong maintained at a yearly cost of £349 4s. (Rs. 349), the Kagal force is thirty-six strong maintained at a yearly cost of £287 10s. (Rs. 287), and the Davda force is twenty-eight strong maintained at a yearly cost of £111 12s. (Rs. 146). Kolhapur has no mounted police, but their place is supplied by parties from the Ral Kudde or mounted bodyguard of the Maharaja.

The returns for the five years ending 1881-82 show a total of sixty-three murders and attempts to murder, twenty-five culpable homicides, 100 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 1877 to sixty in 1879 and averaged twenty-one; dacoities and other robberies varied from eighteen in 1878 to nine in 1877 and averaged thirteen; and other offences varied from 204 in 1877 to 1290 in 1880 and averaged 285.

The returns are:

Kolhapur Cities and Police, 1877-1882

<table>
<thead>
<tr>
<th>Year</th>
<th>Murder</th>
<th>Culpable Homicide</th>
<th>Grievous Hurt</th>
<th>Dacoity and Other Robbery</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877</td>
<td>27</td>
<td>0</td>
<td>13</td>
<td>15</td>
<td>65</td>
</tr>
<tr>
<td>1878</td>
<td>31</td>
<td>2</td>
<td>10</td>
<td>20</td>
<td>63</td>
</tr>
<tr>
<td>1879</td>
<td>11</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>1869</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>46</td>
<td>12</td>
<td>13</td>
<td>35</td>
<td>96</td>
</tr>
</tbody>
</table>

During the seven years ending 1884 the percentage of dacoity property recovered varied from eighty-seven in 1879 to thirty-four in 1880. The details are:

Dacoity Property Recovered, 1877-1884

<table>
<thead>
<tr>
<th>Year</th>
<th>Property Recovered</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877</td>
<td>48,932</td>
<td>87</td>
</tr>
<tr>
<td>1878</td>
<td>48,932</td>
<td>87</td>
</tr>
<tr>
<td>1879</td>
<td>32,520</td>
<td>54</td>
</tr>
<tr>
<td>1880</td>
<td>25,000</td>
<td>42</td>
</tr>
</tbody>
</table>

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 Karvin, Valsadla, Alto, Shiro,
Chikhali, a village in Kagal, with in 1881 a population of 3208, lies twenty-one miles north of Kolhapur at the meeting of the Chitraganga and Vedganga. The village is apparently named from the chikhali or mud which the Chitraganga and Vedganga leave in large quantities during the rainy season floods. Twice a week on Monday and Saturday 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 mosque which is said to have been built in 1607.

Chinchili, an isolated village belonging to the Deosai of Chinchili in Shirur, lies on the Krishna about forty-two miles north-east of Kolhapur. According to the 1881 census it had a population of 31,169 of whom 3110 were residents and 28,059 were visitors at the large fair of Mahakali. It has a school with an average attendance of sixty boys. The place is chiefly known for the shrine of the goddess Mahakali popularly called Mayika. Four times a year pilgrims visit the shrine and on the full-moon of May or January-February a large fair is held. The fair is attended by about 25,000 people some of whom come forty or fifty miles. Besides grain, cloth, and copper and iron vessels, large numbers of cattle are brought for sale. The sales average 5,000 (Rs. 10,000). 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 Kolhapur State and collected from the chiefs and gentry of Sittara and the Bombay Kadi. On the 26th of February 1883, His Excellency Sir James Ferguson, the Governor of Bombay, held a concert at Chinchili which was attended by about fifty of the Southern Maratha chiefs and gentry, and on the 26th opened the cattle show and distributed prizes.

Gadingljaj, the head-quarters of the Gadingljaj sub-division, lies on the left bank of the Hiranyadahli close to the Sausalewadi-Polaj pass road forty-five miles south-east of Kolhapur. About 250 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 5000 feet to the north-west. Like other Kolhapur towns Gadingljaj suffered greatly during the long wars at the close of the eighteenth century (1793-1810), especially at the hands of the Patwardhan Kanheri and the Sipinakar. The fort which was built about 1700 by an ancestor of the Kapel family is now in ruins. The town is thriving. About thirty years ago (1853) it had 627 houses and 9000 people, in 1872 4670 people, and in 1881 3604 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 Sambhulal was the head-quarters of the sub-division. In 1854 the new sub-division of Gadingljaj was formed and the munsali's office moved from Sambhulal to Gadingljaj, and in 1881 the munsali's court was moved to Gadingljaj from Kadgopur four miles north of the town. Of public buildings outside of the town are the munsali's house and munsali's office built at a cost of Rs 1498 (Rs. 34,980), a dispensary built at a cost of Rs 553 (Rs. 8530), and a
Chapter XIII.

Places.

VADAVASINHA.

Bhopal and Amravati have both been yearly visited by cash houses. According to the census of 1861 there are 121 people living in fifteen villages. Besides the old mansion of the Kolhapur Pratinidhi the chief building is a mosque with a tomb to Ha'arat Malik Raha'npir, seventeen feet long by fifteen broad and eight high. This mosque is visited both by Hindus and Muslims. Every year on the 18th of the Muslim month Zilhaj a fair or 'tirne is held attended by 300 to 400 people. To meet the cost of this fair the mosque has a yearly cash allowance of 40 (Rs. 40).

VADAVASINHA.

Besides the two villages of Anravd and Gauravd in Belgaum granted rent-free to Narsinha Saravanti, the temple is in the receipt of £134 (Rs. 1340) a year in cash. During a whole month from the dark fifth of May 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. 11,500).

Valva, with in 1861 a population of 2579, is in Bhondagad on the right bank of the Dullaghanga about fifteen miles south of Kolhapur. It has a school with an average attendance of 100 boys. Valva is known for its obhures or parched rice which is sent weekly in large quantities to the neighbouring villages. In 1796 Sakharam Ghatge of Kajgil gave his brother Vishvasrav Valva and seven neighbouring villages as his share of the family estate. On the death of Vishvasrav in 1824 the grant was continued to his fourth wife Ramadhi. On Ramadhi's death in 1851 the grant was attached, and in 1864, with the sanction of the British Government, it was resumed by the Kolhapur State, the adopted son of Ramadhi being allowed the hereditary property of the district revenue superintendent or dashanab together with the personal estate of Vishvasrav. Of objects of interest Valva has the mansion or vila of the danna'dar 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 Ghatge family. At this tomb, from the dark 8th to the dark 10th of May in January-February a fair is held attended by about 2000 people.

Vishalgad Fort crowns the Gaipur hill about forty-five miles north-west of Kolhapur. It is 3200 feet long by 1040 feet broad. The walls, gateways, and towers are almost entirely ruined. According to the 1851 census it had 121 people living in fifteen houses. Besides the old mansion of the Kolhapur Pratinidhi the chief building is a mosque with a tomb to Hajrat Malik Shahapir, seventeen feet long by fifteen broad and eight high. This mosque is visited both by Hindus and Muslims. Every year on the 18th of the Muslim month Zilhaj a fair or 'tirne is held attended by 300 to 400 people. To meet the cost of this fair the mosque has a yearly cash allowance of 40 (Rs. 40).

Vadavasinh.

The Ardhachandra or half-moon reservoir is 6400 feet square. The Ardhachandra or half-moon reservoir is
SOUTHERN MARÁTHA STATES.

Beside Kolápur, eight jágíras are under the superintendence of the Kolápur Agency and comprise Sângli, Miraj Senior and Junior, Kûrûndvâd Senior and Junior, Jamkhandî, Muhul, and Râmund. Tho territories are divided into a large number of isolated patches. The prevailing language is Maráthi but in many parts Kânares is spoken. Of these states Sângli, Miraj, Kûrûndvâd, and Jamkhandî belong to the Patvardhan family and among these Sângli is the largest and most important.

SâNGLI

Description. Sângli consists of detached tracts extending from the British districts of Sátâra and Sholâpur in the north to the river Tûng-bohûra 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. 8,54,710).

Sub-Divisions. For administrative purposes the territory of Sângli is distributed over six detached sub-divisions with an average of 160 square miles, 40 villages, 32,805 people, and a revenue of £14,412 (Rs. 1,44,120).

The following statement gives the details:

<table>
<thead>
<tr>
<th>Sub-Division</th>
<th>Area</th>
<th>People</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mira ganj</td>
<td>214</td>
<td>60,186</td>
<td>356</td>
</tr>
<tr>
<td>Mira gâv</td>
<td>38</td>
<td>7,351</td>
<td>131</td>
</tr>
<tr>
<td>Bhatraj</td>
<td>72</td>
<td>1,006</td>
<td>214</td>
</tr>
<tr>
<td>Talikot</td>
<td>26</td>
<td>41,090</td>
<td>514</td>
</tr>
<tr>
<td>Kasghur</td>
<td>26</td>
<td>41,090</td>
<td>514</td>
</tr>
<tr>
<td>Bhatraj</td>
<td>254</td>
<td>34,411</td>
<td>524</td>
</tr>
<tr>
<td>Total</td>
<td>1067</td>
<td>160,877</td>
<td>2425</td>
</tr>
</tbody>
</table>

Of these sub-divisions, beginning from the north, Mira gânj lies in the Krishna valley, mostly on the left bank and intermixed with villages belonging to the Miraj state and the sub-divisions of Karad, Vîvâ, and Tâsghas in Sátâra. The chief town in this sub-division is Sângli the capital of the State. Kuchh lies to the east of Mira gânj of which it formed part till 1878 when it was separated for convenience of administration. The chief town in this Kasghur.

1 The account of Sângli is compiled from materials supplied by the late Lieutenant-Colonel W. F. F. Waller, Joint Administrator, Sângli.
The Verla coming through Tisgaoon joins the Krishna twelve miles north-west of Sangli. It is a rapid stream in the rains and subject to frequent floods. The Agrani, a rapid stream, runs south through Kutch. The Ghunipuran runs north and the Marthandi south in Shitapur. The Tungabhadra is a braiding stream and flows over a sandy bed. The Tungabhadra runs south to connect with these rivers the Krishna, Ichna, and Tungabhadra are scarcely navigable in the monsoon, as the current is often too strong for boats to work against. Banks of about 1½ feet (45 centimeters) 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 Sangli to Dhamari almost from north to south. Now the river takes a bend to the west at Sangli and joins the Varna at Hutgao.

The water-supply is ample and the water close to the surface in Mangalvedha, Kutch, and Shitapur. It is fairly good in Minjurpat and Texthal. But in Shriramj, except near the hills, the water is deep below the surface and deficient. Shriramj once had a number of large irrigating tanks, but many of them have now fallen up and do not act as a rule but water enough for irrigation. Sangli has in all 140 ponds and 4400 wells and water-holes. Of these Minjurpat and Texthal have fifteen ponds and 695 wells of which 126 are for drinking water only. Kutch is well off for water, having ten ponds and 1245 wells. The ponds, especially the large ones at Bhavnana and Agrolom, and the well of the wells are used for irrigation. Besides these, there are two reservoirs, one near Balavera and the other near Vajra Chavanilunda across the Agrani. To irrigate field or gardens temporary earthen dams are yearly made across the streams which join the Agrani close to Kavda Mahakalpad. Mangalvedha has seventeen ponds and 484 wells. All these the ponds at Khansai and Talsungi and 394 wells are used for irrigation. Shitapur has forty-seven ponds and 1957 wells and water-holes of which sixty-one wells are used for irrigation. Shriramj has forty-three ponds and 440 wells. Of these four large ponds at Shitikori, Devndari, Kandharadhi, and Magdi and 232 wells are used for irrigation. Besides by damming in the pond’s and wells are common, the average for the three years ending 1882 being twenty-five or 0.92 per cent of the total population.

The climate though hot is not unhealthy. The hottest subdivision is Mangalvedha. Next in the order of heat come Minjur, Texthal, Kutch, Shriramj, and Shitapur. In the rainy season the climate is everywhere pleasant, except perhaps in Shitapur, where the rainfall is heavy and constant. In the cold season the air is dry and the nights cool.

The rainfall is heavy in Shitapur. 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 79.16 inches at Shitapur in 1882-83 and the lowest is 20.3 inches at Sangli in 1881-82. The total average fall of the State varied from 20.17 inches in 1880-81 to 33.14 inches in 1882-83.
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 khadi cloth made at Nagpur in the Central Provinces. The dyed yarn is chiefly used in making women's robes or adias and home-clothes or cholis.

For dyeing twenty-four hanks of cotton yarn valued at Rs. 6 the cost amounts to about 9s. 6d. (Rs. 0.43).

Turbans are well dyed at Sángli. Ten different kinds of colours are given. To dye a turban about sixty feet long in khuschi or bright rose red, two pounds of safflower are put into a cloth bag hung from a square wooden frame on four logs 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 $\frac{1}{2}$ 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 $\frac{1}{2}$ pound (1 tolá) of turmeric powder and 4 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 pound (60 tolás) of acid is 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 guddi 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 pajeeti or pale pink only half a pound of safflower is enough. To dye neglis a still paler pink than pajeeti, the red water obtained from half a pound of safflower is mixed with $\frac{1}{2}$ pound (3 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 $\frac{1}{4}$ pound (1 tolá) of safflower and $\frac{1}{2}$ 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 mirangi or orange the process is the same as for keshri except that four pounds of safflower are required.

1 The details are 4s. (Rs. 2) for twelve pounds (320 oz.) of carne violet, 1s. 7d. (13.8 oz.) for three pounds (111 oz.) of carbonates of soda or pajeeti, 9d. (Rs. 0.5) for six pounds of sesame oil, 1s. 2d. (1 oz.) for 1 pound (240 oz.) of alum, 6d. (Rs. 0.25) for palm oil, 6d. (Rs. 0.25) as wages for pounding carne violet and carbonates of soda, and 6d. (Rs. 0.25) as wages for dyeing, giving a total of 9s. 6d. (Rs. 0.43).
Hindus who profess not to believe in spirits is a sect of Vithoba’s devotees called Makartri or wreath-wearers. Even these wreath-wearers in all cases of unaccountable sickness secretly resort to spirit-scarers.

The disease which in Kolhapur are generally believed to be spirit casualties 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 Brahmanpurush and the Hanja that is the Brahman ghosts, because they will not visit a place where cow-killing is allowed and the Khasir or Musalma 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.