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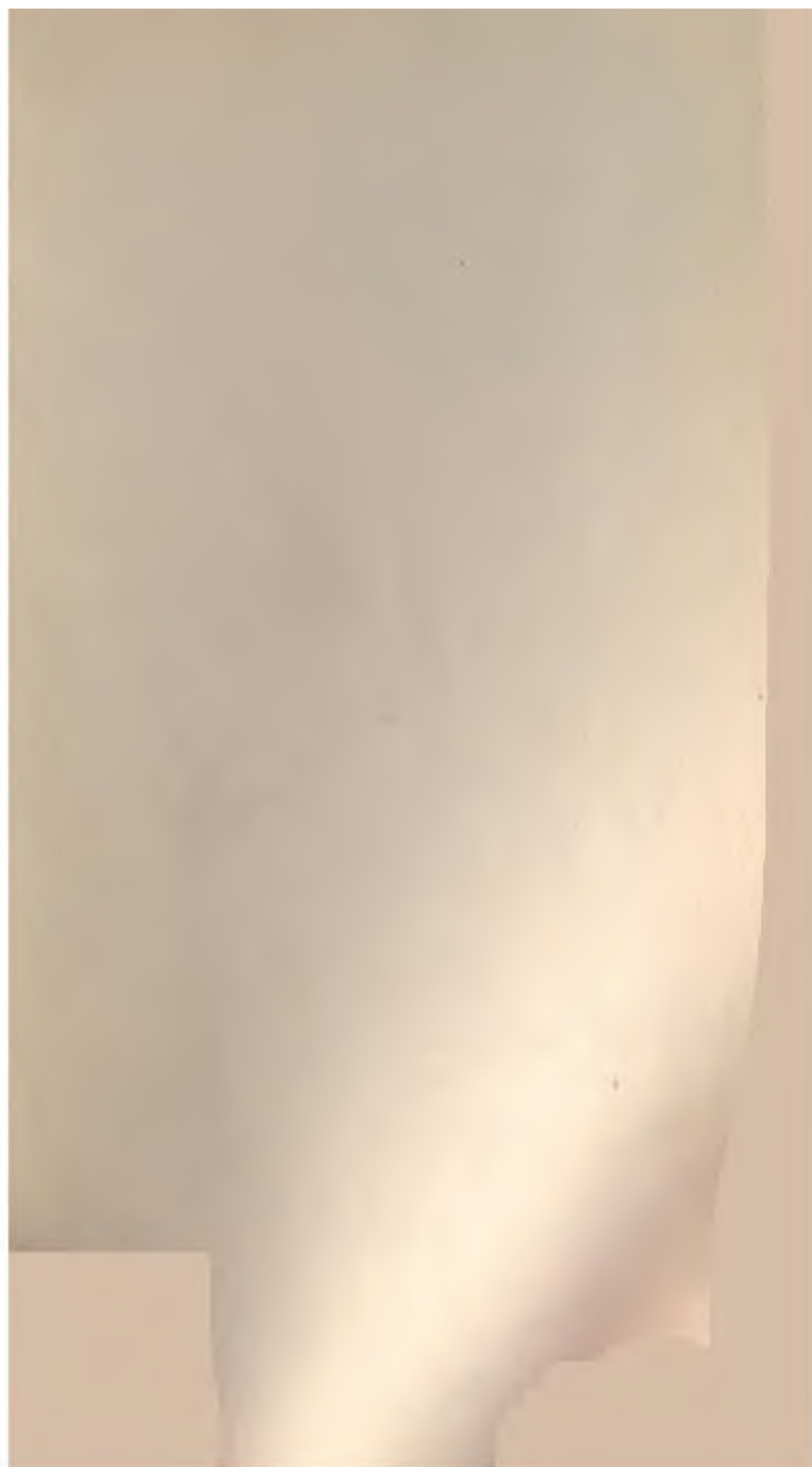
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GAZETTEER
OF THE
BOMBAY PRESIDENCY.

VOLUME XXIII.

BIJAPUR.

Under Government Orders.

Bombay:
PRINTED AT THE
GOVERNMENT CENTRAL PRESS.

1884



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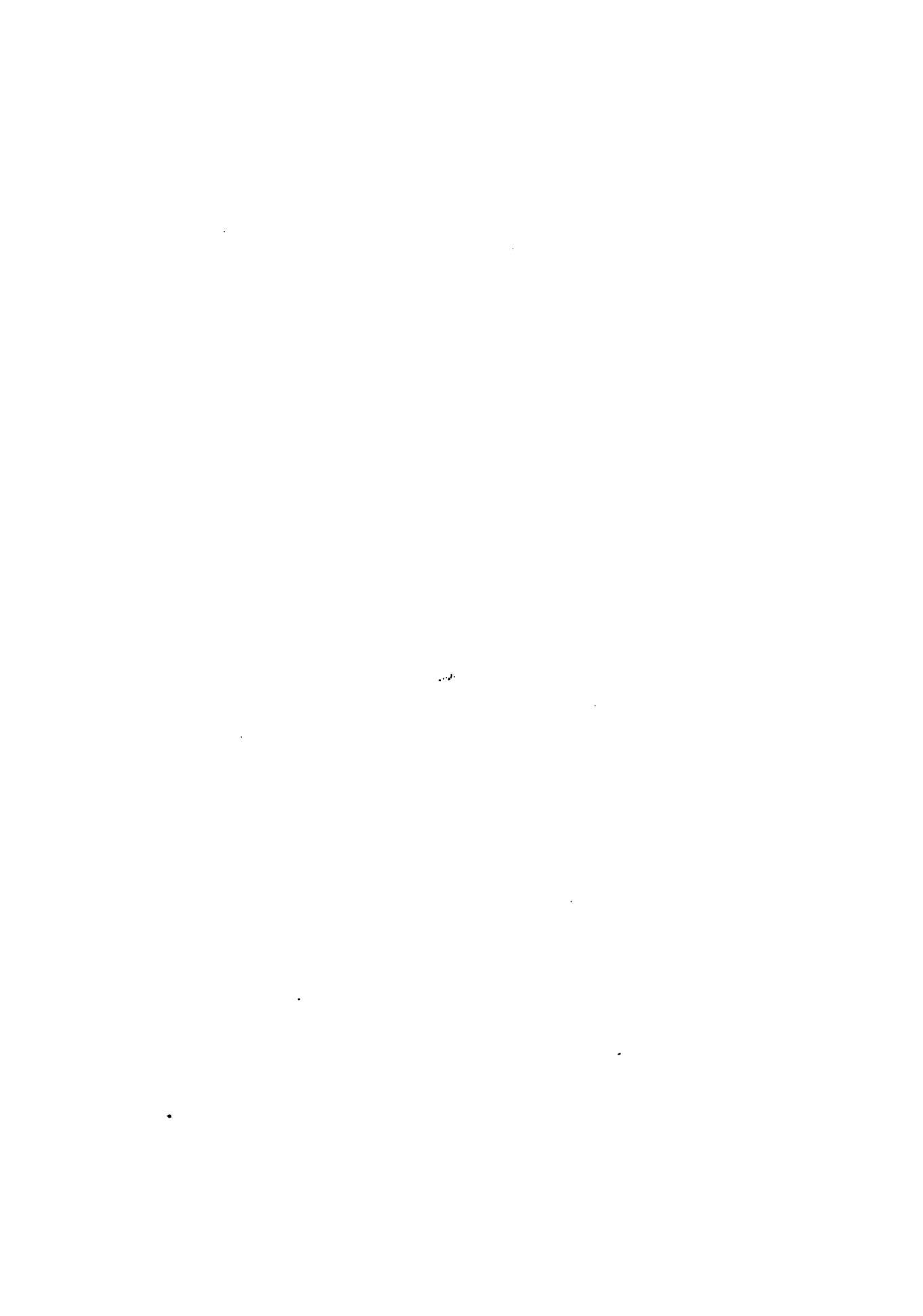
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JAMES M. CAMPBELL.

August 1884.



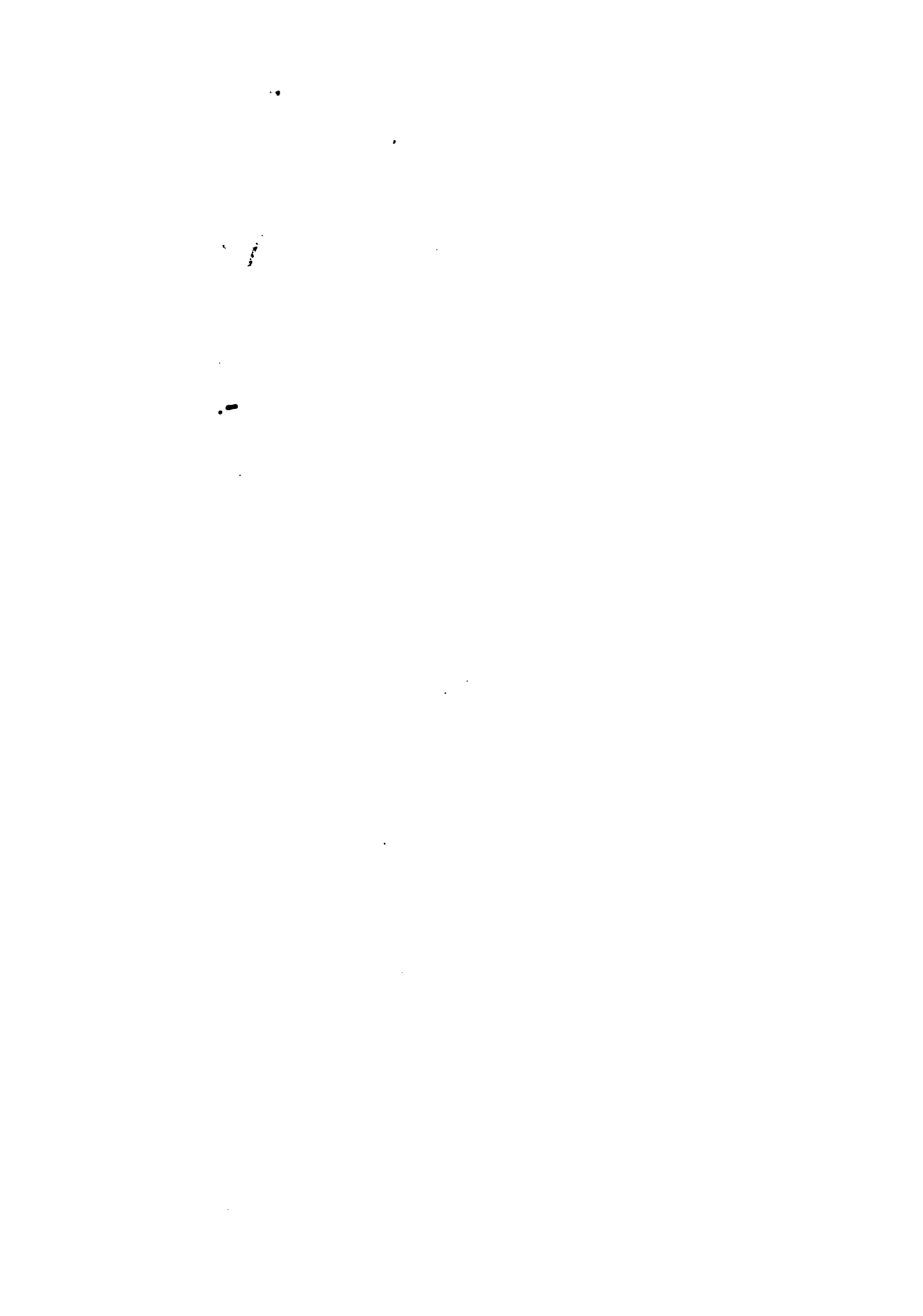
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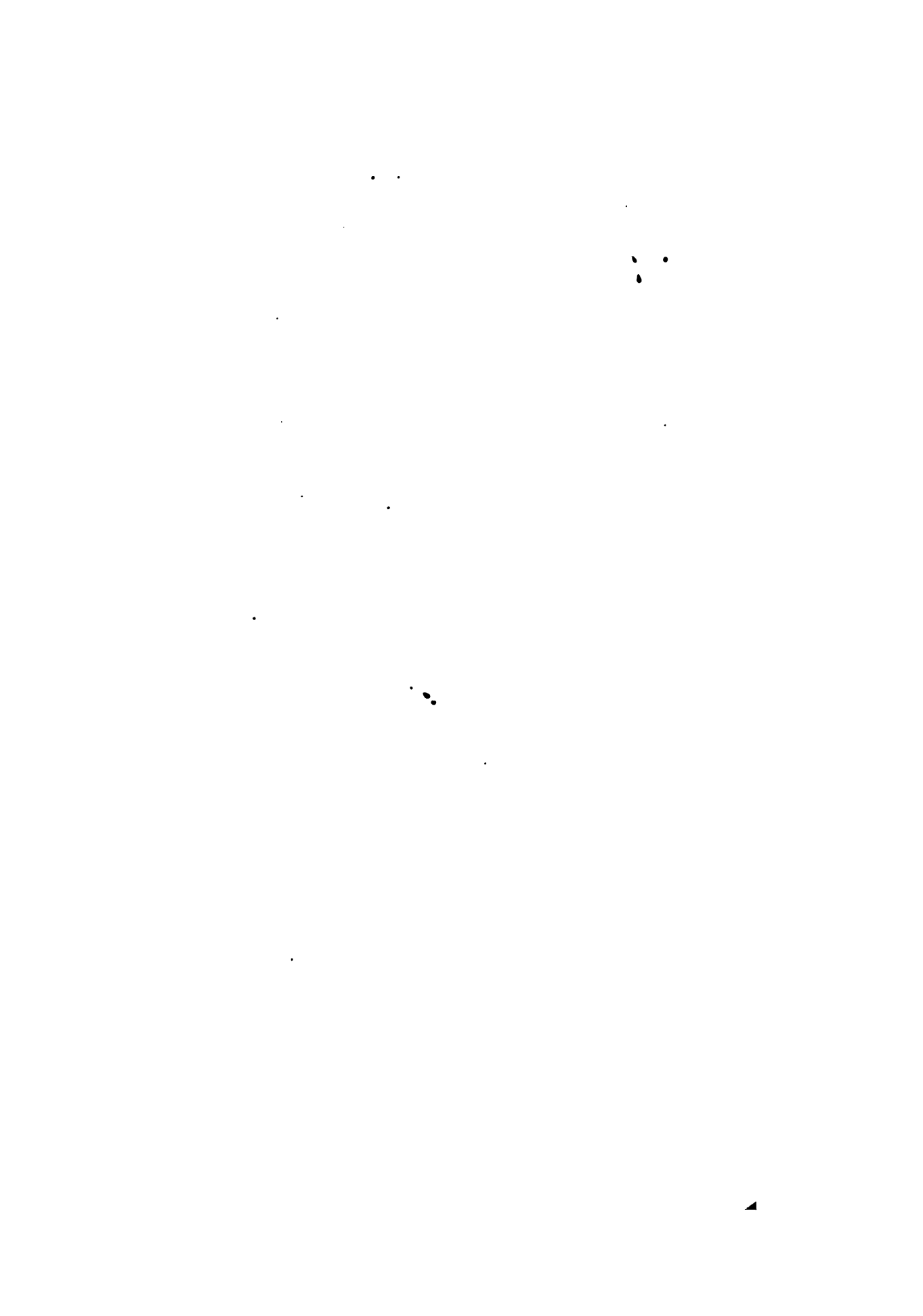
BIJÁPUR.

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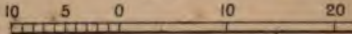
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BIJÁPUR.





Scale, 18 Miles = 1 Inch



REFERENC

- ☐ Taluka Office
- ⊠ Collector's Bungalow
- ⊞ Travellers' D
- Main Road
- ⊞ Fort & Hill Fort
- ⊞ Railway Station
- ⊞ Railway under c

BIJÁPUR.

CHAPTER I.

DESCRIPTION.¹

Bija'pur, between 17° 28' and 15° 48' north latitude, and 75° 24' and 76° 31' east longitude, partly in the Bombay Deccan and partly in the Bombay Karnatak, has an area of 5757 square miles, a population of 638,500 or 110 to the square mile, and a realizable land revenue of about £120,000 (Rs. 12,00,900).²

This district is the most easterly part of the Bombay Presidency, being separated from the west coast by an average distance of about 130 miles. It forms a belt of land about 110 miles from north to south and varying in breadth from fifty miles in the south and seventy-five miles in the centre to about five miles in the extreme north. On the north and north-east the Bhima river separates it from Sholapur, the Akalkot state, and the Nizám's territory; on the east and south-east it is bounded by the Ságar district of Shárápur and the Ráichur Doab, both belonging to H. H. the Nizám; on the south by the Nizám's districts of Kushtagi and Bhindgal and the Ron sub-division of Dhárwár; on the south-west the Malprabha separates it from Navalgund in Dhárwár and the Rámdurg state; and on the west it is bounded by the states of Torgal, Mudhol, and Jamkhandi, the Athni sub-division of Belgaum, the Jath and Karajgi states, and Mangalvedha in Sághli. Some outlying villages, single or in groups, are scattered in the Nizám's dominions to the east, and in the Jath, Jamkhandi, and Rámdurg states to the west.

For administrative purposes the district is distributed over eight sub-divisions, of which five, Indi, Bijápur, Sindgi, Bágévádi, and Muddebihál, are to the north, and three, Bágalkot, Hungund, and Bádámi, to the south of the Krishna. As shown in the following statement these sub-divisions have an average area of 720 square miles, 167 villages, and about 80,000 people:

BIJÁPUR ADMINISTRATIVE DETAILS, 1881.

NAME.	AREA.	VILLAGES.								POPULATION.			LAND REVENUE.		
		Government.				Alienated.				Total.					
		Villages.		Hamlets.		Villages.		Hamlets.		Government.	Alienated.	Total.		1881.	Square Mile.
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.						
Indi ...	871	109	1	2	6	16	...	...	118	18	136	71,940	82.59	£ 17,431
Sindgi ...	812	129	7	...	...	13	1	...	136	14	150	72,650	89.36	18,823
Bijápur ...	869	83	8	6	1	9	1	...	98	10	108	76,896	88.59	12,587	
Bágévádi ...	764	111	1	5	...	9	...	...	117	9	126	86,743	113.53	20,033
Muddebihál ...	564	118	5	2	3	31	...	...	128	33	161	65,024	115.29	14,048
Bágalkot ...	683	127	13	3	18	31	3	1	161	39	200	96,156	140.78	14,779	
Bádámi ...	676	138	12	6	17	56	3	1	173	63	236	89,047	131.72	10,391	
Hungund ...	518	140	8	3	41	20	1	1	192	25	217	80,037	154.51	12,105	
Total ...	5757	965	55	27	88	185	9	5	1123	211	1334	638,463	110.90	120,097	

¹ Except Geology this chapter is chiefly compiled from materials supplied by Mr. A. Cumine, C.S. ² The population and revenue details are for 1881.

Chapter I
Description

Boundaries

Sub-Division

Chapter I.
Description.
Aspect.

Bijápúr is an excellent example of the influence of geological conditions on scenery. The landscape of Indi is as unlike the landscape of Bádámi as the Indi trap is unlike the Bádámi sandstone. The Krishna divides the two types for some distance, but they meet and run into one another in Muddebihál. Here also is found a third type, the Don valley, a well defined tract, not intermediate between the other two, but closely related to the sterile trap country through which it passes and from which it has been formed.

Northern Belt.

The forty miles north of Bijápúr, and the greater part of Sindgi to the east of Bijápúr, are much like the worst parts of Sholápúr and Indápúr in Poona. This tract has all the features of the open Deccan trap country, and has a strong resemblance to the downs on the coast of Banffshire and Aberdeenshire in east Scotland. Hills there are none; on the other hand it can hardly be called a plain for it is not flat. It is a succession of low billowy uplands bare of trees, gently rounded, and falling into intermediate narrow valleys. On the uplands the soil, where there is soil, is very shallow, tillage is mostly confined to the valleys, which, enriched by the earth washed from the slopes, yield fair crops. The top of every third or fourth upland looks down a stream-bed fringed with wild date trees and occasionally with a cluster of *nims* or perhaps some fine old mangoes and tamarinds. Among the trees are one or two gardens and to one side of the gardens stands the village. A little further another grove of fine trees shades the village temple. The whole forms a pleasing oasis in the surrounding desert. The barrenness of the country and the dreariness of upland after upland and valley after valley, each like the last, are most depressing. Even the villages seem to lack character and to be turned out on some standard plan. Though they generally lie on the banks of a stream, except on the best streams, the villages are seldom close enough to be within sight of one another. All are much in the same style; surrounded by a ruined wall with one or more gates, the houses one-storeyed built of trap plastered with mud and with a blind wall running all round; so that, being flat-roofed, they give the impression of being deserted.

In spite of its general barrenness the trap country has excellent water. Many built wells yield a good supply, and streams are common in whose beds water can generally be found even in the hot weather. The only irrigation is from wells by leather-bags watering two or three acres along the stream-beds beside the villages. The only considerable ponds or reservoirs whose waters are used for irrigation are those at Mamdápúr and Kamatgi in Bijápúr.

In all this monotonous stretch of country there is nothing that can be called a hill. Near the northern borders of Bijápúr some uplands or *máls* running east and west stand above the level of the surrounding country, but they are really not so high as the ridge south of Bijápúr which makes far less show. During the rains, when the uplands are green and the valleys waving with millet, the effect though tame is not unpleasing. But about March, when the crops are gone, when what spear-grass has not been burnt is bleached to a pale hay colour, when here and there the naked black trap shows

in large patches, when the whole surface quivers in the noon-tide heat and burning blasts sweep across the treeless slopes, the country appears little better than a desert, and recalls the old Musalmán saying that the Adil Sháhi kings chose Bijápur as their capital because the deserts to the north of it prevented any blockading army from besieging Bijápur from that side.¹

The Don valley begins close to the south of the old city of Bijápur. This rich tract of deep black soil crosses the district from west to east. The rocky trap uplands disappear, the sweeps are much longer and more gradual, and in many parts there is a true plain. The saltiness of the soil is favourable to crops and trees. But except *bábhul* few trees are planted for fear of drawing birds which cause great damage to the crops. The villages are chiefly close to the Don river. They stand on little hillocks of gray earth to which in the course of ages the village buildings have materially added. The Don valley is badly off for water. Wells are scarce and what water there is is brackish. In the valley, as in the Krishna valley further south, tillage is much more careful than in the barren north, and the husbandmen are much better off than their northern neighbours. In the 1876 famine in the Don valley granaries that had been closed for years were opened, and many of the people made large sums. In February when the whole valley is a sheet of magnificent millet, wheat, and golden *kusumbi*, the prospect is extremely rich. By April all is changed. Every crop except cotton is gone, and the valley is a dusty dreary waste.

The Don valley and the rich alluvial plain of the Krishna are separated by a stretch of barren trap. After crossing the Krishna by the Sholápur-Kaládgi road the country completely changes. Instead of bare waving uplands is a rich plain crossed from west to east by two lines of sandstone hills 250 to 300 feet

Chapter I
Description
Aspect.

Central Belt

Southern Belt

¹ A recent writer, the late Sir David Wedderburn, explained (Fortnightly Review, New Series, XXVIII. 225-227), by the process of exhaustion under British rule the change which had dried to a desert the realm of Bijápur. Sir David Wedderburn's idea that the country between Sholápur and Bijápur ever supported the city of Bijápur is a mistaken idea. That in Musalmán times as at present the granary of Bijápur was not to the north of the city but to the south in the rich lands of the Don valley is proved by the Hindustáni saying *Don pikke kon kháega*; *Don ne pikke kon kháega*, that is if the Don bears crops who can eat (them); if the Don bears no crops who can eat? Both under the Bijápur kings and under the Maráthás the country to the north of Bijápur was barren. In 1631, during the first Moghal siege of Bijápur, partly because the country round had been laid waste by the Bijápur troops, the besieging force suffered great hardships as 'fetching grass and fuel from long distances was a work of great toil to man and beast.' The siege lasted only twenty days, still men and beasts were so crippled from want of food, that the Moghal army was forced to move from Bijápur to some better supplied part of the country (Elliot and Dowson, VII. 30). Forty years later (1671) the French traveller Bernier described the country of Bijápur on the side of the Moghals' dominions, that is to the north, as very difficult of access on account of the great scarcity of water, forage, and victuals. The city of Bijápur, he says, is very strong in a dry barren land; there is almost no good water but in the town (History of the late Revolution of the Great Moghal [1671] Translation 171). In 1792 Moore (Narrative, 337) described the twenty miles to the north and west of Bijápur as stony, unarable, and not capable of improvement. In November 1808, five years after the establishment of the English as the paramount power had introduced a beginning of order into the Deccan, Sir James Mackintosh (Life, I. 461, 462), between twenty-five and eleven miles north of Bijápur, saw no living creature but some pretty paroquets, a partridge, a hare, and a herd of deer. In the eleven miles before reaching Bijápur he was astonished by the sight of two men on horseback. The plain was vast naked and uncultivated.

Chapter I.
Description.
Aspect.
Southern Belt.

high whose sides seem woody though the produce is seldom more than brushwood and prickly-pear. The plain though rich is bare, and yields little drinking water, so that the villages are almost all ranged along the banks of the rivers or close to the bases of the hills. Both the ranges of hills curve north-east towards the Krishna, so that the great black soil plains in the east of Bágalkot and along the north of Hungund are unbroken by hills. In them drinking water is very scarce, and the villages are almost all along the banks of the Krishna or of the Ghatprabha after it passes through the hills below Bágalkot. South of the second range of hills, in the valley in which Bágalkot and Kaládgi lie, the country is better wooded and the scenery improves. It is at its best during and just after the rains. Then the hills, though low and not covered with anything better than scrub, are all green; the valley, dotted with low trees, waves with early millet; and patches of red freshly-turned soil brighten the green. Further south all over Bádámi and south-west Hungund there are more hills and they are rougher and steeper. The black soil has given place to red sand, and the timber if not fine is frequent. The villages on the light sandy soil of Bádámi are small and poor, but in east Hungund, in the black plain of Bágalkot, and along the rich Krishna valley are many large and rich villages. Within the space between the two ranges of hills lie several beautiful lakes, notably those near Kendur and Mushtagiri. Below the dams of some of these lakes, as at Kendar, are pretty cocoanut and plantain gardens watered by channels fed by the leakage of the lake. Here and there detached masses of sandstone stand out from the hills in jagged and fantastic shapes, or are scattered in huge blocks, bearing temples on their summits. Except the steep and quaintly-shaped sandstone cliffs of Bádámi, most of the hills are rounded and gently sloping. Between them are wide barren tracts of rock and loose stones and many stretches of light land woody and slightly tilled, brightened by patches of deep red, dull red, and white soil. Bádámi, with its bold red cliffs capped with brilliant green, its sheet of water in the gorge between the cliffs, its caves, and its fine old towers is a scene of much interest and beauty.

It is the sudden passing from trap to sandstone that causes so great a difference between the scenery of the north and the south of the district. Some inlying sandstone crops up at Mamdápúr to the north, and there is trap west of Bilgi to the south. Otherwise the Krishna divides the trap from the sandstone as far east as Chimalgi about fifteen miles north-east of Bágalkot. Here the metamorphic granite base crosses to the left bank and runs north-east to the Nizám's border. At Muddebihál, Bidekundi, and Basarkod terraces of sandstone run out upon the granite and are in turn capped by the last flows of the Deccan trap. At Tálíkotí limestone supplants the sandstone, and in the north-west of Muddebihál the trap flows grow thicker and thicker, gradually covering everything. South and west of the village of Muddebihál, where the metamorphic granite forms a gently waving plain covered with scrub and boulders, the surface is too flat for beauty. But the country south of Ilkal, where the disintegration of the granite has been much more irregular, is very wild and weird. Though Muddebihál has little beauty it

contains the handsomest village in the district, Tálíkoti, which is built of the famous Tálíkoti limestone. The effect of the sandstone at Guledgud in Bádámi, about twelve miles south-east of Bágalkot, is hardly inferior; and the villages south of the Krishna, though built much in the same style as those in the trap country, have generally an air of more comfort and strength. Though the village sites lie generally along the bases of hills, or on the banks of streams, where it was steep enough to make a fort, they sometimes stood on the hill-top. The new town of Guledgud lies along the banks of a stream at the bottom of a hill and is unwallled. On the hill-top may be traced the battered walls, the fallen houses, and the deserted temples of the old town.

Chapter
Descripti
Aspect

Only in the south and south-west below the Krishna is the plain surface of the district broken by hills of any size, and even in the south there are few hills more than three hundred feet high. The southern hills belong to the limestones, shales, and sandstones of the Kaládgi basin. Though they differ from the Sahyádris spurs in the character of the rock, and are the results of earlier influences, the sandstone hills of south Bijápur form two main ranges which run irregularly east and west and may geographically be taken as continuations of two great ranges, the north Ghatprabha and the north Malprabha hills, which from the Sahyádris stretch east across Belgaum, the north Ghatprabha range forming the water-parting between the Ghatprabha and the Krishna and the north Malprabha range forming the water-parting between the Ghatprabha and the Malprabha. The north Ghatprabha range, the water-parting between the Krishna and the Ghatprabha, begins at the Sahyádris close to the north of Manohar fort about forty miles north-east of Belgaum and passes east across Belgaum. Except in one or two detached fragments the trap ceases to the west of Bijápur limits. Still, though the rock changes, the line of high land is maintained by two flat-topped scrub-covered ridges of sandstone hills, one which passes south of Bilgi about fifteen, and the other which passes through Kundargi and Anakvádi about five miles north of Kaládgi. The Bilgi ridge falls into the plain about two miles to the east of Bilgi. The Kundargi hills stretch east along the north bank of the Ghatprabha about fifteen miles to near YerkaI or HerkaI, about five miles north of Bágalkot, where the range is cut by the Ghatprabha. It reappears on the east bank of the Ghatprabha and stretches about ten miles east and eight miles north-east to Sitamani on the Krishna. The last eighteen miles between the Ghatprabha and the Krishna have been named the Sita range. From the Kundargi hills, about five miles to the west of YerkaI, where they are crossed by the Ghatprabha, a range of hills stretches south-east. After about four miles, that is about a mile north-east of Bágalkot, the range is crossed by the Ghatprabha. From the Ghatprabha it stretches about twenty miles south-east to Amingad, the eastern end of the north Malprabha range. This cross line of hills, which thus unites the eastern ends of the north Ghatprabha and the north Malprabha ranges, with its branches and intervening valleys, occupies a great part of the Bágalkot sub-division. In some places the

Hills.
South Kris
Hills.

Chapter I.
Description.

Hills.
The Krishna
Hills.

Hills are rugged and in others present wall-like scarps either with flat tabular summits or narrow-crested ridges.

The north Malprabha range or upland, the water-parting between the Ghatprabha and the Malprabha, starts from the Sahyádris near the Tolchat pass about thirty miles west of Belgaum. Across Belgaum and close to Bijápúr limits it continues trap, and, after the trap ceases, the highland is prolonged by irregular lines of sandstone hills which cross the centre of Bádámi and end at Amingad. At Mutkavi in the south-west corner of Bádámi, immediately after the north Malprabha range enters the district, a spur stretches to the south-east and east, till it is crossed by the Malprabha a little to the south-east of Bádámi. East of the Malprabha the spur reappears and stretches south-east in a broken line which ends abruptly a few miles east of Gajendragad on the western boundary of the Nizám's territory. Of the north Malprabha range the most notable hills are those at Guledgud, about ten miles south of Bágalkot, and those round Bádámi. The Guledgud hills are flat-topped and capped with brushwood. The sandstone is close to the surface, and generally forms a scarp about twenty feet high near the top, whence the steep sides fall to the plain covered with prickly-pear. There is no tillage on the top or sides and there is no special hill population. Pig and panther are common and do much harm. The Bádámi cliffs are perhaps the best example of the steep sandstone hills of the south of the district. They are broken into various shapes, huge masses of many thousand tons being detached or partly detached and rolled over on the plain. Little temples have been built both on the tops and in the chasms of several of the separate rocks and on two of the greater and partly detached masses stand the two forts of Bádámi. The top of the hills is flat, very broad, and covered with beautiful bright green scrub and the sides are red sandstone cliffs. There is no cultivation either on the sides or the top and no special hill population. There are a number of pig and a good many panthers.

About fifteen miles east of the Bádámi hills, in the south-west corner of Hungund, on the right bank of the Malprabha, a striking group of detached flat-topped hills rise 300 to 500 feet above the surrounding country. They are capped with sandstone resting on granitoid gneiss and stretch twenty miles east-south-east parallel with the Gajendragad ridge, and like it end in a bold bluff which overhangs the small town of Hanamságar in the Nizám's territory. These hills are the eastmost extension of the rocks of the Kaládgi series.

The Krishna
Hills.

The great plain to the north of the Krishna is unbroken except by a few bare uplands. In the south-west of Indi is a series of uplands covered with spear-grass and a few *bábhul* shrubs, which, beginning in the villages of Sátalgaon, Jagjivani, Inchgeri, and Kanur, stretch through the north of the old revenue division of Horti. In the south-east of the sub-division there are a few bare uplands. South-west of the town of Bágévádi bare trap uplands or downs culminate in two small flat-topped laterite hillocks which are conspicuous within a circuit of ten or twelve miles. In the north-east rise two ridges of low hills. One runs west from Kámankeri to Dindvád;

the other of flat-topped laterite begins at a point a little to the east of Masvinhal, and, stretching as far as Ingleshvar where a spur is thrown out in a northerly direction, ends near the village of Rabbinal. The Ingleshvar upland which overhangs the valley of the Don, running west and east, is flat-topped, and covered with loose stones and good soil. Just at Ingleshvar part of it is capped with laterite. East of Ingleshvar is a small flat-topped hill covered with black earth and small stones. There is also in the south of the sub-division a short curved ridge covered with prickly-pear and scrub, which, rising at a point to the north-east of Devalpur and skirting the town of Nidgundi, ends to the south of Maremati. In the north-west corner of Muddebihál, a few hundred yards south of the village of Alkopa, is a low range of flat-topped sandstone hills. In the south of Muddebihál on the north bank of the Krishna a series of low sandstone terraces run out from under the trap. From the south and west, that is from the granite plain below, the terraces form flat-topped hills, about 100 feet high, their sides and tops scantily covered with scrub and small blocks of stone. They run south-east until, beyond the town of Muddebihál, they take an easterly turn towards the Nizam's district of Ságar. The most remarkable hill in this part of the country is in the Nizam's territory, an outlying cone of trap at Nágarbetta about ten miles east of Muddebihál.

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Hills.

The district is well supplied with rivers and streams. Of these the most important are the Krishna and its feeders the Bhima and the Don from the left or north, and the Ghatprabha and the Malprabha from the right or south. Of these four feeders the Bhima and the Don meet the Krishna outside the district, and the Ghatprabha and the Malprabha meet the Krishna within the district, the Ghatprabha at Maremati about fifteen miles east of Bilgi, and the Malprabha at Kapila Sangam about twenty miles further east. All of these are large rivers flowing throughout the year and during the rainy season crossed only by boats. Except the Don, whose water in the driest weather is too salt to be generally drunk, these rivers supply fair drinking water.

Rivers.

The KRISHNA rises among the Mahábaleshvar hills on the eastern flank of the Sahyádris. It flows south-east through Sátára, Solhápúr, Belgaum, and the Jamkhandi state, and for seventeen miles forms the boundary between Jamkhandi and Bijápúr. It enters the district near Gehnur, and, after a course of about fifty-four miles through the district, separating Bijápúr, Bágevádi, and Muddebihál on the left or north from Bágalkot and Hungund on the right or south, it passes into the Nizam's territory. Just before quitting Muddebihál, among the Jaldrug hills about twenty miles south-east of Muddebihál, the river splits into a number of streams which force their way through a low range of granite hills and fall about 300 feet in a quarter of a mile. The banks of the chasm are huge castle-like masses of granite whose red and pink glow among green brushwood and great thorny creepers. In dry weather the river breaks into white threads which wind among huge masses of granite and sharp veins and

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dykes of basalt. When in flood the river is fully a quarter of a mile wide and fills the gorge from bank to bank. The water rushes from rock to rock half hidden by spray with mighty crash and clamour. From large deep holes columns of water and spray shoot high in air and fall roaring back. As it leaps into the wide pool at the foot of the gorge the mass of water, dashing among mighty currents and eddies, rises in crested waves which as they clash and climb hurl their spray into mid air whirling and foaming with inconceivable force and grandeur.¹

At its meeting with the Ghatprabha in the rainy season (July) the Krishna is about 500 yards broad and the current runs two and a half feet the second.² About two and a half miles east of its meeting with the Malprabha at Dhanur, in the rainy season (June-October) the stream from bank to bank is about 600 yards broad, and where the river leaves the district it is nearly 700 yards broad and its current runs two and a half feet the second.³ The ordinary low-water level is 1617·37 feet and at this point the highest flood level is 1648·54 feet or a rise in extreme floods of thirty-one feet. Mud, silt, and sand gather daily along its banks, entombing the remains of alligators, fishes, and river-shells. During the hot season the stream of water is small and in its black sandy bed may be found pebbles swept from the various rocks through which the river has passed. Among the pebbles brought down by the mountain freshes are occasionally found nodules of a reddish brown and white carnelian jasper, chalcedony, and mocha stones. Ten feet below low water the rock of the river bed is reached.

The fall in the passage of the Krishna through the district is slight. Near Chimalgi, opposite to which it receives the Ghatprabha, the north bank of the river is well marked and the south bank is low and at times is flooded for about 1000 yards from the river bank. The floods here rise to a height of about fifty-two feet and spread over an area of about 1700 yards or nearly a mile broad. Except near Chimalgi the north bank of the river as a rule is much lower than its south bank. During the rains the high-water runs up grooves in the land to the north and round into the river forming temporary islands many of which are covered with *bābhul* bushes. Though its water is not used for irrigation, during the fair weather large quantities of the *vāngi* or egg-plant are grown along the north bank. The south bank is generally steep and on or near it are many rich villages. There are many *bābhul* plantations along the banks, which are bordered by quartzite hills with a few large trees. In the fair season carts cross the river at the ford of Baluti about sixteen miles north of Bāgalkot. During the rains there are ferries at Tungargi on the Ilkal road and at Kolhār on the Dhārwar road. Besides the main tributaries numerous streams cut the bank on their way to join the Krishna, leaving intervening belts of high ground

¹ Meadow Taylor's *Noble Queen*, I. 16; compare *Memoir Geological Survey of India*, XII. 11, 43.

² Captain Newbold in *Geological Papers of Western India*, 347. The temperature of the river one foot below the surface was found by Captain Newbold (1842-1845) in July to be 76° 5'. Ditto.

³ *Journal Asiatic Society Bengal*, XI. (2), 936.

and making the road which crosses them at right angles uneven and difficult especially during the rains when this tract is partially flooded. Before the great flood in the Krishna in 1853 which washed away all trace of it, near the village of Mankini about twenty miles north-east of Bágalkot, was a deep reach called the Poison Pool. At first this pool during the rains formed part of the river, but afterwards it became separated from it. As the water remained stagnant for many months in the year and as the earth and rocks round it were charged with salt, the pool water became discoloured, bitter, and so undrinkable both to man and cattle that it was said to be fatal when drunk for any length of time. At the same time the pool water was said to be healing in cases of skin diseases.¹

The BHIMA rises in the Sahyádris near Bhimáshankar and runs east for about 105 miles across the district of Poona. It then turns south-east, and, after separating Poona from Ahmadnagar for about thirty-five miles, and from Sholápur for about sixty miles, flows through Sholápur for about fifty miles. It then turns east, and, after forming the southern boundary of Sholápur for about sixteen miles, touches the Bijápur district at Dasur. Below Dasur it flows east, and separating Bijápur from Sholápur for about thirty miles, receives the Sina from the left, and leaving Sholápur and skirting Bijápur for fifty miles more, enters the Nizám's territory, and falls into the Krishna, to the east of the Ságar district, after a further course of about 150 miles. The banks of the Bhima are overlain by layers of gravel and are 900 feet apart. They rise above high flood level which is about forty-nine feet above the river bed. The highest recorded flood level is 1381.25 feet and the ordinary low-water level is 1332.48 feet, that is a highest flood of forty-nine feet. The ordinary bed of the river is alluvial soil and the rock-bed is about ten feet below low-water level. Numerous streams flowing towards the Bhima from the right afford an ample supply of water for general purposes and in some cases for irrigation. In seasons of favourable rainfall most of these streams continue shallow threads of running water throughout the hot weather. Even after a scanty rainfall they hold water either flowing or standing in deep pools. During the rainy months (June-October) the tributaries of the Bhima overflow their banks for some distance leaving much silt on the flooded land which thus becomes extraordinarily fertile. In Indi the land along the bank of the Bhima is a rolling plain whose monotony is relieved only by the villages with which it is dotted. The portion of the Sindgi sub-division on its banks is a black soil plain with gentle undulations and is dotted with many rich villages. In spite of its size the Bhima can be forded at several places during the fair weather.

The DON, with a drainage area of about 400 square miles, rises in the Jath state, about four miles south of Jath, and flows east and then south-east till it turns towards the town of Tálíkoti in Muddebihál. South of Tálíkoti it enters the Nizám's district of Ságar, and winding through a rocky defile, after a total course of

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¹Transactions Bombay Medical Society, V. (1859), 262.

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about 125 miles, falls into the Krishna about thirteen miles east of the Muddebihal frontier. Along its whole course the Don has steep banks of black soil more than ten feet high. Its channel is very winding and seems to have more than once changed its course. The river runs along a narrow valley on the top of the watershed between the Krishna and the Bhima. Taking the planes where the Sholapur-Hubli road crosses the river, the Don bed is 530 feet above the Bhima bed and 230 feet above the Krishna bed. The fall in the Don bed is as a rule very slight and the breadth of the bed is not more than 200 feet. In heavy rains the water cannot get off and sometimes comes down like a regular bore. The highest recorded flood level is 1915.70 feet which with a low-water level of 1895.83 feet gives a highest flood height of about twenty feet. For about thirty feet under the surface the bed is treacherous black mud and can be crossed only in places where there is gravel. Further east in the Talikoti limestone the character of the river changes. The bed is of thin slippery slabs of limestone, and at one point near Talikoti the descent is like going down a stair from one bed of limestone to another. During the rains there is a plentiful supply of fresh drinking water. After November the villages near the Don always suffer from want of good drinking water as the water of the main stream and of several of its tributaries, specially of the Little Don near Ukali in Bagevadi, becomes brackish shortly after the rains have ceased.¹ In the fair weather the stream of the Don runs very low. The deep black soil lands on the banks of the Don are famous for their cold weather grain crops. The Don valley was the granary of old Bijapur. Its importance to the old city is preserved in the local saying, 'If the Don bears crops who can eat (them); if the Don bears no crops who can eat?'² Especially in the old Talikoti division the land is extremely rich, and some villages are adorned with gardens of mangoes and other fruit trees.

The Ghatprabha.

The GHATPRABHA rises near the edge of the Sahyadris almost twenty-five miles west of the town of Belgaum. After an easterly course of about 140 miles through Belgaum and the Southern Maratha states, it enters Bagalkot three miles north of Kaladgi.

¹ The following analyses of the water of the Little Don have been made by Surgeon-Major I. B. Lyon, the Chemical Analyser to Government:

Little Don Water.

	Flood Water, October.	Cold Weather, November.	Hot Weather, May.
	Grains per Gallon.	Grains per Gallon.	Grains per Gallon.
Chlorine	31.50	95.20	347.90
(Equivalent Chloride of Sodium.	51.90	156.80	573.00
Combined Sulphuric Acid ...	18.97	75.04	186.62
Lime	10.85	30.38	102.20
Magnesia	4.76	25.41	73.22
Silica	2.10	1.68	3.22
Total dissolved Solids by Evaporation ...	97.30	313.60	965.30

² The Hindustani runs, *Don pike kon kheda*; *Don ne pike kon kheda*; the Marathi runs *Jar pikal Don, tar khail kon*; *na pikal Don, tar khail kon*.

Through Bágalkot it runs nearly east for about twenty miles, and then immediately below the town of Bágalkot turns suddenly north. Between Bágalkot and Yerka, about five miles north of Bágalkot, it forces its way through two chains of hills, a pretty country with picturesque views of hill and water. Beyond the second range it enters the Krishna valley and falls into the Krishna about fifteen miles to the north-east opposite Chimalgi. At the meeting of the rivers the Ghatprabha is nearly a hundred yards broad and in the rainy season (July) flows about two and three quarters feet in a second.¹ Where it passes through black soil the banks are steep and in Bágalkot are closely studded with villages.

The MALPRABHA or MALPARI² rises near the edge of the Sahyádris about twenty-two miles south-west of Belgaum. After an easterly course of about 100 miles through Belgaum and the Rámdurg state, it enters the Bádámi sub-division of the Bijápur district about three miles south of Mutkavi. From this it flows east about twenty-five miles, forming the southern boundary of the Bádámi sub-division. Beyond Tolachkod, the southern range of the north Malprabha hills forces it about fifteen miles to the north-east where it turns north and for about eight miles flows between Bádámi and Hungund. It then resumes its north-east course and after flowing about twenty miles through Hungund falls into the Krishna at Kapila Sangam. Before passing through the Bádámi hills on its way to the Krishna, the Malprabha receives from the south the Bennihalla or Butter Stream which has its source about twenty miles south of Hubli in Dhárwár. To the east of the Gajendragad hills an open level tract, about eighteen miles long by about twelve broad, is marked by a slight cross ridge which has the appearance of having formerly been the south bank either of the Malprabha or of some other lost stream.³ Where the Malprabha passes through the sandstone country, as at Aiholi in Hungund, the bed of the river is whitish sand and the water a lovely blue. The country bordering it is hilly, the flat-topped sandstone spurs occasionally stretching three or four miles from the bank. Near Aiholi, as it turns and winds among the hills, the river forms reaches of great beauty. At Nandikeshvar and Pattadka, about eight and ten miles south-west of Aiholi, the country is again hilly, but the hills are too far from the river to relieve the flatness of the valley. Further south where it forms the boundary of Bádámi, the scenery is marred by the level stretch of the Dhárwár plain. The banks are always steep where the river passes through black soil, and in the north of Hungund are studded with villages. The highest recorded flood level is 1763·66 feet, which with a low-water level of 1742·88 feet gives a greatest flood height of twenty-one feet.

In Indi, Muddebihal, and Bágévadi, except in the villages on the

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Wells.

¹ In July Captain Newbold (1842-1845) found the temperature of the river one foot below the surface to be 76° 5'. Geological Papers of Western India, 347.

² The name Malprabha is the Prákrit form either of the Sanskrit *málaprabha* mud-shining or more probably of *malaparva* full of mud. Malpari is the Prákrit form of *mala-apahári* mud-robber. Rev. G. Kies' Southern Marátha Country, 1A.

³ Marshall's Belgaum, 111.

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banks of the Krishna and Bhima, the water-supply is generally from wells; in Bádámi, Bágalkot, Bijápur, and Hungund it is generally from the rivers; in Sindgi it is chiefly from streamlets and wells. According to the Collector's stock return for 1882-83 there were 6149 wells in the district, of which 3587 were with steps and 2532 were without steps. The wells in the villages on the banks of the Don show that the water-bearing strata are generally within twenty feet of the surface. The water in some of these wells is brackish,¹ but the water is occasionally used for irrigation.² Brackish wells sometimes occur outside of the Don valley, especially near Hippargi in Sindgi where the water of one well showed 61·71 grains of salt in a gallon.

Climate.

Except in Bádámi where there is much low bushy vegetation, and in Muddebihal where the ground is marshy, the climate is dry and healthy. Over almost the whole district March and April are the hottest months in the year, the trap uplands of Indi and Sindgi in the north suffering especially from burning winds. In the south the heat is sometimes specially trying near the sandstone cliffs of Bádámi which in the afternoon and evening radiate oppressively hot air. In May the intensity of the heat is slightly relieved by occasional thunderstorms and days of cloudy weather. In April 1820, at Bágalkot and Bádámi, Mr. Marshall found that in the afternoon the thermometer occasionally rose to 110° or 112°. At that time after the rains the tract of land close to the foot of the hills was so unhealthy that there were scarcely any villages. The few inhabitants were afflicted with intermittent fever during more than half of their lives. Near the Bádámi lakes the air was always damp and vapour-laden. And as during the whole year the people had to work knee-deep in mud a yearly epidemic of quartan fever was the result. The fever lasted three to six months and so broke their constitutions that men looked old at forty and few lived to be sixty. Except in the south-east where quartan fever prevailed, Hungund was healthy and hale men of sixty-five were common.³ The thermometer readings in the shade recorded at Kaládgi civil hospital during the six years ending 1882 give a maximum temperature of 106° in April and a minimum temperature of 48° in January. During the four months

¹ The following is Dr. Lyon's analysis of the water of a well at Jumnal in the Don valley:

Well Water from the Don Valley.

	Grains per Gallon.
Chlorine	68·85
(Chloride of Sodium)	111·85)
Combined Sulphuric Acid	47·95
Lime	23·94
Magnesia	35·67
Silica	3·92
Total dissolved Solids by Evaporation	246

² Sugarcane is irrigated, but the nature of the water prevents its juice from crystallizing on boiling; it is used only for eating raw and as fodder.

³ Marshall's Belgaum, 112, 168.

from February to May the maximum temperature has varied from 77° to 106°, the minimum temperature from 57° to 85°, the mean maximum from 74° to 102°, the mean minimum from 63° to 87°, and the mean range from 7° to 41°; from June to October the maximum has varied from 82° to 100° and the minimum from 65° to 90°, the mean maximum from 77° to 96°, and the mean minimum from 65° to 80°, and the mean range from 3° to 25°; and from November to January the maximum has varied from 80° to 91°, and the minimum from 48° to 75°, the mean maximum from 74° to 84°, the mean minimum from 58° to 75°, and the mean range from 8° to 40°. The details are :

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KALÁDGI TOWN THERMOMETER READINGS, 1877-1882.¹

Year.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	
1877.	Maximum ...	88	91	93	98	100	91	89	87	83	82	81	80
	Minimum ...	67	73	75	78	78	74	75	72	70	71	67	64
	Mean Maximum ...	80	83	91	96	96	83	84	82	77	79	79	77
	Mean Minimum ...	68	74	81	80	79	74	77	77	73	73	70	67
	Mean Range ...	21	18	18	20	22	17	14	15	13	11	14	16
1878.	Maximum ...	86	88	98	98	86	100	97	84	86	85	82	85
	Minimum ...	62	68	68	84	85	90	87	84	83	82	74	75
	Mean Maximum ...	74	78	85	83	90	96	78	80	82	82	79	78
	Mean Minimum ...	62	68	68	74	78	65	76	80	80	78	75	70
	Mean Range ...	24	20	30	14	11	10	10	10	3	3	8	10
1879.	Maximum ...	82	77	95	102	101	86	89	83	88	89	87	86
	Minimum ...	70	70	75	78	82	74	73	71	70	69	61	54
	Mean Maximum ...	79	74	102	94	92	78	85	79	84	86	76	81
	Mean Minimum ...	72	75	87	83	82	73	75	73	71	71	66	59
	Mean Range ...	12	7	20	24	19	12	16	12	18	20	26	32
1880.	Maximum ...	88	93	103	103	103	96	90	91	84	90	85	83
	Minimum ...	48	62	62	75	75	71	70	69	69	68	65	57
	Mean Maximum ...	84	85	97	101	101	88	82	83	79	83	82	81
	Mean Minimum ...	58	64	74	77	78	74	72	72	71	71	69	61
	Mean Range ...	40	31	41	28	28	25	20	22	15	22	20	26
1881.	Maximum ...	85	92	99	104	105	94	90	90	91	90	88	88
	Minimum ...	54	57	67	74	74	75	74	73	71	65	56	54
	Mean Maximum ...	81	87	95	102	109	89	85	84	85	83	81	82
	Mean Minimum ...	60	63	73	80	79	77	76	74	74	71	66	60
	Mean Range ...	31	35	32	32	31	19	16	17	20	25	32	34
1882.	Maximum ...	89	95	103	105	104	95	86	91	87	90	91	85
	Minimum ...	72	69	77	81	81	76	75	75	74	75	74	70
	Mean Maximum ...	84	91	98	101	98	86	80	84	81	86	83	82
	Mean Minimum ...	63	63	72	73	77	73	72	72	71	67	68	60
	Mean Range ...	17	26	26	24	23	19	11	16	13	15	17	15

¹ Thermometer readings recorded at Kaládgi from the 1st of January 1855 to the 31st of December 1859 show the following results :

Kaládgi Town Thermometer Readings, 1st January 1855 to 31st December 1859.

MONTH.	Mean.	Max.	Min.	MONTH.	Mean.	Max.	Min.
January ...	76°	89°	60°	August...	83°	93°	73°
February...	79	92	66	September ...	82	91	73
March ...	88	101	74	October ...	79	91	68
April ...	89	104	74	November ...	76	88	63
May ...	87	101	74	December ...	72	85	60
June ...	84	96	72				
July ...	82	91	73	Whole Year...	81	93	69

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Rainfall.

The rainfall is extremely irregular varying greatly both in amount and in distribution. In the three northern sub-divisions of Indi, Sindgi, and Bijápur, the average rainfall is about the same as at Sholápur (nineteen to twenty-six inches). The only exception is a tract near Almel about twenty miles east of Indi, where rain falls in greater quantity and more seasonably. In the Kánarese districts as in the Deccan the comparatively rainy belt which stretches fifty or sixty miles east of the Sahyádris is succeeded by a tract of uncertain rainfall, and this again in the extreme east of the Bombay Presidency gradually passes into a country where the rain, though not much heavier, is more seasonable and more certain. The deep rich plains on the banks of the Krishna suffer from want of rain.¹ South of the Krishna and beyond the low sandstone ridges which form the eastern end of the north Ghatprabha range the valley of the Ghatprabha enjoys a better rainfall than the tract to the north of the Bilgi hills. In Hungund the rainfall is even and certain and a failure of crops from want of moisture is rare.²

The year's supply of water is drawn partly from the south-west and partly from the north-east monsoon. The south-west rain generally begins during the first half of June, but occasionally showers fall in March April and May preceded by dust-storms and accompanied with thunder. In July the rainfall is uncertain. In some years it is almost as heavy as in June, in other years there is barely an inch. In August the fall is heavier and there is a further increase in September and October when the Madras or north-east monsoon sets in. The rains are not generally over till about the middle of November. The supply from the north-east monsoon is variable. In some years it fails; in other years it furnishes an important addition to the south-west rainfall. In exceptional seasons, as in 1874, the north-east rains extend as far west as the Sahyádris and the Krishna and the Tungbhadra come down in heavy floods. Passing showers and sometimes heavy falls of rain occur in December January and February. Rain returns³ recorded at Kaládgi during the eighteen years ending 1882 show October to be the wettest month with a fall varying from 9.75 inches in 1880 to 1.7 inches in 1876 and averaging 4.74 inches; September comes next with a fall varying from 12.3 inches in 1877 to forty-two cents in 1879 and averaging 4.68 inches; August comes third with a fall varying from 9.11 inches in 1878 to ten cents in 1876 and averaging 3.93 inches; June comes fourth with a fall varying from 6.83 inches in 1876 to eight cents in 1873 and averaging 3.33 inches; July fifth with a fall varying from 6.81 inches in 1879 to fifty-three cents in 1867 and averaging 1.97 inches; and May sixth with a fall varying from 3.94 inches in 1880 to two cents in 1866 and averaging 1.61 inches. Of the six months from November to April, March is the

¹ Bombay Government Selections, V. 29.

² According to Marshall (Belgaum, 168) the rains of the south-west monsoon are unsteady in the periods as well as the quantity of their fall. This is not correct. Hungund is beyond the uncertain belt of rainfall though exposed to exceptional famines such as that of 1877. Mr. T. H. Stewart, C.S.

³ The rain figures must be received with caution. In several cases the totals of the monthly and the yearly returns do not agree.

driest with an average fall of thirty-three cents; January comes second with an average of forty-four cents; April third with an average of forty-eight cents; November fourth with an average of 1.16 inches; December fifth with an average of 1.19 inches; and February sixth with an average of 1.35 inches. The following table gives the details :

KALÁDGI TOWN RAINFALL, 1865-1882.

Month.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.
	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.
January ...	...	...	...	...	...	0 32	...	1 5	...	...
February ...	...	...	...	...	...	...	...	...	...	0 30
March ...	...	...	0 39	0 18	0 3	0 39	...	0 24	...	...
April ...	...	0 17	0 30	0 10	0 33	0 45	0 41	0 45	0 74	0 43
May ...	...	0 2	0 57	1 3	2 97	1 55	1 54	1 51	1 67	2 44
June ...	...	...	4 52	3 20	4 54	2 70	3 67	2 70	0 8	2 93
July ...	1 16	2 75	0 53	1 60	0 67	2 18	0 55	2 18	0 73	2 64
August ...	5 20	...	1 23	2 36	8 62	6 17	2 53	6 17	1 96	0 52
September ...	...	2 30	...	3 96	6 66	5 61	2 57	5 61	3 33	2 6
October ...	3 65	6 57	...	2 78	3 85	6 20	2 43	6 20	7 19	2 98
November ...	2 35	...	...	0 5	0 20	0 13	0 22	0 31	...	...
December ...	0 70	...	...	...	...	0 2	...	0 2	...	...
Total ...	13 6	11 81	7 54	15 98	27 87	25 92	13 92	26 44	15 69	14 30

Month.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	AVER- AGE.
	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.
January ...	...	...	0 3	...	...	...	...	0 38	0 44
February ...	...	...	...	...	2 40	...	...	...	1 35
March ...	0 56	...	0 3	...	0 26	1 22	0 11	0 6	0 33
April ...	0 14	0 77	1 23	1 7	0 5	0 41	0 70	...	0 48
May ...	1 19	1 10	1 70	0 65	1 42	3 94	3 1	1 2	1 61
June ...	6 46	6 83	5 31	1 85	3 53	2 16	0 76	2 5	3 33
July ...	2 76	1 0	0 63	3 86	6 81	1 67	1 24	2 54	1 97
August ...	2 10	0 10	1 83	9 11	2 81	4 17	3 28	2 60	3 93
September ...	6 69	2 53	12 3	4 45	0 42	4 87	3 78	8 8	4 85
October ...	2 28	1 7	6 48	9 67	4 94	9 75	2 13	2 16	4 74
November ...	...	...	...	1 88	0 51	0 65	5 8	1 43	1 16
December ...	0 58	...	1 80	...	0 3	...	...	...	1 10
Total ...	22 76	13 40	31 13	32 54	23 18	23 84	20 9	20 36	20 26

During the same eighteen years (1865-1882) the average yearly rainfall at Kaládgi was twenty inches. The highest fall was 32.54 inches in 1878 and the lowest 7.54 inches in 1867. It is difficult to fix limits within which the rainfall may vary without doing serious injury to the crops. The amount gauged is not of itself a sufficient test. A heavy fall of a few hours may swell the return but be of little good compared with a gentle continuous fall of smaller quantity. In 1876, though the rainfall in June (6.83 inches) was higher than any recorded in the ten previous years, the want of rain in August September and October caused an almost complete failure of crops. In 1871 the rainfall, though small (13.92), was well timed; and though there were threatenings there was no complete failure of crops. The local opinion is that rain may almost entirely fail in June and on to the middle of July without causing serious injury provided it falls seasonably in August and September. The rainfall up to the middle of August affects the sowing of the early or *khari* crops; after the middle of August it is the late crops which are affected. If the later rain fails the crops either cannot be sown, or if sown they are burnt. During 1876 the falls of rain were so untimely that they were of no benefit either to the early or to the late crops and the result was famine.

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Winds.

At almost all times of the year most parts of the district are exposed to strong blighting winds. In the Don valley there is almost always a high wind. From November to February it is from the east very dry, and often blighting. In March and April the day wind is generally from the north-east and in May from the south. In the evening there is often a lull and about nine a strong breeze sets in from the west. This, which especially east of Bijápúr is at first hot, soon cools and lasts till morning. In the north-east of the district the wind keeps hot till eleven or twelve at night. Sometimes there is a lull of one or two hours and then a rush of wind from the west and south-west, cooler but still somewhat warm till near sunrise. All night except during the lull the wind in the black soil parts is exceptionally strong and continuous and to a great extent prevents sleep. Constant dust and thunderstorms with heavy rain and strong wind prevail in April and May damaging the cotton crop. They sometimes, perhaps generally cool the air and relieve the heat, but occasionally a storm is followed by dull cloudy and peculiarly oppressive days. In Bágalkot and Bádámi early in October after the south-west monsoon is over, for two or three weeks, the winds are variable and the heat most oppressive. Before the beginning of November an almost constant breeze sets in from the north-east and daily becomes colder, especially when it is most from the east. In December and January this east wind is bleak, dry, and disagreeable, injurious to vegetation, and deadly to crops if, as sometimes happens, it lasts till February. In February there is a sudden change from cold to intense heat. The heat increases during February March and the beginning of April. During this season casual squalls often in the form of whirlwinds add to the discomfort of the climate. If at any time a steadier wind sets in, it brings heat rather than coolness and leaves the skin dry and rigid. About the middle of May the south-west wind sets in with a strong breeze, almost a gale. This frequently blows a full month before it brings rain. But even without rain it is always cool and refreshing, and this is perhaps the most agreeable month of the year. In Hungund from November to January the blast of the east wind is often keen.¹

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The geology of Bijápúr south of the Krishna has been fully described by Mr. Foote of the Geological Survey.² Besides south Bijápúr Mr. Foote's survey included north Bijápúr as far as Bijápúr. Of the country north of Bijápúr few details are available. All of it belongs to the great Deccan trap area and differs little from the country between Bijápúr and the Krishna. An outcrop of sandstone was formerly supposed to occur in some hills north-west of Bijápúr, but Mr. Foote has found that this is a mistake.³

The geology of the south of the district closely resembles the geology of Belgaum. There is the same belt of gneissic rock in the south, the same quartzites and limestones of the Kaládgi series

¹ Marshall's Belgaum, 168.

² The geological sketch of the district has been compiled from Mr. R. B. Foote's Memoir on the Geological Features of the Southern Marátha Country and Adjacent Districts. Geological Survey of India, XII. Part I, of 1877.

³ Memoirs Geological Survey, XII. 24.

in the centre, and the same stretches of Deccan trap in the north. Besides that the land passes much further north the chief points of difference between the geology of Bijápur and of Belgaum are that in Bijápur the gneissic rocks stretch further north than in Belgaum and that to the north of Muddebihál there are limestone, quartzite, and shale beds and inliers younger than the Kaládgi rocks and known as the Karnál or Bhima series. Bijápur may be roughly brought under four geological divisions, the gneissic in the south-east, the Kaládgi sandstone in the south-west, the Bhima or Karnál sandstones in the east, and the trap region including the whole northern half of the district.

The order of these and other subordinate formations from the surface downwards is :

- Post Tertiary or Recent :
 - 8. Sub-aërial.
 - 7. Alluvia.
- Later Tertiary :
 - 6. Lake and River Deposits.
- Upper Secondary :
 - 5. Deccan Trap; (b) Iron-clay; (a) Inter-trappean Beds.
 - 4. Infra-trappean Formation Beds.
- Azoic :
 - Sub-metamorphic
 - 3. Bhima Series.
 - 2. Kaládgi Series.
 - Metamorphic
 - 1. Gneissic Series.

Taking these formations in the ascending or geological order, gneissic or metamorphic rocks occupy the south of the district east of a line drawn from near Muddebihál to Aiholi. A narrow irregular belt also passes west along the course of the Krishna to Jainápur, about eight miles north-west of Bilgi. Beyond the main beds three sets of gneiss inliers are exposed by the wearing of younger formations. One set of these gneiss inliers is to the west of the main beds near Amingad about six miles and Kamatgi on the Malprabha about twelve miles west of Hungund; the second group is in the extreme north-west at Bisnal on the south bank of the Krishna about eight miles west of Bilgi, and at Mamdápur to the north of the Krishna about eight miles north-west of Kolhár; the third group is in the east in the Bhima series of limestones about ten miles north-east of Muddebihál and about ten miles east of Tálikoti. In the main area of gneissic rocks in the south-east of the district the two chief divisions of gneiss, the schistose and the granitoid, pass in great parallel bands with a north-west and south-east strike. East of the Bijápur border, in the Nizám's country, from Mudgal fort about twenty-five miles east of Hungund, to the Jaldrug gorge on the Krishna about twenty miles south-east of Muddebihál, stretches a line of granitoid rocks. West of this a twelve-mile broad belt of schist known as the Hungund band passes north-west till it is covered by the sandstones of the Kaládgi series, and west of this is another parallel belt of granitoid rock. The best example of the weathering of the granite into rugged boulders and cliffs is at Jaldrug, where, near the Krishna, is much

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Gneissic Rocks,
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beautiful rock scenery, the green of brushwood and great thorny creepers setting off the rich red or pink of the castle-like masses of rock. The commonest type of granitoid gneiss is a porphyritic rock of quartz, felspar, and hornblende. Micaceous granite-gneiss also occasionally occurs. Except at Mudgal, where the true dip and strike of the rock can be measured, the granitoid varieties are not clearly bedded. At the point of transition from the massive crystalline form to bedded and schistose rocks the granitoid gneiss shows a broadly banded structure, the bands being parallel to the true foliation of the less altered rocks and being in fact the true layers of original deposition.

Schistose Areas.

The schistose areas of the gneissic series are of a much smoother surface than the granitoid areas. Even the hills are rounded and rarely rocky. The country is generally bare and the scenery commonplace and monotonous. Within the district, the chief varieties of schist are hornblende, chlorite, and hæmatite. The largest show of hornblende-schist rocks is the Maski band about twenty miles south-east of the Bijápúr border. Hornblende also occurs in the south-east of the Hungund schists. Two beautiful varieties of syenite gneiss occur within the Nizám's territory at no great distance from the district border. One of these, on the south bank of the Krishna opposite Jaldrug, is very porphyritic, of a bright red, and highly polished. The other at Gajendragad, about twenty-five miles south-west of Hungund, is a very rich stone, a mixture of dark-green hornblende and dark salmon-coloured or brownish-pink felspar. In the Hungund band at Timápúr, three miles north-west of Hungund, and at various other places along its north-west extension, are many chlorite schists generally of a very delicate pale sea-green. They occur interbedded with and passing into a similar pale green massive chlorite rock of semi-crystalline texture which in many places takes a singularly trappoid appearance.¹ A hill two miles west of Amingad in Hungund has a fine show of rich iron-bearing deposits. The rocks are generally full of hæmatite and the beds stand out in curves and vandykes of rich red. Owing to the great spread of cotton soil between them the relations of the Amingad and Hungund hæmatite beds are hard to determine. The beds differ somewhat in character, the Hungund beds except at the Yerkaal cliffs being more schistose, less jaspideous, and much less stained with red. Two inliers of the Hungund beds rise within the limits of the Kaládgi basin, one a few hundred yards from the Amingad hill, the other several miles to the west near Kamatgi on the left bank of the Malprabha. At Todihal on the south bank of the Krishna, fifteen miles north-east of Kaládgi, several small beds of pale pinkish white talc rocks are inlaid between hornblendic gneiss.

Granite.

Granite and syenite veins and intrusions are most numerous in the valley of the Krishna at and around Nálatvád and westward

¹ Early observers took this rock for a true trap. Its position and association with schistose beds convinced Mr. Foote that its traplike appearance was the result of a locally more intense metamorphic action. Geological Survey, XII. 49.

nearly to the Tangadgi ford over that river. None are large, and many are ill-marked, of variable width, and irregular course, and often appear to graduate into the surrounding granite gneiss. The granite seems to be a compound of quartz and pink or red felspar and is very coarsely crystalline. Some of the veins have two varieties of felspar, apparently orthoclase, one peach-blossom coloured with enclosed crystals or crystalline aggregations of a dark salmon colour. The veins seem not to differ in mineral character.

On the slope of the plain which rises gradually to the north of the Krishna lie some scattered blocks of a fine-grained granite composed of crystals of reddish felspar, quartz, and a black glittering mica in minute plates. The overlayer of soil beyond the alluvium of the river is red and quartzose. In the lower or more southerly part of the valley of the Hiri river, which rises near Bâgevâdi and runs into the Krishna, a felspathic belt several miles broad stretches east. This rock varies in lithological character, in some places assuming the form of a pegmatite, at others that of a protogine, being combined with quartz and chlorite. A few loose and imbedded blocks of a granite similar to that found on the north bank of the Krishna occur, rarely without rising to any considerable height above the surface. The felspathic rock observed in sections presented by deep streams running down the slope of the plain has a pseudostratiform appearance arising from nearly horizontal joints. It continues as the surface rock as far as the village of Gurdini about ten miles south of Bâgevâdi, near which it is overlaid by beds of a friable trap, approaching wacke, with an obscurely schistose structure and penetrated by veins of an earthy carbonate of lime, calcspar, and quartz in crystals. It rises near the village into a small knoll, down whose slope runs a rivulet in the bed of which the first section of the great overlying Deccan trap is found. Depositions of lime-knobs or *kankar* both in beds on the surface and veins penetrating the fissure in both rocks occur in abundance; it is found in a pulverulent and concrete slate, and the nodules are not so crystalline as those that are seen in the neighbourhood of the older trap dykes.¹

Of granite veins the most curious occurs at Madinhal, about four miles north-west of Muddebihál. With a close affinity to many metal-bearing veins or lodes, it shows nine or ten separate white and red bands, the white bands being mainly of quartz and the red bands of dark-red felspar with many quartz crystals. A few small needle-like crystals of hornblende or tourmaline occur in the mass, but are too much weathered to be identified. The vein crosses a mass of gray hornblendic granite-gneiss on which stand parts of the village wall. Two and a half miles south-east of the vein occurs a small intrusive mass of syenite of coarse texture and dirty green colour.

Occupying a second rank and resting directly and unconformably on the gneiss is a series of rocks in many respects closely resembling the Kadapa series. Though found underlying the town of Kaládgi

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¹ Captain Newbold in Geological Papers of Western India, 314.

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and most largely developed immediately round it, the series forms a well-marked basin lying mainly between the Krishna and the Malprabha. Beyond the proper basin are numerous outliers resting on the older rocks and inliers exposed by weathering within the area of younger rock series. On the north of the basin is the Galgali inlier, about twelve miles north-west of Bilgi, and at and near Mamdápúr in Bijápúr are two small exposures of the Kaládgi rocks which are partly inliers partly outliers, as they both overlie small patches of gneiss and are themselves on three sides overlaid by the Deccan trap. To the south-east of the basin are the Gudur and Hanamságar outliers and a group of outliers between Belur about eight miles south-east of Bádámi and Gajendragad. By far the most important sections are found within the boundaries of the basin itself.

The Kaládgi series may be subdivided as follows in descending order :

B.—Upper Kaládgi Series.

6. Shales, Limestones, and Hæmatite Schists.
5. Quartzites with local Conglomerates and Breccias.

A.—Lower Series.

4. Limestones, Clay, and Shales.
3. Sandstones and Shales.
2. Silicious Limestones, Hornstone, or Cherty Breccias.
1. Quartzites, Conglomerates, and Sandstones.

The greater part of the Kaládgi basin is occupied by the lower Kaládgi series. Of the area they occupy by far the larger part is in its turn occupied by the lower subdivisions, which for practical purposes may be treated as one. They form the whole western and southern part of the basin, the upper subdivision of limestone and shale being restricted to the north-east.

Lower Kaládgi
Series.

The following sections show the character of the different members of the Lower Kaládgi series beginning on the east and following the boundary of the basin first north and then west.

Amingad Section.

The narrow spur of Kaládgi rocks which crosses the Malprabha at Kamatgi forms a dip-meeting or synclinal valley which ends in an elliptical curve to the west of the ruins of the old Amingad fort about thirty miles east of Kaládgi. The succession of beds in descending order is: (d) upper or chocolate breccia; (c) quartzites, brown and red-brown, gritty; (b) chocolate or dirty breccia, the setting or matrix locally very rich in hæmatite; (a) quartzites, brown gneiss, drab and salmon-coloured, gritty. The base rests partly on schistose hæmatite and talcose gneiss, partly on hæmatite schists. The surface of the brown gritty quartzite bed (c) has weathered in parts into great pinnacles unlike anything found elsewhere among the Kaládgi rocks.

Khirsur Section.

The section in the Khirsur hill three miles east of Bágalkot shows the following beds: (c) breccia bed of dirty breccia; (b) quartzites, a thick series, gray, pink, and drab; (a) conglomerates, forming the north scarp of the hill; gneiss.

Adumuranhál
Section.

In the Adumuranhál section, in the gorge of the Ghatprabha river, north of Bágalkot the beds exposed are: (c) breccia, with

iron-chalk cement; (b) quartzites, whitish pale-red and brown; (a) conglomerates, coarse and fine, with some beds of quartzite; gneiss, chlorite schists. The conglomerates in this section are remarkable for their great beauty of colour. The setting or matrix is generally a purple or purplish gray gritty quartzite of great density, including numerous pebbles of jasper and hæmatite schist, derived from the beds of those rocks in the gneissic series. The pebbles are all rounded and so firmly bedded that where the rock has been fissured the pebbles have generally split. Along the crest of the ridge, a little west of Adamurunhál, the show of red jasper pebbles is like a bed of red tulips. In many parts where the rock has been freshly broken by weathering and keeps its half-glassy lustre the effect is striking, especially under the midday sun.

At the apex of the sharp horse-shoe curve which the basement series makes between the two gorges of the Ghatprabha at Adamurunhál and Yerka, another capital section shows the succession of beds as in the foregoing, namely: (c) breccia, greatly broken and weathered; (b) quartzites, drab, buff, and reddish; (a) conglomerates, purple with jaspery hæmatite schist pebbles; gneissic series, of hæmatite schist and chlorite schists. In this case some of the conglomerates approach to breccias from the imperfect roundness of the fragments of the older rocks. The setting of the conglomerate, which is richly iron-bearing, consist largely of broken hæmatite joined by an iron cement. The pebbles are generally smaller than those on the Adurmuranhál ridge.

The Ghatprabha river breaks through the boundary ridge for a second time and re-enters the Kaládgi basin at Yerka or Herka, three miles north-west of the first or Adurmuranhál gorge, and forms a gorge of much picturesque beauty. The section of the basement series is one of the clearest and most instructive in this region. Little ruin of other rocks hides the several rock-beds which occur in the following order: (c) breccia, chalky-iron or dirty breccia; (b) quartzites, buff, pink, and brown, with inlaid shaley sandstones; (a) conglomerates and quartzites, the conglomerates purple, the quartzites purple and gray; gneiss series, highly contorted beds of jaspery hæmatite schists. Some of the beds of quartzite include thin layers of pebbles. Many of the pebbles and fragments in the conglomerates consist of jasper and jaspery hæmatite which in places form very fine cliffs. The conglomerate beds lie against the north wall of the hæmatite cliff. The rocks in the middle of the river are part of the lowest conglomerate bed and dip north or away from the spectator. The low and rather shelving cliff on the right and east bank of the river is part of another hæmatite schist-bed that runs parallel to the north of the main beds. The low rising ground behind the great grove consists of limestones and shales and the breccia bed (c) which underlies them; all are faulted against the gneiss along the northern boundary of this part of the basin immediately behind the rise.

The Sitámani section, like the Yerka section, is clear and instructive, the various rocks of the basement series being well exposed on the Sitámani hill on the south side of the gorge through which the

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Sitámani Section.

Krishna forces its way across the north-east extension of the Kaládgi basin. The boundary ridge of the basin has been but imperfectly broken through, and forms a great barrier reef across the river bed. The succession of beds is: (c) breccia, a jaspery variety of the dirty breccia; (b) quartzites, gray and salmon-red; (a) conglomerates and grits; granitoid gneiss. The grit beds are generally coarse. Like the conglomerates they consist of white and grayish-white quartz pebbles and the ruins of red felspar. The setting in both is purplish or gray. At Rámápur, a mile and a half south of the Sitámani gorge, the section differs considerably from the Sitámani section, the conglomerates being absent. The basement beds are grits of no great thickness overlaid by salmon-red and purple-brown quartzites which are greatly rippled in parts. The gritty beds rest on granitoid gneiss crossed by numerous dykes of dioritic trap, both large and small, but all older than the Kaládgi rocks.

Nidgundi Section.

For seventeen or eighteen miles west of Nidgundi, the extreme north-east of the Kaládgi basin, the northern boundary of the basin is formed by a fault by which the rocks of the basement series are thrown down and abut against the gneiss. All the Kaládgi rocks which once lay upon the gneiss northward of the line of fault have been worn away. Though it is nowhere visible there is little doubt that the amount of dislocation is considerable. The succession of rocks in the corner of the basin north of the Krishna differs somewhat from the succession in the sections already given, by the appearance of a thick bed of limestone between the quartzites and the breccia beds. The succession is: (c) breccia of chert or hornstone, brown, red, and bluish gray; (b) limestone with cherty bands, gray and reddish gray; (b) quartzite sandstones, shades of brown; (a) conglomerates and pebble beds, pink, brown, and gray; gneiss. Small patches of dark iron-clay, probably of open-air origin, are dotted over all the different formations. The limestone bed is hidden by ruins along the line of section, but shows at some distance on either side. Here, as at Sitámani and Rámápur, the included pebbles are mainly quartz and felspar in a sandstone setting.

Bilgi Section.

The next section worthy of separate notice occurs a little south-west of Bilgi, twenty miles further west. The succession of rocks is normal and the beds seen are: (c) breccia bed, jaspery; (b) quartzites, drab and red, blue and gray, drab and pinkish; (a) grits and conglomerates; granite gneiss. The conglomerates are unusually thin, and the quartzites proportionately thick. The quartzites are quarried, and a remarkable one-stone lamp-pillar on the top of Bilgi hill is said to have been quarried here.

Bisnal Section.

The village of Bisnal lies eight miles north-west of Bilgi. A section which was taken about half a mile south of the village in a south-east to north-west direction, shows the following succession of beds: (c) breccia, bands of earthy impure limestone at base; (b) quartzites and shaley quartzites of whitish colour; quartzites, red and gritty; (a) grits and conglomerates, gray or reddish, of quartz and felspar ruins; granitoid gneiss, red. In the corner made by the bend of the hills about a mile and a half south-east of the village are

four beds of richly hæmatite schist among the quartzites about the horizon occupied by the upper part (*b*) in the Bisnal section. They give rise to four distinct scarps, due to their greater power of standing weather.¹ A line of fault, accompanied by a considerable downthrow on the north side, occurs at the village of Bisnal, the dirty breccia being faulted against underlying conglomerate beds. This fault and downthrow may be traced several miles to the north-east crossing the Krishna to Jainápur and finally disappearing under the Deccan trap about two miles north-east of Jainápur.

At Jainápur the quartzites are faulted against the gneiss, but the contact is hidden partly by an overlap of the Deccan trap, partly by thick cotton soil. There is a good show of red quartzites and dirty breccia in the bank and bed of the river. The breccia which is very jaspideous forms a small island and several reefs in the river. The quartzites have a westerly dip of 45°.

About four miles to the north of the Jainápur ridge at Mamdápur and Bijápur, are several exposures of Kaládgi rocks which are partly alifers in the Deccan trap area, partly outliers resting on the gneissic series. Seven of these exposures form a row of low hills that run for six miles east and west with only one considerable break. Six miles south-west of Mamdápur is another small exposure of similar character at Kangalgutti; all these consist of purplish grit and reddish quartzites, with pink, chocolate, and drab-white micaceous shales belonging to the basement beds. The usual conglomerate beds are absent.

Another interesting inlier of the lower beds, one of a group of three occurring at Galgali, is seen in the bed of the Krishna when the river is low. These beds of quartzite form a low, flat, dip-parting or anticlinal ellipse with dips varying from 3° to 7°, by which the river is dammed back and a rapid formed near the northern bank. The rocks are gray quartzites and shaley beds overlaid by light-red rippled quartzites, much cut by a most complex system of jointing. These are overlaid in the right bank by impure gray limestone with bands of chert and of impure red, yellow, or drab ochrey quartz, and some white chalk-like scales or laminae. The whole is capped by dark-gray quartzite, on which the Deccan trap forms low cliffs on either side of the river. The beds shown in this section are of very small aggregate thickness.

The base of the long quartzite ridge that stretches from Biddugal, about twenty miles west of Bádámi, where the Malprabha leaves the Kaládgi basin, to Telachkod, where it again enters the basin, is nowhere shown. The thick cotton soil deposit of the black plain stretches close to the hills and is itself covered by the sandy slope caused by the decomposition of the quartzites. The central part of this ridge near Khánápur about ten miles and Banknari about eight miles west of Bádámi, is much more uptilted than

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*Jainápur
Section.*

*Mamdápur
Section.*

Galgali Inlier.

Quartzites.

¹ In 1871, a small quantity of iron ore was being collected to be smelted at the neighbouring villages of Siddápur and Jainmatti. Memoirs Geological Survey of India, XII, 84.

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either end. At Biddugal the beds dip 35° north-west, at Khánápi 50° to 60° north-east, and at Banknauri 60° to 75° . The dip falls to 35° at Lakmápur, and to 30° at Chinrasavi, where the quartzite beds cross the Malprabha. Further east the dip falls rapidly to 8° north on the plateau above Belur, and the strata become horizontal, or roll very slightly, where they form the plateau which caps the line of hills that stretches from Gajendragad. The beds are generally grits or very compact sandstone which assume the character of quartzites where they are even slightly upturned. Conglomerates, though not altogether absent, are not common in this quarter. The same characters are good in the outliers north of Gajendragad around Gudur. The ruling colours are pale, drab, gray, purplish, reddish, pink, and brown. Here and there, as at Vakand, about six miles west of Gudur, are exceptionally dark beds of sandstone. One of the best sections of the Gudur hills is immediately east of the village on the pathway up to the old fort which is perched on the north-east angle of the chief plateau. The beds exposed in a very steep scarp are pale drab, brown, and reddish-brown, thickbedded sandstones with occasional layers of pebbles, and pebbles are scattered sparsely throughout the mass of the rock. Some of the more gritty beds show much false bedding. The sandstones occasionally have the scarps, which, like the quartzite scarps in other quarters, show bright-red iron staining. Such scarps are seen at Parsápur and Hanamságar east of Gudur, at Gajendragad to the south, and in the valley to the north-west of Gudur. Where the sandstones are horizontal or nearly horizontal they are little changed. A very marked example of their changing to quartzites, where upturned to a considerable degree, occurs a few miles west from Gudur at Rangasamudra, a village at the north end of the gorge by which the Nilarvágál river flows across the eastern end of the quartzite sandstone area that stretches from Bádámi across the Malprabha and may conveniently be called the Vakand plateau.

Sandstone.

The eastern edge of the Vakand plateau is formed of sandstone beds, slightly inclined to the south-west. Very soon the beds dip west some 20° to 25° towards a dip-meeting synclinal axis, while at the north of the gorge they dip south-west 65° , and in both cases take the character of typical quartzites. At the north end of the gorge the change may be traced with perfect ease as the beds form a high scarp running south-east. The eastward continuation of the same beds forms a horizontal capping to the rather high plateau south of Gudur. The gorge of the Nilarvágál coincides with the axis of the abovenamed dip-meeting curve. The central part is very picturesque from a great mass of chocolate-coloured breccia, which has been worn into high and rugged rocks rising mainly on the left bank of the stream. West of this stream the beds again become horizontal or roll at low angles, and again present the character of simple hard sandstone.

North of the Gudur stream is another large plateau of sandstone partly horizontal partly rolling at low angles. This plateau, whose mineral character is much the same as that of the outlying plateau

Kendur and Hanamságar, is united with the Kaládgi basin by a narrow strip that branches from its north-west end, and crosses the edge of the Malprabha close to the village of Aiholi or Aivali. The surface of the granitoid gneiss on which the beds forming these recent plateaus are deposited is highly irregular. This is well seen in the picturesque valley that runs from Gudur south-east to Bádámi. Here the sandstone plateau, while maintaining a very upper level, shows in the scarped edges very variable thickness, many of the upper beds are seen to overlap the lower beds and rest in part directly on the gneiss. Thus the basement beds at Bádámi and Ganudihal form the middle of the series that is exposed on the north side of the plateau.

Turning west and recrossing the Malprabha a remarkable mass of quartzite sandstones and gritty beds is reached to the west of Bádámi. These beds may be best studied at Bádámi itself. The two fortified hills to the north and south of the town, is one of the few beautiful spots in the eastern Bombay Karnátak plain. It occupies the mouth of a horse-shoe bay in the hills, the space behind the town and the surrounding cliffs being taken up by a deep lake with a not very wide bank sloping to the water's edge. The cliffs are chiefly formed of pale buffy thick-bedded quartzite sandstone, in many places purple scales outwardly stained red. The dip is west at a low angle, and parts of them seem to have slid down a few feet towards the plain, being separated from the main mass by great joints which now form deep chasms that sever parts of the hill from the rest. If these chasms were formed by the slipping of the front of the cliffs, the slip was probably due to the presence of some softer thin shaley bed which was acted on by rains, and the overlying masses moved down the slope forced on their own weight. These great chasms serve as the inner approaches to the upper parts of both forts. The gritty beds which form the top of the plateau are admirably shown along the path which leads from Bádámi to Nandikeshvar in the Malprabha valley, the very picturesque old Jain temple of Magandi, within the precincts of which is a very fine spring. The gritty beds show an extensive false bedding that the actual lie of the beds is very difficult to make out. Beds of similar character, the unquestionable position of the Bádámi set, occur to the north-west and north, at Ákatti, Karadigudda, Belgiri, Hudgal, Kutenikeri, and Rugkápúr. Further west the character of the beds becomes more sandy or shaley. North-east of the Bádámi plateau, the beds being more disturbed and upturned, quartzites are common. About a mile east of the great reservoir at Kendur, the boundary between quartzites and gneiss is formed by a line of fault which runs about three miles. Some fine cliff scenery in which the quartzites are exceedingly well shown occurs near the east end of the fault.

The boundary of the Kaládgi basin in this quarter is extremely striking, the wearing of the basement beds showing the gneissic structure in various deeply cut valleys which form bays running far into the area of the basin. The lie of the basement beds along this part of the boundary is generally waving, but considerable areas of

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rather disturbed strata alternate with equal undisturbed areas which the strata are horizontal or very slightly inclined.

North of the town of Guledgudd the variation of position of the strata is well marked. The very waving surface of the high plateau between Sirur and Guledgudd agrees over a large area with the true surface of the exposed beds. Within a mile of Sirur the beds suddenly roll north and dip under the limestone and shale which here come near to the edge of the Kaládgi basin. The hills west of the plateau form a low dip-parting arch which stretches several miles west and dies away under the limestone and shale at Kattige. East of Sirur the basement series forms a ridge of considerable height with a dip of 30° to 35° north which stretches to and crosses the Malprabha at the village of Ramdhal. Here beautiful ripple reddish quartzites rest on beds of very handsome purple breccia. This breccia in turn rests with marked unconformity on gneiss rocks of gray and reddish-brown schists and jaspersy hæmatite schists which doubtless are the source of the materials seen in the breccia. A remarkable set of breccia beds forms the very base of the Kaládgi basin where the new high road between Sirur and Guledgudd passes on to the gneiss area. The Ramdhal breccia beds join those which lap round the great hæmatite hill on the south boundary of the basin about half-way between Ramdhal and Amingad. A great number of bright red or banded fragments of jasper make the beds equal in beauty of colour to the beds of the Adumurunhál section. This section concludes the series in the circle round the boundary of the basin. Several sections are to be noticed lying within the area of the basin. In some of these the horizon relative to the series as a whole is very doubtful, partly from the imperfection of the section, partly because the space between the and other sections is hid by overlying formations. The westward extension of the Bádámi quartzite sandstone beds has already been mentioned. By their weathering they give rise to a vast amount of extremely sandy soil forming a considerable slope at the base of the different groups of cliffs and isolated rocks. The quartzite sandstone beds lying in the triangle between the villages of Nidguná, Bilgiri, and Kerur form a rolling plateau so deeply cut by streams as to make the country very rugged. As they stretch west the beds become more sandy, often indeed passing into friable shaly sandstones, which in some places are overlaid by a thin bed of reddish quartzite. This arrangement is well shown in a flat-topped hill crowned by a little hamlet called Yenklápur, two or three miles south-east of Kerur, and again in a low hill north-east of Malgi. In the Malgi hill the upper quartzite is capped by gray limestone and this again by an outlier of Deccan trap. The limestone is unquestionably an outlier of the great limestone series, which is largely developed a few miles to the north. Both at Yenklápur and to the north of Malgi the shaly sandstones are mostly grayish drab, or pale-gray. They are well seen further north-west in the Kallubenkehri stream and to the west at Fakir Budihal and Hoskatti. They also cover a large area to the south of the low and irregular dip-parting or anticlinal which forms the watershed between the valley of the Malprabha on the south and that of the Ghatprabha and of the Kerur-Guledgudd stream on the north.

Shaley beds form numerous low hills and rolling stretches in the triangle between the villages of Reddi-Timápur, Halgiri, and Somankop. Their rapid weathering near Reddi-Timápur and in the sides of the Hehvulkode valley to the north, has given rise to much falling in of the overlying quartzites. The same has been the case with the drab shaley beds and overlying quartzite sandstones north and north-west of Voglápur. The drab shaley beds are seen underlying the local upper quartzite at Mudiánur south-east of Voglápur, and at Khánápur in the Torgal state.

The reddish quartzite sandstones that form the Naganur hill, about twelve miles south-west of Kaládgi, are fully 100 feet thick, and but slightly disturbed, the northern dip being only 15° and the southern dip 5° to 10°. North of the hill is an apparently overlying drab and purple quartzite, some beds of which are strongly ripple-marked. Their high dip of 55° north seems connected with some noteworthy features in the overlying limestones. From Naganur eastward, about seventeen miles to Jalgiri, the boundary is much obscured, the Kaládgi limestones presenting every appearance of dipping under sandstones and quartzites, which, from their position and rock character, belong to the lower or basement series. Actual contact of the two sets of rocks could nowhere be found, even with very laborious search, owing to the thick covering of cotton soil or sandy slope. The relative positions of the rocks show a series of complicated faults. The quartzites and sandstone beds seen along the obscure boundary are almost entirely conglomeratic and have a more or less southerly dip at low angles. The most marked signs of disturbance are at Anival. From Jalgiri eastward the boundary is normal, the quartzites and conglomerates dipping north under the limestone series. West of Kattigiri, about eight miles south of Bágalkot, the quartzites form a dip-parting ellipse, corresponding to that on which the village itself stands, while southward from the ellipse the boundary trends south-west to the Kerur stream, and makes a wide sweep to the south and east, eventually returning north-west, and enclosing a large shallow bay occupied by limestones and shales belonging to the third section of the lower Kaládgi series. The only case of a fault-rock noticed within the Kaládgi basin was a large vein or reef of distinctly brecciated quartz running along the line of the dislocation caused by the fault north of Bisnal, eight miles north-west of Bilgi. It can be traced for about a couple of miles.

From no point can the limestones be better studied than from the town of Kaládgi, which stands upon limestones, nearly in the centre of the basin. The limestone beds are much twisted, and the dips and strikes are very variable. The average dip is about north-east from 35° to 40°. The commonest colour is gray of various shades, banded with very wavy belts of gray chert which generally weather drab or yellow. A very handsome variety occurring north of the cantonment is grayish-black banded with green. It is a very impure, highly clayey variety, overlaid by gray and underlaid by dirty pink, and this by banded gray limestone. A very beautiful pink and pale-green banded or clouded variety was found by Dr. Thorp, the civil surgeon, at the north end of the market-place,

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and several large masses were raised. The greatest exposures of the rock are to the east, south-east, south, and north-west of Kaládgi. The streamlets in the neighbourhood afford good sections of limestone and its associated shales which are beautifully marked by white, blue, green, yellow, and red bands, and seamed with sandy layers. The open seams of the rock are often encrusted with a limestone soaking.

Capital limestone exposures occur about two miles south-east of Kaládgi in the Sillikeri stream, where purple, pink, and white banded, dark, gray, and almost black beds crop out with a dip of 30° to 40° north-east by east, the dark upper beds being the most clayey. Another exposure, one of the largest in the basin, occurs between the two villages of Sillikeri. Here the gray chert-banded variety of limestone is very largely exposed on either side of an important dip-parting, which stretches for some distance, east and west, crossing the Khaleskop stream to the west, where it is traceable some hundred yards till hidden by cotton soil. Similarly, the eastward extension of the dip-parting is lost about two miles south-east of Hire-Sillikeri. South of the village of Chik-Sillikeri, and on the southern side of the dip-parting axis, some very clayey beds appear among the limestones. Two of these are specially noteworthy, because highly prized for economic purposes. The first is a bed of coarse black rock of rather gritty texture and exceedingly tough, quarried for flags, which are formed by rude, imperfect cleavage-joints running nearly at right angles to the bedding. The second is a bed of very tough and strong gray slaty shale, formerly largely quarried for roofing slates for public buildings at Belgaum. The rock shows no signs of true cleavage, but, in a similar bed, if not the extension of the same bed, which shows about a mile south-east of Hire-Sillikeri, the true cleavage, as contrasted with bedding, may be well studied. The cleavage is strong and dips 65° to 70° east, while the bedding forms a low flat dip-parting whose axis lies south-east and north-west.

To the south of Sillikeri near Yendikeri, the gray beds above described reappear from under the Khaleskop quartzite hill with a northerly dip of 45° to 65° . A mile south of Yendikeri the beds again roll south, and the lower beds are well repeated. They are dark and extremely silicious besides being full of cherty bands. Some of these cherty bands have an oolitic structure, which in some cases shows distinctly on weathered surfaces. Some others show a texture indistinguishable from a true quartzite. The southern part of the section is obscure, but the limestones and overlying chalky shale dip south against the faulted boundary of the limestone basin to the west of Anival. It has already been pointed out that the ruling colour among the limestones is gray of various shades. Even where other colours occur they are much less developed than the grays especially the paler shades of gray. The other colours are red, pale-green, purple, whitish pale, drab, cream, and blue. Besides the shows of limestone round and to the south of Kaládgi, in several other places large surfaces of the rock are exposed under circumstances favourable for study. The following are the most important

of these exposures to the east of Kaládgi and to the south of the Ghatprabha river:

At Bágalkot to the south-west of the town is a great exposure of beds dipping southward 35° to 40° , among which are gray, brownish-gray, greenish-gray, pale-gray, green, brownish-pink, pinkish, white streaked with shaley bands in part, also one bed showing a markedly brecciated structure. Some of the beds show considerable concretionary masses and veins of calcspar of white or grayish-white.¹ In some cases, particularly in the beds close to Gaddankeri five miles west of Bágalkot, these are quarried for the sake of the spar, which is used for various ornamental purposes.

At Nirligi, five miles south of Bágalkot, a great show of gray beds forms a low anticlinal with east-west axis to the south of the village. South of Kattigiri the limestone basin forms a deep bay that crosses the valley of the Kerur-Guledgudd stream. The greater part of the bay is occupied by chalky or clayey purple or chocolate shales interleaved with pale-blue or greenish white bands of limestone from a quarter to one inch thick. These are largely shown in the two streams that drain the slope east of Mannagad. In the lowest part of the bay near the banks of the big stream at Hungurgi these shaley beds are overlaid by much crumpled gray and drab limestone.

At Kakkalgaon, three miles north-west of Kattigiri, are banded gray, grayish-white, and whitish limestones, the latter associated with purple-gray clay rock. At Hulgiri, twelve miles south-east of Kaládgi, a great number of beds crop up north-east of the village, showing nearly as great a variety of colours as the Bágalkot beds.

To the north of the Arrakeri or dip-meeting synclinal valley east of Kaládgi and north of the Ghatprabha is a great show of highly faulty limestone full of cherty bands which often completely hide the chalky parts of the beds. Much of the chalky matter has been removed by weather and the surface of the country is greatly

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¹ At the east gate of the fort of Bágalkot an impure limestone is seen in a streamlet dipping south at an angle of about 15° or 20° . To the south of this limestone schistose clay is exposed, but the succession of the strata is not clear owing to the covering of broken rock and black soil. The limestones near the parallel of Bágalkot are either impure granular limestone or a slaty marble of a compact texture with thin plates and a coloured veining of chlorite and occasionally talc. In a streamlet south of the fort the limestone has a gnarled and twisted appearance and has no trace of bedding. Between Bágalkot and Sirur, a pink or salmon-coloured limestone occurs. The same variety of limestone rarely appears on the same line of strike, owing to the many changes which the beds have undergone, the metamorphising agent acting transversely to the strike. About seven miles west of Bágalkot at the village of Gaddankeri is a calcspar breccia, composed of schists and limestones. The limestone on the east side of the town is fissured north-east by north, and the fissures, which do not exceed a quarter of an inch in breadth, are filled with strings of calcspar. Further west these strings of calcspar increase in size and become thick veins, with the limestone rock still predominating. These veins send branches in all directions and pieces of limestone are isolated as it were in calcspar. More to the west the fragments of limestone and schist are confusedly thrown about in a setting or matrix of calcspar, and these fragments decrease in number until the rock becomes pure calcspar. The calcspar rock is covered with several feet of fine alluvial soil and does not appear on the surface. Lieutenant Aytoun in Bombay Geographical Society's Transactions, XI. (1852), 44, 45.

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masked by chert ruins. The more chalky beds are best seen along the Sholápur road near the Sanagi lake.

Many of the cherty scales show delicate concentrically waving dark lines, which give the chert the appearance of containing an organic structure. The same kind of structure was observed in chert occupying a relatively identical position on the south side of the Kaládgi basin, a little north-west of the Tolachkod ford across the Malprabha and in several other places.

Three or four miles east of Sanagi lake is another rather important show of limestones chiefly in the bed and on the banks of the Tolanmatti. These rocks are gray, green, and pinkish-white, banded and purple in colour, the latter earthy in texture. Six miles east of Tolanmatti, at Tuglihal on the right bank of the Ghatprabha, are purplish-gray beds together with some purple beds banded with bluish-white. At Hudelur, three miles north-east of Tuglihal, is a widespread show of gray cherty limestone. Immediately north-west of the village a large sheet of rock presents a somewhat strange appearance as weathering has formed a band of chert an inch to an inch and a half thick, which passes as a capping beyond the unbroken sheet to various detached patches of the underlying chalky band. At the bend of the Ghatprabha, a little south-west of the village, an outcrop of massive, gray, chertless limestone with concretionary structure has given rise to a very singular appearance in the weathering of the rock. The whole surface is thickly studded with low conical bosses that rise out of small hollows and are much like large rough-shelled limpets or the top valves of Hippurites. Each boss is a concretionary cone, one and a half to two or more inches in diameter and about one inch high. They look like weathered cones of percussion, but it is hard to see what could have caused percussion in such a position at the end of a very long still reach of the river where, even in the highest floods, no large shingle would be borne with force enough, and such cones of percussion are not seen where other limestones are exposed to very strong currents.

The two outlying patches of limestone north of the Krishna at Chimalgi and Devlápúr consist mainly of the gray cherty variety, but their stratigraphical relation to the beds in the limestone basin proper is very obscure owing to the immense masses of ruined matter and surface soil which mask the face of the intervening country. What evidence there is points to their not belonging to the limestone basin, but to their being a set of beds that occupy a similar position to those occurring in the valley of the Malprabha north of Manoli, which lie between the upper and lower subdivision of the basement quartzite series.

North of the Ghatprabha and west of Kaládgi, on the bank of the Krishna, a little east of Galgali, and in the river north of Yedhalli, are two beds of limestone, the upper dark-gray the lower light-gray. The upper is very flinty with the cherty concretions arranged vertically like so many rude organ pipes. A great show of very cherty dark-gray limestone is seen in the bank of the Krishna south of the village and stretching across the river to Budihal. At Gulabal, a mile to the south-west, the chert limestone has lost nearly all its

chalky matter, which has apparently been replaced by a pale-yellow ochrey mineral, and the bed assumes in parts the appearance of a dirty-looking semi-cherty quartzite. North of Galgali in the river, and resting on the quartzite which forms the great barrier across the Krishna, are some thin beds of impure limestone with thin bands of chert quartzite and the ochrey mineral above mentioned. Some scales of white satin spar with very brilliant fracture also occur. The ochrey bands, which are dirty red, yellow, and drab, and certain white chalky scales which accompany them are most likely merely decomposed shale beds. A layer of gray quartzite caps this peculiar succession of beds.

In returning within the limits of the limestone basin, little or nothing is seen of the limestones north of the Arrakeri synclinal or dip-meeting valleys; the country is masked by cherty ruins and cotton soil. South of the valley and north of Khátarki gray limestones occur with a northern dip. Close to the village there is a dip-parting or anticlinal axis, on the south side of which the beds are gray, gray and white, and white with pale green and pinkish banding. These beds stretch to the east and west. To the east they cross the Ghatprabha south of Sirugumpi; to the west they show very widely between Kop and Chik and Hire-Algundi. The variety of tints is even greater than at Khátarki and Lingápur, with bands of pale-green, pink, white, and bluish-gray. The rocks are well seen over large bare areas, and offer sections of crumpled bedding of very great beauty and interest.

There can be little doubt that the great show of beds at Antápur and to the east of the Vajarmatti double curve of the upper quartzite series is the continuation westward of the beds described at Algundikop and Khátarki. Besides the other shades a purplish-gray occurs at Antápur.

South of the Ghatprabha river and west of Kaládgi is the greatest unbroken area occupied by the limestone series. Great stretches are entirely hidden by thick beds of cotton soil. Along the south bank of the river, the first beds of limestone occur west of Shedulhal two and a half miles north-west of Kaládgi. They are pale pink and green with whitish bands, very like many beds at Kop and Chik-Algundi to which set they probably belong. At Chottarband Kota flinty beds occur very largely, and form the western end of a dip-parting or anticlinal axis or stretches south-east nearly to the village of Kajádoni, and is very likely continuous with the Khaleskop dip-parting mentioned before. Some of the flinty bands are cherty, others cannot be distinguished from thin bedded quartzites. North-west of Naganur, twelve miles south-west of Káladgi, are some handsome, purplish, dove-coloured, and greenish banded beds. Some have rippled surfaces, the crests of the ripples showing a flinty framework with fish-scalelike markings. To the north of the dip-meeting, these gray and bluish banded limestones are largely exposed both east and west of Lokápur, where they make the largest show in the whole limestone basin. These two sets of beds are unquestionably the western extensions of those seen at Yendikeri and Khaleskop and Sillikeri, and of which a large display occurs intermediately in the

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valley of the Kajádoni to the south of the village of that name. At this village on the top of rising ground limestone is exposed for about a hundred yards on one side of the road. The limestone has a strike nearly east and west and dips south at an angle of 45° . It is granular in texture and slaty in colour, and overlies a broken schist. The planes are covered with talc and are often green with copper.¹ Faint traces of copper in the shape of thin films of malachite occur in some gray limestone quarried in the bed of the stream about three miles south of Kajádoni. Great quantities of limestone, much of it highly cherty, occur in the valleys of the different streams which unite to form the Kajádoni, especially to the west and north of Chipurmatti. About a mile to the north-west of Chipurmatti are signs of brecciated limestone, pale red or pink fragments included in a dull red setting, also of a variety with a purplish-brown setting, including fragments of gray slate and limestone. Neither variety was seen in place, but numerous blocks had been used as fencing-walls on both sides of the path leading north to Kaládgi. Along the west side of the Yendikeri stream are numerous beds of limestone which dip south at high angles. Among these are some gray beds with occasional thin veins of bright cherry-red calcspar. In the bed of the stream is a layer of pinkish limestone with delicate green stripes, which have been twisted into most elaborate vandykes and give the stone a very handsome pattern. These beds join those in the Yendikeri valley.

The shales which accompany the limestone series are much less exposed and apparently much less developed than the limestones. They are most largely developed above the limestones, and show an approaching return to littoral conditions in the sea or lake in which they were formed. The littoral conditions, when fairly at work, have given rise to the overlying conglomerates and quartzites, whose ruins in most places hide the shales. The most striking and one of the commonest forms of shale is a soft earthy, chalky variety, light purple, violet, chocolate, or lavender in colour, which is generally seen between the upper beds of the limestones and the overlying quartzites. These occur in numerous sections, as on the west face of the Cromlech hill close to Kaládgi, at Govindkop south-east of the same place, at Truchigeri east of Kaládgi, and at Anathilli five miles north-west of Bágalkot. At Arrakeri, underlying the northern quartzite wall of the dip-meeting or synclinal valley, violet and chocolate shales are also seen. South-east of Kaládgi the purple shales are seen north of Kerkalmatti where they are richly charged with red hæmatite. At Kakkalgaon, half-way between Kerkalmatti and Kattigiri, they are again of the ordinary pale purple and form two small outliers capped by thin plateaus of the upper quartzites. They occur largely to the north and north-west of Kattigiri and also show at Anival and Batkurki abutting against the faulted boundary of the lower quartzites.

chalky Shales,

Purple chalky shales occur in two or three places at the base of the limestones as at Bágalkot and in the north-east corner of the basin between Jerrankunta and a little to the north of Anagvádi. They

¹ Lieut. Aytoun in Bombay Geographical Society's Transactions, XI. (1852), 55.

ably very largely developed in the eastern corner of the Kaládgi north-east of Sirur, for they are rich in iron, and in weathering pass to a quasi-laterite, which, both gravelly and conglomeratic, has an immense abundance near Sirur, and completely masks the boundary between the limestones and the underlying quartzites.

Shaly beds of uncertain position occur in the Kaládgi stream. They are buff, yellow, and orange and roll at low angles. It is doubtful whether this shale underlies the whole limestone series, or whether it holds some position intermediate between the different limestone series. Other shaly beds of uncertain position occur between Hulgiri and Kerkalmatti. They are in colour buff, reddish, purple, chocolate, gray or ochrey yellow, and are shaly and partly sandy. They roll greatly within a small angle from 15° to 60° .

Reefs or veins large enough to demand notice occur in the limestone basin; even small reefs are by no means common, but they offer any points of special interest. The largest reef occurs at Kalgaon, ten miles south-east of Kaládgi, and forms two low hills, divided by a break, run east-by-south in the axis of an anticlinal roll in the limestone. A considerable number of small reefs occur close together in a patch of doubtful schistose limestone which stands among the limestones a little north-east of the hill. The schists which have a strongly gneissic aspect are argillo-talcose, and are full of small rhombohedral crystals of limonite, pseudomorphous doubtless of some other mineral, perhaps calcite. The quartz veins also enclose some of the schists in question. No section could be found showing the relation of the schists to the surrounding limestones, as thick cotton soil covers all the margin of the schist area. It is therefore doubtful whether we are able to assign them. It is not impossible that the schists are a protruding mass of gneiss surrounded by the overlying limestone. It may also be that the schists are merely highly shaly limestones belonging to the Lower Kaládgi series. The quartz veins which offer no peculiarities worthy of note stretch a little north-west among the limestones south-east of Hoskatti, and are finally lost under the great covering of cotton soil. Another set of rather irregular veins with a north-east and south-west course occurs among the limestone spreads in the Lokápur dip-meeting south-west of Hoskatti.

Passing conformably on the lower series come the quartzites and argillaceous limestones, clay rocks, and shaly beds which belong to the upper Kaládgi series, and, as at Shimákeri and Anathili, occupy a series of small dip-meeting valleys. The most important of these is the Arákeri valley north of Kaládgi. Nearly all the outliers of quartzites are the remains of former dip-meeting foldings. The strikingly easterly extension of the south side of the Arákeri dip-meeting is remarkable for its many sharp curves. The upper series contains shales, shaly limestones and hæmatite schists above and shales with local conglomerates and breccias below. The shales show great uniformity. As a rule they are pale-coloured and shaly. *A strong degree of parallelism between*

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the axes of the several dip-meeting basins shows that they owe their origin to a set of great foldings formed by forces acting mainly north-east to south-west. All the basins and ridges formed by the upper series of limestone are broken by small streams that flow north into the Ghatprabha. The height of the upper quartzite ridges shows that the valleys must have been formed when the wearing forces had not cut so deeply into the lower limestones nor formed the longitudinal valleys that now run parallel with the quartzite ridges. So hard is the quartzite that the drainage would not have passed across them unless through lines of weakness caused by excessive jointing.

In the stream that drains the Anathilli basin, this weakness of the southern wall of the quartzites is clearly shown. A close examination of the lines of jointing discloses the following systems, which are either wanting on the ridges east and west of the hollow through which the stream flows or are much less developed than in the valley between. Three systems of jointing are especially marked: first a joint running north 5° east to south 5° west, with an average dip of 45° west by north; second a joint striking north 15° to 17° east to south 15° to 17° west and dipping 55° east by south; and third a joint striking north-north-west to south-south-east, with a dip of 30° west-south-west. The joint fissures are mostly close together, so that the rock is cut into fragments too small to offer any great resistance to a rush of water. The brecciation of the quartzites at the points of sharp bends is in part due to ordinary jointing and in part to systems of cleavage planes. Irregular conchoidal fracture may also be seen in numerous fragments. The largest of the dip-meeting basins may be called the Shimákeri basin after the village of that name, about five miles west of Bágalkot. The basin measures sixteen miles by two and a half, and except at its south-western end is a simple dip-meeting ellipse. At that corner the quartzites, instead of forming a simple ridge as they do almost everywhere else, rollover and form a small elliptical basin of no great depth, a large dimple, as it were, on the edge of the larger basin. The other spot where the quartzites do not form a simple ridge is a yet smaller dip-meeting dimple, formed as it were by the curling of the edges of a small lappet-like extension of the quartzites on the south side of the basin immediately east of the new Sholápur road. In both cases the rolling of the strata gives rise to a small knot of hills. In this basin the best sections of the upper quartzites are those of Muchkandi on the south and of Shiágeri and Truchigeri on the north side of the basin in the gorges cut by different streams that drain the basin and the country to the south of it. They offer no points of special interest.

The south side of the Arákeri dip-meeting valley shows a clear and well-marked case of inversion of the beds. The beds shown at the Baluti curve have a dip of only 25° to 30° , but as soon as they trend west they become vertical, and at little more than a mile from the curve they lean forward to the north, so much as to present the appearance of having a true dip of 85° south. This continues west for some distance past Kundurgi when the beds again become vertical and gradually return to a normal northerly

ip, but at very high angles, which they maintain for several miles. These highly raised and inverted beds show a great deal of brecciation. They are also in many parts conglomeratic containing pebbles of quartz, jasper, and occasionally of older quartzite. In one conglomerate bed east of the Sholápur-Kaládgi road on the north fall of the dip-meeting, small subangular fragments of transparent green quartz, like pale bottle-glass, occur pretty numerous, but only over a small area. No such quartz was noticed in any of the gneissic rocks of that region. The setting or matrix is a brownish-purple gritty conglomerate overlying the bed which locally forms the crest of the ridge.

At most of the curves of the several synclinals or dip-meetings the bedding is greatly broken by jointing. This is the case at Govindápur, at the north-west end of the Shimágeri basin, at the west end of the Anathili basin, at the Baluti curve, and at the east end of the Arákeri valley. This great breaking of the bed surfaces is mainly due to the presence of rude cleavage joints caused by great pressure.

The chalky series that rests on the upper quartzites consists almost entirely of purplish or gray chalky shales overlaid by purplish and gray clayey shales. Limestones show only occasionally and generally in their bands. In some parts the purple shales are richly charged with earthy red hæmatite. As a rule, the surface of this series is thickly covered with cotton soil or with thick, red, iron-bearing gravelly soil formed by the decay of the hæmatitic shales. Large patches of this red soil occupy various parts of the Shimágeri basin. In the Arákeri valley no distinct limestone beds were seen, but there is a great thickness of purple or gray chalky shales with occasional thin plates of limestone. On these rest shaley beds of the same colours, which show very imperfect slaty cleavage parallel to the line of dip-meeting. In the Anathilli basin chalky shales only were noted. Among them various very thin beds of rippled shaley quartzite hold the centre of the basin. The beds that rest immediately on the upper quartzites are hid by superficial deposits or cotton soil. No limestones were seen in the Shimágeri basin, probably because they were masked by great spreads of cotton and red soil. In the Gaddankeri stream to the south of Shimágeri, gray and drab chalky shales stretch south to the quartzites on which they rest. These shales are much but very irregularly cleaved parallel to the strike of the line of dip-meeting. The planes of cleavage are nearly vertical, but the dip is invariably north or south. In a rock section at Shimágeri a gray clay rock with silvery alucose surface occurs and probably overlies the chalky shales. East of Shimágeri a large area is covered by purple iron-bearing shales, with which occurs a bed of very rich hæmatite sandstone quartzite of dark purple colour. The section is obscure, but this iron-bearing bed most likely belongs to the upper quartzites which have been brought to the surface by a small local dip-parting or anticlinal curve. Similar beds, but much poorer in iron, occur in two or three places in the small dip-meeting valley at the south-west corner of the basin. Hæmatite occurs also in the shales in the western corner of the basin, and has been smelted to a small

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extent. Traces of rich hæmatite beds were also noticed on the south side of the Arákeri dip-meeting east of the high road to Sholápur.

The only intrusive rocks which occur within the Kaládgi basin are trap dykes. Though sparingly distributed and occurring only in the upper part of the series there is one in the Arákeri dip-meeting valley. These trap dykes consist of compact green diorite weathering in concentric ellipsoidal masses unlike any of the older diorites seen in the gneiss area. Their course is north-west by west to south-east by east, and they show only in the centre of the valleys among the shales.

Bhima Series.

In the extreme east between the gneiss and the trap, stretching from Muddebihál across the eastern border of the district and appearing in two small outliers a few miles to the north-west, is a small area of azoic rocks which differ in character from the Kaládgi series. These rocks, which have been correlated with the Karnal series, and named the Bhima series, have two divisions, an upper and a lower. The rocks that form the upper division are, in descending order, red shales, flaggy limestones, buff shales, quartzites, and limestones, the last locally known as the Tálíkoti beds. The rocks forming the lower divisions are red, purple, and green shales and shaley sandstones, and quartzites, grits, and sandstones.

Shaley
Sandstones.

Beginning with the lowest beds, in the west the sandstones and shaley sandstones of the lower series show endless shades of colour. As a rule reddish brown and purple prevail near the upper part of the formation, followed by drab and greenish beds, while near the base yellowish green or brown and dirty-gray predominate. One bed of a purple gritty sandstone at Jambaldini, seven miles north-east of Muddebihál, is very unusually massive, the partings of the sandstone being two to three feet apart.¹ Besides a decided purple matter the sandstone contains a number of small bright green grains. Occupying the same horizon in the Karnal series as the Jambaldini bed is a similar purple gritty bed at Bulehvar, five miles north-west of Jambaldini, and another that forms the base of the Karnal series at Kavrimatti, five miles south-west of Jambaldini. About two and a half miles south-east of Havrimatti a sandstone bed of the same variety, though almost quartzite in texture, caps a table-topped hill. The south side of this tableland is well scarped and shows a total thickness of about 100 feet of lower Bhima rocks in the following order: Purple gritty sandstone, drab, olive and purple and dark-green shaley sandstones, white or drab pebbly grit, and below this gneiss. The shaley sandstones form more than half the thickness of the whole section. Much pisolitic laterite gravel occurs strewn over the surface of the purple sandstone.

The basement beds of the Bhima series consist of pebbly or gritty sandstones, thirty to fifty feet thick, resting directly on the highly uneven surface of the gneiss, great hummocky masses of which as at Sálvargi about eight miles east of Tálíkoti may be seen surrounded by

¹ The bed is largely quarried by Vaddars for high-class hand-mill stones.

the younger rocks. The material of which the conglomerates are composed was evidently taken from the neighbouring granite-gneiss hills. The ruling colours of the conglomerate beds are pale brown, pinkish, or reddish brown, white, and purple. About a mile south-east of the Nágarbetta hill the sandstones in a white bed resting on very thin white pebbly conglomerate, are rippled and occasionally approximate in closeness of texture to true quartzites. West of the Don, along the south side of the long spit of sandstones which stretches east of the road from Nálatvád to Tálíkoti, the pebbly base-ment is overlaid by beds of gritty and fine sandstones of a brown or reddish colour. Near the village of Kavrikánahal, eight miles east of Tálíkoti, the conglomerate is purple in colour with very numerous broken crystals of red felspar. At Hokarani two miles south of Jambaldini a similar purple pudding stone occurs. Gritty sandstones with fine sandstones resting on them are seen at and north-west of Muddebihál, the pebbly conglomerates being seen almost everywhere in the several patches of the Bhima rocks. In the Balvantar-katti valley north of Muddebihál the beds, which are frequently a little broken and upturned, roll in all directions generally at low angles. The sandstones between Karvimatti and Muddebihál are of drab and pale brown. The sandstones that form the outlier which caps the Sirur hill are white, drab, and purplish, the white beds being rather unusually massive and compact, but showing many small shallow conchoidal cavities. The beds are horizontal. To the north-west of Muddebihál the prevalent colour of the sandstone is a pale reddish brown weathering into a cinnamon brown. At the extreme south-west corner of the plateau a white very saccharoid sandstone occurs. Between Muddebihál and Bilibhávi south-east of Tálíkoti shales and shaley sandstones are in places well displayed.

The only representative of the Upper Bhima series is the Tálíkoti limestone, named after the small town of Tálíkoti which stands upon and is entirely built of this beautiful rock. The limestones, for they are divisible into several beds of varying colour and texture, are mostly very fine-grained, dense, and waxy-lustred, and often approach to true lithographic limestone.¹ The prevalent colours are blue-gray, gray, drab or cream, pinkish, and purple. They generally occur in this order in downward succession: the purple beds resting on the purple shales or sandstones of the Lower Bhima series. The beds are generally undisturbed from their original position of formation. Like the Kaládgi series, the Bhima series had undergone much wearing before the beginning of the great Deccan trap period. In a deep well at Munjghi, two miles west of Tálíkoti, limestone occurs in stratified masses, with a very slight dip varying according to the rise of the plain. In the well the dip is only $2\frac{1}{2}^{\circ}$ east 5° south. Dividing the limestone from the surface to the bottom of the well is a fissure, a foot wide, the direction south 5° west

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*Tálíkoti
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¹ They occur in flaggy beds, the individual flags having a thickness of three to eight inches. In a few places the beds are two to three feet thick and do not separate into flags. The total thickness of the limestone near Tálíkoti, as estimated at Salvárgi where the almost universal covering of cotton soil is absent, is eighty feet.

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limestones.

filled with buff-coloured earthy lime-knobs and angular fragments of limestone rock. The limestone in mineral character resembles the limestone of the Kadapa series, but is generally lighter in colour varying from dark-blue to pale-buff or cream, and has few traces of pyrites. The minerals associated with it are hæmatite in small nodules, often occurring scattered like strings of beads through its structure which, falling out, leave regular lines of small holes that resemble the perforations of boring insects and the tubular sinuosities in the laterite. Angular fragments of a buff-coloured jasper are strewn among those of the limestone and from their variegated that is spotted exterior appear to have been in contact with basalt, possibly limestone, passing into jasper.¹

Pre-trappean
Rocks.

Underlying the trap and resting sometimes on gneiss and sometimes on the Kaládgi or Bhima limestones and quartzite are certain sedimentary deposits of small thickness and extent. These deposits are usually of soft marly or clayey grits with or without included pebbles of the older rocks, especially of quartzite. Soft sandstones in thin beds and pure clays are much seldomer seen. In many places weather has worn away the setting which enclosed the hard quartzite pebbles, and the pebbles remain as beds of loose shingle on the surface of the older rocks, their presence still showing the former existence of the pre-trappean deposits.

The most easterly occurrence of these deposits is at the village of Nágárbetta to the south of the hill of the same name which stands at the meeting of the lowest trap-flow with the gneissic beds. Here the hollows in the surface of the gneissic beds are filled with red and white unconsolidated grit. Higher up the sloping ground, south of the village, where an outlier of the Bhima beds appears, this mottled and sometimes clayey grit was not seen. These Bhima beds have doubtless yielded the few quartzite and hard grit pebbles that are enclosed in the washed-up beds. The beds are rarely more than a couple of feet thick, and rest on decomposing pink granitoid gneiss with many veins of coarse salmon-coloured granite, whose broken pink felspar crystals form the greater mass of the washed-up beds. The pebbly unconsolidated grit that occurs below the trap on the south side of this Nágárbetta outlier, and is seen in the rain gully sections immediately south of the village of Murála, occupies the same position. At Murála the grit has a thickness of over seven feet and rolls at low angles, as do the overlying trap-flows. No sign of organic remains was found in these beds.

Drab-coloured chalky tufa, with one or two thin beds of drab friable sandstone, are exposed in a small network of rain gullies on the west side of the little outlier of trap that lies two and a half miles south-east of Muddebihál. These beds are totally different in appearance from any noticed in describing the rocks of unequivocal Bhima age. They occupy only a few score square yards, and apparently fill a small hollow in the gneiss.

Holding a similar position with reference to the trap-flows is a bed of gritty marly clay that is exposed to the depth of five to six feet

¹ Captain Newbold in Geological Papers of Western India, 323.

in the banks of the stream that runs east from Dehvar-Hulagbál, a village about half-way between Muddebihál and Tálíkotí. In its red and white mottled colour this gritty marly clay greatly resembles the loose washed-up grit seen at Nágárbetta.

West of Itgi, about nine miles north-west of Muddebihál, at the meeting of the trap and gneiss, the surface of the slope is largely covered with patches of massive whitish limestone breccias. The included fragments are many small broken crystals of pink felspar, lumps of gneiss, and a few quartzite and banded jasper pebbles. No trap was found among the included fragments, which could hardly be the case were the lime breccia younger than the trap. This breccia seems to pass under the trap. The tufa is remarkably massive and very close-grained. Its thickness, as it lies exposed on the rising slope, may be estimated at four or five feet. This remarkable deposit had no trace of organic matter. Other sections showing gritty marly clays or clayey grits were noted at Galgali on the right bank of the Krishna to the north of Kaládgi. At Guddgomanhal, Rokatkatti, Rajunhal, and Jangvari, lying on the long east and west spur of trap which stretches south of Kaládgi and to the south-east of Aksurkop, red-mottled gritty or clayey beds occur associated with coarse quartzite shingle.

Over about two-thirds of the district the surface rock is trap. North of the Krishna a strip of gneissic rock runs along the bank of the river varying in breadth from two miles in the west to about ten in the east. And, north of the gneiss, for about ten miles north-east of Muddebihál are the sandstones of the upper and lower Bhima series. With these exceptions the whole of Bijápur north of the Krishna is trap. There is also a small trap outlier among the gneiss at Nágárbetta, about five miles south-east of Muddebihál. South of the Krishna trap appears in two places. There is a small patch in the north-west between Jainápur and Bilgi. And in the south-west, stretching from the west border to near Kerur, is the eastern end of the great belt of trap that forms the water-shed between the Ghatprabha and the Malprabha. The general characteristics of the Bijápur trap area are very monotonous and uninteresting low rolling downs and shallow valleys. This sameness of scene is greatly increased by the large development of black soil and the almost utter want of trees in the high grounds.

A little to the north-west of Sindgi, twenty-five miles east of Bijápur, the summit of a ridge is covered with globular masses of a compact basaltic trap underlaid by a bed of fine red clay imbedding a profusion of zeolites, also heliotrope, plasma, geodes of chalcedony lined with quartz, crystals, semi-opal cacholong, agate and calcspar, resting on a greenish-gray wacke. Both rocks are veined and interstratified with lime-nodules. The horizontal layers of lime-nodules are often ten to twelve inches thick. The softer wacke and amygdaloid in weathering often leave the harder layers of lime-nodules standing out from the surface. At Hippargi, about fifteen miles to the south-west, the trap assumes the rich brownish-purple or chocolate hue of the trap of Bijápur and is seen in the bed of the rivulet resting on a red

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zeolitic amygdaloid. The line of contact is marked and distinct. Heliotrope and plasma are less common. From Ingleshvar to about eleven miles south-west of Bâgevâdi trap wacke and amygdaloid form the basis of the plain where its southern limit is again crossed by the hypogene area. From Bâgevâdi to Mangoli the route to Bijâpur lies over plains the lowest stratum of which as seen in wells to the depth of twenty to fifty feet and in the beds of streams is the overlying trap.¹ About two miles north-west of Bâgevâdi the trap is overlaid by a sheet of a conglomerate composed of a nodular and pea-like iron ore and fragments of iron-bearing clay imbedded in a paste of carbonate of lime coloured a light ochre-brown by oxide of iron. The bed of the stream presents the only section of this stratum. It is here four feet thick covered by a layer of black cotton soil and resting immediately on the concentric exfoliating trap which is penetrated by seams of a whiter and more earthy carbonate of lime. Large masses of a laterite rock cemented by chalky and iron-laden matter and having a glazed surface occur in the chalky conglomerate. This conglomerate occurs at various places between Bâgevâdi and Mangoli, and it continues almost uninterruptedly overlying the trap, for about twelve miles. Near Mangoli the trap again appears as the surface rock, seamed and almost broken by the immense quantity of chalky matter which passes between the layers. The lime is seen to take up some of the colouring matter of the augite or hornblende of the trap and is stained a mottled green and brown. The trap shows surface branching generally dark-brown with a yellow or brownish ground on the smooth surface into which it readily divides on being struck with the hammer. This facility of division arises from natural microscopic fissures existing in the substance of the rock, sometimes visible to the naked eye. The fragments are of different shapes, but almost invariably angular and frequently prismatic. The trap varies from a compact black and phonolitic basalt to a loose light gray wacke, specked with minute iron-caused spots, and is formed both in layers and in balls. Reddish veins cross it without any definite direction. Except in holding more iron their composition does not seem to vary much from the dull brown gray rock that forms the prevailing colour of the trap in the neighbourhood. Deep and nearly vertical fissures dipping generally to the west 70° south cleave its tables in a direction north 25° west. A number of small bag-like hollows pervade its structure, the line of whose longest diameter is generally north and south. This may be accepted as a sign of the course here taken by this great flow of trap.

The city of Bijâpur stands on a large sheet of overlying trap with a wavy surface, though here and there may be seen small step-like descents characteristic of trap formations, but none high enough to disturb the general level. The surface of the plain is strewn with fragments of trap, amygdaloid, quartz, chalcedony, opal, cacholong, calcspar, and zeolites, lime-knobs, nodular iron ore and a conglomerate iron clay and iron ore imbedded in

¹ Captain Newbold in Geological Papers of Western India, 81-83.

compact lime-knobs. These weathering in unequal proportions form an overlayer of light brown soil, in which small crystals of a pearly calcspar and zeolite glitter like particles of silvery mica or talc, in soils formed by the decomposition of gneiss and granite. Beneath the soil the trap in public roads and other places liable to abrasion is often seen in a state of concentric decomposition. In deep sections such as wells and quarries the rock assumes a tabular appearance splitting almost horizontally into thick stratiform masses, which are again intersected at right angles by almost vertical fissures, imparting a columnar structure. The fissures though nearly vertical dip irregularly and do not seem to show any line of disturbance. At Bijápur the fissures have a direction north 20° east the joints dipping 5° east to 20° south. Calcspar occurs in thin discoloured seams lining the fissures. A number of empty bag-shaped hollows pervade the rock occasioned probably by gas when the rock was liquid. Their direction, though not uniform, is generally south-west agreeing with the line of the trap's direction. At Torve, about four miles west of Bijápur, basalt rests conformably upon a bed of amygdaloid into which it passes. Large beds of amygdaloid occur in the trap, rising above its surface as seen near the Alhápur gate of Bijápur. Volcanic ash beds are seen here, which seem at first sight to be amygdaloid flows, but are made of fragments volcanic ashes and dusty particles of bag-shaped trap cemented by the deposition of calcite and zeolitic matter in strings and films between the fragments as well as in the shoe-shaped hollows. The volcanic ashes are mostly reddish or purple and much red bole is diffused through the mass. The rock at Bijápur varies often in the space of a few feet from a compact grayish black basalt having a granular structure and conchoidal fracture with streaks of ash gray, to a soft wacke speckled with brownish decaying crystals of augite and amphibole. The trap in this neighbourhood has a blush of red traceable in the darker portions and becoming stronger in the wacke and amygdaloid, the latter having for its basis a fine red clay. The dark compact variety melts into a black glass and is faintly translucent at its edges, showing a dull green; the rest are opaque and melt with difficulty into a greenish black glass. Some varieties which seem to contain much silicious matter are infusible. The less compact trap has an uneven fracture.¹

Trap, generally covered by a bed of reddish lime-nodules on which rests the cotton soil, passing into a reddish amygdaloid, reticular and porphyritic, containing calcspar and zeolites, continues to Ukli, about twelve miles south-east of Bijápur. About two and a half miles east of Bágevádi a large amount of basalt, partly on and partly imbedded in the soil, covers a long swell, probably a basaltic dyke through the surrounding trap. The basalt is amygdaloidal and bag-shaped and contains small globules of calcareous spar, zeolites, and

¹ When reduced to a coarse powder a few of the fragments are taken up by the magnet; the fine powder is of a dull greenish gray. It does not gelatinize when treated with acids. Its specific gravity is 3.35. Captain Newbold in Geological Papers of Western India, 318.

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chalcedony. The bags or vesicles are usually empty; some of them contain a brownish-yellow earth into which zeolite and calcareous spar are found to decay. The fracture is conchoidal, the fragments are faintly translucent at the edges, and the streaks are grayish white. It melts before the blow-pipe into an intense green glass. It contains little amphibole and seems to be composed almost entirely of augite and felspar. Passing south-east from Bagevadi by Javaneghi and Narsinghi to Alkopa, a village ten miles south-east of Bagevadi, the road lies diagonally across the low trap swells which have generally a south-westerly direction, though their lines sometimes cross each other at obtuse and acute angles. The tops of the swells are mostly slightly convex, though often terrace-like, and are composed of the more compact and globular trap. In the banks of rivers the trap and amygdaloid may be seen alternating and passing into each other; when they occur horizontally the trap is generally the surface rock. The amygdaloid contains irregular bits of decaying felspar and numberless hollows often filled with green earth and crystals of carbonate of lime.¹

The village of Alkopa is near the south-eastern foot of a slope on the top of which the trap has the usual compact and globular form, while at the base it is tabular, schistose, and amygdaloidal. A few hundred yards to the south of the village the trap formation ceases at the foot of a low range of flat-topped sandstone hills. In the bed of a stream about 300 yards from the village the trap is found overlying the sandstone and penetrating some of the numerous fissures by which the sandstone is cleft. The existence of trap in the bed of the river can be inferred from a little disturbance in the sandstone rock which occurs in tabular horizontal masses having a rhomboidal shape by being crossed by fissures with a varied direction, but generally north 65° west crossed by others trending south 20° west. Where the trap penetrates the fissures the two rocks are not found adherent or passing into each other. They are perfectly distinct and separate, a thin calcareous seam occasionally intervening. Both the trap and sandstone seem to be slightly altered by the contact, the trap becoming less crystalline and more earthy, but often extremely tough and splitting into small fragments, with numerous microscopic fissures seaming its structure. The colour of the sandstone from a few lines to several inches distant from the contact is generally reddish, passing into a deep reddish-brown. There is no appearance of semi-fusion or intermixture, nor are any masses of sandstone entangled in the trap. In structure from a loose and variegated grit it approaches a compact quartz rock containing disseminated portions of decomposed felspar, which falling out leave a number of minute oval cavities.² No veins penetrate the sandstone. Pegmatite occurs in the scattered blocks, and judging from the sharpness of the angles of these fragments, the rock cannot be far distant. In the

¹ The green earth in moist situations assumes a black or deep brown colour in decomposition, giving a speckled appearance to the rock. Under the blow-pipe these dark spots turn to black slag. Geological Papers of Western India, 322.

² For building villagers greatly prefer this sandstone to trap.

bed of a stream a few hundred yards north-west of Kunkal, a mile north-east of Alkopa, are slender prismatic crystals of carbonate of lime in sheaf-like bunches, with dark pieces of chert in a friable mass of the amygdaloid, the radii of the calcareous crystals being three inches long and of a faint amethystine hue. East from Alkopa the trap stretches to the village of Mudkeysur nine miles from Alkopa, when it is succeeded by the Tálíkotí limestone beds.

In the bed of the Hiri stream near Umblánur, about two miles north-west of Alkopa, trap is found undergoing many changes in texture and colour, even in the space of a few yards from a compact heavy basalt to a friable wacke, from globular to schistose, from black to red and a light brownish-speckled gray. The layers of the schistose variety are often seamed by cross fissures which divide the rock into rectangular and rhomboidal prisms similar to those observed in clay slate near the line of contact with a basaltic dyke. These again splitting into scales often become five or six-cornered and by further scaling become round. The road from Umblánur to Beylhal, three miles to the south, is literally paved with the boules of trap, which peeling off in concentric layers, leave circular and oval centres. Even the centres, however hard and compact, show signs of peeling. Where the rock is uncovered by dust the road looks as if it were paved with pebbles of compact basalt set in concentric rings of wacke. The centres remain prominent from their superior hardness. Calcspar of various shades of white, green, and pink, chalcedony in pierced and hollow nodules showing concentric ring markings and lined with minute crystals of quartz, semi-opal, and jasper, occur in veins imbedded in wacke. At Umblánur the centres consist of hypersthénic felspar, imbedding crystals of augite; the fracture is small-grained and uneven and the streak is of grayish-white. A trap dyke running to the east is crossed a little beyond Muddur on the left bank of the Krishna. On the ascent of a low hill a little beyond the small hill-fort of Haverighi, five miles east of Dhanur ford, a dyke of basaltic greenstone cuts the gneiss running nearly due east and west and slightly distorting the layers of the latter rock. Several branches are thrown off, one of which has a south-westerly direction. The trap here splits into prismatic fragments with smooth planes.

At Nágárbetta, about four miles north-west of Nálátvád, the trap seems to be made of several flows, the two uppermost of which form distinct bands or narrow traces round the hill which is capped with a porcelanoid iron-clay. The whole vertical thickness of these flows is probably between 300 and 400 feet. The basement beds consist of an earthy dirty pale-green mass of nodular trap broken by spherical weathering. The concentric layers are very friable, but the centres which are generally small consist of hard and tough bluish or greenish basalt enclosing a few grains of a bluish white quartz-like mineral. This flow forms a plateau resting partly on the gneiss partly on the basement beds of the Bhima series which here consist of grits and conglomerate sandstones. The two upper flows are of hard basaltic trap, the division between them being formed by a band of extra hard and compact basalt. Small chalcedony or quartz amygdaloids are rather common in these hard

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beds and leave many small pittings on the surfaces of the weathered blocks. This Nágarbetta is the highest large outlier of trap. Another section occurs on the north side of this outlier immediately south of Hiremurál about three miles west by north of Nágarbetta. The succession of beds in the sides of a deep ravine are earthy trap much weathered into spheroids, green-gray to yellow-brown in colour; bluish gray clayey trap ten inches to a foot thick; and clayey trap with waxy lustre apple-green and brown mottled one and one-third feet thick. The last bed rests on an unconsolidated pebbly grit which is in parts marly. Seven feet of this pebbly grit are here shown, whose surface had been irregularly worn before the deposition of the trap-flows which have filled the irregularities of the surface. All the beds exposed in this section roll at low angles. The general surface over which the trap was poured was highly irregular. The Bhima rocks were much worn away at an early period and were themselves deposited over a large sea bottom of gneissic rock. In the east of the area, on the border between Bijápur and the Nizám's dominions, at Lukundi, Shellugi, Pirápur, and Talihalli to the north-east of Tálikoti the prismatic tendency is seen only where the trap has been stripped to an approximately flat surface when it resembles an extremely rude tessellated pavement, the tesserae forming rather irregular polygonal figures. When broken from the mass the prisms are found not to be longer than their average diameter. The trap is black with many rusty spots and of gritty texture with a fairly metallic ring when struck. To the east of Pirápur two flows of hard black basalt seem recognizable on the sides of the scarp in which the trap plateau ends. One of these forms the basement bed and none of the earthy pale-green weathered trap is seen along the scarp.

Agates.

Agates are found in large numbers on the weathered surface at Hanmápur five miles south-west of Batkurki; red bole at Torve near Bijápur; and large crystals of green glassy-looking olivine united with the porphyritic variety of the Deccan trap. Between Dadiheri and Batkurki minute vesicles or hollows give a few amygdaloid beds the appearance of speckled grit. In the trap area to the north of the Krishna, augite is not much seen in the red amygdaloid rock. Pits or vesicles are seen in all varieties both empty and containing green earth which becomes brown or black on long exposure, chalcedony, cacholong, calcspar, quartz, zeolites chiefly radiated stilbite, heulandite, and mesotype when it assumes an amygdaloidal stamp. These minerals also occur in veins and are most abundant in the red amygdaloid to which they give a reticulated or porphyritic appearance as they chance to occur in veins or crystals. Geodes or hollow nodules of chalcedony are seen containing crystals of quartz and of zeolite enclosing crystals of carbonate of lime. Veins of crystalline quartz are found splitting in the centre, in a direction parallel to the sides, containing all these minerals on their inner surfaces. Grayish crystals of glassy felspar occur in the semi-compact varieties; also small nodules of a compact cream-coloured opaque zeolite with a faint tinge of buff, and marked with concentric

annular delineations resembling in shape those in orbicular granite.¹

Between some of the lava flows of the Deccan trap are limited sedimentary beds whose fossil contents in various cases show that they gathered in fresh-water lakes or swamps. The organisms in these beds are *Physa prinsepii*, a small *Lymnæa*, and *Unio deccanensis*. They are the same as those in corresponding formations in Central India and elsewhere. Unlike the Central Indian inter-trappeans, which are chalky and cherty, the southern beds are chiefly sandstones, conglomerates, grits, clays, and occasionally sandy marl. The three typical fossils named above were found in sandy marl at Todihal, on the right bank of the Krishna fifteen miles north-east of Kaládgi. The bed of marl varying in thickness from six to eight feet underlies a flow of ordinary trap, but rests upon gneiss. The form of the ground seems to show that the overlying trap is not the lowest of the series, but has overlapped an older flow, and that the inlaid lake bed is truly inter-trappean. A large percentage of the shells are much twisted from the heavy pressure of the overlying rocks. In the west of the district at Supadla six and a half miles north of Rámdurg are a well-exposed set of inter-trappean beds without any fossil remains. The beds lie horizontally and are about twenty feet thick. The succession is in descending order, trap, red bole, red sandy marl, sandstone, conglomerate, and again trap. Cherty deposits belong to the class of inter-trappean beds. One bed of this kind occurs about seven miles north-east of Tálíkoti and one mile west of the village of Shellugi and occupies the highest ground in the neighbourhood stretching about three miles north and south with a maximum width of about a mile. The bed forms a small irregular plateau, in great part thickly covered with cotton soil. The chert is of variable colour from mottled whitish gray to yellowish brown. Some blocks show a more chalcidonic character with patches of delicate whitish blue or peach.

On the road from Hipargi, about twenty-five miles east of Bijápur, to Ingleshvar in the south, indications of laterite or iron-clay are seen in beds of its wearings cemented by a brown ivory and chalky paste. Fragments of chert and a variety of limestone porphyry also occur. Laterite is found capping a ridge of trap and wacke a little to the south-west of Ingleshvar. This hill is chiefly composed of wacke penetrated by flattish apparently compressed veins of fibrous arragonite. On the top of the hill are scattered globular and angular fragments of basaltic trap, while partially imbedded in the soil covering its sides are rough blocks of a light-coloured rock, resembling altered limestone passing into chert. These blocks are mostly angular, generally six inches to two feet thick, and have a whitish exterior so rough as to resemble trachyte. When fractured

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¹ Some of these nodules are earthy and have a powerful clayey odour. Under the blow-pipe they swell and phosphoresce slightly. They gelatinize when treated with nitric and muriatic acids. Some of them contain acicular, microscopic, and minute crystals, of a mineral resembling chabasite. Captain Newbold in *Geological Papers of Western India*, 319.

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Laterite.

the small glistening red and white chalky crystals they imbed might at first sight be taken for those of glassy felspar. The softer and more crystalline portions of this rock effervesce with acids. It also occurs in detached blocks on the wacke at the base of the laterite cliffs south-west of Ingleshvar. The rock here is more compact, homogeneous, less crystalline in structure, and shows dark dendritic delineations. Some fragments are partly coated with a thin bluish white enamel, which is apt to assume a grape-cluster form; on its surface are numerous small white globules of white enamel. Among the decayed laterite which is mixed with these blocks are strewn numerous nodules of a black ashy-looking mineral containing cavities. About seven miles from Ukli between Musibináhal and Bágevádi, a flat-topped hill about a mile to the left of the road, is composed from base to summit of a tabular lateritic rock. Further east, about a mile, runs a low ridge of laterite hills with a north-east and south-west direction and flat contour. About twelve miles to the south of these rise two other flat-topped hills at Nagarvár, which, along with the small hill of Hori Math near Ingleshvar, are entirely composed of lateritic rock. The lateritic rock near Hori Math appears generally to contain more iron than the Malabár and Kánara laterite and is consequently of greater specific gravity. The specimens found do not contain lithomargic earth, nor so much quartz as the Malabár rock; the tubular sinuosities like those of the Malabár variety, are frequently lined with an ochreous earth arising from the decomposition of quartz and felspar and tinged of various shades of brown and yellow by the oxide of iron; the earth forms a compact paste cementing the component parts of the rock and in this respect exactly resembles portions of the Malabár laterite. It is not so soft interiorly. The more compact parts of the rock forming the coating of the tubular cavities become magnetic under the blow-pipe and turn to a dark-gray slag. All these lateritic hills rise above the low trap elevations amid which they are situated, and are the only hills of any height for miles around. This is the result of the wearing of the subjacent trap, the beds of laterite being once probably continuous over its surface. The trap is seen in the valleys and streams at their base on which the lateritic rock rests in tabular horizontal masses. A silicious porphyritic rock, having cavities lined with minute brown crystals, is associated with this rock and is found in loose blocks on the surface. The imbedding paste is a light coloured highly indurated jaspideous clay. Under the blow-pipe the crystals lose their colouring matter, and fuse with carbonate of soda into a white enamel.

There is an outlier of the Deccan iron-clay in the shape of a small capping to the trap on the top of the Nágarbeta hill. The iron-clay rests conformably on the horizontal flows of the Deccan trap. This capping of iron-clay is about 200 yards long and is rudely elliptical in plane. It is of deep yellowish brown and is more compact than the ordinary Sahyádrí iron clay. The texture also is more porcelain-like; in some parts it is almost jaspery, and in others earthy and dull. There is no trace of any organism in this

rock, but in several places it shows polished parallel markings on different exposed surfaces. Another patch of compact iron-clay lies about a mile south of Bantánur, seven miles north-east of Tálíkotí. Here numerous blocks of a more typical iron-clay conglomerate of the usual deep brownish red occur on the same level as and mixed with numerous blocks of whitish chert. The iron-clay blocks of from two to three tons weight are of worm-like structure. The knoll occupied by this mixture of blocks is of small size, hardly more than an acre in area. Beyond the limits of the trap area are two outliers of iron-clay which were probably at one time connected with the trap series. Of these outliers one is near Bellegunti, three miles south-west of Kerur in Bádámi, and the other forms a very marked truncated cone that caps a quartzite plateau five miles south-east of Kerur. Two outliers resting on trap occur a mile south-east of Batkurki. In the case of Hulikeri hill, south-east of Kerur, the iron-clay is a very distinctly vertically tubulated variety, but both the Bellegunti and Batkurki patches consist of vesical and vermicularly tubulated iron-clay.

Among the later tertiary and recent alluvial deposits are sedimentary rocks whose constitution and position seem to show that they are the remains of ancient fresh-water lakes. Few observers cross the long valley from Amingad past Bágalkot to Kaládgi without being struck by the idea that it must have been a lake before the rivers had cut their beds to their present depth. An examination of the face of the sedimentary iron-clay which occupies a great part of the surface of this old valley supports this lake theory, and the theory also accounts for the peculiar position of the old iron-bearing mud banks at which the iron-clay was deposited. The sources whence the whole or most of the iron-bearing mud was obtained lie close at hand in the vast beds of hæmatite and hæmatitic silicious schist of the gneiss area. A minor supply would in parts be derived from some of the conglomerate beds of the Kaládgi series which are mainly composed of the remains of the great hæmatite beds. Yet another source of iron not much inferior in richness to those in the gneiss is found in the hæmatitic jaspery schists that belong to the Kaládgi series, and occur in the hill ridge west of Bilgi. Another source of the iron in the laterite is in the Deccan trap, which in many parts contains numerous grains of magnetite. The greatest development of the laterite occurs at the east end of the valley, where the iron beds of the gneiss overhung the margin of the supposed lake, or rose as islands from its surface. Much laterite shows also in the central part, on both sides of the river, near the Anagvádi ford over the Ghatprabha. This hypothetical lake serves to explain the rounded water-worn fringe of quartzite fragments along the southern base of the Lower Kaládgi quartzites east of Bágalkot and a similar fragment of fringe noticed at Sirur, eight miles to the south-east, on the south side of the supposed lake basin. The banks of iron-bearing mud which afterwards assumed the laterite character were deposited upon this marginal fringe of coarse quartzite shingle. The extent of the old lake appears to have been considerable, but its limits cannot be precisely fixed owing to the presence of open-air lateritic rocks, as well as of

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immense spreads of cotton soil over great part of the Kaládgi limestone basin. Its eastern shore was probably the edge of the basin formed by the upraised lower quartzites of the dip-meeting or synclinal valley east of the Malprabha. The continuation of the northern side of that dip-meeting line formed the northern boundary of the central part as far as Anagvádi, where the quartzites trend to the east, and here the lake probably had a great arm stretching as far as the eastern base of the Sita Dongar hills. For five miles west of Sirur itself the southern boundary was formed by the Sirur hills and then trended north along the line of the hills that form the north side of the Shimágeri dip-meeting valley. It is doubtful whether the lake spread within the area of the dip-meeting valley; probably it did not. West of Kaládgi the limit of the lake basin is very doubtful, though it most likely included the lateritic knolls for a couple of miles south of the cantonment. Still further west the lake may have reached as far as Chattarband Kota, eight miles west of Kaládgi. At Badnur and Bantur a thick bed of laterite gravel with numerous fragments and chips of quartzite covers a wide area at a level much above the Ghatprabha valley. This bed is also in part conglomeratic.

The Kaládgi laterite or sedimentary iron-clay rests on a very uneven limestone surface and is of various thickness. South of the cantonment near the cemetery it is a very compact rock, enclosing considerable fragments of quartz. In the section shown in the jail well, thirty to forty feet of impure earthy laterite or gravel are exposed. But it is doubtful whether this is not of much later origin than the conglomerate to the south and east of the town. A few miles east of Kaládgi a laterite conglomerate forms a distinct terrace which abuts against the upper quartzite ridge west of Truchigeri. A similar conglomerate at about the same level forms an outlier on a sharp-cut little hill north of the village, and here rests on violet shales. Another patch of conglomerate of the same character and in a similar position caps a small hill about one and a quarter miles north-west of Anagvádi, on the north bank of the Ghatprabha. Here the laterite cannot be less than sixty to eighty feet thick, and is exceedingly compact in texture, showing a very few worm or sack-like hollows. Fragments of quartzite that have apparently been weathered out of it lie on the surface. This conglomerate rests against the apex of the anticlinal or dip-parting ellipse to the north of Anagvádi and stretches to Tumurmatti at a corresponding level. It seems to have once been continuous with the outliers that cap the Anagvádi and Truchigeri hills and also with the Truchigeri terrace before mentioned. Where the laterite lies upon shelly beds, the latter have been affected to a considerable depth by the soaking of iron-laden water.

In many parts of the valley the surface is generally of a rich deep purple-brown, the rock where broken and crushed, as in the wheel tracks of some cross country roads, showing the deep red streak of the nearly pure hæmatite. The massive laterite is often of extreme toughness; when broken it shows a hæmatitic setting with many angular grains of quartz enclosed, and presents an appearance as if the old hæmatite of gneiss had been ground by surf to a perfect

mud, which, on drying, gathered round the grains of sand and hardened its present consistency. The surface of the laterite often shows worm-like hollows, but to a less extent than the conglomeratic coast laterite. Much of the laterite occurs as gravel of various degrees of coarseness. This is sometimes pure, but oftener contains rolled fragments of quartzite. In some cases the proportion of quartzite pebbles becomes so large as nearly to hide the laterite. In the centre and west of the old lake valley either less iron mud was formed or it has since been more thoroughly worn away. Still well-marked patches of laterite remain in these parts of the valley. The outlying laterite patches to the north-east of Yarkal in the corner enclosed between the Ghatprabha, the Krishna, and the Sita Dongar hills seems also to have been formed in shallow water, probably in an arm of the large lake. One section in this corner at Jerankunti shows twenty to thirty feet of worm-like conglomeratic laterite exposed in the village well. The rather widespread lateritic conglomerate that occurs to the south-west of Bádámi seems to mark the site of another shallow lake. This lake or another of similar character occupied the valley of the Banknari immediately to the west. No organic remains have been found in any of these supposed lake beds. But in spite of this strong objection the shape of the country and the position of the shingle and iron mud deposits favour the hypothesis, as they explain the presence of these deposits in many places where they could not be referred to open-air changes of iron-bearing rocks, as, for example, where the laterite rests directly on unaltered quartzite.

A dark reddish-brown clay occurs frequently in the banks of the Don. This red clay passes upward into the black regur-like alluvium. High lying gravels are often found along the banks of the Krishna. A large gravel and shingle bed consisting almost entirely of quartzite occurs at Girgaon, sixteen miles north-east of Kaládgi. A similar coarse quartzite shingle bed shows a little to the east of Svuna. A deposit of quartzite shingle resting partly on the trap, partly on the gneissic rocks, occurs a little to the north-east of Baloti ferry on the Kaládgi-Sholápur road. A very large quantity of quartzite and quartz shingle covers the slope of the high ground from a little east of the Tangadgi ford at intervals as far east as Islámpur. Cementation of the gravels into true conglomerates by deposition of carbonate of lime takes place on a large scale in the bed of the Krishna at Ballur, six miles north-west of Bilgi. This local alluvial conglomerate is overlaid by a thirty feet thick clayey alluvium chiefly consisting of re-deposited black soil. A similar conglomerate in the Don river below Tálíkoti and still lower down the stream contains pebbles of the Tálíkoti limestone. Another instance of conglomerate formed in a river-bed by cementation of gravel and shingle with iron-clay is seen a little below the ford over the Ghatprabha at Anagvádi. Great beds of gravelly limestone with quartzite shingle and a few well-shaped clipped and large-sized quartzite tools occur at Kaira on the left bank of the Malprabha five miles south-east of Bádámi, at the place three miles south of the meeting of the Bennihalla and the Malprabha and between Hira and Chik-Mulingi, about twenty miles above Kaira.

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- North of the basement quartzite ridge north-west of Kaira and between Somankop and Chamankatti red lateritic subsoil, most likely in part of open-air and in part of lake origin, is exposed.
- Gravel beds of lake or river origin occur at Tolanmatti, thirteen miles north-east of Kaládgi. These gravel beds consist of quartzite pebbles and yield clipped stone tools occurring in place and imbedded about three feet below the surface.

Sub-aërial
formations.

Of the sub-aërial formations due to the reproductive action of atmospheric agencies there are deposits cemented together by the chemical precipitation of calcareous matters and tufas. Of calcareous tufa formations two classes occur, the first in which the tufa forms solid masses of rock, and the second in which the calcareous matter occurs in detached gravel-like nodules. An example of the first class occurs a little south of Bánshankari two and a half miles south-east of Bádámi. An area of several acres is here covered with large irregular masses of a perfectly concretionary tufaceous limestone unlike anything belonging to the older limestones of the district. No section is seen showing the relation of this tufa to the underlying rock, but it very likely covers a thin bed of chalky shale such as occurs further west or from which the calcareous matter was brought down by the streams. Of the second class of tufaceous deposits an accumulation of limestone gravel lying on the Deccan trap occurs on the high ground six miles north-east of Muddebihál and covers a large stretch of ground. The lime-nodules are pale red and form banks of unconsolidated gravel.

There are very few of the rain aggregations which are not uncommon in the hill country to the west. In some places, especially to the north and west of Bádámi, large tracts are covered with almost pure sand.

Soil.

As in Belgaum the two leading varieties of soil are the red, a directly decomposed trap, and the black, decomposed trap sandstone and gneiss mixed with organic matter. There are also the sands mentioned above and a half sandy soil pale drab or olive green formed of decomposed basalt. This form of weathering seems almost as characteristic of basaltic rocks in the eastern plains as iron-clay weathering in the western hills. Of exceptional soils, soda and potash soils are rare. Large quantities of alkaline salts occur in other soils, especially in black soil. The most marked instance of these salt soils is the valley of the Don whose water is so salt as to be almost undrinkable during the hot weather. The large stream which flows into the Don from the north-east at Tálikoti is even more brackish and parts of its bed when dry are crusted with a thick layer of impure salt. The source of the salt must be deep-seated for the soil which fills the main part of the valley is famous for its richness.

CHAPTER II.

PRODUCTION.

¹THE variety of its strata, which gives so much interest to the geology of Bijápur, makes the district rank high in mineral wealth.

Gold is said to have been formerly found in the Malprabha, but the sand of the river-bed is now nowhere washed.

Near Kajádoni, four miles south-west of Kaládgi, are traces of copper. It is not known whether the ore is plentiful enough to repay search.

Iron ore is found in various parts of the district south of the Krishna. Sixty years ago (1820) there was a small manufacture of iron at the village of Á'dgal, about four miles north of Bádámi. The ore was found about four miles from the furnace at the base of a range of sandstone hills. It was a greasy hæmatite, somewhat the colour of iron rust, with a purplish tinge, soiling the fingers, and leaving a red chalk-like mark on paper. * In a little hut close to the forge, in the form of Shiv's bull, was a rude stone image of Basav, the founder of the Lingáyat religion and the guardian of iron-smelters. Before each melting the image was worshipped by the head blacksmith. The furnace consisted of a clay chimney with a funnel-shaped mouth, the height being about four feet and the external diameter about eighteen inches. The lower part of the furnace from the base to the bottom of the chimney was the place where the burning went on, the solid part at the back, which looked like a flat oven, being nothing more than a buttress or at times a shelf. Supposing the sides of the chimney to have been three inches thick, the diameter of the furnace must have been about one foot. In front, a few inches above the base, was an opening for a bed of powdered charcoal, kneaded with a little clay, which was put on the floor to receive the melted metal, and a small portion of lighted fuel was placed at the opening.² Just above the opening was the nozzle

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¹The mineral section is contributed by Mr. R. B. Joyner, Executive Engineer for Irrigation, Belgaum and Dhárwár.

²The process of sifting the charcoal was curiously primitive. In the middle of a hollow, five or six feet in diameter, was placed a cylindrical stone about a foot high and nearly a foot thick with a rounded top. The charcoal was beaten in the outer part of the place with batons and was taken up in double handfuls and allowed to drop on the top of the stone. The finer parts either remained on the stone, or fell close to its base, while the coarser rolled to a greater distance and were taken up and rebated. This was continued until there was as much powder as was wanted. Marshall's Belgaum, 148.

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of the bellows.¹ This was a clay cone into which entered two iron pipes each leading from an air-bag or bellows formed of a buffalo's hide and lying on a platform about the same height as the opening. When the aperture was properly fixed the opening was carefully and rather neatly closed by clay tempered with powdered charcoal. A little above the base of the furnace, also closed by clay and charcoal, was a small side opening for the escape of ashes, but all the metal fell to the bottom. From the top of the chimney the whole cavity was filled to the brim with charcoal, the bellowsmen at the same time beginning to blow. Powdered ore was thrown in small shovelfuls on the top of the charcoal, and sank through its seams. Twelve shovelfuls weighing nearly ten pounds formed the first load. Over the ore charcoal was again heaped, and in a little time, as the heat increased, a smoke, apparently inflammable air expelled from the ore, appeared at the top of the pile. The smoke was lighted and remained burning during the whole of the process. As the charcoal sank in the chimney more charcoal was thrown in, and more ore was sprinkled on it. The whole load of the furnace in one working, which lasted from eight in the morning until about three in the afternoon, was about fifty or sixty shovels weighing forty-two to fifty pounds. The charcoal was about twenty-five baskets, each basket containing about one-third of a bushel. When the process was about one-third over, the hole for the melted cinder was opened and a few pounds flowed out. It was again closed, and this was repeated three times in the course of the working. The front of the fire was also frequently stirred by thrusting a small poker through the clay immediately above the nozzle of the bellows, and, towards the end of the melting, this poker was used to test the state of the metal. When the blacksmith thought it sufficiently reduced, the front of the furnace was opened, and the mass of iron was drawn out by an immense pair of iron tongs, in which it was dragged into the air and for some time beaten hard with two clubs to free it from cinder. Before cooling it was cut into two pieces with axes as it was more easily forged in half than whole. There were two smeltings in the twenty-four hours, one in the day and the other at night. The workmen who were not immediately engaged slept near the furnace. All the workmen were husbandmen and made iron during only four months of the year. Fifteen pounds ($\frac{1}{2}$ man) of iron worth about 4s. (Rs. 2) was reckoned a good outturn for one smelting. The furnace-clearing was taken in turn by each of twenty partners, the blacksmith having a double share

¹The bellows were by far the best part of the apparatus. Each bag was a buffalo's hide, whole, and very well prepared; the four leg holes were closed and into the neck hole was thrust from the inside a conical iron pipe, the broader part of which entirely filled the hole. The hinder part of the bag was open and its edges cut straight, one of them overlapping the other two or three inches. A leather thong fastened to the upper part of the bag was tied round the blower's right arm, which he alternately raised and depressed to admit the air by the opening, or expel it through the tube, while with the left he kept the bag steady. As one of the blowers raised his arm when the other lowered his, a tolerably constant stream of air was blown into the furnace. The two pipes were kept in their proper place by being fitted tightly into two iron rings at the opposite ends of a short iron bar. Marshall's *Belgaum*, 148.

director of the work and owner of the tools. Eight men were employed in the woods making charcoal, four were stationed at the ovens where they relieved each other by pairs, others made ready clay for stopping the holes, others pounded and sifted the coal or fed the furnace with charcoal and ore. The ore was loaded by the man whose turn it was to have the profits of the firing. The only labourer who was paid in cash was a woman who pounded the ore on a flat stone with an iron pestle. The iron was forged on the spot into common field tools, chiefly hoes, hets, and small ploughshares.¹

In 1873 iron ore was, and to a limited extent is still (1883) smelted at Bijapur, twelve miles, and at Jainmatti, six miles north of Kaládgi, where it occurs as silicious red hæmatite schist; at Sidanhal, about nine miles south-west of Hungund, on the right bank of the Malprabha, the ore being brought from the great hæmatite beds west of Mingad; at Haligeri and Rághapur in Bádámi, the ore being mined from red and brown hæmatite beds; and at Benkanvádi on the Malprabha about thirteen miles south-west of Hungund, the ore being chosen by a blacksmith at the mine and brought about twenty miles from a hæmatite bed on the top of a hill between Aminanhal and Rámthal. The ore smelted at Siddápur, Jainmatti, and Sidanhal is dusty, flakey, coarse in grain, and of poor quality. The firing furnace is made of red clay; and at Sidanhal, where the fuel is bad, the chimney is in several places hooped with iron. The furnace is worked with a double skin-bellows with yoked iron plates passing into a clay nozzle or tuyere which enters a triangular opening in one of the sides. The daily outturn of two furnace clearings is thirty-six pounds (12 *viss*) which is reduced to thirty after the cinder is hammered out. At Haligeri and Rághapur the firing process is different. The raw ore is broken into small pieces and put into an earthen crucible with charcoal, limestone, and fuel. Fire is applied, and, when the mass has been well heated, bellows are worked to help to separate the metal from the alloy. At the end of the process the iron is found in a lump at the bottom of the crucible. Iron made in this way is very malleable and can be beaten into shape even when cold. If a husbandman wants a tool he employs the blacksmith, paying him in grain and giving him by gathering fuel and ore. The cost of making thirty pounds of iron is about 13s. 3d. (Rs. 6½).² It is softer and tougher than foreign iron, lasts longer, and is better suited for field tools. At the same time as it is about 2d. the pound dearer than foreign iron, it is never able to command much sale. Since the 1877 famine the smelting industry has almost ceased. With cheap fuel and iron beds near Benkanvádi are rich enough to pay, but since 1870 government duty has raised the price of fuel and all but put a stop to the smelting. In spite of their high price some of the

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Marshall's Belgaum, 147-149.

Details are: Two bellowsmen, 9d. (6 *as.*); one fireman, 4½d. (3 *as.*); one man and two women breaking ore, 10½d. (7 *as.*); blacksmith, 2s. (Re. 1); 32·16 cubic feet of charcoal, 6s. (Rs. 3); 1·68 cubic foot of iron ore, 1s. (8 *as.*); and six men for hammering, 3d. (Re. 1); total 13s. 3d. (Rs. 6½). Mr. H. F. Silcock, C.S.

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Benkanvádi tools are still in demand at the yearly Bánshankari fair. Iron ore is also found in the hills near Sirur.

GRAVELS.
laterite.

There are some laterite or iron-clay hills at Ingleshvar, Mutgi, and Masvinhal in Bágevádi, and at Belkandi and Batkurki in Bádámi; but these are not worked at present. The same formation is found to a small extent at Nágarbetta, Bantánur, and Nagabnal in Muddebihál, while near Bijápur heavy iron-stone gravels and conglomerates occur.

gneiss.

The various granitoid rocks in the south-east of the district, locally known as *chinchkal*, on account of the cost of working them, are little used except for lintels and slabs. At Bilgi, twelve miles north of Bágalkot, a beautiful rose-coloured granite is quarried, equal in appearance to the best Aberdeen or Mount Sorrel granite. The rough slabs are quarried by Vadars who crack the blocks by burning fuel over them or by chiselling a line of holes and driving in wedges. They then separate the blocks with the help of levers. The rough slabs are dressed by a class of men called Sangtarás. Roughly squared slabs about eight feet long and two feet wide can be had on the spot at 4s. to 6s. (Rs. 2-3). Near Nátatvád in Muddebihál and elsewhere a syenite is found, from which slabs twelve feet long and two and half feet wide can be cut. These fetch about 6s. (Rs. 3), but, though of good quality, they are not much used as a softer stone is found in the neighbourhood. The softer gneissic rocks are often used by villagers in their rough stone and mud walling. Hæmatite schist, though the best stone for roads, is a bad building stone as it does not take mortar well and cannot be given much shape. Still it is very durable and is the only building stone at Hungund. The price of fair-sized rubble is 7s. to 8s. (Rs. 3½-4) the hundred cubic feet. Dark green chlorite schist has been used in a new school-house at Nátatvád in Muddebihál and makes a good workable stone. The extremely beautiful granites and kindred rocks of great variety of colour and capable of taking a high polish will find a market when the district is opened by roads and railways.

In old times these granitoid rocks were much used for forts and temples. Many Jain temples, where the stone must have been carried for miles, have single stone columns, often beautifully cut, and large lintels and slabs of gray and rose granite. These old granite pillars are often seen built into modern fort-walls and used as gate-lintels. A notable instance occurs in Bijápur, thirty miles from the nearest part of the granite region, where there are hundreds of ornamental granite pillars either in old Hindu temples or worked into mosques or Musalmán mansions. One more or less dull gray gneiss does not stand transverse strains on exposure; and the surface of some micaceous schistose stones rapidly peals. With these exceptions the granites in the old buildings are as sharp-edged as when they were tooled 800 to 600 years ago.

greenstone.

The dioritic greenstone, *hasarka kallu*, apparently cut from the dykes which occur in the granite, has been made into *lings* whose high polish has for centuries remained undimmed. In Bijápur the same stone has been used for grave stones, and, though exposed to the weather for the last 200 years, is often as sharp-edged and

lustrous as if it had just left the stonemason's yard. In the ruins of Bijápur are many large cubical blocks of almost pure quartz with two or three highly polished faces.

Quartzite rocks occur in Bágalkot where they seem to be chiefly a highly silicious limestone; a small patch crosses the Krishna north into Bijápur; in Bádámi they hold a large area and stretch into south-west Hungund; and in Muddebihál they form an irregular band passing through the towns of Muddebihál and Tálíkoti. In Bádámi, Hungund, and Muddebihál they are crystalline sandstone rather than limestone. The quartzites are generally pinky or salmon-coloured, though often gray, whitish, white and green, buff, pearly, or waxy. They are very beautiful, but excessively hard and tough. They are difficult to quarry and tool, and are used generally in the rough, chiefly in the form of slabs which are taken out by wedges and levers. One of the best quarries, near Bilgi in Bágalkot, yields slabs up to ten feet long. The following is the table of prices:

BILGI QUARTZITE, 1883.

Length.	Breadth.	Depth.	Cost.	Length.	Breadth.	Depth.	Cost.
Feet.	Inches.	Inches.	Rs.	Feet.	Inches.	Inches.	Rs.
2	12	6	1½	9	18	6	11
3	18	6	2	7	18	4	4
4	24	6	3	8	18	4	5
6	18	6	5	10	18	4	8

These slabs are used for lintels, drains, temples, and wells, and are able to bear a great transverse strain. At Bilgi is an ancient single-stone pillar or *stambha* of a beautiful pinkish quartzite which has been carefully tooled throughout. It is thirty-five feet high and is only eighteen inches square at the base. Some temples in the neighbourhood of Bilgi are also made of quartzite beautifully tooled. A few specimens of the stone may be found in the Bijápur ruins probably taken from old temples.

The crystalline sandstones of a quartzite nature, which may include the hard sandstone grits and conglomerates, are often not clearly separated from the rest of the sandstone series which are also more or less crystalline and which they underlie. They vary in colour from white and yellowish white to red, reddish brown, purple, purplish black, drab, and dark gray. In Muddebihál they are quarried at Basarkhod, Belanturkantí, Gudíál, Jakerál, Jambaldini, Kávdimatti, Machgál, Muddebihál, Murál, Shirulgudd, and Tornál; in Bádámi, at Bádámi, Guledgudd, Jálíhál, and Kerur; in Bágalkot, at Sirur and Vanháli; and in Hungund at Aiholi. It is quarried by a class of Vadars called Bhandi Vadars, and by another class of Vadars called Kalkatakarus, and by ordinary masons or Pátharvats is dressed into querns or *chákiis*, rollers, and troughs. Good slabs can without much difficulty be cut from six to eight feet long and two feet broad. These fetch 1s. 4½d. to 6s. (Re. $\frac{11}{16}$ -3) in the Muddebihál quarries, and rubble fetches 4s. to 4s. 6d. (Rs. 2-2½) the hundred cubic feet. Guledgudd slabs, eighteen inches broad, have a great local name and fetch the following normal prices:

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Quartzite.

Sandstone.

GULEDGUDD SANDSTONE, 1887.

Length.	Depth.	Cost.	Length.	Depth.	Cost.
Feet.	Inches.	Rs.	Feet.	Inches.	Rs.
4½	4-6	2-4	7-11	6	8-14
5-7	4-6	4-7	6-11	7½	14-18

Beams thirteen to fourteen feet long and ten to fourteen inches thick and wide can be had for 18s. to 20s. (Rs. 9-10) and rubble stone for 5s. (Rs. 2½) the hundred cubic feet. The stone is used for modern buildings as rough rubble and slabs. The new civil buildings at Muddebihal and at a few other places are built of this stone. In old times it was much used for fort-walls and temples. In the walls of Muddebihal, Basarkhod, and Kerur, and in temples at Sirur, Aiholi, and Patadkal it shows no signs of decay. It has also been used for the large wheels of the triumphal cars attached to the different temples. Many of these wheels, finely dressed and five to seven feet in diameter, are each cut out of one homogeneous slab. The crystalline sandstone querns, troughs, and currystones have always been celebrated. Lately, especially in the quarries near Muddebihal, first-class road-rollers have been made, costing 30s. to 60s. (Rs. 15-30) according to size and finish. The Muddebihal querns cost at the quarry 1s. to 6s. (Rs. ½-3) according to size and a trough 8s. to £1 (Rs. 4-10). The Badami querns range through the following prices: 4½d. (2½ as.) for a stone nine inches in diameter, 1s. (8 as.) for a stone twelve inches in diameter, 1s. 6d. (12 as.) for a stone eighteen inches in diameter, and 4s. (Rs. 2) for a stone two feet in diameter. In 1879 rectangular troughs four feet long two feet broad and eighteen inches deep sold for 12s. (Rs. 6), rectangular troughs ten feet long three feet broad and twelve inches deep for £1 4s. (Rs. 12); circular troughs with a diameter of one and a half feet and one foot deep for 2s. (Rs. 1), and circular troughs with a diameter of three feet and two feet deep for 7s. (Rs. 3½).

Many of these articles are also made of ordinary sandstone. The crystalline sandstone is more often full of joints and horizontal fissures, which make the quarrying of it comparatively easy, as, except large blocks, the stones can be separated without blasting. For this reason the ordinary rubble made from it is cheap.

The more ordinary sandstones are found chiefly in Badami. They also cross the Malprabha in the east into Hungund at Aiholi, appear in parts of Bagalkot, form an isolated patch north of the Krishna at Mandapur in Bijapur, and occur to a certain extent in Muddebihal. In Badami this sandstone forms large tabular hills, often bounded by perpendicular scarps 200 to 300 feet high. The rocks vary in texture from fine-grained truly crystalline to shaley coarse and loose-grained or gritty. The colour is often a fine red, but oftener perhaps a whitish or yellowish red and buff changing to brownish and almost purple, very often in bands of different colours, and occasionally in stripes of purple and white like a zebra. Some of the varieties, especially at Guledgudd in Badami and at Aiholi, Hanamsagar, and Guddur in Hungund, are most excellent building stone and have been greatly used in old Jain temples. Especially at Sirur in

Bágalkot, at Bádámi and Pátadkal in Bádámi, at Aiholi and Hungund in Hungund, and in Bijápur, the Musalmáns have used many well carved lintels and jambs. The temples at Aiholi and Pátadkal, in particular, are very richly carved, some of the friezes, figures, and mouldings being most admirable specimens of work, and, though some of them are over 1200 years old, often as clean cut as when fresh.¹

The curious old fort at Bádámi and many other village fortifications are built of this stone, and in the well-known Bráhmanic (A.D. 579) and Jain (A.D. 650) caves at Bádámi the carvings are clear and well preserved, though more than 1200 years old. Samples at Gudur about fifteen miles south-west of Hungund, and at Párvati about thirteen miles north of Bádámi are considered by Mr. Foote thoroughly suitable for the large millstones used in first-class mills. This sandstone and the sandstone shales are also used for grindstones, for tool-sharpening whittles, and for oil-mills and oil-mortars. Sandstone rubble is used by the natives for their ordinary buildings and at Guledgudd by the German Mission who have lately built a large chapel and mission house. It can be supplied at 4s. to 6s. (Rs. 2-3) the hundred cubic feet. Near Muddebihál is a bed of sandstone which might be cut and sold for loaf-sugar without the fraud being detected except by taste.

At Bilkop, about six miles south-west of Bádámi, a red clayey sandstone, locally known as *sahán*, is dug from caves of some depth and sold in small round pieces varying in diameter from two inches to a foot or a foot and a half and selling at 3d. to 1s. a piece (2-8 as.) It is used for grinding sandal and other sweet-scented woods into powder.

Limestones are very interesting and, like the other rocks, irregular and apparently confused in position. Roughly they form an irregular band that runs north-east about sixty miles from Kaládgi to the Nizám's frontier at Tálíkoti and Salvárgi in Muddebihál with a break between Muddebihál and the Krishna river, this being the division between the limestones of what geologists call the Bhima series and the Kaládgi series. These rocks are somewhat difficult to classify as they vary from almost pure quartzites to nearly pure carbonates of lime, and thence, through a somewhat flinty series, back to impure and clayey limestones. The greatest limestone area is in Bágalkot. Limestones also occur in north and north-west Bádámi, and a small patch is seen in Bágévádi just north of the Krishna. In Muddebihál they again occur under the local name of Tálíkoti limestone, which is perhaps better known as Sháhahad limestone. Further north a small patch enters east Sindgi from the Nizám's dominions. They vary much in texture and colour. Near Kaládgi and Bágalkot the rocks are massive and of different shades of gray deepening into blue and almost black, occasionally with black and green or even pink and green bands, and again passing from white to green and from pink to

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Limestones.

¹ Fergusson's Indian and Eastern Architecture, 218.

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Limestones.

brown. They take a high polish and chemical analysis has shown them to be true marbles.¹ Though they are useful for building and would certainly rank high as decorative stones, neither in ancient nor in modern times have they been used either in plain or in ornamental work. The Collector's office at Kaládgi is almost the only building in which they have been used. The price of rubble is from 6s. to 9s. (Rs. 3-4½) the hundred cubic feet. The stone is burnt when a pure lime is wanted for whitewashing.

The Tálikoti limestones locally called *shedikal* are in finer layers from one to fourteen inches thick. They are very flakey near the surface and vary in colour from deep blue to pale buff and cream, creamy pink, or purple. They have been spoken of as lithographic limestones.² But search has lately been and is now being made both at Tálikoti and near Bágalkot without finding any specimens soft and bibulous enough for lithographing. Some specimens, locally called *kalharinkallu* or lichen stone, found in the bed of the Don, on being split, show most beautiful black markings of sea-weed exactly like the so-called moss of moss agates.³ Besides at Tálikoti limestone is found chiefly at Tumbgi and Menuji in Muddebihal, and at Kalkeri in Sindgi and other villages in the neighbourhood. It is easily quarried and is often worked by ordinary labourers, as it only requires cutting out and breaking into size by heavy hammers called *suthis*. It is dressed with broad-headed chisels and light hammers. It is brittle, breaking with a conchoidal fracture, and is ill-suited to carry weight. The price of the stone on the spot is 4s. to 6s. (Rs. 2-3) the hundred cubic feet. It is much used for building, the cream-coloured varieties being most prized close to the quarries. The whole town of Tálikoti, with its fresh-looking and perfect walls, are of this stone. Slab after slab can be built into a wall with hardly any mortar. Houses of this stone are very uniform, the different rows of stones being perfectly even. In some Tálikoti buildings different coloured stones have been used with a very pleasing effect. The thin slabs are used for roofing shop verandas or as paving stones. They also make very good house cisterns by joining six slabs and cutting a hole in the uppermost. The only modern public building in which the stone has been used is the school-house at Tálikoti.

At Honhalli in Sindgi, on the borders of the Nizám's territory, a massive blue-black limestone is found approaching a marble in nature and appearance. The gray and purple stones of Tálikoti were brought fifty miles to Bijápur for decorative purposes, and may be found in different ruins either as praying stones in the mosques, or as ornamental panels as in the face of the Mehtri Palace. In the Mehtri Palace, for the sake of the tints, the most clayey and shaley

¹ The details are : Silica 2·69, ferric oxide 0·45, alumina 0·37, carbonate of magnesia 5·84, and carbonate of lime 90·65.

² Some specimens of the Tálikoti limestone sent by Captain Newbold (1842-1846) to the lithographic establishment at St. Thomas' Mount in Madras were found to answer. Geological Papers of Western India, 323-324.

³ This does not seem to have attracted the attention of any of the geologists who have visited the place. Except in one doubtful case in the sandstone conglomerate Mr. Bruce Foote obtained no organic remains or traces in the Bhima series. Mr. R. B. Joyner.

beds were chosen and have not stood well. The same beds at Sháhahabád have been used for railway stations and buildings and carried far along the line for platform paving and flooring.

The most ancient use of the Kaládgi quartzites was the manufacture of chipped stone tools, many specimens of which were found by Mr. Foote and have been gathered by Mr. R. B. Joyner from all parts of the Bombay Karnátak.

Occasionally associated with the limestone are excellent beds of hard clay slatey rock which is prized as a building stone. It is found almost solely in Bágalkot, at Selikeri four miles south-east of Kaládgi, at Muekhkhandi three or four miles south of Bágalkot, and at a few other places. It is very hard and tough of a deep indigo black. The top layers, lighter coloured slates or hard shales, are used for roofing and paving and for writing slates and pencils. The stones are got by blasting by the village people, not by Vadars, and, if for flags or slates, they are split by mining bars and wedges. The stone and slates have been taken long distances the stone for the Kolhápúr palace and for some buildings, it is believed, in Belgaum, and for corner-stones in the modern buildings at Kaládgi. The slates were formerly taken in large quantities to Belgaum, Goa, and other places, but of late the demand has almost ceased. They are small, seldom more than six inches square, and in roofing are generally laid under a covering of tiles. Their nominal price at the quarry is £1 (Rs. 10) the thousand. They are also used as paving flags. The more massive stone makes good slates and rollers and takes a fine polish. Large blocks have been used for temple pillars, images, and inscription slabs. To the excellent quality of the slate is due the preservation of some of the ancient inscriptions so frequently found in south Bijápúr. Inscriptions are also found on sandstone.

In 1883 at the Selikeri quarry a slab three to five feet long and eighteen inches broad sold for 4s. to 5s. (Rs. 2-2½) if two inches deep, for 5s. to 6s. (Rs. 2½-3) if four inches deep, and for 7s. to 10s. (Rs. 3½-5) if six inches deep. A slab eight to twelve feet long, ten inches broad, and ten inches deep sold for 18s. to £1 8s. (Rs. 9-14).

Rubble stones cost 5s. to 6s. (Rs. 2½-3) the hundred cubic feet. At Khaterki, three miles north of Kaládgi, is found a dark-blue hard clay schist or argillite called *sani-katu*, which makes excellent hones for sharpening razors and knives. It is found about eight feet below the surface covered by about two feet of hard shales. From its fine jointing, the pieces, though not too small for hones, are never large. They were formerly widely known and greatly prized. Of late the demand has fallen, much of the quarry is filled with black soil, and they are kept for sale only at one house in Kaládgi town. Their price varies from 6d. to 1s. (4-8 as.).¹

The trap rocks which cover more than four-fifths of the district north of the Krishna, as a rule, are argillaceous near Bijápúr and amygdaloid further south. Towards the south and south-east

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MINERALS.
Stone Tools.

Clay Slate.

Trap.

¹ Mr. Bruce Foote mentions a black clay slate with delicate green bands occurring at Kaládgi which he recommends as a very beautiful stone for decorative purposes. *Memoirs of Geological Survey of India*, XII, 263.

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Trap.

the trap is nodular with concentric laminæ surrounding small nuclei of hard basalt which have not weathered to the surface nearly so generally as in the rest of the Deccan. As elsewhere the traps and less crystalline basalt are risky stones to build with and should be very carefully chosen after long experience. It is not enough even to choose a quarry, as the quality of the stone varies much in the same beds. Bijápur is a good example of the uneven quality of trap. In some buildings earthy traps have decayed into utter ruin, while in others the more crystalline basalts, as in the intricate carvings of the Ibráhim Roza, remain as fresh, and in the city walls as strong as when they were cut. The Musalmáns did much to preserve their buildings by whitewash and plaster, but now that all but a few are left unprotected weathering and decay go on rapidly. The price of the rubble at the quarry varies from 10½s. to 11½s. (Rs. 5½-5¾) the hundred cubic feet. At Bijápur, where it is taken from the ruins, it costs only 4s. to 6½s. (Rs. 2-3¼). The Bhandi Vadars with their heavy hammers break the basalt into slabs and large rubble. Slabs two to four feet long, nine inches to one foot wide, and six to nine inches thick can be had for about 8d. (5¼ aa.) a foot. The best places for slabs and quarry-stones are at Nindoni, Bobleshvar, and Hangergí in Bijápur; at Horti, Mainhali, Arjangi, Golsar, and Shirshádh in Indi; at Mangoli, Masvinhal, Nidgundi, and Mulvád in Bágevádi; at Kuntoji in Muddebihál; and at Padganur, Bobleshvar, and Yergal in Sindgi. Blocks four feet long, three feet broad, and one foot thick, can be found at prices varying from 2s. to 4s. (Rs. 1-2). At Shirshádh dressed stones, two feet nine inches in diameter and five feet three inches high, prepared as oil-mills, can be bought for £2 (Rs. 20) at the quarry. At Bobleshvar and Yergal, troughs made by the Bhandi and Kalgotki Vadars can be bought at 12s. to 30s. (Rs. 6-15) according to size. The greenstone and green basalt, used in the Bijápur buildings for slabs, pillars, and doorways, were chiefly brought from the Krishna river where it occurs in large boulders. Laterite caps hills north and north-east of Bágevádi and near Mangoli; it is not used as a building stone.

Lime.

The lime chiefly used for mortar and plaster is the surface nodular and tufaceous concretion, commonly known as *kankar* and in Kánarese called *barli kallu* or *sinna kallu*. It is found throughout the district in all soils. It generally has some and in some cases has marked hydraulic properties. The cost at the pits varies according to the difficulty of getting it from 3s. to 9s. (Rs. 1½ - 4½) the hundred cubic feet. Near the Bánshankari temple in Bádámi a large unused tufaceous deposit is now being worked. Calcareous conglomerates are often seen in river and stream beds, and in parts of Muddebihál there are small hills of tufaceous conglomerate.

Sand.

Sand for building purposes can be had in many streams and river-beds. As a rule it is not of very good quality. In the trap districts it is generally mixed with grains of lime and pieces of soft trap, and in the sandstone districts it is of too fine a grain. In the larger rivers it is full of silt and dust. The price varies from 1s. 3d. to 6s. (Rs. ¼ - 3) the hundred cubic feet. Coloured sands for

ornamental purposes and scouring sand are found in the sandstone tracts.

There are no good clay deposits in Bijápur suitable for bricks, jars, tiles, and pots. Tiles and burnt bricks are hardly ever made, except on special occasions by imported labour, and then the silt of rivers and ponds is used. The potters occasionally turn their hands to tile work, half-round tiles costing 8s. to 12s. (Rs. 4-6) the thousand. Burnt bricks cost 12s. to £1 8s. (Rs. 6-14) the thousand according to size and quality. Water pots and jars, holding six to eight gallons are made from silt at many places and cost about 3d. (2 as.) a piece. Specially excellent clay is brought from a place called Mulhállí in the Nizám's country.

One of the most curious features of the district is the river Don and some of its tributaries, chiefly the Little Don near Ukli in Bágevádi, the waters of which are more or less saline according to the season. Those who live on its banks in some cases become used to drinking the water. Salt and saltpetre used to be made by evaporation from the water of the Don and its salt tributary the Little Don near Ukli in Bágevádi, and remains of ancient salt-pans may be seen on the dams of many of the old reservoirs in the south of the district, where, according to the local story, salt was made by washing the earth. This was probably saltpetre which is still made at Gogihal, Kannoli, Kantoji, and many other places by a class called Uppars. Saltpetre is sold at four to five pounds and salt at eight to ten pounds the shilling (Rs. 2½-3 the *man* of 12 *shers*).

White, common yellow, and purple earths and shales, and the rarer red bole are used for colouring.

At Gaddankeri about seven miles east of Bágalkot beautiful specimens of calcspar or *rangoli-kallu* are found, which, when powdered, is used by Bráhmans for strewing in their temples and on the thresholds of their houses.

Agates, but not of a brilliant colour, are found chiefly in the Krishna bed and at Hanmápur, eight miles north-east of Bádámi. Stick sulphur of poor quality is found in quantities in the ruins of Bijápur citadel. This was probably procured from the iron pyrites found in the limestone beds in the Nizám's dominions. Iron pyrites is also found at Tálíkotí, but is not much used. Gravel for road metal as a rule is not sold; a heap 200' × 200' × 1' would cost about £1 (Rs. 10). At Degnal, ten miles south-west of Indi, glass bangles are made in small quantities from old and imported glass, and sold at twenty for a penny.

Of 5757 square miles, the whole area of the district, 245 or 4·2 per cent have been set apart as forest land. On the 31st of March 1883 of the total forest area 155 square miles were reserved and ninety square miles were protected forests. Except small areas of grass-land bearing *bábhul* and *jámbhul* in the bed of or near the bank of the Krishna, the Ghatprabha, and the Malprabha, the forest lands of the Bijápur district are on the hills to the south of the Krishna and between the Krishna and Dhárwár. They stretch east to the Nizám's territories and west to the petty states of Mudhol, Rámdurg, and

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Torgal. That till recent times these hill-sides had an abundance of moderately sized trees and firewood is shown by coppice stools and decayed roots. The present barrenness is due to the recklessness of the people in dealing with forests, and to the drain which the old iron-smelting industry must have caused. The hills about Kaládgi and Bágalkot are bare. North towards Bilgi, south-east about Bádámi and Gudur, and south-west towards Rámdurg and Torgal, there is a large stretch of rough country more or less covered with scrub and such small trees as the *dhánda* (M.) *dindal* (K.) *Anogeissus latifolia*, *báhava* (M.) *kakkai* (K.) *Cassia fistula*, *nim* (M.) *bevina* or *bevu* (K.) *Melia azadirachta*, *timburni* (M.) *balai* (K.) *Diospyros melanoxyton*, *khair* (M.) *khairda* (K.) *Acacia catechu*, *holdu* (M.) *mashvála* (K.) *Chloroxylon swietenia*, some armed and unarmed acacias, and numerous varieties of thorn bushes. The hills best clothed with wood and scrub are those of Bádámi and Hungund. Here many parts have much improved since 1874, when conservancy was enforced, and the bamboo, which in 1870 was all but extinct, now makes a fair show on some of the hill-sides. The Bijápúr forest may be divided into two sections, scrub forests and *bábhul* or *bábli* *Acacia arabica* reserves. The scrub forests, scattered over 238 square miles, are composed chiefly of stunted *mashvála* *Chloroxylon swietenia*, *kakkai* *Cassia fistula*, *nim* *Melia azadirachta*, *aval* *Cassia auriculata*, *hulgal* *Dalbergia arborea*, *khair* *Acacia catechu*, *ippi* *Bassia latifolia*, and *jaune* *Grewia rothii*. These forests at present are valuable only as firewood reserves; wood required for minor building purposes and for field tools can also be obtained from the forests of Bádámi and from part of Hungund. The *bábhul* reserves include the lands which yield *bábhul*, *nim*, bamboo, *jámbhul*, and *bor*. These lie in isolated patches and together do not spread over more than six square miles. Almost all are covered with both old and young trees grown artificially. Among the woods in this district the *nim* and *bábhul*, which do not suffer from the attacks of white ants, are considered very strong and are used by all classes as house beams, posts, ploughs, plough-staves, cart-wheels and cart-staves, and other field purposes. The wood of the *mashvála*, *kakkai*, *hulgal*, and *khair* is used for poles. Large beams, logs, scantlings, and planks of teak and blackwood, for good buildings, are yearly brought from the Kánara forests. As this district is remarkably treeless, and as much has to be done to improve the bare tracts no revenue return can be expected for some years. The average yearly revenue during the five years ending 1882-83 amounted to £1237 (Rs. 12,370); and the charges, including the forest staff, seeds, nurseries, and plantations, to £908 (Rs. 9080). The permanent forest staff includes a sub-assistant conservator on a monthly salary of £15 (Rs. 150), his office clerk and messenger a monthly charge of £2 4s. (Rs. 22), two foresters on monthly salaries of £1 4s. (Rs. 12), and ten forest guards on monthly pay of 18s. (Rs. 9), and nine on monthly pay of 12s. (Rs. 6), the whole representing a yearly cost of £330 (Rs. 3300). The permanent staff is supplemented by seventeen temporary guards at a yearly cost of £130 (Rs. 1300).

Except a few strips of land along river-banks and the heads of reservoirs where there are *bábhul*, *Acacia arabica*, reserves, and on the slopes of the uplands south of Indi, where there are remnants of catechu, *khair*, *Acacia catechu*, north Bijápúr is bare of timber.¹

Besides a sprinkling of cocoa palm, *tengu* (K.) *náriel* (M.), *Cocos nucifera*, and palmyra, *táli* (K.) *mád* (M.), *Borassus flabelliformis*, scattered in gardens, the chief liquor-yielding tree is the wild date *shendi* (M.) *ichalu* (K.), *Phoenix sylvestris*. Occasionally a few seeds are planted in prepared holes, but, as a rule, the date grows wild on the banks of small rivers and in moist hollows. The tree begins to yield juice, the staple intoxicating drink of the district locally known as *henda*, when it is six years old, and continues to yield till it is sixteen. When the time for tapping comes, in the early morning, a triangular hole is cut well into the tree at the base of the leaves and an earthen pot is fastened below the cut to receive the juice. In the evening the pot is taken away and the tree is allowed to rest for a day. On the third day a fresh cut is made and the juice is again drawn. This alternate tapping and resting is carried on for three or four months till all the juice has been drawn. The tree is then given two years' rest, when the same process is repeated. An average well-grown healthy tree yields, in one season, seventy to a hundred pounds of juice, which, when sold at $\frac{3}{4}d.$ ($\frac{1}{2}$ *anna*) the pound, brings 4s. $4\frac{1}{2}d.$ to 6s. $3d.$ (Rs. $2\frac{3}{16}$ - $3\frac{1}{8}$). As the tree costs nothing to grow the surplus of 1s. to 1s. $6d.$ (8-12 *as.*) after meeting the cost of drawing the juice, is clear profit. The right to sell this liquor, which is yearly farmed, yielded to Government in 1881-82 a revenue of £3084 (Rs. 30,840). Besides juice the wild date yields leaves which are plaited into mats and baskets.

Of the trees found in the district north of the Krishna some are round villages, some in gardens, and some along roads. Besides being planted along roads, the mango, *ámba* (M.) *mávu* (K.), *Mangifera indica*, and the tamarind, *chinch* (M.) *hunchi* (K.), *Tamarindus indica*, are found in groups round villages. The mango is planted when young in sandy soils where it flourishes best. The value of the fruit of an average tree, yielding 500 to 1000 mangoes, is about £1 10s. (Rs. 15), though the price varies much according to quality. Close to the old town of Sháhápúr, four miles north of Bijápúr, is a mango grove, probably grafts from Goa mangoes, brought during the time of the Adil Sháhi kings (1489-1686) as their fruit both in taste and look closely resembles the Goa mango. The produce of a full grown healthy tamarind tree, varying according to age, is, on an average, 144 pounds (6 *mans*) of the value of 8s. (Rs. 4). Among the trees which are fairly plentiful or are planted in private gardens and sites particularly designed for groves, there are the jâmbul *jâmbu* *Eugenia jambolana*, the jujube *bogri* *Zizyphus jujuba*, the plantain *bále* *Musa sapientum*, the wood-apple *bálva* *Feronia elephantum*, the sour lime, *huli nimbe* *Citrus bergamia*, the guava *perle* *Psidium guava*, the *nelli* or the myrobalan tree *Emblica officinalis*, the papay *pappái* *Carica papaya*, the sandalwood

Chapter II.

Production.

TREES.

¹ The tree portion is contributed by Mr. H. F. Silcock, C.S.

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Production.

TREES.

shrigandh Santalum album, and the monkey-bread tree *báobáb* or *gorákindi* Adansonia digitata. Of these the monkey-bread tree, with its huge stem and short branches, is a relic of Musalmán supremacy. It is a native of Africa and was brought by Sidis or Habbis in the service of Bijápur kings. It yields large hanging fruit and light porous wood used as floats by fishermen. Besides the tamarind and mango the chief roadside trees are the *bevu* or *nim* Melia azadirachta, the bark and leaves of which are used medicinally; the *bíbhul* or *bíbli* Acacia arabica, from which the ordinary gum sold at 6d. (4 as.) the pound is extracted; the Indian mulberry *maddi* Morinda tinctoria, from which a red dye is extracted; the *aval* Cassia auriculata, the bark of which is used in tanning and the twigs as a tooth-brush; the *dindal* Conocarpus latifolia, which yields gum; the *avile* (K.) Ficus religiosa, and the *basari* (K.) Ficus infectoria. Of these the *nim* and the *bíbhul* are the most common. They occur either healthy or stunted almost everywhere throughout the district. The *bíbhul* likes black soil and the *nim* red soil. Both grow successfully and reach a considerable size if they are planted on the soil they like, regularly watered during the first two years, kept clean from weeds and other growth-choking creepers, and watched against depredators of all kinds.

DOMESTIC
ANIMALS.

Though there is no want of fodder, and though the climate is favourable for rearing animals, foreign cattle are generally preferred to the local breeds. The finest district-bred cattle are found in villages bordering the river Krishna where there is always an abundant supply of good fresh water and excellent grazing. The only good market for cattle is held weekly at Amingud, about eight miles west of Hungund, where cattle are brought for sale from parts of the Nizám's territory and Dhárwár.

Oxen.

Of Oxen the 1882-83 returns show a total of 201,752 head. They are of four kinds: Mudalshimi or eastern, Surati or Gujarát, Málvi or Málwa-bred, and Deshi or local. The finest of these, the Mudalshimi, come from Bangalor, Bellári Chitaldrug, and other places in Madras. They stand about five feet high, are very large and muscular, and are useful both for draught and as plough cattle. An ordinary pair costs about £15 (Rs. 150) and a fine pair as much as £40 (Rs. 400). Surat and Málwa oxen sell for about £10 (Rs. 100) a pair or nearly double the price of an ordinary pair of country-bred animals.

Cows.

Of Cows the total is returned at 104,948. Except that there are no Mudalshimi cows and that Málwa cows are rare, the cows are of the same breeds as the oxen. Both the Málwa and Surat cows are considered superior to the Deshi cows; they are much larger and stronger and give double the quantity of milk. A pair of Surat cows costs £5 to £15 (Rs. 50-150), while the price of an ordinary pair of the common district breed is not more than £3 (Rs. 30) and a pair of Málwa cows can be had for between £3 and £5 (Rs. 30-50).

¹ One of these trees in the centre of the town of Bijápur near the tomb of Khavás Khán has a girth of nearly forty feet about four feet from the ground.

² Contributed by Mr. H. Kennedy, formerly Superintendent of Police, Kaládgí.

Of Buffaloes the returns show a total of 93,213 head, of which 25,790 were males and 67,423 females. They are of two kinds, a better called Gavláru or Gavlis' buffaloes, and the ordinary inferior buffalo known simply as *mhais*. The Gavláru buffalo comes from Nágpur. It has very long horns and is much stouter and gives better milk than the common district buffalo. A pair of common buffaloes costs £5 (Rs. 50), while the Gavláru cost £7 10s. to £15 (Rs. 75-150) a pair. The well-to-do classes prefer buffalo milk to cow's milk as it is richer and more nourishing.¹

Sheep and Goats are returned at 361,518 head. Of sheep there are three varieties, Muralgini, Patalgini, and Batgini. All parts of the district afford excellent grazing ground for sheep, but perhaps the best sheep are found in Bijápur where they can be had for 8s. (Rs. 4) the pair. Goats costing about £1 (Rs. 10) a pair, are of two kinds, the Kengori which comes from Venkatgiri in Madras, and the Kunyi or Gujarát goat. Kengori goats stand about two and a half feet high. The Kunyi are famous for the quantity and quality of their milk which is particularly good for children.

The district is a poor place for horse-breeding, but in many parts, particularly in the Indi and Sindgi sub-divisions, there are excellent and cheap ponies. The village of Sonkanhalli, about ten miles west of Indi, has a local name for its breed of horses. The best horses are brought from the Jath state in Sátára and from Sangola in Sholápur; very fair animals can also sometimes be found in parts of the Nizám's territories. In Kaládgi itself and a few other large towns horses and ponies are kept for sale and hire by Pendháris, and, though as a rule they are poor, some good animals can occasionally be picked up from these people. In 1882-83 the number of horses was returned at 8505.

Camels are not bred in the district, but are brought from the northern districts and from a place named Ganvad in Sholápur. Besides by some European officers, they are kept by well-to-do Márwár Váni merchants in such large towns as Bágalkot, and are used to carry silk, grain, and other articles. They cost £12 to £20 (Rs. 120-200) a pair and the charges for their feed and keep amount to £1 (Rs. 10) a month. Asses, returned at 4923, are kept for carrying packloads by Vadars, Ghisádis, Dombáris, and other wandering tribes and are left to pick up what grazing they can find.

Pig are very common. They are kept in great numbers by Korvis, Vadars, Mhárs, and Mángs, who consider them good eating. They feed upon nightsoil and are very useful as village scavengers.

² Twenty years ago both Tigers *huli* or *hebbhuli* *Felis tigris*, and Bears *karádi* *Ursus labiatus*, were found in the Bádámi and

Chapter II. Production.

DOMESTIC
ANIMALS.
Buffaloes.

*Sheep and
Goats.*

Horses.

Camels.

WILD ANIMALS.

¹ In 1820 at Mangalgná, a village near Bádámi, Marshall noted a three-yearly fair where about 500 male buffaloes and several thousand sheep were sacrificed. During the eight days the fair lasted the Dhangars, Maráthás, Berads, and Mhárs sated themselves on the carcasses. At the end of the fair they carried off the remnants of the dead bodies and buried them in their fields. Marshall's Belgaum, 126.

² The Wild Animal and Bird sections are contributed by Mr. A. H. Spry, C.S.

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Production.
WILD ANIMALS.

Hungund hills. In 1847 three tigers were killed in Hungund and in 1856 one was killed in Bádámi. Between 1844 and 1861 twenty-five bears were killed in Bágalkot, Bádámi, and Hungund. Now (1883) there is not a vestige of either the tiger or the bear. The only large game are a few Panthers *kerá kalla* *Felis pardus*, and these are growing scarcer year by year. The panther is found almost everywhere south of the Krishna, especially in the sandstone ranges of Bádámi, Guledgudd, and Hungund. At Bádámi panthers are quite a pest. Scarcely a night passes without something being killed and carried off to their dens. They retire to large caverns and clefts in the rocks close to the town from which it is almost impossible to dislodge them. Smoke or fireworks are useless. The best way to get at them is either to take a position commanding the caves which the panthers are known to frequent and to watch for them coming out, which they generally do about dusk, or to strew earth and sand over-night in places on the paths leading to the caves and find out next morning by the foot-marks into which cave the panther has gone. Then towards evening by the promise of a reward, to get the shepherds to feed their flocks near the mouth of the cave and taking a position commanding the mouth wait for the chance of a shot as the panther dashes out to seize one of the goats. Eighty-three panthers were killed between 1844 and 1877 and eleven between 1878 and 1882. During the eight years ending 1882, eleven men and forty animals were killed by panthers. The Wolf *tola* *Canis pallipes*, and the Hyæna *katte guráb* *Hyæna striata*, although not abundant, are pretty generally distributed. Wolves cause great loss to shepherds and a year seldom passes in which children are not carried off by wolves. Since 1840 seventeen hyænas have been killed. The reward varies from 6s. to 10s. (Rs. 3-5). The Jackal *kunni* or *kappalinari* *Canis aureus* is common everywhere. Porcupines *yedu* *Hystrix leucura* abound among the ruins and near Bijápúr and are caught by Phánse Párdhis, and despite the prejudice against them, are by no means bad eating. The Fox *chandike* or *sannakempunari* *Vulpes bengalensis* is found in the open undulating plains of Bágévádi and Muddebihál, especially near Mulvád about fifteen miles west of Bágévádi where good coursing may be had. Among the Bádámi and Hungund hills, Wild Pig *kádu handi* or *kol* *Sus indicus* are pretty plentiful, but the country is not suited for hunting. Since 1874, when forests began to be conserved, pig have greatly increased. Of Monkeys two sorts are found in Bádámi and Hungund, the large Langur, *Presbytis johnii*, and the Small Brown Monkey, *Innus rhesus*; a colony of small brown monkeys infest the town of Kaládgi and have become half tame being held in great veneration by the Hindus. Of the Deer tribe there are only two, the Antelope, *Antelope bezoartica*, and the Gazelle, *budari* or *mudari*, *Gazella bennettii*, commonly called the *chinkára*; neither are plentiful. A few years ago the plains about Bijápúr were noted for their immense herds of black buck, now scarcely one is seen. These beautiful deer have almost disappeared from the district; only a few small herds remain scattered over Indi, Sindgi, Muddebihál, and the black-soil plains of Hungund. A few gazelles inhabit the ravines in the southern sub-divisions and the hills near Horti and

Bijápur. The Common Indian Hare *mol* *Lepus nigricollis* is found pretty generally throughout the district.

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Production

BIRDS.

Pea Fowl *Pavo cristatus* are found in large numbers in the scrub-covered islets along the banks of the river Krishna and in the wooded hills of Bádámi, specially above Kendur. They are perfectly wild and are apparently held in no special veneration. The Painted Partridge *Francolinus pictus* is much commoner than the Gray *Ortygornis ponticerianus*, and fair bags may be made in the hilly tracts. The Gray Quail *Coturnix communis*, and the Rain Quail *Coturnix coromandelica* in ordinary years are exceedingly plentiful, large numbers of rain quail breeding in the district. The Bush Quail *Perdicula argoondah*, the Bustard Quail *Turnix taigoor*, and the Button Quail *Turnix dussumierii*, are found, but not abundantly. The Bustard *Eupodotis edwardsii*, though not so common as in the Deccan, is met in the open parts of the district, particularly in Bijápur and Muddebihál. As many as thirteen have been seen together, but they are generally only in threes and fours. No instance of their breeding is known, but as they are seen at all seasons of the year and are known to breed in Sholápur, they probably breed in Bijápur. The Lesser Florican *Sypheotides aurita* is rare and is not known to breed. The Common Sandgrouse *Pterocles exustus* is fairly common to the north, and the Painted Sandgrouse *Pterocles fasciatus* to the south of the Krishna. The Green Pigeon *Crocopus chlorigaster*, though by no means common, is found in Bágalkot wherever the Indian fig tree grows. Both the Common Crane *Grus cinerea* and the Demoiselle Crane *Anthropoides virgo* are cold-weather visitants. Immense flocks of them may be seen among the wheat fields of the Don valley. The common Snipe *Gallinago celestis* and the Jack Snipe *Gallinago gallinula* are cold-weather visitants, and in some places large bags may be made. A few possibly may remain and breed on the banks of the Mamdápur reservoir. The Painted Snipe *Rynchoca bengalensis* turns up at times and breeds in the district. The Ruddy Shieldrake or Bráhmañi Duck *Casarca rutila* comes in the cold weather and may be seen in pairs on the banks of the Krishna and Bhima. Many kinds of duck visit the district and some may stay during the whole year. The following are among the commonest. The Common Gray Duck or Gadwall *Chauleasmus streperus*, the Widgeon *Mareca penelope*, the Common and Bluewinged Teal *Querquedula crecca* and *Querquedula circa*, and the Shoveller *Spatula clypeata*, the Pochard *Fuligula ferina*, and the Pintail *Dafila acuta*. Plovers, Curlews, Herons, and many other birds either stay in or visit the district. The Bittern *Botaurus stellaris*, and Avoset *Recurvirostra avocetta*, though rare, have also been found.

² There are no snakes peculiar to the district. Those found are the same as those ordinarily met in the Deccan and are neither very numerous nor particularly destructive of human or animal life. The

SNAKES.

¹ Contributed by Mr. H. F. Silcock, C.S., from materials supplied by Ráo Sáheb Hanmant Rámchandra, Mámlatdár of Bijápur.

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SNAKES.

following are the chief kinds: the Cobra, *nágar hávu*, *Nája tripudians*, is found everywhere and generally attains a length of three to six feet with a girth of four or five inches. The Dháman, *kyári hávu*, *Ptyas mucosus*, a colubrine snake wrongly said to be poisonous but not deadly, is somewhat black in colour and has no hood. The country people consider it the male and the cobra the female.¹ It generally grows to a larger size than the cobra and is very erratic in its movements, never moving in a straight line but making frequent tracks. The *chingi hávu*, that is a jumping snake so called because it jumps with wonderful quickness from branch to branch of trees, is a Tree snake probably *Dipsas trigonata* or *Dipsas gokool*.² It is not very common, but is occasionally met in open ground. It is believed to be venomous and is dreaded by the natives on account of its ferocious disposition. It is only a foot or a foot and a half long and is of a light brown colour. The Indian Rock Snake, *ajgar hávu*, *Python molurus*, is sometimes but rarely met in the neighbourhood of old trees and is of a harmless disposition. Its colour is said to be a dark brown, almost black. It is mistaken for the Deccan *parad* *Gongylophis conicus* which is superficially very like a young Python both in shape and character of markings. The Common Green-grass Snake, *hasar hávu*, *Tropidonotus plumbicolor* is occasionally found in houses. It is said to be venomous, but in one specimen examined the fangs appeared fixed. When young it has a black and yellow colour and faint blackish rings. The Water Snake, *niragin hávu*, *Tropidonotus quincunciatus*, is a harmless snake of the colubrine tribe found in ponds and wells where it feeds on frogs and other water animals. It is generally three feet long and black with a yellowish-white belly. The Common Sand Snake, *manna mukka hávu*, *Eryx johnii*, is common. Its Kánarese name *manna mukka* literally earth or dust-eating has been given from its burrowing character. Its Maráthi name is *dotonda* because it has a thick tail which snake-charmers mutilate to make it look like a second head.³ In colour it is dark-brown, almost black, and its length is about three feet. Another snake, the Daboia elegans, has been found once or twice. A specimen obtained in Bijápur in 1876 was between five and six feet long and eight or ten inches in girth. Though extremely rare the natives dread it even more than the cobra, as it is so powerful and vindictive as to attack when disturbed and make no attempt to escape. The poison fangs of one specimen examined were about three-quarters of an inch long, and the head had the flattened and truncated appearance characteristic of the most venomous snakes. This is probably the species which is called in Kánarese *bálivadak hávu* and in Maráthi

¹ The same belief prevails in parts of the Madras Presidency. In the Southern Konkan all cobras are conversely held to be males, while all individuals of a species of harmless colubrine (*Zamenis fasciolatus*) are called *nágin* or female cobras. Mr. G. W. Vidal, C.S.

² Both *Dipsas trigonata* and *Dipsas gokool* have rather viperine looking heads and are therefore mistaken for the venomous *phursa*. Mr. G. W. Vidal, C.S.

³ The common belief is that it has two heads, one at each end of the body, and that every six months the tail takes the place of the head and the head of the tail.

koedya sáp or *ghonas*.¹ During the eight years ending 1882 rewards were given for the destruction of thirty-two snakes. During the same period sixty-five men and four animals were reported to have been killed by snake-bite.

There are no tame bees. Honey is produced only in Bádámi by two kinds of bees locally called *doda jembula* or the big bee and *sanna jembula* or the little bee. Neither of these bees is like any kind of European tame bee. The honey of both kinds is produced from January till April. Both kinds are fond of the *turvech* flower and the honey produced from it is good. The combs of the larger bee are found among rocks, and those of the smaller bee generally attached to bushes. Though smaller in quantity the honey of the smaller bee is more valued than that of the larger bee. The yearly yield in the district from both kinds of bees is estimated at 500 pounds of honey and 144 pounds of wax. Honey sells for 3*d.* a pound (2 *as.*) and wax for 5*d.* (3½ *as.*) a pound. All the honey is locally used; none is either imported or exported.

²Except the Don, the larger rivers of the district are fairly stocked with fish. The chief varieties are, *avul*, *báli*, *belchi*, *gogri*, *hadd*, *hangí*, *hasru*, *hávu*, *heral*, *jhingi*, *katráni*, *kemp*, *kund*, *kurub*, *malag*, *surma*, and *unchi*. Of these the *kund* is the largest, sometimes five or six feet long. It is of a blackish gray on the back and a white belly, and it is furnished with a large ventral fin four or five feet long. The *hadd* has its head furnished with several tentacles from three to six inches long. Though of a rather dull muddy flavour its flesh is fairly good and is often eaten by Europeans. The *avul*, which is the chief fish eaten by Europeans, is of a dark colour reaching eight or ten pounds in weight, and from two to three feet in length. Its chief characteristic is the care with which it guards its young, the male and female watching them by turns until the young are able to care for themselves. The *báli*, weighing as much as fifteen pounds, and the *málag* as much as eight, belong to the Murænidæ or eel family, the former representing the common English fresh-water eel. The *gogri*, a small fish of a reddish golden colour and somewhat like a perch, rarely weighs more than a pound and is so full of bones that it is almost useless as an article of food.

Breeding fish and fry are not destroyed to any great extent. In Indi the fish are trapped during the rains in irrigated fields, and all over the district they are caught both by rod and line and by net. With the rod and line the bait in general use is wheat flour made into paste, the rod being generally a piece of bamboo with a line tied to the end of it. Neither the frog bait nor the fly is ever used. With a minimum mesh of the size of a wheat grain the nets used are of five sorts, *sarkhya*, *bagar*, *sokari*, *jhyar*,

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BEEES.

FISH.

¹ The name *balivadak hávu* meaning literally broken bangle snake would seem to refer to the three conspicuous and sometimes broken chain markings, which cover the upper parts of the chain viper. The name Cobra manilla, a Portuguese corruption of *Coluber monileger* literally necklaced snake, is applied to the same species and conveys a similar idea. Mr. G. W. Vidal, C. S.

² Contributed by Mr. H. F. Silcock, C.S.

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FISH.

and *báva*. Of these the *sarkhya* and *bagar*, fastened to stakes driven into the river-bed and left stationary, are large nets with meshes about two inches in size. The *sokari* and *jhyar* are hand-nets with very small meshes; while the *báva*, a long deep net with large meshes, is used chiefly for dragging river-bed pools. None of these nets are dyed; they last two to three years. They are made during the rains by the fishermen themselves from hemp brought from the Nizám's country. Besides a few Musalmáns who fish for amusement, the fishermen belong to the Mhár, Bhoi, and Ambigár castes. Almost all are poor, and as there is very little trade in fish, they work as day labourers. Fish are eaten by those who catch them and are sold both for money and grain. They are neither sold in regular markets nor hawked from place to place. Their price varies according to their size; 6d. (4 *as.*) is a fair price for a fish of four or five pounds. Maráthás, Dhangars, Chámbhárs, Vadars, Kumbhárs, Musalmáns, and other low-caste Hindus, forming perhaps twenty-five per cent of the whole population, eat fish. The local supply of fish is believed to have neither increased nor decreased for several years.

CHAPTER III.

POPULATION.

ACCORDING to the 1881 census the population of the district was 638,493 or 110.90 to the square mile. Of these Hindus numbered 570,776 or 89.39 per cent, Musalmáns 67,066 or 10.50 per cent, Christians 625 or 0.09 per cent, and Pársis 26. The percentage of males on the total population was 49.74 and of females 50.25. The corresponding returns for 1872 were a total of 816,273 or 143.30 to the square mile, of whom Hindus numbered 728,671 or 89.26 per cent, Musalmáns 87,549 or 10.72 per cent, Christians 52, and Jews 1. Compared with the 1872 returns the 1881 returns show a decrease of 177,780 or 21.77 per cent which is due to the mortality and emigration during the famine of 1876-77.

Of 638,493 the whole population, 573,102 or 89.75 per cent were born in the district. Of the 65,391, who were not born in the district, 30,070 were born in the Nizam's country; 14,074 in the Southern Marátha States; 5260 in Sholápur; 5016 in Dhárwár; 4469 in Belgaum; 3612 in Sátára; 1204 in Madras; 398 in Poona; 236 in the Konkan districts; 128 in Gujarát; 90 in Bombay; 69 in Ahmadnagar; 67 in Kánara; 43 in Goa, Diu, and Daman; 28 in Khándesh; 11 in Násik; 587 in other parts of India; and 29 outside of India.

Of 638,493, the total population, 527,382 (261,718 males, 265,664 females) or 82.59 per cent spoke Kánarese. Of the remaining 111,111 persons, 63,744 or 9.98 per cent spoke Hindustáni, 24,569 or 3.84 per cent spoke Maráthi, 14,025 or 2.19 per cent spoke Tolugu, 6105 or 0.95 per cent spoke Hindi, 1531 or 0.24 per cent spoke Gujaráti, 799 or 0.12 per cent spoke Tamil, 137 or 0.02 per cent spoke Márwári, 113 or 0.01 per cent spoke Tulu, 46 spoke English, 19 spoke Portuguese-Konkani or Goanese, 14 spoke Persian, 7 spoke German, one spoke Chinese, and one spoke Bengali.

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

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BIJAPUR POPULATION BY AGE, 1881.

AGE IN YEARS.	HINDUS.				MUSALMA'NS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1	5982	2.10	6054	2.10	700	2.09	684	2.03
1 to 4	15,439	5.43	15,518	5.40	1758	5.25	1810	5.38
5 to 9	38,326	13.50	34,764	13.50	4647	13.89	4595	13.96
10 to 14	45,825	16.14	40,416	14.08	5642	16.87	4758	14.14
15 to 19	24,303	8.56	21,124	7.36	2772	8.29	2269	6.74
20 to 24	23,710	8.35	28,495	9.93	2850	8.52	3298	9.80
25 to 29	29,387	10.35	29,502	10.28	3449	10.31	3563	10.59
30 to 34	29,390	10.35	29,408	10.38	3410	10.19	3708	11.02
35 to 39	18,029	6.56	16,284	5.67	2154	6.44	1841	5.47
40 to 49	28,361	9.99	28,062	9.77	3255	9.73	3186	9.47
50 to 54	11,257	3.90	14,413	5.02	1310	3.91	1703	5.06
55 to 59	3966	1.39	4721	1.64	396	1.18	527	1.56
Above 60	9239	3.25	13,801	4.80	1090	3.26	1691	5.02
Total	283,814		286,902		33,483		33,633	

AGE IN YEARS.	CHRISTIANS.				PARSIS.				TOTAL.				
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	
Up to 1	11	3.10	4	1.47	...	...	...	...	6693	2.10	6742	2.10
1 to 4	27	7.62	20	7.38	...	20.00	...	...	17,226	5.42	17,350	5.46
5 to 9	46	12.99	39	14.39	2	10.00	...	12.50	43,020	13.54	43,403	13.52	
10 to 14	71	20.05	29	10.70	...	20.00	...	...	51,540	16.22	45,205	14.08
15 to 19	20	5.65	16	5.90	...	...	...	...	27,095	8.53	23,409	7.29
20 to 24	38	10.73	34	12.54	...	...	...	...	26,598	8.37	31,827	9.91
25 to 29	28	7.90	31	11.44	...	...	3	18.75	32,894	10.34	33,069	10.31
30 to 34	34	9.60	37	13.65	...	20.00	...	...	32,856	10.33	33,554	10.45
35 to 39	24	6.78	11	4.03	...	20.00	...	1	6.25	20,809	6.55	18,136	5.65
40 to 49	30	8.47	28	10.33	1	10.00	...	...	31,647	9.96	31,277	9.74
50 to 54	14	3.95	10	3.69	...	...	...	...	12,581	3.96	16,127	5.02
55 to 59	5	1.41	5	1.84	...	...	...	...	4367	1.37	5251	1.63
Above 60	6	1.69	7	2.56	...	...	...	...	10,355	3.25	15,499	4.83
Total	354		271		10		16		317,611		320,882		

Marriage.

The following table shows the proportion of the people of the district who are unmarried, married, and widowed :

BIJAPUR MARRIAGE DETAILS, 1881.

	HINDUS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried	57,451	49,242	36,262	13,144	12,239	1325	8842	2267	3163	3075	117,956	69,11
Married	1971	10,200	7829	24,295	10,274	17,839	39,282	46,848	80,267	45,224	139,623	144,4
Widowed	325	894	1734	2077	1790	1960	4973	8787	17,411	58,790	20,233	73,4
	MUSALMA'NS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried	6997	6013	5089	2847	1983	309	2002	217	568	254	16,639	10,8
Married	93	432	442	1741	682	1796	3831	5687	9311	5607	14,399	15,2
Widowed	15	44	71	170	107	164	466	957	1736	6795	2395	81
	CHRISTIANS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried	84	60	68	17	17	1	26	1	7	2	202	8
Married	...	3	2	11	3	14	38	52	89	42	132	12
Widowed	...	...	1	1	...	1	2	12	17	54	20	6

According to Occupation the 1881 census returns divide the population into six classes :

- I.—In Government Service, Learned Professions, Literature and Arts, 10,519 or 1·64 per cent of the population.
- II.—In House Service 2735 or 0·42 per cent.
- III.—In Trade and Commerce 1393 or 0·21 per cent.
- IV.—In Agriculture 236,530 or 37·04 per cent.
- V.—In Crafts and Industries 130,215 or 20·39 per cent.
- VI.—In Indefinite and Unproductive Occupation, including Children, 257,101 or 40·26 per cent.

According to the 1881 census, of 154,619 houses, 114,533 were occupied and 40,086 were empty. The total gave an average of 114,533 houses to the square mile, and the 114,533 occupied houses an average of 5·57 inmates to each house.

According to the 1881 census twelve towns had more than 5000 and of the twelve more than 10,000 people. Excluding these twelve towns which together numbered 89,379 or 13·99 per cent of the population, the 549,114 inhabitants of Bijápur were distributed among 1129 villages, giving an average of one village for 5·09 square miles and of 486·37 people to each village. Of the 1129 villages 129 had less than 100 people, 217 between 100 and 200, 423 between 200 and 500, 230 between 500 and 1000, 93 between 1000 and 2000, 14 between 2000 and 3000, and 14 between 3000 and 5000.

The founders of the Bijápur villages, which are seldom less than a mile or two apart, have generally chosen for the site of settlement a patch of light or red soil slightly raised above the plain. The favourite sites are along the main rivers especially at the bend of the river where the floods have piled high wall-like banks. To the south of the Krishna many villages lie in the light sandy quickly drying soil near the foot of the low lines of sandstone hills.

From a distance the first parts of a village that catch the eye are the trees and the village tower. Closer at hand the trees are generally found either to form a mango grove or to shade the entrance and line the hedgerows of a plot of watered garden land. One or two trees are also generally planted in front of the village beside the temple, and self-sown in empty plots in different parts of the village. The villages may be divided into two classes, walled and unwalled. As stones are abundant, by far the greater number of villages have walls. The village walls are ten to twelve feet high and two feet thick, plain and without loopholes or battlements, made of stones and earth mixed with gravel. In the village walls there is generally at least one entrance, a plain deep flat-topped gateway entered by a path which is roughly paved with large stones, as if of the village flood-water drains through the gateway. As on the outer face of the gateway is plain covered with a coating of mud mixed with cowdung, and for a few feet on either side the walls are built with special care. On entering the village the way is found to be about twelve feet deep and to have on either side raised three or four feet above the ground, a room about twelve feet long, eight deep, and six high, with a heavy flat earth roof supported on rough wooden pillars. In the gateway in the face of the platform wall on one side is a fire-niche, and sometimes on

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the other wall is a niche for the shoes of any one who is resting in the gateway chamber. In small villages the gateway chambers are the headman's office, but the gateway is generally only a travellers' rest-room, or a spot where villagers gather to smoke and talk shaded from the sun. Inside of the gate on the right hand is a temple of Hanumán, a small plain shed raised five or six feet from the ground, the walls of rough stone and earth and sand, and the flat roof supported by rows of undressed wooden posts. Round the temple is a little plot of ground enclosed by a rough low stone wall, and generally shaded by one or two trees. Beyond the temple the village dwellings line both sides of a narrow rough path, the houses varying in style from well built walls coated with a well kept mud plaster, through many degrees of roughness and carelessness, to the house of the labourer which is little more than a mud-roofed shed with a thatched hut for cattle and litter. The street-front of a rich villager's house is a long stone and earth wall with a gateway, sometimes plain and flat and sometimes arched, the wall pointed with mortar for a foot or two on either side of the gateway. In the gateway, on either side, as at the entrance to the village, is a chamber called *dehlej* where during the day the household sit and talk and the women spin, and at night one or two of the family or a servant sleeps to guard the house. The gate opens on a yard. On one side of the yard is a cattle-shed; on the other an open space with a shed for grass and straw and a pyramid of cowdung cakes. In a small altar in one corner is a basil plant. The dwelling stands in front. In the first room, which is called *pardvi* or *sopa*, the people sit and talk during the day and sleep at night. Behind the entrance room is the mid-house or *máj-gad*, with on the right a strong room or *kole* in which money is kept, and on the left a cooking and eating room where the cooking and eating vessels are stored. Near the cook-room is the god-room. Grain is stored in a *per* or pit sometimes in the house sometimes outside. There is also a place for washing, almost every one who can afford it using warm instead of cold water. The poorer houses have seldom more than three rooms.

In the skirts of the village are the quarters of the Mhárs or Holiás and of the Mángs or Mádigers whom the body of villagers hold impure. In many villages in the Mhár and Máng quarter are well-built houses with stone and earth walls and flat earthen roofs. There are also almost always some poorer dwellings with rude stone walls and roofs thatched with cotton stalks and rushes. There are many remains of cattle and always some unsightly rubbish and strong smells. Still the houses and the ground close to the houses as a rule are well swept and clean.

Outside of the village, at a different quarter from the dwellings of the impure, are the huts of some wandering gang or half-settled tribe. Among these in small roughly made huts with one room, and the place round dirty and untidy, are the dwellings of Vadars of two classes, the grindstone-cutters and the builders. The calling of the hut-owner may be known by the animals that stand about the door; if buffaloes are about the owner is a building Vadar, and

if donkeys he is a grindstone-cutter. In either case there are numbers of small black pigs. Besides the Vadars, Phansipárdís or snarers and a Bháts or begging genealogists, and colonies of Musalmán Jaths and Chhapparbands or thatchers are occasionally found out side of the village. The Lamánis or Upper Indian pack bullock drivers always build their huts in the fields by themselves.

Near the huts of the unsettled tribes are often small enclosures, some surrounded with thorns, others enclosed with live milk-bush hedges. The thorn-girt plots are the folds in which the Dhangars or Kurubars pen their sheep and goats at night. The risk of wolves and panthers is the reason why the thorn-hedge is so thick and is piled so high. The floor of the pen is beaten and kept firm and clean by a plaster of mud and cowdung. At night the sheep are crowded in with just standing room. Close by the pen is the shepherd's night hut, a small extinguisher-shaped sentry-box whose steep roof is thatched with cotton stems and millet stalks. The enclosures, which are surrounded by live milk-bush hedges are generally for storing fodder and fuel. The fodder is chiefly Indian millet straw, each stem seven or eight feet long and an inch or two round, piled in the shape of large haystack. The stack is covered with a coating of earth, and, except the surface layer, the straw is said to improve by a year or two's keeping. Beside the millet stacks heaps of cowdung cakes are piled six or eight feet high.

Though in the main the large villages are large editions of the hamlets, they have one or two special features. The chief peculiarity is the village tower. The tower, generally but not in every case, stands within the village enclosure. Almost all are of rough stone with or without earth. They are hollow and have generally one opening in the wall about eight feet from the ground. They seldom seem suited for defence. They are rather watch-towers from which the people in the fields got warning of the approach of bands of Pendhárís and other mounted robbers in time to hurry themselves and their cattle within the shelter of the village walls. Now the need of them is forgotten. They are taken to be a trace of the good old days when life was easy and each village had enough to spare to deck itself with walls and a tower only for look's sake.

As in other districts of the Bombay Karnatak the Bijápúr villages, besides husbandmen and labourers, seem formerly to have had the regular village staff of twelve *balutedárs* or hereditary village officers and servants. The twelve *balutedárs* were, the *pátíl* or headman, the *kulkarni* or accountant, the *joshi* or astrologer, the *gurav* or temple ministrant, the *sonár* or goldsmith, the *sutár* or carpenter, the *parit* or washerman, the *nhávi* or barber, the *talsár* or watchman, the *Mhár* or *Holia* the village watchman and beadle, the *Máng* or scavenger, and the *Chambhár* or shoemaker. Besides these some villages had a *mathapati* or *Lingáyat* priest, a *Edázi* or Muhammadan judge or marriage registrar, and a *mulla* or priest. Some villages had also *Bárkers* or village purveyors, *Kolkárs* or headman's henchmen, *Korbus* and *Natekars* or village messengers who held rent-free land and were occasionally employed

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by Government. In 1817, on the introduction of British rule, of these officers the *pátíl* or headman, the *kulkarní* or village clerk, and the *talwár* or watchman were alone continued as Government village servants. The other members of the staff were continued in their hereditary lands on paying a *judi* or quit-rent, and the villagers were left to make what arrangements they chose for securing their services in return for grain and other payments at harvest time.

The *Pátíl* (M.) or *Gauda* (K.) has generally the revenue and police charge of a village, the duties being in some cases divided between a revenue and a police headman. The chief duty of the police *pátíl* is to look after the petty crime of the village, and of the revenue *pátíl* to collect the Government land revenue. The headman is generally a *Lingáyat* of the *Panchamsáli* or *Banjig* division, and sometimes a *Marátha*, a *Dhangar*, or a *Musalmán*. Besides holding land on a quit-rent he draws a fixed salary from Government. The office of headman is generally hereditary. As the social head of the village the headman leads all village festivals and is the first to receive the betel-packet or *pán-supári* at village marriages and other public occasions. At yearly fairs the headman also receives the slaughtered heads of he-buffaloes which are offered to the village shrine. He takes away the heads and buries them in his own enclosure. The village clerk or accountant called *Kulkarní* (M.) or *Shánbhog* (K.) keeps the village accounts, writes the landholders' receipt-books, prepares the village returns, and records the findings of village juries. With a few exceptions the *kulkarnís* are *Bráhmans*. As a rule, each has charge of one village and sometimes of a group of two or three small villages. Besides quit-rent land they have fixed money stipends. The office of village accountant is generally hereditary. Besides the headman and accountant, the village has, of watchmen and messengers, *Talwárs*, *Mhárs*, *Mángs*, and *Shetsandis*. In some villages *Kolkars*, *Bárkers*, *Nátekars*, and *Korbus* are also found. For Government these servants act as village police, messengers, and revenue-carriers; for the villagers they act as watchmen, boundary settlers, and scavengers. The *Shetsandis* or land-deedholders are not *vatandár* or hereditary but removable. They are supported partly by the grant of rent-free land and partly by grain payments from the villagers. Of the non-Government members of the village staff the *sutár* or carpenter mends the field tools, the *kumbhár* or potter acts as torch-bearer and performs certain religious rites when the village is attacked by an epidemic, the *nhávi* or barber is the village messenger and musician, and the *chambhár* or shoemaker repairs field leather work. Their services are generally paid by the village people in grain allowances. The *gurav* acts as *pújári* or temple ministrant at the village shrines and holds the temple land on quit-rent. In most *Bijápur* villages the bulk of the people are *Bráhmanical Hindus*; in some the bulk are *Lingáyats*. *Bráhmanical Hindus* and *Lingáyats* have separate religious office-bearers, the *Bráhmanical Hindus* *joshis*, *purohíts*, and *mathádhípatís*, and the *Lingáyats* *mathádayyas*, *ganácháris*, *chalcádís*, and *basvis*. Except *Pánchals*, who have their own priests, the village *joshi* is the priest of *Bráhmans*, *Salis*, *Marúthás*, *Raddis*, and other *Bráhmanical*

ses. He generally holds land on quit-rent. Besides acting as a priest at ceremonies, the *joshi* reads the Hindu *andar*, draws up horoscopes, and tells lucky moments. In a *bráhmán's* house, besides cash, the *joshi* receives cooked food, and in a non-*Bráhmán* house he is given undressed food. In a *bráhmán* family the *joshi* is not the sole priest. His fees are generally divided between himself and the *purohit* or family priest who helps the *joshi* in the ceremonies and worships the house gods. The *matháddhipati* or monastery-head is the deputy of the religious head or *svámi* of the village people and holds his appointment on the yearly payment of fixed sums to the *svámi*. He inquires on breaches of caste and religious rules, and submits his inquiries to the orders of the *svámi*. The *matháddhipati* receives fees on every religious ceremony. Vaishnavs as a rule feed their *matháddhipatis* and show them greater respect than *Smárts*. The *Lingáyat* religious officers are the *mathadayya* or monastery head, the *ganáchari* or monastery-manager, the *chalvádi* or *Mhár* sacristan, and the *basvi* or female temple servant. The *mathadayya* or monastery-head presides at all *Lingáyat* ceremonies, levies fines on breaches of caste discipline, and admits fresh adherents to the *Lingáyat* sect. His services are paid by fixed fees. The *ganáchari* or monastery-manager presides at inquiries into divorce cases and gets fees in cash. The *chalvádi* or *Mhár* sacristan attends religious meetings by carrying an image of a bull and a bell which he repeatedly rings, and sings religious songs. He lives upon the charity of the people. The *basvi* or female ministrant calls the people to social and religious ceremonies, sweeps the temple, and prepares the reception for public meetings. Of the *kázi* and *mulla*, the *Musalmán* religious heads, the *kázi* registers marriages and the *mulla* leads the public prayers and slays animals for food. Besides in some cases buying rent-free land, these officers receive fees in cash.

In large villages have generally their own village moneylender and government or private vernacular school. In sending petitions and in other points requiring a knowledge of English official forms villagers generally consult the schoolmaster, and private schoolmasters sometimes work as notaries. Each villager is free to graze a certain number of cattle in the village pasture which in most cases lies near the village. The villagers generally use as fuel cowdung, *chipdis* or millet-stalk refuse, and cotton stalks. They sometimes bring wood from the forest lands. Common forest lands where they exist are used for grazing. Except by the degraded *Márs* and *Mángs*, who have generally a well of their own, the village drinking reservoir or well is used by all classes. In villages where there is no separate reservoir or well for the *Márs* and *Mángs* they use their pitchers filled from the buckets of other villagers. Contributions to works of local usefulness, making and repairing wells, temples and reservoirs, are paid by the well-to-do in cash contributions and by the poor in labour. In several cases since the 16th famine old settlers have given their holdings to well-to-do people belonging to neighbouring villages. The new settlers are sometimes distinguished from the old settlers by taking the name of their old village as a surname.

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Movements.

The chief classes who move about and beyond the district are traders and field labourers. They go to Kánara, Belgaum, Dhárwár, Bellári, Sholápur, Sátára, the Nizám's country, and Bombay. Their usual time for leaving the district is between December and April, and they generally return before the south-west rains. Bráhmans also sometimes go to the Nizám's country in search of employment as state clerks. Besides these, Bháts, Dombárs, Gosávis, Kilikets, Kolátis, Lamánis, and Vadars move about and sometimes go beyond the district. Except Gujarát and Márwár Vánis few outsiders come to settle in the district. The supply of labour for ordinary purposes is greater than the demand. Under special circumstances as in making railways or other great public works, there is a scarcity of local labour, and workers, both skilled and unskilled come from other parts of the Deccan and the Karnátak. A band of Cutch masons are at present (February 1884) at work on the Krishna railway bridge.

Bijápur Hindus belong to two main classes Bráhmanical and Lingáyat. Bráhmanical Hindus include upper and middle class residents, wandering tribes, and impure classes. Lingáyat Hindus include True Lingáyats, Affiliated Lingáyats, and Half Lingáyats. True Lingáyats are the descendants of those who were recruited by Basav (A.D. 1154) the founder of the Lingáyat faith or were converted to the Lingáyat faith by Basav's leading disciples shortly after his death. According to Lingáyat books and traditions the first converts formed one caste. At present, they are divided into many distinct bodies separated by difference in profession and religious observance. Still all enjoy full religious privileges and any of them can rise to the highest religious honours. According to their own accounts when the early zeal of the sect cooled the Lingáyats gradually became more and more exclusive; and though many Bráhmanical castes have since grouped themselves round Lingáyatism they have not been allowed to join the original Lingáyat community. The members of these affiliated classes wear the *ling* and follow Lingáyat customs and practices, but do not enjoy full Lingáyat privileges. The extent to which the different affiliated classes share in Lingáyat privileges is believed to depend chiefly on the time at which they adopted Lingáyat practices. The desertion of Bráhmanic priests in favour of Jangam priests has spread widely among the local Bráhmanical population. The practice has given rise to many half-Lingáyat castes whose religious observances are irregular. Some of them wear both the *ling* and the sacred thread, and employ both Bráhmans and Jangams to perform their ceremonies.

BRÁHMANS.

Bráhmans include eight divisions with a strength of 20,163 or 3.53 per cent of the Hindu population¹:

¹ The 1881 census shows that 19,162 people born in Bijápur were in that year found in different parts of the Bombay Presidency. The details are, Dhárwár 9227, Belgaum 4252, Sholápur 3834, Kánara 801, Poona 469, Sátára 318, Ratnágiri 46, Násik 58, Thána 39, Khándesh 36, and Ahmadnagar 32.

BIJÁPUR BRÁHMANS, 1881.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Deshasths ...	0442	0106	18,838	Shenvis... ..	38	31	69
Kanojás ...	74	39	113	Tirguls... ..	10	8	18
Kánvas ...	232	206	438	Vidurs	41	46	87
Karhádis ...	128	111	236				
Koekamasths ...	278	286	564	Total	10,240	9923	20,163

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Deshasth Bráhmans are returned as numbering 18,638 and scattered over the whole district, their number being largest in the north and smallest in Bádámi. The word Deshasth is generally taken to mean a resident of the plain or upland Deccan as distinguished from the hilly west and the seaboard Konkan, but, as the bulk of the Bráhmans of the Bombay Karnatak even as far south as Dhárwár claim to be Deshasths though not Dekkanis, it is possible that Sir W. Elliot's explanation that *Deshasths* means people of the *desh* or country, in the sense of local Bráhmans, may be correct.¹ According to their own tradition they came in old times from Northern India,² but in appearance they differ little from the other upper classes. Deshasths form about 92·44 per cent of the Bráhman population of the district. They do not differ in names, stock names, or house deities from the Deshasths of Belgaum, Dhárwár, or Kánara. They are divided into Smárts, Vaishnavs, and Saváshes of whom the Smárts are the most numerous. Most Smárts and Vaishnavs eat together and intermarry. Strict Vaishnavs do not give their daughters to Smárts, because, though they would not themselves eat rice balls on that day, if it is suitable on other rounds, Smárts do not scruple to offer rice balls to the souls of the dead on the lunar eleventh fast day. This is inconvenient, because when a Vaishnav woman is married to a Smárt man her son must at the time of offering rice balls to the souls of his deceased ancestors, offer also a rice ball to his deceased maternal uncle, and the soul of the deceased maternal uncle, though a Vaishnav, is obliged to accept the offering even on the fast day. The Saváshes like food cooked both by Smárts and by Vaishnavs, but neither Smárts nor Vaishnavs eat with them. The only exception is that a Vaishnav follower of Rághvendra, the Saváshes' pontiff, will dine with Saváshes if Rághvendra is present.

To explain why the Saváshes, which is supposed to mean the 25's, were put out of caste this story is told. A Bráhman digging in his garden found a pot full of charcoal. He knew the charcoal was gold which his evil eye had turned to charcoal. He hung one of the pieces of charcoal in front of his door and waited till some pure-eyed person should be struck by the sight of gold. The charcoal could be turned to gold only by the sight of some one whose glance

¹ Journal Ethnological Society, New Series, I. 118.

² Most officers who know the people of Bijápúr say, that, supposing a row of men seated bare to the waist and without sect marks, it would, with a few exceptions, be impossible to tell Bráhmans from Páncháls and other classes of craftsmen, and difficult to tell Bráhmans from Lingáyats and the upper class of husbandmen. Sir W. Elliot (Journal Ethnological Society, New Series, I. 118, 122, 123), who knew the people thoroughly, held that the Deshasth Bráhmans had no Aryan blood and were local converts to early Bráhman missionaries.

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had power to overcome the blight of the Bráhman's evil eye. At last a tanner and his daughter passed and the girl asked her father to look at the gold. At all risks he determined to marry a wife who would turn his dross to gold. He married and was put out of caste. He was rich in gold, but he was lonely. To get some of his caste-fellows to forfeit their position as he had done, he built a great mansion with 125 rooms. He asked 125 men of his caste each separately and secretly to come and dine with him. Each was received in a separate room and thought himself alone till rising after dinner to wash his hands at the house well he found the other 124 each washing his hands. The crime could neither be hidden nor forgiven so the 125 form a separate and inferior community.

With a few exceptions Bijápur Deshasths are dark middle-sized and unmuscular, the face is round, the features well-cut, and the expression intelligent. Their home tongue is Kánarese. They live either in one or two-storeyed houses with mud or stone walls and flat roofs; the floor as well as the wall both inside and outside being plastered with cowdung. The houses are badly aired and are not clean. Those who are in Government service have tables, chairs, and other European furniture; all have metal vessels, plates, lamps, wooden boxes, and the other articles in use among Bráhmans. Many keep cows, buffaloes, and ponies. The well-to-do have family priests and servants both of their own and of other castes. Except some Sháktás or worshippers of female powers who do it as part of their religion and some whose English education has led them to disregard the caste rules of conduct, they are careful to avoid the use of animal food and of liquor. Government servants and priests take two meals a day, and those who work as husbandmen take three. Like the Kunbis the first meal of those who take three meals consists of cold food left from the last evening's supper. Their staple diet is millet bread and *chatni* or a pulse curry, cooked rice and vegetable curries being their special dishes. Both men and women bathe before meals. The men wear a silk waistcloth or a cotton waistcloth which has been freshly washed and touched by no impure hand. After putting on the dining robe, they say the sacred sun-hymn or *gáyatri* and seat themselves on low wooden stools. Before beginning to eat a Bráhman dips his hands in a water-pot, and passes his wet hand round his plate so that it is encircled by a line of water-drops. On the right side of the plate, if he is a Smárt, he lays five, or if he is a Vaishnav he lays three pinches of cooked rice or whatever other food forms the chief part of the meal. These tiny doles of food are called *chitránna* or Chitragupta's food. They are supposed to represent the five dishes which should be kept ready for chance guests. He takes a little water on his right palm, sips it and swallows five morsels of food for the five vital airs or *panch-prán*. After this he does not leave his seat till he finishes his meal. They are good cooks and moderate eaters. They are proverbially fond of sweetmeats, and make many sweetmeats on holidays and during the *chaturmás* or four godless months from July to October. As a rule married women eat from their husband's dish after he has finished his meal. The men shave the head except a topknot which among priests is small and among laymen is large. The chin is shaved, and the

moustache is worn cut close by priests and by laymen full and long in *galmishi* or swirl-moustache style. Men's ordinary dress includes waistcloth, the sacred thread, the jacket or long coat, the shoulder-h, the headscarf, and country shoes. The women wear a bodice with a back and short sleeves and a robe whose skirt is puckered in front and the end drawn back between the feet and tucked in behind. The upper end is drawn over the back and the head which it covers is a veil. In-doors boys below twelve wear a loincloth and out-doors a long coat reaching to the ankles and a skull cap. Single and married women wear all the ornaments in ordinary use among Dhārwar Deshasths.¹ Widows shave the head, take off their ear and nose-rings, the lucky necklace, and glass bangles, and wear a simple robe and no bodice. They are allowed to wear a gold finger-ring with the word Rām engraved on it. Married women mark the face with vermilion paste and wear flowers in the hair. The Smārts wear a round red brow-mark and the Vaishnavs draw three upright crescent-shaped lines of sandalwood paste from the top of the brow to the root of the nose. They also stamp their temples, arms and belly with a sandal paste marks of Vishnu's conch shell and discus. They are clean, hardworking except the priests, sober and orderly, but rather untempered, hospitable, intelligent, cunning, showy, and thriftless. Many of them own lands and houses. Some follow the hereditary profession of priestship; some are Government servants as *māmlatdārs*, *karnis*, and *pātils*, some are house servants to well-to-do Deshasths, some are traders and bankers, some are cooks to merchants, and some are husbandmen, either tilling their own land or land leased to others. Except by minding the house the women do not help their men.² From eight or nine a girl begins to help her mother in the house. Boys stop at school till they are old enough to earn their living. Some hold rent-free or quit-rent lands granted them by the Government. The spread of English has lessened their receipts as priests, and in Government service Chitpāvans and Lingáyats press them hard. They borrow on personal security at twelve to eighteen per cent. Though, as a class well-to-do, they complain that they are not well off as they used to be.

Those who work in the fields rise early, bathe, recite the *sandhya* twilight prayer and worship house gods, and breakfast on what is left over from supper. In the busy season they take millet and work with them and dine at noon in the fields working till sunset. They come home and sup, talk over their crops and their cattle till nine, and go to bed. In the slack season, that is in January to May, they come back at nine and pass three or four hours sleeping and talking with their neighbours. Village accountants or *kulkarnis*, village headmen or *pātils*, merchants and others go out at daybreak, work, and return home between nine and ten, recite prayers, worship the house gods, and dine between

Details are given in the Dhārwar Statistical Account.

The little help that Brāhman women give to their husbands is proverbial, *Sālinā mālinā ardhā, Telin dhanin, Bhatin rin-karin*. That is the weaver's wife does the whole work, the gardener's does half, the oilman's wife is his ruler, the Brāhman's is an.

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eleven and twelve. They rest for some hours, go back to work and sup after coming home before it is dark, and talk and joke with their family before going to bed. Priests rise at dawn, bathe in cold water, recite the sacred *gáyatri*, worship the house gods, and read some sacred book. If their services are required they go to their employers. If not they take their meals and remain in the house till the afternoon when they go to the village temple; they return at nightfall, say their prayers, sup, talk over any news that is stirring, and go to bed. Well-to-do women mind the house, visit temples both in the morning and evening, worship the *tulsi* or sweet basil and the *pimpal* or sacred fig,¹ serve their husband at his meals, and visit friends in the afternoon. The poorer women rise early, clean the cooking vessels, sweep the house, bring water, cowdung the house-shrine, bathe, and putting on a silk robe worship the sweet basil plant, cook their husband's dinner, and heat water for his bath. If she has time before her husband comes, she combs her hair and makes the brow-mark. She dines when her husband has finished, and busies herself in scrubbing cooking vessels and plates and cleaning rice and grinding corn. She goes out for an hour or two either to friends or to the village temple. On her return she makes supper ready and goes to bed as soon as her work is over. Boys too young for school spend the day in play. They hold themselves higher than any other Bráhmans, but rank equal with Chitpávans Karhádas and Shenvis. A family of five spends £1 to £3 (Rs. 10-30) a month on food and £1 (Rs. 10) a year on clothes. A house costs £10 to £100 (Rs. 100-1000) to build, and 1s. to 4s. (Rs. $\frac{1}{2}$ -2) a month to rent. Their house goods are worth £5 to £50 (Rs. 50-500). A birth costs £3 to £6 (Rs. 30-60); a boy's thread-girding £4 to £10 (Rs. 40-100); a boy's marriage £60 to £100 (Rs. 600-1000); a girl's marriage £30 to £100 (Rs. 300-1000); a girl's coming of age £3 to £10 (Rs. 30-100), and a death £2 10s. to £50 (Rs. 25-500). The Smárts are followers of Shankarácharya of Malabár, who lived about the eighth century and is the apostle of one theory or *ekmat*, that the soul and the Supreme Being are the same. Though they lean to Shaivism, they hold the worship of Vishnu and of Shiv to be of equal importance. The Vaishnavs or Bhágvats follow Madhavácharya who was born in South Kánara in A.D. 1199. He was the apostle of the dual theory or *dvaitmat* that the soul and the Supreme Being were different, and held that Vishnu was the true object of worship.

Though the keen rivalry which formerly marked the relations between the Smárts and the Bhágvats has to a great extent passed away the Vaishnavs are still careful to show their dislike of Shiv. Some of them when passing a Shaiv temple cover their face with a cloth that they may not see it, and most of them take pleasure in

¹ A little water is poured on the trunk of the tree and it is daubed with samal paste, and grains of rice are stuck on it. Red and scented powder and vermilion are sprinkled over it, a frankincense light and a lamp are waved about it, and raw sugar is offered to it. The worshipper bows to the tree and goes several times round it from left to right. Sometimes as many as 108 rounds are made. When the number is large, the rounds are counted by dropping one bead of a rosary at the end of each round.

erving Shaiv fast days with special feasting. In small matters show their difference by marking their brows and by brushing teeth up and down instead of across as the Shaivs do. The family gods of Smárts are Khandoba of Jejuri in Poona, Kábaleshvar of Gokarn in Kánara, and Bhaváni of Tuljápur in Nizám's country, and the Vaishnav family gods are Mahalakshmi of Colhápur, Vithoba of Pandharpur in Sholápur, and Vyankatesh of Vyankatgiri in North Arkot. Images of the family deities are set in the house and are worshipped every day by bathing them with water, rubbing them with sandal paste, and offering them fruit and sweets and cooked food, and waving lighted lamps and burning incense before them. In poor families the head of the house performs the worship himself; the well-to-do employ a priest of their own sect called Achárya who is fed and clothed and is much respected. Some Smárts secretly worship Shaktis or female divinities under the name of Amba Bhaváni, Durga, or Káli. Shakti worshippers offer cooked meat and spirits to the goddesses and afterwards eat the offerings. Some Smárts worship an earthen image of the emblem of Shiv. It is made every day with the right hand and worshipped on the palm of the left hand. The guide of the Vaishnavs lives at Sávanur in Dhárwár, and of the Smárts at Sonda in North Kánara. During his visitation tour the Vaishnav guide sends his followers with heated metal seals called *Shrimudra* or the lucky *mudra* marked with Vishnu's conch shell or *shankh* and a discus or *chakra*. Of late this practice has begun to fall into disuse.

Smárts keep almost all Hindu fasts, and specially observe the fast days of *Shrávan* or July-August, *Sankashtis* or troublesome dark days in all months, *Shanipradosh*s or Saturn's evenings the thirteenth, and *Shivrátris* or Shiv's nights the fourteenth of the dark month. Vaishnavs observe their special fast days only, the fast days being lunar eleventh, new and full moons, and *Gokuláshdami* or Krishna's eighth in dark *Shrávan* or July-August.¹ Both Smárts and Vaishnavs go on pilgrimage to Benares, Gaya and Prayág in North India, Rámeshvar in Madura, and many other holy places of less note. The favourite places of Smárt pilgrimage are Bádámi in Bijápur, Gokarn in Kánara, Jejuri in Poona, and Shrishail in North Arkot; and of Vaishnav pilgrimage Dwárka in West Káthiáwár, Mathura in the North-West Provinces, Pandharpur in Sholápur, and Vyankatgiri in North Arkot. Deshasth Bráhmans have strong faith in astrology, sorcery, and ghosts.

Of the sixteen sacraments or *sanskárs* most Bráhmans observe the birth, thread-girding, marriage, a girl's coming of age, and death. Women are confined with the help of a Kunbi midwife in a lying-in room which is specially set apart. The moment of birth is carefully noted and told to an astrologer who prepares a birth-paper horoscope. The child's navel cord is cut and the mother and babe are bathed in warm water. The babe is given some castor oil and the mother a mixture called *sunthavda* or ginger-mixture

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¹ Deshasth fasts and feasts is given in the Dhárwár Statistical Account.

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of catechu, myrrh, and powdered dry dates, ginger, cocoa kernel, and molasses. For the first two days the child is fed with honey and after that the mother suckles it. The mother's diet is cooked dry rice and clarified butter. She is held impure for ten days, during which she is nursed by the midwife. When the ten days are over, the midwife is given 2s. to 8s. (Rs. 1-4) in cash and the robe worn by the woman, and sometimes also a new robe. When children are born at such unlucky moments as when the moon is in *Vyatipát* or the sun or moon in *Vaidhriti*, the family priest kindles a star-quieting or *grahashánti* fire to turn aside the unfavourable influence of the planets;¹ and the father before looking at the child's face must look at the reflection of his own face in a cup of melted clarified butter. During the first ten days after the birth, for about an hour in the evening, the family priest reads *shántipáth* or quieting texts to guard the mother and child from evil influences. On the fifth day the midwife sticks a lemon on the point of a dagger and lays it on a low wooden stool with a number of glass bangles. To this dagger which is supposed to represent Satvái or Mother Sixth, the midwife offers sandal, vermilion, and turmeric paste, and semicircular cakes stuffed with pulse and molasses. On the tenth, female neighbours are called to the Balirám or mighty Rám ceremony. When they come a bamboo basket full of rice is laid on the spot where the child was born and the figure of the mighty Rám is traced in the rice. The mother rubs vermilion paste on her palms, and marks the rice red in five places at the corners and in the centre. The child is laid on the rice and a wooden churning stick is placed near it. The women guests wave lighted lamps round the face of the mother and the child, betelnuts and leaves lime and gram are served, and the guests withdraw. On the eleventh the floor of the house is cowdunged, and the household bathe and change their clothes, the men also putting on a fresh sacred thread. The family priest gives them the five cow-gifts or *panchgavya* to swallow, and some Bráhmans are fed on *huggi* that is a mixture of hot pulse and molasses. The family priest who is one of the guests is presented with money in return for reading the sacred books. On the twelfth night a number of Bráhmans varying according to the father's means are asked to dine. The mother stands on a low wooden stool with a cap covering her head, forehead, and temples, and with country shoes on. Female neighbours and kinswomen bring trays with caps, frocks, and bodices for the child and its mother. They set the cradle in the lying-in room and forming two parties stand opposite each other on either side of the cradle. One party takes the oblong granite spice-pestle and puts on it the babe's *hasli* or wire necklace, and they pass the stone-roller three times from one party to the other beneath the cross bar of the cradle, the women each time saying 'Take Govind and give Gopál.' Then the child is thrice passed under the cradle bar in the same way as the spice-pestle was passed, four kinswomen lay the child in the cradle, and each gives

¹ *Vyatipát* is when a new moon in the Shrávan or Dhanishta mansion falls on Sunday; *Vaidhriti* is when the sun or moon is on the same side of either solstice and of equal declination but opposite direction.

it a name. The name chosen is given by the eldest member of the family and is the name of a deceased grandfather or of some other near relation who is dead. One of the house women bends over the babe and whispers *kur-r-r* in its ear, and after saying *kur-r-r-r* she says the name. While she is doing this four or five little girls pat her on the back. The child is then taken out of the cradle and given to the mother who is seated on a low wooden stool. Before taking the child she rubs her hands and face with turmeric powder and marks her brow with vermilion paste. The guests wave lighted lamps round her face, turmeric and vermilion are handed round, and the guests are feasted. After supper they withdraw, taking the present trays filled with soaked gram. For her first confinement a girl generally goes to her parent's.

Boys are girt with the sacred thread between seven and eleven. The boy's father asks an astrologer to examine his son's horoscope and to fix a day for the ceremony. In the morning of the day before the thread-girding a god-pleasing or *devkârya* is performed when the family gods are solemnly worshipped, castemen and women are fed, and married women singing merry songs rub the boy with turmeric paste. The boy's father and mother, with friends and musicians, go to ask caste people to attend. Some of the caste people join them and go with them to the village temple, where the guests leave them and go back to their homes. Next morning the guests come half an hour before the fixed time and the boy takes the mother-feast or *mâtrikâbhojan* eating in the cook-room for the last time out of the same dish with his mother. He is brought out of the cook-room, bathed in warm water, and in presence of the guests has his headshaved by a barber. After being shaved he is again bathed and led to an altar or *bahule* where the priest girds him with the sacred thread with a small piece of deer skin tied to it, makes him put on a girdle of sacred grass to which a turmeric coloured loincloth is fastened, and puts in his hand a stick of *palas* or *Butea frondosa*. The father kindles the sacred fire or *hom* and whispers the sun hymn or *gâyatri* into the boy's ear.¹ The boy takes in his hand a beggar's wallet or *jholi* and beginning with his mother goes round the guests and gathers alms. At the end of the begging money is handed to the priest and to begging Brâhmans and the guests are treated to a rich dinner. The festivities last till the fourth day when the boy's ochre-coloured robes are taken off and he is dressed in every-day clothes.

Boys are married between twelve and twenty and girls between seven and eleven. Widow marriage is not allowed and polygamy is practised. The offer of marriage comes from the girl's parents, who ask either some relation or their family priest to find a suitable match. When a match is proposed the father of the boy and girl, or a friend or relation on their behalf, visits the house of the boy and girl to see whether the match is suitable. If the proposal is accepted, the family priests both of the boy and the girl are asked to compare the horoscopes. They choose a lucky

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¹ The sacred *gâyatri* or sun hymn runs, Om ! Let us think the worshipful light of the sun, may it lighten our hearts.

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hour during the marriage season which lasts from *Márgashirsh* or November-December to *Jeshth* or May-June, excepting the months of *Paush* or December-January and *Chaitra* or March-April. The fathers settle the amount the girl's father is to pay the boy's who repays in money and ornaments twice as much as he receives. Next comes the betrothal. After sending word that they are coming a kinsman of the bridegroom's with some married women goes to the bride's. At the bride's a party of caste people are met and the bridegroom's kinsman is received with great attention. When the guests are seated, the bride is brought before them by her father, and the boy's kinsman marks her brow with red paste and lays in her lap five halves of cocoa kernel, five dry dates, five pieces of turmeric, five betelnuts, five plantains, and a handful of rice. He seats her in his lap and puts a little sugar in her mouth. Presents of money are made to the priests, betel and lime are handed to the guests, and the bridegroom's party though pressed to remain for supper go home. When the marriage day draws near, the bride's father sends a party to the bridegroom's to ask them to the wedding. When the bridegroom belongs to a distant village his party come a day or two before the lucky day and put up in a temple in the girl's village. Along with his people he is there received by the bride's father, who washes his feet, rubs them with sandal paste, and presents the boy with a headscarf. This is called *simantpujan* or boundary worship. The bridegroom then goes with his party to the lodging which has been prepared for him and invitations are sent to caste people. When the bridegroom reaches his lodging, a party of married women come bringing cooked food from the bride. Early in the morning married women set an earthen pot full of water at each corner of a square marked by cotton thread which is passed several times round the necks of the pots. They bathe the boy in water taken from the pots and dress him in a new suit. His parents bathe, put on silk robes, and, with the help of the family priest, worship the guardians of the marriage porch or *mandapdevtas*. The bride's people do the same in their house dressing the bride in a girl's narrow robe without drawing the upper end over the breast or head. When her dressing is finished the bride worships new earthen pots which were brought the day before with great pomp from a potter's house. When the lucky moment fixed for the marriage draws near the bridegroom wearing the *básingh* or marriage brow-horn is seated on a horse and brought to the bride's. At the bride's he is met by her father who leads him to a raised seat in the booth and brings in his daughter, carrying her on his hip, and the boy and girl are seated side by side on two low wooden stools. The boy's father fills her lap with dry dates and other articles, and she goes to the house shrine and worships her father's house gods. While the bride is away her parents wash the bridegroom's feet, rub him with scented powder and paste, and pour water on his right hand which he sips. On the bride's return she stands opposite the bridegroom and her parents join her and the bridegroom's hands and pour water on their hands. A cloth whose centre is marked with a red Jain cross is drawn between them. The family priest hands red rice among the male guests and recites lucky verses or

mangaláshtaks, while the guests keep throwing the red rice over the pair. At the lucky moment, which is fixed by the filling of the cup in the priest's water-clock, the cloth is suddenly drawn aside, the guests clap their hands, the musicians raise a deafening din, and outside of the house guns are fired. The officiating priest winds a cotton thread five times round the hands of four priests, twists it into a cord, cuts the cord in two, ties a piece of turmeric to each cord, and binds one to the boy's right wrist and the other to the girl's left wrist. The lucky thread or *mangalsutra*, which is prepared by a dancing girl, is given to the bridegroom, who fastens it round the bride's neck and the priest kindles the sacred fire or *hom*. The couple walk five times round this fire and take seven steps in front of it with their skirts tied together. Betel leaves, betelnuts, and lime are handed to the guests, the ends of the bride and bridegroom's clothes are untied, and they eat together with a company of married women. For three days after the marriage the bride and bridegroom stay at the bride's father's and during that time the guests are feasted. On the fourth day the pair are bathed. The bridegroom is dressed in the rich clothes and ornaments which were given by the bride's father, and the bride in those given by the bridegroom, and for the first time the upper end of the bride's robe is in woman's fashion passed over her chest and head. The parents of the bride and bridegroom exchange presents and the bridegroom's mother lays in the bride's mother's lap five pieces of bodice cloth and other articles. The girl's mother walks into the house shrine, and, holding over her head a metal tray with a lighted lamp in it, walks five times round the marriage guardians while her brother holds a naked sword slanting through the light of the lamp. At the end of the fifth turn the soot which has gathered on the blade is scraped off and with the soot the boy's and girl's faces are spotted. The parents of the bride then make over the bride to the bridegroom's parents and the girl is seated on her mother-in-law's lap. On this the bride and bridegroom, riding the same horse the girl in front, start for the village-temple where they worship the god and go on to the boy's lodging. At the boy's lodging a little cooked rice is waved round the faces of the pair and thrown away as an offering to evil spirits. Their thread wristlets are taken off, and the couple go to the house shrine and bow to the gods. At the door of the shrine is a metal cup full of rice with a gold ornament in it, which the bride upsets with her left foot as she enters. The bride's father gives a feast at his house and the bridegroom's father asks his own party to dine at his lodging.

When a Bráhmán girl comes of age she is dressed in gay clothes and ornamented with flowers and jewelry. She is seated under an ornamented canopy or *mantap* and her husband's clothes are sprinkled with turmeric water. In the evening of the third day her mother's relations come with sweetmeats which she eats. On the fourth day she is bathed, her husband is seated beside her, and her lap is filled.

When sickness takes a fatal turn the dying man is bathed. A piece of the floor in the outer hall or public room is washed and strown with sacred *darbh* grass and sesamum seed. Over

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the sacred grass a white blanket is spread and the dying man is laid on the blanket; the five cow-gifts are put in his mouth; and he makes gifts of money, cows, clothes, and furniture to Bráhman priests. When no sign of life remains, friends and kinspeople come and bring all that is wanted for the funeral. If the dead is a married woman who leaves a husband alive she is dressed in a regular robe and ornamented with glass bangles and other jewelry, her eyes are marked with black salve, and her brow with vermilion paste. Except the face men and widows are covered all over with a white shroud. The body is placed on a bamboo bier to which it is tightly tied by a hemp rope. Meanwhile the chief mourner bathes in cold water and shaves his head and face and again bathing dresses in a new wet waistcloth, straps a second waistcloth across his shoulders and, with the help of the family priest, makes ready some sacred fire in an earthen jar. When the fire is ready he carries the firepot by a string, and starts close in front of the bier, which is carried on the shoulders of four near kinsmen and is followed by a band of friends and relations. Half-way to the burning ground the party stops, the bier is set on the ground, and a copper coin is left there. The bearers change places and the funeral party moves on to the burning ground. On reaching the burning ground the mourner cuts the rope which tied the body to the bier by rubbing it between two stones. He pours the live coals from the firepot on the ground. He goes to the nearest water, fills the jar, and pours a little water into the mouth of the corpse. The body is set on a pile of wood with the head to the south and the feet to the north, blocks of fuel are laid over it, and the pile is lighted. When the body is consumed the chief mourner takes on his shoulder the earthen jar full of water, goes three three times round the pile, one of his relations at each turn piercing the bottom of the jar with the lifestone or *ashma*, and at the spot where the head lay dashes the jar on the ground. All who take part in the funeral procession bathe in a pond or river and go to the house of mourning, where the spot where the spirit left the body is cowdunged and a lamp is lighted. Close to the lamp is placed a small earthen vessel containing water and a coil of thread the end of which is tied to a peg driven into the nearest wall. The funeral party go to a temple or rest-house and sit there till the stars come out. The after-death ceremonies begin on the first, third, fifth, or other odd day before the tenth. The ashes and bones are gathered and thrown into water and Bráhmans are feasted. On the tenth day the chief and other male mourners go to the burning ground and offer balls of cooked rice to crows, and, before they return, the house is washed with a mixture of cowdung. If the crows at once feed on the rice balls the mourners think that the dead left with no unfulfilled wish. If the birds do not come the chief mourner prays them to eat and promises to carry out all the dead man's wishes. If even after these prayers and promises the crows will not eat, the chief mourner takes a blade of sacred grass and with it touches the food. On the eleventh day they go outside of the village to complete the funeral rites and do not return till the next day when ceremonial impurity ends. On reaching home

the chief mourner bathes, and feeds five priests and others who formed the funeral party on victuals separately cooked. On the thirteenth the house is again cowdunged and the caste-people are feasted. Breaches of social discipline are enquired into and punished by their spiritual guide during his tour of visitation. Most people teach their boys as well as their girls to read and write Kánarese and Maráthi.

Kanoja's, returned as numbering 178, are found thinly scattered over the whole district. Some are beggars, some watchmen, and some petty traders and sweetmeat-sellers. They are a branch of the Kannyakubjas, who do not eat with them. Their home is North India and their home tongue is Hindustáni. They are not permanent settlers and occasionally visit their native land.¹

Kánvas are returned as numbering 438 and as found all over the district except the sub-divisions of Bijápur and Indi. Almost all the Bráhmans at Ilkal are Kánvas and they are hereditary village accountants of a good many small villages in the neighbourhood. They are found in the Bádámi sub-division, and there also hold several hereditary village-clerkships. They differ in no important particular from Deshasths who look down on them and neither eat nor marry with them. Telugu and Konkanasth Bráhmans eat but do not marry with them. They are husbandmen, priests, and moneylenders, and are well off.

Karháda's, returned as numbering 236 and as found in small numbers in all the larger villages, came originally from Karád in Sátára. Some are employed as cooks by Márwári Vánis, some are well-to-do merchants, and some are petty dealers. Though long settled in the district, they visit their original home from time to time preferring to marry their children to their caste-people at Karháda. Their customs differ little from the customs of Deshasths.²

Konkanasths or **CHITPÁVANS** are returned as numbering 564 and as found thinly scattered over the district. They are immigrants from the Konkan. As far as memory remains the oldest families came during the time of Bijápur rule, some as beggars and some in search of employment. Their number increased and they prospered under the Peshwás, and since the country passed to the English many Chitpávans have come as Government servants, some of whom are settled in the district. They are landholders, Government servants, cooks, moneylenders, and beggars. They are fairer, taller, and better-featured than other Bráhmans. Their home tongue is Maráthi but out of doors they speak Kánarese. They are intelligent, frugal, sober, industrious, and enterprising. Many of them are well-to-do.

Shenvis are returned as numbering sixty-nine and as found in small numbers in Bádámi, Bágalkot, Bágévádi, Bijápur, and Hungund. They are emigrants from Belgaum and Dhárwár. They are Government servants. Their customs do not differ from the customs of Belgaum Shenvis which are described in the Belgaum Statistical Account.

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KANOJAS.

KANVAS.

KARHADAS.

KONKANASTHS

SHENVIS.

¹ Kanoja customs are given in the Poona Statistical Account.

² Konkanasth customs are given in the Poona Statistical Account.

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TIRGULS.

Tirguls are returned as numbering eighteen and as found only in Bágévádi and Bijápur. They are supposed to have come from the Telugu country about 200 years ago. They have no subdivisions. Their family stocks are Bháradváj, Kaushik, Kásyhap, Lohit, and Ñap; and persons belonging to the same family stock do not intermarry. Their home tongue is Kánarese. They are dark, middle-sized, muscular, hardworking, and sober. They are gardeners and as a class are well off and free from debt. They are Smárts, worship all Bráhmanical gods, keep the usual Hindu holidays and fasts, and make pilgrimages to Allahabad, Benares, Násik, and Tuljápur. Their customs do not differ from those of the Deshasths who look down on them, and though they use water brought by them do not take food cooked by them. Breaches of caste rules are enquired into and settled by caste councils.

VIDURS.

Vidurs, returned as numbering eighty-seven and as found in small numbers in Bágévádi, Bijápur, and Sindgi, are said to be the illegitimate descendants of Bráhmans. Their name is traced to Vidur the illegitimate son of Vyás one of the leading characters in the Mahábhárat. They have no subdivisions, but persons known to belong to the same families do not intermarry. Their customs do not differ from those of the Deshasths, who neither eat nor marry with them.

Bráhmanical Hindus permanently settled included thirty-one divisions with a total strength of 220,932 or 38.88 per cent of the Hindu population. The details are:

BIJÁPUR BRÁHMANICAL HINDUS.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Agarváls	10	10	20	Márvádis	198	37	235
Bedars	10,490	10,772	21,262	Medárs	139	144	283
Bhois	285	297	582	Mudliárs	69	44	113
Gavandis	3646	3820	7466	Mushtigers... ..	3696	3647	7343
Gols or Gollas	687	689	1376	Oshrams	27	35	62
Gujars	166	188	354	Páncháls	3095	3027	6122
Hanbárs	312	345	657	Patvegárs	529	500	1029
Ilgars	336	309	645	Raddis	14,504	14,551	29,055
Jingars	151	159	310	Rajputs	2333	2081	4414
Kablgers	7471	7562	15,032	Ráváls	61	69	130
Kaláls	30	17	47	Shetiyárs	16	20	36
Kontis	242	227	469	Shimpis	2526	2519	5045
Kshatriyás	3186	3258	6448	Suryavanshi Láds...	515	498	1013
Kunbis	506	549	1115	Yádkars	70	62	132
Kurubars	47,051	47,735	94,786				
Lonáris	350	366	716				
Maráthás	7975	7902	15,877				
				Total	107,642	113,290	220,932

AGARVÁLS.

Agarváls are returned as numbering twenty and as found only in Bijápur. Their names, surnames, stock-names, and family-gods do not differ from those of the Agarváls of Pandharpur with whom they both eat and marry. They are said to have come about 150 years ago for trade purposes and are said to be descended from Rajput ancestors. They are tall, wheat-coloured, muscular, and manly. Their home tongue is Maráthi and they live in one-storeyed terrace-roofed houses of mud, using the same dress and food as the Belgaum Maráthás. Their hereditary profession is selling perfumes, but they are also husbandmen. They are religious, respecting Bráhmans and employing them to perform their ceremonies. Their spiritual guide is a North Indian Bráhman whose head-quarters are at Poona. They are a hardworking,

thrifty, neat, and orderly people. The only peculiar feature in their marriage ceremony is that, on the morning of the day before the wedding, they set a post in the ground and spread wheat before the post and on the wheat set a small water-pot. On the water-pot is set a lamp which they keep burning for five days. On the wedding day when the lucky moment comes, the bride and bridegroom sit facing the lamp and the post. Their death ceremonies do not differ from those of Rajputs. Offences against caste rules are rare. They are punished by fine or loss of caste according to the opinion of the majority of the castemen at meetings held subject to confirmation by their spiritual teacher. They teach their boys to read and write but do not take to new pursuits.

Bedars, or Berads,¹ are returned as numbering 21,262 and are found over the whole district. They are especially common in *Bádámí* in the south. According to their own story the founder of their tribe was one *Kannayya*, a fowler and hunter, a devout worshipper of *Shiv*. Pleased with his devotion *Shiv* and his wife appeared to *Kannayya* and offered him a choice of boons. *Kannayya* prayed *Shiv* to make him and his descendants sure shots and to make his and their lands grow corn without much labour or water. The god granted his prayer, and all *Bedars* are good marksmen and live by hunting and fowling, growing only the *rabi* crops which want neither much water nor much care. The names in common use among men are *Bhimáppa*, *Dásáppa*, *Durgáppa*, *Hanmáppa*, *Kankanna*, and *Rámáppa*; and among women *Bhimavva*, *Durgavva*, *Hannavva*, *Ramavva*, *Rangavva*, and *Yallavva*. The *Kánarese* word *appa* or father is added to the names of men, and *avva* or mother to the names of women. Most of their surnames are place names, *Adgalnavru*, *Chimalgikar*, *Khánápurkar*, and *Sulikirikar*. These names are not peculiar to particular families, and persons having the same surnames are allowed to intermarry.

They are divided into *Berads* proper who go about with the image of the goddess *Durg-Murgavva* in a box on their head, *Jas Berads*, *Náikmaklus* or chiefs' sons, and *Rámoshi Berads*, who neither eat together nor intermarry. The only one of these classes who are found in *Kaládgi* are the *Náikmaklus*. With a few exceptions, all are dark and muscular, and of middle height, with round faces, flat cheeks, thin lips, and lank or frizzled hair. Their home tongue is corrupt *Kánarese*, and some out of doors speak incorrect *Maráthi*. The well-to-do live in one-storeyed houses, with either stone or mud walls and terraced roofs, costing £6 to £20 (Rs. 60-200); the poorer families live in huts which are built at a nominal cost. Their dwellings are dirty and untidy and are generally used as cow-houses as well as dwellings. Their house goods include a few cleanly-kept metal drinking vessels and plates and earthen cooking vessels together worth £1 to £10 (Rs. 10-100). The well-to-do keep servants of their own caste who, exclusive of food and raiment, cost them £1 to £2 10s. (Rs. 10-25) a year. They

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¹ The *Kánarese* *Bedaru* seems to mean hunters from *bete* hunting. The *Maráthás* call them *Berads* and the *Musalmánás* *Bedars* which they suppose to mean the fearless.

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keep cattle and hunting dogs. They are great eaters, but poor cooks, and have a special fondness for sour and pungent dishes. Their staple food is bread, split-pulse, millet, and vegetables, of which they take three meals. His food costs a man about $1\frac{1}{2}d.$ (1 *a.*) a day. Their holiday dishes are *polis* or sugar roly-polies, pulse broth or *sár*, and *kadbús* or sugar-dumplings, molasses cased in dough and stewed, prepared only on *Nág-panchmi* in *Shrávan* or July-August. They are said to use all flesh except pork. They eat flesh as often as they can afford it, except on Saturday which is sacred to *Máruti* or on Tuesday which is sacred to *Yallamma*. On *Márnávmi* that is the day before *Dasara* in October they cook and offer flesh to the goddess *Bhaváni*. Some drink liquor daily, and most drink at the *Moharram* time, but on the whole they are moderate drinkers. Some drink hemp-water or *bháng*, some smoke hemp-flowers or *gánja*, and some eat opium. Of late the use of narcotics has been spreading. The men shave the head except the top-knot, and the face except the moustache. The men wear a headscarf, a waistcloth or breeches, a coat or shouldercloth, and shoes or sandals, together costing *8s.* to *30s.* (Rs. 4-15). Their ornaments are earrings, silver bangles, and a silver girdle, together worth £2 to £5 (Rs. 20-50). Women tie the hair in a loose knot at the back of the head, and dress in a backed bodice with short sleeves and in a robe whose skirt is not passed back between the feet and whose upper end is drawn over the head. A woman's dress costs *12s.* to *30s.* (Rs. 6-15) a year. They wear ear ornaments, nose-rings, wristlets, armlets, and necklaces, worth £1 to £5 (Rs. 10-50); the poor have only one ornament, the luck-giving necklace worth *2s.* (Re. 1). Except a few of the well-to-do and those who are messengers and constables, the men and women are so untidy in their dress that among high-class Hindus *Bedar* is a common term for a sloven. Most have a store of clothes for holiday use, the women keeping their marriage dresses with care for grand occasions. The *Bedars* were formerly a warlike dangerous class, notorious thieves and highway robbers. At present as a class they are orderly, hardworking, thrifty, hospitable, and free from crime. Some are husbandmen, some village watchmen or *talwárs* holding free grants of land, and some are labourers. Some of the husbandmen till their own lands and enjoy the produce; some till land belonging to others paying either a third or a half of the produce. Their women and children help in the field. Field-labourers, men as well as women, are paid in grain, men getting corn worth about *6d.* (4 *as.*) and women corn worth about *3d.* (2 *as.*) a day. Some of them add to their income by selling milk and clarified butter. They suffered heavily in the 1876 famine and many have not yet redeemed their lands from mortgage. They have credit with moneylenders and borrow at twelve to twenty-four per cent a year. They call themselves *Náikmaklus* or chiefs' sons; others call them *Berads* or *Bedars*. High-class Hindus rank them below *Musalmán*s. They rank themselves with *Marátha* *Kunbis* and other field-working classes, and look down on *Holias*, *Mádigs*, and other impure classes and even on *Vadars* and *Lamán*s. They start for their fields soon after daybreak, but, except when the *rabi* or

light crops have to be looked after, they seldom work after midday. Except when hardpressed they do not work their bullocks on Monday, as Monday is sacred to Basavanna, whose animal form is a bull. A family of five spends 12s. to £1 (Rs. 6-10) a month on food,¹ and 8s. to £1 10s. (Rs. 4-15) a year on clothes. The birth of a child costs a rich Berad 14s. to £1 (Rs. 7-10), a middle-class family 8s. to 12s. (Rs. 4-6), and a poor family 2s. to 4s. (Rs. 1-2). His son's wedding costs a rich man £30 to £40 (Rs. 300-400) and his daughter's £4 to £5 (Rs. 40-50); a middle-class man spends £10 to £20 (Rs. 100-200) on his son's wedding and £2 to £3 (Rs. 20-30) on his daughter's; and a poor man spends £6 to £10 (Rs. 60-100) on his son's wedding and £1 to £2 (Rs. 10-20) on his daughter's. A death in a rich man's family costs £2 to £3 (Rs. 20-30), in a middle-class family £1 to £1 10s. (Rs. 10-15), and in a poor family 10s. to £1 (Rs. 5-10). As a class Bedars are religious. Their family deities are Durgavva, Mallikárjun, Máruti, Venkatesh, and Yallamma, whose images, made either of copper brass or silver, they keep in their houses. They worship their house gods generally after bathing on Tuesdays, and Saturdays, on full or new moon days, and on other holidays. They offer their house gods food on days when they bathe before cooking. Besides their family gods Bedars worship all Hindu gods especially local or village gods and goddesses, of whom their favourites are Máruti and Vyankatesh. They keep most Hindu holidays, chiefly *Dasara* in September-October, *Diváli* in October-November, and the *Ashvin* or October-November new moon on which and on the *Márgashrish* or December-January new moon like the Raddis they perform the *dangora* field-rite. Like Raddis they also hold *charags* or field feasts in honor of Lakshmi.² They fast on all Mondays in *Shrávan* or July-August and on all ordinary Saturdays and Tuesdays when they take only one meal in the evening. Besides food cooked after bathing, on all big days they offer the gods cocoanuts, dry dates, sugar, molasses, camphor, and incense. They claim Válmiki, the author of the *Rámáyana*, as a castefellow. As Válmiki was devoted to Ráma, the seventh incarnation of Vishnu, the Bedars identify every god with Rám, and begin their worship by uttering the word Rám. They pay deference to Bráhmans and call them to officiate at their marriages. They have faith in soothsaying, consult astrologers, and have faith in sorcery. They have an hereditary married *guru* or religious teacher who belongs to their own caste and is the religious and social head of their community. All social disputes are settled by him as social head or *kattimani*. He has power to put out of caste any one who breaks caste rules and to allow them back when atonement is made. On his death he is succeeded by his son. If a woman is put out of caste, either for adultery or for eating with a member of a

¹ This and the other estimates of monthly cost of living is framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

² Details of *dangora* and *charags* are given below under Raddis.

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lower caste, before she is allowed back her head should be shaved in the presence of the *kattimani*. The present practice is to cut off five hairs of her head with a razor, and for the caste-officer or *mallava* to touch her tongue with a live coal of *rui* wood. A little liquor is also given her to drink as liquor is thought to purify her body. When a man is guilty of incest with a kinswoman of his own stock or *gotra* he has to purify himself by shaving his moustache, beard, and top-knot, by bathing in cold water, and by drinking a small quantity of liquor in the presence of the guide and caste-people.

After the birth of a child the midwife cuts the navel cord, bathes the child and mother in warm water, and lays them on a cot in a retired part of the house. The mother is given a mixture of molasses, dry cocoa-kernel, dry dates, dry ginger, and pepper, and is fed on boiled rice, wheat puddings, and boiled millet mixed with molasses and clarified butter. A woman remains unclean for five days after child-birth. During each of these five days her head is anointed with clarified butter, her body is rubbed with turmeric powder mixed with oil, she is bathed with warm water, and an earthen pot with burning cowdung cakes is laid beneath her cot. The child is rubbed with oil and bathed with warm water. Unlike most local Bráhmánic Hindus, Bedars do not perform any fifth-day ceremony. From the sixth to the thirteenth the mother and child are bathed every second day. The child is named and cradled on the thirteenth, and millet, wheat, green gram, beans, and pulse mixed together are served to all present. The hair of a child, whether a boy or a girl, is cut for the first time either during the first or the third month after birth. A girl should be married when she is between six months and twelve years old.¹ The offer of marriage comes from the boy's parents. When a match is proposed, the boy's father with friends, goes to the girl's house and gives the girl's mother 4s. (Rs. 2) and three-quarters of a pound of sugar, putting a little sugar into the girl's mouth. He declares in the presence of caste-people that the girl is betrothed to his son, and is treated to two meals, one on the first and another on the next day. After the second dinner, he returns home with his party after fixing a lucky day for the wedding. At a lucky hour by the help of a Bráhmán astrologer the boy's father goes to the girl's to perform the *bhastagi* or betrothal taking with him a robe worth 10s. (Rs. 5), five bodice-cloths worth 2s. (Re. 1) each, a cocoanut, five dry dates, five betelnuts, five turmeric roots, and five plantains, or some silver or gold ornaments. These things are laid before the girl's house gods. The bridegroom's father tells the girl to put on the robe and the ornaments he has brought, and seating her on a black blanket lays in her lap the cocoanut and other articles along with a handful of rice. The guests are given betel leaves and betelnuts and sugar. To this betrothal village officers as well as Lingáyat priests are called. The boy's father and his friends are treated to a feast of sugar-dumplings or *kadbús* and clarified butter, and next day

¹The daughters of widows by their second husbands marry sons of widows by their second husbands; and daughters by first husbands marry sons by first husbands.

o sugar roly-polies. On the lucky day fixed by an astrologer the bride and her friends come to the bridegroom's where she and her mother alone remain the rest of her party being lodged in a separate house. Soon after she comes, the bride and bridegroom are rubbed with turmeric paste, and bathed in water. The bathing water is taken from two pots round which a square or *surgi* has been drawn and a pot set at each corner of the square and encircled by a cotton thread which runs round the neck of each pot. After his bath the bridegroom puts on gay clothes and the bride is dressed in a white robe and white bodice, and both go and bow before the house gods. On returning they are served with a meal of cooked millet, pea-soup or *sár*, and clarified butter. Next day five married men go beyond the village border and return to the village boundary or to the village Máruti's temple, bringing two saplings one of *hál gambh* or milk post the other of *handargambh* or marriage booth post. At the temple a married woman washes their faces and waves a lighted lamp round their heads. They then come in procession to the bridegroom's and drive the saplings into the ground in front of the house to form the main posts of the marriage booth which is afterwards built with a marriage altar. In the evening they are given a dinner of cooked millet. After supper the goddess Airani or Lakshmi is worshipped. Four clay buckets each able to hold about a quart, a pitcher, and a small pot are brought in procession from the potter's house who is given undressed food enough for a good meal. In the small pot two little sticks are laid with two betel leaves tied to them by cotton thread. These two sticks are called *rámáns* or Rám's arrows. The bridegroom and bride with five married women bathe in water from a *surgi* or pitcher and dress in haste. They bow to the house gods and are fed on vermicelli or *shevaya* and the guests on sweet cakes or *polis*. On the third day, the bride and bridegroom are again bathed, dressed, and taken to bow before the family gods. Some men belonging to the bride's party put vermicelli in a bamboo sieve, cover it with a new cloth, and take it to the bridegroom's. This present is called the *surgi bham* or square earth-offering. It is touched by the bridegroom and eaten by five men, three belonging to the bridegroom's party and two to the bride's. The bride and bridegroom are mounted on a bullock, the bridegroom wearing the marriage coronet and the bride a flower-net on her head. They bow before the village Máruti, break a cocoanut, and each pays the priest $1\frac{1}{2}$ d. (1 a.), who names their *gotras* or family-stocks. Meanwhile, four men, sons of women by their first husbands, stand at the corners of a square, pass round a cotton thread moistened with clarified butter and milk, take it off, and twist it with a fivefold plait. It is coloured red by a mixture of lime and turmeric powder and with a piece of turmeric tied to its end is wound round the bridegroom's wrist. A similar thread is prepared and tied round the bride's wrist. Meanwhile a Bráhmañ draws a lucky Jain cross or *svastik* in red paste in the centre of a newly washed white sheet. On their return from the temple of Máruti, the bride and bridegroom are set facing each other, the bridegroom standing on a stone slab and the bride in a new basket with millet in it. The Bráhmañ priest holds a cloth

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between them, and repeats *mangaláshtak* or luck-giving verses. At the end of each verse the priest throws rice on the heads of the boy and girl, and the guests join in the rice throwing. The priest tells the bridegroom to touch the *mangalsutra* or luck-giving necklace, and fastens it round the bride's neck; and *kankans* or wristlets are also tied to the bridegroom's right wrist and to the bride's left wrist. Bráhmans and Lingáyat priests, both of whom attend, are given money gifts, and the officiating priest, who is a Bráhman, is paid 2s. to 4s. (Rs.1-2) in cash. The bride's father treats the caste-people to a dinner, and the bridegroom's father gives them a supper. After this the bride and bridegroom five times rub each other with turmeric paste. Between nine and twelve at night, the bride and bridegroom are mounted on a bullock and led to the local Máruti's temple to bow to the idol, where they break a cocoanut, and each pays the priest 1½d. (1 a.) for naming their *gotrás* or family-stocks. When the procession reaches the bridegroom's house, a cocoanut is waved round the married couple and broken as an offering to evil spirits. The bride and bridegroom are then led, or if young are carried to the god-room to bow to the house gods, where they eat the *bhum* or earth-offering supper with three married women and two men. After supper, the bride and bridegroom are seated on a blanket, on a *sasakki* or rice-seat. At the end each of them says the other's name and the tinsel chaplet is taken from the bridegroom's head and the flower-net from the bride's; and the bride's party are treated to vermicelli or *shevaya*. Next evening comes the *nágvali* or snake-worship, and a *nágvali bhum* or snake-worship earth-offering feast is given to the five married women who brought Lakshmi's jars from the potter's house. The bride's mother hands her daughter to the mother-in-law asking her to treat the girl as her own daughter. The rice with which the bride's lap was filled at the *varát* or return procession is cooked, offered to the house gods, and eaten by the house-people with friends and relations. This ends the marriage, and next day the wedding guests leave for their homes. Some take the bride to the bridegroom's on the day after this feast and some after a few days. The girl remains there for a day or two and does not go to live with her husband before she comes of age. They perform no ceremony when a girl comes of age. They allow and practise widow marriage and polygamy and allow divorce. Polyandry is unknown.

With a few exceptions they burn their dead. The body is washed and dressed, the brow of a dead man is rubbed with ashes, and the head of a dead woman is decked with a flower-net. They carry their dead on a bier except the poor who carry them in an old blanket. After burning or burying the body, the funeral party bathe and return to the house of mourning. On the third day, the mourners take rice, *kánolás* or semicircular cakes, and water to the burning ground in a small new earthen pot, and lay them near the spot where the deceased was burnt or buried. They wait till a crow touches the offering. If no crow comes to eat, the chief mourner promises to take care of the deceased's children. If even after this the crows refuse to eat they give the food to a

I go home. On the seventh, ninth, or eleventh day, the ashes of the dead are gathered and thrown into water and relations are feasted. At the end of a month friends and relations are asked to a feast at which goat's flesh is served. Some perform a mind-rite at the end of the first year only; others at the end of the second year. They have a large community and their social relations are enquired into and settled by the headman or *kattimani*, whose decisions are enforced by putting out of caste any one who disobeys them. When the headman sits to settle a case, he calls in the respectable castemen, and with their consent delivers judgment. Some of them send their boys and one or two send their children to school. The boys learn to read, write, and work easy sums. Under British rule the character and condition of the Bedars have been improved. In spite of their suffering from the 1876 famine they may be considered a rising class.

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BEDARS.

The *Beds*, or Palanquin-bearers, are returned as numbering 582 and are distributed all over the district, especially in Indi. The home speech of the *Beds* is Maráthi and of others Kánarese. The well-to-do live in airy and airy substantial houses with flat roofs and the poor in mud-huts. They are dark and strong, with regular features, and of medium height. The men wear a small cheap headscarf, waistcloth, and short drawers. Some shave the head clean; others leave the hair short. The women wear the full Maráthi robe without passing the skirt back between the feet, a bodice with a back and short sleeves, and glass bangles. They bind their hair with a cotton string and do not deck it with flowers or use false hair. They are not clean in dress and have a liking for gay colours. Their staple diet consists of millet bread, fish, and vegetables; and on holidays they eat and drink liquor. They are dirty, but active, hardworking, and even-tempered. Their hereditary profession is carrying palanquins, but most catch fish and some till land. They are Bráhmín Hindus, keeping all ordinary holidays and paying particular attention to Amba-Bhaváni, Jotiba, Khandoba, and Vishnu. Their religious ceremonies are on the occasions of birth, marriage, and death. A girl should be married before they come of age. The boy's father pays the girl's father £2 to £3 (Rs. 20-30). A Bráhmín priest officiates at marriages and a Gosávi at deaths. In the marriage ceremony the bridegroom stands on a low stool and the bride on a chair containing bits of thread of various colours. They bury their dead and mourn ten days. The funeral rites are performed between the seventh and the thirteenth. Widow-marriage and polygamy are practised and polyandry is unknown. Breaches of caste rules are punished according to the opinion of the castemen subject to the sanction of their hereditary headman who is called *kenganvaru* or *ganvaru*, and who belongs to their own caste. *Beds* do not send their boys to school or take to new pursuits.

BHOIS.

The *Bhandis*, or Masons, are returned as numbering 7466 and are distributed all over the district and in greatest numbers in Bágavádi. There is no story of their origin or of any former settlement. Names in common use among men are Hanamanta, Mallappa, Hanappa, Pirappa, and Sangappa; and among women, Bhágavva,

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Gangavva, Jánakavva, Malavva, Pulasavva, Satyavva, and Yalavva. The Kánarese *appa* or father is added to men's names, and *avva* or mother to women's names. Their surnames are Bhandigaravaru, Bhandiyávaru, Chyamádivru, Gudatiavru, Gausliavru, Khandiavru, Laniavru, Modenavru, Rámyanavru, and Shingriavru. They have neither divisions nor family-stocks, and persons bearing the same surnames cannot intermarry. To look at they differ little from the local Kunbis except that they are somewhat darker and taller. They speak a corrupt Kánarese at home and Maráthi and Hindustáni abroad. They live in one-storeyed houses with mud and stone walls and thatched roofs, their house goods including earthen vessels with one or two metal pots for drinking water. They own cattle and dogs but do not keep servants. Their staple food is bread, split pulse, and vegetables, and their holiday dishes are sugar roly-polies and rice. They like sour and sharp dishes. They give caste-feasts in honour of marriages and of the goddess Yallamma. Some bathe daily and worship the house gods before they eat. Others have no house gods and worship at Máuṛuti's temple. Except goats, deer, hare, poultry, and fish, they deem animals unclean and do not use their flesh. On *Dasara* in September-October they kill a goat in honour of Tulja-Bhaváni, and after offering it to the goddess, feast on its flesh. They may use animal food daily. They take liquor and other intoxicants, generally in the evening, and during the *Holi* and Muharram holidays they drink to excess. Drinking is said to be on the increase, and some have drunk themselves into debt. Almost all of them have their heads clean-shaved, only a few grow the top-knot. A man's every-day dress includes a headscarf, a waistcloth or a loincloth, a jacket, a shouldercloth, and a pair of shoes. Their men's ornaments are a *bhikbáli* for the ear, a bangle, and a twisted waistchain. On holidays and high days rich men wear silk-bordered waistcloths and chintz jackets, and poor men wash their every-day clothes. Women wear the robe and bodice. They cover the head with one end of the robe, wrap the other round the waist gathering the skirt in puckers and tuck it up at the navel. Their favourite colours are red and black. As among men, rich women have a separate stock of clothes for holiday use and poor women wash their every-day clothes and wear them. The ornaments worn by women are the *váli*, *ghanti*, and *jhamki* for the ear; the *chinchpati* and *mangalsutra* for the neck; and silver bangles for the wrists. The rich have a large store of ornaments. As a class they are orderly, hospitable, hardworking, thrifty, and mild; but most of them are dirty in their habits. Formerly they were both masons and salt-makers; now as salt-making has been stopped they are masons, husbandmen, or labourers. From the age of twelve boys begin to earn about 3*d.* (2 *as.*) a day. They are generally employed in making cow-houses and other rough buildings. Sometimes boys are apprenticed to a skilful mason who pays them a penny or two a day when they are at work. He teaches them the different ways of making walls and the use of the mason's plummet, square, hammer, and other tools. When he has mastered his work the youth sets up for himself and earns 14*s.* to 16*s.* (Rs. 7-8) a month. A good mason earns 1*s.* (8 *as.*) a day; and some specially

ful workmen earn even as much as 2s. (Re. 1). They generally give 2s. (Re. 1) for building a wall twelve feet long, two feet and quarter thick, and one foot and a half high. If the work is not very neat, the length is increased even to nineteen feet. They have plenty of work from November to June, but from June to November the demand is slack. Some of them are not taught their craft and work as husbandmen. Their women help them by working in the fields, and by ginning cotton. Field labourers are paid either money or grain, their daily earnings representing 3d. to 4½d. (3 as.). Except those who are given to drink or have been wasteful in their marriages, as a class Gavandis are free from debt. Some borrow at twelve to twenty-four per cent on personal security. Others have to mortgage land or to pawn ornaments before they can raise a loan. They rank with Kunbis below Bráhmans and Ingáyats.

Men, women and children work from morning to eleven and then home. At two they are again at work and work till sunset. They rest on the leading Hindu holidays. A family of five spends £1 6s. to £1 10s. (Rs. 13-15) a month on food and dress; a house costs £2 10s. to £7 10s. (Rs. 25-75) to build, and 3d. (2 as.) a month to rent. Their house gods are worth £2 10s. to £7 10s. (Rs. 25-75). Only those who work as husbandmen keep domestic animals. A birth costs 1s. to 16s. (Rs. 3½-8), a marriage £5 to £10 (Rs. 50-100), and a bath 8s. to £1 10s. (Rs. 4-15). As a class Gavandis are fairly religious. Though their priests belong to the Oshtham caste, they respect Bráhmans and consult them as astrologers to fix the proper day for marriages and a girl's coming of age, and for reaping and sowing their crops. They ask them to be present at marriage and other ceremonies. Their family deities are Haumantdev, Tuljabhaváni, Vyankatraman, and Yallamma, and their special guardian is Vyankatraman. They go on pilgrimage to the shrine of Vyankatraman at Vyankatgiri in North Arkot and to Tuljabhaváni at Tuljápúr in the Nizám's country. They keep almost all Hindu fasts and feasts. They have an hereditary *guru* or religious teacher who is called Trikamátáchárya and belongs to the Oshtham caste. He advises them to lead a good life and to keep true to their caste which he says is the best caste in the world. They maintain him from a fund raised by their castemen. They profess not to worship local deities or evil spirits. The images of their gods are in the form of human beings, of bulls, and of monkeys. Some are cast in brass or copper and some are of polished black stone. They believe in witchcraft and soothsaying. When ordinary medicines fail, an exorcist or sorcerer is called and treats the sick with charms and amulets. If a person is possessed by a family ghost, the ghost will not leave him unless brought by the exorcist. The head of the family promises the ghost an early offering of food and cloth. Outside spirits are easily driven from a possessed person by an exorcist or by some one setting the possessed person before a *jágrit* or wide-awake god that is a god in the all enjoyment and exercise of his divinity. Sorcerers are sometimes employed to gratify revenge by destroying an enemy's life. If an exorcist succeeds in bringing about the death of his client's

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enemy his services are soon in great request. People say that many Bijápur proprietors and estate-holders have been killed by sorcerers and that most men of this class keep sorcerers to guard them against secret attacks. Professors of black or death-dealing magic are to be found in almost all castes. The books which Bijápur soothsayers generally make use of are Prashnachintámani the fortune-teller literally meaning the jewel of answers to questions, and a Sanskrit book containing tables filled with letters or numbers. When a man comes to consult a soothsayer the soothsayer tells him to lay a betelnut on one of the tables and to open the book by means of a little stick. The soothsayer then refers the number on which the betelnut has been laid or the first letter he catches sight of in the page at which the book has been opened to some other book, and tells the man whether he will succeed or fail. On the pages of the book called Prashnachintámani are figures of gods and demons. When the man opens the book at a page with a picture of a god the soothsayer tells him that he will succeed and describes the virtue and power of the deity and the means he should take to please him. If the man opens the book at the picture of a demon he has no hope of success.

When a Gavandi child is born, the child and the mother are bathed and laid on a bedstead under which a pot with burning cowdung is kept to guard them from cold. The mother is given dry cocoanut-kernel and molasses to chew. Half an hour after her delivery she is fed with boiled rice and clarified butter, and this diet is continued for five days. In the evening of the fifth day the midwife worships the goddess Jivati, and takes with her to her house the dish of sugar roly-polies and sugar dumplings, and the rice, split pulse, and spices which were offered to the goddess, and the waving lamp she used in the worship. The lamp is carried under cover because if any except the midwife sees it the child and the mother will sicken. On this day a caste feast is given. On the twelfth or thirteenth the child is laid in a cradle and is named after a family-god if it is a boy, and after a family-goddess if it is a girl. If a Gavandi woman loses several infants she calls her next child Tipya that is rubbish or Dhondya that is stone, hoping that the child will be spared as it is not worth the evil spirit's time to rob her of rubbish or of a stone. At the end of thirteen days the mother is free to go about her usual indoor and outdoor work. In an engagement ceremony the boy's father takes to the girl's house a robe, a bodicecloth, a cocoanut, three pounds of sugar, and some betelnuts and leaves, and lays the cocoanut before the girl's house gods. The girl is seated on a blanket and the boy's father marks her brow with redpowder and puts sugar in her mouth. The girl is told to dress in the robe and bodice, betel is served to all present, and the boy's father and kinspeople are feasted on sugar-dumplings. In the betrothal or *báshtagi* the boy's father offers a cocoanut to the girl's house gods, the girl is seated on a blanket, and the boy's father marks her brow with redpowder and gives her a robe worth £1 4s. (Rs. 12), three bodicecloths worth 4s. 1s. and 3d. (Rs. 2, 8 as. and 2 as.) the last being white, two cocoanuts, a *jhamki* or

g worth 10s. to £1 (Rs. 5-10), and a *ghanti* or earring worth £2 (Rs. 10-20). He also gives the girl's mother a robe worth (Rs. 7) and two bodicecloths one worth 4s. (Rs. 2) the other 1s. (8 *as.*). Respectable castemen, who have been asked to assist this ceremony, are served with betel and withdraw. The ceremony ends by a dinner of sugar roolly-polies and sugar dumplings, rice, and vegetables, given by the girl's father to the boy's father and his kinspeople. When, with the help of the *joshi* or astrologer, the marriage day is fixed, the girl's father sends some money with a bullock to bring the bridegroom and the bridegroom's father with one or two of his kinspeople. In two different squares near the girl's house, the bride and the bridegroom are rubbed with turmeric powder and are bathed separately. They are again rubbed with turmeric powder and bathed together in the same square. At one corner of this square is set a drinking vessel with a cotton thread passed five times round the necks of the four vessels. When the bathing is over a married man stands at each corner of the square, and the four together lift the thread, and sprinkle water from the vessels on the boy and girl. The pair then leave the square and the women wave lamps about their heads. The girl is dressed in a white robe and a bodice dyed with turmeric powder. The boy is dressed in a rich suit of clothes. At the time of the marriage the bride stands in a basket containing rice, facing the bridegroom, who stands on a low stool. Between them the Bráhmipriest holds a white cloth with a cross drawn in yellow in the centre of it, throws red rice on their heads, and ties the *alsutra* or luck-giving thread round the bride's neck. The priest then throws red rice on the bride and bridegroom and the ceremony is over. In the feast given after the marriage the bride and bridegroom feed each other. The officiating priest receives 2s. 3d. (½) in cash. When a girl comes of age a marriage consummation ceremony or *phalshobhan* is performed.

Gavandis burn their dead. After death the body is washed, dressed in a waistcloth, and carried on a bier to the burning ground, the son of the dead walking in front holding a fire-pot on a string. At the burning ground the body is laid on a pyre of brick-cakes or firewood, six feet long and one foot and a half high. After burning the body the mourners bathe and go to their homes. On the third day cooked rice is laid on the spot where the body was burnt. On the tenth the chief mourner attended by a man priest goes to the burning ground and throws a ball of rice in water and presents the Bráhmipriest with money and undressed food. Divorce and widow marriages are allowed; polygamy is allowed and practised; and polyandry is unknown. They have a strong caste feeling. Settlement of social disputes is in name left to their religious teachers or *guru*, Trikamátáchárya. But as the *guru* does not visit his disciples oftener than once in twelve or fifteen years he refers disputes to some respectable members of the caste. Offenders are punished either by fine or by loss of caste either for a time or forever. They rarely send their boys to school. When they send their boys to school they keep them at school only until they learn to read, write, and work easy sums.

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Gols.

Gols, Gollas, or Gollers, meaning Cowherds, are returned as numbering 1376. They are divided into Advi Gols, Hanam Gols, Krishna Gols, Páknák Gols, and Shástra Gols, who neither eat together nor intermarry. No Shástra Gols are found in Bijápur. Krishna Gols, who are a very small body and are also called Yádavs, are found at Satgundi in Bijápur and at Hoskuti south of the Krishna. At Satgundi six or seven families, among them the headman's family, are Krishna Gols. They speak Kánarese and appear to have come from the Nizám's country. They are small landholders. They wear neither the *ling* nor the sacred thread, and have nothing to do with Jangams. They have a *guru* or religious teacher of their own caste who is called Ushtumor. Both he and a Bráhman come to their marriages. They burn their dead, and their great god is Krishna. In the Muddebihál sub-division, at Talikot, Nulutyad, and Kour, a few families of Gols call themselves Bhingis and appear to be Hanam Gols. They are small landholders and ministrants in Hanumant's temples. They speak Kánarese but are said to have come from the Nizám's country. They never wear the *ling* and are married by a *guru* or religious teacher of their own caste called *Sámer* or lord. They bury their dead. Their chief house-god is Somnáth. In the village of Bádámi a Válekar or messenger family call themselves Páknák Gollers as distinguished from the Kenguri Gollers who have flocks of white sheep in the Nizám's country. These Páknák Gollers never wear the *ling*, they worship Hanumant, Gndrang, and Krishnadev, and bury their dead. They have a tradition that they were brought from the Advani or Adoni country as shepherds when the Bádámi sub-division was thinly peopled. It is not clear whether they are of the same division as the Bhingis or a separate class.

Advi or Telugu Gols are wandering medicine-sellers. Among Advi or Telugu Gols the names in common use among men are Bábáji, Bála, Bálárám, Bápu, Dámáji, Hanmanta, Lakshman, Rágbu, Raghunáth, Ráma, and Yashvant; and among women Bahina, Bhágu, Gunábái, Lakshmi, Manjula, Rakhma, Sita, Venubái, and Yallavva. *Ji* or sir and *ráv* or lord are added to men's names, and *avva* or mother and *bái* or lady to women's names. Their surnames are Jádhav, More, Pavár, Shinde, and Yádav, and other surnames usually borne by Maráthás. Persons bearing the same surname are not allowed to intermarry. Their surnames and their traditions seem to show that they belong to the same stock as the Maráthás. Apart from dress they differ little from Maráthás in appearance. They are darker and have a wild and a somewhat cruel expression. Their features are strong and their forms plump and about middle height. The nose is straight, the lips thin, and the cheeks gaunt with high or low cheek bones. The hair is generally lank. Their home tongue is Telugu, but from wandering in different parts of the country selling herbs and medicines, they have learnt a broken Maráthi and Hindustáni. They are a wild people, and rarely live in good houses. Their huts are generally built outside of a village or town. They are dirty in their habits, and do not keep their houses or their furniture clean. Except a few drinking pots and dining plates almost all their vessels are of earth. Only those who are husbandmen own cattle;

but almost all keep asses to carry their drugs, and pet dogs. Their rules about food are the same as those of Maráthás; the only difference is that their poverty forces them to live on the cheapest food. They bathe only on Sundays and Tuesdays when they worship the house gods and offer them cooked food. Those that have no house gods go to a Máruti's temple and worship Máruti. At the end of a marriage they kill a goat in honour of Tulja-Bhaváni. If they could afford it they would eat flesh daily. Besides country spirits and palm-beer they drink hemp-water or *bháng*, and smoke hemp-flowers or *ganja* and tobacco, and eat opium. When they eat flesh they use liquor or narcotics to excess. The men either shave the head clean or leave a topknot and shave the chin. Those who sell medicines wear a red-ochre tunic falling to the knees, a round turban, a waistcloth, and shoes. On holidays, they cast off the tunic and the oddly folded turban, and dress in a headscarf, a shouldercloth, a jacket, and a coat. His dress costs a rich man about 10s. (Rs. 5), a middle class man about 8s. (Rs. 4), and a poor man about 4s. (Rs. 2) a year. Husbandmen wear the usual dress of the district. They have no separate stock of clothes for holiday use. The ornaments worn by men are earrings, bangles, and twisted waistchains, together worth about £6 (Rs. 60) in the case of a rich man, £2 10s. to £5 (Rs. 25-50) in the case of a middle-class man, and 10s. (Rs. 5) in the case of a poor man. Women tie the hair in a knot by a woollen thread, or wear the hair in a braid. They dress in the ordinary Marátha full-backed bodice and robe except that they do not pass the skirt of the robe between the feet and tuck it behind. The ornaments worn by women are earrings, necklaces, bracelets, armlets, and toe rings. The names of the different ornaments are the same as the names given in the account of Lingáyats. A rich woman's ornaments are worth £8 (Rs. 80), a middle class woman's £4 (Rs. 40), and a poor woman's about £1 (Rs. 10). The poorest have at least a *mangalsutra* or luck-giving neck-string, worth 3s. (Rs. 1½), which every married woman must wear during her husband's lifetime. They are hot-tempered, impudent, haughty, cunning, and dirty; but when not given to drink hardworking and thrifty. They are hereditary medicine-sellers. Besides drug-selling, they draw out guineaworms with a pin, and bleed with the help of a copper cup. After the end of October, when the rainy season is over, they spend about three months in the woodlands and wastes looking for roots, herbs, fruits, and bulbs. They carry these herbs and other cures and oxydes of metals and minerals in two bags formed by tying together the four ends of a square ochre-coloured cloth, and fastened one at each end of a stick which they carry on their shoulder. They hawk their drugs calling as they go, 'A doctor to cure wind; A doctor to draw out guineaworm.' They cure liver and spleen diseases by branding with a red-hot iron. Before prescribing a medicine they go through the form of feeling the pulse. Their specific for asthma is the bruised roots of the black-thorn apple or *datura* smoked like tobacco in a hubble-bubble for twenty-one days, during which the patient should live on bread without salt. The roots should be dried in the shade. The fine powdered leaves of the *poda patri* creeper cure cold in the head,

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and a decoction of these leaves is a sure cure for cough and low fever. A scorpion-bite is cured if a man without speaking bites some leaves of a gum arabic tree, *Acacia arabica*, chews them, spits a little of the juice into the sufferer's ear, and applies the chewed leaves to the bite. A mixture of human and swine dung is an antidote for arsenic. Besides these they have several drugs and medicines which they administer sometimes with success and sometimes without success. In addition to housework their women plait mats of wild date *ichalu* (K.) *shindi* (M.) leaves *Phoenix sylvestris*, and help the men when they are at work in the fields. Their state has varied little for many years. A few are in debt chiefly because of marriage expenses. Their creditors are generally men of their own caste as regular moneylenders refuse to make advances. They call themselves Gollers and are known as Gollers. They rank below Bráhmans, Lingáyats, Rajputs, Maráthás, and Sonárs, from whom they eat. They look down on Dhangars, Vadars, Dombáris, Korvis, and Jingars, and do not eat with them. Men hawk their drugs all day long, returning to eat their meals. The women and children mind the house and plait mats of wild date-palm. Almost their only holiday is on *Dasara* in September-October. A family of four or five spend 14s. to 16s. (Rs. 7-8) a month on food. A first-class hut costs £2 (Rs. 20) to build, and has house goods worth £4 to £6 (Rs. 40-60); a second class hut costs about £1 10s. (Rs. 15) to build and has house goods worth about £3 (Rs. 30); and a third class hut costs 10s. to £1 (Rs. 5-10) to build, and has house goods worth £1 to £2 (Rs. 10-20). To a rich man a son's wedding costs about £15 (Rs. 150) and a daughter's about £8 (Rs. 80); to a middle-class man a son's wedding costs about £8 (Rs. 80) and a daughter's wedding about £4 (Rs. 40); to a poor man a son's wedding costs about £6 (Rs. 60) and a daughter's wedding about £4 (Rs. 40). As a class Gollers are religious; their family gods are Vyankoba, Tulja-Bhaváni, Margái, Yallamma of Saundatti in Parasgad, and Mira Sáheb of Miraj. They kill a goat in honour of Tulja-Bhaváni and after offering it to her feast on the flesh. In the month of *Shrávan* or July-August, they bathe on Tuesdays and Saturdays, worship Máruti and their house gods, and eat one meal in the evening after making an offering of cooked food to the house gods. Of late years some have taken to bathing daily and worshipping house gods. They have neither priests nor a religious guide; but they call a Bráhman to conduct their marriages. They keep the leading Hindu holidays. They worship village and local deities, but profess not to believe in witchcraft or soothsaying. Almost all of their customs are the same as Marátha customs. The only difference is that the bride's father gets £2 12s. (Rs. 26) as the price of his daughter and in return gives four feasts. Though they live together as a separate body they have little caste feeling. Social disputes are settled by some respectable castemen, who have the power of putting an offender out of caste or of fining him. When a fine is recovered it is spent on a caste feast, and when a person who has been put out of caste is let back he is made to worship a god in presence of the caste-people and to give a caste

in the temple of the god whom he worshipped. They do not send their children to school and take to no new pursuits. Boys go with the men to the forests and learn the names and uses of the different herbs. Girls live at home with the women and learn to plait.

There has been no change in their state for many years.

Gujarát Vánis, returned as numbering 354, are found in most small and large villages. They have been long enough settled in our country to lose connection with Gujarát, though they keep their language and in some cases their small rounded turbans. The names common in use among men are Ananddás, Ganeshdás, Gopáldás, Ardhandás, and Govinddás; and among women Ambábái, Kábái, Jamnábái, Mánakbái, Rukhnábái, and Tulsibái. They add the word *shet* and the women the word *bái* to their names.

They have no family names, their surnames being the names of the places and of callings. The commonest of them are Darbár, Goni, Kesh, Sholápurkar, and Talegávkar. The class includes many divisions, of which the chief are Deshával, Kapol, Khadáyat, Lád, Mod, Porvál, and Váida. These divisions eat together, but do not intermarry. They can be known from other people of the district by their necklace of thin beads of *tulsi* or basil wood. In appearance they do not differ from other local upper-class Hindus, being rather dark for Gujarát Vánis. When fully dressed they closely resemble the Deshasth Bráhmans of Poona. They speak Gujaráti at home and Kánarese abroad. They live in ordinary better class houses with stone and mud walls and flat roofs. They are good cooks, their staple food being rice, wheat, pulse, vegetables, milk, and clarified butter. In poor families spiced millet and Indian corn are much used instead of rice and wheat. A family of four or five persons spends £1 5s. to £3 (Rs. 15-30) a month on food. All bathe daily and eat their first meal and worship the house gods. They are strict vegetarians, using neither flesh nor liquor. The men wear the ordinary dress of the country, except that some wear turbans and some headscarves. The women have given up the Gujarát petticoat and the small upper robe and have adopted the full Marátha robe, in which they wear without passing the skirt back between the feet. Their bodices are not backless like those worn by Gujarát women, but are full-backed like those of Marátha women. On dress men spend 16s. to £3 (Rs. 8-30) and women £1 to £2 10s. (Rs. 10-25) a month.

Both men and women are fond of ornaments, some families having a stock worth as much as £100 (Rs. 1000). As a class they are even-tempered, orderly, sober, thrifty, hospitable, and fond of their own. Their hereditary calling is trade. They keep shops, lend money, and follow many branches of trade. They are a saving class and are well off. They rank with local traders and their daily life is little from theirs. Except by minding the house the women do not help the men. In religion they are Vaishnavs, respecting all Hindu and local deities and keeping the ordinary feast days. Their family deities are Kálikádevi, Kotáridev, and Shiddhmáta. Kotáridev, who is a manifestation of Vishnu, is the chief object of their devotion. Their leading fast days are the *ekádashis* or lunar fasts of every Hindu month, and *Gokulashdami* in July-August. They also fast on *Shivrátra* or Shiv's Night in February-March.

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Their priest is a Gujarát Bráhmaṇ, who officiates at their marriage and other ceremonies; but they also respect other Bráhmaṇs. Their religious guides or *mahárájas*, to whom they pay the highest honours, and who at times visit them and collect contributions, are southern or Telugu Bráhmaṇs, descendants of the great Vaishnav teacher Vallabháchárya who is said have been born in A.D. 1479. Girls are married between five and eleven, and boys between sixteen and twenty. The boy and girl are rubbed with turmeric paste four or five days before the marriage day. On each of these days they are rubbed with fresh turmeric paste, but are not bathed till after the marriage is over. In the Brahmanábh and Káshyap family stocks on the day on which they are rubbed with turmeric paste two turmeric-coloured strings or *kankans* are bound to the wrists of the boy and girl. On the marriage day the bridegroom comes on horseback in procession to the bride's house. During the marriage both the bride and bridegroom are made to sit on low stools, the bride dressed in a *pátal* or white robe facing the west and the bridegroom the east, and a curtain with a central turmeric cross is held between them by the officiating priests. When they are seated the maternal uncle of the bride binds the *mangalsutra* or luck-giving necklace round the bride's neck, the priests recite the marriage service ending it with a blessing on the couple, the guests join the priests in showering coloured rice on the pair, the hands of the bride are joined to those of the bridegroom, and a red thread is passed round their necks. The *lájáhom* or burnt offering of parched grain and other after-ceremonies are the same as those of Bráhmaṇs. The only difference is that a potter is paid 10s. (Rs. 5) and thirty-six earthen pots are brought from his yard at the time of the burnt offering. Betel and dry dates are served and the guests withdraw. On this day the bride's father feasts the bridegroom's party. When the girl comes of age, she is held unclean for three days, during which she remains seated apart. On the fourth day she is bathed and presented with a robe and a bodicecloth, and on a lucky day within the first sixteen she is allowed to enjoy her husband's company. In the fifth month of her pregnancy her mother presents her with a green bodice, in the seventh month the *simantonnayan* or hair-parting is observed, and in the tenth month she is carried in a palanquin to a temple to bow to an idol. Though they do not wear the sacred thread widow-marriage is forbidden, and the widow's head is shaved and her bangles are broken on the tenth day after her husband's death. A widow always dresses in a red robe and a red bodice. Polygamy is allowed, but is seldom practised, for boys are always at a discount; polyandry is unknown. They burn their dead and perform the regular Bráhmaṇic funeral rites. The after-death or memorial rites begin on any odd day within the first twelve days after the death. On the thirteenth Ganpati is worshipped under the name of *Shrávnipuja* or *Shrávan* that is the spirit-month worship, and they ask caste-people to dine. Social disputes are settled at meetings of the elders of the caste. As a class they are well-to-do. They teach their children to read and write and keep their accounts in Gujaráti.

Hanba's are returned as numbering 657, and as found

in Bádámi, Bágalkot, Bijápur, and Hungund, and chiefly in Bádámi and Bijápur. They have no tradition of when or why they came into the district, or of any former settlement. The names in common use among men are Bállappa, Bharmáppa, Dharmáppa, Haumáppa, Haláppa, Káreppa, Parsáppa, Shisáppa, Yalláppa, and Yeráppa; and among women Badavva, Bhimavva, Gangavva, Hanmavva, Lálavva, Mangalavva, Rámavva, Satyavva, and Yallavva. Their surnames are Bolayávaru, Hosuryávaru, Kiriyávaru, and Kuriyávaru; and the names of their family stocks are Annelvaru, Chavadyánavru, Chunchalvaru, Guddelvaru, Halvaru, and Thagarinavaru. Sameness of stock but not sameness of surname bars marriage. Their home tongue is Kánarese, and their patron-deities are Mangalavva of Mangalgad near Chimalagi in Bágavádi, Máuṛuti, and Yallamma in Parasgad in Belgaum. They are of two divisions, Bile Shiriyavrus and Bánnad Shiriyavrus, who neither eat together nor intermarry. All Bijápur Hanbárs are Bile Shiriyavrus; the Bánnad Shiriyavrus are found only in the Mallad. They rank with Dhangars, and are dark, strong, and well-made. They live in one-storeyed houses with earth and stone walls and tiled roofs, and their house goods include two or three copper pots and some earthen vessels. Those who hold land have farm servants and all own cattle and pet animals. They are great eaters and bad cooks and are fond of sour and hot dishes. Their staple food includes millet bread, rice, pulse, and vegetables. They bathe once a week and visit the temple of Máuṛuti and bow before the image. On other days they perform no worship before their morning meal, and none of them have images of their gods in their houses. Once a year they sacrifice a goat to the god or goddess who guards their fields, and to Mangalavva or Mother Luck at the end of the festival held in her honour. Their holiday dishes are stuffed cakes and rice boiled in cocoa-milk mixed with molasses, and flesh of all kinds except beef and pork. They drink no liquor and neither smoke hemp-flower or *gánja* nor eat opium. The men shave the head except the top-knot and the face except the moustache and eyebrows. Women tie their hair into a back knot, but do not put on false hair or wear flowers. The men wear a pair of drawers, a shouldercloth, a shirt or *bandi*, a headscarf or *rumál*, and a pair of sandals; the women wear the robe hanging like a petticoat from the waist to the ankles and a bodice with a back and short sleeves. Both men and women keep a store of rich clothes for holiday wear or for grand occasions. The ornaments worn by men are the earrings called *bhikkális*, the waistbands called *kaddorás*, and the wristlets called *kadáś*; those of the women are the earrings called *bugdis*, the necklace called *tika*, and silver wristlets and bangles. As a class Hanbárs are dirty, hardworking, honest, orderly, and thrifty. Some are fond of show and hospitable. They are a land-holding class, but some deal in wood and many work as field labourers. As husbandmen they have little skill. Their services are chiefly in demand at seed-time and harvest. At other times the demand is dull. They rest on all Mondays and on the *Jyeshtha* or May-June full-moon. The women mind the house and help the men in the field. As a failure of rain throws them out of employment, they

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often run in debt in bad seasons, and they sometimes borrow to meet marriage and other charges and to buy cattle. As a class they are poor. A family of five spends about 18s. (Rs. 9) a month on food and £1 4s. to £2 (Rs. 12-20) a year on clothes. A house costs £1 to £10 (Rs. 10-100) to build and their house goods are worth 16s. to £1 10s. (Rs. 8-15). A birth costs 4s. to 8s. (Rs. 2-4), a boy's marriage £10 to £20 (Rs. 100-200), a girl's marriage £1 to £2 10s. (Rs. 10-25), and a death 4s. to 8s. (Rs. 2-4). Their patron-deities are Māruti, Mangalavva, and Yallamma. They pay no respect to Bráhmans and do not ask them to their ceremonies. Their priests belong to their own class. They visit the shrines of Mangalavva at Mangalgad in Bágevádi and of Yallamma at Paragad in Belgaum. They keep no Hindu holidays except the Cobra's Fifth or *Nágpanchmi* in *Shrāvan* or July-August, and the *Mágh* full-moon or *Mágh purnima* in February. They never fast. They visit the temple of Māruti, offer him a cocoonut, burn camphor before him, and pray him to keep them and theirs from harm. They have a teacher of their own caste, whose office is hereditary. They believe in soothsaying, but profess to know nothing of witchcraft or evil spirits. They perform both marriage and death ceremonies. On the fifth day after the birth of a child Satvái is worshipped with offerings of vermilion and rice and pulse boiled together mixed with molasses and cocoa-kernel scrapings. On the eleventh the child is named. Its hair is cut for the first time between the end of the first and the end of the third month. In settling marriages, the boy's father visits the girl's house and presents her with fifty betelnuts and fifty leaves and four pounds of sugar. Caste-people are asked to attend, and sugar is put into the girl's mouth in the presence of all. The boy's father pays the girl's mother 2s. to 10s. (Rs. 1-5), betel and sugar are served, and the caste-people withdraw. The boy's father is treated to a dinner of rice, pulse, and stuffed cakes. For the betrothal or *báshtagi*, the boy's father again calls at the girl's house with a present of four pounds of dry dates, four pounds of betelnut, fifty leaves, twelve pounds of sugar, two pounds of cocoa-kernel, a piece of bodicecloth, and five turmeric roots. The girl is seated on a blanket, her lap is filled with rice and five kinds of fruit, and her mother is paid £1 (Rs. 10) in the presence of the caste-people met at the house. The guests are feasted on sugar roly-polies, rice, and clarified butter, and a day is fixed for the marriage by the village *joshi* or astrologer. On the happy day the bride's party lead the bride to the bridegroom's and they live there till the marriage is over. In the evening the couple are rubbed with turmeric paste and on the next day the gods are propitiated. On the third the couple are bathed, dressed in white, and taken to bow in Māruti's temple. On their return to the bridegroom's they stand face to face in the yard before the house separated by a turmeric cross or *nandi* marked cloth held between them by the maternal uncle of the bride. A thread wristlet to which a piece of turmeric is tied is bound round the right wrist of each of the couple, and they are blessed, and rice is thrown over them. Then comes the *bhum* or earth-offering, in which rice and cakes are set in a dish, which the couple are made to worship, and they are feasted on the rice and cakes in company

with five married women. The other guests and the caste-people are feasted and in the evening the couple are made to visit the temple of Máruti, where they place a lighted lamp before the god, bow to him, and return home. Then they bow before their family gods, and in the presence of caste-people the parents of the girl formally make her over to the bridegroom's mother. The party of the bride are feasted on *nágoli* a dish of rice and millet boiled together and mixed with clarified butter and molasses, cakes, rice, and pulse. A string is fastened to a peg in the ceiling, a dry date is tied to the end of the string, and as it twists round one of the bridegroom's men tries to cut it off. When the dried date is cut off the bride's party leave taking the bride with them. On a lucky day the girl comes back to her husband's. When a girl comes of age she sits by herself for four days, but no ceremony is performed. On the fifth she is bathed and is sent to live with her husband. They do not raise marriage porches nor are the couple bathed in a square or *surgi* made by setting an earthen pot at each corner. When a person dies, a peg is driven into the wall and the body is bound to the peg in a sitting posture. If the dead is a man he is dressed in a waistcloth and head-scarf, and in a robe and bodice if she is a woman. The body is laid in a blanket or coarse cotton cloth and carried to the burying ground and buried. A stone is laid on the grave. Some burn their dead. On the third day they visit the place, worship the stone that was laid on the grave, and leave an earth pot or *moga* Indian millet flour boiled in water, and a second earth pot full of water. They wait for a time to see whether a crow touches them and return home. On the fourth, fifth, or sixth day the house is cowdunged; the chief mourner with the four corpse-bearers have their heads shaved and this purifies them. They then dine at the house of the dead. Within a month after the death a waistcloth or robe is left in the place where the death occurred and the caste-people are feasted. They perform no memorial or *shráddh* ceremonies. They are bound together by a strong caste feeling and their social disputes are settled by their hereditary caste head Rámanna of Nasibi, whose decisions are obeyed on pain of loss of caste. They do not send their children to school or take to new pursuits. On the whole their state is stationary and they show no sign of improvement.

Ilgers, or Palm-Tappers, are returned as numbering 645 and as found in small numbers all over the district. Their number is greatest in Bágalkot and least in Bijápur. They are divided into Ilgers and Námad Ilgers, who eat together and intermarry. The names in common use among men are Amnáppa, Báláppa, Hojáppa, Husanáppa, and Narsáppa; and among women Amritavva, Bhágavva, Husanavva, Nilavva, Ramákka, Ráyavva, and Yallavva. The Kánarese *appa* or father is added to the names of men and *akka* or *acca*, that is mother, to the names of women. Their surnames are place and calling names, as Yalláppa Shárigar that is Yalláppa the liquor-seller, or Narsáppa Ayeri that is Narsáppa of Ayeri. Among their family-stocks are Ghantenavru, Golenavru, Korenavru, Mudenavru, Saunavru, and Udejenavru. Members of the same family-stock are not allowed to intermarry, as they are supposed to be descended

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from a common ancestor. Ilger men may be known by the golden rings which they wear in their ear-lobes from infancy to death. They are like Kabligers or fishermen and differ from them only because they follow a separate calling. As they are fond of gymnastic exercises and are always climbing the wild-date palms they are a strong muscular body of men. They are generally plump, of middle height, and brown. The nose is flat and long and the cheeks are gaunt with high or low cheek-bones. The men's hair is mostly lank and is worn in a top-knot. Women tie the hair into a knot at the back of the head by a woollen thread. They speak Kánarese both indoors and outdoors, using *bhella* for *bella* a dish and other incorrect words. They live in ordinary houses one storey high, with stone and mud walls, and flat roofs. The houses are not clean, and their few house goods are neither clean nor neatly arranged. Except a few copper drinking vessels and dining plates, all the vessels in the house are of earth. They own bullocks, cows, and goats, and rear poultry. Some of them keep three or four buffaloes or ponies to carry skins filled with palm-juice. They never load bullocks with palm-juice skins as they honour the bullock as the god Basavanna. Their daily food is bread, split pulse, and vegetables seasoned with heated oil, assafoetida, cumin-seed, mustard-seed, salt, and chillies. It costs $1\frac{1}{2}d.$ (1 a.) a day for each person. They are very fond of eating bread with chilly powder moistened with oil. The holiday dishes are sugar roly-polies and sugar dumplings or *kadbis*, vermicelli or *shervaya* is made at *Holi* in March and at *Diváli* in October-November, dumpings on *Nágpanchmi* in July-August, and roly-polies on other holidays. They eat the flesh of hares, deer, goats, and poultry, and on *Dasara* in September-October they sacrifice a goat to the goddess Yallamma. Some of the dressed flesh is offered to the goddess, and the rest is eaten in company with friends and relations. They vow goats to this goddess, and kill them in her honour at the time of paying the vow. On such occasions and at marriage and other ceremonies they give caste feasts. If they can afford to pay for it they eat animal food on all days except fast days. All of them bathe daily and worship the house gods before eating the morning meal. Those that have no house gods go to a *Máruti's* temple to worship. They drink liquor, smoke tobacco, and use other narcotics; but they do not drink the juice of the wild-date palm, as they consider the wild-date palm to be their sister. If they eat flesh they always drink liquor, and this they generally do twice or thrice a week. Men wear a waistcloth, a shouldercloth, a jacket, a coat, a headscarf, and shoes. His dress costs a rich man about £2 (Rs. 20) a year, a middle class man £1 to £1 4s. (Rs. 10-12), and a poor man 6s. to 10s. (Rs. 3-5). The ornaments worn by men are earrings, bangles, and twisted waistchains. They cost a rich man £6 (Rs. 60), a middle-class man £5 (Rs. 50), and a poor man 12s. (Rs. 6). Women wear Marátha backed bodices, and the full Marátha robe covering the head with the upper end. A rich woman spends about £1 10s. (Rs. 15) a year on her dress, a middle-class woman 18s. to £1 (Rs. 9-10), and a poor woman 8s. to 12s. (Rs. 4-6). They wear the usual earrings, necklaces, bracelets, armlets, and toe rings, a rich woman's stock costing about £10 (Rs. 100), a middle class woman's about £5 (Rs. 50), and a poor

roman's about £1 10s. (Rs. 15). The poorest woman has one ornament the *mangalsutra* or lucky necklace worth 3s. (Rs. 1½). A few rich families buy fine clothes for holiday use, but most wash their everyday clothes. Their daily dress is simple and dirty, and is of local hand-woven cloth. They are hardworking, hot-tempered, dirty, and when not given to drinking thrifty. Their hereditary calling is wild-date palm tapping and palm-juice selling. They climb the trees, cut a triangular hole under a leaf, and tie on a jar to gather the juice. The juice is carried in skins on buffaloes or ponies into a town or a village to the liquor contractor's shop, where it is sold by their women from six in the morning to eight in the evening. Men are paid 12s. to 14s. (Rs. 6-7) a month for palm-tapping and women are paid 6s. (Rs. 3) for selling the juice. The men make some money by selling palm-juice on the way to the shop, and the women manage to hide a part of their receipts. Palm-juice is sold at 1½d. (1 a.) the quart and is much drunk by the lower classes. The men take their boys with them and train them in their craft, and their girls accompany their mothers and learn everything about selling the palm juice. Palm-tapping is one of the most flourishing industries in the district, and many of the higher contractors have made their fortunes. Besides as palm-tappers, some earn their living as husbandmen, their women helping in the field-work. Most of them are labourers entirely dependent on the liquor contractor. To raise a loan they have to mortgage or pawn property, and even then have to pay as much as eighteen per cent a year. Their calling is considered low. Bráhmans, Lingáyats, Maráthás, Rajputs, and Kabligers will serve them food only from a distance. On the other hand Ilgers hold themselves superior to Mhárs, Mángs, Vadars, Korvis, and Chámhbárs, and will not eat with them. Men and children work from morning to evening and the women sit selling toddy till eight at night. In the cold months the wild-date palm yields much juice, and in the hot months the juice has a great sale; and during both of these seasons the Ilgers are busy. They do not stop work any day throughout the year. During the Moharram holidays palm-juice is largely used by Musalmáns. A family of five spends 16s. to 18s. (Rs. 8-9) a month on food. A rich man's house costs more than £10 (Rs. 100) to build, a middle-class man's about £5 (Rs. 50), and a poor man's about £2 10s. (Rs. 25). A rich man's house goods are worth more than £10 (Rs. 100), a middle-class man's more than £8 (Rs. 80), and a poor man's £2 10s. to £5 (Rs. 25-50). A rich man spends £10 to £15 (Rs. 100-150) on his son's wedding and £10 (Rs. 100) on his daughter's wedding; a middle class man spends £8 (Rs. 80) on his son's wedding and £7 10s. (Rs. 75) on his daughter's wedding; and a poor man spends about £5 (Rs. 50) on each. The death of a grown-up member of his family costs a rich man £3 (Rs. 30), a middle-class man £2 10s. (Rs. 25), and a poor man about 10s. (Rs. 5). Ilgers are religious. Their family deities are Yallamma of Parasgad in Belgaum, Tuljá-Bhaváni of Tuljápúr in the Nizám's country, Ratnaráy of Hippargi in Bijápúr, and Hanmáppa of Yalgur in Bijápúr. They have a Bráhman priest, whom they call to officiate at marriage and *phalashobhan* or girls' coming of age, and who fixes the days on which ceremonies should be performed. Their

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funerals are attended by a Jangam or Lingáyat priest. Besides Hindu gods they occasionally worship and make vows to Muhammadan saints, chiefly Hastgirsáheb of Hashimpir Darga in Bijápur, Nabi Sáheb of Asar in Bijápur, and Khoja Bande Naváj Sáheb of Kalburga in the Nizám's country. During the Moharram holidays, they kill a goat in honour of these saints and feast on its flesh. They keep some of the principal Hindu holidays, and fast only on two days, the eleventh of the bright half of *Áshádh* in July and on *Shivrátra* in February. The men fast on *Shrávan* or July-August Mondays; and the eldest woman of every family lives on fruit and roots during the *Navrátra* or first nine days of *Áshvin* or October. They worship village and local deities. The smaller images of house gods are made of brass and copper by casters; and the larger images are made of stone by stone-cutters. To bring the god into these images, a Bráhman priest sprinkles them with the *panchámrit*, that is curds, milk, clarified butter, honey, and sugar. Undressed food is given to Bráhmans and Jangams and the caste is feasted. Their customs differ little from those of Kabilgers or fishermen. They form a separate community, but there is little unity among them. They have a headman who settles their social disputes and imposes fines and other punishments. He is supposed to be the lineal descendant of the first Ilger, and his son succeeds to his authority after his death. They do not send their children to school or take to new pursuits. As persons of different castes have lately taken to palm-tapping some of the Ilgers have been forced to work as day labourers. On the whole they are a declining caste.

JINGARS.

Jingars, numbering 310, are returned as found in Bádámi, Bágalkot, Ilkal, and Bijápur and in large villages throughout the district. They live in one-storeyed houses with walls of mud and flat roofs. Their home tongue is Maráthi and their family god is Malaya. They look like Marátha Kunbis. The men wear the waistcloth, either the shouldercloth or a short coat and the headscarf, and the women wear the *sádi* or robe with a short-sleeved and backed bodice. The robe hangs like a petticoat from the hip to the ankle and the upper end is drawn over the head. The men wear the top-knot and the sacred thread, and both men and women wear gold and silver ornaments, which do not differ from those worn by the Jingars of Belgaum. Their hereditary calling of saddle-making paid them well when the country swarmed with horsemen. At present they are painters, carpenters, toy-makers, and book-binders. They are a decent, hardworking, intelligent, and well-behaved people. They eat meat and fish and drink liquor. Their slack season is the rainy months and their busy time the fair weather. As their trade has greatly suffered from the want of demand for saddles they find it difficult to make a living. They have to borrow to meet marriage expenses. A family of five spend 10s. to £1 (Rs. 5-10) a month on food. They are religious, respect Bráhmans, and employ them to perform their ceremonies. They keep all Bráhmanical fasts and holidays, their chief day being *Dasara* in October. Their boys are invested with the sacred thread and widow-marriage is strictly forbidden. Their marriage ceremonies last four days. On the first day, both in the house of the bridegroom and of the bride, feasts

d in honour of the house gods. On the second day the bride-comes in procession from his house to the bride's. At the ce to the marriage booth he is received by the bride's father, t are washed and wiped with a cloth, and lighted lamps are round his face. He is led to a low wooden stool set opposite, r stool. The bride is carried into the marriage-hall by her al uncle or other kinsman seated on his hip. The bride and room sit facing each other, and the family priest draws the couple and a cloth is held between them. The priest coloured rice to the guests and repeats sacred verses. the verses are being repeated both the priest and the guests coloured rice on the heads of the pair. When the verses led the curtain is withdrawn and a *hom* or sacred fire is . On the third day the girl's father gives a caste dinner the fourth day the boy's father entertains the community. perform a ceremony at the girl's coming of age with the help áhman priest. Their death rites resemble those of Kunbis. ard which is used in tying the body to the bier and the stone which the water-pot is pierced are buried and dug out on the lay, when the chief mourner comes to the spot and worships and throws them into water. Social disputes are settled at gs of the caste council of adult men. They send their boys ol but take to no new pursuits. On the whole they are a people.

oligers, or Fishermen, are returned as numbering 15,033 and id chiefly along the banks of the two leading local rivers, the and the Krishna, and in the country between them. They seem e same people as the fishing Kolis of the Marátha country. The in common use among men are Bhimáppa, Kalláppa, Malláppa, ppa, Ráma, Ránáppa, and Shidáppa; and among women, vva, Gangavva, Gauravva, Nágavva, Shidavva, and Tulsavva. ave no surnames except place and calling names. They are d into Lingáyat and Bráhmanical Kabligers, the Bráhmanical from the Lingáyat division. The Lingáyat branch are describer Handeyavrus. Almost the whole of the Bráhmanical Kabli- along to the class called Gangimakkals or river children, who o called Ambekars or watermen from the Sanskrit *ambu*. There are two other classes, Bail Kabligers or bullock ers, and Kabligers who beg from door to door with an image odness Durgmurgavva. Both of these last are very small classes. n the three divisions neither eat together nor intermarry, offer little in appearance, religion, or customs. Among all ers, except Gangimakkals, proved relationship is a bar to ge. The Gangimakkals have many family-stocks, of which the re Ánigundyavru, Bilechhatragiyavru, Ghantenavru, Kengen- Halejoldavru, and Haggelavru. Members of the same stock t allowed to intermarry. The Gangimakkals speak Kánarese. f them live in small walled houses one storey high, with flat a few who are too poor to have a house live in huts. Except two dining plates and drinking vessels almost all of their g and storing vessels are made of clay. Those who own land omestic animals and sometimes a pet dog or sheep. They

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are a hardworking class, and great eaters, their staple diet being millet bread, split pulse, sauce, and vegetables. Sometimes milk and curds are added to the daily food as a change. Like other low-class Hindus their holiday dishes are *polis* or cakes rolled round molasses, *godhi huggi* or husked wheat boiled in milk and mixed with rough sugar, and *shevaya* or vermicelli. They are not bound to bathe daily. The house gods are worshipped on new and full moons and on other holidays. All use animal food and liquor, the animals eaten being the goat, sheep, deer, hare, and fish. All other animals are either held sacred or impure and are not eaten. Besides liquor, hemp-flower or *gánja*, and tobacco are freely smoked. The Gangimakkals, who are the local ferrymen, are often very powerful fine-looking men like their brethren on the Konkan coast. They and the Kurubars are the sturdiest men in the district. The village *pehalván* or athlete is generally either a fisherman or a shepherd, his face and neck beautified with yellow earth, and perhaps with a yellow flower in his ear. The men's dress is a headscarf and a pair of knee-breeches; seldom a coat, and a shouldercloth thrown over the shoulders. The women dress in the ordinary robe and bodice without passing the lower end of the robe between the feet. Both men and women have a few ornaments mostly of silver and of small value. Like most of the local Bráhmancial castes, even the Bráhmancial Kabligers have not escaped the influence of Lingáyatism. Just as a Kurubar or shepherd, if he rises to the position of a village headman, generally puts on the *ling* and calls himself a Hande Vazir, so the Kabliger *pátíl* as at Akalvádi in Bijápur, and the Kabliger *kolkár* or *patil's* servant as at Bágévádi and Mungoli in Bijápur, are occasionally Lingáyats. Such cases are rare because few Kabligers have risen to high position. The chief gods of the Bráhmancial Kabligers are Yallamma and Basavanna. Like many other Hindus they make offerings of sugar and frankincense to the Moharram biers. Formerly the Gangimakkals proper had a *guru* or religious teacher who was called Ámbiger Chavadaiyya. Since his death they have no *guru* and have forgotten what relation their old *guru* bore to his disciples. They keep some of the regular Hindu fasts and feasts. Their chief holidays are the *Yugádi* or Hindu New Year's Day in March-April, *Shimga* the full-moon day of *Phálgun* in March-April, *Dasara* the tenth of the bright half of *Ashvin* in September-October, and *Diváli* the new-moon day of *Ashvin* in October-November. Their fast days are *Shivrátra* or Shiv's Night on the thirteenth of the dark half of *Mágh* in February-March, the eleventh of *Ashádh* in June-July and of *Kártik* in November-December. On *Shrávan* or July-August Mondays they eat only one meal in the evening. They worship all village and local gods. They have a strong faith in soothsaying, and like others of the lower orders are great believers in witchcraft and sorcery, and are much afraid of sorcerers. If an Ámbiger is possessed by a ghost the first remedy is to make him sit before the house gods and rub his forehead with ashes taken from the god's censer. If the ashes fail to scare the ghost an exorcist is called. He writes texts on a piece of paper and fastens the paper to the arm or neck of the possessed

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on. Sometimes, instead of paper, a small copper cylinder, filled with ashes on which charms have been breathed, is fastened to the patient's arm or neck. The spirits which trouble Kabligers are of two kinds, family ghosts and casual spirits. The family ghosts are the spirits of young mothers who have died in child-birth, or have died leaving young children behind them, or of young women and men who have died in love or unmarried, or of misers who have left a large hoard. Family ghosts of this kind can never be driven away and their demands are not easily satisfied. The ghost of the young mother generally troubles her children's stepmother, and will not leave her unless the stepmother promises to treat her children well and make her yearly offerings. The miser generally haunts the man who squanders his hoard, and has often to be satisfied with a yearly offering. Wandering or casual ghosts are driven away by thrashing the possessed person, or by laying an offering of food near the place where the ghost lives. When a male ghost enters into a woman's body or a female ghost enters a man's body the matter is serious, and neither coaxing nor thrashing is of any use and they stay in the body until they weary of them. Serious cases of this kind happen when a man or woman dies with an intense and unsatisfied love. The customs of the different divisions of Bráhmnic Ambigars are much the same. As soon as a child is born its navel cord is cut and both the child and mother are bathed and laid on a bedstead. The mother is given dry cocoa-kernel and molasses to eat and is fed on husked millet and soft and eaten with clarified butter. In the evening of the birth-day the midwife worships the goddess Jivti and carries to her house the lamp used in the worship. The lamp is covered because, if any one but the midwife sees the lamp, some evil will fall on the child and mother. Bráhmnic Ambigars are married by a Bráhman. They are married up to their twelfth year; widow marriage is allowed and is common, polygamy and divorce are allowed and are practised, and polyandry is unknown. When a girl's father accepts an offer of marriage, the boy's father goes to the girl's and lays a pound of sugar and a cocoanut before the girl's house gods. The offerings are served with betel and withdrawn, and the boy's father is satisfied. This ends the engagement. On a lucky day some weeks before comes the betrothal or *báshtagi*. The girl is given a robe worth 10s. (Rs. 5) and two bodicecloths each worth 2s. (1s.). Her mother is given a robe and a bodicecloth worth 1s. (8as.); and two pieces of bodicecloth are laid before the girl's house gods. In addition to these clothes the girl's parents are given fourteen to twenty-eight pounds of sugar, fourteen pounds of dry dates, fourteen pounds of betelnuts, and some betel leaves. On the day before the marriage day the bridegroom is taken to the bride's and on the marriage day both the bride and the bridegroom are bathed in a square or square. A copper drinking vessel is set at each corner of the square, and a large water vessel in the centre with some pounds of grain in it, and thread is wound five times round the vessels. Among Lingáyats the circle of five threads is cut in two and each thread is wound round a turmeric root and fastened to the wrists of the bride and girl. The bride is dressed in a white robe and a white bodice and is decked with more ornaments than those worn on the

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báshtagi or betrothal, and a condition is made that on no account shall certain ornaments be removed from the person of the bride. The bridegroom is given a pair of waistcloths seven and a half feet long and a pair of shouldercloths fifteen feet long, a turban, a pair of shoes, and some rings. Rice grains are tied in the skirts of the bride's and bridegroom's garments and the skirts are knotted together. The bride's Bráhma priest leads her to a blanket covered with rice, and the bridegroom's priest leads him to the blanket and makes him stand facing the bride. The bride and bridegroom are told to throw rice five times on each other's head, and the priests recite eight auspicious verses or *mangaláshtak* serving rice to the guests that they may join in throwing the rice over the pair. In the evening the bride and bridegroom are seated on a bullock, and, with their brows adorned with tinsel chaplets go to worship the village Márutí. On their return the guests form into circles of six or seven round a platter and together eat from it. In one of these circles the bride and bridegroom are seated. After the feast the bride and bridegroom bow to all the guests and the guests withdraw. When an Ambiger girl comes of age she sits by herself for five days. On the fifth day she is bathed and the women of the caste are asked to a feast. The lap-filling or *phalshobhan* takes place on the fifth day or on the first lucky day after the fifth. From the third month of her pregnancy a woman conceives longings, and her longings are satisfied lest the child may have an evil eye regarding the article which was not given to its mother when she longed for it. In the fifth month the pregnant woman is given a bodicecloth and in the seventh month the hair-parting or *simant* takes place. In the hair-parting the pregnant woman is given her favourite dish to eat, and the family and kinspeople present her with a green bodicecloth and a betelnut while she sits on a low stool or a blanket. On a lucky day in the seventh month the pregnant woman is given a robe, a white robe or *pátal* and a green bodicecloth, and her lap is filled with a cocoanut, five plantains, five dates, betelnuts, and some rice by her mother-in-law or some other married woman. Her brow is also marked with redpowder. Her husband is given a waistcloth and friends and kinspeople are feasted. Like Lingáyat Kabligers Bráhmanical Kabligers bury their dead but do not call a Jangam. On the third day all of them go to the burial ground, cook a quarter of a pound of rice in a new earthen pot, and lay the rice with raw sugar and clarified butter on the grave. They afterwards light a fire to bring the crows and watch the crows from a distance of a hundred paces. Sometimes many crows come and do not touch the rice. Then the mourners pray and say that they will carry out the dead man's wishes, and the crows begin to eat the rice and the mourners bathe and go home. On the tenth the house is coated with cowdung, the clothes and the household goods are washed, and a goat is killed. A blanket is spread where the corpse was laid and millet chaff is scattered over the blanket. The dead man's clothes are washed and the folded cloth is laid on the chaff. Redpowder is sprinkled on the folds and flowers are laid before the clothes and incense is burnt before them; some cooked mutton is laid before the clothes and four castemen are seated to dine on the spot. After the four men have dined

the members of the party and the other guests begin to eat. During the fifth or some other odd month after the death a mask or *mukhavata* if the dead was a man, or a top-like vessel if the dead was a woman, is bought from some local goldsmith and is laid among the house gods. To the mask a waistcloth and a head-scarf are offered, and to the top a robe is offered and a goat is killed before the mask or the top and its dressed flesh is offered to the mask or the top on the day when it is first laid among the house gods. If the dead person was a great drinker spirituous liquor is also offered. Child-marriage and widow-marriage are allowed, polygamy is practised, and polyandry is unknown. The Bráhmancial Kabligers have *náiks* or headmen, but their authority is nominal and a committee or *panch* settles all disputes. Though an engaging, sturdy, and independent people, the Kabligers are not likely to rise in wealth or position. They are at present one of the poorest classes in the district, and their children are hardly ever sent to school. At the same time they are a very respectable, contented, and happy class, hardly ever appearing in the police courts except for some assault, generally the result of a quarrel about a woman.

Kaláls, or Distillers, are returned as numbering forty-seven and as found in Bijápur and other important places in different parts of the district. They are fair with well cut features and the men wear the topknot, the moustache, and whiskers. The women braid their hair at the back of the head without using flowers or false hair. Their home tongue is Kánarese, and they live in one-storeyed houses with walls and terraced roofs either of stone or of mud. The men wear a waistcloth, a short coat with a shouldercloth, a headscarf, and country shoes, and the Bráhmancial sacred thread. The women dress in the full Marátha robe and a bodice with a back and short sleeves. Their staple food is either millet or wheat bread with pulse. They use fish and the flesh of sheep, goats, the hare, and domestic fowls, when they are slaughtered by a Musalmán. They are hardworking and clean, their hereditary calling being the making and selling of liquor. The new excise rules, by suppressing smuggling and raising the price of liquor, have driven many of them lately to husbandry and labour. Their women and children help the men in the field and in their shops and add to the income of the family by working as day labourers. They are religious. The principal objects of their worship are Shiv, Vishnu, and Márcuti, and they show much respect to Deshasth Bráhmans who are their priests. Their marriage and death ceremonies are almost the same as those of Kunbis. The marriage ceremony lasts three days. A Bráhman priest attends on the wedding day and on the twelfth day after a death, and repeats verses and in return is given money and undressed provisions. Child-marriage and polygamy are practised, widow-marriage is forbidden, and polyandry is unknown. They earn enough for their ordinary expenses and have to borrow to meet special charges. Their caste disputes are settled at meetings of castemen. They send their boys to school till they read and write a little.

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KOMTIS. *

Komtis, or Traders, are returned as numbering 469. They are found in big towns like Ilkal and Bágalkot. The word Komti is whimsically derived from the Kánarese word *kitikam* dirty. The name is said to have been given them on account of their dirty clothes. They are rare north of the Krishna. They are essentially a mercantile class, though they sometimes combine the farm with the shop. They appear to be the same people as the Vaishya Vánis of the Marátha country. The names in ordinary use among men are Annáppa, Báláppa, Bhimáppa, Gopaláppa, Rangáppa, and Shesháppa; and among women Bhágubái, Krishnábái, Lakshmibái, Rádhábái, Rukhmábái, and Sitábái. Men take the words *ráv, áppa, anna,* and *sheti* after their names, and women the word *bái*. Calling and place names are their only surnames. They are divided into Tupat Komtis and Yenni Komtis, who neither eat together nor intermarry. The Yennis are found in the Nizám's country; and all Bijápur Komtis are Tupats. The legend of the origin of the two classes is that Kankyamma, the daughter of Kusumsheti, when carried off by a low caste chief vowed a vow and leaped a great leap and was carried to heaven. The Komtis who following the example of Kankyamma leapt as far as she leapt went to heaven and their descendants are the Tupats. The Komtis who leaped short, or who looked so long that they never leapt at all, are the ancestors of the inferior Yennis. The Tupats have one hundred and one *gotras* or family-stocks. In some cases more than one stock has the same *rishi* or founder. Thus the Mulkal, Munikal, and Nábhikal stocks are all branches of the Mudgal stock. At a marriage they have to ascertain not only that the bride and bridegroom belong to different stocks, but that the stocks have a different *rishi* or founder. Their house language is properly Telugu, but many of them can speak Maráthi, and all can speak Kánarese. They appear to have come northwards from the Madras Presidency, but have no memory of when or why they came into the district or of any former settlement. The Komtis of Bágalkot differ little from Sonárs in figure, person, or bearing. The other Komtis are less clean than those of Bágalkot; but do not differ from them in appearance. As a class they are of middle height with well-cut features. They live in ordinary houses one or two storeys high with stone and mud walls and flat roofs, costing £10 to £100 (Rs. 100 - 1000) to build, and with house goods worth £10 to £100 (Rs. 100 - 1000). The houses are clean, airy, and comfortable. Many of them have cows, she-buffaloes, and a pony or two, and those who own land have bullocks. They employ servants and pay them £1 4s. to £4 (Rs. 12-40) a year with and £4 to £6 (Rs. 40-60) a year without food and clothing. They are moderate eaters and good cooks, being fond of sweet dishes. Their staple food includes rice, millet bread or grit, split pulse, vegetables, and *chatnis* with an occasional dish of curds and whey. Their food costs 3d. to 6d. (2-4 as.) a head a day. Their holiday dishes are *bundis* that is balls of gram flour passed through a sieve, granulated, fried in clarified butter, and seasoned with boiled sugar; *ghivars* or puffed cakes; *khír* a liquid dish of rice, milk, and sugar; *mándás* or pancakes; *besans* or balls of gram-flour made with sugar and

clarified butter; *daliyás* or balls of wheat flour, sugar, and clarified butter *puris*; or raised wheaten cakes fried in clarified butter; *jilbis* or tubes of wheat flour fried in clarified butter and dropped in boiled sugar; *keshribhát* or rice fried in clarified butter boiled strained and mixed with sugar saffron and other condiments; *molichur* a poor quality of *bundi*; and *básundi* a kind of custard made by boiling milk to a slight consistence and mixing it with sugar and spices. Besides these the poor have their *polis* or cakes rolled round molasses and their *kadbus* or lumps of molasses coated with a thick layer of dough and steamed. Of these dishes one or two are made on every holiday, and four or five at marriage feasts. As a rule every Komti bathes and worships his house gods before eating his morning meal. The religious perform the *vaishvadev* or burnt-sacrifice, in which a little food is thrown into the fire as an offering to the god Agni. Every male Komti who has been girt with the sacred thread is careful to sprinkle a line of water round the plate out of which he is to eat, to set five pinches of food in a line on the right side of his plate as an offering to the Chitraguptas or messengers of Yam the god of death, and to pour a little water on the palm of his right hand and sip it before beginning his meal. When he begins to eat he takes five little morsels into his mouth as an offering to the five vital airs, *apán*, *prán*, *samán*, *udán*, and *vyán*. At the end of his meal he sips a little water in the same way as at the beginning. They neither use animal food nor drink liquor. As a class they are free from vice. Their dress is cleaner and more seemly than that of many of the castes of the district. A man's daily dress includes a headscarf, a waistcloth, a jacket, a coat, a pair of shoes, and rarely a turban, together worth 10s. to £2 10s. (Rs. 5 - 25). His ornaments are a *bhikbáli* or earring, a *kanthi*, *goph*, or *chandrahár* round the neck, and finger rings, together worth £20 to £50 (Rs. 200 - 500) and upwards. The women are more careful about their appearance than the men, and dress with taste. They comb and plait their hair in a braid and deck it with flowers. Some of them use false hair. They dress in the ordinary robe and the full-backed bodice, spending £1 to £3 (Rs. 10-30) a year on their clothes. Rich women are adorned from head to feet with ornaments, including *chandrakor* and *kevda* for the head; *bugdi*, *váli*, *jhamki*, and *bheru* for the ear; *nath* for the nose; *tikke*, *sejítikke*, *sádhítikke*, *putalyáchimál*, *sari*, *avlyáchimál*, *chandrahár*, *padm*, and *katháne* for the neck; *bájubands* and *vákis* for the arms; *pátlis*, *kánkans*, and *todás* for the wrists; rings for the finger; a *kambarpatta* round the waist; *pájans* and *sákhis* on the ankles; and *jodris* on the toes, all together worth £100 (Rs. 1000) and upwards. A middle-class woman's ornaments vary in value from £2 10s. to £4 (Rs. 25-40); and the poorest have at least the lucky necklace worth 4s. (Rs. 2). They keep special clothes for holiday use, some of local and others of foreign make. As a class they are orderly, good-natured, hospitable, clean, and thrifty. Some of the rich are fond of show. Only a few Komtis hold land which they rent to husbandmen or till through servants. Most are cloth-sellers, grain-dealers, grocers, cotton and gold merchants, bankers, and moneychangers. They rarely remain as

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servants with other merchants, but trade independently on their own account. Their mercantile year begins on *Kártik shuddh pratipada* in November. They buy grain and cotton from the growers, and cloth in the different weaving centres. Their women mind the house and do not help in their work. They complain that competition has lowered their profits. Komtis have a good social position. They wear the sacred thread, and appear to eat from no one but Bráhmans. In no single case does a Komti wear the *ling*. The great goddess of the Tupats is Kankyamma. They worship almost all Hindu gods and goddesses and are specially devoted to Shiv and Párvati. They visit the places held sacred by Hindus and keep the regular fasts and feasts. They have a religious guide who is a Telugu Yajurvedi Bráhman. He is a married man and his office is hereditary. Like other local high caste Hindus they believe in astrology and have faith in witchcraft and sorcery. Their customs are almost the same as Bráhman customs, and like them they gird their boys with the sacred thread, marry their daughters before they come of age, and forbid widow-marriage. Polygamy is allowed and practised, and polyandry is unknown. Their marriages and thread-girdings are performed by Bráhmans. The details do not differ from the details of a Bráhman marriage except that the texts are not Vedic but Puránic. On the fourth day after the marriage, the *gotra puja* or family worship is performed. In this ceremony the hundred and one caste-stocks are represented by living persons or if there is no one of the stock present by betelnuts, and the persons and the nuts are worshipped. If any one of the guests remembers a stock that has been forgotten he is warmly thanked by all present. The Komtis burn their dead. When the body leaves the house, like Bráhmans, they make a hole in the floor where the body lay and put a light in the hole. On the way to the burning ground there is the usual stop, the heir drops water and sesamum in the corpse's mouth, and the bearers change places, take up the bier, and again go on. The stone which is used to break the earthen water vessel which the heir carries round the pyre is thrown away; and the uppermost of the two stones which were used to cut the string that binds the body to the bier is kept as the *jiv-khada* or stone of life. The mourners before returning to their houses must look at the light which is kept burning where the dead man lay. This light is kept burning for fifteen days. During these days at meal time, before any member of the family eats, food and drink must be laid before the lamp and thrown on the roof of the house. On the sixteenth day the light is put out. On the third day the ashes and bones are gathered and thrown into water. Some bones are kept; and they and the life-stone are taken daily to the river and washed, and a rice ball is laid before them, and thrown into water, and the bones and stone are again brought home. On the fifteenth day the bones and life-stone are thrown into the river. It is not usual to lay food on the grave. The deceased's death day is celebrated in the same way as by Bráhmans, on the corresponding lunar day to the death day in the spirit fortnight in *Bhádrapad* or August-September. They have a headman whose authority seems to

inal. He is given the first seat at all meetings and betel leaves are served to him before any one else. Social disputes are settled at meetings of adult castemen, and the proceedings are submitted for the orders of the guide, who has the power of putting out of caste, and allowing back into caste. In consequence of the effect of competition on trade, Komtis are an exceedingly prosperous class, and will only rise in importance when the district is laid open by roads and its trade is developed. At Bágalkot they freely send their children to school. They do not enter Government service because trade pays better than Government service.

Kshatriya's or **Chhatris** are returned as numbering 6444 and are found all over the district. They hold more village headships than the Maráthás, and turn up unexpectedly now and then in quite remote villages. The families of village headmen speak only Maráthi and are often remarkably dark and must have been long in the country if they are northerners in more than name. They are tall and thin and most of them live in ordinary houses with mud and clay walls and flat roofs. They dress like cultivating Maráthás and their staple food is Indian millet bread, pulse, and vegetables; but they eat fish and the flesh of goats, sheep, and fowls.

They are clean but hot-tempered, and work as husbandmen, as servants, and labourers. Their customs differ little from those of the Maráthás. Their family gods are Vyankoba and Máruți and their priests are Deshasth Bráhmans. They keep the usual fasts and feasts, and believe in soothsaying, witchcraft, and astrology. Their social disputes are settled at meetings of the caste. They do not take to new pursuits but are a steady class.

Kunbis, returned at 1115, are found in considerable numbers in all parts of the district except Hungund and Indi. Like the Maráthas and the Kunbis they come from the Marátha country. They speak Maráthi at home, and in appearance, food, dress, customs, and manners do not differ from the Marátha Kunbis of whom details are given in the Statistical Account of Poona.

Kurubars, or Shepherds, are returned as numbering 94,786 and are found in all parts of the district. Next to the Lingáyats the Kurubars are the most numerous and important caste in the district. In Maddebihál they have a great majority of the village headships and throughout the district they certainly hold more headships than any other caste, perhaps more than all other castes together. All speak Kánarese and are essentially sons of the soil. They are a rural not a town tribe, though they are also found in towns. They are divided into Hattikankans or cotton wristlet-wearers and Unikankans or wool wristlet-wearers. These eat together but do not intermarry. The Hattikankans or cotton-wristlets are the most numerous; but though they hold many village headships they are not so well off as the Hande-Vazirs or Lingáyats. The Unikankans or wool-wristlets are a smaller body and are found in small numbers everywhere and in considerable numbers in the poorer parts of Bádámi. Hattikankans or cotton-wristlets are divided into Khiláris, Sangárs, and Hatkárs, who eat together and

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intermarry. Both classes of shepherds are small, dark, and strongly built, remarkably sturdy and independent. They are more like the Kabligers or Fishermen than any other class, and with the fishermen and the Musalmáns, as far as bodily vigour goes, form the backbone of the people. The village wrestler is generally a shepherd, and they are fond of taking village service as *válekars* or watchmen. They live in one-storeyed houses with mud and stone walls and thatched roofs, or in wattled huts whose walls are sometimes made of a sedge called *ap* in Kánarese. Their houses have little furniture. Except one or two platters and a few metal drinking vessels called *támbyás*, all their vessels are of earth. They are great eaters, taking two to five meals a day; but are poor cooks. Their staple food is millet bread, a sauce of pulse boiled and spiced, and pot-herbs. Their special dishes are *polis* that is sugar roly-polies, *shevaya* or vermicelli, *godhi huggi* wheat husked and boiled with molasses, and rice. They eat flesh except beef and pork, drink liquor, and use tobacco and other narcotics. Among the men the rich wear the waistcloth and coat; but the poor of both divisions, village watchmen, small farmers, and others are specially fond of knee-breeches and of a short loose shirt. These form a capital working dress. As his clothes are commonly dyed pink, and as his face and neck are daubed with yellow powder, his head swathed in a large white kerchief, and his ear decked with a flower, the Hattikankan wrestler or watchman is generally a rather picturesque figure. The hair is worn short, the top-knot being seldom more than an inch long, and the face is shaved all but the moustache and eyebrows. There is nothing peculiar in the woman's dress. It is the ordinary short-sleeved and backed bodice and the full robe worn without catching the skirt back between the feet and the upper end drawn over the head. Both men and women have a few ornaments the same as those described in the account of Lingáyats. They are worth £1 10s. to £2 (Rs. 15-20).

In house and person they are decidedly clean. They are very honest, and have a great name for sturdiness and obstinacy which sometimes results in their appearing as defendants in assault cases. They are a cheerful, frank, and decent people. Large numbers both of the Hattikankans and Unikankans live as husbandmen. In the barer parts of the district the Hatikankans have flocks of 500 to 600 sheep, make blankets of the wool, and sell the lambs. The Unikaukans do not own so many sheep as the Hattikankans, but there is a rich settlement at the Darga or tomb close to Bijápur, who own flocks of sheep, weave blankets, till the land, and lend money. The women of both divisions are hardworking. They mind the house and help the men in the field and in carding and spinning wool. Men women and children work from morning till evening taking a short rest at midday. They have only three holidays in the year, the Hindu New Year's Day in March-April, *Dasara* in September-October, and *Diváli* in October-November. In wealth and social position the Kurubars come below the true Lingáyats. Though holding so many headships there are no wealthy merchants among them and the bulk are in humble

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square and the fifth in front of one of the sides of the square. On the great day four metal drinking vessels or *támbyás* and a *kalash* or water-pot are set on the ground with a string wound five times round them. This string is broken and tied to the wrists of the couple. The *Váder* fastens the lucky-thread or *mangalsutra* round the girl's neck, knots the hem of her dress to her husband's, and throws sacred rice over them. Both the *Hattikankans* or cotton-wristlets and the *Unikankans* or wool-wristlets bury. The burial rites are like those practised by *Lingáyats*. They perform special services on the tenth day and give a caste feast on the twelfth. Only a few keep the memorial or mind-feast at the end of the first year. They do not send their children to school, and as they have taken neither to schooling nor to shopkeeping they are perhaps not likely to rise. Still they are the backbone of the middle-class population: and next to the *Lingáyats* are the most characteristic caste in the district.

LONÁRIS.

Lonáris, or Salt-makers, are returned as numbering 716 and as found in *Bágevádi*, *Bijápúr*, and *Muddebihál*. Their home tongue is *Kanárese*, and their family deities are *Khandoba* and *Yallamma*. They eat fish and flesh and drink liquor, worship all local gods, keep the usual Hindu holidays, and respect *Bráhmans* and employ them to perform their ceremonies. They do not differ from the *Belgaum Lonáris*. They allow widow-marriage, bury the dead, and are bound together by a strong caste feeling, punishing breaches of caste rules at meetings of castemen. They do not send their boys to school or take to new pursuits.

MARÁTHÁS.

Maráthás are returned as numbering 15,877 and as found in all large villages, and occasionally in small villages. The *Kánarese* call them *Árers*. They hardly differ in appearance from the people of the country. A good many have come lately, but most are old settlers, and many are unable to speak *Maráthi*. They claim descent from the *Kshatriya* king *Mahish*, who, according to the *Máhábhárat*, ruled from the *Godávari* to the *Tungbhadra*. The names in common use among men are *Bálu*, *Govinda*, *Jánba*, *Ráma*, and *Vithoba*; and among women *Gajái*, *Ganga*, *Káshi*, *Kushi*, and *Rakhma*. They are divided into ninety-six clans who eat together and intermarry. Among the clans are *Bhonsle*, *Gáykavád*, *Jádhav*, *Máne*, *Pavár*, *Shinde*, and *Yádav*. Men add *ráv* and women *bái* to their names. Their surnames are clan-names. Their main division is into *Bármáshás* or twelve parts and *Akarmáshás* or eleven parts; the *Akarmáshás* are illegitimate, and are not allowed to marry with the *Bármáshás*. Formerly these divisions did not eat together, but of late this restriction has been removed. Most *Maráthás* live in one-storeyed houses, with stone and mud walls and flat roofs. Their houses are fairly clean and contain copper and brass cooking and storing vessels. Some employ servants to work in their fields and almost all have domestic animals. They are great eaters, taking two to three meals a day. Their staple diet is millet bread, a sauce of split pulse, and a vegetable. They are fond of sour and pungent dishes. They eat flesh except beef and pork, drink liquor, and use narcotics. They have a few special dishes for holidays and marriages.

Unlike the people of the district they prepare rice balls stuffed with cocoanut scrapings and molasses on *Ganesh-chaturthi* or Ganpati's Fourth in *Bhádrapad* or July-August. Most of them bathe daily, but only a few bathe before eating the first meal of the day; and most of their women bathe only twice a week, on Sundays and Tuesdays. The men keep the top-knot, wear the moustache, and some the whiskers, but none the beard. Except a few who have taken to the Kánarese headscarf, they wear the three-cornered turban, waistcloth, shouldercloth, and coat. The women arrange the hair in a braid or in a knot behind the head. They dress in the ordinary robe and the backed bodice. Some of them pass the skirt of the robe back between the feet, while others leave it loose. Both men and women have the ordinary ornaments of the district. Fighting they say is their hereditary profession. But except a few who are in the army, they are almost all husbandmen. They have one or two headships in the Bijápúr sub-division and one or two in Muddebihal, and a few of them are grain and cloth shopkeepers, but they do not hold by any means a high position in respect of wealth, honesty, or social position. They rank above Dhangars and below Lingáyats from whom they eat. Their daily life does not differ from that of other Kánarese husbandmen, and their women mind the house and help the men in the field. A family of five spends £1 to £1 4s. (Rs. 10-12) a month. A birth costs them 4s. to £1 (Rs. 2-10), a son's wedding £10 to £20 (Rs. 100-200), and a daughter's £1 to £5 (Rs. 10-50). They are Smárts in religion, their guide being Shankarácharya, the pontiff of all Smárt Hindus. They are not very zealous members of the sect, and worship all Hindu deities. Their house deities are Ganpati, Kedárling, Khandoba, Mahádev, Máruti, Tulja-Bhaváni, Vishnu, Vithoba, Vyankoba, and Yallamma. The house gods are worshipped daily and dressed food is laid before them. They keep almost all Hindu fasts and feasts. On *Dasara* in *Ashvin* or October-November all weapons are worshipped under the name of *shastradevta* or the goddess of weapons and a goat is sacrificed to them. They occasionally visit on pilgrimage the shrines of Ganpati at Vái in Sátára, of Kedárling at Kolhápur, of Khandoba at Jejuri in Poona, of Mahádev at Singnápúr in Sátára, of Tuljá-Bhaváni at Tuljápúr in the Nizám's country, of Vithoba at Pandharpur in Sholápúr, of Vyanktesh at Shri Shail in North Arkot, and of Yallamma at Parasgad in Belgaum. They worship village gods and goddesses, and believe in witchcraft and soothsaying.

At the birth of a child its navel cord is cut and with its mother it is bathed in warm water and laid on a bedstead. The mother is given dry cocoanut and molasses to chew and is fed with rice and clarified butter. On the evening of the fifth the midwife worships an image of Shatikavva made by a goldsmith, offers her parsley seeds or *omra* *Apium involucreatum*, orris root or *vekhand* *Iris pseudacorus*, a marking-nut, and cooked food, and waves a burning lamp before the image. She carries this lamp with the offering to her house under cover lest some one should see it and the mother and child should suffer from illness. On the tenth day the house is plastered with cowdung and the mother's clothes are washed. On the evening of the

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twelfth day the child is laid in a cradle and named; and kinspeople and friends are asked to a feast. When a boy is six or twelve months old his hair is cut for the first time. In the engagement ceremony the boy's father marks the girl's brow with redpowder and lays a cocoanut before her father's house gods. In the *vida* or betel-packet giving, that is the betrothal, the boy's father gives the girl a robe varying in value from 6s. to 10s. (Rs. 3-5), a bodico-cloth worth 1s. (8 *as.*), and ornaments according to his means. When the girl has put on the clothes her lap is filled with one pound of rice, five half-cocoanuts, five dry dates, five betelnuts, and five pieces of turmeric. Sugar and betel are served and the guests go. After the guests leave the boy's father is treated to *polis* or sugar roly-polies. After fixing the marriage day they take the boy to the girl's house, or if they are very poor they take the girl to the boy's house. On a lucky day two or three days before the wedding day, they rub the boy and the girl with turmeric powder. On the marriage day the bride and bridegroom are bathed at their homes in a square with a drinking vessel at each corner and a thread passed round their necks, and the bridegroom, dressed in new clothes with a sword in his hand, is led in procession to the girl's house. The bride's father gives his intended son-in-law a suit of clothes. The brows of the bride and bridegroom are decked with tinsel chaplets, and they are made to stand on two low stools facing each other. A white cloth marked with a turmeric cross is held between them. The Bráhmañ priest who officiates at the ceremony repeats lucky verses or *mangalásthaks* and throws grain of coloured rice on the pair at the end of each verse. The guests join in the rice-throwing. The priest tells the bride and bridegroom to throw rice on each other's head five times while he repeats verses. The bride and bridegroom are next seated on an altar and their brows are marked with oiled redpowder with grains of rice sticking to it. This rubbing of redpowder is called *shej bharne* or bed-filling. The bride and bridegroom eat out of one bellmetal dish along with some young boys and girls. On this day or on the next day a caste feast is given. In the evening the bride and bridegroom, seated on a horse, go in procession attended by music to worship the village *Máruți*. They lay betel leaves before the god, and break a cocoanut, and go on to the bridegroom's. At the bridegroom's a *saváshin* or married woman waves a lamp before them and breaks a cocoanut as an offering to evil spirits. Next day the bride returns to her father's, and the guests eat a meal and return to their homes. When a Marátha girl comes of age, she is seated in a gaily dressed frame called *makhar* for fourteen days or if her family is poor for five days. During the first three days she is held impure, and no one touches her. On the fourth day she is bathed and allowed to move about the house. During these four days her relations bring different sweetmeats for her, and those of her kinswomen who bring dressed food for her are asked to a feast on the day on which the *phalshobhan* or marriage consummation ceremony takes place. In every monthly sickness after this she is held to be impure for three days and during these

three days she lives in a shed or veranda outside of the house. In the seventh month of her pregnancy the lap-filling ceremony takes place. When a Marátha man or woman dies the body is laid on its back on a bier. The whole body except the face is covered with a piece of new white cloth and a basil leaf is laid in the mouth. Four men carry the bier to the burning ground, the son or in his absence the next of kin walking in front with a fire-pot hanging from his hand. After the body has been burnt to ashes, the funeral party bathe and return home. Members of the deceased's family *stock* are impure for ten days. On the third day the bones and ashes are gathered and thrown into a river or pond, and the ground where the dead body was burnt is swept clean and sprinkled with cow's urine. On this spot a stone is washed, bowed down to, and offered three wheaten balls, a little milk, and a little water. The mourners go and sit at a distance till a crow touches the balls when they return home. On the tenth, they prepare rice balls, lay them in a garden, and wait till a crow touches them. On the twelfth they feast the funeral party. Others are asked but they do not come. They worship the spirits of the dead every year in the Spirits' Fortnight in *Bhádrapad* or August-September. Girls are married before twelve. Widow marriage is forbidden but is occasionally practised. Polygamy is allowed and practised, and polyandry is unknown. As a community they are bound together by a strong caste feeling. Their social disputes are settled at meetings of caste-men whose decisions are obeyed under pain of loss of caste. A few send their boys and still fewer send their girls to school. As a class they are steady and fairly prosperous.

Marwáris are returned as numbering 235 and as found all over the district except in Bágevádi and Indi. They are immigrants from Márwár. The names in common use among men are Jetháji, Kastarchand, Rámlál, Rámratán, and Surajmall; and among women, Chinni, Ganga, Jamna, Kushi, Párvati, and Rukhmini. Their surnames are A'garvála, Bagati, Bajárji, Battad, Kankani, Mitri, Memdad, Pirádji, and Rati. Persons bearing the same surnames cannot intermarry. Their home tongue is Márwári, and their family god is Báláji otherwise called Vyankatesh of Tirupati. They are dark and strong with well-cut features, the women being shorter and fairer than the men. They live in one or two storeyed houses with mud or stone walls and tiled or thatched roofs. They keep servants and own cattle. They are good cooks and temperate eaters, and their staple food is wheat bread, split pulse, and vegetables, with sugar, milk, and clarified butter. They do not use animal food nor drink liquor and their special holiday dishes are sweetmeats which they buy of local shopkeepers. As a class they are sober, hardworking, stingy, exacting, and unscrupulous. They are retail oil-sellers, grocers, cloth-merchants, corn-dealers, moneylenders, and farmers and servants. Their business year begins either from the first of *Chaitra* or March-April, the fifth of *Shrávan* or July-August, or the first of *Kártik* or October-November. On the first of *Kártik* they close their old accounts and open new books. The poor among them serve their rich relations

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as cooks or clerks on monthly salaries of 4s. to £1 (Rs. 2-10); they are in course of time admitted to partnership. In spite of spending large sums in marriages, the traders as a class are fairly off. They work from morning to evening with a short interval at noon for food and rest, and close their shops on sun and moon eclipse days. The landholders are said not to be well off. A family of five spends £1 10s. to £3 (Rs. 15-30) a month on food; a house costs £5 to £20 (Rs. 50-200) to build, and £2 10s. to £4 (Rs. 25-40) a year to rent; a birth costs £2 to £3 (Rs. 20-30), a marriage £50 to £100 (Rs. 500-1000), and a death £10 to £100 (Rs. 100-1000). They rank below Bráhmans and above Kunbis though the local trading classes look down on them. They are religious, worshipping their family god Báláji or Vyankatesh of Tirupati, and offering prayers to the local gods and goddesses. Their principal holidays are *Rám-navami* in March-April, *Gokulashtami* in July-August, and *Diváli* in September-October; and they fast on lunar elevenths or *ekádashis*, and Shiv's Night or *Shivarátra* in February. They make pilgrimages to Benares, Pandharpur in Sholápur, and Rámeshvar. They are Vaishnavs by sect. They have great reverence for Bráhmans and ask Márwár or in their absence local Bráhmans to officiate at their marriages and deaths. They say they do not believe in witchcraft or evil spirits, but have great faith in soothsaying. They do not bathe a new-born child until a lucky day comes, when they call and feast their friends and relations and have the child's name chosen by their Bráhman priest. The mother's term of impurity lasts nine days, and she keeps her room for a fortnight to two months. The child and mother are purified on the tenth and the child is named on the twelfth day. Girls are married between ten and fifteen, and boys between fifteen and twenty-five. When the parents agree to the marriage, the boy gives 2s. (Re. 1) to the girl's priest in token of betrothal. On a lucky day the bridegroom visits the bride's with music and friends, and halts at a well furnished house in the neighbourhood. The couple are together rubbed with turmeric paste by the women of the bride's house, but the bride alone is bathed, while the bridegroom is made to touch the porch before her house and enter it. In the porch they are seated face to face on cushions. The priest puts a betelnut and a silver coin in the bride's left hand and covers her hand with the bridegroom's right hand. A piece of cloth is thrown over both, and they walk round a *hom* or sacred fire lit by the Bráhman priest who repeats lucky verses and throws rice over them amidst the greetings of the marriage guests on both sides. The lucky necklace or *mangalsutra* is fastened to the bride's neck, and, escorted by the married women of the bride's family, the couple go to the bridegroom's. All are seated, packets of sugar are handed among the women guests, and 2s. (Re. 1) are put in the bride's hands. The bride with her company returns home, and the bridegroom follows in the evening. He spends three days with his wife during each of which he is feasted. On the fourth the ceremony of receiving presents from and of making presents to the bride is performed and the bridegroom takes the bride to his home. When a girl comes of age, she sits apart for three days and then joins

her husband without any special ceremony. They burn their dead and mourn them ten days. The ashes of the dead are gathered on the third day after death and from the first to the tenth day a light is kept burning on the spot where the dead breathed his last. From the third to the eleventh crows are fed every day before the morning meal and on the eighth and ninth balls of boiled rice are buried in the name of the dead. The kinsmen of the dead purify themselves on the twelfth and feed Bráhmans. At the end of the first, sixth, and twelfth months, the son or other chief mourner presents Bráhmans with uncooked provisions and a metal pot filled with water in the name of the dead. On the death-day he holds a yearly anniversary or *shráddh*, and another mind-rite on the lunar day corresponding to the death day in the *Muhálaya Paksh* or All Souls' Fortnight in dark *Bhádrapád* or August-September. There have been no recent changes in their practices or beliefs. Early marriages and polygamy are allowed and practised, widow-marriage is forbidden on pain of loss of caste, and polyandry is unknown. They have a caste council and settle social disputes at meetings of adult castemen. They are accountable to the *Bhái-bhát* or brother-bard of their own caste who is the deputy of their headman in Márwár. The *bhát* keeps a register of all Márwár Váni families, a record of the chief details of their family history, and occasionally visits them to gather yearly tribute from his castemen. They send their boys to school and are fairly off.

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Meda'rs, or Basket-makers, are returned as numbering 283. They are found only in towns and large villages such as Sarved and Bilgi. They appear to be the same people as the Buruds or basket-makers of the Marátha country. But unlike the Buruds, though low, they are considered pure. The names in common use among men are Ishvaráppa, Malláppa, Nágáppa, Nurandáppa, Rámáppa, and Yalláppa; and among women Basavva, Dyámavva, Gangavva, Gauramma, Hanamma, Nágamma, and Yallamma. They have no family stocks, but are divided into several families, each with a separate name. Their commonest surnames are Chendanigeru, Padseru, Pángeru, Sálunkyavru, and Pevreru; persons bearing the same surname may not intermarry. They speak Kánarese and there is nothing remarkable in their appearance or dress. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. They have little furniture, their house goods being earthen vessels and a few quilts. Their ordinary food is millet, split pulse, and vegetables. They eat fish and flesh except beef and pork, and drink liquor whenever they can afford it and always on holidays; also some use opium and Indian hemp. They are moderate eaters and bad cooks, their chief dishes being rice boiled and strained, *polis* or sugar roly-polies, *kadbús* or sugar dumplings, and *shévayas* or vermicelli are occasionally made. They kill goats in honour of their house gods, on *Márnavmi*, that is the day before *Dasara* in *Ashvin* or September-October, and at the end of marriages. As a class they are orderly, goodnatured, thrifty, and hardworking, but rather dirty. They make bamboo baskets, winnowing baskets, sieves, fans, flower-baskets, silk-cleaning

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machines, and caskets. A few of them are husbandmen. The bamboos used in their work are brought from Haliyál in Kánara. For a cartload of bamboos 2s. (Re.1) are paid as cutting charges, and 4s. (Rs.2) to the forest department. Bamboos are also sold at £1 10s. (Rs.15) the hundred. Winnowing baskets are sold at 1½d. (1 a.) each, and sieves at ¾d. to 3d. (½-2 as.). Mats sell at 9d. to 1s. (6-8 as.), and blow-pipes or hollow bamboo pieces a foot long at ¾d. (½ a.). Fans, caskets, and other fancy articles fetch different prices according to the taste and ornament. A man and a woman together make five to six sieves and seven to eight winnowing baskets in a day. Their women help in their calling as well as by working in the fields. They make these articles to order as well as for sale. Some of them are day labourers. Their trade does not make them rich, but keeps them from want. A few add to their income by selling dairy produce. They always find work but the return is small. As they have to invest little or no capital, they rarely suffer from a failure in trade. As their incomes are almost all spent in ordinary charges they are forced to borrow to meet marriage expenses. They borrow money at a half to one and a half per cent a month. When a Burud borrows, the lender finds how many working hands are in the borrower's family; the larger the number of working hands the more he will advance. The Medárs are Bráhmancial Hindus, never wearing the *ling* and having nothing to do with Jangams. Like other low Bráhmancial castes they are not careful to keep the rules of their religion. Their chief divinity is Hulsingráy of Gobar near Kulburga. They are not married by Bráhmans, but by a married or *saváshin* woman of their own caste, who is chosen by a Bráhman before each marriage. One drinking pot and two lamps are used. The priestess ties the luck-giving necklace or *mangalsutra* round the girl's neck and the marriage is over. Medárs bury their dead and hold the *divas* or memorial day on the thirteenth. Their great teacher or *guru* is a Váder or priestly Kurubar of Gobar near Kulburga. He seems seldom to visit Bijápur. They have no headman and appoint a council or *panch* to settle disputes.

MUDLIÁRS.

Mudliárs, literally south-east men, also called Kongis, are returned as numbering 130. They are found chiefly in Bágevádi. They are said to have come from Madras. The names in common use among men are Arunjalám, Namashiváy, Náráyansvámi, Parmáláyya, Rangáyya, Somling, Subráy, Sundaram, and Varadráj; and among women Almelamma, Chinamma, Dhankotiamma, Kuppamma, Lachamma, Sundaramma, and Táyamma. Their surnames are Halvekar, Potti, and Vallálkar. These are calling names and are not taken into account in settling matches. Persons belonging to the same clans intermarry. Their home tongue is Tamil or Arvi and their family gods are Shri-Vyankatraman, Vithoba, Shri-Ranganath, and Chidambar, whose shrines are at Vyankatgiri, Pandharpur, Seringapatam in Maisur, and Chennapattan. They are divided into Kongis and Naidus or Kavres and Vallálars, who eat together but do not intermarry. Except that they are darker, they differ little from other natives of the district. Indoors they speak Arvi or Tamil, and out of doors Maráthi, Kánarese, or Hindustáni. They live in one-storeyed terrace-

roofed houses with mud or stone walls. Their furniture includes earthen and metal vessels, lamps and wooden boxes, and they keep cattle, horses, goats, sheep, and dogs. The rich have servants. They are good cooks and are fond of pungent and sour dishes. Their ordinary diet includes wheat or millet bread, pulse, rice, and vegetables, the cost of each man's keep varying from 3*d.* to 4½*d.* (2-3 *as.*) a day. On ordinary days they are not particular about bathing, but both men and women bathe on Saturdays, the men before cooking and the women before taking their meals. On holidays, and at births, girls' coming of age, marriages, and deaths, they prepare special dishes such as cakes and sweetmeats, but they have no rule about preparing particular dishes on particular occasions. They eat fish, mutton, and fowls and drink liquor, especially on the ninth of the Dasara holidays. Some also use hemp-flowers, opium, and other intoxicating drugs. Men wear the waistcloth, the shouldercloth, the jacket or coat, the headscarf, handkerchief, and shoes. The holiday and Saturday dress is a little more costly. A woman's every-day dress is a short-sleeved and backed bodice, and a black, red, green, or yellow robe worn without passing the skirt between the feet. The men shave the head leaving the topknot and the face except the moustache and eyebrows; and the women comb and tie their hair into a back knot. They are tidy in their dress. The favourite colour among men is white and among women red or black. They use either European or native fabrics. The well-to-do keep a store of good clothes for special occasions and the poor use their ordinary dress carefully washed. Men women and children work from morning to evening, Saturday being their busiest day. Their houses cost £20 to £100 (Rs. 200-1000) to build, their house goods are worth £2 10*s.* to £10 (Rs. 25-100), and the ordinary monthly expenses of a family of five are between £1 to £1 4*s.* (Rs. 10-12). They are very religious. They honour Bráhmans who are their family priests, and the objects of their special devotion are Chidambar, Ganesh, Pándurang, and Shri-Vyankatesh. They go on pilgrimage to Tirupati and Pandharpur. Their holidays are the Hindu New Year's Day in March-April, *Nág-panchmi* in July-August, *Ganesh-chaturthi* in August-Sept., *Dasara* and *Diváli* in September-October, *Makar Sankraman* in January, and *Holi* in February-March. Their chief festivals are *Diváli* in October-November and *Makar Sankraman* in January; and their fast days are *Shivrátra* in February, *Ashádhí ekádashi* in June-July and *Kártiki ekádashi* in October-November. Both men and women wear gold and silver ornaments. They are orderly, clean, hardworking, and thrifty. Their chief calling is petty trade, and the women help the men in their work. Some trade with their own capital and some on borrowed funds. Their calling is well paid, steady, and improving: though most borrow to meet their expenses. They rank with the Mudliárs of Madras, below Komtis, Gujarát Vánis, Lingáyats, and other traders. They take food from no caste except Bráhmans. They say they have a religious guide, but are not able to tell where he lives or what are his powers. They offer camphor, dry dates, incense, molasses, and sugar to the village gods on holidays, and cooked food in addition on Saturdays.

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They have house images of their family gods which are either of stone, of gold, or of silver, and they believe in soothsayers particularly in Bráhma mediums. They assert that they have no faith in witchcraft or in ghosts. They do not regularly observe any of the sixteen Bráhma sacraments. During the first two days after a birth neither the child nor the mother is given any food except a decoction of long-pepper *Piper longum*. On the third day they cook together pulse vegetables and rice and give it to the mother. This diet is continued until the eleventh day. From the seventh to the eleventh the mother is daily bathed in warm water in which *nim* leaves and the leaves of other trees are boiled. The child is bathed in simple warm water from the third day. On the seventh or ninth day they worship Shatikavva, break a cocoanut, and offer it to her. After this at a lucky time they lay the child in the cradle. Poor women remain in the lying-in room for a fortnight, middle-class women for two months, and rich women for three months. Before the end of the third month they shave the heads both of boys and girls, either at home or at Shri-Vyankatgiri, or any other place where they have vowed to shave the child. They marry their girls either before or after they come of age and their boys after sixteen. When a match is proposed the bridegroom's people go to the bride's with a new robe, a piece of bodicecloth, a cocoanut, two and four-fifths pounds of sugar, ten plantains, betel, flowers, sandalwood paste, and such gold or silver ornaments as they can afford. They are accompanied by friends, the family priest, and neighbours. The priests repeat sacred verses, clothe the girl in a new robe, and put the cocoanut, rice, plantains, betel, and bodicecloth in her lap. Betel is served, the boy's father is feasted, and they return home the next day. After a time the day for holding the marriage is fixed and the house is cowdunged and ornamented with paintings; and either the bridegroom's party goes to the bride or the bride goes to the bridegroom's. When the party draws near the village boundary, it is led in procession to the house. The bridegroom is first rubbed with turmeric paste by women of the bride's house and then the bride is rubbed. They are again rubbed with turmeric paste and bathed in the evening. This is done either three or five times after which both the bride and the bridegroom are again bathed and dressed in new clothes. On the floor of the marriage booth in front of the house they spread rice and on the rice a mat, and seat the bridegroom on the right and the bride on the left. Close to the seat are set two new earthen pots, two smaller pots, and nine still smaller which together cost 2s. 6d. (Rs. 1¼). These are filled with *sasi* or sprouted rice. A *varvanta* or spice-pestle is rubbed with turmeric paste and a box containing an image of Ganesh is brought out and worshipped. The bride and bridegroom bow before the god. Milk and sugar are boiled together before the pair and offered to the gods, the priest places the lucky necklace on a cocoanut, and it is touched by certain persons of the company. Then the parents of the bride and bridegroom and the bride and bridegroom take in their hands the nine smaller pots, the spice-pestle or *varvanta*, and a lighted lamp, and walk five times round the booth; at the end of the fifth round the

spice-pestle is dropped on the ground, the bride rests her foot on it, and the bridegroom draws her foot off it. Then the couple return to the marriage altar and sit. The family priest kindles a sacred fire and distributes red rice, and ties a cotton thread with pieces of turmeric to the right hands of the bride and bridegroom. The priests who attend recite Sanskrit verses and lay five handfuls of rice in front of the pair; each of the guests lays three handfuls of rice in front of the pair; and all throw coloured rice over the pair's heads. The pair then walk three times round the marriage altar and go into the house where they are seated on a country blanket and are given milk, sugar, and plantains. When this is over the guests and the bride and bridegroom are feasted on rice, curry, cakes, and sweetmeats. A sacred fire is afterwards kindled. The *kankans* or wristlets are taken from the hands of the pair, and sugar is dropped into their mouths. The bride and bridegroom throw red water on each other and on all present, and are then taken into the house and bathed. Afterwards all the people, with the sprouted corn in the pots and with the remains of the sacred fire or *hom*, go to a river, and break a cocoonut, offer it to the river, throw all the things into the river, bathe, and go home. On their return dinner is served. After dinner clothes are presented to the couple, and the bridegroom and his party return to their place. If the girl is a minor she is left with her parents; if she is grown up the puberty ceremony is performed as part of the marriage ceremony and she goes back with her husband to his house. After the third month of pregnancy they provide the woman with anything she may have a craving for, believing that if she is not satisfied the child will suffer from sore ears. Between the fifth and seventh month her parents ask the girl to their house and treat her to a variety of dishes; after this she is also treated by relations and friends.

With the first sign of death they pour into the patient's mouth water in which a *tulsi* leaf has been dipped, break a cocoonut, burn camphor, and rub sandalwood paste and cowdung ashes on the brow. Soon after death they put betel in the mouth and tie together the thumbs and great toes. If the family is rich a canopied chair called *vimán* is made ready, and if they are poor a bier or *sadgi*. When the bier or chair is ready the body is brought out of the house, rubbed over with oil, and then dusted with *shikekai* powder to take off the oil and bathed. The head is left bare and the rest of the body is draped with a small robe and covered with a shroud. The brow is rubbed with sandal paste and cowdung ashes and the body is tied on the bier and covered with flowers. All present throw rice on it and pray that the soul may remain in heaven. The son or other next of kin bathes and walks before the body carrying a fire-pot. On reaching the burning ground the funeral party make ready the pile, lay the body on it, and burn it to ashes. Those who accompanied the body bathe and go to the house of mourning with the chief mourner. In the house the spot where the spirit left the body is cowdunged and a lighted lamp is placed on it. They bow to the lamp and go home. On the third day they gather the ashes and bones and throw them into water. Afterwards cocoonut milk roasted rice and gram are offered to the spirit of the dead on the spot where the corpse was

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burnt, and then distributed to any lower class people who may be at the burning ground. When this is done they bathe and go home. Betel is served and the guests withdraw. Friends, kinspeople, and the inmates of the house of mourning dine together. On the fifth day they prepare the dishes of which the deceased was fondest and leave them at the burning ground. Friends and kinspeople also offer favourite dishes from the fifth to the fifteenth. On the sixteenth, accompanied by the family priest, they go with cocoanuts, rice, milk, sugar, vegetables, clarified butter, and camphor, incense, and molasses either to the bank of a river or the edge of a grove, and perform the obsequies and offer rice-balls to crows. If the crows do not touch the rice-balls they leave them and go away. The relations bathe and go to the chief mourner, present him with clothes, lead him to the village temple, and bring him home in procession accompanied with music. The community is feasted and provisions and money are given to priests. On the seventeenth the house is cowdunged and the family priest purifies it by reading sacred verses, and the house people rub themselves with oil, bathe in warm water, and dine with relations on bread rice and sweetmeats. At the end of the month the son performs the month ceremony. They also perform a ceremony on the death-day and some keep the corresponding lunar day in the All Soul's Fortnight. Polygamy is common, widow-marriage is not allowed, and polyandry is unknown. They settle social disputes at meetings of adult castemen under an hereditary headman. Those who refuse to obey the decision of the council are put out of caste. The headman has authority over the whole community. They send their boys and some of them send their girls to school. The girls are kept at school till they are twelve, and the boys till they can read and write Maráthi and work easy sums. They are a prosperous class and seldom take to new pursuits.

MUSHTIGERS.

Mushtigers or **Chhetris** are returned as numbering 725, and as found all over the district, especially in Bágalkot. The names in common use among men are Bhimáppa, Hanmayya, Lakshamáppa, Rámayya, Rangáppa, and Timáppa; and among women, Bálavva, Dyámavva, Girevva, Hanmavva, Malavva, and Ráyavva. The men generally add *mushitger* or *chhetri* to their names. They have no surnames or family-stock names, but persons known to belong to the same family do not intermarry. Their home tongue is Kánarese and their family gods and goddesses are Kálamma, Máruti, Vyankatraman of Tirupati, and Yallamma. As a rule they are middle-sized, muscular, and strong, with round faces and well-cut features. They live in one-storeyed flat-roofed houses with walls of stone or mud. They are great eaters and poor cooks and are proverbially fond of sour and hot dishes. Their staple food includes Indian millet bread, pulse, and vegetables, and their special holiday dishes include wheat cakes rolled round boiled pulse and molasses, sweet Gruel or *khir*, and vermicelli. They use all kinds of animal food except beef and pork and drink country liquor and hemp-water or *bháng*. Their chief days for eating meat and drinking liquor are the death-days of the family dead, *Dasara* in October, and the tenth day of the Musalmán Muharram. The men wear a waistcloth or knee-breeches, a shouldercloth, and a headscarf; and the women

a bodice and a robe without passing the skirt back between the feet. They tie their hair into a knot at the back of the head and cover their head with one end of the robe. As a class they are sober, hard-working, thrifty, and orderly, but dirty. Their chief and hereditary calling is husbandry and some also work as labourers and cart-drivers. They are successful husbandmen but poor gardeners. They eke out their field profits by the sale of dairy produce, but as a class are poor and debt-burdened. They rank below Maráthás and Adibanjigars, and above the impure classes. They work from morning to evening in the field with a short rest at noon, return at sunset, and go to sleep soon after supper. The women mind the house and help the men in the field. Their slack time is during the hot months, March to June. All the year round they rest on Mondays, and on the *Jyeshth* or June full-moon. A family of five spends £1 4s. (Rs. 12) a month on food. A house costs £5 to £20 (Rs. 50-200) to build, and 6s. to 12s. (Rs. 3-6) a year to rent. A birth costs 10s. to £1 (Rs. 5-10), a marriage £5 to £7 10s. (Rs. 50-75), and a death 12s. to £1 (Rs. 6-10). They worship their family gods Kálamma, Māruti, Shri-Vyankatesh, and Yallamma among other Brahmánic and local gods, and keep the usual Bráhmánic and local Hindu fasts and feasts. They ask Bráhmans to officiate at their ceremonies, and after a birth or death ask Ostham to purify them with *tulsi* water. They call three men to attend their marriages, a Bráhman, the *battimani* or caste headman, and an Ostham. They make pilgrimages to the shrines of their family gods and visit local fairs held in honour of Hindu or Muhammadan saints. Husbandmen keep two special holidays, the full-moon of *Ashvin* or September-October and *Bahuláshdami* or the dark eighth of *Márgashirsh* or November-December. They fast on all *ekádashis* or lunar elevenths, on *Gokulashtami* in July-August, and on Shiv's Night or *Shivrátra* in February which is kept as a fast by people of both sexes and of all ages. Their religious teacher is an Oshtam. They believe in soothsaying and evil spirits. Early marriage, widow-marriage, and polygamy are practised, and polyandry is unknown. On the fifth day after the birth of a child the goddess Sbatikavva or Satváí is worshipped, a goat is sacrificed to her, and friends and kinspeople are treated to a dinner. The mother's term of impurity lasts twelve days. On the thirteenth the mother and child are bathed and purified, the house is cowdunged, and the child is cradled. The mother keeps her room a fortnight to twenty days. When this is over, she visits the temple of the village Māruti and follows her usual house duties. The child's hair is clipped before it is a year old, the maternal uncle cutting part of it and presenting the child with a blanket, a pair of shoes, a whistle, and a coat. Boys are married between fifteen and twenty-five and girls between eight and twenty. At the engagement or marriage-fixing ceremony a party comes from the boy's to the girl's. The girl is dressed in a robe presented to her by the boy and her lap is filled with rice, and a cocoanut, plantains, and betelnuts and leaves. Betel leaves and nuts are handed among the guests and the men from the bridegroom's house withdraw. On the *báshtagi* or betrothal the girl wears another robe given by the bridegroom with ornaments

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and a bodice, and, before the house gods, her lap is filled with rice and five kinds of fruit. A day or two before the marriage the god-pleasing or *dev-kárya* is performed in front of both houses and attended by friends and relations and her parents take the girl to the bridegroom's village. The girl's party is lodged at a house close to the boy's and on the same day is treated to a dinner at the bride's. At the bride's house five married women rub the couple with turmeric paste. In the morning with the help of the men five married women build a booth. At noon caste-people are feasted and before sunset the bride's kinswomen bring pots from the potter. A square called *surgi* with an earthen pot at each corner is made ready, a thread is passed round the necks of the pots, the couple and their mothers are seated in the square, and they are bathed in warm water. The thread which was passed round the pot necks is twisted into four separate cords and tied round the wrists of the couple and their mothers. Lights are waved round them to guard them from the evil eye and other evil influences and they bow before the bride's family gods, come out, and fall prostrate in the booth. On the third or marriage day, the bridegroom's kinswomen ask the bride to accompany the bridegroom to his house. The bride agrees and starts followed by a married man carrying an earthen pot called *surgi bhum* or the square earth-offering holding vermicelli, rice, and raw sugar, and a married woman with an earthen vessel filled with water on her head. At the bridegroom's the man is presented with a turban and the woman with a bodice and the couple are received by the boy's household. Sweetmeats and water are laid before the family gods, the hands and feet of the couple are washed with the water, and they are fed with the sweetmeats along with ten married women, five from each house. The marriage party visits the shrine of the local *Máru*ti and the bridegroom and bride are dressed in rich clothes and decked with ornaments. At a lucky hour they are made to stand in the booth face to face on low stools covered with millet and five copper coins and separated by a curtain whose centre is marked with a red Jain cross or *svastik* which they call *nandi* and say it is the goddess of good fortune. Threads are tied round the wrist of the bride and bridegroom, and, at the lucky moment, the priest throws red rice over them and fastens the lucky necklace round the bride's neck. Betel leaves and nuts are handed to the guests and money to the *Bráhmans*. The hems of the couple's garments are knotted together, and they bow to the family gods and elders. Next comes the *Bhuma Jevan* or earth-offering feast when the couple with five married women on each side feast on cakes, rice, and clarified butter brought in equal quantities from the two houses. Friends and relations are feasted at the bridegroom's and the couple are rubbed with turmeric and made to splash each other with turmeric water. The ceremony ends with presents of clothes made by the relations of the couple. They are then seated on a bullock, taken to *Máru*ti, before whom they break a cocoanut and return home. Lastly they both play at hide and seek. The girl is formally handed by her parents to the care of the bridegroom's mother. The bride's relations return home and the wedding ceremonies are over. When a girl comes of age she sits apart for three days, is bathed on the fourth,

and on some lucky day within the next fortnight a lap-filling or *yarbhádhin* ceremony is performed. After death the body is bathed, set close to a wall, and tied in a sitting position to a peg fixed in the wall. It is wrapped in a blanket, laid on a bier, and taken by four men to the burning ground, where the pile is prepared, and the body set on it and burnt. When the pile is nearly consumed, the chief mourner walks three times round it with an earthen pot on his shoulder, pierces three holes in the pot, throws the pot over his shoulder, and beats his mouth with the back of his right hand. Gifts are given to Bráhmans, and the Mhár, who is called the son of the soul, is given something as the price of the land which was used for the pyre. On the third day the ashes of the dead are gathered and thrown into water. On the fifth the chief mourner worships three stones in the name of the dead, and offers them boiled rice without looking to see whether or not it is touched by a crow. On the eleventh day the friends and relations are treated to a rich feast of boiled mutton and wheat cakes. A month after the death goats are killed and caste-people are feasted. The anniversary or death-day mind-feast at the end of the year is optional. They are bound together by a strong caste feeling and settle social disputes at meetings of adult castemen under the hereditary headman or *kattimani*, whose opinion carries great weight in all caste matters. Any one who fails to accept the headman's decision is put out of caste. Breaches of rules are punished by a fine which generally takes the form of a caste feast. Some send their boys to school, but most are illiterate. As a class they are badly off.

Oshtams are returned as numbering sixty-two. They are found in small numbers in Bádámi, Hungund, and Bijápur. They seem to have come into the district from Telangan for trade purposes. The names in common use among men are Lakshayya, Rámayya, Shenayya, Timayya, Tirangalayya, Tirpálayya, and Yetrájayya; and among women, Almelamma, Krishnamma, Mangalamma, Narsinhamma, Nanchiramma, Rangamma, Sitamma, Tulasamma, and Yallamma. *Ayya* is added to men's names and *amma* to women's. They have no surnames and all are of the Páráshar family stock. They are degraded Telugu Bráhmans and wear neither the sacred thread nor the top-knot. Their family god is Vyankatraman or Hammir Manár of Tirupati. They have two divisions, Námberu Oshtams and Sátán Oshtams. All Bijápur Oshtams are Námberu and they neither eat nor marry with Sátáns. They are dark, strong, middle-sized, and well-made with long thick face hair and a dull expression. Their home tongue is Telugu and they speak Kánarese abroad. They live in one-storeyed houses with earth and stone walls and thatched roofs, and their house goods include low stools and metal or earthen vessels. They employ no house servants but keep cattle and pets. They are moderate eaters and bad cooks. They are fond of sour and hot dishes, and their staple food includes rice, millet bread, pulse, and vegetables. Before they take their morning meals, they bathe and mark their brow with the *tripundra* or three lines, three upright lines, two side lines of white, and a central red line. They keep a *Sháligram* or round black

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stone representing Vishnu and an image of Māruti in the house and offer them sandal paste, flowers, and frankincense, with food cooked in the house. When they sit to their food they sprinkle a circle of water round their plate, throw five pinches of food to Yam the god of death and his officers, sip some water in the name of *jatharāgni* the fire that burns in the stomach, again swallow six pinches of food in honour of the five airs that live in the body and of Brahma the spiritual essence, and then eat. They eat *polis* or cakes rolled round molasses on *Nāg-panchami* in August and vermicelli or *shavaya* on *Divāli* in September-October and on New Year's Day in March-April. The use of animal food and of liquor is forbidden on pain of loss of caste. They shave the head and the face, but spare the moustache contrary to the strict Telugu practice. The women plait the hair into braids and tie them into a knot just above the right ear. They neither use flowers nor false hair. Men dress in a waistcloth, a shouldercloth, a coat, a shirt or *bandi*, a headscarf, and a pair of sandals. The women wear the full Marātha Brāhman robe with the skirt passed back between the feet and a bodice with a back and short sleeves. Both men and women have a store of clothes for special ceremonies. The ornaments worn by men are the earrings called *bhikkālis*, the wristlets called *kadās*, and the necklace called *kanthi*. Women wear the lucky necklace, armlets called *vākis*, and a number of rings on the fingers and toes. As a class they are dirty, hardworking, honest, orderly, thrifty, and hospitable. Begging was their original calling but some have taken to husbandry and others are priests of Mushtigers and Dandingdāsars. Some work as labourers and some are skilful husbandmen. The women mind the house, beg through the village when they have leisure, and sell whetstones and needles. The women in a husbandman's family help the men in the field and sell dairy produce. They find much work in the fair season and little work during the rainy months. They rest on their ancestors' death days. They are fairly off but have to borrow money for marriage and other charges at six to eighteen per cent interest. They rank with none of the local castes as they take food from no one, from Brāhmins to Mhārs. There have been no recent changes in their practice or beliefs. A family of five usually spends £1 to £1 10s. (Rs. 10-15) a month on food and £1 10s. to £2 10s. (Rs. 15-25) a year on clothes. A house costs £6 to £40 (Rs. 60-400) to build, a birth costs 10s. to £1 10s. (Rs. 5-15), a marriage £15 to £40 (Rs. 150-400), and a death £1 10s. to £5 (Rs. 15-50). As a class they are religious. Their family gods are Vyankatraman of Tirupati and the village Māruti, and they also worship all boundary gods, local gods, and village gods. Their priest is a man of their own caste called *Gosht Pedda* whom they ask to conduct their family ceremonies. They show no respect to local Brāhmins. They keep all Hindu holidays except *Shrāvani purnima* and *Ganesh-chaturthi* in August, and *Anant-chaturdashi* in September, and keep fasts such as the eleventh of *Āshādh* in July and of *Shrāvan* in August. On the Fridays and Saturdays of *Shrāvan* or July-August they eat only once a day. They make pilgrimages to Benares, Rāmeshvar, and Tirupati.

Their religious teacher is Bhangár Lokáchárya of the Vaishnav sect, whom they highly respect and consult in all caste disputes. Some of them are priests at the temples of the village Máruti, whom they daily worship with offerings of flowers, sandal paste, and frankincense, and mark the brow of the image with the *tripundra* or three upright lines, two side lines of white sandal paste and a central line of redlead. For these services they enjoy the revenue from the god's land and the offerings made to him. They act as astrologers to Mushtigers and others and have a firm belief in soothsaying. They believe in witchcraft and evil spirits and have recourse to *devrishis* or god-seers when one of them is possessed. Early marriages and polygamy are allowed and practised, widow-marriage is forbidden on pain of loss of caste, and polyandry is unknown. On the fifth day after the birth of a child, the goddess Satváí is worshipped and the ceremonial impurity lasts for ten days. On the tenth the lying-in room is washed with cow-dung and the mother is given new clothes to wear. On the thirteenth friends and relations are fed on sugar roolly-polies or *polis* and kinswomen are asked to meet at the house in the evening. They name and cradle the child and leave with a present of *usal* that is five kinds of grain mixed and boiled together and seasoned with salt and condiments. Between the second and the ninth month the child's hair is cropped for the first time. The priest touches the hair with a pair of scissors and the village barber cuts it. No thread-girding is performed. Boys are married between twelve and twenty-five and girls between one and twelve. At the time of the engagement the father of the boy visits the girl and presents her with a robe and bodice and makes the women of her house fill her lap with rice, dry dates, betel, lemons, and cocoanut. Friends and kinspeople are asked, packets of sugar are handed round, and they are told of the engagement. After a time comes the *báshtagi* or betrothal, when the girl receives a suit of clothes from her future father-in-law. A lucky day for holding the marriage is fixed, the girl's house is cowdunged and whitewashed, and a booth is raised in front of it. The bridegroom visits the bride's with his friends and kinspeople, the couple are rubbed with turmeric paste, and all are treated to a dinner by the father of the bride. Next day the god-pleasing or *devakárya* is performed. The lucky post or *hálgambhak* is brought, five married women are presented with pieces of bodicecloth or *khans* and a copper coin, and their laps are filled with rice and cocoanuts. Food is offered to the gods and to the lucky post or *hálgambhak* and the bridegroom's party is feasted. Nine *airiais* or earthen pots are brought from a potter's and set before the gods. A square spot marked with lines of wheat flour is prepared in front of the lucky post or *hálgambhak* and the pots are placed in the square and surrounded by a cotton thread dipped in water mixed with turmeric powder. Both the post and the pots are worshipped with flowers and sandal-paste and food is laid before them. On the third day the couple are bathed and seated with their mothers on a square spot marked with wheat flour and dressed in fresh clothes. A cocoanut and betelnut marked with vermilion are worshipped in the name of Vishvakshayan or the all-pervading

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Vishnu and his wife Lakshmi, and the couple are seated face to face on two low stools with a curtain marked with a cross called *nandi* drawn in lines of vermillion held between them. A square is made with a pot placed at each corner and a cotton thread dipped in milk is passed round the pots, and then cut and twisted into two wristlets to be fastened to the wrists of the couple. The priest and the guests touch the brows of the couple with rice marked with vermillion and both of them throw rice at each other. Then the priest makes the bridegroom touch the lucky necklace or *mangalsutra* and then binds it about the bride's neck and puts *kálungur* or toe-rings on her toes. The hems of their garments are knotted together, presents of clothes are made to them both, and the services of the priest are rewarded with a gift of money. The bridegroom and bride bow to the images of their house-gods, and, while five married women sing songs, the *bhum* or earth-offering is performed, and the couple eat from two dishes full of stuffed cakes and other sweetmeats. On a lucky day between the fourth and the sixteenth comes the *sáda* or cloth-presenting when the couple visit the temple of the village Māruti. After this the *bhum* or earth-offering is again performed and then comes the *ghar-bharani* or house-filling when the bride is taken to the bridegroom's. The caste-people are feasted by the bridegroom's father and an earthen potful of grain is sent by the bride's men to the bridegroom. On this the bridegroom's party return the grain pot to the bride's and leave the place for their village, and the marriage is over.

When a girl comes of age she sits apart for four days. On the fifth she is bathed, the *garbhádhán* or marriage consummation is performed within or on the sixteenth day, and she goes to her husband. When a girl is pregnant for the first time, her mother presents her with a green bodice in the fifth or seventh month and she goes to her mother's to be confined. When an Oshtam dies, the body is bathed and dressed in new clothes, five kinds of leaves are laid on the dead head, the brow is marked with two upright lines of ashes, water with a leaf of sweet basil plant in it is dropped into the mouth, and a light is set before the body. If a woman dies before husband, she is rubbed with turmeric and vermillion, an honour which is not paid to a widow's body. The body is laid on the bier and carried by four men who have to bathe and mark their brows with two upright lines of ashes, and then lift up the bier and carry it to the burning ground where a pile is prepared and the dead is placed on it and burnt. On the fifth the ashes of the dead are gathered and thrown into water. Rites are performed either for the first ten days or only from the seventh to the tenth. The bones of the dead are laid in the place where the body was burnt, covered with earth, and a sweet basil bush is planted over them. A waistcloth, shouldercloth, or headscarf is laid before the bush and worshipped, and the priest is presented with a gift of money or *dakshina*. They mourn the dead ten days and on the twelfth friends and relations are feasted on stuffed cakes. They do not offer food to the crows in honour of the dead but remember him on the last day of every month and hold a *shráddh* on his yearly death-day. In honour of a woman who dies before her husband they give food to a married woman on the bright

ninth of *Āshvin* or September-October. The community is bound together by a strong caste feeling. Social disputes are settled at meetings of castemen under their priest or *Gosht Pedda*. The office of the priest is hereditary and he is much respected. Smaller breaches of caste discipline are punished with fines. Caste decisions are subject to the approval of their religious teacher *Bhangár Lokáchárya*, whose decrees are final. His office like that of the priest is hereditary. They send their children to school, but do not take to new pursuits or show any tendency to rise in wealth or position.

Pánchals, supposed to mean Five Craftsmen, are returned as numbering 6122. They are found in considerable numbers all over the district. They claim descent from Vishvakarma, the framer of the universe. The Pánchals all belong to one caste; and some of them have taken to wearing the *ling*. Some of them are Kambhárs or iron-workers, others Badgirs or wood-workers, others Kančhgárs or brass-workers, others Kalkutgárs or stone-workers, and others Agsáls or gold and silver workers. So, though they have not the monopoly of these crafts, for there are Jain Kásárs, and Bailgambhár, Bhui, Jíngár, Kablíger, and Panchámsáli iron smiths, the Pánchals are an important class. They are scattered over the district, chiefly in towns and large villages. These five subdivisions belong to five different *gotras* or family-stocks, Anubhavasya, Prátñas, Sanagasya, Sanátanasya, and Suparnasya, the members of which eat together and intermarry. Kambhárs or iron-workers belong to the Anubhavasya stock, Badgirs or wood-workers to the Prátñas stock, Kančhgárs or brass-workers to the Sanagasya stock, Kalkutgárs or stone-workers to the Sanátanasya stock, and Agsáls or gold and silver workers to the Suparnasya stock.

Pánchals speak Kánarese at home and show no trace of foreign extraction. The men's dress is the ordinary dress of the country; except that, as they are of good caste and wear the sacred thread and are generally well off, they seem never to wear knee-breeches but always the waistcloth. In appearance and dress, especially the Agsáls, they resemble Bráhmans in many respects. The women's dress is the same as the Bráhman women's dress; they arrange their hair in the same style; and like Bráhman women they add false hair and deck it with flowers. They are neat in their dress and clean in their persons. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. Their houses are fairly clean. They are good cooks, the staple diet including rice, millet, pulse, vegetables, and if available dairy produce; they eat no animal food and rarely touch liquor or other stimulants. They are even-tempered, thrifty, sober, orderly, and fairly hospitable. Besides their five hereditary professions some are husbandmen, and some, most of whom are Agsáls or goldsmiths, hold private or *inám* lands chiefly granted by former governments in return for service as *potdárs* or coin-testers. The other classes are fairly off though they are neither so well off nor so neat and clean as the goldsmiths. As a class they are free from debt, though a few of them borrow to meet marriage

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and other special charges. A family of five spends £1 10s. to £2 10s. (Rs. 15-25) a month. The Páncháls, especially those of Bágalkot, call themselves Pánchál Bráhmans and consider themselves higher than ordinary Bráhmans, but ordinary Bráhmans look down on them. They eat no food but what is prepared by their own castemen. They are careful to keep the leading rules of their faith, and are prone to excitement about their social position often quarrelling with Bráhmans for superiority. Their household gods are Vishvakarma and Kálamma, but the chief object of their devotion is Vishvakarma, whose image is in the form of a man. These gods are worshipped daily and are offered cooked food on holidays. They bathe daily, the devout bathing in the early morning. If they have nothing to do with Jangams, they at any rate do not seem to have much more to do with Bráhmans. They will not eat from a Bráhman nor from any one else. Their marriages and other ceremonies are conducted by *gurus* or religious guides of their own caste, some of whom live at Bijápur, Gangápur in Muddebihál, and elsewhere. The *gurus* belong to two monasteries called *math-sinhásans* or religious lion-thrones. One of these is at Antarvalli in the Nizám's country and the other at Yátgeri in Bijápur. The Antarvalli pontiff has for his disciples the goldsmiths, blacksmiths, and carpenters; and the Yátgeri pontiff claims the devotion of the coppersmiths and stone-cutters. All the Páncháls revere the heads of both houses. Though not so learned in the sacred books as Bráhmans, their teachers show some acquaintance with them and have a smattering of Sanskrit. Most of the laity know little of their religion. The teachers are married men and their office is hereditary. Of late, since the establishment of the two religious houses a few Páncháls have dedicated their sons to these houses where they live studying religious books and lead a celibate life. The books which they quote as their authority for stating they are Bráhmans are said by Bráhmans to be spurious and modern. They worship no gods but their house-gods, they say all other gods sprang from them. In Bijápur the village guardian is always the goddess Lakshmi and Lakshmi's ministrant is always a Badgir or carpenter of the Pánchál caste. They have faith in soothsaying and admit the existence of ghosts, but profess not to believe in witchcraft. Their birth and boyhood ceremonies including the thread-girding are the same as those of Bráhmans. Girls are married at an early age, polygamy is allowed and sometimes practised; polyandry is unknown. Their marriage ceremonies last five days. Four are spent in feasting, and one on the actual wedding ceremony. No *kalashás* or water-pots are used to mark the corners of the *surgi* or square in which the bride and bridegroom are bathed. Four or five boys stand round the bride and bridegroom with one finger up, and the string, which is eventually to be broken and tied to the wrists of the couple, is passed five times round, being hitched each time on to the fingers of the boys. The teacher ties a luck-giving necklace or *mangalsutra* round the girl's neck, repeats the marriage texts, and, throwing rice on the wedded pair, completes the marriage. Páncháls burn the dead.

All their funeral ceremonies, even to keeping a lamp burning fifteen days on the spot where the dead breathed his last, closely resemble Bráhmán ceremonies. Páncháls do not allow widow marriage, and never eat flesh. This taken in connection with their wearing the sacred thread, and refusing to eat from Bráhmans, shows that they are a superior caste. This high religious position they maintain socially; for, though so large a community must include some poor the caste as a whole is well off and forms a highly respectable body.

Patvegárs, or Silk-band Weavers, returned as numbering 1029, are an important section of the people of Guledgudd in Bádámi and of Ilkal in Hungund and are specially common at Bágalkot. They seem not to be found north of the Krishna. According to the Bágalkot Patvegárs they have come from Gujarát. Once every two or three years a Bhát or genealogist from near Baroda in Gujarát comes and records the births and deaths which have taken place in each family since his last visit. They are almost the only weavers who have no Lingáyát leanings. The men keep the top-knot, wear the sacred thread, respect the sweet basil plant, hold yearly memorial or mind feasts in honour of the dead, and are married by Bráhmans. None of them wear the *ling*. In their homes they speak a mixture of Gujaráti Maráthi and Hindustáni.¹ The names in ordinary use among men are Jurása, Kanthisa, Lakshmansa, Mániksa, Mávarsa, Rámkrishnasa, and Sakusa; and among women, Ambábái, Ánandibái, Krishnabái, Nágubái, Sarasvatibái, and Tuljábái. In Western India the ending *sa* to men's names is peculiar to Gujarát. Their surnames are the names of places and of ancestors. Families bearing a particular surname belong to a particular *shákha* or branch of a *gotra* or family-stock. The Bhartárgars belong to the Káthva branch of the Káshyap *gotra*; the Dájis belong to the Dáji branch of the Párisva *gotra*; the Jáluápurkars belong to the Rupekatár branch of the Gokul *gotra*; the Kalburgikars belong to the Gambva branch of the Gokul *gotra*; and the Maljis belong to the Sonekatár branch of the Gautam *gotra*. They marry with the same family-stock but not with the same branch of a family-stock. They have no subdivisions. They live in ordinary one storeyed houses with mud and stone walls and flat roofs; and have nothing in their appearance, food, dress, or character to distinguish them from Rangáris. Dyeing silk in five different colours is said to be their hereditary calling; but many of them have taken to weaving, and in this they have prospered. They claim to be Kshatriyás, but are known by the name of Patvegars or silk-band makers and rank with local weavers. They do not like to rank themselves with any other caste and eat no food but what is prepared by their own people. Their daily life differs little from that of

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¹ Thus, Tell me what is the matter would be *Mujkur káy chhe te bolo*; the first two words Maráthi, the second two Gujaráti, and the fifth Hindustáni. Some of their phrases as I will come soon, *Atách sámi*, can hardly be traced to any of these three languages.

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other craftsmen. They work from morning till eleven and after a midday rest begin work at three and work till dark. As among Rangáris the women and children help the men. They take thirteen holidays out of which two are in the Musalmán month of *Moharram*. A family of four or five spends about £1 10s. (Rs. 15) a month. Their chief divinity is the Tuljápúr Ambábái as they believe her to be an incarnation of their patroness the goddess Ingláj who is said to have saved them from the destructive axe of the Kshatriya-slaying Parashurám, the sixth incarnation of Vishnu. They often have Yallamma also in their houses. They visit the shrine of Ambábái at Tuljápúr in the Nizám's country and that of Vithoba at Pandharpur in Sholápur. Milk and molasses not dressed food are daily offered to the house-deities. They keep almost all Hindu fasts and feasts, *Shivrátra* in *Mágh* or January-February, the eleventh of bright *A'shád*h or June-July being their chief fast days. Besides Shankaráchárya, the pontiff of all Smárt Hindus, they have a separate *guru* or religious teacher. He is a Bhát by caste, and occasionally visits his disciples and collects money from them. His disciples treat him with great reverence and ask him to dine with them. They do not worship evil spirits, but have faith in witchcraft. They believe in soothsaying, and consult astrologers. Their ceremonies do not greatly differ from those of the Rangáris or dyers. The chief peculiarity is that their boys are girt with the sacred thread between five and ten at a cost varying from £2 to £3 (Rs. 20-30). Child marriage is the rule; widow marriage to a second but not to third husband is allowed; polygamy is occasionally practised, and polyandry is unknown. Their marriage customs differ slightly from those described under Rangáris. The early rites are the same as those of Rangáris. At the time of marriage the bride and bridegroom are made to sit facing each other on a carpet, and a white sheet is held between them. The priest and the guests shower grains of rice on the heads of the pair; and the white curtain with the cross on it is removed. The bride's father performs the girl-giving or *kanyádán* in which the nine Hindu planets are worshipped, and a burnt offering is made in their honour.¹ The bride's father presents drinking vessels and platters as his daughter's dowry; and the friends and kinspeople present the bride and bridegroom with $\frac{3}{4}$ d. to 2s. (Re. $\frac{1}{32}$ -1) in cash. The bride and bridegroom are led to the bridegroom's house either on foot or on horseback. The *varát* or married couple's homeward procession is like that of the Rangáris. At the bridegroom's house five married women with their husbands are feasted.

They burn the dead, but have no *jivkhada* or life-stone as a lodging for the soul of the dead. On the way to the burning ground there is the usual rest and the usual change of place among the

¹ The nine planets or *navgrahas* are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Rahu*, and *Ketu*.

bearers. At the burning ground the heir as usual carries an earthen water vessel round the pyre and lays a quarter-anna piece near the pyre. Balls of food are laid on the spot where the body was burned, and on the third day the bones are gathered and thrown into water. On the eleventh a dinner is given to friends. They hold that a death in the family causes ceremonial impurity and they stop work for thirteen days. They give both monthly and yearly mind-feasts. They have no *náik* or headman. Social disputes are settled by the *panch* or caste-council. Though not so wealthy as the *Hatkárs* and *Sális* they are comfortably off. Their condition rises or falls with the state of the weaving trade. Some of them send their sons to school; but they attach less value to schooling than the *Hatkárs*.

Raddis, said to mean Strong Arms, are returned as numbering 29,055. Except in Indi, where they are rather rare, they are found all over the district in considerable numbers especially in the rural parts. *Bígalkot*, *Bágevádi*, and *Muddebihál* have villages almost solely of *Raddis*. They claim descent and take their name from one *Hem Raddi*, the son of *Kudvakkalge*, the only brother of *Kurupi*, the first parent of the *Kurubars* or *Shepherds*. *Raddi*, a corruption of the *Kánarese ratti* the human arm, is said to have been added to *Hem's* name on account of his personal strength. They say that a woman *Mallava Raddi*, who was a devotee of *Vyankatesh* of *Vyankatgiri* in *North Arkot*, secured for her caste the boon of plenty from her favourite god *Shri Vyankatesh*. They have a tradition that they originally came to *South Bijápur* from *Vyankatgiri* in *North Arkot*. They are divided into *Chitmats*, *Matmats*, *Námads*, *Nirmals*, *Páknáks*, and *Pentpents*, who neither eat together nor intermarry.¹ Of the six divisions the *Námads* and the *Páknáks* are alone found in considerable numbers in *Bijápur*, and of these two sub-divisions the *Páknáks* are by far the largest and hold many hereditary village headships. *Námads* are very common about *Bágalkot* and *Galedgudd*. The *Námads* are *Bráhmanical* and the other five divisions *Lingáyat*. They are married by *Jangams* and in their religious and social observances closely resemble *Panchamsális*. Among *Námad Raddis* the personal names in common use among men are *Báláppa*, *Govindáppa*, *Krishnáppa*, and *Rámáppa*; and among women *Bálava*, *Krishnavva*, *Lakshnavva*, and *Vyankavva*. They have no fixed family names, their surnames being place and calling names. These six divisions include thirty-six *bedags* or family-stocks, of which *Bhimalvále*, *Chhallvále*, *Dadigallvále*, *Durmandalvále*, *Gadgivále*, *Galvále*, *Guggulvále*, *Jákvále*, *Jhyangtivále*, *Kadallvále*, *Kathárvále*, *Kondraddivále*, *Mulivále*, *Padgalvále*, *Raddikondvále*, *Ragtivále*, and *Sangtivále* are the most important. Members of the same family-stock may not intermarry. In appearance they differ little from *Panchamsális*. They are of middle height with well-knit frames, somewhat oval faces, long nose, and a lively expression.

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¹ In *Belgaum* *Kudvakkals* and *Kunchivakkals* take the place of *Chitmats* and *Pentpents*.

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Though not fair they are less dark than Kurubars or Kabligers. They are a healthy, good-looking, and long-lived class. The women are like the men only slimmer. Kánarese is their home tongue. They live in large badly aired one-storeyed houses with stone and clay walls and flat roofs, the air often tainted by the practice of keeping men and cattle under the same roof. Their house goods include quilts and blankets, cots and boxes, and earthen and metal vessels. Some of them keep servants and almost all own domestic animals, four to thirty-four bullocks, one to four cows, and sometimes one or two she-buffaloes. They are great eaters, taking three to four meals a day, and are fond of sharp and sour dishes. Their staple food is millet and wheat bread, husked millet grit boiled and eaten with whey, split pulse, and vegetables. Milk, butter, whey, and curds are sometimes added to the daily food. Their holiday and wedding dishes are *polis* or sugar roly-polies, *kadbus* or sugar dumplings, rice boiled and strained, *shevaya* or vermicelli, and *sár* or tamarind sauce. Of these dishes the *shevayas* or vermicelli is prepared on the Hindu New Year's Day in March-April and on *Diváli* in *A'shvin* or September-October, and *polis* and *kadbus* are made on any holidays. On *Nág-panchmi* or the Cobra's Fifth in *Shrávan* or July-August a special dish of Italian millet flour and sugar is made and is called *tambit ládus* or millet balls. They neither eat flesh nor drink liquor. As a rule men bathe before eating the morning meal, and worship the house or village gods; women bathe only on Mondays, Tuesdays, Fridays, and Saturdays; because Monday is sacred to Basavánna, Tuesday to Yallamma, Friday to Shri Vyanktesh, and Saturday to Máruti. The men shave the head except the top-knot, and the face except the eyebrows and moustache. They mark the brow with the *nám* or two parallel lines of sandal-paste. Instead of knee-breeches which were formerly generally used, men wear a waistcloth seven and a half feet long, a shouldercloth or a blanket, a jacket, and a headscarf. The women wear the hair tied in a knot at the back of the head without using flowers or false hair. They dress in a full Marátha robe, without passing the skirt back between the feet and a bodice with a back and short sleeves. All married women should wear glass bangles and mark their brows with *kunku* or vermilion. Both men and women have rich clothes in store for holiday use, and have gold or silver ornaments according to their means, the same in shape as those worn by true *Lingáyats*. As a class they are fairly clean, hardworking, honest, orderly, sober, even-tempered, and hospitable, but rather thriftless. Agriculture is their hereditary calling, and almost all follow it, though a few have taken to trade in grain and to moneylending. The Raddis are among the best dry-crop cultivators in the district; they seldom attempt garden tillage. Most of them till their own land, and others hire fields paying the owner one-third to one-half of the produce. Those who own no land live by field labour which lasts almost throughout the year. Their women mind the house and help the men in the field. They cut off millet-ears in harvest time, pick and gin cotton, weed, and scare birds. Boys begin to help from their twelfth year. Many Raddis are substantial farmers, and, though most of them suffered in the 1876 famine, as a

class they are fairly off and free from debt. Like other Bijápur husbandmen Raddis have many field rites. The beginning of each of the leading field processes is marked by one of these rites. The leading rites are the *kurgi-puja* or drill-plough worship, *charags* or Lakshmi's feasts, and the *dāng* or a feast in which the *dāng* or field song is sung. The *kurgi-puja* or drill plough worship is held on the day or the day before sowing is begun in late May or June in the beginning of the south-west monsoon. The day for worshipping the plough and beginning other field works is fixed either by the *joshi* or village Bráhman astrologer, or, where there is no Bráhman astrologer, the village Māruti by. In consulting Māruti *Yes* is written on one piece of paper and *No* on another. The two papers are rolled into small balls and thrown before the god, and a boy of three or four is told to pick one of the two. If the boy picks the *Yes* paper, the rite is begun on the proposed day. If he chooses the *No* paper, the rite is put off and the oracle is again consulted. The drill-plough worship is held in the house, in the front yard, or in the field which is to be sown. When the plough is worshipped in the house or in the front yard the spot on which the plough is to be worshipped is cowdunged, a cocoanut is broken, and the pieces are thrown to the right and left as an offering to the place spirits, that they may leave it and make room for Lakshmi who is to be worshipped in the form of the plough. The plough is made ready and complete in every part. It is washed in fresh water, wrapped in a robe or *lugde*, part of it is clad in a bodice, and it is set on the cowdunged spot. If the worshipper is a Bráhmani Hindu, he marks the plough with sandal-paste; if he is a *Lingáyat*, he rubs it with ashes and throws turmeric powder, vermillion, and flowers on it. Glass bangles and women's gold and silver ornaments are hung from different parts of the plough, frankincense is burnt before it, and sweet food is offered to it. Sometimes the old silver or brass mask or *mukhvata* of the village Lakshmi is fastened to the plough as its face-plate. Afterwards, when the plough is taken to the field, a cocoanut is broken and the pieces are thrown to the right and left of the path along which the plough is taken to please the place spirits, and prevent them doing mischief to the plough, for, if they are not pleased, the spirits will break the plough. When the worship takes place in the field it is performed on the day on which sowing is begun. It is done in the same way as in the house or front yard without much show, as the plough is to be used soon after the worship. Before beginning to plough the field-guardian is worshipped. The field guardian lives in a small stone generally under a *shami* tree *Mimosa suma*, which was set there for it when the field was first ploughed and has since been regularly smeared with redlead. A pot of water is poured over the stone, it is daubed with sandal-paste or ashes, and dressed food is laid before it. Before the bullocks are yoked to the plough, their heads are rubbed with cowdung-ashes and the owner bows before them. They are given a sweet dish to eat and some dressed food is waved about them and thrown to the spirits. The first of the *charags* or Lakshmi's feasts falls on the *Bhádrapad* or August-September no-moon which is called *yellámási* or the sesame no-moon, from *yell* sesame and *ámási* no-moon.

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Dressed food is taken to the field and some of the dressed food is thrown to the four quarters of heaven and the rest is eaten by the house-people. The next feast comes on the *Ashvin* or September-October full-moon which is called *Sigihunnovi* that is the earth-cone full-moon. Five days before the full-moon, on *Dasara* or the bright tenth, married women take a copper dish filled with millet, go to a potter's, give him the millet, and bring from him in the dish two cones of earth of unequal height, six to eight inches high, and five to eight smaller earthen cones about a couple of inches high. The large cone is supposed to represent the father, the slightly smaller cone the mother, and the tiny cones the children of the family. Besides the millet the potter is given a betelnut and a copper coin and all the cones are daubed with *kunku* or vermilion. They are set in a niche in the house, rubbed with sandal-paste or ashes, and rice and flowers are put on them and dressed food is laid before them. On the full-moon day the cones are marked with alternate stripes of lime and redlead and worshipped in the same way as on *Dasara*. At noon all cultivators except Bráhmans take dressed food to the fields. At the time of going to the fields they take with them four of the tiny cones, set them in the middle of the field, and offer them food. Afterwards some food is thrown in the middle and into the four corners of the field. The food offered to spirits includes a sweet dish and generally boiled rice mixed with curds, a favourite dish with almost all spirits. The people then sit down to eat. Before eating they throw pinches of food round their dishes as an offering to the spirits of the place on which they sit, that the spirits may not disturb them. In the evening they return, and next day the married women dressed in new clothes, and singing songs as they go, take the remaining cones and throw them into a river or pond. In cotton fields boiled rice and curds are thrown into different parts of the field before the cotton-picking begins. The *khanad charag* or thrashing-floor-Lakshmi's feast is held when the thrashing floor is prepared; it does not differ from the *yellámási charag*. When the thrashing floor is ready a post is driven into the ground in the centre of the floor, and the floor is coudunged. The post is rubbed with ashes or sandal-paste and frankincense is burnt before it. Some ears of grain are thrashed by a wooden pestle, and the grains are boiled whole in an earthen vessel and are offered to the post. When the place is consecrated no one with shoes on is allowed to step on the floor, though persons with sandals may walk freely across it. In the evening the ears of grain that are to be trampled are heaped round the post and four to eight bullocks are made to go round the post. As they drive the bullocks they sing songs which are called *dángors*, and hence the rite is called *dángor*. In driving the bullocks they are not allowed to use the whip. On the day after the grain has been winnowed, a coconut is broken, and pieces of it are thrown to the right and to the left of the grain heap as an offering to spirits, frankincense is burnt before the heap, and turmeric powder and vermilion are thrown on the heap. Most local husbandmen, sometimes even Lingáyats and Bráhmans, sacrifice a goat. The Lingáyat or Bráhman does not kill the goat himself but pays the price of the goat, and a Marátha

Rajput or some flesh-eating Hindu kills the goat before the heap of grain and sprinkles its blood about the thrashing floor. If the owner of the field is a flesh-eater he dresses the flesh, offers it to the heap, throws it to the spirits, and eats it with his family and friends. Before measuring the grain, the grain heap, the measure-basket, and the broom are worshipped in the following manner. On the top of the heap is set a small cone of bullock-dung which was dropped by bullocks as they left the thrashing floor; and on the cone some hair of the bullock's tails are stuck as a top-knot. Before the heap, the basket, and the broom, frankincense is burnt, and four lemons and ten plantains are laid. A cocoanut is broken and its pieces are thrown to the left and to the right. As a rule the new grain is measured either in the first part of the day or in the first part of the night, never after midday or midnight. When waste land is brought under tillage, the day on which the clearing is to begin is fixed either by the Bráhmañ astrologer or *joshi* or by asking the village Máruți. Before beginning to clear the field the owner breaks a cocoanut and throws the pieces about the field as an offering to the place spirits. When the field is cleared and made fit for ploughing the *kurgi* or plough is worshipped as has been described with this one difference that it is worshipped either in the house or house-yard and never in the field. When the plough has been worshipped a stone is picked in the field, washed with fresh water, smeared with vermilion paste, and set under a tree, generally a *shami* *Mimosa sumá*, as the field guardian or *kshetrápál*.

Raddis though classed by Bráhmans among Shudrás, rank with Lóngáyats, hold a high position, and will not eat from the hands of Bráhmans. In the wet months (June-November), which is their busy season, the men go to their fields in the early morning and return at ten or eleven, eat their dinner, and after a short rest go to work, and return at lamplight. In the hot months, they do not go regularly to their fields, and when they go they do not start till after the morning meal. Women after serving food to men eat their food and go to work returning before the men and making ready their supper. A family of five spends £1 10s. to £2 10s. (Rs. 15-25) a month on food and dress. A house costs £4 to £20 (Rs. 40-200) to build, and 1s. to 4s. (Rs. ½-2) a month to rent. Their house goods and furniture are worth £2 10s. to £10 (Rs. 25-100). A servant's yearly pay with board and lodging is £2 to £3 (Rs. 20-30). A birth costs £1 to £3 (Rs. 10-30), a boy's marriage £12 10s. to £40 (Rs. 125-400) and upwards, a girl's marriage £5 to £20 (Rs. 50-200), and a death 10s. to £1 10s. (Rs. 5-15).

Raddis are a religious people, their family deity is Shri Vyankatesh, to whom they are specially devoted and to whom on Friday every family offers *kadbús* or sugar dumplings and a mixture of rice and pulse boiled and strained and called *khichdi*, and the *dásús* or servants of the god are asked to a feast on Fridays and holidays. Besides Shri Vyankatesh, Yallamma, and Máruți are also worshipped in their house-shrine. They belong to the Shri Vaishnav sect, which was founded in the twelfth century by Rámánujachárya, a native of Shri Permatúr near Madras. He studied at Conjevaram, and

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travelled over the greater part of Southern India. He perfected his system and composed his religious works in the island of Seringapatam, at the meeting of the Káveri and the Kolerun. From Seringapatam he was driven by king Kerikal Chol, who was an uncompromising Shaiv, and who required Rámánujáchárya and all other Bráhmans to subscribe a declaration of faith in Shiv. From Seringapatam he fled to Maisur, and in 1117 converted Vishnuvardhan Ballál the king from the Jain faith. Rámánujáchárya is said to have treated the Jains with great severity. He established his throne at Mulekot, which is still occupied by the *guru* known as the Parkálsvámi. Twelve years after the death of the Chol king Rájmánuj returned to Seringapatam and there ended his days. Rámánuj asserted that Vishnu was Brahm, that he had been before all worlds, and was the cause and creator of all things. Though like him he maintained that Vishnu and the universe were one, in opposition to Shankaráchárya he denied that the deity was void of form or quality, and regarded him as endowed with all good qualities and with a twofold form, the supreme spirit *parmátma* or cause, and the gross spirit or effect that is the universe or matter. The doctrine is therefore called the *vishishthádvait* that is unity with attributes. Raddis respect Bráhmans and call local Bráhmans to officiate at their ceremonies. Their special holidays are *Holi* in *Phalgun* or February-March, the Hindu New Year's Day in *Chaitra* or March-April, *Nágpanchmi* or the Cobra's Fifth in *Shrávan* or July-August, *Ganeshchaturthi* in *Bhádrapad* or August-September, *Dasara* and *Diváli* in *Ashvin* or September-October, and the full-moons of *Ashádh* or June-July, *Ashvin* or September-October, *Kártik* or October-November, and *Márgshirsh* or November-December. On the full moon of *Ashádh* or June-July small earthen bullocks are washed with sandal-paste, grains of rice and flowers are thrown over them, frankincense is burnt before them, and they are offered cooked food. Their special fast days are *Shivrátra* which is known as *Maha Shivrátra* in dark *Mágh* or January-February; the lunar elevenths of both *Ashádh* or June-July and *Kártik* or October-November; and the dark eighth of *Shrávan* or July-August known as *Gokulashtami*. On *Gokulashtami* they fast the whole day. In the evening they make an earthen image of Krishna, mark it with sandal paste, throw grains of rice and flowers over it, lay fruit before it, set it in a cradle, and sing songs. Afterwards they eat a light repast. They believe in soothsaying, astrology, lucky and unlucky days, and witchcraft. Their great spirit-scaring god is *Máruti*; when a person is possessed by a spirit he or she is seated before the god and ashes from the censer are rubbed on the sufferer's forehead.

Mámad Raddis claim to keep and some of the well-to-do keep, nine of the sixteen Bráhmanic *sanskárs* or sacraments. As soon as a child is born, the midwife cuts its navel cord with a knife and bathes both the mother and child in warm water. If the family is rich the father of the child performs the *játkarm* or birth ceremony. Before the child's navel cord is cut the child's father bathes and sits by

her. The Bráhma priest comes into the lying-in room with a small heap of rice on a low stool, and worships a betelnut with water, sandal paste and red rice, lays flowers on it, and waves a light before it. He tells the father to let a drop or two fall from a gold ring into the child's mouth. The mother turmeric powder and vermillion, her lap is filled, and a lan before the father, mother, and child. The Bráhma given money and undressed food. During the whole musicians play on drums and clarions. When the whole people have gone out of the room, the midwife cuts the d, puts it in a small earthen vessel with a bit of turmeric a betelnut, and buries it. The mother is given dry cocoa-butter. On the fifth day a caste feast is given and in the the midwife worships the goddess Shatikavva or Satváí, dressed food, waves a light before her, and carries the the lamp to her own house. She covers the lamp and let the father see it, for if the father sees it the mother and all sicken. A child is named and cradled either on the thirteenth, or fourteenth. In the morning of the naming and kinspeople are asked to a feast of *polis* or sugar ies. In the evening some near married kinswoman of the father bends over the cradle and thrice repeats in the or by the eldest woman of the house. The name is either chosen by a Bráhma astrologer, who is told the time of the child's birth, or by the kinswomen who come to the naming bring with them a bodice-cloth for the mother and a cap or a jacket for the child. At the end of the ceremony they are given turmeric powder and vermillion, and handfuls of gram, wheat, and millet boiled together. Vermillion is rubbed on their brows and turmeric paste is given into their hands, which they afterwards rub on their cheeks. On a day between the thirteenth and the thirtieth, the goddess Satváí is again worshipped by the child's mother and a bodicecloth is presented to her. All a child's ailments during the first month of its life are said to be due to the influence of the goddess Shatikavva, and any sickness after the end of a month is said to be due to the disfavour of some other god. On a lucky day after the first month and before the end of the third month comes the *nishkraman* or going out of doors. The mother asks some married kinswomen to come with her to the chief temple of the village. When they have come she takes her child with her and goes to the temple, breaks a cocoanut before the god, bows with her child before the god, and returns home. Turmeric paste, vermillion, and betel are served to the women who went with her and they withdraw. On this day some sweet dish is cooked. On a lucky day at the end of the first year, the mother feeds the child on a mixture of milk, clarified butter, and honey. Boys only are shaved. A boy's first shaving takes place on any lucky day between the first and the third year. On a lucky day the father, mother, and child are rubbed with scented oil and bathed in hot water. The father and mother sit on two low stools placed side by side and the

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boy on a third low stool in front of them. The Bráhmán priest worships a betelnut in the name of Ganpati in the same way as in the *játkarm* or birth-ceremony. The father takes the child on his lap and the barber cuts the boy's hair with a pair of scissors, leaving the top-knot. After the boy has been shaved, the boy and his father are again rubbed with scented oil and bathed in hot water; and dressed in new clothes. They then with the mother sit on three low stools, and some married woman of the family waves a lamp before them. The Bráhmán priest is given undressed food enough for a meal and money, and the barber undressed food enough for a meal and $1\frac{1}{2}d.$ (1 a.). On this day some sweet dish is prepared for dinner. Raddis allow and practise child and widow marriage, polygamy is allowed but is not common, and polyandry is unknown. When the parents of the boy and girl have agreed to marry them, the boy's father goes to the girl's house with a robe, a bodicecloth, and a silver neck ornament or some gold and silver ornaments if he is rich. After the boy's father has come, the girl's father calls his friends and kinsmen and a Bráhmán to his house to be present at his girl's *báshtagi* or betrothal. The boy's father places a cocoanut and seven pounds and a half of sugar before the girl's house gods. The girl is brought before the boy's father, who gives her the robe, bodicecloth, and ornaments he has brought, marks her brow with vermilion fills her lap with two-thirds of a pound of dry dates, two-thirds of a pound of betelnuts, 100 betel leaves, one-sixth of a pound of turmeric roots, and five plantains, and puts a little sugar into her mouth. The girl's father rises and taking betel in his hand says to the boy's father 'My daughter is betrothed to your son,' and ties the betel to the skirt of the father's shouldercloth. The boy's father then rises, says to the girl's father 'My son is betrothed to your daughter,' and ties the betel to the skirt of the girl's father's shouldercloth. Sugar and betel are served to the guests and Bráhmán priests and undressed food and money to the Bráhmán priests alone. The girl's father treats the boy's father and his relations to sugar roly-polies. After some days the girl's father with one or two kinspeople goes to see the boy, and is feasted by the boy's father. When they have gone, the boy's father goes to his Bráhmán priest and asks him to fix a lucky day for the wedding. When the priest has fixed the day, the boy's father sends a message to the girl's parents and asks kinspeople, friends, and castemen to the marriage. Marriage booths are built in front of both houses and a *bahule* or marriage altar is built in the girl's booth. On a lucky day two or three days before the wedding the fathers of the boy and girl worship Ganpati with the help of a Bráhmán priest at their own houses in the same way as is done in the *játkarm* or birth ceremony, give money and undressed food to the Bráhmán priest, and feast their kinspeople. Next day at a lucky hour, the boy is rubbed with turmeric powder and oil, and is seated with his father mother and two married kinswomen in a square or *surgi* with a water-pot at each corner and a thread passed several times round the necks of the jars. These jars are filled with water, turmeric powder, and vermilion, and the persons seated in the square are bathed in hot water by married women. When the pouring of hot water is over

the persons in the square are told to bend down, and a *támhan* or brass or copper dish is held over them with its bottom up. On the bottom is placed a gold nosering and water is poured on the ring. The thread passed round the jars is unwound and tied to a post of the marriage booth. Afterwards married women go to the girl's house in procession accompanied with music. They carry turmeric powder, vermillion, turmeric paste, a white robe or *pátal*, and a bodice for the girl; and a cocoanut, rice, and betelnuts to fill the girl's lap. When the women come to the girl's house, the girl's mother or some other married woman rubs her with the turmeric paste and the girl is bathed in the same way as the boy was bathed. On the night before the wedding day the boy and his party go to a temple and after they are seated they are joined by the girl's father and a band of his friends and kinspeople. When the men and women of the two parties meet they throw *abir* or scented powder on one another. The girl's father washes the boy's feet, marks his brow with sandal paste, and presents him with a dress. Afterwards the boy is led on a horse in procession with music. On the wedding day a hour or two before the time fixed for the wedding the girl's sister takes vermicelli or *shavaya* cooked in milk with molasses, and gives the dish to the boy to eat. After he has eaten the dish the boy is given a packet of betel leaves and nut to chew, is dressed in a new suit of clothes, and is led on horseback in state to the girl's. After he arrives the girl is brought in her marriage dress, and the boy and the girl are made to stand facing each other separated by a curtain with a central turmeric cross. Bráhmaṇ priests hand the guests red rice, read the marriage service, and at the end of each verse throw rice on the pair, the guests joining the priests in throwing the rice. At the end of the service the curtain is drawn on one side, the boy with his two hands throws rice on the girl's head and fastens the lucky necklace round her neck, and the wedded pair are taken to bow before the house gods. The priests are given undressed food and money, and the guests are dismissed with betel. In the evening the girl's father gives a dinner to his caste-people; and in the feast the pair eat out of the same dish. After the feast the bride and bridegroom are led on a horse in state to bow before the village Máṛnti. Men walk in front of the horse and women behind the horse singing marriage songs. Among the women walk the sisters of the bride and bridegroom with a lamp in a platter, wave the lamps before the god, and the ministrant breaks a cocoanut in front of him. From the temple the procession goes to the bridegroom's. At the bridegroom's the pair sit on two low stools side by side and with the help of the Bráhmaṇ priest worship Ganpati who is represented by a betelnut placed on a small heap of rice on a low stool. The Bráhmaṇ priest blesses the pair, takes money and betel, and goes home. The girl is made to sit on the laps of the chief of the boy's kinsmen and kinswomen, and is duly handed to the boy's mother with the request that the girl may be treated as one of her own children. The boy's father asks the leading members of the girl's party to a feast, and after the feast they take the girl to her father's house. Next day the girl's father asks the boy, his father,

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and leading kinspeople to his house, feeds them on sweet dishes, and presents them with clothes. This feast ends the marriage ceremonies and the guests withdraw. When a widow wishes to marry she tells her parents or some elderly relation who settles with the intended husband. When everything is settled a Bráhman astrologer fixes a lucky day for the marriage. On the day the bridegroom with some of his kinspeople go to the woman's house. The bride and bridegroom are rubbed with oil and bathed in hot water. The bridegroom gives the bride robes, bodicecloths, and ornaments, and lays a cocoanut and rice in her lap. Both of them drop wreaths of flowers round each others necks; and an elderly kinsman of either party knots together the hems of their garments. The bride, in the presence of all, addressing the bridegroom declares that she has become his wife, and puts her hand in his. The bridegroom fastens the lucky necklace or *mangalsutra* round her neck and marks her brow with *kunku* or vermillion; and both of them bow to all present. A caste feast is given and sometimes money and uncooked food are presented to the Bráhman family priest. Divorce is allowed and practised. When a Raddi girl comes of age, she is held unclean for four days and is seated apart. On the fifth day or on a lucky day within the first sixteen days, the girl and her husband are bathed together in hot water. They sit side by side on two low stools and worship Ganpati in the same way as is done in the *játkarm* or birth-ceremony. The Bráhman priest who helps at the worship blesses the couple, takes money and uncooked provisions, and goes home. The husband rubs turmeric powder on his wife's hands, marks her brow with vermillion, lays a cocoanut, betelnuts, dry dates, and rice in her lap, and places a packet of betel leaves in her hand. The wife rubs sandal paste on the husband's body, throws a wreath of flowers round his neck, puts a packet of betel leaves in his hand, and bows before him with joined hands. Near kinspeople are asked to dinner and when they come they present the pair with clothes. Married women wave lamps before them and the ceremony ends with a feast. In the eighth month of her pregnancy the *simant* or hair-parting takes place. The husband and wife are bathed in hot water and Ganpati is worshipped as in the *játkarm* or birth-ceremony. The husband fills the wife's lap and she applies sandal-paste to his body, puts a flower wreath round his neck, and gives him a packet of betel leaves. Married women lay rice, a cocoanut, betelnuts, and dry dates in the pregnant woman's lap, and wave a lamp before her. The Bráhman priest is given money and undressed provisions and the caste-people a feast of sugar and pulse roly-polies. Raddis burn the dead. If the dead is a man he is bathed, dressed in his daily clothes, and placed in a sitting position. If a woman she is bathed, dressed in a robe and bodice, and placed in a sitting position; and if she has died leaving a husband her brow is marked with *kunku* or vermillion and her head is covered with a net of flowers. When the chief mourner has bathed and prepared the fire which is to be carried to the burning place to set fire to the pyre, the corpse is laid on the bier and redpowder or *gulál* and

betel leaves are thrown on the corpse. At the burning place the chief mourner buries 1½d. (1¼ as.) on the spot where the body is to be burnt, and other mourners build the pyre, strip the clothes off the body, and lay it on the pyre. The chief and other mourners lay *durra* grass on the body, the chief mourner sets fire to the pyre, and all of the party clap their hands, and say the dead has gone to the highest heaven. When the body is consumed all bathe and return to the deceased's house where the chief mourner dismisses them expressing the hope that they may not again have to come to his house to carry a corpse. In the evening millet is boiled with split pulse and spices and the four body-bearers are feasted. On the third day the ashes and unburnt bones are gathered and thrown into water. On the sixth, ninth, or eleventh the clothes and ornaments of the dead are washed, and laid before the house-gods along with an offering of boiled rice and sugar roly-polies. Within the first month a brass or silver plate is made with a rudely embossed figure, is placed with the house gods in the name of the dead, and is worshipped. Every month for twelve months on the lunar day corresponding to the death-day cooked food is offered to the ghost. They are bound together by a strong caste feeling and social disputes are inquired into and settled at meetings of the old and respected members of the caste. Though they are not fond of sending their boys to school and take to no new pursuits, Námád Raddis are an intelligent, well-to-do class, who are likely to take advantage of openings to which the introduction of railways may give rise.

Among Páknák Raddis the men's names in common use are Bas-áppa, Malláppa, Malkáppa, and Shankaráppa; and the women's Gangavva, Párvalevva, and Shankaravva. They differ little from Námád Raddis in form, speech, food, or dress. Like Námád Raddis husbandry is their hereditary calling, and they have the same beliefs and observe the same field rites. Shiv is their great god and *Shivrátá* in February is their great fast day. As they are Lingáyats they profer cowdung-ashes to sandal-paste, and in their field rites mark the object of worship first with ashes and then by sprinkling it with scented powder. Though they are old converts to Lingáyatism and are staunch supporters of Jangams, they have not left off all their former customs. To a stranger their marriage ceremonies differ little from those of Námád Raddis. Though they are married and buried by Jangams they show as much honour to Bráhmans as they show to Jangams. Like true Lingáyats rich Raddis carry their dead in a canopied chair or *vimán*, bury them, close the grave with a stone slab, and wash the feet of the beadle or *mathpati* on the top of the grave. Like Námád Raddis they carry food to the grave, deify the ancestral spirits, and worship them as house gods. Like Námád Raddis, Páknák Raddis seldom send their boys to school and take to no new pursuits. They are an intelligent well-to-do class with fair prospects.

Rajputs, returned as numbering 4414, are found in small numbers in most towns and large villages. They are locally called Surat-váls, and are said to be the offspring of Kshatriya fathers and Marátha, Lingáyat, or Dhangar mothers. Their ancestors formerly

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lived in Upper India, and came to Bijápur in search of employment. Most of them were soldiers and were engaged in the service of local chiefs. Some of them won estates and rent-free lands and settled in the district. The names in common use among men are Bhimsing, Lakshmansing, Madansing, Mohansing, Prátápsing, Rámsing, Ráyasing, and Vijayasing, the last syllable *sing* being a corruption of the Sanskrit *sinh* a lion. The names in common use among women are Durgábái, Gangábái, Gunjábái, and Lakshmbái. They say they have twenty surnames, but they know only ten, Bishne, Chandele, Chaván, Dikhit, Ghairvár, Nenvár, Pavár, Rajbause, Sengar, and Tavár. Persons bearing the same surname do not intermarry. They have no divisions and no *gotras* or family-stocks distinct from their surnames. A Rajput is known by his military air and proud look. They are larger, better-featured, stronger, and fairer than Maráthás. They are above the middle height, with well developed muscles and strong frames. The expression of the face is lively, the nose is long and straight, the cheek-bones either high or low, the hair generally lank. Their home tongue is Hindustáni; but they also speak an incorrect Maráthi and Kánarese. In Kánarese, they generally use aspirate consonants for unaspirate, as *khatigi* for *katigi* a piece of wood, and *tholi* for *toli* a beam. They live in ordinary one-storeyed houses with brick and mud walls and terraced roofs. Their houses are clean and the furniture is clean and neatly arranged. Those who are landholders, traders, and proprietors employ servants, and they are fond of pets, keeping dogs, deer, and parrots. They have also cows, bullocks, she-buffaloes, and horses. Their state is middling and they are fairly off. They are moderate eaters and good cooks. Their staple food includes unleavened cakes of wheat flour, clarified butter, sugar, rice, split pulse, and brinjals *bhendes* and other vegetables seasoned with heated oil or clarified butter, mustard-seed, cumin-seed, and assafœtida. They eat rice with a curry of whey seasoned with heated clarified butter, assafœtida, cumin-seed, and the leaves of the *kadhinimb* *Bergera koenigi*. Sometimes the whey curry is made by cooling a red-hot stone in it. Some use millet bread and a preparation of millet grit. They are also fond of *ámbat-varan*, a liquid mixture of split pulse, tamarind juice, molasses, and spices. Their holiday dishes are *khir* or rice boiled with sugar and milk, *puris* or wheat-flour cakes fried in clarified butter, and *besan* or gram-flour balls. On *Nág-panchmi* in *Shrávan* or July-August and on *Ganesh-chaturthi* in *Bhádrapad* or August-September, they prepare *kadbus* or sugar-dumplings, and offer them to Nág and Ganesh. They are extremely particular about the purity of their food. No one but a Rajput may touch it and no Rajput may touch it without bathing or may even enter the kitchen in every-day dress. Every morning their women bathe, put on newly washed and untouched clothes, coudung the kitchen, and begin to cook their daily food. If when cooking a woman is touched by any one who is not similarly dressed, she bathes and puts on fresh clothes before going on with her cooking. A woman, while cooking, should not step out of a coudunged square near the hearth. If she steps out of the

are she must bathe again. Men bathe daily, and worship the
 se-gods, and offer them cooked food, before they sit to the
 dining meal. They give caste feasts at marriage, puberty,
 and other ceremonies. On *Dasara* in September they worship a
 god with the image of Tuljá-Bhaváni, and with the sword sacrifice
 a goat in front of the goddess and feast on it. They eat the
 flesh of the goat hare and deer; but will not touch domestic fowls
 or fish. They never openly eat onions. It is cost, and not religious
 scruples, that prevents them using animal food daily. Except
 a goat sheep hare and deer, they hold all animals either unclean
 or sacred, and do not eat their flesh. They formerly drank no
 intoxicating liquor, but of late some of them have begun to drink.
 Most of them smoke hemp-flowers or *gánja*, drink hemp-water or
sig, and eat opium, and almost all chew or smoke tobacco. Some
 of these narcotics are especially used when animal food is eaten.
 The use of narcotics is said to be increasing. Both men and women
 are fond of good clothes, and show taste and care in their dress.
 Men wear the topknot and a full moustache and whiskers, and some
 of them never let a razor touch the head. Men wear a flat round
 turban set jauntily on the head, a jacket, a tight-fitting longcloth
 with very long sleeves gathered in puckers from the wrist to
 the elbow, a waistcloth seven and a half feet long or tight breeches
 reaching below the knees, and elegant shoes. They have special
 brocade-bordered waist and shouldercloths, chintz jackets, and silk coats
 on holidays. On festive occasions a fancy walking stick and a
 pocketkerchief complete a Rajput gentleman's dress. Their women
 tie the hair in a knot by a woollen thread without decorating it
 with false hair or flowers, and dress in a robe and a bodice of
 different colours; some of them pass the skirt of the robe between
 their feet and tuck it into the waist behind in the ordinary Marátha
 fashion, and all completely cover the head with the upper end of
 the robe. Out of doors they wrap a white sheet or a shawl round
 their body. Most of them have separate holiday robes including silk-
 bordered robes and brocade-bordered bodices. Most of the articles
 of male and female dress are made in the district, chiefly at Ilkal,
 Galkot, Bádámi, Guledgudd, and Mamdápúr; others come from
 Sangal and Sháhápúr in Belgaum, and from Hunur and Jamkhandi
 in Jamkhandi. Their ornaments differ little from those worn by
 the *agáyats*. As a class they are orderly, hot-tempered, clean, and
 proud, but lavish and fond of show. They are not quick to take
 offence, but in revenge they are staunch and unwearying. War
 is their hereditary calling and even in these days of peace most
 of them are trained in feats of arms. Formerly they followed
 a military profession but arms and always carried weapons. Since the
 establishment of British rule, their employment as fighters has
 been disused, and they have been disarmed. When the district passed to
 the British many left their homes and wandered in search of military
 employment taking service with the different princes and chiefs.
 The rest remained at home, and took to more peaceful ways of life,
 handicraft and trade. A few are land-proprietors, and a few
 are excise and ferry contractors. Those who trade deal chiefly
 in corn and cloth and those who live by agriculture are over-

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holders, tilling their lands through servants or through tenants who pay them half the crop. A few are Government clerks. A Rajput who chooses trade as his calling begins as a clerk or salesman in a trader's office on a monthly pay of 10s. to 12s. (Rs. 5-6) and sometimes without any salary. The women do the whole of the housework, but do not help the men in the field or in the shop. Though prosperous as a class, some are in debt on account of their extravagance especially in marriages. A few have credit with moneylenders and are able to borrow on personal security; others have to mortgage land or to pawn ornaments before they can raise money. They call themselves and are called Rajputs. They rank themselves below Bráhmans and Kshatriyás only, and eat only from Bráhmans and Kshatriyás. Except Bráhmans, Kshatriyás, Sonárs, and Lingáyats, almost all castes eat food prepared by Rajputs. Men women and children rise early. The men go to work, the children to school, and the women busy themselves in the house. At eleven men and children return home, and, after bathing and worshipping the house-gods, the men eat their first meal along with their children. After dinner men rest for a time or take a nap, then go back to business, and stay at work till evening. Except some of the Government ferry contractors who find work only during the monsoon, all are fairly busy throughout the year. On holidays and other festive occasions they close their shops and rest. The average monthly charges of a middle-class Rajput family vary from £1 10s. to £2 (Rs. 15-20). A rich man's house costs nearly £100 (Rs. 1000) to build, a middle-class man's over £50 (Rs. 500), and a poor man's over £10 (Rs. 100). The value of a rich man's house goods is over £50 (Rs. 500), of a middle-class man's over £20 (Rs. 200), and of a poor man's over £7 10s. (Rs. 75). A servant's monthly pay varies from 6s. to 8s. (Rs. 3-4) without board, and from 3s. to 4s. (Rs. 1½-2) with board. Their special marriage and other expenses are like those of Lingáyats, except that the marriage of a Rajput's daughter costs half as much again as a son's marriage. The Rajput has a strong tendency to spend more than his income. They are religious and their family-deity is Báláji or Vyankatesh of Giri in Madras. Their house priests are Kanoj Vaishnav Bráhmans whose brows are marked with the *tripundra* or three upright lines, side lines of white *gopichandan* or sacred white earth and a red central line. They honour their priests and call them to conduct their marriages. They used to treat local Bráhmans with scant courtesy, but since they have settled in the district, they have begun to make small presents to any local Bráhmans who may be present at their ceremonies. They keep all Hindu holidays and some Hindu fasts, especially the *ekádashis* or lunar elevenths of *Ashádh* or July-August and of *Kártik* or November-December, and *Shivrátra* in February. On the first day of the *Navrátra* or first nine eves of *Ashvin* or October which lead to *Dasara*, they set the image of Báláji on a holy spot, and round the image place lamps fed either with oil or clarified butter, and keep them burning during nine days. On the tenth or *Dasara*, which the Rajputs hold the holiest day in the year, their servants wash their horses and lead them to the village or town gate. In the middle of the gateway

4 Kátak or butcher, who is generally a village watchman of the Kahliger or fisher caste, cuts off a goat's head with one stroke of a sword and marks the portal with its brow. The body of the goat is waved about the horses and taken home to be distributed among the village watchmen. The grooms then lead the horses to their masters' houses, where the mistress of the house breaks a cocoanut in front of the horse, washes its forehoofs with cocoanut water, marks its brow with *kunku* or vermilion, and waves a lamp about its head. At dinner time the horse is also fed with holiday dishes. In the evening comes the boundary crossing or *simollanghan*. They choose a leading Rajput to conduct the worship and with music and a band of men and a Bráhman to help they go to some *shami* or Mimosa suma tree outside of the village boundary. A weapon is placed at the root of the tree, and the tree and the weapon are worshipped. The leading Rajput cuts a branch of the tree, and its leaves are distributed among friends and relations as pieces of gold. They believe in witchcraft and soothsaying; but are not much given to the practise of these arts.

Their birth ceremonies differ little from Marátha birth ceremonies. In the marriage engagement the girl's father and his relations go to the boy's house and present the boy with a bellmetal dish filled with rice, a *shela* or rich shouldercloth, a cocoanut, and a rupee or more according to their means. The boy's father gives the girl's father a turban, and feeds him and his relations on sweet dishes. In the beginning of the marriage ceremony a near relation of the bride goes to the bank of a river or to the edge of a lake, and worships the earth by pouring a little water on it, daubing it with sandal-paste, and throwing flowers and rice on it. After worshipping the earth he spreads his waistcloth on the earth, loosens the earth with a stroke of a pickaxe, lays on the cloth as much earth as is loosened, and carries it to the marriage booth. A betelnut under the name of *mandap-devata* or the marriage-booth guardian is set on the earth and is worshipped. A near kinsman of the bridegroom does the same in his marriage booth. Before rice is thrown on the heads of the bride and bridegroom, the bridegroom walks seven times round a stake on which a wooden or grass bird is perched. While the bridegroom is walking round the pole, the bride's father asks the guests whether they know of any act of the bridegroom's which has stained his character and degraded him. If the guests say they do not know of any unworthy conduct on the part of the bridegroom, grains of rice are thrown on the bridegroom's head. The rice-throwing is supposed to confirm the marriage and make it binding till death.

They marry their girls at an early age. Formerly widow marriage was forbidden, but they have lately begun to allow their widows to marry. There are no admitted traces of polyandry, but polygamy is allowed and practised. A person who has been at a distance from his kinspeople and friends for four or five years, on his return is not allowed to sit in the same row with them to take his food with them unless he produces certificates

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from respectable people of the place where he lived stating that he has not eaten with the people of any caste but his own. The other Rajput ceremonies do not differ from Maráthá ceremonies. They generally burn the dead, and conduct the funeral ceremonies in the same way as Maráthás. Perhaps from the small numbers in which they are found there is little caste union among Bijápur Rajputs. Social disputes are settled by meetings of the castemen and the decisions are circulated or reported by a poor man of the caste, who is paid by the community. Sometimes these decisions are made known to the caste by means of *batáki* or proclamation. They send their children to school; and keep their boys at school till they gain a good knowledge of reading, writing, and arithmetic, and their girls till the age of ten. Besides their school lessons boys from the age of five are taught gymnastic exercises and from the age of ten or twelve are trained in the use of the sword and spear. When, according to Rajput notions, a boy's mental and physical training is finished he takes to trade, husbandry, or Government service according to his own or his parents' tastes. They are a steady pushing class and are held in respect.

RÁVALS.

Rávals, returned as numbering 130, are found in small numbers all over the district except in Sindgi and Muddebihál. They are like Maráthás. They live in small terrace-roofed houses with mud walls. They keep cows, goats, and fowls, and are temperate in their habits. Their common food is millet-bread pulse and vegetables, and they eat flesh and drink liquor. The men dress in a waistcloth, shirt, coat, and headscarf; and the women in a short-sleeved and backed bodice and a full robe whose upper end they draw over the head and whose skirt they wear like a petticoat without passing the end back between the feet. They are hardworking, sober, and thrifty, but dirty. Some of them own lands which they cultivate; some are messengers, some weavers, and some beggars. The women help the men in their work and their children mind the cattle. They sell milk, butter, and curds, and add to their earnings. They worship the ordinary Bráhman gods and have the greatest respect for Mahádev. They employ Bráhmans to perform their birth, death, marriage, and puberty ceremonies, and believe in soothsaying. Their customs do not differ from Kunbi customs. They bury their dead and allow widow marriage. Breaches of social rules are punished by the caste. Some send their boys to school, and as a class they are fairly prosperous.

SHETIYÁRS.

Shetiya'rs are returned as numbering thirty-six, and as found in Bágalkot alone. They are said to have come as traders with a Madras army, probably some of the troops under Sir Thomas Munro in 1817. The names in common use among men are Armugshetti, Govindráj, Murgeyáshetti, Náráyansvámi, Punsvámi, and Sundráshetti; and among women, Anamma, Chinamma, Karpáyamm Káshamma, and Lakshamma. Their surnames are place calling names which are of no account in marriage. The Bij Shetiya'rs are not known to have any divisions; but include several *gotras* or family-stocks, some of which are

dya, Kallumudya, Maludya, Mudipalludya, Palarundhiyamashishi, and Vairmudiyamahárisi. Persons belonging to the same family-stock are not allowed to intermarry. They do not differ in features, or bearing from the Mudliyárs and speak Arvi or Telugu at home. Most of them understand and speak Telugu and Portuguese and a few understand Hindustáni. They live in ordinary one-storeyed houses, with flat roofs and mud and laterite walls, costing £10 to £100 (Rs. 100-1000) to build. The houses are fairly clean and contain furniture and house goods worth £2 to £10 (Rs. 20-100). They are moderate eaters, the staple diet being rice and pulses, and vegetables. They are not good cooks and have few holiday dishes. They have no rule that they should bathe daily before eating the first meal, and both men and women bathe only twice a week. A few bathe daily and they alone daily worship the household deities, otherwise the gods are worshipped on holidays only. Unlike other Bijápúr Hindus, Shetiyárs rarely offer cooked food to their deities. They eat goats, cocks, fish, and hares, the flesh of other animals being held either unclean or sacred. They have no objection to use animal food daily, but on account of its costliness it is used only on holidays. They drink liquor and are fond of smoking *nja* or hemp-flower. The men shave the head except the top-knot and the face except the moustache. The women arrange the hair either in a knot at the back of the head or twist it in a single braid which is wound into a ball. They sometimes though rarely wear false hair and deck their heads with flowers. Both men and women dress like Lingáyats, the yearly clothes charges being 10s. for a man. (£2 10s. (Rs. 5-25) for a man and 16s. to £2 10s. (Rs. 8-25) for a woman. Their ornaments are like those of Lingáyats and are worth 5s. to £10 (Rs. 5-100) and upwards for men, and 8s. to £10 (Rs. 4-100) and upwards for women. They are an orderly class with no marked characteristic. Their chief calling is trade, most of them being shopkeepers and moneylenders. A few who are too poor to trade on their own account, serve in their castemen's shops. Women help the men. Some of them trade on borrowed capital and others have funds of their own. They are fairly off, though some who have borrowed to meet trade losses or special expenses are in debt. Men women and children work from morning to evening, taking the usual midday rest. Their busy time is during the dry months and the marriage season. They rank themselves below Bráhmans and eat no food that is not prepared by their castemen or by Bráhmans. They are Bráhmanical Hindus, their family deities being Vyankatesh, Máruți, Basavanna, Panchamma of Árelur, Trichinapalli, and Angalamma. They are specially devoted to Vyankatesh of Giri in North Arkot, whose shrine they occasionally visit. Some of them fast on the lunar elevenths of every Hindu month and on *Shivráttra* in February-March. Their chief holidays are *Sankránt* in January and *Diváli* in September-October. They respect Bráhmans and call them to officiate at their marriage and other ceremonies. They have a married hereditary Bráhman religious guide or *guru* who lives in the Madras Presidency and never visits Bijápúr. His title is Jnyánshiváchári. They believe in astrology, and profess to have no faith in witchcraft. Unlike other

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inhabitants of the district, they do not bathe the mother or the child as soon as it is born, but wipe them with cloths. The mother and child are bathed in warm water after the fourth day, and the mother is fed on rice boiled and strained and wheat bread with or without clarified butter. The goddess Satváí is worshipped on the fifth or the eleventh day and the midwife is paid 6*d.* to 4*s.* (Rs. $\frac{1}{4}$ -2). On the eleventh, twelfth, thirteenth, or fifteenth day the family priest offers a burnt offering and the child is cradled and named. The priest is given a pair of waistcloths. A poor woman keeps her room for nine days, a middle-class woman for thirteen days, and a rich woman for fifteen days. The birth rites cost £1 (Rs. 10) for a poor woman, £2 (Rs. 20) for a middle-class woman, and £2 10*s.* to £5 (Rs. 25-50) for a rich woman. The child's hair is first cut in the fourth, sixth, or twelfth month. A lock of hair is first cut by a goldsmith with a pair of scissors and then the whole head is shaved by a barber; the child is bathed and dressed in new clothes; and the lobes of his ears are pierced. Boys are girt with the sacred thread in their third, fifth, eighth, or tenth year. Among Shetiýárs thread-girding is not attended with any pomp and it is sometimes performed as part of the marriage ceremony. It is also incomplete as the thread of *munj* grass is not tied round the boy's waist. From his fourth or fifth year a boy begins to wear a loincloth hung from the waist-thread. Girls and boys are married at an early age, and widow-marriage is forbidden. The cost of marrying a boy is £20 to £100 (Rs. 200-1000) and upwards, and of marrying a girl £2 to £10 (Rs. 20-100). The offer of marriage comes from the boy's parents. When the girl's father agrees to give his daughter in marriage, the boy's father goes to the girl's house to perform the betrothal or *báshtagi*. He brings a robe worth 8*s.* to £1 10*s.* (Rs. 8-15), a bodicecloth worth 2*s.* to 4*s.* (Rs. 1-2), a quarter to a hundredweight of sugar, seven to fourteen pounds of betelnuts, two thousand betel leaves, five to eleven coconuts, fifty to a hundred plantains, five halves of cocoa-kernel, three-quarters of a pound of turmeric root, three-quarters of a pound of dry dates, and ornaments according to his means. When the guests are come the family priest blesses the girl and tells the boy's father to give her the robe. When the girl has put on the robe, the boy's father fills her lap with five of the things brought by him, and the priest, naming the family-stocks and the fathers of the boy and girl, declares that the girl is betrothed to the boy. Sugar and betel are served and the guests withdraw. The boy's father is feasted on rice, *polis* or sugar roly-polies, and tamarind curry or *sár*. On a lucky day after some time the marriage takes place. The boy is generally taken to the girl's village. When the boy's party come to the girl's village they are lodged in a separate house. On the third day before the marriage both the boy and the girl are rubbed with turmeric paste. On the day before the marriage, the clothes which are to be worn on the marriage day are laid before the house-gods. On the marriage day the girl's father with his friends and relations brings her and a tray containing coconuts, plantains, betel leaves, flowers, turmeric powder, and vermillion, in procession to the boy's lodging. The officiating priest tells the bride and bridegroom to put on the marriage dress and sit on two low stools facing the east.

The priest makes a burnt offering before them, and when all have touched a dish in which the luck-giving necklace is kept the boy is told to fasten it round the girl's neck. The *kankans* or thread wristlets, each with a turmeric root tied to it, are bound round the wrists of the bride and bridegroom, and the hems of their garments are knotted together, and, without holding any cloth between them, grains of rice are dropped on their heads. They are then made to go round the burnt offering. After this the hems of their garments are untied, and two small patches of gold leaf are fastened to their foreheads. In the evening a burnt offering is made and the thread wristlets or *kankans* are unfastened. At night the bridegroom takes the bride to bow to the house-gods and her mother hands the bride to her mother-in-law. The bride goes to the bridegroom's, stays four days, and returns to her father's. Polygamy is allowed and is occasionally practised; polyandry is unknown. When a girl comes of age she is held to be unclean and is made to sit apart for five, seven, or nine days. She is then bathed and sent to live with her husband. In the seventh month of her pregnancy her mother presents her with a green bodice. *Shetiyárs* burn their dead, unless they are very poor when they bury them. Like *Bráhmans* they carry the dead on a bier and like them they burn them with consecrated fire. When the body is consumed the persons attending the funeral bathe, and each taking a handful of grass returns to the house of the deceased. At the house they bow to the lamp which has been set on the cowdunged spot where the deceased breathed his last, throw the grass before it, and return home. On the third day the son or chief mourner goes to the burning ground with his relations, removes the ashes and unburnt bones, and sprinkles the spot with a quart of milk. The men who go with him join him in sprinkling the milk. On the sixteenth the son or chief mourner goes with his priest outside of the village, worships the nine Hindu planets, makes a burnt offering, and offers rice-balls to the departed soul. One of the balls is offered to the crows. When a crow has pecked the ball the chief mourner bathes, returns home, and with friends and relations sits to a feast. On the seventeenth day the women of the house sweep the house, wash it with cowdung, bathe, and anoint their hair with oil. The priest purifies the family by giving them the *panchgavya* or five cow-gifts and making the men change their sacred threads, and a feast is given to friends and relations. Like *Bráhmans* they keep all memorial feasts. A strong caste feeling binds them together as a community. Their social disputes are inquired into and settled by a caste council headed by an hereditary *chaudhari*. Most of them send their boys and a few send their girls to school. They keep their boys at school till about fourteen. They suffered severely during the 1876 famine. They are not a pushing or rising class and do not take to new pursuits.

Shimpis, or Tailors, are returned as numbering 5045 and as found in small numbers in all large villages and towns. They are of two distinct castes, Maráthi Shimpis and Kánarese Shimpis. The Maráthi Shimpis are of the Námdev division. The Kánarese Shimpis are *Náglíks*, who have given up sewing and taken to dyeing thread red and other colours. Five or six houses of Maráthi Shimpis are

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found in Bijápur, a few in Ilkal Indi Bágevádi and Muddebihál, and a great many in Bágalkot and Tálíkot. The names in common use among men are Anna, Bábáji, Bápu, Bhima, Narsing, Náruba, Omkári, Ráma, Santrám, and Umáji; and among women Ambábái, Káshibái, Nágubái, Narsubái, Sálubái, Tuljábái, and Yamunábái. Their surnames are place-names, Bilankar, Mirajkar, Nilekar, Omkári, Pukalkar, and Radekar, and are of no importance in matchmaking. Among their *gotrás* or family-stocks are Atma Rishi, Pimpal Rishi, and Shring Rishi; members of the same family-stock on the father's side cannot intermarry. They are divided into Rangáris or Dyers and Shimpis or Tailors who eat together and intermarry. They mark their brows with sandal-powder like Sonárs or goldsmiths and Sutárs or carpenters. As a class they are middle-sized, strongly built, and robust. The skin is brown, the nose aquiline and long, the lips thin, and the cheeks gaunt. The expression is quick, occasionally somewhat fierce. They speak Maráthi indoors and a badly pronounced and incorrect Kánarese or Hindustáni out of doors. In their Maráthi they use some curious words as *lai* for *phár* much, and *dod* for *dvád* naughty. Most of them live in clean one-storeyed houses with walls of stone and flat roofs. Except a few copper and brass drinking pots and dining plates, their vessels are of earth, and are clean and neatly kept. They have little house furniture. Many of them keep domestic animals, but only the rich have servants. Their staple food is bread, split pulse, vegetables, and relishes representing to each man a daily cost of 1½d. (1 a.). They largely use onions and garlic with their daily food and are fond of sour and pungent articles. Their holiday dishes are *polis* or sugar roly-polies, rice, and rich vegetables. They eat the flesh of the goat, deer, hare, and fowls. They are excessively fond of flesh and would eat it every day if they could afford it. They kill a goat in honour of Tulja-Bhaváni on *Dasara* in September-October, offer its dressed flesh to the goddess, and feast on it. They bathe in cold or warm water before eating. They put on freshly washed clothes, and wash the house-gods with fresh water and worship them with sandal powder, flowers, and *bel* leaves. They burn frankincense before the gods and take a little of the incense ash, mark their brows with it, and put a little in their mouth, and offer the gods cooked food. Some of them bathe in a river or pond, and on their way home worship Máruti by pouring a potful of water on the god, bowing low before the god, and marking his brow with redlead paste from the body of the god, and on reaching home worship a basil plant and sip as holy water a little of the water from the root of the plant. They generally mark their brows with a large round spot of sandal-powder. They drink spirits and fermented palm-juice almost daily and always when they eat flesh. On *Dasara* they drink to excess. Some of them also use hemp-water or *bháng*, smoke hemp or *gánja*, and eat opium. A considerable number of them are excessively fond of stimulants and narcotics. Men shave the head except the top-knot and the face except the eyebrows and moustache. They wear a waistcloth, a jacket, a headscarf, a pair of shoes, and a shouldercloth about ten feet long which they throw loosely about the body. The men spend 8s. to £1 10s.

(Rs. 4-15) a year on dress. Their usual ornaments are earrings, bangles, twisted waistchains, and rings. A rich Shimpi's ornaments are worth more than £10 (Rs. 100) and a middle-class Shimpi's more than £5 (Rs. 50). The rich have special holiday clothes and the rest wash their every-day clothes. Women tie the hair in a knot passing a woollen cord round it; and girls deck the hair with flowers and sometimes plait it in braids before they come of age. They wear the ordinary Maráthi bodice with a back and short sleeves. They wear the full Maráthi robe but without passing the skirt between the feet. Some of them cover the head with one of the ends of the robe, others go bareheaded. The price of silk-bordered bodicecloths varies from 9d. to 6s. (Rs. $\frac{3}{4}$ -3) and plain bodicecloths vary from $\frac{1}{2}$ d. to 6d. (1-4 as.). A few buy new clothes for holiday use, but most wear the robes and bodicecloths which were given them at marriage and other ceremonies. They seldom use any but local handwoven cloth. The women spend 10s. to £1 10s. (Rs. 5-15) a year on dress. Their ornaments are like those worn by Lingáyats. A rich woman's stock is worth over £50 (Rs. 500), a middle-class woman's over £10 (Rs. 100), and a poor woman's over £1 (Rs. 10). They wear silver girdles or *kambarpattás* before but never after they have had a child; and girls wear silver ankle-chains till they come of age. Shimpis are clean, hardworking, patient, and rough-mannered. They are extravagant and showy and have a bad name for unscrupulous dealing. The Maráthi proverb says, 'Friend, have no dealings with the goldsmith, the tailor, the village clerk, or the Lingáyat trader.'¹ They are tailors and dyers. To sew a first-class broadcloth coat a tailor takes three days and charges 10s. (Rs. 5); a second-class broadcloth coat takes two days to sew and costs 6s. (Rs. 3); and a third-class broadcloth coat takes one day and costs 3s. (Rs. 1½). A cotton cloth coat takes a day to sew and according to the style of cloth costs 1s. 6d. (12 as.), 1s. (8 as.), or 9d. (6 as.). According to the kind of coat the sewing of a coarse cloth coat costs 6d. to 1s. (4-8 as.). The women sew bodices charging 1½d. to 6d. (1-4 as.) for the sewing of each. A good tailor makes £1 10s. to £2 (Rs. 15-20) a month, a middling tailor £1 to £1 4s. (Rs. 10-12), and a poor tailor 14s. to 16s. (Rs. 7-8). Of late years tailors are said to have suffered from the competition of sewing-machines. Dyeing or Rangári Shimpis colour turbans, sheets, and shawls, and print chintz. In making dyes they chiefly use a solution of safflower powder, soda or plantain-tree ashes, and lemon-juice. Soda or plantain ashes are used in the proportion of half a pound of soda to eight pounds of safflower, a quantity which requires the juice of 100 lemons. The safflower powder is first strained in an open-mouthed vessel with two gallons of water. The solution is kept aside and used in making different colours. To the dregs of the powder half a pound of soda ashes is added and the whole is again strained with water. This solution mixed with a little of the first straining gives a red colour. To dye red, a white

¹ The Maráthi runs: 'Sonár, Shimpi, Kulkarni, Apa, yánci sangat nako re bápa.'

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turban is coloured with a solution of turmeric powder, and then steeped in the red colour and wrung dry. If the tint is dull, it is brightened by dipping the turban in lemon-juice mixed with water. To dye dark-purple, the cloth is first dyed with indigo and is then steeped in red. To dye light pink the cloth is steeped in red with lemon-juice and a quart of water; and to dye pink the quantity of the red solution is increased. To dye orange the turban or cloth is dyed with a solution of turmeric powder and is then steeped in a weak solution of red. To dye dark red the cloth is steeped in a solution of indigo and then in red. In dyeing yellow the turban is kept half an hour in turmeric and soda. It is wrung, soaked in lemon-juice, and again steeped in turmeric and soda. If less turmeric powder is used the colour becomes paler. Green is produced by a mixture of indigo and turmeric with lemon-juice. For dyeing a turban red or green they charge 2*s.* to 4*s.* (Rs. 1-2), which leaves them a profit of 6*d.* to 1*s.* 6*d.* (4-12 *as.*). The charge for dyeing orange yellow varies from 6*d.* to 2*s.* (Re. $\frac{1}{4}$ -1). Like a tailor a good dyer makes £1 10*s.* to £2 (Rs. 15-20) a month, a middling dyer £1 to £1 4*s.* (Rs. 10-12), and a poor dyer 14*s.* to 16*s.* (Rs. 7-8). Their women clean and reel silk and sometimes make 6*d.* to 2*s.* (Re. $\frac{1}{4}$ -1) a day. Some lend money at twenty-four per cent a year on personal security and twelve per cent if an article is pawned; some deal in silk and some rent lands to tenants receiving one-half to one-third of the produce; some take service with traders and merchants. Dyeing is not a prosperous calling. Most Márwáris, Musalmáns, and Maráthás dye their own turbans with safflower, and the competition from foreign dyes tends constantly to become more severe. Besides, since the famine, the bulk of the people have taken to wearing white headscarves instead of coloured turbans. Shimpis and Rangáris rank with Maráthás with whom they eat. They also eat with Patvegáras or silk-band makers. They eat from the hands of Bráhmans, Gujarát Vánis, Lingáyats, and Rajputs; but these castes do not eat from them. Men women and children work all day long. Their work is brisk during the dry season, but dull during the south-west rains. They rest on the leading Hindu holidays. The monthly charges of a family of four or five members vary from 16*s.* to £1 (Rs. 8-10). A rich Shimpi's house costs £20 (Rs. 200) to build, a middle-class Shimpi's about £10 (Rs. 100), and a poor Shimpi's about £5 (Rs. 50). The house goods in a rich Shimpi's house are worth £8 to £10 (Rs. 80-100), in a middle-class family £4 to £5 (Rs. 40-50), and in a poor family £2 to £2 10*s.* (Rs. 20-25). Birth charges are about £3 (Rs. 30) in a rich family, about £2 (Rs. 20) in a middle-class family, and about £1 (Rs. 10) in a poor family. On the marriage of a son or daughter a rich man spends £15 to £20 (Rs. 150-200), a middle-class man £8 to £10 (Rs. 80-100), and a poor man £3 to £4 (Rs. 30-40). The death of grown member of a rich family costs about £3 (Rs. 30), of a middle-class family about £2 10*s.* (Rs. 25), and of a poor family £1 10*s.* to £2 (Rs. 15-20). They are religious. They honour Bráhmans and call them to their marriages, a girl's coming of age, funerals, and mind-rites. Their family-deities are Jotiba of Kolhápur, Khandoba of Jejuri in Poona, Tulja-Bhaváni of Tuljápúr in the Nizám's country,

Vithoba of Pandharpur in Sholápur, and Yallamma of Paragad in Belgaun. Their chief objects of worship are Vithoba and his wife Rakhmábái. They make pilgrimages to the shrines of their family gods. Some go yearly to Vithoba at Pandharpur and in the north of the district some go on every bright eleventh and many on the two great festivals, on the bright eleventh of *A'shád*h in July and on the bright eleventh of *Kártik* in November. Shimpis consider Pandharpur specially holy because it was a favourite resort of the Shimpi poet and saint Námdev who lived about A.D. 1290. All are careful to fast on the bright elevenths of *A'shád*h in June-July and *Kártik* in October-November. Some fast till evening on *Shrávan* or July-August Mondays. They have two *gurus* or religious teachers; one who lives at Dhamangaon in Sholápur and is called Bodhalebáva, and the other who lives at Tuljápúr in the Nizám's country and is called Kánphátébáva. Both visit their disciples every year and initiate any children who have grown old enough to understand the rite. The disciples raise a subscription, each working member of the caste subscribing not less than 10s. (Rs. 5) and handing £10 to £20 (Rs. 100-200) to the teacher. The teacher initiates both boys and girls and even gets disciples from new families. They worship village and local deities. Their house images are of brass and copper and some of stone. They believe in witchcraft and soothsaying, and they consult those who are acquainted with these arts. At the birth of a child the child and mother are bathed in warm water and laid on a cot. The mother is fed on dry cocoa-kernel, molasses, and garlic with clarified butter, and some are given three-quarters of a pound of clarified butter to drink. During the first five days the mother is fed with rice and clarified butter; and garlic rind is burnt under her bed in a chafing dish. On the fifth day she is fed with rice and wheat flour cooked with clarified butter and sugar. In the evening the midwife worships the goddess Jivati and as among *Lingáyats* carries away the lamp under cover. On the tenth the whole house is plastered and the child's and the mother's clothes are washed. On the twelfth or thirteenth they hold a feast in which rice cakes or *polis* and vegetables are served. In the evening the child is laid in a cradle and named by several female relations; the first name given is always taken, the other names are used as pet names. At a marriage engagement the boy's father gives the girl a robe worth 8s. (Rs. 4) and a bodice worth 1s. (8 *as.*) After the boy's father has made these presents betel is handed round. In the betrothal or *báshtagi* ceremony the boy and girl are made to sit on a blanket or a carpet in front of the house gods. The boy's father marks the girl's brow with redpowder and gives her a robe, a bodice, eight pounds of sugar, eight pounds of betelnuts, and twenty-eight pounds of molasses. Guests are given 2s. 6d. (Rs. 1½) and small pieces of cocoa-kernel mixed with molasses. The girl's father treats the boy and his relations to a feast of vermicelli, sugar, and clarified butter without anything pungent or sour. An astrologer chooses a lucky day for the marriage. A few days before the day fixed the girl's father sends for the boy and his relations. After the boy and his relations come to the girl's village, the boy's party takes turmeric powder and oil to the girl's house, and the girl's party

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takes the turmeric and oil to the boy's house. At their own houses the boy and the girl are rubbed with turmeric powder, bathed, and seated in squares or *surgis* with a water-pot at each corner and a thread passed seven times round the neck of each jar. When the boy or the girl comes out of the square a person stands at each corner of the square, and they lift the thread and make the boy or girl pass under it. Women throw rice and wavelamps before them to guard the pair against unfriendly influence or the effects of the evil eye. The second or third day after the turmeric-rubbing, the bride's father sends for the bridegroom and his relations. When they come, the bride and bridegroom are dressed in their marriage clothes and stand in front of two lamps behind which a cylindrical cup or *panchpátra* is placed. The Bráhmañ priest holds between them a white cloth, with a central turmeric cross, repeats verses, and along with the guests throws grains of rice on the heads of the pair. The priest recites sacred verses and the bridegroom ties the lucky-thread or *mangalsutra* round the bride's neck. The bride's father treats the bridegroom's father and his relations to a feast. Next day the bridegroom's father and his relations lead the bride and bridegroom to worship Máruți. Some one of the party breaks a cocoanut before the god, marks the brows of the married pair with sacred ashes, and gives the bridegroom a piece of cocoa-kernel, who catches it in his robe as a gift from the deity. From the temple the procession goes to the bridegroom's, where the bride and the bridegroom feed each other, the bride putting five morsels into the bridegroom's mouth and he putting five morsels into her mouth. After this at the time of betel-chewing the bridegroom holds a roll of betel leaves in his teeth, and the bride tries to bite off the end of the roll. Then the bridegroom sits on a blanket and the bride rubs sandal-powder on his hands and neck and gives him a roll of betel leaves. The bridegroom in turn marks the bride's brow with red. The bridegroom's father gives a feast and next day the bride's father gives a caste feast and lets the bridegroom's party go. When a girl comes of age, she is made to sit for four days in a gaily dressed frame or *makhar* and on the sixteenth her lap is filled with rice, betelnuts, betel leaves, and a cocoanut, and a caste-feast is held. In the seventh month of her pregnancy a Bráhmañ priest attends and the hair-parting or *shimant* and lap-filling are performed. Shimpi girls are sometimes married in infancy, as young as nine months. A widow may marry once but if the second husband dies she must remain a widow for the rest of her life. Polygamy is allowed and practised; polyandry is unknown. Shimpis burn their dead, and hold the mourning family impure for ten days. A Bráhmañ priest attends, and on the tenth day they lay ten balls of rice on the spot where the body was burnt. The mourners stand at a distance and watch the crows. If the crows do not come the mourners touch the balls with holy grass shaped into the form of a crow, and go home, and in company with other castemen eat unleavened wheat cakes, rice, and *varan* a dish of split pulse. On each of the next two days they give a caste feast adding sugar and clarified butter to the dinner served on the tenth day. They hold no mind-feasts during the All Souls Fortnight or *mahá-layapaksh* in dark *Bhádrapad* or August-September. Instead at

Divali in October-November a waistcloth is laid out for the father and a bodice for the mother and food is offered.

The feeling of caste is fairly strong among Shimpis. Social disputes are settled by a caste council whose decisions are enforced by fine or loss of caste. Most Shimpis send their boys to school to learn Kánarese reading, writing, and arithmetic; a few send their girls for a short time. They take to no new pursuits and in spite of their complaints are comfortably off.

Suryavanshi La'ds, that is South Gujarátis of the Sun race, also called Khátiks or Butchers, are returned as numbering 1013 and as found all over the district. The names in ordinary use among men are Bamanna, Bhimáppa, Hiráji, Malkáppa, Rájeba, Subhána, Vyankanna, and Yalláppa; and among women Akkavva, Ámmavva, Godavva, Godamma, Holevva, Mánkavva, and Nágavva. Their commonest surnames are Bilgikar, Bujurukar, Chendukál, Dharmkámbla, Govindkar, Parbhukar, and Rájápuri. Persons bearing the same surname do not intermarry as they are supposed to be the descendants of a common ancestor. Khátiks are divided into Suryavanshi Láds and Sultáni Khátiks, who neither eat together nor intermarry. In appearance they resemble the other middle-class castes of the district. They are of middle height with strong firmly-knit frames. Most are dark and a few are brown with a somewhat heavy expression of face. At home they speak Maráthi, but they know Kánarese and Hindustáni. They live in ordinary houses with stone and mud walls and flat roofs. They keep their houses neat and are clean in their dress and persons. Their few household goods are kept clean and fresh and are laid out with care. Only those who are husbandmen own cattle, and a few have half-bred ponies. A house costs £5 to £10 (Rs. 50-100) to build, and 6s. to £1 4s. (Rs. 3-12) a year to hire. They are neither great eaters nor good cooks. They are fond of sour, pungent, and sweet dishes. Their every-day food is bread, and either split pulse or vegetable sauce, the two sauces being alternately used. To their regular meal a dish of rice is occasionally added as a change and a dainty. Their every-day food costs them 3d. (2 as.) a head. Their holiday dishes are rice, *polis* or sugar roly-polies, *sár* a sauce either of mango or tamarind, and vermicelli which is always served on the Hindu New Year's Day in March-April. They sacrifice a goat to Bhaváni on *Mánavmi* in *Ashvin* or September-October, and feast on its flesh. Besides goat, the animals they eat are deer, hare, doves, domestic fowls, and fish. They would use animal food daily if they could afford it. They drink liquor on any day, especially on holidays but always in moderation. Some of them drink hemp-water or *bháng*, smoke hemp-flowers or *gánja*, and eat opium. The men shave the head except the top-knot, and shave the chin. Their dress is plain and generally white. It is a waistcloth seven and a half feet long or a pair of short breeches, a shouldercloth, a jacket, a coat, a headscarf or a turban, and a pair of shoes. A man's dress costs him 8s. to 16s. (Rs. 4-8) a year; and their ornaments, which include earrings, wristlets, twisted waistchains, and finger rings, vary in value from £2 to £4 (Rs. 20-40). Some of their women comb their hair and tie it in a knot; others tie

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it in a loose roll without combing it. They dress in a robe and a bodice, passing the upper end of the robe over the head; but unlike other Marátha women letting the skirt fall to the feet like a petticoat. Their favourite colours are red and black. A woman's dress costs her 10s. to 16s. (Rs. 5-8) a year. Besides the lucky thread or *mangalsutra*, which is worth 2s. (Re. 1), the well-to-do wear earrings, noserings, necklaces, armlets, and wristlets, together worth £2 10s. to £5 (Rs. 25-50). Only rich and well-to-do Khátiks have spare clothes for holiday wear; the rest wear their freshly washed every-day clothes. Their clothes are of local hand-woven cloth; and their ornaments are made by local goldsmiths of the Pánchál caste. As a class they are clean, orderly, fairly hospitable, and thrifty. Most of them are mutton butchers, and a few are excise contractors and landowners, who employ servants to till their fields. They buy goats of Dhangars or shepherds, kill them, and sell the mutton at 2½d. to 3d. (1½-2 as.) a pound. Their daily profit varies from 6d. to 1s. (4-8 as.) They borrow money to meet marriage expenses and sometimes to cover trade losses. They have fair credit and can borrow at six to eighteen per cent interest. They call themselves Suryavanshi Láds, but others call them Khátiks. They rank below Kurubars and take food from their hands. Vadars and Lamáns eat food cooked by Khátiks; but Khátiks do not eat food cooked by them. They work from morning till evening. Some close their shops on *Shivrátra* in January-February and on all *ekádashis* or lunar elevenths. Their women mind the house, but do not work as butchers or sell in their shops. Their children sometimes help them in their work. Khátiks are not a religious class. Their family deities are Durgavva, Dyámavva, Máruti, Shidráya, and Yallavva; and they go on pilgrimage to Máruti's shrine at Tulshigeri, to Yallavva at Parasgad, and to Shidráya in Bijápur. Before worshipping these deities, a Khátik bathes, and putting on a newly washed waistcloth, worships them with water, sandal-paste, flowers, cocoanuts, betelnuts, sugar, molasses, dry dates, camphor, and frankincense, and on holidays with an offering of dressed food. Their images are in the shape of human beings, the *ling*, or a monkey. Though they worship these deities, the object of their special devotion is the Sun, whom as Suryavanshis or of the sun-stock, they claim as their first ancestor. The day sacred to their house-gods is the Hindu New Year's Day in *Chaitra* or March-April. They keep many Hindu holidays; but only a few fast on *Shivrátra* in March-April and on *ekádashis* or lunar elevenths. On *Ganesh-chaturthi* or Ganpati's Fourth in August-September an earthen Ganpati is brought from the market, set in the house, worshipped, and presented with fried *kadbús* or sugar dumplings. In *Ashvin* or September-October, during the *Navrátra*, that is the nine nights before *Dasara*, a festival is held in honour of Bhaváni. They respect Bráhmans and call them to officiate at marriages. They have great faith in soothsaying and never begin an undertaking without consulting an astrologer. They say they have not much faith in witchcraft, though they believe in ghosts and in spirit-possession. Among Khátiks, a woman's confinement lasts from a fortnight to six weeks. During the first fifteen days

a chafing dish is kept under the bedstead, and the mother is given molasses, dry cocoa-kernel, dry ginger, pepper, gum, and dry dates pounded together and mixed with clarified butter. She is fed on *sánja* or wheat-flour boiled with sugar and clarified butter. After the first fortnight till the end of her lying-in her daily food includes wheat-bread and vermicelli. Unlike most castes in the district, an elderly woman of the family worships the goddess Satvái or Mother Sixth on the fifth day after a birth and gives the midwife enough dressed food for a meal. If the family is rich, friends and kinspeople are asked to a meal in which mutton is served. On the thirteenth day the child is named and cradled by married women, who are given a mixture of five different grains to eat. The hair of the child, whether it is a boy or a girl, is cut for the first time in the third or sixth month without much ceremony. If they can afford it they marry their girls in childhood, but they do not hold themselves bound to marry their girls before they come of age. They marry their girls from a month to nineteen years old, spending £2 10s. to £10 (Rs. 25-100). A boy's marriage costs more, as £5 to £12 10s. (Rs. 50-125) have to be given in ornaments to the girl. When a girl's father agrees to give his daughter in marriage, the boy's father lays two cocoanuts, one and a quarter pounds of dry cocoa-kernel, and seven or ten pounds of sugar before the girl's house-gods, and in the presence of caste-people declares that the daughter of so and so is engaged to his son. Sugar and betel are served to the caste-people and they withdraw. The boy's father is feasted on rice, sugar, and clarified butter. On a lucky day the *báshtagi* or betrothal is performed in which the girl is sometimes taken to the boy's house and the boy is sometimes taken to the girl's house. The boy's father gives twenty-eight pounds of sugar, seven pounds of dry cocoa-kernel, one and a quarter pounds of poppy-seed, one and a quarter pounds of betelnuts, 200 betel-leaves, and four bodicecloths to the girl's father, and a silver necklace, silver bangles, and a robe to the girl. He makes the girl sit before the house gods and fills her lap with five betelnuts, five dry dates, five halves of dry cocoa-kernels, five plantains, and ten pounds (5 *shers*) of rice. If the boy is present the girl's father gives him a *shela* or rich shouldercloth and a turban. Sugar and betel are served and the guests withdraw. As it is a rule that new relations should not be fed on sour or sharp dishes, the boy's father and his party are feasted on rice, sugar, and clarified butter. After a short time the boy's father asks the girl's father whether he is ready to give his daughter in marriage and tells a Bráhma astrologer to find out a lucky day to hold the wedding. The Bráhma fixes on a day and writes the day and the names of the bride and bridegroom on two pieces of paper, and gives the boy's father the slip on which the boy's name is written and the girl's father the slip on which the girl's name is written. At the time of marriage these slips of paper are fastened in cloth and are tied round the necks of the bridegroom and bride. On this occasion the boy's father gives the girl two white bodicecloths and three and a half pounds of rice. Some days before the marriage day the bridegroom is rubbed with turmeric paste and bathed in a *surgi* or square with a

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drinking pot at each corner and a cotton thread wound round the necks of the pots. On the same day the *devkárýa* or god-pleasing is held, and the bridegroom and his party start for the girl's village. At the village he is met by the bride's father and relations, who lead him to a house which has been made ready for him and his party. On the marriage day the bride and bridegroom are bathed in different squares at their own houses and dressed in new clothes, the bride's clothes being a white robe and a white bodice. The bridegroom is seated on a horse and led to the bride's in procession with music. At the bride's, he is led into the marriage booth, where he stands in a basket, containing millet and a rope, facing the bride who stands on a grindstone. A cotton wristlet made of the thread that was tied round the four water-vessels is wound round the bride's left wrist and another round the bridegroom's right wrist; a curtain marked with a cross in the centre is held between them; and the priest recites the eight luck-giving verses and when the verses are ended throws grains of rice over the couple; the guests join in throwing the rice. Then betel is served and the guests go. Next day the bride and bridegroom are bathed in the same square and dressed in new clothes. In the evening the *varát* or married couple's homeward procession starts from the bride's for the bridegroom's. On the way it halts at the temple of the village-god, where the bride and bridegroom bow, and break a cocoanut before the god. In this procession the pair are seated on a bullock, the bride sitting in front of the bridegroom. At the bridegroom's her mother hands the bride to her mother-in-law, and the bridegroom's father gives 2s. (Re. 1) to the bride's party. On the third day the bride's father gives a caste feast, presents suits of clothes to the bridegroom's father and mother, and gives 2s. (Re. 1) as a money present to his caste-people. On the fourth day the bridegroom's father gives a caste feast and makes similar presents to the father and mother of the bride, and a money gift to the caste-people double that given by the bride's father. The present of money is spent on liquor; and on the fifth day the bridegroom with his party returns to his house. They allow and practise polygamy, but forbid widow marriage. They are not particular about the ceremonial impurity caused by a girl's coming of age; some observe it and some disregard it. The girl is made to sit by herself for the first five days and is bathed every day and rubbed with turmeric paste. On the sixth she is bathed from head to foot, and on the first lucky day she goes to her husband. In the fifth or seventh month of her pregnancy, her mother makes her a present of a green bodice. Khátiks who live among the Maráthás generally burn their dead; in Bijápúr under Lingáyat influence most of them bury. The funeral party bathe after burying the dead body, and return to the house of mourning with some blades of *durva* grass which they throw into a drinking pot full of water which is placed on the spot where the spirit parted from the body. On the third day the mourners place parched rice and gram, dry dates, dry cocoa-kernel, molasses, cooked rice, and small wheaten cakes on the stone slab which is laid over the grave. To these things the persons who accompanied the funeral add a few drops of milk, each dropping a little in turn. All go

and stand at a distance till crows come and eat what has been offered. If crows do not come, they pray to the departed and promise to carry out all his wishes. If, even after this promise, crows will not come the food is given to a cow. The shoulders of the four body-carriers are rubbed with curds and washed to remove the uncleanness caused by bearing the bier, and food enough for a meal is served to them all in a single platter. If they cannot eat the whole what is left is given to a cow. Their dinner includes cooked rice, cakes of wheat flour, clarified butter, and split pulse sauce. In the evening a feast is given of which mutton forms a part, and to which caste-people are asked one from each family. On the eleventh day a silver image of the dead is made and is worshipped along with other ancestral images kept in the house-shrine on a blanket stretched under a tree on the bank of a river. To the new image according to the sex of the dead a man's or woman's dress is offered. All who join in this ceremony are asked to a feast. Some of them perform the mind-rite on the bright third of *Váishákh* or April-May which is known as the Undying Third. They spend 16s. to £1 10s. (Rs. 8-15) on a death. They form a united community and are bound together by a strong caste feeling. Social disputes are inquired into and settled at a meeting of respectable members of the caste; and their decisions are enforced by putting the offender out of caste. Only a few of them send their boys to school and fewer still take to new pursuits. They are a fairly prosperous but not a pushing or a rising community.

Yáklars are returned as numbering 132 and as found in Bádámi, Bágalkot, and Hungund. The names in common use among men are Bhiináppa, Bharamayya, Guráppa, Hanamáppa, Laksháppa, Satyáppa, Timáppa, and Vyankáppa; and among women, Bálavva, Devavva, Hannavva, Lakshnavva, Satyavva, Vyankavva, and Yallavva. Their surnames are Kanchinavvanpujári or ministrant of Kanchinavva and Hanumantpujári or Hanumant's ministrant and the names of their family-stocks are Beramalár, Jallárvaru, Mallavaru, Nugganuriyavru, and Potguliavru. Marriage is barred by sameness of stock, not by sameness of surname. Their family deities are Hanamantdev or Máruti and Kánchinavva of Kategiri in Bádámi. They have no subdivisions and rank with local Dhangars or shepherds. They are dark, strong, middle-sized, and well-made, and speak a corrupt Kánarese both at home and abroad. They live in one-storeyed houses with earth or stone walls and thatched roofs. Their house goods include low stools and earth and metal vessels. Among them landholders engage servants to work in their fields and all own cattle and pets. They are bad cooks and moderate eaters, and are fond of sour and hot dishes. Their staple food includes Indian millet bread, pulse, and vegetables. They bathe twice a week before they take their morning meals and worship their family deities. In worshipping their family deities they set two earthen jars or *mogás* on a raised altar or *kata* and deck each of the jars with a puckered robe which is tied by a cord round the neck of the jar. In the neck is set a female bust of silver or brass. They offer these goddesses flowers, vermilion, and food, burn frankincense before them, and wave lights about them.

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The worshippers of Máruti have to bathe and worship the image of the god daily with sandal-paste and flowers. On New Year's Day or *Úgádi* in April and on *Diváli* in October they eat vermicelli boiled in cocoa-milk mixed with molasses, and on *Nág-panchami* in August cakes stuffed with molasses called *kánolás*. Except shrine ministrants or *pujáris*, who as a rule abstain from flesh and liquor, they eat flesh and drink liquor and hemp-water or *bháng* and smoke hemp-flowers or *gánja*. The men shave the head except the topknot and the face except the moustache and eyebrows. The women comb their hair with neatness and care and tie it into a knot at the back of the head, but wear neither false hair nor flowers. The men dress in a waistcloth, shouldercloth, headscarf or *rumál*, shirt or *bandi*, coat, and a pair of shoes or sandals; the women dress in a coloured robe hanging like a petticoat from the waist to the ankles, and a bodice with a back and short sleeves. Only the rich have a store of fine clothes for holiday wear; others wear their usual clothes washing them first with great care. The ornaments worn by men are the earrings called *bhikbális*, the wristlets called *kadáś*, and the girdle called *katdora*; those worn by women are the necklaces called *tíkis*, the wristlets called *gots*, and the armlets called *vákis*. As a class they are honest, hardworking, orderly, thrifty, and hospitable. They live as temple-ministrants or *pujáris* and as husbandmen. They either till their own land or hire the land of others. They are not skilful husbandmen and some work as labourers. The women mind the house and help in the field. As a class they are poor and often run in debt if their crops fail from want of rain. They rest every Monday and on the *Jyeshth* or June full-moon. A family of five spends 14s. to £1 4s. (Rs. 7-12) a month. A house costs £10 to £30 (Rs. 100-300) to build and the house goods are worth £2 to £3 (Rs. 20-30). The yearly clothing charges vary from £1 to £2 (Rs. 10-20) a birth costs 4s. to 8s. (Rs. 2-4), a boy's marriage £5 to £10 (Rs. 50-100), a girl's marriage 10s. to £1 10s. (Rs. 5-15), and a death 4s. to £1 4s. (Rs. 2-12). Their family gods are Kanchinavva, a pot dressed in a robe and with a female image stuck in its neck, and Máruti the monkey-god. Their priest is a Bráhmaṇ who officiates at their marriage ceremony only. To all other ceremonies they call a representative of their religious teacher or *Kattimanicha* of their own caste whom they highly respect. They never go on pilgrimage to holy places. They keep the usual Hindu holidays and fasts except *Ganesh-chaturthi* or Ganpati's Fourth in September and *Shimga* or *Holi* in March. They are careful to bathe on Tuesdays, Fridays, and Saturdays the days of their god Máruti, and worship his image with sandal-paste, flowers, and food. They believe in soothsaying, but profess to have no faith in witchcraft or in evil spirits. Early marriage, polygamy, and widow-marriage are allowed, but girls often remain unmarried even after they come of age; polyandry is unknown. On the fifth day after the birth of a child an image of Satváí is worshipped with an offering of *khichadi*, that is rice and pulse boiled in water and mixed with clarified butter molasses and cocoa-scrapings. The mother is given a mixture of cocoanut, ginger, black pepper, and *pimpali* or long pepper, all pounded together and mixed with molasses. Fire is kept under her cot and she is fed on

wheat-flour boiled in clarified butter and mixed with molasses. The child is named and cradled on the thirteenth day and in the seventh month, when it is seated in its uncle's lap and its head is shaved. As soon as both parents agree to the marriage terms the boy's father takes to the girl's house a present of five dry dates, five betel leaves with five nuts, and four pounds of sugar with a pair of armlets or *chinkis*; lays them before the image of her family god in the house; seats her before the god, and puts sugar in her mouth. Her lap is filled with rice and cocoanuts, the guests are feasted on vermicelli, and the engagement is completed. Next comes the betrothal or *bashtagi*. On a lucky day the boy's father with a party of friends visits the girl's, taking a robe, two pieces of bodicecloth, 4s. (Rs. 2) in cash, ten to twenty pounds of sugar, two pounds of betelnuts, two pounds of dry date, and 100 betel leaves, and hands them to her parents. The girl is dressed in the robe, seated before the family images, and sugar is again put in her mouth. The guests are told that the boy and girl are betrothed, betel is served, and they withdraw. After the guests leave the bridegroom's party are feasted on vermicelli and on the next day another dinner of stuffed cakes is given. A lucky day is fixed for the marriage and the house is washed with cowdung and lime. The bride's party take the bride with them and go to the bridegroom's. The couple are rubbed with turmeric and bathed. Next day the god-pleasing is performed, the lucky post called *hándar gambh* or marriage porch post is brought, and a booth is raised in front of the bridegroom's house. On the same day the women of the bridegroom's house bring six small earthen pots or *airanis* from the potter's who is paid in uncooked provisions, betel leaves and nuts, and ten coppers. The pots are laid before the family gods. The couple are bathed, and with their mothers are seated on a square or *surgi* made by setting four of the six earthen pots one at each corner. A thread is wound round a betel leaf, and, under the name of *pánkankan* or leaf-wristlet, is tied round the wrist of each of the pair and friends and relations are feasted. On the third day the couple are again bathed in the square and dressed in new clothes, the bride wearing a white robe and bodice. The bridegroom's brow is decked with a marriage coronet or *báshing* literally a browhorn, and the bride's head with a network of flowers. They are made to stand in the booth face to face with a curtain bearing a cross or *nandi* marked with lines of vermilion between them. The boy stands on a stone slab and the girl on a heap of millet in a bamboo basket. Thread wristlets wound round pieces of turmeric root are tied to the wrists of each of the couple and lucky verses are repeated by a Bráhmañ priest. Then all present in turn press lucky rice on their brows and betel leaves and nuts are handed round. Five married women sit with the couple in a line before the family gods to perform the *bhuma* or earth's food ceremony, and eat from two dishes of cakes, vermicelli, and sweetmeats, and sing songs. Presents of clothes are given and received by the bride's and bridegroom's parties. The couple are seated on a bull and taken to the temple of Márañi, where they present a cocoanut to the god and bow to him. On their return, the bride's parents formally make over the girl to the care of the bridegroom's mother and leave the bridegroom's house

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with the bride for their own village. On a lucky day after seven or eight months the girl returns to her husband's and finally goes to live with him when she comes of age. When she comes of age she may or she may not sit apart for three days. In any case she is bathed on the fifth and sent to the temple of Máruti. Except that her mother gives her a green robe no ceremony is performed on a girl's first pregnancy. When a Yáklar dies the body is placed in a sitting position and is made fast with strings passed round a peg fixed in the wall. If the dead is a man he is dressed in a waistcloth, a shoulder-cloth, and turban; and if a woman in a robe and bodice. A woman who dies before her husband has her head wreathed with flowers or is crowned with a cup full of water. These honours are not paid to a widow. The body is laid on a blanket or some rough cloth and taken to the burial ground. They either burn or bury their dead. When a person is buried they fill the grave with earth and set a stone over it. Their priest or *ayyanavru* comes and scatters *bel* leaves and pours water over the stone. He also gives each of the mourners some *bel* leaves and they strew them on the grave shouting *Har, Har*, that is Shiv, Shiv. All bathe and return to the house of the dead. The spot where the dead breathed his last is coudunged and a copper vessel full of water is set on it. They lay *durva* grass and leaves on the pot and go home. On the third day they leave two stuffed cakes and rice with an earthen vessel full of water on the grave and wait to see if a crow will touch them. If no crow comes to eat they set the food before a cow. All married dead are honoured by a caste-feast called *dinkárya* on the fifth or eleventh day after death. Either at the end of a month or of a year after the death a waistcloth and turban or a robe and bodice are laid on the spot where the dead breathed his last, and the members of the family are treated to a dinner of stuffed cakes or *kánolas*. No anniversary feast is kept. They form a united body bound together by a strong caste feeling. Social disputes are settled at caste meetings subject to the approval of the Vyankanna of Meligiri in Mudhol who is their religious head and whose orders are obeyed on pain of loss of caste. His office is hereditary and his power over the men of the caste is unlimited. They do not send their children to school nor do they take to new pursuits. On the whole they are a stationary class.

Wandering Bráhmanical Hindus include seventeen divisions with a strength of 26,552 or 4·67 per cent of the Hindu population. The details are :

Bijdpur Wandering Bráhmanical Hindus, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Advichinchers ...	50	62	112	Jogers ...	60	60	120
Eháte ...	19	13	32	Kalkádis ...	298	303	601
Budbudkers or Davris ...	91	102	193	Kilikets ...	184	190	374
Dandig Dásars ...	167	171	338	Korchers ...	13	16	29
Dásars ...	353	380	733	Korvis ...	2438	2478	4916
Dombáris ...	81	109	190	Lamáus ...	3122	2586	5708
Ghisádis ...	19	21	40	Vadárs ...	5993	6837	11,830
Gondnlis ...	261	276	537				
Gosávis ...	207	187	394				
Hole Dásars ...	205	200	405				
				Total ...	13,561	12,991	26,552

Advichinchers, also called **Chigri Betkars** or Phánsepárdhis, are returned as numbering 112, and as found in small numbers all over the district. It is odd that Gujarát should have contributed the three tribes which next to the Ghante Chors are the most dishonest in the district. The Lamáns are settling down, as honest farmers and the professional bullock stealers the Bháts fortunately only occasionally visit the collectorate, but the Phánsepárdhis live in the district and so far show no sign of improvement. The names in common use among men are Lingáppa, Rámáppa, Rudráppa, Sidráma, and Shiváppa; and among women Basavva, Bhagavva, Chenavva, Lingavv, Nilavva, and Rudravva. They are a mixed class composed of Dhangars, Kabligers, and Rajputs, who neither eat together nor intermarry. The Dhangars are divided into Hattikankans or cotton wristlet wearers and Unikankans or woollen wristlet wearers who eat together and intermarry. The Rajputs keep up their clan distinctions, and forbid marriage among members of the same clan. As Mhárs are sometimes found as part of a Lamáni *tánda* or band, so Bedars occasionally accompany the Phánsepárdhis. They are made to live at a little distance from the band, and the others do not marry with them. Their language is a dialect of Gujaráti, though all speak Kánarese perfectly and generally Hindustáni as well. They have a peculiar intonation which in a court of justice turns to a whine. They are not a dark race though the true colour of the skin seldom pierces the coatings of dirt. They are perhaps the wildest-looking people in the district, their bodies filthy, their tangled locks covered with a few wisps of dirty rag, a tattered brown cloth thrown over the shoulders and a loincloth hung from a waist-string. The women wear a dirty and dingy petticoat and a loose bodice. Their only ornaments are bead necklaces, glass bead bangles, and a few brass ornaments. The number of Phánsepárdhis, which happily is generally small, are recruited when the crops ripen, by bands from the Nizám's country. They live in the fields, generally without huts, and with merely a screen to keep off the wind. They have no house goods or other property. Millet bread and bruised chillies are their daily dishes, and flesh is a most important article of food. They deny that they eat pork or beef, but are at times charged with stealing and eating cows. They are excessively fond of liquor and narcotics. They make no pretence of working but live by robbing the standing crops. The landholders stand in such awe of them that they secure their goodwill by submitting to a regular system of blackmail. If they refused to let the ears be taken, they would run a good chance of losing the whole crop when it was gathered into the thrashing floor. Advichinchers think nothing of walking off in broad daylight with cattle or anything else they may see about. When the polics make a raid on them they are alleged occasionally to kill some orphan child and accuse the constables of murdering it. Their nominal occupation of killing deer is a blind and pastime. Their women sell healing herbs and beg. They are Bráhmancial Hindus, and their great gods are Yallama, Tuljá-Bhaváni, and Vyankatesh, whose images are kept tied in cloth and are taken out once a year on *Mánavmi* in *Ashvin* or September-

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October and worshipped with an offering of milk. They keep no fasts or feasts and never make pilgrimages. They believe in witchcraft and soothsaying. They say they formerly tested their women's chastity by a yearly ordeal. Every year after *Diváli* in *Ashvin* or September-October they visited a holy place and held a caste feast. When the feast was over all the women dressed in new clothes and each dipped her finger in boiling oil. If the oil did her finger no harm she was declared chaste. They have no child-birth ceremonies; but the head of the child whether male or female is shaved on the fifth day. From that day till the child has cut all its teeth the head is shaved at regular intervals and never after. Girls are married at any age as there is no rule that girls should be married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. On the marriage day the bride and bridegroom are decked with chaplets of *pipal* leaves, a tassel of thread hanging over each temple. The skirts of the bride's and bridegroom's robes are knotted together seven times, the guests throw red rice over the pair's heads and the marriage is complete. If they can get fuel they burn their dead; if not they bury them. The body is carried to the grave by three men one holding the head, a second the feet, and a third the waist. On the third day a little molasses and a little clarified butter are laid on the grave. This is their only funeral rite and they have no mind-feasts. Social disputes are inquired into and settled at a meeting of the old men of the caste.

Bhats.

Bhats are returned as numbering thirty-two, and as found in Indi, Bijápur, Bádámi, and Hungund. They are wandering beggars who foretell the future. They look and speak like Kunbis; they have no houses, and live in temples and rest-houses. Some own ponies, cows, fowls, and dogs. Their ordinary food is Indian millet pulse and vegetables, but they eat fish and flesh except beef and pork and drink liquor. They keep all local holidays, worship the ordinary village gods especially *Máruti*, and carry with them the images of *Sidhoba* and *Máyaráni*. Bháts believe in soothsaying, witchcraft, and lucky and unlucky days. Their customs do not differ from Kunbi customs. Their priests who officiate at their ceremonies are Bráhmans, and their breaches of caste discipline are enquired into and disposed of by their *guru* or teacher. They do not send their boys to school or take to new pursuits. As a class their condition is steady.

Budbudkers.

Budbudkers, or Drummers, also called Davris, are returned as numbering 193, and as found in small numbers all over the district. The name is taken from their little hour-glass shaped drum or *budbudki*. It is the name of a profession rather than of a caste and includes several distinct classes of Hindus and Musalmáns. The chief class of Budbudkers are closely allied to the Gondhalis. They claim to be Maráthás, and speak Maráthi at home. They are hardly wanderers as they have fixed head-quarters from which they make begging tours to neighbouring villages. They are found at Tálíkot where they have been long settled. They hold the post of village astrologers or Joshis at Mungolí and at several other large villages. They freely marry with the Marátha Gondhális from whom they differ only in profession. Their language seems

to show that they are immigrants from the Marátha country; but they came so long ago that they have lost all tradition of the time and the cause of coming. Their chief *kuls* or clans are Gáykavád Povár and Shinde. The names in common use among men are Bábáji, Bálóba, Káshirám, Parshurám, Subhána, and Santu; and among women Báyya, Gangavva, Káshibái, Tuljavva, and Tulsábái. Many men take *ji* after their names and a few add *ráv*; and *bái* or *avva* is added to women's names. Like Maráthás they are divided into Bármáshás and Akarmáshás, who eat together but do not intermarry. In appearance they do not differ from local Marátha Kunbis. As some Jangams under a vow allow their hair to grow, and as some Kilikets never cut the hair of their heads, so some Budbudkers grow beards in honour of a Musalmán saint called Yemána Sáheb. None of them are wild-looking. Though in no way held impure they generally live outside of the village in small thatched houses with stone walls. Like most people of the district their staple food is millet, split pulse, and vegetables. They season their food like Maráthás, and like Maráthás they use animal food and liquor when they can afford them. They are not bound to bathe daily and they worship their house gods only on holidays. On Saturdays all of them bathe and worship the village Máuuti. The women dress like Kunbi women; and at home or in the field men wear the usual coat and waistcloth. A Budbudker got up for a begging tour is a quaint figure. He is dressed in a large dirty white turban with red cloth twined over it, a long white coat, a pair of white pantaloons, a red and white striped shouldercloth, and a necklace of *rudráksh* beads. In one hand is a staff and in the other the name-giving hour-glass drum. A knotted cord is fastened to the drum and when the drum is shaken the knot strikes against the membrane of the drum and makes a tinkling sound. In a bag by his side is his Chintámani, a collection of pictures on small pieces of cardboard. These pictures are used as guides or omens. A traveller starting on a journey, or a trader anxious to know how his last venture will turn out, takes a pin which is tied to the Chintámani, pushes it among the pictures, and the Budbudker opening at that picture tells the inquirer whether the result will be good or bad. As a rule they are goodnatured patient and thrifty, but dirty, cunning, and given to drink. Their chief occupation is fortune-telling, and as fortune-tellers they sometimes hold Grám Joshi or village astrologers' rent-free lands. As they are generally unable to read, in telling fortunes they do not go much by almanacks and books, but judge by the face, the lines on the hand, and especially by the cries of night birds. Their favourite instructor is the *pingla* or spotted owlet, Carine brahma, from whom they are called Pingla Joshis. They go to the owlet's haunts in the early morning to hear what the birds have to say. They know to what class of their customers the owlet's remarks refer by the place she chooses for her perch. The remarks of an owlet from a *bábhul* tree refer to tanners, from a *nim* tree to traders, from a tamarind to hunters, from a mangoe to gardeners, from a *pípal* to Bráhmans, from a guava to fruiterers, from a village wall to watchmen. As the owlet soothsayers find that people pay best when in best humour,

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the owlet, whatever its perch, is generally found to foretell little but good. The owlet soothsayers teach their boys this art as soon as the boys are able to understand human nature. They are a poor class whose marriage expenses and drunkenness often plunge them in debt. They rank themselves with Maráthás, but Maráthás will not eat with them because they take alms from Mhárs and Mángs and receive cooked food from persons with whom Maráthás do not eat. The men and the children beg all day long; the women, besides minding the house, work as day-labourers. During the dry season the result of their begging is satisfactory, and, in the harvest time, they store a good deal of corn on which they live during the rainy season. A family of five spends 6s. to 8s. (Rs. 3-4) a month on food and dress. Their house goods are worth £1 to £5 (Rs. 10-50). A boy's wedding costs £1 10s. to £5 (Rs. 15-50), a girl's £1 to £2 (Rs. 10-20), and a death 8s. to 10s. (Rs. 4-5). Marátha Budbudkers chiefly worship Yallama, Máruti, and Ambábái. If a family is troubled by sickness they believe the sickness is sent by some angry ancestral ghost, and to please the ghost they set its image among the house gods and worship it. They keep twelve Hindu holidays, and fast only on *Shrávan* or July-August Mondays. During *Shrávan* they take dressed food from no one and eat only one meal a day. Their teacher lives at Chitgupa in the Nizám's country and is called Shidoba. He visits his disciples every year, who treat him to a feast, raise a sum of money for his benefit, and present him with it. He presides at caste meetings assembled to settle social disputes and disposes of cases. They worship village gods, but have no faith in witchcraft. Their customs differ little from Marátha customs. Most of their marriages are conducted by Bráhmans, but some are performed without the help of any priest. At their marriages two waterpots are set down, one for the bride the other for the bridegroom, with five copper coins and five betelnuts in each, and a string is wound round their necks. When a Bráhman is present at a wedding he ties a piece of turmeric root into each string, and binds one on the husband's wrist and one on the wife's. He also ties the *mangalsutra* or lucky thread round the girl's neck. They bury their dead. On the third day a goat is killed and flesh and bread are taken to the grave. There is also a yearly mind-feast on the death day. Almost none have any book learning and do nothing towards teaching their children. They are a blameless people, honest and free from crime; they show no signs of quitting their begging life.

Dandigdásars.

Dandigdásars are returned as numbering 338 and as found only in Bágalkot. The names in common use among men are Bhimdás, Hanamdás, Lakshmandás, Sanjivdás, and Udandadás; and among women Girevva, Kankavva, Nyámavva, Rindavva, and Tulsavva. The men take the word *dás* or slave and the women the word *ava* or mother after their names. They have no surnames. They have several family stocks or *gotrás*, the chief of which are Avalvaru, Badnipattiyavru, Chadyánavru, Chhepardavru, Chinchalvaru, Godkalvaru, Gopáliyavru, Kudlavaru, Mailánavru, and Yermalvaru. Persons belonging to the same family stock do not intermarry. Káuarese is their home tongue, but most of them

understand Maráthi and Hindustáni. They are dark of middle height and with muscular frame. Most of them live in poor one-storoyed houses with mud walls and thatched roofs. They have little furniture except cooking and storing vessels which are mostly of earth. The houses are comfortable looking clean and well swept, most of them with a front yard in which is a basil plant. The floors are cowdunged once a week and the front of the house is painted with red ochre. Their staple food is millet, split pulse, and vegetables. They eat fish and flesh except beef and pork, drink country liquor, and smoke *gánja* or hemp flowers. They eat flesh at funeral and memorial feasts and on Márnávmi the day before *Dasara* in September-October, when they offer a goat to their house gods. Except Basvis or Kasbis, as the courtezans of this caste are called, and devout persons who bathe daily, they bathe and worship their house-gods only on Fridays. The men mark the brow with three upright lines a red between two white. They keep the top-knot and moustache, and dress in a short waistcloth, a shouldercloth, a headscarf, and a jacket. The women wear the hair in a back knot, and dress in a full Marátha robe without passing the skirt back between the feet, and a bodice with a back and short sleeves. The Kasbis, who are neat and showy in their dress, deck their heads with false hair and flowers. Both men and women have a few ornaments and the well-to-do have special clothes for holiday use. As a class they are orderly, goodnatured, clean, and thrifty. They are hereditary beggars, but some are husbandmen, others field-labourers, and a few weavers of coarse cotton cloth. Some own a cow or two, selling their milk only to their caste people as no high class Hindu will buy milk from them. Some are hereditary village temple servants and own *inám* or rent-free lands. They sweep the temple yard, but are not allowed to pass within the door. Those who beg are called Gopálpattidásars. They beg from door to door, gathering their alms in a narrow-mouthed bamboo basket which hangs by their side. As they stand before a house begging they recite a song in praise of the god Vishnu and at the end call out Vyankatraman Govinda or simply Govinda. The temple servants and beggars go with a basket into the fields at harvest time and beg ears of corn from the husbandmen. Besides the produce of their rent-free land, they get the dressed food which is offered to the village Máruṭi. As a class they are free from debt. They rank above Lamáns and Vadars. The daily life of the husbandmen and weavers does not differ from that of other husbandmen and weavers. Temple servants sweep the temple yard and return home after taking the dressed food offered to the god. Beggars beg from morning to noon except on lunar elevenths and on *Gokulashtami* in July-August. Those who weave stop their work like other weavers on *Holi* in March and on *Dasara* and *Diváli* in September-October. They are Bráhmanical Hindus and are careful to keep the main rules of their religion. They respect Bráhmans, but do not call them to officiate at any of their ceremonies. Their priests are the representatives of their Kattimani or headman who is a married man of the Oshtam caste. Vyankatesh and Yallamma are their house deities, and they are specially devoted to Vyankatesh. They make

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pilgrimages to neighbouring shrines and sometimes to Vyankatgiri in North Arkot where they remain at the foot of the hill as they are not allowed to go to the temple. Except *Ganeshchaturthi* in August-September, they keep most Bráhmánic Hindu holidays. Their special fast days are the lunar eleventh of *Ashadh* or June-July and of *Kártik* or October-November, and *Gokulashdami* in *Shrávan* or July-August. They have strong faith in soothsaying and witchcraft. Dandigdásar women are brought to bed with the help of a midwife of their own caste. After delivery the midwife cuts the child's navel cord, washes the mother and child, and lay them on a cot. The mother is given dry cocoa-kernel, dry ginger, dry dates, and molasses, and for four days is fed on boiled wheat-flour and clarified butter. The mother is held unclean for four days. On the morning of the fifth the midwife worships the goddess *Satváí*, and the father of the child or some one of the family kills a goat before the goddess. The head of the goat is laid before the goddess and is eaten next day, and the flesh is dressed and served at a feast to friends and kinspeople. On the morning of the thirteenth the mother goes to worship the village *Máruti*, and, in the evening, the child is cradled and named. The child's hair is first clipped in the third, fifth, or seventh month by its maternal uncle who gives it a cap or a jacket. Girls are married at any age; there is no rule that girls should be married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. When a marriage engagement is concluded the boy's father lays before the girl's house-gods three and half pounds of sugar, five pieces of cocoa-kernel, and 4s. to 8s. (Rs. 2-4) in cash, and bows before them. He comes into the room where castemen are met to witness the ceremony, says that *Girevva* the daughter of *Bhimdás* of the *Avalvaru* family is engaged to his son *Udandadás* of the *Kudlavaru* family, and gives a copper coin to one of the caste beggars who calls aloud *Govind*. The girl's father asks the boy's father to a feast. At a betrothal the girl sits before her father's house gods and the boy's father presents her with a robe, two bodicecloths, and an ear ornament. The girl is dressed in the new robe and brought to the room where the guests are seated, and a married woman lays in her lap a cocoanut, five dry dates, five betelnuts, two lemons, five plantains, and a handful of rice. Betel is served and the guests withdraw. The girl's father treats the boy's father to a feast of *polis* or sugar roly-polies and boiled gram pulse. The boy's father fixes the marriage day with the help of a Bráhman priest and sends word to the girl's father. Two or three days before the day fixed the girl's father with a party of friends goes to the boy's village and is lodged in a separate house. On the day they arrive they are feasted at the boy's. In the evening the boy and girl are rubbed with turmeric paste at their own houses. Next day five married men from each party bring a sapling and set it before the house as *handar gambh* or the marriage booth-pole and set up the booth. When they have raised the booth a married woman waves a lamp about their faces. In the evening married women of both parties go to a potter's, give him fourteen pounds of millet and 3½d. (2½as.), and bring thirty-two large and small

earthen vessels. On returning from the potter's house, they bathe the boy and his mother and the girl and her mother. Two pieces of thread are tied to the wrists of the boy and girl and two other pieces of thread each with a betelnut to the wrists of their mothers. Married women wave the lamp and grains of rice about the boy, the girl, and their mothers, and throw the rice as an offering to spirits. The boy and girl are taken to bow to their house gods and to the seniors of their families. Next day the boy's father sends for the girl, her parents, and her kinspeople, and they bring with them *shevaya* or vermicelli in a bamboo basket. The boy touches the basket, and the basket is taken into the house where five married women from the boy's party and five from the girl's party eat the vermicelli. The boy goes on a bullock in state to worship the village Márti. Before he returns the girl is dressed in a white robe and a bodice. At the time of marriage the bridegroom stands facing the bride who is standing on a low stool, in a basket containing millet and $\frac{3}{4}$ d. ($\frac{5}{12}$ a.). Round the couple stand four married women with their second fingers raised, and a cotton thread moistened with milk and clarified butter is passed five times round, and each time is hitched on to the fingers of the married women. This thread with five strands is cut into two pieces. One piece with a bit of turmeric root is tied to the bridegroom's right wrist, and the other with a bit of turmeric root to the bride's left. A curtain with a central turmeric cross is held between them, and the Oshtam priest recites marriage verses and drops grains of rice on the couple. After the marriage is over two *bhums* or earth offerings are made. One is called the bride's *bhum* and the other the bridegroom's *bhum*. Each offering consists of twenty-five *polis* or sugar roly-polies, three pounds of rice boiled and strained, and three quarters of a pound of clarified butter. The dish is shared by the bride and five married women of her party if it is made in her name, and by the bridegroom and five women of his party if it is made in his name. Each of the women who eat the *bhum* is given $\frac{3}{4}$ d. ($\frac{1}{2}$ a.). Afterwards the bride and bridegroom play at odds and evens with turmeric roots, and throw redpowder on each other. In the evening the bride and bridegroom, seated on a bullock, go to worship the village Márti. When they return a married woman waves a lamp and rice about them and throws the rice away. As they enter the house a married kinswoman of the bridegroom holds fast his feet and does not allow him to go until he promises to give his daughter to her son in marriage. The bride and bridegroom go and sit to the left and to the right of the bridegroom's mother. They change places five times and each time the surrounding women cry out *Hubhár Kaibhár*, that is Is the flower heavy or is the fruit heavy. After this the bride's mother hands her over to the bridegroom's mother. As among Holiás, when a Dandigdásar has a family of daughters and no son, he keeps one of his daughters unmarried. She lives as a prostitute and is called Basvi or Kasbi. Her children inherit her father's property. If a Kasbi has all daughters and no sons she also keeps one of her daughters unmarried. Dandigdásars have no ceremony when a girl comes of age, but hold women unclean for five days during their monthly sickness. They

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burn their dead, and hold the family impure for ten days. After death the body is washed and laid on its back, and frankincense is burnt in front of it. When the Oshtam priest comes he drops a little basil leaf water into the mouth of the corpse and gives a sip of the water to each of the four men who are to bear the corpse. The heir walks in front of the bier carrying an earthen fire-pot. After the body is burnt the mourners and others who go with them to the burning ground bathe and return to the house of mourning. The heir dismisses them with the hope that they may not again have to come to his house to carry a corpse. On the fifth day the heir gathers the ashes and unburnt bones and throws them into water. He cowdungs the spot where the body was burnt, and the priest worships it with sandal paste, grains of rice, and flowers. A goat is killed, some of its flesh is cooked, laid on the spot where the body was burnt, and given to all men who are present. The priest is presented with undressed food and money, and castemen are fed in the evening. On the eleventh day a goat is killed, its dressed flesh is laid on the spot where the dead breathed his last, and in the evening caste people are fed. On a lucky day within the first month an image in the name of the deceased is worshipped and caste people are fed on *polis* or sugar roly-polies. They are bound together by a strong caste feeling, and their social disputes are inquired into and settled at meetings of the caste elders under the Kattimanni or headman or his representative. A few send their boys to school and take to new pursuits. They show no signs of bettering their condition.

Dásars.

Da'sars, or Slaves, are returned as numbering 733 and as found scattered all over the district in small numbers. They are said to have been recruited from Kabligers or fishermen, but Kabligers do not eat from their hands. They are said to have come from Telangana begging and to have settled in Bijápur. The names in common use among men are Adveppa, Bálappa, Bhimappa, Hanmappa, and Honsunuri; and among women Báli, Bhimi, Girji, Gurvi, Hanmanti, Rámi, Shivlingi, Yamni, and Yeli. They have twenty-two surnames Bingiyavru, Chinmavru, Chintákálvaru, Dásru, Gantalvaru, Goralvaru, Guralvaru, Hanmasaniyavru, Intiyavru, Jatbeniyavru, Kamalvaru, Kákuurvaru, Kanchakamvaru, Maddebinvaru, Malkanbinvaru, Maráthiyavru, Nerliyavru, Puliyavru, Shirmavru, Tinmavru, Uddaru, and Ulliyavru. Persons bearing the same surname may not intermarry. They are divided into Tirmal Dásars and Gand Dásars who eat together but do not intermarry. The cause of the split is that Tirmaldásars allow their women to carry on prostitution and take part in plays and dances; while the Gand Dásars in acting give the women's parts to boys and have no unmarried women. They differ little from Kabligers except in being wilder and more active. Telugu is said to be their home tongue, but they speak Kánarese with more or less ease out-of-doors. They seem to prefer living under temporary shades outside the village like Ghisádis or wandering tinkers. They have very little furniture, though they sometimes own domestic animals. Their ordinary food is millet, split pulse, and vegetables. They

are moderate eaters, and poor cooks, their holiday dishes being *polis* or sugar roly-polies, *kadbus* or sugar dumplings, and *shevaya* or vermicelli. They eat meat except beef and tame and wild pork, and drink liquor when they get it cheap. They eat opium, drink hemp-water, and smoke hemp flowers. They kill goats in honour of the Musalmán saint of Yamnur in Dhárwár and of Hassan and Hussain during the Moharram. The men generally dress in white, and the married women in dull colours. The men keep the top-knot, shave the chin, and dress in a waistcloth, shouldercloth, coat, and headscarf. The women dress in the robe without passing the skirt back between the feet, and in a bodice with short sleeves and a back. Both men and women wear ornaments mostly of silver and rarely of gold. The women who dance and carry on prostitution are careful of their appearance, wearing clean clothes, and decking their heads with false hair and gold ornaments. The men spend 8s. to £1 10s. (Rs. 4-15) a year on their dress, and £1 to £2 10s. (Rs. 10-25) on their ornaments; the women spend 10s. to £2 (Rs. 5-20) on their yearly clothes, and 3d. to £10 (Rs. $\frac{1}{8}$ -100) on their ornaments. Their hereditary calling is dancing and begging. They are paid 6s. to £3 (Rs. 3-30) for each play they perform, according to the merit of the play. They never work either as labourers or as husbandmen, those who own land let out their fields to husbandmen. Their married women do not wander with their husbands but remain at home, and mind the house. They prepare a specific for sore eyes. The kernels of five or six marking-nuts are mixed with salt, ground to fine powder, heated, and put into the eye for three days during which the patient must eat nothing but winter millet, clarified butter, and *varan* that is boiled *tur* pulse seasoned with turmeric and salt. The proceeds of a performance are divided among the company; and the earnings of prostitution are private property. They are poor but not in want, and as, except small dealings among themselves, they have no credit, they are free from debt. Their busy season is from March to June. They are Bráhmancial Hindus and are married by Bráhmans. Máruti is their chief divinity, though they worship other gods and occasionally visit their shrines. Most attend the yearly fair held in honour of the *pir* or Musalmán saint of Yamnur. As Saturday is sacred to Máruti it is the Dásars' chief holy day; all bathe and worship the house-image of Máruti. Though they always bow to the village Máruti, they never worship his image with their own hands. The Hindu New Year's Day in March-April, *Nágpanchmi* in July-August, and *Dasra* and *Diváli* in September-October are their leading holidays. Unlike other local Hindus they never keep *Ganeshchaturthi* in July-August or *Shimga* in March; and never fast on any day. They have a religious guide of the Oshtam caste, who lives on the freewill offerings of his disciples, is a married man, and his office is hereditary. They admit the existence of ghosts, but pretend ignorance of sorcerers and exorcists. They say that people who die with unfulfilled wishes become ghosts, and trouble the members of their families as well as strangers. They know only one way of driving out ghosts, and that is to make the patient sit in a temple of Máruti. As soon as a child

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is born it is washed and the mother is bathed, and both are laid on a blanket and warmed by heated pads of rags. The mother is fed on thick-boiled millet flour and water for the first five days, after which she begins to move about the house and look after her house work. In the evening of the fifth day the goddess Satvái and with her five small stones are worshipped. On the ninth the child is named and cradled in an oblong piece of cloth hung from four strings fastened from its four corners. The boy's or girl's hair is cut for the first time before he or she is two years old. When a father wishes to cut his child's hair for the first time, he takes the child to a Máruti's temple and places it on the lap of the ministrant of the god, who cuts the first lock of hair and then the whole head is shaved by the child's father or by its maternal uncle. The ministrant is given undressed provisions enough for a meal. At the age of ten, at a cost of 10s. (Rs. 5), boys pass through a ceremony which is called the *munj*. The boy is bathed in a square formed by four drinking pots or *támbyás* placed at its four corners with a thread passed five times round the necks of the pots; a lamp is waved about his face, and his head is shaved by a barber, who is given one of the clothes which the boy was wearing. The *pujári* or ministrant of a Máruti's temple is given 1½ a. (1½d.). From this day the boy is shaved by a barber, as there is a caste rule that unless a boy has undergone the *munj* ceremony, he should not be shaved by a barber but by one of his relations. The *munj* generally ends with a feast. Child marriage is the rule, and widow marriage is allowed and practised; polygamy is allowed but seldom practised, for boys are always at a discount, and find great difficulty in getting a wife. The scarcity of girls is partly due to their carrying on prostitution. Proposals for marriage come from the boy's parents. They have an engagement ceremony, but unlike most local Hindus they have no betrothal or *báshtagi*. In the engagement ceremony the castemen are called and in their presence the boy's father promises to give £1 12s. (Rs. 16) to the girl. The marriage takes place at the boy's and when the day fixed draws near the girl and her parents and relations come to the boy's village and put up in a house provided by the boy's father. On the day they come to the boy's village they give a caste dinner, and on the same day the boy's father also gives a caste dinner. In these feasts, if one casteman goes to the bride's, two go to the bridegroom's. Only two dishes are served mutton and boiled rice. In the evening the boy and girl are rubbed with turmeric paste, and bits of string with pieces of turmeric roots are tied to their wrists. Next day they are bathed in two *surgis* or squares and dressed in rich clothes. The boy's father gives the girl a robe and bodice, and her father gives the boy a waist-cloth, shouldercloth, and turban. Similar presents are made by relations to the boy and girl. The Bráhmañ priest makes the boy and girl sit astride on a horizontal *musal* or wooden pestle with an iron knob at one end, and ties the hems of their garments together into a knot. He tells the bridegroom to touch the *mangalsutra* or luck-giving necklace, which he ties to the neck of the bride and forms a *surgi* or square round them. The priest drops rice on the pair, the guests follow the priest's example, and the pair are wedded.

Betel is served and the guests withdraw. Like other Telugu people they do not hold a curtain between the bride and bridegroom. After dinner the married pair go on a bullock or on foot to worship the village Máruti. On the third day the girl and her relations are feasted and return to their home. When a girl comes of age she is held unclean for four days and bathed on the fifth day. To purify her a little gold powder is heated and laid on her tongue as if to brand it. After this the girl and her husband are taken to worship the village Máruti; and on the first lucky day begin to live together as man and wife. No ceremonies are performed during a woman's pregnancy. They burn the dead and consider the family impure for three days. After death butter is rubbed on the head, and the body is washed and placed sitting against a wall and dressed in a full suit of clothes. If the dead is a man, the Kattimani or caste head, or one of his kinsmen, marks its brow with the *nám* or three upright lines and puts a packet of betel leaves into its mouth; if the dead is a woman whose husband is alive, she is dressed in the usual robe and bodice and her brow is marked with vermillion; a widow's brow is not marked with vermillion. When the body is dressed and placed against the wall the persons who have come to join the funeral, burn incense before it, and sing a song in praise of Vishnu. They then carry the body to the burning place in a blanket or worn cloth. The heir carries fire in front of the body, and when the body is nearly consumed, the party bathe and every one of them throws into water a little molasses brought from the deceased's house and given to them by the heir. Meanwhile the house is cowdunged, and a lamp is placed on the spot where the person died. When all return, the heir sprinkles water on them out of a drinking pot, they sing a song in praise of Vishnu, and the heir dismisses them with the hope that they may never have to come again to his house to carry a body. In the evening the four corpse-bearers are asked by the heir to dine with him and are fed on two pounds of rice. On returning to their houses the bearers bathe and are pure. On the third day the unburnt bones and ashes are gathered and a square mound is built over them on the spot where the body was burnt. A goat is killed, its flesh is dressed at the deceased's house, and the relations of the deceased and the head of the caste take some of the flesh and cooked rice to the burning place, lay them on the newly made tomb, and eat all that is left. They return home, leaving the rest of the food behind them, and on their return are treated to a feast of mutton and cooked rice. During the first year on any convenient day the heir kills a goat in honour of his house-gods, and a brass image representing the dead is added to the number of the gods. The caste-people are asked to a dinner, and the heir is freed from all impurities and is allowed to mark his brow with the *nám* or three upright lines which he has not applied since the death. They have a headman called Kattimani who with the help of a *guru* or teacher inquires into and settles social disputes. They do not send their children to school, or show signs of being anxious to improve their state.

Domba'ris, or Tumblers, are returned as numbering 190, and as found in small numbers except in Muddebihál. They are said

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to have come from Gujarát and the Marátha country, and are divided into Gujarát Kolhátis, Dakshni Kolhátis, and Áre Kolhátis who neither eat together nor intermarry. All of them, except Gujarát Kolhátis who claim Rajput descent and bear Rajput names, claim Marátha descent and bear Marátha surnames, as Bhorje, Gángle, Jádhav, Jámbale, Kále, Musle, and Yádav. Persons bearing the same surname may not intermarry. The names in common use among men are Aba, Áppa, Bápu, Dáda, and Hamanta; and among women Báyja, Báli, Gangi, Káshi, and Koyna. They are tall strong and dark, and look like Maráthás. The women are like the men, except that they are rather slimmer. The Áre and Dakshni Kolhátis speak Maráthi, and the Gujarát Kolhátis speak Lád at home, which is probably a South Gujarát dialect, and all of them speak Kánarese abroad. Like other wandering tribes they live in huts of twig matting in the outskirts of villages and towns. The sides and back of the hut are closed by three mats, the front is open, and the top is covered by a fourth mat. Every family has two huts, one for cooking the other for sleeping and sitting. Their house goods include a few patched quilts and blankets, a few earthen vessels, and one or two metal drinking pots and dining plates. They rear goats and hens, and keep asses to carry their huts and house goods from place to place. They are great eaters and poor cooks, being fond of sharp and sour dishes. Their every-day food is millet bread and a *chatni* or relish of bruised chillies, onions, garlic, and wild herbs. They eat fish and flesh, except beef and pork, drink country liquor, and smoke *gánja* or hemp-flowers. Every year on *Dasara* in September-October they offer a goat to the goddess Yallamma, and after offering the animal eat its flesh. They bathe only once a week either on a Tuesday or a Friday, and when they bathe they worship their house gods. The men either keep or shave the topknot and wear the moustache. They dress in a short waistcloth, a jacket, a shouldercloth, and a headscarf. The women wear the hair in a back knot, and dress in a full Marátha robe passing the skirt back between the feet, and a bodice with a back and short sleeves. Most of their clothes are given them in presents. Both men and women have a few brass and silver ornaments. Except prostitutes, men and women are dirty in their dress. As a class they are orderly and goodnatured, but dirty and given to drink. Áre Kolhátis perform their feats on a single upright pole; their women take no part in the performance, remain at home, and mind the house. Dakshni Kolhátis make and sell combs by day, and perform as tumblers at night, earning 4s. to 10s. (Rs. 2-5) in a single performance. Their women take part in the performance, but do not practise posttution. Gujarát Kolhátis are mostly rope-dancers. The appliances of a rope dance are a drum, a flute, a leather strap, and five poles fifteen to twenty feet long. They make two stands each of two poles crossed on each other and place them at a distance of twenty feet. One end of the strap is tied to the top of one of the stands, and the strap is carried to the other stand where it is hitched on the top and the remaining part is left hanging to the ground. A man or woman puts on shoes and climbs on to the stand by the hanging part of the strap. He throws down his shoes and walks on the strap

from one end to the other, balancing the body with a pole held horizontally in the hands. He lays a platter on the strap, bends down till his chest is in the platter, draws his feet over his head, and in this position moves the platter from one end of the strap to the other. They perform many other feats both on the strap and on the ground and earn 4s. to £1 (Rs. 2-10) a day. Some of the women are dedicated to Yallamma and practise prostitution. Boys and girls are trained to tumble from the age of five and are good tumblers by eleven. They make less by their tumbling than they used to make and as a class are badly off. They perform on any day especially on holidays when they have a chance of gathering a large crowd. They like to rank with Maráthás, but Maráthás do not own them and have no connection with them. Other people place them next above the impure classes. A family of five spends 8s. to 12s. (Rs. 4-6) a month on food. A boy's marriage costs £5 to £10 (Rs. 50-100), a girl's marriage £1 to £5 (Rs. 10-50), and a death 2s. to 10s. (Rs. 1-5). The Dombáris' family-deities are Khandoba of Pál in Sátára, Tulja-Bhaváni of Tuljápúr in the Nizám's country, and Yallamma of Parasgad in Belgaum. They sometimes visit the shrines of these deities. They respect Bráhmans and call them to conduct their marriages. They keep most Hindu feasts, but no fasts. They believe in soothsaying, witchcraft, and lucky and unlucky days. Their girls are married between ten and twelve; widow marriage is forbidden, polygamy is allowed and practised, and polyandry is unknown. Their marriage and death rites differ little from those of Maráthás. Their social disputes are inquired into and settled at caste meetings. They do not send their children to school, and take to no new pursuits. They show no sign of bettering their condition.

—**Ghisa'dis**, or Tinkers, are returned as numbering forty and as found in small numbers in Bágalkot, Bágévádi, Bijápúr, and Muddabihál. They seem to take their name from *ghisne* to rub, probably because they used to sharpen and polish arms. Their story is that the founder of the class got his name because he threw a professional wrestler and rubbed him on the ground till he died. The names in common use among men are Bábáji, Chandu, Khandu, Lakshman, Malhári and Tuljám; and among women Dhondubái, Jánkubái, Jayábái, Káshibái, Kusábái, Rakhmábái, and Satubái. Their commonest surnames are Chavhán, Jhende, Khetri, Padvalkar, Pavár, Sálunki, Shallár, and Surveshi; persons bearing the same surname are not allowed to intermarry. Their family deities are Tulja-Bhaváni, Khandoba, and Yallamma of Parasgad. They look like Musalmáns, but they follow most Marátha customs, and wear the sacred thread. They are of middle height, dark, wild-looking, strong, and muscular. Their home speech is a broken Gujaráti with a Márwári accent and a large sprinkling of local words. They also understand Maráthi, Kánarese, and Hindustáni. As they are always on the move, rarely build even huts, and live in temporary sheds on the skirts of villages. They stay under a shed so long as they find work. When work grows scarce they break up the shed, pack their things, and move to some other village in search of work. Each family has at least one ass to carry its house goods. They have little furniture,

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except earthen cooking vessels and a few brass drinking pots and dining plates, together worth 10s. to £1 10s. (Rs. 5-15). Some of them own goats, bullocks, and sometimes cows, and many rear fowls. They are moderate eaters and poor cooks; their staple food is millet bread, split pulse, and vegetables, costing 2½d. (1½ as.) a head a day. Their holiday dishes are rice, *polis* or sugar roly-polies, wheat cakes, and mutton. They sacrifice goats on *Márnavmi* in September-October during the *Moharram*, and sometimes on *Holi* in March-April. They are not bound to perform any rites before eating. Both men and women bathe on Sundays and Tuesdays once or twice in a fortnight, and worship the house-gods on those days. They drink liquor, some of them to excess, and hemp-water, smoke hemp-flowers, and occasionally eat opium. The men shave the head except the top-knot, and wear the moustache and whiskers and some wear the beard. They are shabby in their dress, the men wearing the waistcloth or short breeches, the jacket, the coat, the shouldercloth, the headscarf or the turban, and shoes or sandals, costing 8s. to 16s. (Rs. 4-8) a year. Only the well-to-do have a stock of clothes for holiday use. Their ornaments are earrings, wristlets, and twisted waistchains, worth £1 12s. to £3 (Rs. 16-30). Their women tie the hair in a back knot or plait it in a braid which is wound into an open circle like the circle at the back of a Bráhma woman's head. They dress in a bodice and robe, passing one end of the robe over the head, and having the other end elaborately puckered and tucked into the band in front. Their dress costs 10s. to £1 (Rs. 5-10) a year, and their ornaments, which include rings, necklaces, armlets, and wristlets, are worth £2 to £3 (Rs. 20-30). The only ornament of the poor is the luck-giving necklace worth 2s. (Re. 1). The nose-ring is worn by maidens and not by married women. Only well-to-do women buy new clothes for holidays; the poorer women wear the robes and bodices they received when they were married. They are dirty, thriftless, and quarrelsome. They are travelling tinkers and blacksmiths, making and mending field-tools and earning about 1s. (8 as.) a day. They also make ladles, pokers, tongs, chains, nails, hinges, blades for cutting and scraping vegetables, stirrups, and currycombs. They buy iron bars at 4s. to 6s. (Rs. 2-3) the quarter, and sell the made articles at 10s. (Rs. 5) the quarter. For making a hoe they charge 1s. (8 as.), for an axe 4½d. (3 as.), and for a blade used for cutting and scraping vegetables 3d. (2 as.). They either make these articles to order or keep them ready made. Their women and children help by blowing the bellows and hawking the ladles and tongs in the streets. Their trade is on the decline, as the markets are always overstocked with English cutlery and hardware. They borrow large sums to meet marriage expenses, and are always more or less in debt. They have credit with moneylenders and borrow money at a half to one and a half per cent monthly interest. They rank below Dhangars from whose hands they eat, and above Vadars, and Lamáns, who do not object to eat from them. They stop their work five days for *Holi* in February-March, one day for *Nágpanchami* in July-August, and two days for *Dasara* and one day for *Diváli* in September-October. During the first five days after a birth, they say because the mother requires the

whole hut, the father does no work. At the end of the five days the wife begins to move about the house and help him. During a marriage, work is stopped for fifteen days; and after a death till the funeral rites are over. They are not particular in religious matters, worshipping Musalmán saints and keeping some Musalmán holidays. They respect Bráhmans and call them to conduct their marriage and death ceremonies. They go on pilgrimage to Tuljápúr in the Nizám's country, Jejuri in Poona, and Parasgad in Belgaum. Some of them visit Yamnúr in Dhárwár to pay their respects to Rájebakshi, the Musalmán saint of the place. They keep many of the Hindu holidays especially *Diváli* in September-October and *Holi* in February-March; they are indifferent to fasts. They have faith in soothsaying and witchcraft, and place implicit confidence in the words of a Bráhman astrologer. A Ghisádi spends £1 to £2 (Rs. 10-20) on the birth of a child and during his wife's confinement. After birth the navel cord is cut and the child and mother bathed, and the midwife lays them on a mat covered with a blanket; a few have of late begun to use a cot. The mother is given dry cocoa-kernel, *nim* leaves, parched gram, hardened molasses, dry dates, dry ginger, and pepper pounded and mixed with clarified butter; and is fed on boiled wheaten flour and clarified butter for the first four days. On the morning of the fifth the goddess Satváí is worshipped and a goat is sacrificed. The head of the sacrificed goat is laid before the goddess, and its flesh is served to friends and relations in the evening. Next day the head of the goat is roasted and eaten. On the seventh day the mother goes to the bank of a river to worship water with five or six married women. On the bank she places five stones, marks them with vermillion, burns frankincense before them, and offers them five kinds of grains boiled whole and strained, and a little clarified butter. Before returning, the midwife fills a drinking vessel with the river water and brings it home. When the women and the mother enter the house, they rub their feet against a dog. The women cradle the child in a wide-mouthed bag, name it, and lull it to sleep by singing a lullaby. The child's father gives them 6d. to 10s. (Rs. ¼-5). During the first five weeks the mother puts on no glass bangles, and touches neither bread nor water with her hands as they are unclean. As among Khátiks and Gavlis the hair of a male or female child is first cut by the maternal uncle, gifts are interchanged, and friends and relations are feasted. Baby-girls are sometimes married by tying the marriage coronet to the cradle. At the same time they have no rule that girls should be married before they come of age. Their women sometimes remain unmarried till they are thirty. Widows may marry as often as they like; polygamy is allowed and practised, and polyandry is unknown. A boy's marriage costs £10 to £20 (Rs. 100-200), as the boy's father has to bear all the marriage expenses. At the betrothal, the boy's father places 4s. to £2 (Rs. 2-20) before the assembled castemen, and distributes sugar and betel leaves and nuts. The castemen spend the money on liquor and wheat, which they divide equally among themselves, giving two pounds of wheat extra to the bridegroom's party and to the bride's party. On the marriage day the boy's father with his son on horseback goes to the girl's village, where he is lodged

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in a house on the right side of the girl's house. He makes over to the girl's mother all the clothes that are to be given to the girl. The bridegroom is rubbed with turmeric paste, and the bride with such of the paste as is over. On the same day the wrists of the bride and bridegroom are encircled with yellow thread wristlets. The bride's father asks the bridegroom and his relations to a meal. Next day the bridegroom's father gives a return feast to the bride's party and to other caste-people. In the evening the bride and bridegroom are bathed in a *surgi* or square, and fresh *kankans* or wristlets, each having a betelnut, are tied round their right wrists. They are made to stand facing each other on a blanket with a curtain between them, and are married by a Bráhma priest with the same details as at a Marátha marriage. In the evening marriage guests are fed at the expense of the bridegroom's father. On the third day the bride's father kills two goats in the marriage booth, dresses their flesh, and serves it at a caste-feast. On the fourth day the newly married couple are asked to dinner by their friends and relations. In the evening of the fifth day the *varát* or return procession starts from the bride's to the bridegroom's halting by the way at the temple of the village god. In this procession the bride and bridegroom, with a network of flowers and a tinsel chaplet on their heads, are seated on a horse, and a sheet is held as a canopy over the heads of the married couple, and over the heads of women who walk behind the horse carrying lamps in their hands. The bride remains at the bridegroom's and returns to her father's next day. On the seventh day the bridegroom's father kills two to four goats and gives a caste feast. In this feast liquor is always served, any sum which either of the families may have presented to the caste being spent on liquor. With this feast the marriage festivities end. As a rule, all marriages are preceded by a *gondhal* dance. When a girl comes of age she is held unclean for five days. On the sixth day she is bathed and joins her husband. Her pregnancy is marked by no ceremony; but she must be brought to bed in her husband's house. A Ghisádi must not die in his waistcloth. A dying man is stripped of his waistcloth and is made to put on short breeches, which are taken off after death. After death both men and women are bathed and dressed only in a loincloth. The body is laid on its back on the bier and the bier is borne by four men who wear nothing but short breeches. After the body is burnt the funeral party bathe, return to the house of mourning, sit a while, smoke tobacco, and go home. For two days the mourners do not cook their food in the house, but are called to dine and sup by their friends and relations. On the third day the ashes and bones are gathered and thrown into water; and an offering of *khichdi*, that is rice and split pulse boiled together and butter, is placed on the spot where the body was burnt. If a crow touches the offering the deceased person is supposed to have left no wishes unfulfilled. If crows refuse to eat the offering it is given to a cow. The shoulders of the bier-bearers are rubbed with milk and clarified butter. The ceremonial impurity lasts ten days. On the eleventh the chief mourner shaves his face except the eyebrows, and, in company with a priest, offers balls of rice to the soul of the dead.

On the twelfth a goat is killed and eaten in a caste feast. From this day the mourners are free to eat anything seasoned with sugar or molasses. But before a marriage or other lucky ceremony is performed in the house, the dead person must be gathered to his forefathers by having his image added to the number of the house gods. A woman ought to die in her husband's house. Their social disputes are settled by some of the elders of the caste, whose decisions are enforced on pain of excommunication. They do not send their children to school, or show any signs of rising from their present position. Bhondvás, who were put out of caste by Ghisádis for breaking some caste rule, wander about selling earthen dolls and other play-things. They eat from Ghisádis, but Ghisádis do not eat with them. They do not differ from Ghisádis in appearance, customs, or religion.

Gondhlis, or Gondhal-dancers, are returned as numbering 537 and as found in small numbers all over the district. They seem to have come from the Deccan. They are dark, strong, and of middle height, with high noses and thin lips. Their home tongue is Maráthi, and their family goddess is Tulja-Bhaváni in whose honour they fast on all Tuesdays and Fridays. They are orderly but lazy, most of them making a living by dancing the *gondhal* and a few by tilling land. Their only great ceremonies are putting the shell necklace round the neck of a novice who is the son of a Gondhli, and marriage. The shell necklace is put on at a meeting of the castemen, and girls are generally married before they come of age. The marriage ceremony lasts three days. Polygamy is allowed, widow marriage is forbidden, and polyandry is unknown. They are religious worshipping all Hindu gods particularly Kedárling and Tulja-Bhaváni whose images they keep in their houses. They keep local holidays. They perform the Satváí ceremony on the fifth day after a birth, name and cradle their children on the thirteenth, and pierce the lobes of their ears when they are twelve years old. The marriage ceremony consists of rubbing the bride and bridegroom with turmeric paste, worshipping Kedárling and Tulja-Bhaváni, repeating verses, and throwing rice on the heads of the boy and girl. They bury their dead, offer them cooked rice on the third day, and feed caste people on the thirteenth. They are bound together by a strong caste feeling, and settle social disputes at caste meetings. They do not send their boys to school, nor take to new pursuits, and are poor.

Gosa'vis, literally *Gosvámis* or Passion-lords, are returned as numbering 394 and as found chiefly in Bijápur. In other parts of the district their number is small. Though recruited from almost all castes, all profess to be Kshatriyás. They rub ashes on their bodies, do not pare their nails, and wear the hair dishevelled and sometimes coiled round the head. They wander about begging and visiting places of pilgrimage. They sometimes carry Ganges water to Rámeshvar in Madura and bathe the Rámeshvar *ling* with the sacred water. Some are married and settled as husbandmen. The women dress in ochre-coloured robes and a bodice with a back and short sleeves, and the men in the dress of the

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ordinary district cultivator. They worship both Shiv and Vishnu, and carry their images with them. They do not send their children to school and they take to no new pursuits. They are badly off and show no signs of improving.

: **Holeda'sars**, or Holia devotees, are returned as numbering 405 and as found chiefly in Bádámi. They are the sons of Holia women who live by begging. These Holia women carry the goddess Murgavva in a basket, which has several brass knobs fixed at equal distances on its rim and is wrapped all round with a *lugde* or robe. They are unmarried and live by prostitution, and their sons the Holedásars live by begging and marry women of the Holedásar caste. In other respects they do not differ from Holiás with whom they eat, but Holiás do not marry with them.

Jogers.

Jogers are returned as numbering 120. They are a small community who are chiefly found in Bágalkot, in Mutalgiri near Bádámi, in Indi, and in Bulbutti and Vudvurgi in Muddebihál. In Bulbatti they hold *vatan* or rent-free land. Their home speech is Maráthi, but all tradition of how when or why they came from the north seems to have died. The names in common use among men are Bhandárináth, Dhárvádináth, Devjináth, Phangnáth, and Shetináth; and among women Bhimái, Phirgái, Shatváí, and Tukái. Men add *náth* or lord to their names and women *ái* or mother. There have ten *kuls* or clans, Bábni, Bhandári, Chunadi, Hingmari, Karakdari, Kásár, Madarkar, Parbalkar, Sáli, and Vatkar. The Madarkar is the Pátíl, the Babni the Kulkarni, the Sáli the Desái, and the Bhandári the man who collects the members and is the general servant of the caste council. As among Kilikets, representatives from every clan must attend all marriages. Each of these clans belongs to a separate *panth* or order out of the twelve *panths* said to have been founded by the twelve disciples of Gorakhnáth. The twelve orders are Ai, Barákh, Dhan, Gangnáth, Gopichand, Kámulga, Kanthar, Kapil, Náteshi, Págal, Páv, and Shrisatnáthbrahm. All the orders eat together and intermarry, and marriage in the same order is not allowed.

They are like Marátha Gondhliis, but dirtier and not so well fed. They wear the sacred thread and never wear the *ling*. The men keep the top-knot and generally let the whiskers grow. The hair of the head is short. Though poor and dirty, they have nothing of the repulsiveness of the Fakir or of the wildness of the Phánsepárdhi. Though pure they generally live outside villages in small thatched stone houses, like the houses of Gondhliis and Budbudkers. They are moderate eaters and poor cooks, the staple food being millet, pulse, and vegetables. They do not know many dishes. They keep only one holiday, *Márnavmi* the day before *Dasara* in September-October when they offer goat's flesh and wheat cakes to Jotiba. They eat fish, fowls, hare, deer, and goats. They drink liquor and take hemp and opium especially on holidays. Men dress in the headscarf, waistcloth, jacket, and shouldercloth; and women in the robe and short-sleeved bodice with a back. They wander through the district selling combs and needles and begging especially cloth from the devotees of Jotiba. The Ratnágiri Jotiba

is their great god, and they are his chief disciples. A Joger when he sets out on a round of visits puts on a waistcloth, an ordinary coat, a necklace or *mani*, and a saffron-coloured turban. In his ears are a pair of plain silver earrings called *mudrás*; and he carries with him the iron trident of Jotiba called *trishul* and the two halves of a gourd or *bhopla* called *pátrás*. He beats a small drum and blows on a deer-horn whistle. When asked into a house in which there is a Jotiba, he says *Bál santosh* Bless the children. He reverently lays down the *pátrás* or half gourds, and sets up the trident, and the people of the house worship them and the silver earrings in the Joger's ears. They are a poor illiterate people but harmless. They give the police no trouble, and seem to enjoy their life poor though it is. Though they say that Maráthás eat with them, they rank below Maráthás and Dhangars and above Vadars and Korvis. Their great god is Jotiba. They are married by Bráhmans and their other ceremonies are conducted by a Kánpháta Bairági. They do not go on pilgrimage and keep only a few fasts and feasts. In the first five days of the *Navrátra* in *Ashvin* or September-October one man of each family fasts. They have a religious teacher of their own caste, who lives a single life. He lives on the offerings made by his disciples and names his favourite pupil to succeed to his authority after his death. They believe in sooth-saying and astrology; but profess no faith in witchcraft. They live in burning grounds and other places haunted by ghosts. When a woman is brought to bed she is fed for twelve days on boiled rice and clarified butter. By the end of the twelve days she begins to move about and attend to her house duties. They have no Satváí worship, and the child is cradled and named on the twelfth day when caste people are asked to dinner and are served with five sorts of grain cooked and spiced and called *usal*. Girls are betrothed at an early age, but are married at any time as there is no rule that a girl should be married before she comes of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. In a betrothal no presents are made either to the girl or to the boy. Some caste people are called and in their presence the girl's father says that he has agreed to give his daughter in marriage, betel is served, and the caste-people retire. A marriage lasts four days. On the first day the bridegroom comes to the bride's house, where both of them are rubbed with turmeric paste. On the second a caste feast is given by the boy's father. The third day is occupied by a caste feast given by the girl's father and by the marriage ceremony. The boy and girl are clothed in their marriage dresses and are made to stand in the marriage booth facing each other in two baskets containing millet. Between them, a Bráhman priest holds a curtain with a central turmeric cross, recites marriage verses, and drops grains of rice on the pair. While the rice-throwing and the verse-repeating go on four married women take their positions at the corners of a square of which the bride and bridegroom are the centre. Each holds up the second finger of her right hand and a thread is passed five times round the fingers. When the verse-repeating and the rice-throwing is over the five-stranded string is cut in two. One part, tied with a bit of turmeric root, is fastened to the right

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wrist of the bridegroom and the other part to the left wrist of the bride. After this a burnt-offering is made. On the fourth day the Bráhmañ fills the bride's lap and she and the bridegroom ride in state to the temple of the village Máruṭi, break a coccanut, and go to the bridegroom's. When a girl comes of age no ceremony is observed, for girls are generally not married until they have come of age. The dead are buried sitting in a shelf hollowed out on one side of the grave; and food is taken to the grave and given to crows on the third day. On the twelfth day friends and relations are feasted on mutton and cakes. Within the first month the spirit of the dead is worshipped in the form of an image and placed in the house-shrine, and every year a mind-feast is held. Caste disputes are settled by the Madarkar or headman and the Sáli or Desái. They do not send their children to school, and show no signs of changing their mode of life.

Kaikádis.

Kaika'dis are returned as numbering 601 and as found in small numbers all over the district. Their home tongue is Kánarese, and their family goddess is Yallamma. The men wear the topknot and the moustache, and the women tie their hair in a back knot without using false hair or flowers. They live in one-storeyed houses with walls and terraced roofs of mud. Most make baskets of dry wild date leaves and some cultivate. They are dirty and have a bad name as robbers and house breakers. Their ordinary diet is millet bread and vegetables, but they eat fish, and flesh except beef and pork, and drink liquor. They are badly off and have a low social position ranking next to Mhárs. The men roll a piece of cloth round the waist and another round the head, and wear a third drawn over the shoulders. They worship all Hindu gods and goddesses as well as Muhammadan saints or *pírs*. They consult Bráhmañs in naming their children and to fix the time for marriage, but do not employ them to conduct the ceremony. Marriage proposals come from the boy's side. After marriage the boy is bound to live and work in his father-in-law's house till he has three children. Should he leave his wife of his own accord and with her consent he has to make an allowance to his wife's parents. The bride and bridegroom are rubbed with turmeric paste in their own houses and caste-feasts are given. After this the bridegroom comes to the bride's house with friends and relations. On his arrival the parents of the girl tie the hem of the girl's robe to the skirt of the bridegroom's waistcloth and they are husband and wife. Kaikádis have no hereditary headman. Their social disputes are settled by caste councils. They do not send their boys to school or take to new pursuits.

Kilikets.

Kilikets, or Katbus, are returned as numbering 374, and as found here and there all over the district, and in considerable numbers in Bádámi. They are of the four wandering tribes of the Bombay Kárnátak who freely intermarry, Bagdis, Budbudkers, Gondhlis, and Kilikets. The last three are found in Bijápur but the Bagdis hardly ever go so far east. The Kilikets are locally called Katbus. They appear to have long belonged to the district as they have no tradition of having moved from any other country. The

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oldest paper that has been found in their possession is a deed or *snad* dated the month *Kártik* or October-November of 930 Fasli, that is A.D. 1520 in the reign of the second king of Bijápur. They claim descent from a Kshatriya, who is said to have followed the Pándavs in their wanderings in the forest after the loss of their kingdom. The names in common use among men are Bápu, Bhima, Haibati, Hanmanta, Ráma, Támanna, and Yalláppa; and among women Bhimavva, Jekavva, Lakkavva, Lakshnavva, and Yallavva. The tribe is divided into thirteen clans, out of which the first ten hold tribal offices. The clans are the Ganácháris, the Shivácháris, the Neknárs or Kattimanis, the Páchángis or Bhandáris, the Shindyás or Halmanis, the Sálvás or Hogaluvikes, the Sásniks, the Mohriás, the Shingáns or Harkáris, the Dhruvs or Mattimanis, the Vákudás, the Dorkars, and the Dhumalkars. These clan names or office names are their surnames. This tribe organization is said to have been the work of one Hanmantráv Narsing of Haveli in Poona. He became the headman of the tribe and called himself Sar-Ganáchári; the office of Ganáchári is hereditary in his family. He was joined by one Shiváchári who brought with him one Neknár Pátíl, who was given the office of Kattimani. The Pátíl was joined by a Gondhli of Máhergad who was given the title of Páchángi or Bhandári. The Gondhli brought over to their side one Shindya, who was made Halmani. He was joined by one Sálva, who afterwards became Hogaluvike. Lastlys the Sásniks and Mohriás joined them. Shingán and Dhruvs have joined them within the last ten or twenty years, and have been made Harkáris and Mattimanis. The Vákudás, Dorkars, and Dhumalkars have joined within the last ten years. The tribe is being largely recruited from Budbudkers. A representative from each of these clans must attend at every Kiliket marriage, and each has certain functions assigned him in the ceremony. The Dhruv or Mattimani brings all the wheat rice and other stores that may be required; the Shingán or Harkári bids the guests to the wedding; the Ganáchári must give the order for the marriage and throw the rice on the happy pair; the Shiváchári draws the cross called *nandí* on the curtain and holds it between the bride and bridegroom; the Sálva proclaims aloud the names of the god and the ancestry of the bride and bridegroom; the Shindya or Halmani spreads a blanket for the couple; the Sásnik strews rice on it; the Neknár or Kattimani ties the hems of the married couple's clothes into a knot; and the Páchángi does five things, he makes a serpent of earth on *Nág-panchmi* in July-August, distributes provisions equally among his castemen, takes 18s. (Rs. 9) from the bridegroom, spends 2s. (Rs. 1) in betel leaves and nuts, and distributes the remaining sum equally among his caste-people, and lastly prepares fire for smoking tobacco at caste meetings.

If any one of these office-bearers refuse to attend the Kilikets are put to grave inconvenience. Many years ago the Mohriás, whose business it was to wave peacock feathers at the marriage, refused to perform their office. They were put out of caste and marriages have since been performed without the help of peacock feathers. At present their elaborate caste system is threatened by a very serious danger. Each representative of the nine clans, not

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including the schismatic Mohria, has not only his duties but his privileges. He is entitled to a certain number of betel leaves and nuts. The Dhruv and Shingán get only one, the Sásnik and Shindya get two, the Sálva gets two and a $\frac{1}{2}$ a. ($\frac{2}{3}$ d.), and the Páchángi, Neknár and Shiváchári get four each. How many the Ganáchári should get forms at present the subject of a grave dispute. The Sar Ganáchári says five, but some Páchángis at Bádámi, Shindyás at Manglár, and Neknárs at Kutápur say No, not five for the Ganáchári, one for the god and four for the Ganáchári. Unless they agree to give him five betelnuts the Sar Ganáchári refuses to attend marriages, and if it were not for a division in the Ganáchári camp, matters would be at a deadlock. Certain Ganácháris hold that their head is wrong in demanding five betel nuts, and attend marriages where they receive only four. The dispute has been going on for years, and is about to be taken into the Bágalkot civil court. As a rule they are tall and well-built; and though not so fair as Gujarát Bháts are much fairer than Dhangars or Bedars. The moustache is worn, but the beard or whiskers apparently never. The hair is short; but in fulfilment of a vow persons may occasionally be seen whose hair has never been cut. Even when worn long the hair is not coiled like a Bairági's but gathered under a turban. The Kilikets never have the wild look of a Káthkari or a Gárodi. Though all speak Kánarese, the home tongue is a dialect of Maráthi mixed with many Kánarese words as *bisto* for *baslo* I eat; *vartun dila* for *lihun dila* gave in writing; and *apni* for *hukum* order; *engyáni* and *gandgyáni* are their peculiar terms for bride's and bridegroom's parties. They are a wandering tribe and never own stone houses. They live outside villages in little reed cabins like Vadars or Kolhátis. These flimsy little huts are water-tight, and the Kilikets live happily in them all through the rains. The huts are so small that there is scarcely room to stand upright, and, in obedience to custom, they are moved from place to place at the end of every third month. Sometimes this rule is not kept and instead of moving the hut the fireplace is moved from one corner of the hut to another. A few cooking vessels, a grindstone, some clothes, and the show-box of pictures constitute the furniture; the livestock generally includes a goat or two, a few hens, perhaps a buffalo or cow, and a number of dogs which are used to pull down wild pig before the Kiliket finishes them with his axe and bludgeon. On pig's flesh, fish, and the grain the villagers give him, the Kiliket lives very comfortably. His dress is always very decent, a headscarf, a waistcloth, and a shouldercloth. The married of both sexes generally wear a necklace of glass beads, and the men often rub their cheeks with red earth. The women wear the ordinary robe without passing the skirt back between the feet and a bodice with short sleeves and a back. Their persons and huts are clean and their name for honesty is good. Their calling is peculiar. The men fish with nets, and in the evening show, before a light, transparent pictures painted in brilliant colours on skin, representing Lakshman, Rámchandra, Sitábái, Hanumant, Rávan, and many other heroes and gods, the character of the show closely resembling that of the Chitrakathis or picture-showers of

the north Konkan and Deccan. South of the Krishna where hills and undergrowth abound, the men are paid in grain by the villagers to destroy wild pigs which do great damage to the crops. The women's chief occupation is tattooing. It often pays a Kiliket to have two wives; for while one is managing the house, the other is earning grain in the village by tattooing the arms of the farmers' wives. The Kilikets have probably changed little, either in social position or otherwise, during the last two or three centuries. The Ganácháris still hold rent-free or *inám* lands in Bágalkot, Bádámi, and Hungund, though they do not till them with their own hands. The Arms Act and the Forest Act, by breeding pig and seizing guns, have increased the importance of the Kilikets' services. They are a contented class, their earnings meeting all their wants. Kilikets have nothing to do with Bráhmans. They conduct their marriages themselves. Their two leading divinities are Mahádev and Durgavva. Mahádev is said to be found only in the house of the head of the Ganácháris, but many have Durgavva in their sheds and worship her themselves. Those who have no image of Durgavva, on her great day, a Tuesday about *Mágh* full-moon in January-February, make an image of meal and worship it. They do not keep the sweet basil plant or worship it. They worship their leather pictures and offer them *polis* or sugar roly-polies on *Ganesh-chaturthi* the bright fourth of *Bhádrapad* or August-September. During the first month after death, on any convenient day, the chief mourner kills a goat in honour of his house-gods, and a brass image representing the dead is added to gods. They keep all leading Hindu fasts and feasts, and a few sometimes make pilgrimages to Parasgad in Belgaum and to Pandharpur in Sholápur. Their priests are Ganácháris and the head Ganáchári is their spiritual teacher. They profess to have no faith in soothsaying, and to have no relations with exorcists. When a Kiliket is possessed by a ghost, he or she is made to sleep near the show-box for three or four days, and this scares the ghost away. They rank below Kabligers and above Vadars and Korvis from whom they do not eat. A birth costs them 4s. to £1 (Rs. 2-10). After birth a child is washed in warm water, and its mother is bathed, and laid on a bedstead under which a chafing dish is set. The mother is given dry cocoa-kernel, molasses, dry dates, dry ginger, and garlic pounded together, and, for the first five days, is fed on boiled rice and wheat-flour boiled dry. In the evening of the fifth day a goat is sacrificed to the goddess Satváí, and the caste-people are feasted on its flesh. During the first five days, at the time of bathing, the mother's hair is moistened with clarified butter, and on the evening of the fifth day the midwife is given a bodicecloth. On the sixth day the mother's clothes are washed, her uncleanness is over, and she is allowed to move about the house. On the seventh some married women put the child in a wide-mouthed bag called *jholi*, and name it. The women are given a mixture of five kinds of grain boiled whole. The child's hair is cut within the first three months by its maternal uncle. The uncle showers some dry dates on the head of the child, first goes through the form of cutting the hair with a pair of leaf scissors, and then cuts it with a pair

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of iron scissors. The dry dates as they drop from the child's head are picked up by other children. Girls are married at any time; there is no rule that they should be married before they come of age. The whole cost of marriage is borne by the boy's father. The offer comes from the boy's parents who spend £2 10s. to £5 (Rs. 25-50) on the marriage. At the engagement the boy's father puts glass bangles worth about 2*d.* (1¼ *a.*) on the girl's wrists, and places 4s. (Rs. 2) in her hands to meet the expense of a feast given to persons present at the ceremony. Shortly after the boy's father goes to the girl's house for the betrothal or *báshtagi* in which he pays 10s. (Rs. 5) to the girl's father who feasts him. On the day before the day fixed for the beginning of the marriage ceremonies the boy's father goes to the girl's village and feasts his caste-people on wheat-cake and mutton. Next day a marriage booth is raised and wheat, a goat, rice, robes, a bodicecloth, dry cocoa-kernel, and betelnuts are carried to the girl's house by the boy's father. The bride and bridegroom are rubbed with turmeric paste and bathed in warm water, and the day ends with a caste-feast given jointly by the two fathers. On the third day the Pácháangi or Bhandári receives 18s. (Rs. 9) from the boy's father and spends 2s. (Re. 1) in distributing betel leaves to the guests. The bride and bridegroom are dressed and the bridegroom is made to stand outside of the marriage booth while the bride stands in the booth. The Shiváchári holds the curtain with a central turmeric cross between the bride and bridegroom, and rice is handed to the guests. The Sálva proclaims aloud the names of the god and the ancestry of the bride and bridegroom, the curtain is removed, the bride gives a packet of betel to the bridegroom, and the Neknár ties the hems of the couple's clothes into a knot. The Shindya spreads a blanket for the couple, and the Sásnik strews rice on it. When the couple have sat on the blanket, the Ganáchári ties a tinsel chaplet to the bridegroom's brow, adorns the bride's head with a network of flowers, encircles their right wrists with *kankans* or wristlets in which pieces of turmeric are tied, and throws grains of rice on their heads. After the Ganáchári, the other caste office-bearers, each in the order of his rank, throws grains of rice, and lastly the guests shower rice. The bride's father feasts his caste-people on *polis* or sugar roly-polies and boiled rice. On the fifth day the bride and bridegroom go on foot in procession to worship a god and the girl's father gives a caste-feast. On the sixth day the bride and bridegroom are made to sit on a blanket and to mention each other's names; and the bride is handed by her mother to her mother-in-law. The seventh day is marked by no ceremony. On the eighth the booth is taken down, the friends and relations of each party are treated to a dinner of *polis* or sugar roly-polies, and the house-entering ceremony is performed. On the ninth day the guests return to their homes. Widows are allowed to marry, polygamy is practised, and polyandry is unknown. When a girl comes of age she is made to sit by herself for five days and is bathed on the sixth by a woman who is given a bodicecloth. The *phalshobhan* or marriage consummation is held on any day between the sixth and the sixteenth. Her husband gives her a robe and a bodice, and 4s. (Rs. 2) to the persons who are present.

In the fifth or seventh month of her pregnancy her mother presents her with a green bodice. The dead are buried in a grave like a Lingáyat grave and they spend 8s. to £1 (Rs. 4-10) on the funeral rites. When a Kiliket dies, the body is washed with warm water and dressed, and if it is a married woman the hair is decked with a network of flowers. If the dead was married the body is kept in a sitting position by a string fastened to a peg driven in the wall; if unmarried the body is laid on its back. So long as the body remains in the house, it is covered with garlands and bouquets of flowers, and with red and scented powders. It is carried to the burial ground in a worn-out blanket and is buried sitting if married and lying if single. When the burial is over the funeral party bathe and return to the house of mourning, throw blades of *durva* grass in a pot filled with water which is placed on the spot where the dead person breathed his last, smoke tobacco, and go home. The mourners do not dine at home. Their friends and relations ask them to eat a meal of bread and *chatni* or relish. On the third day the mourners go to the burial ground and lay two offerings, one on the stone which was placed on the top of the grave and the other twenty-four feet from the grave. These offerings are of millet grit mixed with molasses and oil, each worth a ½ a. and laid on two leaves. They stand far off in case they may frighten the crows. If the crows eat the offering it is well, the dead has left no wish unfulfilled; if the crows refuse to eat the mourners pray to the dead. If even then the crows do not eat they give the offerings to a cow. The mourners bathe, return home, and ask the four persons who carried the body to a meal. On the eleventh day the house is washed with cowdung, the clothes are washed, and a caste feast is given. Before a month is over an image of the deceased is made, it is placed among the house gods, and the caste is feasted. As is the case with several other castes, the bodies of pregnant women are burnt, it is said, to prevent the Gárudis digging them up and using their bones as charms. The Kilikets are bound together by a strong caste feeling. At the same time they want some central authority or referee to settle disputes. The Neknárs are called Pátils or Kattinanis, but the Ganácháris seem to be the leading clan. Their name comes first in the list, it is they who perform the *diksh* or purifying ceremony on persons readmitted into caste, they play the leading part at marriages, and are then presented with a turban and coat. Every member of the community is obliged to share his earnings equally among all his caste-people. A hunter must divide his game with all of his caste-people; when a fisherman catches the *ándhali* or big blind fish he must share it with the caste. At the same time he is allowed to keep any money he may make by the sale of the fish. A few send their boys and girls to school, keeping boys at school till they are fourteen and girls till they are ten. They take to no new pursuits. They are a contented class and averse from change.

Korchers are returned as numbering twenty-nine of whom all but two in Indi are found in Bádámi. They closely resemble the Korvis. Their home tongue is Tamil, their family goddess

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is Durgamma, and they live in small dirty flat-roofed mud houses. Their staple food is Indian millet bread pulse and vegetables, and they eat the flesh of sheep goat fowls game and fish, and drink both country and foreign spirits. The men wear a headscarf, a short coat, a waistcoat, a waistcloth, and a shouldercloth. The women wear a short-sleeved and backed bodice and a robe without passing the skirt back between the feet. They rank with Maráthás with whom they eat but do not marry. They are hardworking, but dishonest given to drink and thriftless. Some are day labourers and some hunters, and the women add to the family income by tattooing. As a class they are very poor. They worship all Bráhmanic gods and keep the leading Hindu holidays. They respect and employ Bráhmans. Widow marriage and polygamy are practised and polyandry is unknown. They bury their dead. Their social disputes are decided by meetings of adult castemen, but they neither send their children to school nor take to new pursuits.

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Korvis are returned as numbering 4916 and as found all over the district in pretty large numbers. They speak Arvi or Tamil. Some of their peculiar words are *tenni* for water, *va* for coming, and *ho* for going. The names in common use among men are Bályá, Bhimya, Hanma, Malla, Satya, Shivya, and Yallya; and among women, Bálavva, Bhimavva, Hanmavva, Mallavva, Satyavva, and Yallava. They have no surnames but place names. They are divided into six classes, Ghante Chors, Kaikádi Korvis, Kunchi Korvis, Pátrad Korvis, Sanádi Korvis, and Suli Korvis. Sulis and Pátrads do not occur in Bijápur. Of the Sulis nothing is known except that their women are prostitutes. The Pátrads are dancers and singers and live at Vyankatgiri in North Arkot. The Kall Korvis or Ghante Chors are happily rare, for they are a set of incorrigible thieves. The Kunchi or Brush-making Korvis are also wanderers, and very scarce. They live in little reed huts close outside of the village, and live by catching game, begging, and making *kunchis* or weavers' brushes whose price varies from 3s. to 10s. (Rs. 1½ - 5). They are a poor people but are not given to stealing. The Kaikádi Korvis are also rare. Though generally settled in villages they are somewhat wild-looking, and live by begging, labouring, and plaiting cotton-stem baskets. The ordinary Korvi of the district is the Sanádi Korvi who takes his name from the clarion or *sanai* which he blows. He is found in all large villages following his special calling of blowing the *sanai* or clarion, at marriage and religious processions. The Sanádi Korvis are all settled peaceably in villages. They eat with Kaikadi Korvis and marry with Kunchi Korvis. They are small, black, and poor, but fairly clean, with short cut hair, and are not wild-looking. They live in small thatched huts just outside of the village. Their staple food is millet bread, husked millet grains boiled soft and eaten with or without whey, vegetables, and split-pulse sauce. Their holiday dishes are the same as those of the ordinary people of the district. They eat the flesh of the pig, but not of the cow. Those who wear the sandal brow lines or *nám* do not eat flesh on Saturdays in honour of Máruti; many of them do not eat flesh on

holidays, and on Thursdays out of regard to the Pir Haji Sáheb of Tikot in Bijápur, none of them eat any flesh which has not been purified by the Musalmán blessing. They drink liquor generally in the evening. The men wear a shouldercloth with a thin coloured border cast loosely round the body, a pair of knee-breeches, a jacket, and a turban or headscarf. The women wear the hair in a knot at the back of the head and dress in the full Marátha robe without passing the skirt back between the feet and a bodice with a back and short sleeves. All married women mark their brows with vermilion, wear glass bangles, and the *mangalsutra* or lucky necklace. Both men and women have a few brass and silver ornaments worth 6s. to £4 (Rs. 3-40). They are respectable people, living by selling firewood and grass, plaiting baskets and corn-bins of cotton stems, *shinkis* or grass slings for hanging pots containing food and drink, and date matting. Their characteristic calling is playing the *sanai* or clarion. Some of them have little plots of land which they cultivate. The women mind the house and help the men. The men cut the cotton stems into fine splints fit for plaiting and the women plait them into baskets and corn-bins and sell them. When there is only one woman in a house her husband sometimes helps her in plaiting but never in selling. The women alone make the grass slings and the brooms. A man and a woman together in six days make a corn-bin which holds one *khandi* of five hundredweight and sell it for 2s. (Re. 1), and twelve baskets each worth 1½d. (1 a.). A musician's day's income varies from 1s. to 2s. (Re. ½-1). Besides their regular wages they sometimes receive gifts from Jágirdárs and other rich persons, to the amount of £2 10s. to £3 (Rs. 25-30). Some of them are in debt but as a class the Sanádi Korvis are fairly off. They have a better social position than Nhávis, Berads, Jingars, Buruds, Mhárs, Mángs, Chámbhárs, or Dhors, and eat with none of these classes. They freely eat food prepared by people of the higher castes. Men women and children work from morning to evening. They are busy during the eight dry months, but somewhat idle during the rainy season. Their only holiday is *Náppanchami* or the Cobra's Fifth in July-August when they rest for three days.

A hut costs £1 to £2 10s. (Rs. 10-25) to build, and their house goods are worth 8s. to £3 (Rs. 4-30). A birth costs 1s. to 4s. (Rs. ½-2), a marriage £3 to £5 (Rs. 30-50), and a death 2s. 6d. to 3s. (Rs. 1¼-1½). They are religious. Their family deities are Máruti, Kallolyáppa, Maleva, and Yallamma. They are specially devoted to Máruti. On Saturday, which is sacred to Máruti, they plaster their houses with cowdung, and the women bathe before they prepare the food. All men of the caste bathe and some of them worship Máruti on their way home from the river or pond where they have gone to bathe. They bow before Máruti at a distance, but do not touch him. At the same time they mark their brows with the ashes from the incense-burner and put a little into their mouths as a *prasád* or god-gift. On reaching home some of them worship their house gods in their wet waistcloth; while others change their waistcloth before worshipping. They make

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pilgrimages to the shrine of Máruti at Kalloli, and to several other Máruti shrines, and to the shrine of Yallamma at Parasgad in Belgaum. They keep almost all important Hindu holidays; but observe no fasts. They worship village and local deities when they make vows to them; and are said to avoid demon worship. They respect Bráhmans, but do not call them to conduct any ceremony. They have no priests. Every year each man pays 2s. (Re. 1) to a fund, which is given to the Oshtam priest of Kallolyáppa who comes to visit them. They say that they have a Bráhman teacher; but they do not know where he lives and have not seen him for years. They have faith in witchcraft and soothsaying and occasionally call in exorcists and soothsayers. Soon after its birth a child is washed and the mother is bathed and both are laid on a bedstead. During the first five days the mother is given dry cocoa-kernel and molasses to chew and is fed with rice and clarified butter. On the fifth day the whole house together with the lying-in room is plastered with cowdung, and friends and relations are asked to a feast of sugar roly-polies. The midwife bathes the mother and child. In the evening she worships the goddess Jivati, and takes to her house the wave-lamp used in the worship, under cover, lest any one should see it and the mother and child sicken. On the twelfth day the child is laid in a cradle and named, and a feast, of which flesh must form part, is given to friends and relatives. When the hair of a child is to be cut for the first time, it is cut before the goddess Rán Shatikavva. At the time of worshipping this goddess they set a stone near the root of an evergreen tree, and worship it with turmeric and redpowder, offering rice, and the dressed flesh of a goat. They say that if a pregnant woman worships this goddess, she and her child will not suffer from any illness. In a marriage engagement ceremony the boy's father marks the brow of the girl who is seated on a blanket, and gives her a robe and a bodice, fills her lap with five halves of dry cocoa-kernel, five dry dates, five betelnuts, and five plantains together with red rice. The boy's father lays two pounds of sugar before the girl's house-gods and distributes betel. The boy's father gives 10s. (Rs. 5) to the girl's father and mother; and they in return feast him and his relations on boiled rice and *sapag kadbus* that is steamed balls of dough eaten with molasses. The girl's father sometimes makes the boy's father promise to give him two of his son's daughters or to pay a sum of money as their price. Half of this sum is given to the girl's maternal uncle. Their marriages take place on Mondays. On a Friday before the marriage Monday, the relations of the bride take turmeric powder and oil to the bridegroom's and the boy's relations take turmeric powder and oil to the girl's. Till Monday the fathers of the bride and bridegroom feast their friends and relations at their own houses and on Monday the bridegroom's father leads the bridegroom to the bride's, where he is seated to the bride's right on a blanket covered with rice. *Kankans* or thread-wristlets are tied round the right wrists of the bride and bridegroom; and the skirts of their garments are tied together. The guests throw grains of rice on their heads, the *mangalsutra* or lucky thread is tied round the bride's

neck, and feast on *polis* or sugar roly-polies and rice. In the evening the *varát* or return procession starts from the bride's house to a Máruti's temple. In front of the procession the bride and bridegroom walk, dressed in rich clothes, the bride's head covered with a network of flowers, friends and relations follow, and the procession is closed by women waving lamps. When they enter the front door of the temple they stand near it, and the priest waves a piece of burning camphor before the deity, breaks a cocoonut before him, and gives a piece of cocoa-kernel with a little holy ashes to the bride and bridegroom who put a little in their mouths as a god-gift. When they reach the bridegroom's the lamp-carrying women wave the lamps about the heads of the bride and bridegroom. Afterwards the bride and bridegroom are made to eat from one dish, and each puts five morsels into the other's mouth. In a marriage, both the bride's father and the bridegroom's father give two different caste feasts. Except those who have images of Máruti in their houses Korvis generally bury their dead. On the second day they prepare rice, cakes of wheat flour, molasses, and clarified butter, and place some of them on four different leaves by the side of the grave. The rest of the food is eaten by the son and the two bearers who carried the body to the burial ground. On the third day the son has his head and moustaches shaved and the two bearers bathe and are free from ceremonial impurity. The son or other chief mourner remains impure for ten days. On the eleventh friends and relations are asked to a feast of rice and mutton. Early and widow marriages are allowed, polygamy is allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling and settle social disputes by a council of caste-people. They have *náiks* or headmen whose duty it is to settle disputes, but as among the Kabligers the *náiks* have lost much of their authority. Considering their position the Sanádi Korvis show an unusual willingness to send their children to school.

Lama's, or Caravan Men, are returned as numbering 5708 and as found mostly wandering as carriers and to a small extent settled as husbandmen in different parts of the district. They do not keep to fixed traffic routes but move from place to place according to the demand for their services in gangs of ten to thirty families, including twenty-five to 150 men women and children. Their caravans as well as their settlements are called *tándás* the Maráthi for bands. The main body belongs to the Bukya stock and claim a Rajput origin. They seem to have been once settled in Rájputana and after that in Gujarát. Their home tongue, which is locally called Lamáni, has a strong Gujaráti element. The names in common use among men are Dáma, Jairám, Jiva, and Náma; and among women Dogdi, Ghambli, Hunki, Jamni, and Thabli. Men add the word *bha* or brother and women *bái* or lady to their names. They belong to the Amgot, Bábisival, Bhánot, Chaván, Devjival, Játot, Jharbala, Kelut, Khola, Mut, Ráthod, Ransot, Vadtiya, and Vishalávat family-stocks, each of which has distinct family-deities. Their marriage rules do not differ from Rajput marriage rules. All of these stocks eat together and intermarry, but intermarriage is forbidden between members of the

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same clan or of allied clans. Thus Devjivals are forbidden to marry not only with other Devjivals but also with Ransots, Bábisivals, and many other clans or *kuls*, because they are branches of one stock. Their family god is *Báláji* whose shrine is in *Rájasthán*. The Lamáns may be divided into Lamáns proper most of whom belong to the Bukya clan of which Bábisival, Devjival, and Ransot are sub-clans, Mhár Lamáns, and Musalmán Lamáns. Lamáns proper do not take food either from Mhár or Musalmán Lamáns, though the Mhárs and Musalmáns take food prepared by them. Mhár Lamáns generally live at some distance both from the Hindu and the Musalmán Lamáns. The Musalmáns and the Mhárs are said to be the remains of many castes, barbers, washermen, butchers, and others, who when the carrying trade was prosperous, were drawn to the caravans as the best market for their products or their service. In look Mhár and Musalmán Lamáns do not differ from other Mhárs and Lamánis. As a class the Bukyás or mixed middle-class Hindu Lamáns are above the average local Kánarese Hindu both in height and strength. The men wear the head hair long and shave the face except the moustache and eyebrows. They have intelligent faces, well cut features, and prominent nose and eyes. The marked difference in appearance occasionally noticeable among the Lamáns, some being tall and rather fair and others short thick-set with bushy whiskers and beard, is due to the fact that men of several castes, and even of different religions, live together in one body. It is curious that as the Kilikets have kept their Maráthi, so Lamáns have kept their Gujaráti or a dialect of it, though all know Kánarese, and generally Maráthi and Hindustáni. A Lamán calls his own wife *goni*, a Lamán woman not his wife *tandri*, and a woman not a Lamán *pori*. Where have you come from in the Lamán language is *kimeti ayio*. They live in bamboo and mat huts or sackcloth tents, which they pitch either on river banks or pond borders, where their caravans halt for water. Their caravans or *tándás* are accompanied by cows, bullocks, and goats. Those who are cultivators live in small one-storeyed houses with mud or stone walls and thatched roofs without front yards. Their furniture includes a few brass drinking pots and plates and some earthen vessels. They are great eaters and poor cooks, their pet dishes being mutton bought from a Muhammadan butcher, for they will not eat flesh unless it has received the Musalmán blessing, and wheat bread, cooked rice with curry, wheat cakes stuffed with boiled pulse and molasses called *puranpolis*, and wheat cooked in milk and sweetened with molasses or *khir*. They are fond of hot and sour articles, tamarinds, onions, and garlic. Their ordinary diet is millet bread, vegetable curry, *chatni* or relish, and curds, whey, or clarified butter. They use the flesh of goats at marriages and on the great days of *Shital* and *Lákdyá* in bright *Ashádh* about the end of June, on the day of the goddess *Bhaváni* during the *Dasara* holidays and on all other leading holidays when they kill goats and offer them to the god before eating them. They also use the flesh of hare, deer, fowls, and fish, and drink all kinds of spirits when they can afford them. They never use beef or tame pork. The men have a headscarf

or *rumál* on their heads, and a shouldercloth on their shoulders, but seldom a coat. Like the Kánárese farmers they often wear a pair of knee-breeches instead of a waistcloth, and they almost always have a string of copper beads round their waist. They wear gold or brass ear and finger rings and silver or copper waist girdles. The Bijápur Lamán women seem to dress very much like those of the Marátha country. They wear a coarse petticoat, generally green or blue, a coarse open-backed bodice often red and highly worked, and a scarf or *odni*. Their ornaments are peculiar. On either side of the face hang long pendants of wool and pewter, ending in woollen tassels. These pendants look as if they were earrings, but they are really fastened to locks of hair. The earrings and noserings are generally small. On the fingers and thumbs are often several brass rings, and on the arms a number of armlets of metal, bone, and wool embroidered with shells. On the legs are metal anklets some plain and some peaked, rather like a coronet with cloth bands underneath to protect the legs. On the band of the petticoat, where it fastens round the waist, they are fond of sewing old regimental buttons. The end of the cloth that comes over the head and hangs over the breast is often loaded with a number of small bone rings, and ends in a woollen tassel. In bringing water from a well they put on their heads a cushion from which hangs a handsome flap highly embroidered and worked with shells. Women may often be noticed with pieces of copper strung round their neck. Each of these pieces is worn during confinement to propitiate the tribe goddess. They show the number of children that the woman has had. Some of them keep good clothes in store for holiday wear, and they always wear local hand-woven cloth chiefly from Bágalkot, Guledgudd, and Bádámi. As a class they are hardworking, and thrifty, but prone to robbery and fond of drink. They are generally kept under the eye of the police. Before there were made roads Lamáns used to carry the local grain, cotton, and piece-goods to the coast, and bring back cocoanuts, cocoanut-oil, and salt. The centres of their trade were Pandharpur, Dhárwár, Sholápur, Kolhápur, Chiplun in Ratnágiri, and Maisur. Since the opening of roads some have taken to husbandry, some to unskilled labour, and some to domestic service. The women, besides minding the house, help the men in their work. Labourers either work on public roads, in the fields, or go to waste lands to gather firewood. Some also work as carriers and husbandmen using their cattle for carrying as well as for ploughing, the poorer husbandmen accompanying caravans as hired drivers. Some of them own lands which they till either in person or by labourers. As a class they are poor and declining. They rank below Bráhmans, Rajputs, and Lingáyats, who look down on them, and above Mhárs, Mángs, barbers, washermen, and other low-caste Hindus. They take food cooked only by people of their own caste. The carriers keep constantly moving starting with their pack-bullocks at dawn and halting near a river or pond at about ten. On reaching the halting place some of the men busy themselves in unloading the bullocks and others in pitching the tents. As soon as this is done, some of the men take the animals

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to some neighbouring pasture or woodland to graze and some stack the packs, while the women busy themselves in cooking. When dinner is ready, the children feed themselves and go to the grazing ground to relieve the men. The men dine and rest, and towards evening go out to bring back the bullocks. They sup between seven and eight and go to bed soon after supper. They rise about three, and after about an hour passed in loading the bullocks and packing their tents, they start on the next day's march. During the four rainy months they have little to do. The lives of Lamán husbandmen and labourers do not differ from those of other husbandmen and labourers. A family of five spends £1 to £1 10s. (Rs. 10-15) a month on food. A birth costs 2s. to £1 10s. (Rs. 1-15), a son's marriage 10s. to £5 (Rs. 5-50), a daughter's marriage £1 to £2 10s. (Rs. 10-25), and a death 2s. to £1 (Rs. 1-10). They believe in soothsaying and ghosts, and respect Bráhmans regarding them as spiritual teachers, though they do not employ them at their ceremonies. Their chief god is Báláji. Next to Báláji they revere Tulja-Bhaváni, Ambábái, Mariamma, Mártal, and Hingláj, their inferior deities being Shital and Lákdyá. The image of Báláji is a four-handed figure of a man, and that of Bhaváni and other goddesses of a woman. Lákdyá and Shital are rough stones smeared with vermilion powder. They worship Bhaváni on *Holi* in February-March, on *Dasara* and *Diváli* in September-October, and in bright *Áshádh* or June-July. Their women are often troubled by ghosts. In cases of spirit-possession they burn frankincense before the patient and ask the name of the ghost and why it has come. If the spirit refuses to speak, a Bráhman exorcist is employed who tries to drive the spirit away by charms. They believe that the spirits of the wealthy who die in the prime of life, of misers, of women who leave young children behind them, and of creditors come and plague the living. They have a high respect for the Musalmán saint Pir Bande Naváz, whose tomb is at Kulburga in the Nizám's country. They worship three and a half goddesses or *sáde-tin devis* but never give out the name of the half goddess or reveal anything relating to her. Child marriage is not common. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. Girls are generally married about the time when they come of age, and boys between eighteen and thirty according to the circumstances of the family. The bridegroom's father has to pay the bride's father £1 10s. to £15 (Rs. 15-150). The offer of marriage comes from the boy's side. Marriage ceremonies differ among the different classes of Lamáns. In some cases the father of the boy with friends and relations goes to the girl's and settles with her father the amount to be paid for his daughter in the presence of four or more respectable castemen. When the price is fixed the bridegroom's party distribute molasses and liquor. A part of the amount is paid in cash and a part in bullocks. On a convenient day fixed by a Bráhman astrologer the boy goes in procession at night with his house-people and guests to the bride's house where he is received by four or a larger number of men and the bride's father feasts the bridegroom's party on boiled rice and

curry. After the feast the bride and bridegroom are led to a square marked with quartz powder where they stand opposite each other. A Bráhmaṇ who stands close to the square hands coloured rice to the guests, the bride and bridegroom stand inside of the square, the guests throw rice over them, and the priest repeats verses. If a Bráhmaṇ is not available, the ceremony is performed by an elderly Lamán. When the rice-throwing is over, the bridegroom's father serves the bride's people with a meal of mutton and bread. Then the bridegroom returns with the bride to his house. At night he retires to some lonely part of the dwelling and lies on the ground with a cocoanut under his head feigning sleep, while the bride sits in another part of the house near an elderly woman shampooing her feet. One of her husband's kinswomen walks to the bride and tells her that her husband wants her and guides her to the place where he is waiting for her. The husband hands the woman the cocoanut and in return receives his wife. In some tribes of Lamáns the nuptials are performed by married women of the caste, of whom the bride's mother or other nearest kinswoman is one. In the bride's house a square is traced with quartz powder and at each corner is set a large water pot or *ghágar* and the bride's mother winds a thread seven times round the necks of the water pots. The bride sits on a bag-full of rice in the centre of the square. The thread is taken from the necks of the pots and cut in two, and one part is tied round the bride's neck and the other round her arm. One of the women splashes water on her and bathes her, another rubs her body with turmeric paste, a third takes off her wet clothes and dresses her in fresh clothes, and a fourth sprinkles her brow with rice. They join in lifting her from the bag of rice and seat her at a short distance. The bridegroom takes her place and undergoes the same ceremonies. At the end the bride's mother marks both their backs with a Jain cross in turmeric paste. The boy and girl sit together, a tub is set before them, it is filled with water and a couple of shells are dropped into it. The bridegroom takes the shells out seven times and again drops them into the water. The bride picks out the shells seven times and at the end of the seventh time keeps them. In some families, at each corner of a parallelogram, several swallowwort or *rui* shrubs are leant up against each other like piled arms, and bound together. Underneath each clump are placed five water pots and a copper coin. In the heart of the parallelogram an equal-limbed cross with a circle round it is drawn with meal; and in the middle of each of the east and west sides of the parallelogram is stuck in the ground a rice pounder or *musal*. The bride holds on her open palm a cowry shell and a rupee, and the bridegroom, placing his open palm over the bride's and over the cowry shell and rupee, leads her seven times round the two *musals*, from west to east. When the seventh turn is ended, the bride and bridegroom sit together in the square and eat molasses out of one dish. A new cotton thread is brought and divided in two. One part is tied round the boy's wrist and the other round the girl's, and their clothes are marked on the back with turmeric paste. The next day passes in games and amusements, one of the chief of which is the

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picking of cowry shells out of a basin of water. The bride and bridegroom vie with each other, and the guests look on with interest as the winner in these trials of luck and skill will prove the winner in the battle of life, and will rule the house. On the third day a kinswoman leads the bride to the bridegroom's chamber. They burn the married and bury the unmarried dead. The unmarried dead are buried without ceremony. The married dead is covered with a new shroud, tied to a bier, and carried to the burning ground on the shoulders of four kinsmen. Before laying the body on the bier they drop a little clarified butter and molasses in the mouth and tie a copper coin in the folds of the shroud. Half-way to the burning ground the bearers halt, lower the body, and tearing off the knotted end of the shroud with the coin, drop the coin on the ground, change places, and go on. At the burning ground the body is laid on the funeral pile and the pyre is lighted by the chief mourner. When the body is burnt, the bones and ashes are gathered and thrown into water, and the funeral party return to the house of mourning. When they reach the house water is poured on the ground before them. On the third day all the mourners go to the burning ground and eat clarified butter, wheat, and molasses near water. Some feed friends with cooked rice and molasses at their own houses on the twelfth day. Others hold that the *Shimga* or February-March holidays is the time for the yearly mind-rites for the dead, and, on those days, either feed crows or go in a body to the neighbouring waste land and cook flour into bread and eat it. They also feed a certain number of men to propitiate the dead and make money gifts to Bráhma priests. Each caravan has a hereditary Lamán headman who settles social disputes and punishes breaches of caste rules by rebuke, fine, or loss of caste. They are a falling class. Their two callings pack-carrying and fuel-gathering are dying and they take to no new pursuits. Perhaps no class suffered so terribly in the 1876 and 1877 famine as the Lamáns. The distress in their outlying hamlets at times escaped notice till help was too late, and their pride of caste prevented the men from taking to the regular labour of the relief works and prevented the women from attending with their children at the relief kitchens. In parts of South Bijápur the mortality among the Lamáns was extremely heavy. In the treatment of their children they showed more than any other caste the heartlessness which goes with hopeless misery.

Vadars.

Vadars, or Earth Diggers, are returned as numbering 11,830 and as found in considerable numbers all over the district. Their home speech supports the general belief that they came from Telangan in search of work. The names in common use among men are Bálya, Ráma, Tima, and Shetya; and among women Báyja, Hanmákka, Nágamma, and Ramákka. Their commonest surnames are Bayamatkor, Dyáranglor, Kunchápor, Naidpetor, Pallápor, Pitlor, Ghallávar, and Valyápor. Persons with the same surname are not allowed to intermarry. Difference in calling divides them into Mannu Vadars from the Kánarese *mannu* earth, Bhandi Vadars from the Kánarese *bhandi* a stone cart, and Páthrat Vadars or grindstone-makers, who eat together and intermarry. Their home tongue

is Telugu and many of them out of doors speak Kánarese and Hindustáni. Both men and women are dark and tall and the men are muscular. They are a wandering unsettled tribe, living in small huts of bamboo matting and thatched roofs on the borders of towns and large villages. Their house goods include a few patched quilts and blankets, earthen vessels and a few metal drinking pots and dining plates. The Bhandi or Stone-cutting Vadars keep bullocks and buffaloes to draw their *bhandis* or stone carts, and sometimes also own cows and she-buffaloes. The Mannu or Earth Vadars and the Páthrat or Grindstone Vadars own asses which they load with earth or grindstones. All Vadars keep dogs to watch their huts and she-goats for milk. They are poor cooks and are proverbially fond of sharp and sour dishes. Their every-day food is millet bread, split pulse, and wild herbs seasoned with chillies and sesamum oil. They eat fish and flesh including rats and swine but not cattle, drink country liquor, and smoke *gánja* or hemp flower, and tobacco. Every year on *Dasara* in September-October, they offer a goat to their house gods, and after offering its life eat its flesh in company with friends and kinspeople. They never eat flesh on Friday which is sacred to Shri Vyanktesh or on Saturday which is sacred to Máruti. Only on holidays they bathe, worship house-gods, and mark their brows with ashes from the censer of the village Máruti. The men wear the topknot and moustache, and dress in knee-breeches, a woollen blanket, and a headscarf. The women wear the hair in a back knot, and dress in a robe hanging from the waist like a petticoat and having the upper end passed over the head and across the bosom; they do not wear the bodice. Both men and women have a few brass and silver ornaments. They are honest and hardworking, but dirty, thoughtless, thriftless, and given to drink. Most are stone-breakers and earth-workers, digging wells and ponds and breaking road-metal. The women do as much work as the men and earn nearly as high wages. They move from place to place passing the rains where they find work. Their employment is fairly constant. A man and woman together earn about 1s. (8 *as.*) a day which is generally paid in cash. To dig ten square feet of ground one foot deep the Mannu Vadars charge 9*d.* to 1s. (6-8 *as.*). A hand-mill for grinding corn sells from 1s. to 4s. (Rs. $\frac{1}{2}$ -2). Squared blocks of stone for building walls are sold at 6s. to 10s. (Rs. 3-5) the thousand. Roughly hewn stones are sold at 10s. to 16s. (Rs. 5-8) the hundred, the rate depending chiefly on the distance from which the stones are brought. They work as field-labourers and often make contracts with the owner of a field to finish certain work for a certain sum of money in a given time. When the bargain is made men women and children fall on the work and do not rest till it is finished. In spite of their regular and well paid work their want of thrift and forethought keeps them poor. They rank above the impure classes, and are touched by Bráhmans and other high class Hindus who place them between husbandmen and the impure classes. They do not eat from Nhávis or barbers and Dhobis or washermen. Except the grindstone-makers who hawk grindstones all day long, they work from morning to noon. They rise early,

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breakfast on the remains of the last evening's supper, and go to work from which they return at twelve. A family of five spends £1 to £1 4s. (Rs. 10-12) a month on food and dress. A pair of bullocks costs £1 10s. to £2 (Rs. 15-20) a month to keep. A birth costs 4s. to £1 (Rs. 2-10), a boy's marriage £1 to £30 (Rs. 10-300), a girl's marriage 8s. to £2 10s. (Rs. 4-25), and a death 10s. to £5 (Rs. 5-50). They are Bráhmancial Hindus, and their family deities are Murgavva, Nágamma, Shri Vyanktesh, and Yallamma. They are specially devoted to Shri Vyanktesh, in whose honour they hold a feast every third or fourth year, on which they spend £30 to £40 (Rs. 300-400) which is raised by subscription. On lucky days a stone image of Shri Vyanktesh is carried in procession from the village and set on the edge of a pond or on the bank of a stream. A Bráhman priest washes the image, marks it with sandal-paste, presses grains of rice on the paste, and puts flowers on the image. The Vadars then make an offering of cooked rice, *polis* or sugar roly-polies, and husked wheat boiled in milk and sugar. The Bráhman priest who helps at the worship is given 2s. to £1 (Rs. 1-10) and undressed food. After the priest has gone, they feast and in the evening throw the idol in water and return home. They keep *Holi* in February-March, the Hindu New Year's Day in March-April, *Nágpanchmi* in July-August, and *Dasara* and *Diváli* in September-October. On *Nágpanchmi* they worship an earthen serpent coloured red or white, with sandal-paste, grains of rice, flowers, and an offering of dressed food. Except the Saturdays and Mondays of *Shrávan* or July-August on which they eat only one meal in the evening, they keep no fast. They believe in astrology, soothsaying, and witchcraft, and stand in great fear of exorcists. To prevent the family dead bringing sickness into the house they worship the dead every year. A little spot in the house is cowdunged and a robe, a bodice, or a waistcloth is worshipped on it, and a sweet fried dish is offered to the robe, bodice, or waistcloth. When an outside ghost troubles any member of a family he is easily driven away by making the patient sit before the house-gods and marking the brow with ashes from the censer before the house-gods. Among the articles esteemed as spirit-scarers are canes, frankincense, yellow benzoin, ashes over which charms have been repeated, and pieces of paper with texts or magical designs. Amulets and talismans are generally made on Sundays, new moons, and eclipses. As soon as a Vadar woman is brought to bed, the midwife, who is of her own caste, washes the mother and child in hot water and cuts the child's navel-cord. The mother is given molasses and dry cocoa-kernel to eat, and is fed on millet husked and boiled. The midwife rubs the mother with turmeric powder, oil, and water, and bathes her in hot water during the first five days. At the end of five days the child is cradled and named. Girls are married between six and sixteen. Widow marriage and divorce are allowed and practised, polygamy is common, and polyandry is unknown. Marriage engagements take place at caste meetings. The boy's father rises and states that he has accepted so and so's daughter as his son's wife; the girl's father says it is true; betel is served, and the castemen withdraw. The boy's father fixes the marriage day with the help of a Bráhman priest, and

goes to the girl's village, a day before the day fixed, with the boy and his friends and kinspeople. On the day of his coming the boy's father gives a caste feast. Next day the boy and the girl are seated on a blanket and rubbed with turmeric paste. The guests throw grains of rice on their heads; and the wedded pair are bathed in a *surgi* or square with a drinking pot at each corner, and thread passed round the necks of the jars. In the evening the married pair are taken to bow before the village Máruti and from the temple they go to the bridegroom's lodging. On their way to the bridegroom's they call at five Vadar's houses, and bow to the heads of the families, each of whom drops five to ten copper coins into the bride's and bridegroom's laps. As a rule Bráhmaṇ priests are not called to marriages; when they are called they are paid 2s. to 10s. (Rs. 1-5). Her monthly sickness makes a Vadar woman unclean for five days. After death a Vadar is carried on a bier and buried in a grave three to three and half feet deep. In the grave the body is laid on its back with the clothes on. The men who go to the burial ground, bathe and return with the heir, bow before the lamp which has been set on the spot where the dead breathed his last, and go to their homes. On the third day the heir, taking a millet cake, goes to the burial ground, lays the cake on the grave, and waits till crows peck it. He returns home and pours molasses water and green grass on the shoulders of the four men who bore the body. Vadar's are bound together by a strong caste feeling, and their social disputes are inquired into and settled at meetings of adult castemen. Only a few send their boys to school and fewer still have taken to husbandry or other new pursuits. The great water and railway works which have been in progress for some years in and near the district have given the Vadar's highly paid and constant employment.

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Vadar's.

Depressed Bráhmaṇical Hindus include two divisions with a strength of 44,433 or 7.78 per cent of the Hindu population :

Bijápur Depressed Bráhmaṇical Hindus, 1881.

DIVISION.	Males.	Females.	Total.
Holiás	9273	10,294	19,567
Mádige	11,716	13,150	24,866
Total	20,989	23,444	44,433

DEPRESSI
CLASSES.

Holiás (K.) **MHÁRE** (M.) are returned as numbering 19,567 and as found all over the district except in Indi. They are found in small numbers in villages and in large numbers in towns. The names in common use among men are Basáppa, Malláppa, Rámáppa, and Vithu; and among women Basavva, Gangavva, and Tuljavva. They have neither surnames nor stocknames. They are of middle height, strong, muscular, dark, and with fairly regular features. They speak incorrect Kánarese and live outside villages in mud-roofed huts or sheds. The ground close round their houses is generally clean and well swept, but the air of the Holiás' quarter is often tainted with decaying flesh. Their house goods include a few patched quilts and blankets and a few earthen and metal vessels.

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They own cows, bullocks, and buffaloes, and rear poultry. Their every-day food is millet bread and split pulse or vegetables; and their holiday dishes are *polis* or sugar roly-polies, *kádbus* or sugar dumplings, and *shevaya* or vermicelli. They use animal food of all kinds except pork and drink country liquor. Most of them bathe daily before the morning meal, some go to bow to the village *Máruti*, and some worship house gods. The men shave the head and chin and keep the top-knot. They dress in a loincloth in-doors, and in knee breeches or a short waistcloth a blanket and a headscarf out of doors. The women tie the hair in a back-knot, and dress in a full Marátha robe without passing the skirt back between the feet and a *bodice* with a back and short sleeves. Both men and women have a few brass and silver ornaments, but only the well-to-do have spare clothes for holiday use. *Mhárs* are submissive, hardworking, fairly honest, and thrifty when not given to drinking, but they are dirty. Most of them are day labourers and some are husbandmen. They sweep the village office yard and remove dead cattle, for which the husbandmen pay them in grain at harvest time. Some are village watchmen and some are in charge of village pounds. Under former Governments *Mhárs* had to carry the baggage of Government officials from village to village without pay. As labourers the men earn about $4\frac{1}{2}d.$ (3 *as.*) a day. Besides minding the house the women help the men and work as labourers earning $3d.$ (2 *as.*) a day. They are a poor class living from hand to mouth. None of them are rich, and most are in debt, as they borrow largely to meet marriage and other special expenses. Formerly they were better off as they received a share called *áya* of the produce of each field. In return for their services in the village, the payment of the *áya* was considered compulsory and Government used to enforce it. Now the payment is left to the choice of the husbandmen. High and middle-class Hindus and even Musalmáns look down on *Holiás* as one of the lowest classes in the country, and they are conscious of and admit their position. Their *touch*, even the touch of their shadow, is thought to defile. Some *Mhárs* do not eat from *Dhors*, *Mángs*, and *Samgárs*, or even from *Nhávis* and *Parits*. A family of five spend 10s. to 18s. (Rs. 5-9) a month on food and dress. A hut costs 10s. to £2 10s. (Rs. 5-25) to build. A birth costs £1 to £1 10s. (Rs. 10-15), a boy's marriage £5 to £10 (Rs. 50-100), a girl's marriage £2 to £4 (Rs. 20-40), and a death 10s. to £1 (Rs. 5-10). They are Bráhmanical Hindus and respect Bráhmans but belong to no particular sect. They worship all Hindu gods and their family deities are *Durgavva*, *Hirodya*, *Murgavva*, *Shatikavva* or *Sathi*, and *Yallamma*. The ministrants of *Durgavva*, *Murgavva*, and *Shatikavva* are *Mhárs*. These three goddesses are represented by stone slabs placed under trees and smeared with redpowder. *Mhárs* make pilgrimages to *Parasgad* in *Belgaum* and to *Tuljápúr* in the *Nizám's* country. Sometimes both men and women vow to rub themselves with *huttigi* or sandal paste in the name of *Yallamma*. The devotee strips her clothes off, rubs her body with oil, bathes, smears the whole body with sandal paste and covers it with *nimb*

leaves from head to foot. The devotee then goes to a temple of Yallamma, bows before the goddess, offers her dressed food, and returns home. On the way to and from the temple the devotee shouts aloud *Udho, Udho*, that is Victory, Victory. Their special holidays are *Holi* in February-March, and *Dasara* and *Diváli* in September-October, on which they fast all day long and eat in the evening. Besides these they have no fasts. They have strong faith in soothsaying and witchcraft. After a birth a Mhár midwife washes the mother and child, lays them on a bedstead, and feeds the mother on boiled rice. On the fifth day she offers food to the goddess Sathi, waves a lamp before the goddess, and takes away the lamp under cover with the food to her house. On the twelfth day the child is cradled and named. Mhárs allow child and widow marriage, practise polygamy, and forbid polyandry. In the *báshtagi* or betrothal the boy's father places a cocoanut and 1½*d.* (1½*as.*) before the girl's house gods, seats the girl on a blanket, marks her brow with vermilion, presents her with a robe worth 8*s.* (Rs. 4) and a bodicecloth worth 1*s.* (8*as.*), and gives her mother a bodicecloth worth 1*s.* (8*as.*). Sugar is handed to the guests. The girl's father treats the boy's father to a feast of boiled rice, wheat flour balls, and molasses water. When the marriage day has been fixed by a Bráhma astrologer, the girl is taken to the boy's house. On coming to the boy's village, the boy's father treats the girl's party and his other kinspeople to a feast. Next day the boy and girl are rubbed with turmeric paste and bathed in a *surgi* or square with a drinking pot at each corner, and a thread is passed several times round the necks of all the vessels. A married woman waves a lamp before the boy and girl; the boy is dressed in new clothes, and the girl in a white robe and yellow bodice. The girl stands on a low stool or on a stone slab, and opposite her the boy stands in a basket containing rice, bits of a leather strap, and a whip. The boy fastens the *mangalsutra* or lucky string on the girl's neck, and an elderly Mhár recites a verse or two out of the marriage service and drops rice on the pair. Other guests join him in throwing rice and the ceremony ends with a caste feast. Next day the boy's father gives the girl a robe worth 10*s.* (Rs. 5), and a bodicecloth worth 6*d.* (4*as.*), and presents her mother with two robes each worth 8*s.* (Rs. 4). The heads of the boy and girl are decked with marriage coronets, and they are seated on a bullock, the girl sitting in front of the boy. The procession is headed by some men beating *halkis* or bell-less tambourines. The procession halts at the temple of the village Múruti, where the pair give a cocoanut to the ministrant, who breaks it before the god and returns half of it to the pair with ashes from the god's censer. After bowing before the god the party return in procession to the boy's. Next day the girl is taken to her village. After some days the *gharbhari* or house-filling takes place in which the girl is taken to the boy's house and is given a robe and bodice. On any day after this the girl is free to go to her husband's house. When a Mhár has all daughters and no son, he keeps one of his daughters unmarried. When she grows up the unmarried girl lives by prostitution and her children

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become heirs to her and to her father's property. Though these women are allowed to live by prostitution, when a married woman commits adultery, both the guilty parties are put out of caste, and are not let back until their heads have been shaved and their tongues branded. *Mhárs* bury the dead. When a man dies his body is washed and dressed in his daily clothes. The corpse is borne to the grave in an old blanket and is buried sitting. The grave is nine feet deep, five feet long and five feet broad measured by the corpse's foot. In one of the sides of the grave a niche is made, where the body is laid and the niche is closed by green leaves of any kind. The grave is covered by a stone slab. The chief mourner and the funeral party bathe and go to their homes. On the fifth day the deceased's house is cowdunged, and the deceased's clothes are washed, incensed with frankincense, and presented with a sweet dish. Their social disputes are inquired into and settled at caste meetings. They neither send their children to school nor take to new pursuits. They are a poor class and show no signs of bettering their condition.

Mádigs.

Ma'digs (K.) or **MÁNGS** (M.) are returned as numbering 24,866 and as found all over the district. They have no tale of their origin and no memory of any earlier home. The names in common use among men are *Basáppa*, *Malláppa*, *Ningáppa*, *Rámáppa*, and *Sannáppa*; and among women *Basavva*, *Sangavva*, *Tuljavva*, and *Yallavva*. Their leading surnames are *Aivályávaru*, *Bhandáryávaru*, *Honichiryávaru*, *Kámbyánavru*, and *Kengár*, names which are peculiar to this caste. Persons bearing the same surname do not intermarry. They are divided into *Dalya Mángs*, *Mochi Mángs*, *Ped Mángs*, and *Sanádi Mángs* who eat together but do not intermarry. Both men and women are short dark and strongly made. The expression of face is cruel. The women tattoo their hands from the wrist to the elbow, their brows, and the corners of their eyes. Their home tongue is *Kánarese*. They formerly lived in huts and sheds built in forest lands and valleys. Now most of them live in villages in poor houses with stone or mud walls and flat roofs. Their house goods include a patched quilt and a blanket, one or two cots, and a few earthen and metal vessels. A few have bullocks and cows and some have hunting dogs. They are great eaters and poor cooks, their everyday food being millet bread and split pulse and vegetables. Their holiday dishes are *polis* or sugar roly-polies and molasses and *khichdi* or millet cooked with split pulse and spices. They eat fish and flesh. They formerly ate carrion; but of late they have quarrelled with the husbandmen and lost many of their rights, and among others the privilege of skinning village cattle. Since that time they have given up eating carrion. They are very fond of *mahuda* spirit and palm-juice and use these drinks to excess. Of an evening *Mángs* may be often seen in their quarters drunk and quarrelling. They smoke *gánja* or hemp flower and tobacco, drink hemp water, and give opium to their children to stop their crying. Among them only the devout bathe daily before the morning meal, wash their house gods, mark them with sandal paste, put flowers on them, burn frankincense or bdellium before them, and offer them daily food. They often vow a goat or a cock to their house gods or some

other deity, and, after offering the life of the animal, eat its flesh with friends and kinspeople. The men shave the whole head and the chin, and wear a headscarf, short breeches, and a blanket thrown loosely over the shoulders. The women tie the hair in a back-knot with a woollen thread, and dress in the ordinary Marátha full robe without passing the skirt back between the feet, and in a bodice with a back and short sleeves, the favourite colour being generally red and black. Both men and women have a few silver and brass ornaments, but only the well-to-do have spare clothes for holiday use. They are hardworking, but dirty, intemperate, hot-tempered, revengeful, and cruel.¹ They are true to their salt and many stories are told of their fidelity. They were formerly notorious highway robbers; resistance was useless and often ended in loss of life. Since the establishment of British rule they have settled to peaceful pursuits. *Dálya Mángs* when they travel with *Lamán* caravans, make and mend their shoes and sandals, and beat drums. *Mochi Mángs* make sandals, leather whips, nose-bags, girths, and many other articles useful to husbandmen. Their boys from twelve years of age begin to earn about 3*d.* (2 *as.*) a day by making small rough sandals. Sandals for men and women sell at 9*d.* to 3*s.* (Rs. $\frac{3}{4}$ - 1 $\frac{1}{2}$) the pair. As all men and women except *Bráhmans* wear sandals they always find work, though their income is not large. *Peð Mángs* are village watchmen and attend upon travellers. They sweep the village *chávdi* and the *dharmshála* or rest-house. *Sanáði Mángs* act as musicians to all other *Mángs* and attend their marriage and other ceremonies. Besides their distinctive callings, most of these classes are husbandmen and some are field labourers who are paid in grain. They are also considered specially skilful in spinning cotton thread. Their women besides minding the house sell sandals, help the men in reaping and stacking, gather fuel, and sell it to the villagers. Though they earn enough to live on without want, most of them have drunk themselves into debt and owe money at one and a half to two per cent interest a month. They work from morning to evening taking a midday rest. They rank lower than *Holiás* or *Mhárs* from whom they eat, and their touch and shadow are believed to defile all Hindus from *Bráhmans* to *Shudrás*. A family of five spend 8*s.* to 10*s.* (Rs. 4-5) a month on food. A house costs £1 10*s.* to £7 10*s.* (Rs. 15-75) to build, and their house goods are worth £1 10*s.* to £7 10*s.* (Rs. 15-75). A birth costs 1*s.* to 10*s.* (Rs. $\frac{1}{2}$ - 5), a marriage £3 to £10 (Rs. 3-100), and a death 6*s.* to £1 (Rs. 3-10). *Mángs* are *Bráhmanical* Hindus and respect *Bráhmans* who fix their marriage days and marry them from a distance; but take no part in their birth and death ceremonies. They worship all Hindu gods, but their favourite deities are *Durgavva* and *Yallavva*. Brass images of the family dead are seated along with the house gods. They keep most Hindu holidays, and some fast on the Mondays of *Shrávan* or July-August and on *Shiorátra* in January-February. They make pilgrimages to the shrine of *Yallavva* in *Parasgad* in *Belgaum*, and to the tomb of the *Musalmán* saint of *Yamnur* in *Navalgund* in *Dhárwár*. During the

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¹ In Maráthi *máng-hridayi* or *máng*-hearted is often used for a cruel man
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Navrátra or Nine Nights of bright *Ashvin* or September-October, a lamp is kept burning before the house gods and on the tenth day or *Dasara*, a goat is killed in honour of Yallavva, its dressed flesh is offered to the goddess, and it is eaten. They have strong faith in soothsaying and witchcraft. When ordinary remedies fail, an exorcist is asked to find out whether the sick person suffers from having offended any of the house gods, or if his sickness is due to a charm cast over him by an enemy, or if a family ghost is troubling him, or if he is possessed by an outside ghost. If any of the house gods is the cause of the patient's sickness, he is taken to bow before them, is told to make a vow to the offended deity, and his brow is marked with ashes in the name of the god. If the sickness is due to a charm the exorcist overcomes the charm by binding a talisman on the patient's neck or arm. To humour a family ghost a sweet dish, a goat, or a cock is offered to the ghost. An outside ghost is driven away by thrashing the patient or by burning chillies before him. When these remedies fail, some food, especially boiled rice and curds mixed together, are waved round the patient and left at the place where the ghost lives. After a birth the midwife who is a *Máng* woman bathes the mother and child in hot water, lays them on a bedstead, gives the mother dry cocoa-kernel and molasses to eat, and feeds her on boiled rice. On the fifth day she worships the goddess *Satváí*, waves a lamp before the goddess, and takes away the lamp under cover as the child and mother may suffer if the lamp is seen by any one except the midwife. Among *Mángs* child and widow marriage are allowed, polygamy is allowed and practised, and polyandry is unknown. When the boy's father goes to a betrothal, he takes four or five of his kinspeople to the girl's. He lays a cocoanut before the girl's house gods, seats her on a blanket, marks her brow with vermilion, and presents her with a robe worth 10s. (Rs. 5) and a bodicecloth worth 9d. (6 as.) With the help of a *Bráhma*n astrologer the boy's father fixes the marriage day, and sends the girl's father word what day has been chosen. The girl's father raises a booth in front of his house and sends for the boy and his party. At the girl's house the boy and the girl are rubbed with turmeric paste in two separate *surgis* or squares, with a drinking pot at each corner of the square and a thread wound round their necks. Both are bathed and the girl is dressed in a white robe and yellow bodice and the boy in a new dress. The girl stands in a basket containing rice, opposite the boy who stands on a low stool. A curtain with a central turmeric cross is held between them; the *Bráhma*n priest recites the marriage service and throws rice on the pair; the guests join the priest in throwing rice; a married woman of the boy's family fastens the *mangalsutra* or lucky string round the girl's neck; and the ceremony is over. In the evening guests are treated to a feast of *polis* or sugar roly-polies, and the married couple go in state to bow to the village god. Next day the guests go to their homes. They bury their dead. The dead body is washed, clothed in its every-day dress, and set leaning against a wall in a sitting position. The body is carried in an old blanket. The mouth of the grave is closed with three stones to which, on the second day, are offered rice, molasses, and clarified butter on a castor-oil leaf.

When a crow has pecked this offering the chief mourner bathes and returns home. On the fifth day their women cowdung the house, wash their clothes, and bathe; and friends and kinspeople are asked to a feast of *polis* or sugar roly-polies. Their social disputes are settled by a caste council. They do not send their children to school nor take to new pursuits. They show no signs of bettering their condition.

The second great division of Bijápur Hindus includes those who have partly or entirely adopted the Lingáyat in preference to the Bráhmanic form of faith. The Lingáyats, properly Lingvants or *ling*-wearers, come under three classes True Lingáyats, Affiliated Lingáyats, and Half Lingáyats, with a strength of about 220,000 or 33·72 per cent of the Hindu population, of whom 110,000 are True Lingáyats, 83,500 Affiliated Lingáyats, and 26,500 Half Lingáyats. Lingáyats are found over the whole district of Bijápur and form a large proportion of the Hindu population of Dhárwár, Belgaum, Kolhápur, and Sholápur, and in Maisur they are a numerous class. Special interest attaches to Bijápur Lingáyats, because Basav,² the founder of the sect, according to the local tradition, was born at Bágevádi in Bijápur, and, according to the Basav Purán, at the neighbouring village of Ingleshvar. Basav was the son of a Bráhman of the Shaiv sect of Arádhya. The received year of his birth is A.D. 1106.

LINGAYAT

The name Lingáyat is applied to all who profess Lingáyatism and wear the *jangam* or movable *ling*. Not every one who wears a *ling* is a True Lingáyat. Those only are True Lingáyats whose sons can become Jangams or Lingáyat priests; those whose sons cannot become priests may be classed as Affiliated Lingáyats. At the present day, and probably for centuries, the wearing of the *ling* and the desertion of Bráhmans for Jangams as priests, have been spreading among the Bráhmanical castes of Bijápur. More than a third of Bijápur castes wear the *ling* and are married by Jangams. Many men who wear the sacred thread and the top-knot have brothers or cousins who have taken to wear the *ling*. Few castes have remained beyond the influence of the new sect. In Mr. Cumine's opinion between Lingáyatism and Islám, Bráhmanism will in a few centuries be almost extinct in Bijápur. Though new adherents group themselves round Lingáyatism they cannot rise to the level of the original members. According to the Basav Purán, Basav held that the proper worship of the *ling* overthrew all distinctions of caste, and received converts from the lowest classes as readily as from the highest. This enthusiasm did not last long. Shortly after Basav's death, when the new sect found its position established, the original members claimed a higher rank than any outsiders. If a Bráhman wished to become a Lingáyat he had to pass through a three years' proving. The term was six years in the case of a Kshatriya, nine in the case of a Vaishya, and twelve in the case

¹ Most of the Lingáyat and Lamán accounts are compiled from materials supplied by Mr. Cumine, C.S. Mr. Cumine has also supplied valuable information for many other castes.

² Details of Basv's life are given in the Dhárwár Statistical Account.

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of a Shudra. The door was apparently shut to all of impure caste.¹ Except that at a religious house almost all divisions of Lingáyats eat together, exclusiveness, which is the social basis of caste, is as strong among Lingáyats as among any sect of Hindus. The extent to which the modern or Affiliated Lingáyats have adopted Lingáyat practices varies greatly. In some castes nearly all wear the *ling* and shave the top-knot; in others *ling*-wearing is rare, and thread and top-knot wearing are common.

THE LINGÁYATS.

True Lingáyats are a very large class, numbering about 110,000, and found all over the Bijápur district. Their personal names are generally their gods' names, among men Basáppa, Chennabasáppa, and Shiváppa, and among women Basavva, Nágavva, and Sangavva. If a woman has lost several children she gives her next child a mean name, Tipáppa from *tipi* (K.) a stone or Kálavva from *kalu* (K.) a stone, hoping to save the child from untimely death.² The men add *appa* or father and the women *avva* or mother to their names. Their surnames are place and calling names; and in a few cases a family is called after some distinguished member. They have five *gotras* or family stocks, *Bhringi*, *Nandi*, *Renuk*, *Shanmukh*, and *Virabhadra*. Members of the same family stock do not marry. True Lingáyats may be roughly grouped into four great classes, *Jangams* or priests, *Shilvants* or pious, *Banjigs* or traders, and *Panchamsális*. *Jangams* literally Movable *Lings*, the *Jangam* being considered a human *ling*-shrine, are divided into *Virakts* or celibates, *Sámányás* or common *Jangams*, *Ganácháris* or managers, and *Mathpatis* or beadles. *Virakts*, the highest class of *Jangams*, dedicate themselves to celibacy, and are not allowed to celebrate marriages. They are a comparatively small body and move about the country accompanied by their disciples. They stop at *maths* or religious houses, live on the offerings of the sect, let the hair and beard grow, and wear no cloth but the loincloth, a cap on their heads with a string of *rudráksh* beads in it, and a long salmon-coloured coat falling to the ankles. They never intentionally look on the face of a woman. The *Sámányá* *Jangam* is the ordinary *Jangam*, who has had the *aitán* or initiation performed on him. He is a married man, who conducts marriages, begs, serves in a temple, or lives by agriculture. When a *Jangam* goes begging he wears a garter of bells called *jang* below his right knee, and carries a cobra cane or *nágbet* staff.³ Besides the regular *Sámányás* five classes of *Jangams* live by begging. The first of these is the *Kuginmáritandegalu*, who sits on a tree and rings a bell all day long; the second is the *Páharedkáyakdavru*, who begs from door to door, ringing a bell; the third is the *Mullahávigekáyakdavru*,

¹ Mr. H. T. Stokes' Account of Belgaum, 8.

² The mother's idea seems to be that evil spirits take special pleasure in carrying off any object of special affection. If a child is called a stone or a rubbish heap the spirits may think it not worth their while to carry off one whose parents value him so cheaply.

³ The *Jangams* say they wear bells and a cobra cane, because a demon whom *Shiv* slew, when at the point of death, asked *Shiv* to use his skin as a wallet, his backbone as a staff, and his eyes as bells. The *Virakt's* robe is salmon-tinted because it represents the skin of a demon which *Shiv* used to wear with the bloody side out.

who, in the presence of Lingáyats, stands on a pair of wooden shoes, in whose soles are nails with their points up, and does not come out of the shoes till he is paid whatever sum he is pleased to ask; the fourth is the Tekkikáyakdavru, who throws his arms round men and does not leave hold until he is paid something; the fifth is the Mukakáyak that is the silent, who feigns dumbness. Mathpatis or headles and Ganácháris or managers are Jangams who hold rent-free lands, and are considered rather inferior to the regular or Sámánya Jangams. They have not undergone the *aitán* or initiation. They sometimes marry with one another, but regular Jangams do not marry with them. Their duties are humble. The Mathpati brings for the Lingáyats *bel*, *Ægle marmelos*, leaves on Mondays Thursdays and holidays, and the Ganáchári celebrates widow marriages, an office which the Sámánya Jangam refuses. To these functions the Mathpati adds the office of corpse dresser, and the Ganáchári the duties of a messenger who makes known the wishes of the Virakt, the head of the religious house. If a Ganáchári or Mathpati boy has the initiation or *aitán* performed on him he becomes a Sámánya Jangam and abandons his former duties. Jangams eat not only in the house of any member of the Lingáyat sect, but in the house of any *ling*-wearing member of any other caste, except Lingáyat Chalvádís or Mhárs. A few of the Shilvant or Pious Lingáyats, who are also called Chilimiagni or Water-hiders live in Ilkal, Dhárwár, and one or two large towns as goldsmiths or merchants. They are so extremely rare in Bijápur that they cannot be said to form a part of the local Lingáyat community. They are called Chilimiagnis or Water-hiders because they take no water from any well or reservoir, but every day scoop for themselves a hole in some wet sandy stream-bed, and in carrying the water home shroud the water-pot in a cloth. Banjigs are the third main class of pure Lingáyats. The name means *vánis* or shopkeepers. A man who gives Banjig as his caste generally belongs to one of the three following classes: Holyáchibalkis or beyond river-men, Dhulpávads or foot-dust sprinklers, and Chalgeribalkis or villagers.¹ The Holyáchibalki like the Shilvant puts a cloth over his water-pot when he carries it home; unlike the Shilvant he takes water freely from reservoirs and wells. Both Holyáchibalkis and Dhulpávads are commonly found as merchants in the towns south of the Krishna. Chalgeribalkis or villagers are chiefly farmers, though many are shopkeepers and wealthy moneylenders. The mass of the Banjigs belong to this subdivision. The Panchamsális form the bulk of the cultivating Lingáyats, and are probably more numerous than any other division.² Their position is honourable. They are admitted to be the parent stock from which the other

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¹ Holyáchibalkis, the Kánarese *holi* river and *achi* beyond, apparently the Krishna. Dhulpávads, the Sanskrit *dhuli* dust and *pád* foot, because they sprinkle their clothes with dust off a Jangam's feet. Chalgeribalkis, the Kánarese *chalgeri* village and *balki* people, who eat together.

² Panchamsáli seems to mean Jain Weavers. The Panchams are the fifth or lowest class of Jains whom all who marry widows have to join. Compare the account of Lingáyats in the Statistical Account of Dhárwár.

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divisions have sprung and from this stock fresh divisions may any day spring. A Panchamsáli boy may become a Jangam, even a Virakt Jangam, which none of the lower classes ever becomes. A Chalgeribalki, a Dhulpávdad, a Holyáchibalki, or a Shilvant is a man whose ancestor was a Panchamsáli, and went through the *diksha* or cleansing rite. Any Panchamsáli may enter any of the higher grades he chooses by undergoing *diksha* and being invited to dine with the particular division he wishes to enter. In the same way a Chalgeribalki, a Dhulpávdad, or a Holyáchibalki can always ascend if he chooses. As a matter of fact this rising to a higher grade is very rare among men. With girls it is common because the Banjigs often marry Panchamsáli girls, and then the girl is always previously taken by *diksha* into her husband's grade, and is not allowed again to eat at her parents' house. In rare cases even Jangams marry Panchamsáli girls who have been brought into their division by *diksha*. This is seldom done except when parents have lost all their family but one girl and devote her to be the wife of a Jangam. As regards eating, a member of any one of the main divisions will eat in the house of any member of his own or of any higher division. The Holyáchibalkis will eat in the house of a Shilvant, and all eat in a Jangam's house. None of the divisions below the Jangam eat in the house of any member of an inferior division. But in a field, in a rest-house, or in any place except the host's house, so long as the host has used a new set of earthen cooking vessels, they will eat food cooked by the host even though he is of an inferior division. In a *math* or religious house any Lingáyat without question will eat bread which a Jangam has gathered in his begging. If the Jangam has brought it, it is all right, whoever cooked it, whether a Raddi, a Bilejádár, or any other *ling*-wearing and sacred thread-hating Hindu. Though the rule is that a member of a lower division is allowed to eat with members of higher divisions in a religious house when a Jangam is present, this privilege is not granted to all classes who profess Lingáyatism. The classes who are debarred from this privilege are Nhávis or barbers, Gavlis or cowkeepers, Dhobis or washermen, Bedars, and the depressed classes such as Mhárs and Mángs. In the same way there is no objection to any *ling*-wearing man coming into a Lingáyat's house and seeing the food; but if a Musalmán, or a Marátha, or any one without a *ling* sees the food it must be thrown away. This rule applies only to food in one's own house; it does not apply to food in the field or in the rest-house. As regards marriage a Jangam occasionally marries a Chalgeribalki, Holyáchibalki, or Panchamsáli girl, first making her a Jangam by *diksha* or cleansing rite. Shilvants seem not to give their daughters in marriage to Jangams. A Jangam girl cannot marry any one but a Jangam; Holyáchibalki girls and Chalgeribalki girls may marry Panchamsáli husbands. No True Lingáyat boy or girl ever marries into any of the Affiliated Lingáyat castes.

All True Lingáyats speak Kánarese. So large a body contains every difference of character, appearance, height, and colour. Still it may be said that the average True Lingáyat is probably fairer than

the average Kánva Bráhmaṇ or the average Marátha Kunbi; and is certainly fairer than a Kurubar or a Bedar. Some True Lingáyat women are remarkably fair-skinned. The striking points in the appearance of a True Lingáyat man are his *ling* which is worn either at his waist in a silver box hung round his neck, or tied in a red ribbon round the neck, or round the upper left arm; the absence of the sacred thread; and the shaven top-knotless head. They live in ordinary better class houses with mud walls and flat roofs; almost all are one-storeyed, only a few in towns have two storeys. The houses of True Lingayáts, especially of those who belong to the higher religious grades, are closed on all sides, except a few openings for air and light. Though very dark they are well swept, and both the floors and the furniture are scrupulously clean. The reason they give for having their houses so close shut is to prevent any but *ling*-wearers seeing their food. But the want of openings is probably as much to keep out the eye of the sun, whom as Brahma the strict Lingáyat hates, as to keep out the eye of the stranger. A True Lingáyat's house can be always known from a Bráhmaṇ's or a Marátha's by the absence of the doorside *tulsi* or sweet basil. The houses of the rich have beds, carpets, bedsteads, and a large supply of brass and copper cooking and storing vessels; in the houses of the poor most of the vessels are of earthenware, and quilts and country blankets are almost the only other furniture. Flesh and liquor are forbidden. All are strict vegetarians, the staple food being Indian or spiked millet, pulse, vegetables, onions, garlic, relishes, milk, curds, and clarified butter. Rice is considered a dainty and is eaten only on holidays. The chief article of food in a dinner is millet bread. Next to bread comes *kanya*, that is husked and boiled millet. Sometimes this husked millet is boiled in whey when it is known as *hullánuchchu* or sour *kanya*. Their holiday dishes are *godhi huggi* that is husked and boiled wheat mixed with molasses, and sometimes with milk, *shevaya* or vermicelli that is wheat flour beaten into dough and drawn into long threads which are curled round sticks, dried in the sun, and eaten with molasses and milk; *kabus* or orange-sized balls of wheat-flour stuffed with split gram and molasses or sugar, and boiled or fried in oil; and *pólis* or wheat-flour cakes rolled round a lump of split gram boiled with molasses, and baked. The commonest of all, because the cheapest, is the *godhi huggi*. Besides these holiday dishes, the rich make many costly sweetmeats. Lingáyats of the higher religious grades take two meals, the first between eleven and two, the second between seven and nine. Others take a third meal, an early breakfast on bread left from the night before and some *chatni*-or relish. As a rule all True Lingáyats bathe every morning before eating, and strict Lingáyats bathe before each meal. After bathing he dips the right thumb middle finger and ring finger into cowdung ashes, and rubs the ashes on his body repeating the text which his religious guide breathed in his ear when he was purified. After washing his mouth a True Lingáyat rubs his brow with ashes. When he sits to eat he takes the *ling* out of the box, lays it on his left palm, washes it with water, and drops *bel* leaves and cowdung ashes on it. Rich Lingáyats daily ask one or two Jangams to dine at their

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houses and the poor call them on holidays. When a Jangam comes to a layman's house to dine, he is seated on a stool, and after he is washed, some of the water is sprinkled on the *ling*, and the water is poured on Shiv in a Shiv's temple, for the god lives in the image with more divinity than he lives in the image. The Jangam's food is not served as a layman's food is served in a plate on the stool. The plate is laid on a three-legged stool and is set in front of the low stool on which the Jangam is to sit. No one of the Jangams sits to eat till the Jangam has finished his dinner. A Jangam should leave nothing on his plate. So carefully do some Jangams keep this rule that they wash the dish when they are done and use the water with which the dish was washed. A Jangam eats and leaves and nuts before he washes his mouth, as, after washing his mouth, he is not allowed to eat anything. The men wear the dhoti, the cloth, the shouldercloth, the jacket, and the headscarf; the women wear the robe and bodice. The robe is wound round the waist and allowed to fall to the ankles. The end of the robe is not passed between the legs and tucked into the waist, but is gathered into a large bunch of folds in front or to the right side. The upper end is passed across the bosom and over the shoulder and hangs loosely down the right side. The two ends of the robe are tied in a knot in front, leaving the arms neck and throat free. Many of them have silk and brocade clothes for holiday use. The men are fond of black either by itself or mixed with red. Some are neat and clean as Bráhmans, but the dress of most is less neat and clean than the dress of Bráhmans. True Lingáyat women wear bangles and the lucky necklace or *mangalsutra*, and the putting on of the lucky necklace plays a much more prominent part in a Lingáyat than in a Bráhmanical wedding. Some True Lingáyat women whose first husbands are alive mark their brows with *kunku* or vermilion and others with ashes. Even after her second marriage, no woman is allowed to put either vermilion or ashes on her brow. True Lingáyat women do not wear false hair or deck their hair with flowers. Both men and women are fond of ornaments.¹

As a class Lingáyats are orderly, sober, and honest except in business where they are cunning and unscrupulous. The Jangams live on begging and on the offerings of the people; the Banjigs and Shiljis are shopkeepers and moneylenders; and most of the Panchamsáls are husbandmen. Lingáyats seem never to enter the army or the police. Few of them are in Government service as clerks, but that is probably because they find agriculture, shopkeeping, and moneylending

¹ The men wear on the neck, the *kanthi*, *goph* and *chandrahár*, round both wrists the *khadás* and *todás*, round the right wrist *usalbális*, round the waist the *kalldora*, and on the fingers. A rich man's ornaments are of gold, a poor man's of silver. The men wear the earrings called *váli*, *bugdi*, *jhanki*, *ghanti*, and *bálganti* all of gold without pearls; the nose rings called *mug*, *nath*, and *mugti* all of gold without pearls; round the neck *gejitikka*, *gundintikka*, *hanigítikka*, *karimáti*, *káripate*, *sarigi*, *katháne*, and *putlisara*; on the arm *váki*, *nágmurgí*, and *bájjubáti*; round the wrists *got*, *pátlya*, *todás*, *jave*, *havalpátlya*, *doris*, and *kankans*; round the neck the *kambarpatta*, either with clasps representing mouths of animals or simple silver; on the ankles *sákhli*, *paijan*, *kákadags*, and *kalungars* all of silver; and on the wrists *pille*, *gejipille*, *minpille*, and *gendus* all of silver. Poor women generally wear bangles, bracelets and necklaces.

pay better than clerkship. Of late more True Lingáyats youths have been entering Government service. As a class True Lingáyats are decidedly prosperous. Poor women help their husbands in the lighter parts of field-work, and in village shopkeeping families old women sometimes sit in the shop and sell. On ordinary days husbandmen go to their work at six or seven, return between ten and eleven, and begin work again after the midday rest, and end it by sunset. In harvest time they go to field in the morning, eat their dinner in the field, and do not return till lamplight. The chief difference between a shopkeeper's hours and a husbandman's is that the shopkeeper sometimes stays in his shop till eight or nine. They rarely close their shops on holidays. Though they think themselves superior to Bráhmans, neither drinking water at their hands nor allowing them to enter the inner parts of their houses, Lingáyats generally rank with traders. The three watchwords of the Lingáyat 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. The *ling* worn by Lingáyats is generally made of light-gray slate stone. The *ling* consists of two discs, the lower one circular about one-eighth of an inch thick the upper slightly elongated. Each disc is about three-quarters of an inch in diameter, and is separated by a deep groove about one-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 long 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 *bán* or arrow. The upper disc is called *jalhári* that is the water carrier, because this part of a full-sized *ling* is grooved to carry off the water which is poured over the central knob. It is also called *pith* that is the seat and *pithak* the little seat. Over the *ling*, to keep it from harm, is plastered a black mixture of clay, cowdung ashes, and marking-nut juice. This coating, which is called *kanthi* or the cover, entirely hides the shape of the enclosed *ling*. It forms a smooth black slightly-truncated cone, not unlike a dark betelnut, about three-quarters of an inch high and narrowing from three-quarters of an inch at the base to half an inch across the top. The stone of which the *ling* is made comes from Parvatgiri in North Arkot. It is brought by a class of people called Kambi Jangams, because, besides the *ling* stone, they bring slung from a shoulder-bamboo the holy water of the Pátál-Ganga, a pool on Parvatgiri, whose water Lingáyats hold as sacred as Bráhmanical Hindus hold the water of the Ganges. The simplest *ling* costs 1½d. (1 a.), and their usual price is 3s. (Rs. 1½). To the clay, ashes, and marking-nut juice, the rich add powdered gold silver coral pearls even diamonds raising the value of the *ling* sometimes to £5 (Rs. 50). A *ling* should be tied to the arm of a pregnant woman in the eighth month of pregnancy and to the arm of child as soon as it is born. This rule is not strictly kept. The *ling* is sometimes tied on the fifth day, but generally not till a day between a fortnight or three weeks after birth. A child's *ling* has generally no case or *kanthi*, the *kanthi* is sometimes not added for months, sometimes not for years. The *ling* is sometimes tied to the cradle in which the

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child sleeps, instead of to the child. It is rarely allowed to remain on the child till the child is five or six years old. Till then it is generally kept in the house shrine along with the house gods. The *ling* is worn either on the wrist, the arm, the neck, or the head. Some wear the *ling* slung from the left shoulder like a sacred thread and some carry it in the waistband of the lower garments. The last two ways are contrary to the rule that the *ling* should never be worn below the navel. It is worn either tied round by a ribbon or in a silver box fastened by a silver chain. Each family has generally a few spare *lings* in stock. The *ling* is never shown to any one who does not wear a *ling* himself. It should be taken out three times a day, washed, rubbed with ashes, and a string of *rudráksh* beads bound round it. A man or a woman keeps the same *ling* all through life, and, in the grave, it is taken out of its case and tied round the corpse's neck or arm. If the *ling* is accidentally lost the loser has to give a caste dinner, go through the ceremony of *shuddhi* or cleansing, and receive a new *ling* from the teacher or *guru*. The person whose *ling* is lost fasts till another is tied on. He bathes and washes a Virakt Jangam's feet, rubs cowdung ashes on the Jangam's head, and bows before him. He sprinkles the water in which the Jangam's feet were washed on his body and sips a little of it along with the five cow-gifts. The Jangam places a new *ling* on his left palm, washes it with water, rubs cowdung ashes on it, lays a *bel* leaf on it, mutters some texts or *mantrás* on it, and ties it round the neck of the person. When a Jangam loses his *ling*, the case becomes serious, and many a Jangam is said to have lost his caste on account of losing his *ling*. The *guru* or religious teacher, the third watchward of the Lingáyat faith is either a Virakt or celibate or a Sámánya or ordinary Jangam. Their head teacher is the head of the monastery at Chitaldurg in North-West Maisur. Like other Hindu teachers, the head teacher during his lifetime generally chooses a successor who acts under his orders so long as he lives. The head teacher may belong to any of the higher classes of Lingáyats. He lives in celibacy in his monastery at Chitaldurg with great pomp, and receives divine honours from his followers. He goes on tour once every three or four years, receiving contributions, and in return giving his followers the water in which his feet are washed, which they rub on their eyes and drink. The ordinary *maths* or religious houses are under married or unmarried Jangams. When the head of a religious house is a celibate or Virakt Jangam he is succeeded by his pupil. These pupils remain unmarried and are the sons either of married clergy or of laymen, who, under a vow or for some other cause, have, as children, been devoted to a religious house. Boys devoted to a religious house under a vow are called *maris* or youths. The *gurus* or teachers are of five kinds. The *guru* who ties on the *ling* is called the Diksháguru that is the *diksha* or purifying teacher. The *guru* who teaches religion is called the Shiksháguru or the instructor, and the religious guide is called the Mokshguru or absorption teacher. The *guru* of the Mokshguru is called the Gurvinguru or the teacher of teachers, and the highest priest is called the Paramguru or the chief teacher. Their religious books are written in Kánarese. Like Bráhmancial religious works they seem to be divided into *bhaktipar* or the faith-path and

jnáyámar or the knowledge-path. Of the books which teach faith as the path to heaven the most popular is the Basav Purán, and of those which teach knowledge the best known is the Prabhu Ling Lila. The Basav Purán, which gives the life of Basav the founder of the religion, is described by Mr. Brown as an amusing book full of wild stories.¹ The Lila is an allegorical poem, the object of which is to teach the favourite Jangam doctrine, that the object of religion is that the deity should live in the believer's soul as he lives in the *ling*. Besides these two leading works, there are the Chennabasav Purán and the Mari Basav Purán and several other Jangam legends. The Basav Purán is the favourite work and is much read. The other books are seldom seen and are not held in high esteem. The book generally consulted by the Bijápur Lingáyats is the Vivek Chintámani a work written in Hal Kannad or old Kánarese. It treats of rites and observances, and seems to be a modern compilation, made to correspond with the Bráhma Karmkánd. If a Lingáyat is asked why he has kept so many Bráhmanical rites and customs, he will generally name the Vivek Chintámanias his authority, though the chances are that he has neither read nor seen the book. One of the few points in which Lingáyats agree with Bráhmanic Hindus is the study of the Yogshástra, the science which teaches the mastery over the senses and organs, and enables the expert to contemplate the Universal Soul in undisturbed meditation. The Lingáyats sum their religion under eight leading beliefs: First, there is no God but Shiv; second, Shiv's followers are alone high-born; third, the human body is made pure, that is evil spirits are scared out of it, by doing a service to the teacher, to the *ling*, or to the priest, by taking a gift from a priest, by wearing *rudráksh* berries, by repeating texts, by drinking water in which a priest's foot has been bathed, and by rubbing the body with holy ashes; fourth, the five conducts or *pancháchár* are the five sources of life;² fifth, not to take life is virtue; sixth, to have no worldly desires is true conduct; seventh, the righteous life is heaven; and eighth, the wicked life is hell. If, which is unlikely, the high ideas of the Basav Purán ever seized hold of the lives of Lingáyats they have to a great extent lost their hold. The leading doctrines in which the Basav Purán differs from the practice of Bráhmanism is that there is one God who guards from evil; that between this god and his worshipper there is no need of a go-between and no need of sacrifices, penances, pilgrimages, or fasts; second, that all *ling*-wearers are equal, therefore that the Lingáyat woman is as high as the Lingáyat man, that she should not marry till she comes of age, and should have a voice in choosing her husband, so also that as all *ling*-wearers are equal, caste distinctions should cease; third, that a true believer and *ling*-wearer cannot be impure, therefore that births, women's monthly sickness, and death cause the Lingáyat no impurity; fifth, that on death the true believer goes straight to Shiv's heaven, therefore his soul cannot wander into a lowcaste man or into an animal, therefore he needs no

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¹ Madras Journal of Literature and Science, XI.

² The *Pancháchár* or five conducts are *Bhrityáchár* conduct worthy of a human servant of Shiv, *Gandhár* conduct worthy of a spirit servant of Shiv, *Lingáchár* conduct worthy of a *ling*-wearer, *Sadáchár* conduct worthy of a saint, and *Shivdáchár* or conduct worthy of Shiv.

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funeral rites to help him to heaven or to keep him from wandering on earth an uneasy ghost; sixth, that as Shiv is an all-powerful guardian, the wearer of his emblem need fear no evil, the influence of the stars is therefore powerless and astrology useless: the evil eye, wandering spirits, spells, and incantations can work the Lingáyat no harm. According to the books Basav taught that there was only one God. In practice, like their Bráhmanic neighbours, Lingáyats worship many gods. First among their gods comes Basav the founder of their faith whom they identify with Nandi or Mahádev's bull. They also worship Virbhadra and Ganpati whom they consider the sons, and Ganga and Párvati whom they consider the wives of Shiv, and keep their images in their houses. Besides these members of Shiv's family they worship Yallamma of Hampi in Bellári, Malayya, Mallikárjun, and Tulja-Bhaváni of Tuljápúr in the Nizám's country. As a guardian against evil, that is against evil spirits, the great rival of the *ling* is the sun. According to one account Basav was turned out of his father's house because he refused to say the sun-hymn or *gáyatri*.¹ Shilvants and other strict Lingáyats veil their drinking water so that the sun may not see it: they say the sun is Brahma. Contrary to the rules of their faith common Lingáyats worship the sun on new moon day, and the moon on full moon day. Again according to the books Basav removed fasts and feasts, penance and pilgrimage, rosaries and holy water, and reverence for cows. This change probably never passed beyond the sphere of books. At present Bijápúr Lingáyats all fast on *Shivrátra* or Shiv's Night on the dark thirteenth of *Mágh* in January-February, and on *Nágpanchmi* or the bright fifth of *Shrávan* in July-August, and follow their fasts by a feast. They keep partial fasts, that is they take only one evening meal, on *Shrávan* or July-August Mondays. They make pilgrimages to Gokaru and to Ulvi where Basv died in North Kánara, to Sangameshvar, to Parvatgiri in North Arkot, to Hampi in Bellári, and to Tuljápúr in the Nizám's country. A few devout Lingáyats even visit the twelve shrines of Shiv in different parts of India.² Many Jangams wear rosaries and tell their beads; the water in which a Jangam's feet have been washed is drunk as holy water or *tirth*, and Lingáyats show the cow as much reverence as Bráhmanic Hindus show her. As regards mediators, Basv's efforts to drive Bráhmans out of their place as mediators between men and god have been successful. No True Lingáyat and not many Affiliated Lingáyats, except that they consult them as astrologers, ever employ or show respect to Bráhmans. In practice the Jangam is as much a mediator to the Lingáyat as the Bráhman is a mediator to the Bráhmanic Hindu. In theory as a *ling*-wearer the Lingáyat woman is equal to the Lingáyat man, she ought not to be married before she comes of age, and she ought to have a voice in choosing

¹ Madras Journal of Literature and Science, II. 144.

² The twelve great Shiv shrines are Bhimáshankar on the bank of the Bhima in Poona, Dhrishmeshvar in Elora in the Nizám's country, Kedár in Garwhal in the North-Western Provinces, Mahákál in Ujain, Mallikárjun on Sibi Shail in North Arkot, Nágnáth in Avandhe in Bhor, Omkáreshvar in Málwa, Rámeshvar in Madura, Somnáth in Káthiáwár, Tryambak in Násik, Vaidyanáth at Parli in the Nizám's country, and Vishveshvar in Benares.

her husband. In practice there is little difference between the position of a Lingáyat and of a Bráhmánic woman. The Lingáyat girl like the Lingáyat boy is invested with the *ling*, and in this she differs from Bráhmánic women who are never girt with the thread; the putting on of the bride's lucky neck thread is also the chief feature in a Lingáyat wedding. Still Lingáyat girls are married as children and if they come of age before they are married the fact is kept carefully hid. They do not eat with their husbands and they do not mention their husband's name. A girl has no share in choosing a husband, and a husband may marry a second wife without asking the first wife's leave. The widow's head is not shaved, and, except among Jangams, she is allowed to marry again. Still a widow is considered unlucky and is never asked to joyful ceremonies. According to the books a woman is as fit as a man to be a religious teacher. In practice no Lingáyat woman ever teaches the creed, or, except Basvis or religious serving-girls and courtezans, ever adopts a religious life. The theory that among men all *ling*-wearers are equal has been shown to have early broken down. Except in religious houses and when a priest is present the different Lingáyat subdivisions are socially as exclusive as the different Bráhmanical castes. Their feeling to the Mhárs, Mángs, and other castes deemed impure is in no way kinder or more generous than the Bráhman feeling. The theory that nothing can defile the wearer of the *ling* has toned down in practice. A coming of age and monthly sickness, a birth and a death are all believed to cause impurity, though, as among Jains, the impurity is much less thought of and is much more easily and quickly cleansed than among Bráhmánic Hindus. That the dead Lingáyat goes to Shiv's heaven seems to be a practical belief which has greatly reduced the rites to the dead, and probably the fear of spirits. Still in practice the *ling* has not been found to protect its wearers against all evil. Lingáyats consult astrologers, fear and get possessed by evil spirits, and employ knowing men to cast out spirits, lay ghosts, and counteract charms and spells, little if at all less freely than their neighbours among Bráhmánic Hindus. On the whole, says Mr. Cumine, Lingáyats are less fettered than Bráhmánic Hindus by ceremonial details and observances. They have fewer gods and have less fear of the dead, they perform no mind-rites and they allow the widows of laymen to marry. When you have said this, and said that they do not read Bráhmánic holy books, that they hate Bráhmáns, that, when men meet, instead of calling on Rám they say Sharnárthi that is Help Pray, and when you have added that they wear a *ling* and not a sacred thread, that the men shave the topknot and do not shave the widow's head or the mourner's lip, you have about exhausted the difference between the two parties.

Lingáyats have two peculiar religious processions, the Nandikodu or Nandi's horn and the Vyásantol or Vyás' hand. The story about Nandi's horn is that in a fight with a demon Nandi once lost a horn. His followers found his horn and carried it in procession. The horn is now a long bamboo pole wound round with strips of coloured cloth and the top is surmounted by a conical globe. About four and a half feet from each side of the pole a plank is fastened, and on each plank is set a brass bull. This is paraded chiefly in the month of *Shrávan* or July-August. Vyásantol or the

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hand of Vyás, the reputed author of the Puráns, is a hand made of rags which is tied to Nandi's horn, and, to exasperate Bráhmans, is paraded in streets where Bráhmans are numerous. As the name of Vyás is as sacred to them as the name of a god, Bráhmans, when his hand is paraded, are by no means backwards in avenging the insult by force. Formerly riots were of constant occurrence, and about forty years ago in one fight in Dhárwár many lives were lost. The parading of Vyás' hand was forbidden, but in outlying villages the practice is still kept up, and, in 1882, it caused a riot in Belubi in Bijápur. The story is that when Vyás had finished ten of the eighteen Puráns, five in praise of Vishnu and five in praise of Shiv, the *rishis* or seers asked which god was the greater. Vyás pointed to the five Vaishnav Puráns, and Virbhadrá in anger cut off his right hand. As Vyás wrote the remaining eight Puráns in praise of Shiv, Shiv allowed his hand to grow again. Though in theory the *ling*-wearer is safe from evil spirits, Lingáyats are as much afraid of ghosts as other Hindus, and, one of their five holy ashes¹ is specially valued as a ghost scarer. When a person is possessed his brow is marked with ashes from a censer placed before the house image of Virbhadrá, or he is sometimes given charmed water to drink. They have also faith in soothsaying and astrology, and occasionally consult Bráhman astrologers to find the lucky time to hold marriage and other ceremonies.

After a birth a Kabliger, Lingáyat, or Marátha midwife washes the mother and child in warm water, and lays them on a bedstead. The family priest ties a *ling* round the neck of the child and withdraws.² The mother is given dry dates, dry ginger, anise-seed or *shep* Pimpinella anisum, raw sugar, and clarified butter, and is fed on boiled rice which is eaten with garlic. She is kept warm by having a chafing dish set under her bedstead on which garlic rind is burnt. On the fifth evening the midwife places in the lying-in room an image of the goddess Jivati, sprinkles turmeric and redpowder on the goddess, lays cooked food before her, waves a lamp about her, and carries the lamp under cover, for if the lamp is seen by any one but the midwife the mother and child will sicken. On the twelfth day the child is cradled and named. Each of the women, who comes for the naming, brings with her a robe or a bodicecloth for the mother, a jacket or a cap for the child, and two halves of cocoa-kernel and a pound of millet, wheat, or spiked millet.

The rite of *aitán* or initiation is performed on the unmarried sons of all Jangams. When *aitán* is performed on a youth he becomes fit to hold the highest religious posts; he may become a *mathadayya* or the head of a religious house. A Jangam who has no sons has the rite performed at his expense on one of the sons of a lay disciple of the Panchamsáli caste or of some caste above the Panchamsális. The boy who is chosen from a lay Lingáyat family should be of respectable parents, and his ancestors, both male and female, even to the eleventh generation, should not be children of married

¹ The five holy ashes are *akshaya* or undying, *divyaprakáshmán* or glowing with heavenly light, *mahadaisharyádayak* or bestower of great prosperity, *rakshí*, or saver from spirits, demons, wild beasts, and reptiles, and *sarvápápníshak* or cleanser of all sins.

² Details are given in the Dhárwár Statistical Account.

widows. For this reason the sons of *mathpatis* or beadles and of *ganácháris* or managers seldom undergo initiation or *aitán*. A boy is initiated when he is between eight and sixteen years old. The ceremony takes place at night, that no non-*ling*-wearing Hindu may see it. It should take place in one of the seven months of *Vaishákh* or April-May, *Shrávan* or July-August, *Ashvin* or September-October, *Kártik* or October-November, *Márgashirsh* or November-December, *Mágh* or January-February, and *Phálgun* or February-March; and on one of eight days in either fortnight, the second, the third, the fifth, the seventh, the tenth, the eleventh, the twelfth, or the thirteenth. Of the days of the week Monday, Wednesday, Thursday and Friday are suited for the ceremony; and of the lunar mansions or *nokshatrás*, the lucky ones are Anurádha, Hast, Magha, Mrig, Múl, Revti, Rohini, Uttara, Uttaráshádha, and Uttarbhádrapada. If the boy is to become a Virakt or celibate, his initiation is performed in the dark half of the month, and when he is intended to be a Grihast or householder, the ceremony takes place in the bright half of the month. In an initiation the *bhushuddhi* or earth purifying is the first observance. Either in a religious house or in a dwelling house a piece of ground eleven and a quarter, twelve, or twelve and three-quarters feet, by six and three-quarters, seven and half, or eight and a quarter feet, is dug seven and half to eight and a quarter feet deep. Bits of stone and tile and other impure matter are taken out of the pit and it is filled with fine earth, which is afterwards beaten hard. At the same time the house is whitewashed and painted and its floor is cowdunged. On the day fixed a small bower with a canopy of silk cloth is raised on the sacred spot. At the entrance of the bower an arch is made of two plantain trees or sugarcane stalks. The floor of the bower is plastered with *gorochan* or bezoar, cowdung, cow's clarified butter, cow's milk, and cow's urine, and on it is drawn a parallelogram with lines of quartz powder. In the large parallelogram three small parallelograms are drawn with lines of quartz powder. The first parallelogram which lies farthest from the entrance, measures three feet and a quarter by two feet and a quarter. It is covered with a folded silk or woollen cloth and is set apart for the *guru* or initiator. The second or middle parallelogram is six feet by two and a half feet. At each corner and at the centre of the second parallelogram is set a *kalash* or brass or copper vessel with a narrow mouth and a dome-shaped bottom. The five vessels represent the five mouths of Shiv and the five *gotrás* or family stocks which are believed to have sprung from the five mouths. The names of the five mouths are Aghor, Ishánya, Sadyoját, Tatpurush, and Vámdev, and the names of the corresponding family stocks are Uddán, Panchvanigi, Padudi, Muthinkanti, and Mali. Of the five vessels the Sadyoját jar is set at the corner which is close to the *guru's* right hand, and the Vámdev jar at the corner which is close to the *guru's* left hand. Opposite the Sadyoját jar is set the Tatpurush jar and opposite the Vámdev jar is set the Aghor jar; and in the centre is placed the Ishánya jar. Each of these jars is covered with five pieces of white, black, red, green, and yellow cloth, and before each of them are laid five halves of dry cocoa-kernels, five dry dates, five betelnuts, five turmeric roots, five betel leaves, and five copper coins. The third or last

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design, a square two feet each way, is close to the entrance of the bower. This square is covered with a woollen cloth seat, and is occupied by the boy, whose head has been completely shaved in the morning, and who since then has been naked and fasting. Near the *guru* are placed a small brass vessel called *gilalu* in Kánarese, a conch shell, and a cane. Behind the boy sits a man belonging to the boy's *gotra* or family stock with a cocoanut in his hands. This man says to the *guru*, Excellent teacher, purify this body of flesh and blood, and bows low before the *guru*. After him the boy bows low before the *guru*, and worships an earthen vessel filled with water, in whose mouth is a cocoanut which is covered with a piece of cloth. The boy first marks the vessel with sandal paste, burns frankincense before it, and offers it molasses, fruit, betelnut and leaves, and money. At the end of the jar worship a string with five threads is wound five times round the Ishánya or central jar and is taken to the Sadyoját jar and is wound five times round it. From the Sadyoját jar the string is taken to the central jar and again wound five times round it; and from the central jar the string is carried towards the *guru* and wound five times round his wrist. From the *guru* it is taken again to the central jar, wound round it five times, and taken to the Vámdev jar and wound five times round it. From the Vámdev jar the string is taken to the central jar, wound round it five times, and then to the Aghor jar and wound round it five times. From the Aghor jar the string is taken to the central jar, wound round it five times, then taken to the boy, and wound round his wrist five times. From the boy's wrist the string is taken to the central jar and wound round it five times, and is taken to the Tatpurush jar and wound round it five times. When the *guru* or initiator and the boy are thus seated, the *mathpati* or Lingáyat beadle worships the *ling* which the boy wears and his hand and head. He first washes the boy's *ling* with seven holy waters in this order, *gandhodak* or sandal paste water, *dhulodak* or dust water, *bhasmodak* or ash water, *shuddodak* or *mantrodak* purified or charmed water, *svarnodak* or gold water, *ratnodak* or jewel water, and *pushpodak* or flower water. After these seven washings, he washes the *ling* seven times with the mixture called *panchámrit* or five nectars, namely milk, curds, clarified butter, honey, and sugar. In the same way he washes the boy's hands and his head. When the boy and his *ling* have been thus washed, the *guru* or initiator gives the boy a *jholi* or beggar's four-mouthed wallet and a staff, and tells him to beg alms of those who have come to witness the ceremony. The boy is given *dhátubhiksha* or metal alms, that is gold silver or copper coins. After gathering the alms the boy gives the alms with the bag to his *guru* or initiator, bows low before him, and asks him to return the bag, promising to obey all his commands to the letter. The *guru* or initiator commands him to live on alms, to share his alms with the helpless, and to lead a virtuous life, and returns his bag. The boy gives his initiator gold, vessels, and clothes, and gives other Jangams money and clothes. Besides these gifts the initiator takes a handful of copper coins from a heap of copper coins worth 7s. (Rs. 3½), and the rest of the coins are distributed to ordinary or Sámánya Jangams. The friends and kinspeople of the boy's parents

present the boy with clothes and vessels ; and the boy is given a light repast. Next morning the boy's father gives a caste feast to Jangams of all orders and to friends and kinspeople. *Aitán* can be performed on one or more boys at the same time and by the same initiator.

Diksha, or cleansing rite, is performed on any True Lingayat who wishes to enter into a grade higher than his own. It is also performed on one who has been put out of caste, to let him back to caste. In the main points *diksha* does not differ from *aitán* or initiation ; the only difference is that in the purifying it is not necessary that a celibate Jangam should be the performer. His place is often taken by a family priest. As the person on whom the rite is to be performed is old enough to pray for himself, no man of his family stock is required to sit behind him. The *diksha* rite can be performed on twenty or thirty persons at the same time. When a person has undergone this rite and has entered into a higher grade, he does not eat with his former kinspeople. But this rarely happens except when a girl marries into a higher grade. The ceremony performed at the time of tying a *ling* on a child's neck or arm is also called *diksha*.

Child-marriage is the rule among Bijápur Lingayats, and, if a girl has come of age before marriage, the fact is kept carefully hidden. A Lingayat girl is generally married between seven and twelve, and a Lingayat boy between sixteen and twenty. The choosing of the bride and bridegroom is managed entirely by the parents. Among Lingayats marriage is much cheaper than among Bráhmañical Hindus, as no price is paid for the girl. The offer of marriage comes from the boy's parents. When a boy's father can afford to pay for his son's marriage, he goes to a family who have a daughter likely to make a suitable match. If the girl's parents agree, he returns home and tells his wife that he has secured a bride for their son. After some days the boy's father, with friends and relations, goes to the girl's village, and, through a Mathpati or a Lingayat Gurav, asks those of his castemen and Jangams who live in the village. When all have come and taken their seats at the girl's, a blanket is spread, some grains of rice are strewn on the blanket, and the boy and girl are made to sit on the rice. A kinswoman of the boy's dresses the girl in a new robe brought by the boy's father, and gives her five pieces of bodicecloth, out of which one must be white, and the remaining four of any colour except black. The woman dresses the girl, puts on her a gold ring and other ornaments, and fills her lap with two cocoanuts, five lemons, five dry dates, five plantains, and a few betel leaves. The girl's father presents the boy with a complete suit of clothes, including a turban, a shouldercloth, a coat, and a gold ring. The boy and girl then rise, bow to the Jangams and house gods, and resume their seats. The Jangams on both sides, naming the father of the boy and girl, declare to the people that the boy and girl are engaged ; and the guests are dismissed with betel leaves and nuts. This ceremony is called the *sákshiviko* or engagement. Next day it is followed by the *báshtagi* or betrothal. In the betrothal the girl's father gives a caste feast, presents clothes to the relations of the boy's father,

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and leads them out of the village in procession with music. When the boy's father reaches home he asks an astrologer to fix the days on which the wedding rite and other ceremonies relating to the wedding should take place, makes a list of the days, and sends a copy of it to the girl's father. Preparations then begin. On the first day the laps of five married women are filled with bits of dry cocoa-kernel, dry dates, soaked gram, and betel. A grindstone and a wooden mortar are brought out, whitewashed with lime, and marked with red stripes of *hurmanj* or red colour. Before them are laid bits of dry cocoa-kernel, dry dates, soaked gram and betel leaves and nuts, and incense is burnt. The women whose laps have been filled at a lucky moment, begin to pound the turmeric roots in the mortar and grind them on the grindstone. On another lucky day the marriage booth is raised, the number of posts in each row being always uneven. The ornamenting of the booth depends on the parents' means. When all preparations are finished, the kinspeople of both parties are asked to live with them during the ceremony. A marriage takes five days. It is held at the boy's house, not at the girl's. On the first day the bride and bridegroom sit together on a blanket at the boy's house; and, about eight at night, a Jangam begins to rub their bodies with turmeric paste. The rubbing is carried on by a party of married kinswomen, whose first husbands are alive. When the women have finished the bride and bridegroom rub turmeric on each other. The women wave a light before the pair and chant. This day is called the *arshan* or turmeric day; and, when the *arshan* has been put on, the boy and girl are considered *madmaklu* that is husband and wife. The second day is called the *devkárya* or god-humouring day. The boy's father gives a great dinner to Jangams and friends; the marriage garments are laid beside the house god and worshiped; the *guru's* or teacher's feet are washed, and the water is taken and drunk by the bride and bridegroom and all the family. In a house in which Virbhadrá is one of the house gods, the third day is called the *guggul* or bdellium gum day. A new earthen vessel is brought to the boy's house, the neck is broken off, and a piece of sandalwood set in it, tipped with oil, and lighted, and camphor and *guggul* that is bdellium, the gum of the *Amyris agallocha*, are burnt. The earthen vessel is held by a Jangam, and the boy and girl stand in front of it with the image of Virbhadrá in their hands. The Jangam takes up the vessel and the boy and girl carry the god, and, with music playing in front of them and followed by a band of friends, they go to Basavanna's temple. In front of the musicians walks a *vadab* or bard, dressed in silk, with a dagger in his hand, and an image of Virbhadrá tied at his waist, chanting the praises of Virbhadrá. At the temple, the pair worship Basavanna, break a cocoanut, lay down the earthen vessel, and return to the boy's house. Next day the actual marriage ceremony, the chief part in which is the tying on of the bride's lucky neck-thread or *manqalsutra*, is performed by a Jangam.

Other persons of special position who ought to attend a Lingáyat wedding are the teacher or *guru*, the *mathadayya*, and the *panchacharus* or five pots, namely the *ganáchári* or manager, the *mathpati* or beadle

the *metigauda* or village head, the *desái* or hereditary district revenue superintendent, and the *deshpánde* or hereditary district revenue accountant. A dais or raised seat called *sheshikate* or rice-dais is made ready, a blanket is spread on the dais, and on the blanket women strew rice. On this rice-strewn blanket the bride and bridegroom are seated. In front of them lines of rice are arranged in the form of a square, and, at each corner of the square and in the centre, a *kalash* or drinking-pot is set with betel leaves and a betelnut on it some molasses and twenty-five copper coins five close to each pot. Round the necks of the four corner drinking pots two strings are five times wound. One end of the strings is held by the bride and bridegroom and the other end by the teacher or *guru* who sits opposite them beyond the rice square. Between the teacher and the rice square sits the *mathadayya* or monastery head, with the *metigauda* or village headman on his right and the *mathpati* or beadle on his left. In the row behind, on each side of the teacher who holds the threads, sit the *deshpánde* and the *ganáchári*, the *deshpánde* on the teacher's right and the *ganáchári* on the teacher's left. The bride and bridegroom do not sit opposite each other but side by side and no curtain is held between them. Near the drinking-pot in the middle of the square is set an image of Ishvar or Basavanna, and the *mangalsutra* or lucky-thread is kept in a cup of milk and clarified butter. The ceremony begins by the *mathpati* or Lingáyat beadle bowing to the *mangalsutra* or lucky thread, and proclaiming that it is about to be tied to the bride's neck. The bridegroom lays his right hand on the bride's right hand, the *mathpati* lays the lucky thread on the boy's hand, the *ganáchári* drops water, *vibhuti* or cowdung ashes, and *kunku* or vermilion on the lucky thread, and marks the bride's forehead with red and the boy's with sandal paste. The teacher gives the order to tie on the lucky thread and the *ganáchári* ties it on the girl's neck, and calls *Sumuhurte Sávdhán*, that is The moment has come, beware. When the priest says Beware, the lucky time has come, the guests throw rice over the boy and girl. The *ganáchári* ties the hems of the bride's and bridegroom's robes together, and, in the knot, ties a little rice, salt, and split pulse. The teacher lets go the end of the two strings which are passed round the pot necks, ties a piece of turmeric root into each of the two strings, and binds one to the boy's right wrist and the other to the girl's left wrist. The married couple fall down before the teacher, who ends the rite by dropping sugar into their mouths. The rice is given to the beadle, and he and the other four *panchacharus* are presented with the five quarter-anna pieces which had been lying beside the *kalashás* or drinking-pots. On the last evening the bride and bridegroom ride on one horse in state to a temple of Basavva, break a cocoanut before the god, and return and take off the marriage wristlets. On their return friends wave boiled rice and curds round the heads of the bride and bridegroom, and throw the rice to the evil spirits. During the passage to and from the temple, when they reach a street crossing or when they pass a ruined house, they break a cocoanut to the evil spirits.

According to their religion the wearer of the *ling* cannot be made impure. As a matter of fact Bijápur Lingáyats, besides after a birth

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and a death, observe ceremonial impurity during a woman's monthly sickness. The feeling about ceremonial uncleanness, which has its basis in the fear of spirit possession, seems to be stronger in the north than in the south. Among Lingáyats in the south near Maisur a woman's monthly sickness is not considered to cause impurity, while in the north of Bijápur, in some families women sit by themselves on the first day of their monthly sickness and in other families a woman has to bathe on the first day and to mark her forehead with ashes, as the Maráthi proverb says: The Lingáyat woman puts on ashes and is pure.¹ Families in which this rule is kept do not let their women touch the house gods during their sickness. If a Lingáyat girl comes of age before she is married the fact that she has come of age is kept secret. When a married girl comes of age she is seated gaily dressed under a canopied chair for four to sixteen days. During this time her kinswomen feed her with sweetmeats and at the end she is sent to live with her husband. On the last day the boy's father feasts Jangams and kinspeople. The boy's father gives the girl a rich robe and the girl's father gives the boy a dress. In the fifth month of her first pregnancy her mother gives the girl a green robe and a green bodice, and her kinswomen make similar presents. Widow marriage is forbidden among priestly families; it is allowed among the laity. A widow's head is not shaved and she is allowed to wear a bodice. But her glass bangles are broken and her lucky necklace is taken away. Among the laity a widow is not married in her father's house, the ceremony is performed by a monastery manager or *ganáchári*, not by a *Sámánya* or common Jangam, and women whose first husbands are alive do not look at the married widow until she has bathed. The widow bride is not allowed to wear silver toe-rings or *kálungars* at her wedding, and may never again mark her brow with vermilion or put on the lucky neck-thread or *mangalsutra*. She is never asked to marriages or other joyful ceremonies.

Lingáyats always bury their dead. They make no exception even in the case of a leper, or of a woman dying in child-birth. According to the Lingáyat theory death is a cause of gladness, the dead has changed the cares of life for the joys of *kailás* the heaven of Shiv. When a Lingáyat dies and the few rites are performed he is believed by the people to go straight to heaven. It is well with the dead, and the Lingáyats are less nervous about the dead walking and coming to worry the living than most Bráhmanic Hindus. Still the loss to the living remains. A Lingáyat death scene is a curious mixture. The Jangams feast with merry music, the widow and children mourn and bewail the dead. When fatal symptoms set in, a *mathadayya* or head of a monastery is called. When he comes the dying person gives him ashes and a packet of betel leaves and nuts and says, I go to become one with your lotus-like feet.² When the dying has breathed his last wish, the Jangams whispers a text

¹ The Maráthi runs: *Lingáyatáchi báyo lávli rákh ani jhali pákh.*

² The Maráthi runs: *Aplya pádárvindáshi ek hoto.*

or *mantra* into his right ear, and those who stand round say, His soul is cleansed.¹ When all is over the body is bathed and set on the veranda or *sopa*, and the brow is rubbed with cowdung ashes. In front of the body a Jangam sits reading passages out of the *Lingáyat* scriptures to help the soul in its flight to heaven. A feast is made ready in the inner room and the Jangams go in and eat. Before sitting each Jangam sets his right foot on the dead head. When the feast is over the Jangams are given money and clothes. The body is dressed in fine clothes and ornaments and flowers are tucked in the head dress. The body is set in a *vimán* or gaily canopied chair and sprinkled with powder and betel leaves. The beadle takes a cloth, tears it in two, keeps one half and lays the other half on the dead face, and seats himself in front of the chair and rings a bell. Properly on the day of the death, but sometimes not until two or three days have passed, the chair is carried to the grave. The chair is carried by any four castemen, and the procession is headed by a band of music. The poor, though contrary to rule, sometimes carry the dead on a bier. While the Jangam's feast goes on in the house of death, the length of the dead man's foot is taken and the grave is dug. The grave is of two kinds, a married person's grave and a celibate's grave. The grave is nine of the dead man's feet long and five of the dead man's feet broad. It is entered by three steps, the first step one foot wide and one foot deep, the second step two feet wide and two feet deep, the third step three feet wide and three feet deep. At the bottom of the grave is raised an altar one foot high and three feet broad. In the side of the grave, facing either east or north, a five-cornered niche is cut, each of the three sides measuring three feet and each of the two sides measuring one and a half feet. On either side of the large niche is a small niche one foot across, for keeping lamps. Such a grave is called *gomukh samádhi* or the cow-mouth grave, and is used for married men. A celibate's grave is called *shikhar samádhi* or the peak grave. The celibate's grave has three steps equal in breadth and depth to those of a married man's grave, but of unequal length. The first is one foot long, the second two feet, and the third three feet. When the funeral party come to the grave the body is stripped of its rich clothes and ornaments, which are either given to a Jangam or kept by the mourners. It is carried into the grave by two kinsmen and seated crosslegged on the central altar. The body is generally bare except a loincloth and a facecloth. Sometimes it is shrouded in a sack. In either case the *ling* is taken out of its silver cover. The cover is given to a Jangam and the *ling* is tied either round the neck or round the upper right arm of the body. The large niche is partly filled with ashes and faded *bel* leaves and flowers that have been offered to Shiv and the body is set in the niche and the niche filled with cowdung ashes and fresh *bel* leaves. The grave is then filled with earth. On the grave the beadle lays a stone and on the stone the Jangam stands, and the chief mourner washes his feet, lays *bel* leaves on them, and gives

¹ The Maráthi runs : *Yácha átma shuddh jhála.*

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him and the beadle each five copper coins. Sometimes the beadle washes the Sámánya Jangam's feet, lays *bel* leaves on them, and gives him five copper coins. Alms are distributed to all Jangams and poor people who are present. Those who have been at the funeral bathe and go home, or go home and bathe. After they have bathed the mourners wash their teacher's feet and purify themselves by drinking the water in which his feet are washed. Strictly speaking True Lingáyat funeral rites end with the purifying of the mourners. In practice the rich, for five days after the funeral, daily send for a Jangam, wash his feet, and drink the water; and do not eat wheaten bread or sugar. On the eleventh day friends are feasted. Nothing is taken to the grave and there is no yearly mind-feast. True Lingáyats are bound together by a strong religious feeling. Social disputes are settled by the castemen in the presence of eight office bearers, the *mathadayya* or monastery head, the *ganáchári* or monastery manager, the *mathpati* or Lingáyat beadle, and five representatives of Shiv's five sons, who are said to have sprung from the five mouths of Shiv, are supposed to be present. In social disputes final appeals are made to the four lion-thrones or *sinhásans*, the north throne at Ujain in Málwa, the east throne at Shri Shail in North Arkó, the south throne at Balhali in Bellári, and the west throne at Kolhápúr. The fifth throne which is filled by the childless Virakt, is known as the *shunya* or empty throne. Appeals to the four thrones are rare.

True Lingáyats have lately begun to lay much stress on education. The Lingáyats of Belgaum and Dhárwár have raised a fund which now amounts to nearly £1000 (Rs. 10,000) to help Lingáyat boys to go to England to finish their education. Many of them keep their boys at school till they are eighteen or twenty, and several of them send their girls to school till they are ten. As a class Lingáyats are pushing and prosperous.

AFFILIATED
LINGÁYATS.

Affiliated Lingáyats include nineteen divisions with a strength of 83,408 or 14·69 per cent of the Hindu population. The details are :

Bijápúr Affiliated Lingáyats, 1881.

DIVISION.	Males.	Fe- males.	Total.	DIVISION.	Males.	Fe- males.	Total.
A're-Banjigs	3006	3073	6079	Kumbhárs	2748	2681	5429
Chalvadás	45	47	92	Kursális	669	754	1423
Chatters	196	224	420	Kurvinshetis	1206	1240	2446
Gánigs	18,458	18,494	36,952	Málgárs	134	119	253
Gavlis	192	159	351	Náglíks	599	614	1213
Hande Vazirs... ..	990	1013	2003	Nádígs or Náhvis	3580	3346	6926
Handeyavrus	298	287	585	Nilgárs	345	349	694
Kalávants	57	94	151	Padsális	1085	1120	2205
Koshtis or Nilkanths.	3937	4073	8010	Shivácharis	36	32	68
Kudvakkalgers	4017	4091	8108				
					41,598	41,810	83,408

A're-Banjigs.

A're-Banjigs, **ADI-BANJIGS**, or **ÁD-BANJIGS**, are returned as numbering 6079, and as found scattered all over the district especially in Bijápúr. They seem to be Maráthás who have turned from Bráhmanism to Lingáyatism. They speak Kánarese, and do not differ in appearance from ordinary Panchamsális. They are well-to-do being generally substantial farmers and sometimes merchants. They hold a few village headships. They are entirely

devoted to Jangams, and their customs and ceremonies are almost the same as those of True Lingáyats. They send their children to school and are a pushing steady class.

Chalvádis, or Mhár Sacristans, are returned as numbering 92. At least one family is found in every Lingáyat settlement. They are Holiás or Mhárs, who have gone over to Lingáyatism and have adopted True Lingáyat practices in every particular. Their personal names are the same as those of True Lingáyats, and they dress so neatly and so exactly like True Lingáyats, that it is often difficult to distinguish them. Their daily food is millet bread, split pulse, and vegetables. They neither eat flesh nor drink liquor. They are orderly, sober, and goodnatured. They live on alms which they collect from every Lingáyat house. Their second source of income are the money payments on festivals and funerals. In a Lingáyat community the chief duty of the Chalvádi is to head all Lingáyat processions carrying a large brass ladle across his shoulder. At the upper end of the ladle is an image of a bull shaded by a serpent's hood. In his hand he carries a brass bell which he repeatedly rings, and on his ankles are small brass bells. A Chalvádi also attends all religious and social gatherings and every now and then sings religious songs during the time the business of the meeting goes on. The married women do not help the men except by minding the house. Bráhmancial Hindus rank them with Holiás or Mhárs, with whom they neither eat nor live. They are Lingáyats and their chief gods are Basveshvar and Shiv, and they also worship Hanumán and Yallamma. They wear the *ling* round the neck. Both men and women bathe daily before the morning meal, and worship the *ling* like True Lingáyats. They marry their girls before they come of age. But they do not provide husbands for all their daughters. When they fix that a girl is not to marry and is to become a Basvi or female devotee, a caste meeting is called and in the presence of the castemen a Lingáyat priest tells the girl that she has been made a Basvi and is free to live as a courtesan. Divorce and widow marriage are allowed. They send their children to school, take to no new pursuits, and on the whole are a steady class.

Chatters, or Bodicecloth Sellers, are returned as numbering 420, and as found in Bágalkot, Bágévádi, and Indi. They seem to be a branch of Nágliks, though they have now no connection with the Nágliks. They speak Kánarese and do not differ in appearance from ordinary Panchamsális. They make and sell bodicecloths. They often combine weaving with husbandry and are fairly off. They are devoted to Jangams, and in customs and ceremonies do not differ from True Lingáyats. They send their children to school, but take to no new pursuits, and fall or rise as the weaving of bodicecloths thrives or fails.

Gánigs or Telis, that is Oilmen, are returned as numbering 36,952, and as found all over the district. They are divided into Sajjan Gánigs who forbid, and Kárekul Gánigs who allow widow marriage. Kárekul Gánigs are by far the commonest especially near Kolhár and in the north of Bágalkot. They are found in all large

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villages. Of late many have given up oil-making and taken solely to husbandry. The name Kárekul probably means Black-clan though the rich make out that the word is Kharekul or True-clan. The names in common use among men are Basáppa, Kalláppa, Lingáppa, Nágáppa, and Shiváppa; and among women Gauravva, Nágavva, Shidavva, and Yallavva. They have no family names except place names and calling names. Kárekuls have many *bedags* or family stocks, members of the same stock not being allowed to intermarry. The oil on his clothes betrays the oilman, but dress a Gánig in clean clothes, and smear his brow with cowdung ashes and he cannot be told from a True Lingáyat. They are strong, dark, and square-built, many of them with pleasing faces. Their home tongue is Kánarese, but they also know Maráthi and Hindustáni. They live in one-storeyed houses with mud and stone walls and flat roofs. They keep servants to help in their calling and own bullocks and buffaloes to drive their oil-mills. Their staple food is millet, split pulse, and vegetables, and they are fond of sour and pungent dishes. Their special holiday dishes are the same as those of True Lingáyats; and like True Lingáyats they neither use animal food nor drink liquor. Except the religious who eat only twice a day, most take three meals a day beginning with an early morning breakfast. Before they sit to eat they worship the *ling* like True Lingáyats. The men wear the headscarf, waistcloth, coat, and shouldercloth; and the women the ordinary robe and bodice after the fashion of True Lingáyats. Twenty or thirty years ago the men used to wear knee-breeches of *khádi* or coarse country cloth, a thin-bordered shouldercloth, and a small headscarf. Both men and women use ornaments shaped in True Lingáyat fashion. A woman in her husband's lifetime marks her brow with *kunku* or vermilion, wears glass bangles, and ties the *mangalsutra* or lucky thread round her neck. As a class they are orderly, hospitable, honest, goodnatured, hardworking and thrifty, but rather dirty. Their chief calling is oil-pressing, but many of them also cultivate. Hereditary headmen do not press oil, but live as husbandmen. The women mind the house and retail oil in their shops, and the children drive the bullocks which are yoked to the mill. In harvest time the women and children carry food to the men in the fields and scare birds from the ripe crops. As a class they are well to do. They rank themselves with True Lingáyats, though True Lingáyats do not eat with them, except in a religious house. In religion they are staunch Lingáyats and are married and buried by Jangams. They imitate True Lingáyats in their religious beliefs, practices, and customs. Their gods are Malayya of Shri Shail in North Arkot, Basavanna of Bágavádi in Bijápur, Yallamma of Paragad in Belgaum, and Tulja-Bhaváni of Tuljápúr, whose shrines they occasionally visit. They keep all leading Lingáyat fasts and feasts. Child marriage is the rule; widow marriage is allowed and practised; and polyandry is unknown. Their marriage and death details do not differ from those of True Lingáyats. Their social disputes are inquired into and settled by the *desái* of Kolhár in Bágavádi, whose office is hereditary. They send their children to school, and are a steady pushing class. Sajjan Gánigs, like Káre-

kul Gánigs, are *ling*-wearing oil-pressers. They are neither so numerous nor so well off as the Kárekuls. Most of them are oil-pressers, and the rest are husbandmen. They are not strict Lingáyats being married by Bráhmans and keeping many Bráhmanical customs. Unlike the Kárekuls, they hold a curtain between the bride and bridegroom and the Bráhman priest ties the *mangalsutra* or lucky necklace. They do not worship the five jars, and use the water-clock to mark the time for the ceremony. They do not allow widow marriage. A widow's glass bangles are broken on her husband's death and are replaced by silver bracelets. Their social disputes are settled at meetings of the castemen headed by Bráhmans. In other respects they do not differ from Kárekul Gánigs.

Gavlis, or Milkmen, are returned as numbering 351. The ordinary Kánarese milk-seller is generally a Hande Vazir by caste. But at Bijápur, Mamdápur, Bágalkot, Ilkal, Kaládgi, Tálíkot, Sindgi, and perhaps a few other large villages a few families of Gavlis are found who have come from the Marátha country, chiefly from the neighbourhood of Pandharpur in Sholápur. These people speak Maráthi, and in some instances, as at Mamdápur, have been settled in the district only since the famine of 1876. Almost all are Lingáyats or Nand Gavlis. The other division, which is very small and holds a lower social position, are called Marátha or Khillári Gavlis. The names in common use among men are Bálya, Genu, Khandu, Namáji, Narsinga, Sávylya, and Shidhu; and among women Devkubái, Gangábái, Girjái, Hirnái, Malkái, and Rukhmábái. Their commonest surnames are Bhairvádi, Dahinde, Gadyáppa, Ghati, Gyánáp, Jagángavli, Kileskar, Kisál, Námde, and Pangudvále. Each surname represents a separate clan, and persons bearing the same surname are not allowed to intermarry. They look like ordinary Marátha Kunbis and dress like them, except that the men have begun to use the Kánarese *rumál* or headscarf instead of the Marátha turban. They seem to prefer living not in villages but in huts in the fields, under the same roof as their cattle. They are a poor people. Except a few brass pots for milking and selling milk, their house goods are almost all earthen vessels and quilts together worth 8s. to £1 (Rs. 4-10). Their staple diet is millet bread, split pulse, and vegetables. They are fond of sour and pungent seasoning. Their holiday dishes are boiled rice, unleavened wheaten cakes eaten with molasses and water, and onion-salad minced and mixed with curds. Sometimes butter is eaten with bread, but clarified butter is never used. They bathe only once a week or once a fortnight. Some bathe on Sundays and worship the house image of Khandoba and offer it milk. On holidays the offering is of dressed food. As they are Lingáyats in religion, they neither eat flesh nor drink liquor. As a class they are orderly, hardworking, honest and thrifty, but dirty. Their chief and hereditary calling is to tend cattle and sell milk, curds, and butter. Their women help by making curds and butter and by sawking milk, curds, and butter in the streets. They carry milk in brass pots and curds in earthen pots on their heads. Their children graze the cattle. They spend almost the whole of their earnings in food and clothing. They often run into debt to meet marriage

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and other special expenses. Lingáyat Gavlis eat no food that is not cooked by their own castefellows or by Lingáyat priests in a religious house. Marátha Gavlis eat from the hands of Marátha Gavlis, Lingáyat Gavlis, and Lingáyat priests. The men work for two hours in the morning and two hours in the evening, and the children graze the cattle all day long. They never stop their work. Their chief divinities are Khandoba, and Ambábái of Tuljápúr. They make pilgrimages to Pandharpur in Sholápúr, Jejuri in Poona, Tuljápúr in the Nizám's country, and Shingnápur in Sátára, where are the shrines of their family deities. They offer their gods cocoanuts, dry dates, plantains, and camphor. The days sacred to their gods are *Dasara* in September-October and *Chhatti* or the sixth day of *Márgshirsh* or November-December. Their house deities are made of metal. Their priest is an *ayya* or Lingáyat priest, whom they call to officiate at their marriages. They respect Bráhmans, and ask them to find out lucky days for holding marriage and other ceremonies. Their holidays are *Holi* in February-March, *Nágpanchmi* in July-August, *Dasara* and *Diváli* in September-October, and *Chhatti* in November-December. They fast on the *Ekádashis* or lunar elevenths of each Hindu month, on *Shivráttra* in February, and on *Gokulashtami* in July-August, and break the fast on the next day with a feast. On the Mondays of *Shrávan* or July-August and the Sundays of *Márgshirsh* or November-December they take only one meal in the evening. Their *guru* or religious teacher is a Lingáyat Jangam who lives at Mádalgáv near Pandharpur and is known by the name of Chandrashekháppa. He is not married and chooses his favourite pupil to succeed to his authority after his death. They believe in soothsaying, and occasionally consult astrologers and palmists to tell their fortune. They profess not to believe in witchcraft or ghosts, because they say that a Gavli never becomes a ghost. Like other local Lingáyats the navel cord is cut, and the child and the mother are bathed in warm water. Unlike other local Lingáyats the mother and child are made to lie down on a mattress covered with a blanket or a quilt. The mother is given dry cocoa-kernel, dry ginger and pepper pounded together and mixed with clarified butter to eat. She is held unclean for five days, during which she is fed on butter and boiled rice. On the fifth the house gets a fresh coating of cowdung, and the mother's clothes are washed. In the evening the goddess Satváí is worshipped, and a wheaten cake is laid before her. A Lingáyat priest ties the *ling* round the child's neck and receives eleven coppers as his fee ($4\frac{1}{2}d.$) Next day a Bráhman astrologer is paid a copper or two, and is told to choose a lucky name for the child. On the twelfth they call five married women to dinner. The five women hang a cradle on two ropes, cradle the child and name it. After they have named the child their laps are filled with a mixture of wheat, gram, millet, cocoa-kernel scrapings, and molasses. The rest of the mixture is given to all present by handfuls. In the ninth month, or in some month between the ninth and the twelfth, the child's maternal uncle sets it in his lap and cuts its hair with a pair of scissors. The child's father gives the uncle a half cocoa-kernel, betel leaves and nuts, and he in return gives the child

a cap and a jacket. When a match is proposed, the fathers of the boy and girl with some of their castemen go to a Bráhma astrologer, and telling him the names of the boy and girl, ask him whether the marriage will prosper. If the stars favour the match a little sugar is put in the girl's mouth, sugar and betel are served, and the guests withdraw. Shortly after, on a lucky day, the boy's father, with some of his relations, goes to the girl's, and lays before her house-gods a *ghanti* or ear ornament, a *sari* or wire neck ornament, *kátdorás* or wristlets, a robe, a bodicecloth, a piece of chintz, five other bodicecloths, two packets of sugar each weighing four ounces, a cocoanut, five plantains, five dry dates, five betelnuts, vermilion, five turmeric roots, and five pinches of rice. Of the things laid before the gods, only one packet of sugar is left before them, the rest are afterwards laid in the girl's lap. The girl is dressed in the robe and bodice, and decked with ornaments. A Lingáyat priest touches her hand, and her lap is filled by five married women. Bráhmans, Lingáyat priests, and other guests are dismissed with sugar and betel. The girl's father treats the boy's father and his party to a feast of *polis* or sugar roly-polies, rice, and an onion salad. The boy's father fixes the marriage day, and goes to the girl's village. On the day after their arrival the boy is rubbed with turmeric paste and the girl with what of the paste remains over. The boy and girl are bathed in different *surgis* or squares with *támbyás* or drinking-pots at each corner and a string wound round them. At the time of marriage five *kalashás* or narrow-mouthed copper pots are worshipped as by other Lingáyats. The threads passed round the *surgis* are folded and made into *kankans* or bracelets which the officiating Lingáyat priest ties to the right wrist of the bridegroom and the left wrist of the bride. The bride and bridegroom are made to stand facing each other, in two baskets containing millet and rice, and a curtain is held between them. The priest drops some grains of rice on the heads of the pair; and the guests follow his example. After the ceremony is over the bride's father feasts his castefellows. In the evening the bride and bridegroom are seated on a bullock, the bride's head is decorated with a network of flowers, and the bridegroom's with a marriage coronet; and they are led in procession to the village temple to worship the god. In the temple they break a cocoanut and lay a pice before the god, and mark their brows with sacred ashes from the god's censer. Shortly after the *varát* or married pair's return-procession comes the *sáda* or cloth-presenting when the bride is handed to her mother-in-law. Then follows a caste feast given by the boy's father, and after the feast the bride and bridegroom go to the bridegroom's house. With this last ceremony the marriage festivities end and the guests return to their homes. Girls are married when between one month and twelve years old, at a cost of 12s. (Rs. 6) in rich families, 10s. (Rs. 5) in middle-class families, and 6s. (Rs. 3) in poor families. A son's wedding costs a rich family £5 (Rs. 50), a middle-class family £4 (Rs. 40), and a poor family £3 (Rs. 30). Widow marriage and polygamy are allowed and practised; and polyandry is unknown. Lingáyat Gavlis, like other Lingáyats, bury the dead; and perform

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the regular Lingáyat funeral rites. Some of the funeral party bathe, others purify themselves simply by rubbing their bodies with cowdung ashes. All return to the house of mourning, sprinkle oil mixed with water and *harli* grass on their feet, and go home. On the third day the mourners go to the burial ground and raise a small mound of earth over the grave. On their return the four bearers are made to look at their own reflection in a cup of oil, and are given small pieces of hardened molasses to eat. On the third or twelfth day dressed food is laid near the grave, as an offering to the departed soul. Crows ought to eat the food: if they will not the offering is given to a cow. On the twelfth day a caste-feast is given. They keep a memorial ceremony in honour of the dead every year on the third of *Vaishák* or April-May. Their death expenses vary from 8s. to 14s. (Rs. 4-7). The customs of Marátha Gavlis differ little from those of Maráthás. They are bound together by a strong caste feeling, and inquire into and settle social disputes at caste meetings whose decisions are enforced under pain of loss of caste. They do not send their children to school, take to no new pursuits, and show no signs of improving.

Hande Vazirs.

Hande Vazirs, also called Handekurubars or Shepherds, are returned as numbering 2003, and as found in Bágevádi, Bijápur, Hungund, and Indi. They are Kurubars or shepherds who have become Lingáyats and respect no priests but Jangams. They have left off meat and liquor, and changed sheep-rearing for blanket-weaving. They are generally better off than their Bráhmanical brethren. They are strict and zealous Lingáyats.

Handeyavarus.

Handeyavarus, or Handenavarus, are returned as numbering 585 and as found only in Bádámi and Bijápur. Handeyavarus are Lingáyat Kabligers or fishers, who have given up fishing and have separated from their parent-stock. They have no *gotrás* or family stocks, and proved relationship is the only bar to marriage. Unlike Bráhmanical Kabligers they neither eat flesh nor drink liquor. As a class they are dark and square with a lively expression. They dress like Lingáyats, and have nothing to distinguish them from other low class Lingáyats. They are generally husbandmen, often with an hereditary village office as *talwár* or watchman, and *pujári* or ministrant, as at Parmanna's temple at Hovinheppargi.

Their women mind the house and help the men in the field. They hold a low position among Lingáyats, and Jangams will not eat in their houses, though many families have been Lingáyats for several generations. Even in the oldest families the *ling* is not put on until marriage. Their chief gods are Basávanna, Parmanna, and Yallamma; and Jangams are their only priests. Like Bráhmanical Kabligers they have much faith in soothsaying and witchcraft. They are married by Jangams, and the rest of their observances are the same as those of Bráhmanical Kabligers. Like Lingáyats they bury their dead and their funeral ceremonies are attended by Jangams.

Kalávants.

Kalávants, or Dancing Girls, are returned as numbering 151 and as found in Bijápur and other leading centres. They eat only from the hands of true Lingáyats, accept Jangams or Lingáyat priests, eat

no meat and drink no liquor, and in no important particulars differ from the Lingáyats courtezans of Belgaum.

Koshtis or Weavers, also called **Nilkanth Linga'yats**, are returned as numbering 8010, and as found in all the weaving towns and large villages of the district. The names in common use among men are Basappa, Chenappa, Chenbasappa, Chenmallappa, Gurmallaappa, Gurappa, Gurningappa, Gurubasappa, Irappa, Irsangappa, Kásappa, Madappa, Nilkanthappa, and Shivningappa; and among women Basavva, Bhoravva, Gangavva, Guruningavva, Ithavva, Mallavva, Nágavva, and Shidavva. *Appa* is added to men's names and *avva* to women's names. Like True Lingáyats their surnames are place and calling names, as Honvattagi, Kupkaddi, Nimbálkar, and Torvi. They are divided into Bilejádars and Padsalgijádars, who neither eat together nor intermarry. The Padsalgijádars have fallen from the Bilejádars who refuse to eat with them. They have sixty-three family-stocks, some of which are Jirági, Banni, Basari, Menas, Hitta, Hong, Sar, Kadigya, Vanki, Dharm, and Gund. The family stocks of the bride and bridegroom should be different as members of the same family stock are believed to be descended from the same person. They are like True Lingáyats though somewhat shorter and weaker. The in-door sedentary life at the loom makes them weak and pale. They are of middle-height, and plump, with a tendency to flabbiness. The skin is brown and the expression dreamy, the eyes are deep-set, and the nose is flat and long. The women look stronger than the men as they do the out-of-door starching and arranging of the warp yarn. Like other Lingáyats they speak an incorrect Kánarese in-doors. Most of them live in dirty one-storeyed houses, with walls of stone and mud and flat roofs. Only the rich engage servants to help in their calling. Their staple food is bread, split pulse, vegetables, and *chatni* or relish. They freely use onions, garlic, and oil in seasoning food and are fond of sour and pungent dishes. Their holiday dishes are *polis* or sugar roly-polies, *kadbús* or sugar dumplings, *shevaya* or vermicelli, and *godhuhuggi* or husked wheat boiled with molasses. *Polis* are made on *Dasara* in *Ashvin* or September-October and on *Holi* in *Phálgun* or February-March; *kadbús* on *Nágpanchmi* in *Shrávan* or July-August, and on *Ganeshchaturthi* in *Bhádrapad* or August-September, and *shevaya* on Hindu New Year's Day in *Chaitra* or March-April and *Divdi* in *Ashvin* or September-October. They give caste feasts in honour of betrothal, marriage, and a girl's coming of age, and on days when vows are paid to the gods. Men bathe daily and some worship the house gods before dining. Women bathe on Mondays and Thursdays. Like other Lingáyats they do not use animal food. They smoke and chew tobacco but never touch intoxicating drinks or drugs. Men shave the head including the topknot and chin and allow the moustache to grow. They wear a headscarf, a shouldercloth, a jacket, a waistcloth, and a pair of shoes. A rich Koshti spends £1 10s. (Rs. 15) a year on dress, a middle-class Koshti 16s. to £1 (Rs. 8-10), and a poor Koshti 8s. to 10s. (Rs. 4-5). The ornaments worn by men are a *chank*, a silver *ling* case, *khubás* or armlet caskets, bangles, earrings, a twisted waistchain, and a gold

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necklace among the rich. A rich man's ornaments are worth over £10 (Rs. 100), a middle-class man's over £4 (Rs. 40), and a poor man's £1 10s. to £2 (Rs. 15-20). The poorest have not even the silver *ling* case and wrap the *ling* in silk. The women wear their hair in braids or tie it in a knot by a woollen thread. Girls deck their hair with flowers until they come of age. Women dress in the usual robes and full-backed bodices of different colours. They dress in the ordinary full Marátha robe without passing the skirt back between the feet. They generally wear sandals. Rich women spend £1 4s. to £1 6s. (Rs. 12-13) a year on dress, middle-class women 14s. to 16s. (Rs. 7-8), and poor women 10s. to 12s. (Rs. 5-6). The ornaments worn by women are, in the ear *jhamkis* and *ghantis*, a nose-ring, for the neck the *mangalsutra*, *haniqilikka* and *vajratikka*, and for the waist a *kambarpatta* which is worn by girls till they come of age. Besides these rich women have many other ornaments on which they spend £15 (Rs. 150) and upwards. A poor woman's store of ornaments is worth about £2 10s. (Rs. 25). However poor they may be, after marriage all Koshti men must wear the *ling*, and all Koshti women must wear the lucky neck-thread or *mangalsutra*. They are orderly, even-tempered, hard-working, and fairly clean, but unthrifty. They weave sheets, robes, and other articles of *khádi* or coarse cloth. An ordinary weaver takes five days to weave a *pásodi* or sheet twenty-one feet long by six feet broad. He sells it for 6s. (Rs. 3) a price which leaves him 2s. (Re. 1) of profit. A good weaver earns 16s. to 18s. (Rs. 8-9) a month. They teach their boys to weave and take no apprentices. They have many tricks, one of the commonest being to weave the uppermost fold very tightly in the hope that buyers will think the whole is equally closely woven. Their goods have a great sale among husbandmen, shepherds, Lamáns or carriers, fishermen, Vadars or earthmen, and other castes who work out-of-doors and require strong cloth. They make these articles to order or for sale. Some till land with their own hands, others employ servants to work for them, and pay them 3s (Rs. 1½) a month with board or 8s. (Rs. 4) without board. Besides their pay, servants are every year given a blanket, a waistcloth, and a jacket. Field labourers are paid in corn or money. The wives of husbandmen help their husbands in carrying their food to the fields, in reaping, in ginning cotton, and in milking cows and she-buffaloes. The weavers are busy and fairly prosperous, as most of them are hardworking. They borrow to meet marriage and other special expenses generally at about two per cent a month. They eat food in the same row with other Lingáyats in a Lingáyat religious house when a subscription feast is held in honour of the god. They serve food to Maráthás, Dhangars, Parits, Nhávis, and other inferior castes and hold them beneath them. They eat no food except what is prepared by their castemen. They rank themselves with True Lingáyats. Men women and children work all day long. They are busy during the marriage season and idle during the rains. A family of five spends £1 to £1 4s. (Rs. 10-12) a month. Their houses cost £5 to £40 (Rs. 50-400) to build and 14s.

to 19s. (Rs. 7-9) a year to hire. Their house goods are worth £5 to £50 (Rs. 50-500). A birth costs 10s. to £3 (Rs. 5-30), a boy's marriage £3 to £10 (Rs. 30-100), a girl's marriage £2 to £8 (Rs. 20-80) and a death 11s. 3d. to £3 (Rs. 5½-30). Of the death expenses 4s. (Rs. 2) are given to the grave-digger and 2s. (Rs. 1) to the Jangam or priest. They are careful to keep the leading rules of the Lingáyat faith. Nilkanth or Shiv and Mallikárjun of Shri Shail in North Arkot, Basavanna of Kalyán in Maisur, Párvati Ráchanna, Mallayya of Parvatgiri in North Arkot, Lakshmi, and Dhanyádevi are their family deities. They are specially devoted to Mallikárjun of Shri Shail and Nilkanth. They make pilgrimages to the shrines of their family gods. They respect Bráhmans and call Jangams to officiate at their marriage and other ceremonies. Their religious teacher or *guru* is a Lingáyat who lives at Tálikot. He is called Nilkanth Svámi. He leads an unmarried life and is succeeded by his favourite pupil. His claims on and his duties to his disciples are like those of other Lingáyat teachers. They worship village and local deities and believe in witchcraft and soothsaying. The greatest magician and exorcist in Bijápur belongs to the Hátkár caste, though he calls himself a Khosti; his name is Chenbasavanna Malláppa, and he lives at Ilkal in Bijápur. Their customs do not differ from True Lingáyat customs except that they keep ceremonial impurity for five days on account of child-birth. They are bound together by a strong caste feeling. Social disputes are inquired into and settled at a meeting of the men of the caste under their *guru* or teacher, and in his absence by a *mathadayya* or head of a religious house. They send their children to school and teach them reading writing and working sums. They take to no new pursuits and show no signs of improving.

Kudvakkalgers, or Hoemen, are returned as numbering 8108 and as found in considerable numbers all over the district. They are commonest in the valley of the Don. They are divided into Dandávatis or Fine-payers, Minigadiks or Patched-shoe wearers, Taddodis or Fools, and Yattiraks or Bull-wounded. Minigadiks and Yattiraks are seldom seen. They wear the *ling* but the men keep the top-knot and they are married by Bráhmans. In other particulars they do not differ from True Lingáyats. They are a cultivating caste. They hold one or two village headships in Bijápur and though by no means wealthy, are fairly off. They rank below True Lingáyats who do not eat from their hands. They send their children to school, take to no new pursuits, and show no signs of rising.

Kumbhárs, or Potters, are returned as numbering 5429 and as found in pretty large numbers all over the district. They are divided into Lád, Lingáyat, Marátha, Pardeshi, and Telang Kumbhárs who neither eat together nor intermarry. Pardeshi Kumbhárs eat from Lingáyat Kumbhárs, but Lingáyat Kumbhárs do not eat from Pardeshi Kumbhárs. The following particulars belong to Lingáyat Kumbhárs. The names in common use among men are Chenmallayya, Garupádáppa, Garushidáppa, Iráppa, and Malláppa; and among

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women Basayva, Baslingavva, Guravva, Ishvaravva, Mallavva, Nilavva, and Ráchevva. Men add the word *appa* or father and women the word *avva* or mother to their names. They have no family names, but their caste name is added to their personal names as a surname. To look at they are like Panchamsáli Lingáyats, strong and over the middle height. They are dark and dreamy. The face is round with deep-set eyes, thin lips, and lank or curly hair. Their home tongue is a corrupt Kánarese. They live in mud and stone built houses one storey high. They keep their clothes and their houses as clean as their dirty work allows them. Except a few metal platters and drinking cups their vessels are all of earth. They have domestic animals, and, though it is against their religion, they keep asses. The staple food, which is bread and split pulse, costs 2½d. (1½ a.) a head. They season their food with onions, oil, chillies, and tamarind. Rice is cooked at marriage and coming of age feasts, on the cradling of a child, and on the coming of a daughter-in-law to her father-in-law's house for the first time. Besides rice, *polis* or sugar roly-polies are prepared on these occasions and on holidays. On *Diváli* in *Ashvin* or September-October and on New Year's Day in *Chaitra* or March-April only *shevaya* or vermicelli is made, and on *Nágpanchmi* in *Shrávan* or July-August *kadbis* or sugar dumplings. They eat out of a platter set on a three-legged stool called *addanagi* in Kánarese. The devout bathe daily and the rest wash every second day. Before eating the strict take the wearing *ling* out of its cloth, wash it, rub it with ashes, and mark their brows with ashes. They eat no flesh and take neither liquor nor narcotics. A few use *gánja* or hemp flower in private, but any one who is caught is put out of caste. Most of them shave the head clean and the face except the moustache and eyebrows, and a few wear the top-knot. Men generally dress in white, and women in black or in red. Women part their hair down the middle and tie it behind in a knot. They do not deck their hair with flowers or with false hair. Men dress in a waistcloth, an overcoat, a headscarf, and a pair of shoes. The ornaments worn by men are the *bhikbális* or gold earrings, a silver *ling*-case, and a twisted waistchain. The women's dress includes a robe and a bodice. The upper end of the robe is passed over the head and the right shoulder, the skirt is gathered in puckers, and the puckers are thrust in front into the waist without passing the end back between the feet. The women's ornaments are the *mangalsutra* and *tikka* for the neck, *vákis* for the arms, silver bangles for the wrist, *ghantis*, *jhamkis*, *vális*, and *badigadis* for the ears, and *naths* for the nose. Girls wear silver waistchains till they come of age. Few keep a store of clothes for holiday wear and most wear their ordinary clothes newly washed. As a class they are orderly honest and thrifty. Most of them are potters. A few are husbandmen tilling their own fields or growing crops in other fields on payment of half the produce. They earn £1 10s. to £2 (Rs. 15-20) a month. They are good farmers but have no skill in growing the richer crops. The women help the men in selling pots and in reaping and working in the fields. The potter takes a lump of clay puts it on his wheel and turns it into a rude pot. The pot is taken off and hardened in the sun and its surface is smoothed and

its shape improved by tapping it all over with a flat piece of wood. Pots sell at $\frac{1}{2}$ d. to $7\frac{1}{2}$ d. ($\frac{1}{2}$ -5 ea.). A potter can shape in one day two large pots or *devás* or five small pots or *gháras*. The poor work as day-labourers and are paid in grain or in money. Their trade is brisk and prosperous. They borrow to meet marriage and other special expenses, generally at three per cent a month. They rank with other potters. They cut from the hands of Shívant Língáyats but do not eat with Telis and Nílgyás. Though they are of better caste than Telis and Nílgyás, these castes look down on them because they keep asses. They hold themselves equal to Panchamsáli Língáyats. Men women and children work from morning to evening. Their trade is brisk in *Pausk* or December-January, *Mágh* or January-February, and *Phálgua* or February-March. They stop work on the day after *Sankránt* in January, on the first of the dark half of *Jesák* or May-June, on the Hindu New Year Day in *Chaitra* or March-April, on *Náppanchasi* in *Shrávas* or July-August, on *Dirólí* in *Áshvín* or September-October, and on the full-moon day in *Margashírah* or November-December. A family of five spends £1 to £1 10s. (Rs. 10-15) a month on food and dress. A house costs £5 to £20 (Rs. 50-200) to build, a birth costs 16s. to £1 10s. (Rs. 8-15), a boy's marriage £10 to £30 (Rs. 100-300), a girl's marriage £1 to £2 (Rs. 10-20), and a death 10s. to £1 10s. (Rs. 5-15). They are a religious class. Their priests are Jangams, yet Bráhman astrologers are consulted and are given money if they come to a marriage. Their family gods are Mallikárjun of Shri Shail in North Arkot, Virbhadrá of Rácboti, Virbhadrá of Yadur in Chikodi in Belgaum, Basavanna of Bágevádi in Bijápur, Yallamma of Parasgad in Belgaum, and Tulja-Bharáni of Tuljápúr in the Nizám's country. They make pilgrimages to the shrines of these deities. They keep a complete fast on *Shivrátra* in February and feast on the next day. On *Shrávan* or July-August Mondays they fast till evening and then feast in company with Jangams. Their spiritual teacher is a celibate Jangam, whose favourite pupil succeeds him after his death. He advises his disciples to follow the rules of their religion and to lead a virtuous life. They worship village gods and offer them food. Their temple ministrants are men of the Gurav caste. The women and children of this caste suffer much from spirit attacks and seek the help of exorcists to relieve them when possessed. Some exorcists set the possessed person before an idol of Virbhadrá, rub his forehead with sacred ashes, and cane him till the devil leaves him. The images of household gods are made of silver or brass. Some of them are full figures and others are busts. Every morning these gods are bathed, rubbed with cowdung ashes, incensed with frankincense or bdellium, and presented with cooked food. On holidays when a Jangam teacher is feasted, the gods are sprinkled with the water in which the Jangam's feet have been washed, and are presented with food after the Jangam has left the house, for they hold the Jangam or human god higher than the metal god. They never pluck *bel* leaves, but get them from *mathpatis* or their women and lay them on their gods. After a birth the mother and child are bathed and laid on a bedstead. The mother is made to drink half a pound

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of clarified butter and is given dry cocoa-kernel and molasses to chew. For thirteen days she is fed with rice and clarified butter, and *kadbū* or sugar dumplings. On the fifth day the child and the mother are again bathed, and the house is washed with cowdung. On the same day they smear a stone with molasses and ground cocoa-kernel, turmeric powder, and redpowder, and present it with sweetmeats. The young mother and her relations are feasted. In the evening the midwife worships the goddess Jivati, offers her sweetmeats, waves a lamp about the goddess and takes it away under cover, for if any one sees the lamp the mother and child will sicken. The midwife is paid $1\frac{1}{2}$ *anna*. On the same day the Jangam ties the *ling* round the arm of the child. On the thirteenth the mother is feasted with *polis* or sugar roly-polies and the child is laid in a cradle and named. A rich man's wife keeps her room for a month, a middle-class man's for three weeks, and a poor man's for a fortnight. They seek a bride from their relations. When they go to ask a girl, they take two cocoanuts and three-quarters of a pound of sugar and lay them before the girl's gods. The girl's father asks them to a feast of *kadbū* or sugar dumplings and rice, and, on the next day, treats them to a feast of *polis*, rice, and vegetables. When they go to the betrothal, they present the girl with a robe worth 8s. (Rs. 4) and two pieces of bodicecloth one white and the other red, and ornaments according to their agreement. The girl is seated on a blanket covered with rice, her forehead is rubbed with ashes, and her brow is marked with redpowder. Her lap is filled with a cocoanut, five plantains, five pieces of dry cocoa-kernel, five dates, and five turmeric roots and betel leaves are served to the guests. Along with some Jangams relations are feasted on *sapag kadbū* that is *kadbū* without raw sugar, and on molasses and rice with clarified butter. Next day *polis* or sugar roly-polies, vegetables, and rice are made ready for dinner and Jangams are asked to grace the feast. Some days before the marriage the bride is brought to the bridegroom's, and, on a lucky day, both the bride and bridegroom are rubbed with turmeric and oil. Next day Basavanna is worshipped and a feast is given in his honour. On the third day after the turmeric rubbing the bride and bridegroom are bathed in a square or *surgi*, and married women mark the brows of the pair with soot to keep off the evil eye. Married girls wave a lamp round their faces, take them inside of the house, and dress the bride in a white robe and a white bodice dyed yellow with turmeric. The bride and bridegroom are decked with ornaments and the bridegroom is dressed in new clothes. The bride and bridegroom are seated on a bullock and go to worship the village Māruti or Basavanna. Meanwhile the five jars are worshipped, and, on their return, the bride and bridegroom are seated on low stools in front of the jars, the bride sitting on the bridegroom's left. The Jangam ties the luck-giving necklace or *mangalsutra* round the bride's neck and throws grains of rice on their heads. The guests also throw rice and musicians play. In the evening the *varāt* or married-pair return-procession starts for the temple of the village god. After a band of musicians come the bride and bridegroom seated on a horse, the bride in front. A tinsel

chaplet is tied to the bridegroom's turban and the bride's head is covered with a net-work of flowers. Behind the horse walk women with lighted lamps, followed by men. On reaching the temple the bride and bridegroom alight and enter the temple. The ministrant breaks a cocoanut, offers it to the god, and waves a burning piece of camphor before him. He takes half of the cocoanut, puts a little ashes in it, ties it in the skirt of the bridegroom's shoulder-cloth, touches the brows of the bride and bridegroom with ashes from the frankincense burner, and puts a little ashes into their mouths. On reaching the bridegroom's some women come out of the house with burning lamps and with pots filled with water. They wave the lamps before the bride and bridegroom and wash the horse's hoofs with water from the pots. To guard the pair from the evil eye, a cocoanut is broken and its pieces are thrown to the right and to the left. The bride and bridegroom are seated on one low stool and are told to eat from the same dish. The bride puts five morsels of *shaváyáchi khir* or vermicelli boiled with milk and molasses into the bridegroom's mouth and the bridegroom does the same to the bride. After feeding each other they each feed themselves. After dinner they rub each other with fragrant powder. The bride applies sandal powder to her husband's body, presents him with a packet of betel leaves, bows to him with folded hands, utters his name, stands before him, and is told by her relations to sit on his left hand. The bridegroom rises, rubs the bride's throat with sandal powder, marks her brow with redpowder, and speaks her name. When this ceremony which is called *utani* or sandal paste rubbing is over, the bride's mother hands her to her mother-in-law saying, Henceforth she is your daughter. On receiving the girl the mother-in-law gives her robes and bodices. All the boarding expenses during a marriage are borne by the boy's father. Two years after marriage, or when the girl is old enough to remain with her mother-in-law, her father-in-law sends for her and she comes accompanied by eight or ten relations, who are treated to two feasts. This ceremony is called *gharbharni* or house-filling. When a girl comes of age she is seated in an ornamental frame till the seventh, eleventh, fifteenth, or twentieth day after coming of age whichever is the first lucky day. Before the *phalsobhan* or marriage consummation ceremony no one touches the girl except the woman who bathes her every day. On the day of the ceremony the girl is rubbed with scented oil and bathed in warm water. She is dressed in new clothes and decked with ornaments. Friends and relations with Jangams are asked to a feast of *polis*, rice, and vegetables. Before sitting to eat her food, the girl bows at the feet of the Jangams and they say, Be the mother of eight sons. In the evening the husband and wife sit on a carpet with a lamp on each side of them, rub each other with fragrant powders and scented oil, and retire together to bed. For five Saturdays and Wednesdays after beginning to live together as husband and wife the pair are not allowed to eat millet. During the third month of a woman's pregnancy her longings are satisfied, and, in the fifth month, her mother gives a feast and presents her daughter with a bodice. After death, the body is washed, dressed, decked with ornaments, and

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placed sitting supported by a string hung from a peg in the wall. A *mathpati* or Lingáyat beadle comes, applies some ashes to the forehead, and the body is carried to the grave either in a frame or in a blanket according to the family's means. The grave is nine of the dead man's feet long, seven of them broad and seven deep with in one of the sides a niche for the dead body. Green leaves of any kind are thrown into the grave, the grave is filled with earth, and its mouth covered by a stone slab, the *mathpati* stands on the slab, is given money, and his feet are worshipped. The funeral party bathes, and, on returning home, take green leaves or blades of *durva* grass with them and throw them where the dead body was seated. A little raw sugar is distributed among them, they put the headscarf of the dead man on the head of his son, and hand him over to the eldest male member of the family. On the fifth, relations and friends with Jangams are asked to a feast of *godhi huggi* or husked wheat boiled with molasses. Girls are married from their infancy till their twelfth year. Widow marriage and polygamy are allowed and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by Jangams and by one of their own caste who is called *kattimani* or head. This council lays down caste rules and any one who breaks the rules is put out of caste. Before the incarnation of Basavanna a *kattimani* was their teacher; since then his place has been taken by Jangams. They send their boys to school and keep them at school till they know how to write read and work simple sums. A boy is seldom kept at school after his fourteenth year. They take to no new pursuits.

Kursális.

Kursális, or Bastards, are returned as numbering 1423 and as found all over the district. Several castes have Kursáli or bastard divisions. There are Sutár Kursális among Sutárs, Lohár Kursális among Lohárs, and Dhangar Kursális among Dhangars. Sutárs eat but do not marry with Sutár Kursális. The Kursális of different castes neither eat together nor intermarry. They have the same surnames and the same *gotrás* or family stocks as their fathers. They follow the calling and keep the customs of the caste to which their fathers and mothers belong.

Kuruvínshettis.

Kuruvínshettis, also called Hire or Big Kuruvínnavars, are returned as numbering 2446 and as found all over the district in considerable numbers except in Bágevádi, Indi, and Muddebihál. They are the same people as the *Chik* or Little Kuruvínnavars, who are described under Half-Lingáyats. The only difference is that the Hire Kuruvínnavars became Lingáyats long before the *Chik* Kuruvínnavars with whom they neither eat nor intermarry. The names in common use among men are Basápá, Kálápá, and Nágápá; and among women Basavva, Mallavva, and Nágavva. Their surnames are place and calling names. They have sixty-six *gotrás* or family stocks, which are arranged in two equal groups, one called after Shiv and the other after Shiv's wife Párvati. The stock names Ashva, Benni, and Dharu are included in the first group, and Arishiv, Dev, and Guru in the second group. They are of middle height with well-cut features. They live in one-storeyed houses with flat roofs and stone and mud walls. They neither pet

nor touch a dog. Their daily food is millet bread, pulse, and vegetables. They neither eat flesh nor drink liquor. The men dress in a short waistcloth, a shouldercloth, a jacket, and a headscarf; and the women in the ordinary full Marátha robe without passing the skirt back between the feet, and a bodice with short sleeves and a back. Both men and women have a few gold and silver ornaments, and the well-to-do have spare clothes for holiday use. They are even-tempered, orderly, hardworking, and hospitable, but rather untidy and dirty. They are not allowed to keep a mistress on pain of loss of caste. Trade is their hereditary calling and most of them are grocers. They carry their stores on bulls, because they have a rule that they must not own or even touch a bullock. They are Lingáyats and are married and buried by Jangams. Their family gods are Nilkanth or Shiv whose chief shrine is at Shri Shail in North Arkot and Shiv's Nandi or bull, who is represented in their house shrines by a silver image of a bull with a white cloth on his back. They keep many Bráhmanic and Lingáyat fasts and feasts, and some go on pilgrimage to Shri Shail in North Arkot. Their spiritual teacher is a Lingáyat Jangam named Nilkantháppa, who lives at Chángiri in Madras. They marry their girls before they come of age. Their other ceremonies do not differ from those of True Lingáyats. They send their children to school and are a steady class.

Malgárs, or Flower-sellers, are returned as numbering 253, and are found only in Bágévádi and Indi. Málgárs trace their descent from the serpent who girdled the waist of Ádirudra or Shiv. They are also called Árebánangirs and are probably Marátha converts to Lingáyatism. Their names, surnames, and family stocks are the same as those of other Lingáyats. Their family gods are Koyleshvarling and Vigoncharling. They are divided into Ashtbhairavs, Nalcharmás, Patravanshás, and Konkupgalnáts, who are again subdivided into Dakegárs, Hungárs, Latmáls, Meghmádis, Naksambhavs, Namutmals, Pushparnavs Ruchirdájás, Tantrapáls, and Vanpáls. All these divisions and subdivisions eat together and intermarry. Except in their calling, they resemble other Lingáyats in every respect. Among them there are Phuláris or florists and Mális or gardeners. They grow vegetables, flowers, and fruit and sell them in markets. Their women help them in gardening, sell bouquets and flower garlands, and make tinsel chaplets and flower net-works to deck the brides' hair. They are very busy during the marriage season.

Náglíks are returned as numbering 1213 and as found all over the district except in Bágévádi. Náglíks who are a division of Shimpis have given up the business of sewing for that of dyeing thread. They are found at Chirchun and Támbe in Indi, at Hunshihal in Bágévádi, at Ilkal, and in large numbers at Bijápur and Bágalkot, where they prosper as dyers and husbandmen. Though most men keep the topknot, all wear the *ling* and are Lingáyats in religion. They do not pass through the *diksha* or purifying ceremony. They are married and buried by Jangams, and Jangams are their religious teachers.

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Na'digs, Nha'vis, or Barbers, are returned as numbering 6926 and as found in considerable numbers all over the district. They are divided into Lingáyats, Maráthás, Rajputs, and Sajjans, who neither eat together nor intermarry. Of these the Maráthás have come from the Marátha country, the Rajputs from Rajputána, and the Sajjans from the Nizám's country in the 1877 famine. All of them have kept their language, dress, customs, and religion, and are found only in small numbers in towns and large villages. Sajjans speak Telugu, are poor, and most of them are field labourers. The bulk of Bijápur barbers are Lingáyats, to whom the following particulars belong.

They trace their origin to a man whom Basaveshvar chose to shave his children, called him Hadpadhampanna and bade his descendants earn their living by shaving Ganamguls or Jangams devoted to the worship of Shiv. He also told them to give *shidha* or uncooked food to a Jangam before eating their first daily meal. Strictly they ought to shave no one except Lingáyats, but this rule is not kept and they shave men of all castes except the depressed classes. Strictly also Hadapadhampannás or Lingáyat barbers should never shave after the middle of the day, now they shave at any time of the day. The men's names are Basáppa, Gadigeppa, Kalláppa, Malláppa, Niláppa, and Shiváppa; and the women's names Ambavva, Bassava, Mallavva, Mudevva, Nilavva, and Shankaravva. They have no surnames and add the word *nádig* or barber to their names. They are divided into five *bagis* or subdivisions each of which has a *guru* or teacher at its head, and the family stock of the teacher is the family stock of all under his authority. The names of the five stocks and teachers are, Musdibagi Nandbasavayya who lives at Indigrám, Kupaskantibagi Suppayya, Malebagi Ayyánavru, Padalbagi Ayyánavru, and Bálikantibagi Ayyánavru. The members of the different stocks eat with one another and intermarry. Members of the same stock eat together but do not intermarry. As a class they are strong and muscular, of middle height and either brown or dark-skinned. They differ little from ordinary husbandmen. Their home tongue is Kánarese. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. Except a few brass platters and drinking cups, most of their vessels are made of earth. Their staple food is bread, pulse, vegetables, and buttermilk mixed with millet flour. *Kadbus* or sugar dumplings are made on *Nágpanchmi* in July-August, and *sapagkadbus* or steamed balls of dough on *Ganeshchaturthi* in July-August. On other holidays they feast on *polis* or sugar roly-polies and on *shevaya* or vermicelli on the Hindu New Year's Day in March-April. Men bathe daily and women on holidays and fast days. They worship their gods only on holidays, full-moons, and new-moons. They neither eat flesh nor drink spirits. Men shave the head including the topknot and wear the moustache. They dress in a waistcloth measuring seven feet and a half, a shoulder-cloth, a headscarf, a jacket, an overcoat, and a pair of shoes or sandals. Their ornaments are *bhikbális* for the ear, bangles for the wrists, and twisted chains for the waist. Women gather their hair in a knot on the neck and do not deck it either with false hair or with flowers. They dress in red or black robes and bodices

of different colours. In putting on the robe they gather one end into puckers and tie them in a knot at the waist in front, the upper end is passed over the left shoulder and head and hangs loosely on the right shoulder. Their ornaments are *jhamki* and *ghanti* for the ear, a nose-ring, *mungalsutra*, *saritikka*, *kárimatitikka*, *hanigitikka* for the neck, silver *vákis* and bangles for the hands, chains for the feet, and *jodvis* for the toes. Their dress is fairly clean and simple. All their ornaments are made by goldsmiths. A rich man's clothes are worth about £1 (Rs. 10) and his ornaments about £2 10s. (Rs. 25); a middle-class man's clothes are worth 10s. (Rs. 5) and his ornaments 6s. (Rs. 3); and a poor man's dress is worth 6s. (Rs. 3). A rich woman spends £1 to £5 (Rs. 10-50) on her dress and ornaments, a middle-class woman 16s. to £1 12s. (Rs. 8-16), and a poor woman 4s. to 10s. (Rs. 2-5). They are an orderly and hospitable class, but wanting in modesty and cleanliness.

Besides practising their hereditary calling of shaving some have taken to husbandry. In large towns their monthly income varies from £1 10s. to £2 (Rs. 15-20) and in villages from 12s. to 16s. (Rs. 6-8). In addition to these money payments they receive grain. They have of late suffered from the competition of outside barbers. Among those who follow field pursuits, some hold their own lands and others hold as tenants. The wives of husbandmen help the men chiefly in reaping and ginning cotton. As well-to-do persons get themselves shaved oftener than they used to barbers are prosperous. As a class they are fairly free from debt. They rank with *Nhávis* or barbers, and call themselves *Nádigs*. *Bráhmans*, *Lingáyats*, and other high caste Hindus do not eat with them, and they in turn do not eat with *Mhárs*, *Mángs*, *Chámbhárs*, and *Musalmán*s. They keep no holidays and generally work from morning till evening. A family of five spends £1 to £1 4s. (Rs. 10-12) a month. Their houses cost £2 10s. to £10 (Rs. 25-100) to build and 6d. to 4s. (Rs. ¼-2) a month to hire. Their house goods are worth £1 to £10 (Rs. 10-100). A birth costs 6s. to £1 (Rs. 3-10), a boy's marriage £10 to £50 (Rs. 100-500), a girl's £1 to £3 (Rs. 10-30), and a death 3s. to £1 (Rs. 1½-10).

They are a religious class. Their family gods are *Mallikárjun* of *Shri Shailin* (North Arkot), *Basavanna* of *Bágevádi* in *Bijápur*, *Mallayya* of *Hipargi* in *Bijápur*, *Virabhadra* of *Yadur* in *Belgaum*, *Yallamma* of *Parasgad* in *Belgaum*, and *Banashankari* of *Bádámi* in *Bijápur*. They make pilgrimages to the shrines of these deities. *Jangams*, who are their priests, are called to officiate at their marriage and other ceremonies. They keep many Hindu holidays, chiefly *Shimga* or *Holi* in February-March, *Nágpanchmi* in July-August, *Márnavmi* and *Dasara* in September-October, and *Diváli* in October. On *Shivráttra* or *Shiv's Night* in January-February they keep a complete fast, and feast on the next day. They fast on all *Shrávan* or July-August Mondays and break their fast in the evening. Their *gurus* are the *Jangams* who teach them their religion. Their house gods are of brass made by local goldsmiths, in the form of men, women, bulls, and the *ling*. They have great faith in witchcraft and often seek the services of sorcerers to drive out devils. The sorcerer

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ties a small closed cylinder full of holy ashes round the arm or the neck of the possessed person as an amulet. Sometimes a paper amulet is also tied. When a Nhávi woman is brought to bed, the child's navel cord is cut, and the mother and child are bathed in warm water and laid on a bedstead. The mother is given cocoa-kernel and raw sugar to chew, and is fed with rice and clarified butter. On the third she is fed on millet grit boiled soft. The Jangam ties the *ling* round the child's arm on the fifth day, and in the evening the midwife worships the goddess Shatikavva or Satváí and takes away the waving lamp under cover lest any one may see it. Five days after delivery a poor woman begins to move about the house and to look to her house affairs; a rich woman keeps her room for a fortnight or three weeks. In proposing a match, the boy's father takes with him a cocoanut and three-fourths of a pound of sugar, lays them before a family god, and serves sugar to all who are present. In the *báshtagi* or betrothal the boy's father with his relations goes to the girl's house, presents a *sádi* or robe worth 8s. (Rs. 4) and two pieces of bodicecloth one red and the other white each worth 1s. (8 as.) to the girl who is seated on a blanket covered with rice, marks her brow with redpowder, and presents her with ornaments. A piece of white bodicecloth is given to the girl's mother. The girl's lap is filled with five half cocoa-kernels full of sugar, five betelnuts, two or five plantains, and five dates. The boy's father rises and tells the guests that he has received the girl as his son's wife and serves sugar. On that day and on the next day he and his relations are asked to two feasts one of *kadbus* or sugar dumplings and the other of *polis* or sugar roly-polies. After fixing the marriage day the girl is taken to the boy's if the parties are poor, but if they are well-to-do the boy is taken to the girl's. On the day before the marriage both of them are rubbed with turmeric, and the boy's father gives a caste feast. Next day the boy and girl are bathed in a *surgi* or square with a narrow-mouthed brass vessel at each corner and a string round their necks and the girl is dressed in a white robe and bodice and the boy in his holiday dress. At the time of marriage the five jars are worshipped as by True Lingáyats, and the bride and the bridegroom are seated on low stools or on a cloth strewn with rice. The priest and the guests throw rice over the pair, and the Jangams tell the bridegroom to tie the *mangalsutra* or lucky necklace round the bride's neck. Betel is handed to the guests. In the evening or on the next day the *varát* or married-pair return-procession starts for the temple of some guardian deity. Behind a band of musicians come the bride and bridegroom seated on a bullock, gaily dressed, and with the bridegroom's brow adorned with a tinsel chaplet. They alight from the bullock, worship the deity and mark their brows with holy ashes. Next day the bride's and bridegroom's parties throw *gulál* or redpowder on each other and return home. When a girl comes of age she is seated for twelve days on a low stool or in a frame. On the twelfth she is purified by a bath, and, on some lucky day, the *phalshobhan* or consummation ceremony is performed. In the fifth or the seventh month of her pregnancy she is presented with a bodice.

After death the body is washed and supported in a sitting position by a cord hung from a peg in the wall. If the dead is a man he is dressed in his daily clothes and a bouquet of flowers is stuck in his head-dress. A woman is dressed in her daily robe and bodice, and if her husband is alive her brow is marked with redpowder. The corpse is tied in sackcloth or in a worn blanket and carried by four persons to the grave-yard. The rest of the burial ceremony is in the True Lingáyat form, the only difference being that Nhávis make the beadle or *mathpati* a present of five coppers. After the burial, men bathe and return home carrying five stones and some blades of *durva* grass. Meanwhile the house is cleaned, a *támbya* or narrow-mouthed brass drinking pot filled with water is set in the house, the five stones and *durva* blades are laid before the pot, and the relations of the deceased bow before it. The Jangam distributes a little raw sugar to his relations. In the evening kinspeople and friends are asked to a feast of rice, *polis*, and *khir*, and the beadle or *mathpati* is given *shidha* or uncooked food. Friends and relations who have come from other villages leave the house early next morning without even bidding the mourners goodbye, because they may not speak to the mourners. Early and widow marriage are allowed, polygamy is practised, and polyandry is unknown. They are bound together by a strong caste feeling, and their social disputes are settled by a council composed of the head of a Lingáyat convent, the *kattimani* or hereditary head of their own caste, and some of the caste elders. Any one who breaks the rules is put out of caste. Boys are sent to school and kept there till they are able to read write and work easy sums. On the whole they are a well employed and well paid class.

Nilga'rs, or Indigo-dyers, are returned as numbering 694 and as found in small numbers all over the district except in Sindgi. Their head-quarters seem to be in Indi and Bijápur. They are generally found only in towns and leading villages, and are specially numerous in the large weaving towns south of the Krishna. The names in common use among men are Basáppa, Iráppa, Rácháppa, Sangáppa, and Shivbasáppa; and among women Bhágavva, Chenavva, Gurubasavva, Khalavva, Nimbavva, and Shindanigavva. The men add the word *appa* or father and the women *ava* or mother to their names. They have no family names, their surnames being the names of places and callings. They have no divisions but include many different *gotrás* or family stocks, the chief of which are Chitramkar, Kadarnavru, Kálsadnavru, Kharnavru, Mehamavru, Misaldavru, Mohalnavru, and Yanginavru. They are a fair class of middle height, strongly made, and intelligent. The women are like the men, only slimmer and handsomer. Their home tongue is Kánarese. They live in ordinary houses one storey high with stone and mud walls and flat roofs. The inside of the house is always covered with soot from the fire-place on which the thread is boiled. They have no servants, but employ day labourers. They are moderate eaters and poor cooks, their staple food being millet, pulse, and vegetables. They are fond of sour, sharp, and oily dishes. Their holiday dishes are *kadbus* or

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sugar dumplings, *polis* or sugar roly-polies, and *shevaya* or vermicelli. Like all strict Lingáyats they neither eat flesh nor drink spirits, and do not differ from other Lingáyats either in character or dress. They dye cotton thread black and a few cultivate in a small way. The black dye is made of indigo, lime, plantain-tree ashes, and *tarvad* seed. Their trade has suffered greatly from the competition of foreign goods, and as a class they are much in debt. They borrow to meet marriage and other special expenses at three per cent interest. They rank below True Lingáyats but are allowed to eat in the same row with them in their religious houses. They eat from Nágliks and Koshtis, but not from Raddis, Kumbhárs, and Kudvakkalgers. Men women and children work from morning till ten, and, after the midday rest, begin about two and work till lamplight. A family of five spend £1 to £1 10s. (Rs. 10-15) a month on food and dress. A house costs £5 to £20 (Rs. 50-200) to build and 4s. to 16s. (Rs. 2-8) a year to rent. They are Lingáyats and are devoted to Jangams who officiate at all their ceremonies. Their religious observances and social customs differ little from those of True Lingáyats. Their teacher is a Jangam who lives at Shidgeri in Kolhápur. They send their children to school, and teach them to read write and work easy sums. They take to no new pursuits, and on the whole are rather a falling class.

Padsális.

Padsális are returned as numbering 2205 and as found in large numbers in Bádámi and in smaller numbers in Bágalkot and Hungund. The names in common use among men are Basáppa, Lingáppa, Malláppa, Sangáppa, Shivrudráppa, and Virsangáppa; and among women Basavva, Mallavva, Nilavva, Ningavva, and Phakiravva. Their commonest surnames are Kulleniyavru, Kirgeyavru, Maddaneyavru, Mengniyavru, Mundásdavru, and Sarangiyavru. Persons bearing the same surname may intermarry, but members of the same *gotra* or family stock cannot intermarry. They are said to have one hundred and one family stocks, of which the chief are Ajjmámniyavru, Ambliyavru, Ginmánavru, Habsenavru, Hálánavru, Hangondnavru, Hárkenavru, Heggadiyavru, Malgenavru, Murtiyavru, Náránavru, Nigaldavru, Phargiyavru, Rákánavru, Sannuravru, Shiddhmallavru, Tanganavru, and Vadgánavru. They differ little from other Lingáyats, wearing the *ling*, and rubbing ashes on their brows. They speak Kánarese at home and abroad. They live in ordinary houses and keep them clean. As they wear the *ling* they neither eat flesh nor drink liquor. Their daily and holiday dishes are the same as those of other Lingáyats. All bathe daily and worship the *ling* like True Lingáyats before eating their morning meal. Their daily food charges amount to 2½d. (1½ a.) a head. They dress like Lingáyats. Weaving is their hereditary calling and they use Bombay made yarn. Their condition does not differ from that of other weavers, with whom they rank, especially with Hatkárs. Their working hours are the same as those of other weavers and they take twenty holidays in the year, two on account of *Shivráttra* in February-March, one on the full-moon of *Mágh* or February-March, five on account

of the *Shimoga* holidays in March, three on account of the Hindu New Year's Day in March-April, two on account of *Nágpanchmi* in July-August, two on account of *Ganeshchaturthi* in August-September, and five on account of *Diváli* in September-October. They are strict Lingáyats, and in a religious house in the presence of a Jangam are allowed to eat their food in the same row with True Lingáyats. Their chief god is Sáleshvar. Among Padsális child marriage is the rule, widow marriage is allowed and practised, polygamy is allowed but seldom practised, and polyandry is unknown. Their marriages are conducted by Jangams. Their customs do not differ from those of pure Lingáyats, except that the *guggul* procession in honour of Virbhadrá is compulsory.¹ They have no single caste head, but some sections of the community, such as at Galedgudd and other places, are under a headman, who is called *gáuda*. He is a married man and his office is hereditary. They are fairly off, though not so prosperous as the Hatkárs. They send their boys and girls to school. Samsális and Shuddhasális are not found in Bijápur.

Shiva'charis, or Lingáyat Hatkár Weavers, are returned as numbering sixty-eight, and as found in Bádámi only. They are Lingáyat Hatkárs who have long been separated from Bráhmancial Hatkárs, and have given up their old customs and taken to Lingáyat customs instead. Jangams marry and bury them and they have no connection with Bráhmans.

Half Lingáyat Hindus include nine divisions with a strength of 26,405 or 4·64 per cent of the Hindu population. The details are :

Bijápur Half Lingáyats, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
ChikKuruvínavares	117	118	235	Parits	1602	1607	3215
Dhars	486	466	952	Sális	595	575	1174
Guravs	856	786	1622	Samgárs	1878	1786	3664
Hatkárs	6398	6353	12,751				
Helavs	309	310	619				
Kabbers	1068	1105	2173	Total	13,319	13,086	26,405

Chik Kuruvínavares are returned as numbering 235 and as found only in Hungund. The names in common use among men are Ayyáppa, Basáppa, and Virbhadráppa; and among women Basavva, Nágavva, and Páravva. Men add *appa* or father and women *avva* or mother to their names. They have no surnames, but take their caste name Chik Kuruvínavar after their personal names. Like Kurvínshettis they have sixty-six *gotrás* or family stocks, among which are Áre, Bile, Menas, and Mine. The family stocks of the bride's mother's father and the bride's father should be different from those of the bridegroom's father and of the bridegroom's mother's father. They are dark, stout, and sturdy. Kánarese is their home tongue. They live in ordinary ill cared for one-storeyed houses

¹Details are given under True Lingáyats.

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with flat roofs and stone and mud walls. Their house goods include a few blankets and quilts and a few storing and cooking vessels mostly of earth. They do not employ servants and only those who are husbandmen own cattle. They have a strict rule against gelding bulls and never own bullocks. They rear goats and fowls, but do not keep dogs, as any one who is found keeping a dog is at once put out of caste. Their daily food is millet bread, pulse, and vegetables, and their holiday dishes are sugar roly-polies, boiled rice, and tamarind sauce. They eat goats, sheep, hares, deer, and fowls, and drink country liquor. They vow to offer a goat to Limbadev, and after offering its life to the god, cook and eat its flesh. On every *Mágh* or January-February full-moon, they kill a goat in honour of Yallamma. Men bathe only on fast and feast days and worship their house gods when they bathe. Women bathe once a week. Men keep the top-knot and moustache and dress in a short waist-cloth, a shouldercloth, a jacket, and a headscarf. The women wear the bair in a back-knot, and dress in the full Marátha robe without passing the skirt back between the feet and a bodice with short sleeves and a back. They generally use country cloth. Well-to-do men and women have a few gold and silver ornaments and have spare clothes for holiday use. They are hardworking and thrifty, but rather dirty. Trade is said to be their hereditary calling, but none are now traders. Most are weavers and the rest are husbandmen. They weave plain coarse cotton cloth and earn $4\frac{1}{2}d.$ to $9d.$ (3-6 *as.*) a day. They buy cotton thread from local spinners and sell the cloth to local cloth dealers. Women and children help the men in their work. Their calling does not make them rich, but keeps them from want. They seldom lose money in their trade, but are often required to borrow to meet marriage and other special charges. They rank below True Lingáyats and Sális, and above Shimpis and Kurubars who eat from them. The Hindu marriage season, that is from December to May, is their busy time. They keep twenty-two yearly holidays. A family of five spend 14*s.* to 18*s.* (Rs. 7-9) a month on food, a birth costs 16*s.* to £1 (Rs. 8-10), a boy's marriage £10 to £20 (Rs. 100-200), a girl's marriage £3 to £10 (Rs. 30-100), and a death 12*s.* to £1 (Rs. 6-10). Except that they eat flesh and drink liquor, they are almost Lingáyats in faith, and are married by a Jangam. Their family deities are Prakásh Ling who is also called Limbadev and whose chief shrine is at Limbgaon in Ilkal, Yallamma of Parasgad, and Virabhadra. They make pilgrimages to the shrines of these gods. Their religious teacher is a Jangam by name Nilkantháppa, who lives at Hubli in Dhárwár. They keep most Hindu feasts, but fast only on *Shivrátra* in dark *Mágh* or January-February. They believe in soothsaying, admit the existence of ghosts, but profess to know nothing of witchcraft. After delivery the midwife cuts the child's navel cord, bathes the mother and child, and lays them on a bed. For the first five days the mother is fed on boiled rice and clarified butter. In the evening of the fifth day, the midwife breaks a cocoanut before the goddess Shatikavva or Mother Sixth, and lays dressed food before the goddess, which she takes afterwards to her home. Among Chik Kuruvínávárs no lamp is waved round the goddess

Sbatikavva. On the thirteenth the child is cradled and named. On some holiday, either in the fifth or seventh month of the child's first year, its hair is cut. A blanket is spread as the seat of Nilkanthadev, and on the blanket betel leaves and nuts are laid. On the blanket sits the child's maternal uncle, who seats the child on his lap and goes through the form of cutting its hair with a pair of betel leaf scissors. After the uncle is done the barber cuts the hair which is gathered and after some days thrown into water. After the hair has been thrown into water, pieces of dry cocoa-kernel are distributed among all who are present. Child marriage and widow marriage are allowed, polygamy is allowed and practised, and polyandry is unknown. In marriage engagements the boy's father takes four pounds of dry cocoa-kernel, six pounds of sugar, four pounds of dry dates, and betel leaves and nuts to the girl's house. At the girl's some kinsmen and friends are called to witness the ceremony. The girl is bathed and dressed in a new robe and her head is decked with a flower-net. She is seated on a blanket before guests, and one of her married kinswomen fills her lap with dry cocoa-kernel, dry dates, sugar, and betel leaves and nuts. Betel is handed to the guests, and the girl's father treats the boy's father to a dish of wheat and millet cooked together, clarified butter, and sugar. In a betrothal the boy's father has to take five bodice-cloths, five flower nets, sixty pounds of rice, ten pieces of dry cocoa-kernel, twenty pounds of dry dates, two pounds of raw sugar, eighty pounds of betelnut, three hundred betel leaves, a pair of silver anklets, a silver waist-girdle, and a pair of gold earrings. As in the engagement ceremony the girl is bathed, her head is decked with a flower net, she is dressed in a new robe, and made to sit on a blanket. Before her is spread a blanket, on which sixty pounds of rice are heaped. Before the heap are laid two betel leaves, a nut, five copper coins, and a piece of dry cocoa-kernel. A married kinswoman of the girl lays in her lap the dry cocoa-kernel, the raw sugar, the remaining four flower-nets, and the dry dates. Of the eighty pounds of betelnuts a platterful is given to the girl's father and the rest is served to the guests. The man who removes the heap of rice takes the copper coins, dry cocoa-kernel, and betelnuts and leaves that were heaped before the heap. Two days before the marriage day the girl is taken to the boy's and the girl's father gives a caste feast. On the marriage day five married women go to a river or a well and bring water in five whitewashed earthen pots. One of these pots is set at each corner of a square or *surgi* and the fifth pot is laid before the house gods. Into each of these pots four betelnuts are put. The boy and girl are bathed in the *surgi* or square, the girl is dressed in a white robe or *pátal* and the boy in a new suit of clothes, and both of them are made to sit on a blanket strewn with rice, the girl sitting to the left of the boy. Five married kinswomen wave a lamp round the pair, and a *mathpati* or *Lingáyat* beadle tells the boy to touch the *mangalsutra* or lucky string and fastens it to the girl's neck, the guests throw plain rice on the pair, and the parents of the pair give to and receive presents from their kinspeople. Afterwards twenty-two sugar roly-polies from the boy's side and twenty-two from the girl's side are broken

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into small pieces, and mixed with boiled rice. The whole mass is kneaded with clarified butter and sugar, divided into two equal parts, and laid in two platters. At one of these platters sits the bride and at the other the bridegroom, each of them accompanied by five married pairs, none of whom have any bodily blemish. The guests are treated to wheat bread and pulse boiled with raw sugar. In the evening the newly married pair, each holding a winnowing basket containing soaked gram, a cocconut, a piece of dry cocoa-kernel, two betel leaves, and nuts, go in state to a well, bow before it, and serve the gram and small pieces of dry cocoa-kernel to the persons present. Next day is spent in a caste dinner. On the third the bride and bridegroom are bathed in a square or *surgi* and seated on a blanket. Ten cakes from the bride's mother and ten cakes from the bridegroom's mother are taken and put in a waistcloth, and the pair are made to pick up the cakes with their teeth one by one. The bride's mother hands her over to her mother-in-law, and next day the bride's party return to their homes. When a girl comes of age she is held unclean for four days and sits apart. In the fifth or seventh month of her pregnancy her mother presents her with a green bodice. After death the body is washed and dressed in its every-day clothes. If a dead man leaves a wife alive, his wife's parents and in their absence some one of her kinspeople presents her with a robe and she waves a lamp round her dead husband. A wife who takes the robe and waves the lamp round her dead husband cannot marry again. If the dead is a woman who leaves a husband alive, her head is decked with a flower net. The dead body is carried in an old blanket or on a bier, and is buried with the same rites as a True Lingáyat. A Jangam is made to stand on the close grave, his feet are washed, *bet* leaves are laid on his feet, and he is given five copper coins. If there is more than one Jangam each of them and each of the *Mhárs*, if any are present, are given a copper coin. The funeral party bathe and return to the deceased's house, where the chief mourner dismisses them with the hope that they may never again have to come to his house to carry a corpse. The chief mourner's kinspeople make him eat a little raw sugar. Net day sugar dumplings, boiled rice, pulse boiled with raw sugar, and millet cooked with spices are prepared. Out of this food four dumplings and a little out of each of the dishes are laid in a platter, and the platter is set on the spot where the dead breathed his last. The chief mourner and the four corpse-bearers bow low before the dish. The chief mourner puts one of the dumplings on the right palm of each of the bearers, and on each dumpling lays a little of the food from the platter and brushes their hands with *durva* grass. The bearers go out of the house, throw away the dumplings and the food, and sit to dinner with the other mourners. On the seventh or ninth day the chief mourner sets an earthen pot full of water and before the pot lays a waistcloth if the dead was a man, and a robe if the dead was a woman, and sits to a feast with his caste people. They are bound together by a strong caste feeling, and their social disputes are inquired into by a council of caste elders. They send their boys to school and keep them at school

till they are about twelve. They take to no new pursuits and show no signs of bettering their condition.

Dhors, or Tanners, are returned as numbering 952 and as found in small numbers all over the district. Their home speech and their names and surnames seem to show that they have come from the Marátha country. The names in common use among men are Kesu, Mahádu, Ráma, Shambu, and Tuljárám; and among women Bhivra, Lakshmi, Rakhma, and Rama. The men add *appa* or father and the women *bái* or lady to their names. They have a nominal total of eighty-four surnames, the chief of which are Borde, Gujakos, Gaikaváde, Ingle, Kávle, Konkne, Nárankar, Pol, Serkháne, Shinde, and Sonone. Persons with the same surname are not allowed to intermarry. They have no subdivisions. They are like Maráthás only rather shorter and darker. Their home tongue is Maráthi but many of them speak Kánarese. Most live in poor houses with wattled walls and thatched roofs. Their house goods include a few quilts and blankets, and a few storing and cooking vessels mostly of earth. As a rule each house has a tannery attached to the back of it. Their every-day food is millet bread, split pulse, and vegetables. They use onions and garlic freely. Their holiday dishes are *polis* or sugar roly-polies, *kadbús* or sugar dumplings, and *shevaya* or vermicelli. They say that they used to eat no flesh and drink no liquor. Now, except on Mondays, they eat fish and flesh except beef and pork and drink spirits and palm-beer. Every *Dasara* in September-October they offer a goat to Yallamma. They bathe daily and worship the house gods before the morning meal. The men shave the head without leaving a topknot and the chin, and dress in a short waistcloth, a shouldercloth, a headscarf, and a jacket. The women wear their hair in a back-knot without either adding false hair or decking it with flowers. Their dress is the full Marátha robe which is worn without passing the skirt back between the feet and a bodice with a back and short sleeves. Both men and women have a few ornaments and the well-to-do have spare clothes for holiday use. They are orderly hardworking and thrifty but dirty. A man's daily earnings average about 6*d.* (4*as.*). A water-bag takes a fortnight to make and sells for 18*s.* to £1 (Rs. 9-10) leaving the maker about 10*s.* (Rs. 5) for labour and profit. A coracle or leather-boat takes sixteen days to make and sells for £6 (Rs. 60) leaving a profit of 16*s.* to £1 (Rs. 8-10). Some add to their profits by gathering firewood and cultivating. Boys are taught by their parents, and there is no system of apprenticeship. The women do not help the men in tanning or bucket-making; but do all parts of field work except ploughing and thrashing. They work from morning to noon, rest till two, and again work till six. Field labourers are paid in grain; and field work lasts six to eight months. They buy hides from Mhárs and butchers, and tan them. In tanning they put water, *tarrad* or Cassia tora, and *babhul* or Acacia arabica, bark in a large earthen vessel and leave them to soak for a day. Next day the bark is taken out and the hide is steeped in the mixture till it grows red. After dyeing them they clean the hides and sell them to Chámhárs or shoemakers. Besides tanning hides they make leather buckets, well-bags, water skins, and

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leather-boats. A bullock hide costs 8s. to 10s. (Rs. 4-5), a buffalo hide 16s. to £1 (Rs. 8-10), and a goat skin 1½d. to 3d. (1-2 as.). Their work is well paid and as a class they are free from debt. They rank above Mhárs and Mángs from whom they do not eat, but are not touched by Bráhmans, by high caste Bráhmanic Hindus, or by Lingáyat laymen. In the cold weather they work all day long; but they cannot do so much in the hot weather as the hides suffer from the heat. A family of five spend 18s. to £1 (Rs. 9-10) a month on food and dress. A house costs £2 10s. to £5 (Rs. 25-50) to build. A birth costs £1 to £1 10s. (Rs. 10-15), a boy's marriage £6 to £10 (Rs. 60-100), a girl's marriage £2 10s. to £5 (Rs. 25-50), and a death 16s. to £2 (Rs. 8-20). Though they respect Bráhmans and are married by them, their leanings are to the Lingáyat faith. They do not wear the *ling* but worship it with their house gods. Their house gods are Basavanna, Máruti, Tulja-Bhaváni, and Yallamma. They go on pilgrimage to the shrine of Tulja-Bhaváni at Tuljápúr in the Nizám's country and of Yallamma at Parasgad in Belgaum. They keep most leading holidays, but fast only on the nine nights or *navaráttra* before *Dasara* in bright *Ashvin* or September-October. Their teacher is a Lingáyat *mathpati* or beadle, a Jangam of the lowest order. Every Monday he goes to every Dhor family, washes their faces, and rubs their brow with ashes. Each person whom he thus purifies throw himself before him, and gives him money or grain. They believe in soothsaying, witchcraft, and lucky and unlucky days. As soon as a child is born a Dhor midwife cuts the navel cord and bathes the mother and the child in hot water. The mother is given dry cocoa-kernel and molasses to eat and for four days is fed on boiled rice and clarified butter. On the fifth day the child and mother are again bathed, and kinspeople are asked to a feast of *polis* or sugar roly-polies. In the evening the midwife worships the goddess *Jivati*, and takes away the wave-lamp under cover, for if any one should see the lamp the child or the mother is likely to sicken. Early marriage is the rule, widow marriage and polygamy are allowed and practised, and polyandry is unknown. In a betrothal the boy's father lays two cocoanuts before the girl's house gods, marks the girl's brow with redpowder, and gives her a robe worth 14s. (Rs. 7), a bodice worth 2s. (Re. 1), and two pounds of sugar. He makes a present of a robe and a bodicecloth of similar value to the girl's mother and serves the guests with betel. The boy's father and his relations are treated to a feast of rice and *kadbús* or sugar dumplings. On the marriage day, the girl's father sends a man with a bullock to ask the boy and his relations. On reaching the girl's village the boy and his relations are lodged in a house prepared for them, and the boy and two near relations are taken to the girl's. The bride and bridegroom are rubbed with turmeric and bathed in a *surgi* or square with corner pots encircled with thread. The bride is dressed in a white robe and a yellow bodice, and the bridegroom in a suit of new clothes. Two bits of turmeric root are tied round the right wrists of the bride and bridegroom with the pieces of thread that were passed five times round the necks of the four square-corner pots. The Bráhman priest makes the bride stand in a basket with rice and pieces of leather, and seats the bridegroom on a low stool

opposite the bride. A piece of white cloth with a central turmeric cross is held between them. The Bráhmán priest recites eight *mangaláshtaks* or lucky verses, and, at the end of the recitation, throws grains of rice on the heads of the bride and bridegroom. After the priest the guests throw rice and the priest himself ties, or tells the *mathpati* or Lingáyat beadle to fasten, the bride's *mangalsutra* or lucky necklace. The girl's father treats the marriage guests to a feast of *polis*, *kadbis*, and boiled rice. In the evening the *varát* or return procession starts from the bride's to a temple of Máruti. The bride and bridegroom are seated on a bullock and are accompanied by men and women carrying wave-lamps. When this procession passes by a tower or a place where three roads meet, they break a cocanut and throw its two halves to the left and the right of the bride and bridegroom as an offering to spirits. After worshipping Máruti the procession goes on to the bridegroom's house. When a girl comes of age she is held unclean for four days. On the fifth she is bathed and her husband presents her with a robe or a bodice. They bury their dead in Lingáyat fashion. On the third and fifth days after the death they take to the grave boiled rice, *polis* and boiled gram, and leave them for the crows. They are bound together by a strong caste feeling, and their social disputes are inquired into and settled by their teacher. They rarely send their boys to school, take to no new pursuits, and as a class have steady and well-paid employment.

Guravs, also called Jirs and Hugárs, are returned as numbering 1622. One or two families are found in almost all good-sized villages. They are the ministrants of Máruti or Hanumán the monkey god and village guardian, who wears both the sacred thread and the *ling*, and is worshipped both by Bráhmanic and by Lingáyat Hindus. The names in common use among men are Kallayya, Mallayya, Rámayya, Rudrayya, and Sangayya; and among women Bálavva, Basavva, Bhágavva, Gurushidavva, and Nilavva. They have no family names, and no surnames except place and calling names. They have no divisions, except into family stocks of which the chief are Ishvar and Káshyap. Members of the same stock may not intermarry. They speak Kánarese and are very early settlers in the district. Except that they are a little lighter skinned, there is nothing to distinguish them from ordinary husbandmen and their houses are of the usual Kánarese type. The men generally wear a waistcloth instead of knee-breeches; and the women wear the ordinary dress of the country, except that a few of them sometimes deck their hair with flowers. Like Lingáyats they neither eat flesh nor drink liquor. At least one family in every village holds hereditary rent-free land in return for worshipping the village Máruti, and lives on the produce of the land and the offerings made to the god. Most Shiv temples have Gurav priests. The Guravs stitch leaf plates and supply them to local landlords, village clerks, and others, who in return give them a daily plateful of food. At harvest time they beg corn in the fields. Some are astrologers and fortune-tellers and others are husbandmen whose women help in the field. Some are musicians who beat the *sambal* or tabor at Bráhman, Sónár, and Lingáyat weddings, accompanied by Korvis who blow the *sanai* or

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clarion. They also make the brow-horn or *báshing* of flowers which the bridegroom wears. They sometimes, but seldom as it is against their religion, play the drum or fiddle for their spiritual followers the dancing girls or Kalávants. When a dancing girl becomes pregnant, she worships the Gurav, and the Gurav puts *mishi* or myrobalan toothpowder on her teeth. If the toothpowder is not rubbed on before the child is born the Kalvantin is put out of caste. Though poor the Guravs hold a good social position. Priestly Guravs take no food except from people of their own caste. Lay Guravs used to keep the same rule as priestly Guravs, but they now eat from Bráhmans, Lingáyats, and Sonárs, and some it is said from Rajputs and Maráthás. Men women and children rise about daybreak. The men fetch leaves and stitch leaf-plates till ten, the women being busy in the house, and the children at school. At ten the men bathe, and, without changing their clothes, wash the village Máruti, worship him with flowers sandal powder and incense, and wait in the temple till some one makes an offering of dressed food. The Gurav offers the food to Máruti and sends it home by his wife. In the evening the priest's wife lights the temple lamps and feeds them with oil. In the numerous rainy season fasts and feasts Hindus offer their deities rich dishes and the Guravs are well supplied. Besides the offering on Máruti's birthday, on the full moon of *Ohaitra* or March-April, the ministrant is paid £1 to £14s. (Rs. 10-12). They never rest from their work except when a death happens in the family. A family of five spends 16s. to £1 (Rs. 8-10) a month on food and clothes. Their houses cost £10 to £50 (Rs. 100-500) to build, and their furniture and house goods vary in value from £5 to £50 (Rs. 50-500). Husbandmen alone employ servants, and pay them £1 10s. to £2 (Rs. 15-20) a year with board and 10s. to 16s. (Rs. 5-8) a month without board. Their marriage and other social expenses are like those of Sonárs. In religion they come half-way between Bráhmanism and Lingáyatism, some of them wearing the sacred thread, some the *ling*, and some both the sacred thread and the *ling*. Their chief divinities are Máruti, Sarasvati, Rámeshvar, and family ghosts who are deified to prevent them bringing fever and other sickness into a house. They honour both Bráhmans and Jangams, but do not ask either to conduct their marriage or other ceremonies. All their ceremonies are performed by priests of their own caste. They have a *guru* or religious teacher who belongs to the Gurav caste. He names one of his family to act as *guru* to a group of fifty to seventy villages. This man who may be called an assistant teacher, gathers fees on marriage, death, and other ceremonies, and pays them every year to his superior who gives each assistant *guru* a share. Occasionally the assistant *guru*, with some respectable castemen, settles social disputes. The *guru* is highly respected, even revered by his disciples. His word is law, and they cheerfully contribute to his support. Guravs keep the usual Hindu fasts and feasts. Those who do not fast, at least pretend to fast, lest they should be punished by the all-powerful *guru*. In other points of religion they differ little from Sonárs or Bráhmans. Like Sonárs and Bráhmans Guravs keep the sixteen sacraments or *sanskárs*. Their customs differ little from Sonár or Bráhmau customs. From Sholápur to Bágalkot

if not over the whole district Guravs are married by priests of their own caste, who are found in Bijápur, Mamdápur, Belgaum, and other large villages. Like Jangams these priests take to wife the daughters of ordinary Guravs, but will not give lay Guravs their daughters in marriage. They eat no food except what is prepared by other Gurav priests. At a marriage four drinking vessels are placed at the four corners of a square, a fifth is set in the middle, and a string is passed round the necks of the jars, cut, and fastened to the wrists of the boy and girl. Those who wear the *ling* bury and the rest burn their dead. There is the usual stop half-way to the burning place, the usual change of bearers, and the usual carrying of an earthen water vessel round the pyre. They take the *jichhada* or life-stone, the stone with which they cut the cord that binds the body to the bier, and this stone is buried at the burning place until the priest comes to make the mourners pure or *shuddh*. It is then taken out, set up, worshipped, and thrown in a well. On the tenth food is taken to the burning ground. Guravs are bound together by a strong caste feeling, and their social disputes are settled by their teacher or by one of his assistants. The teacher has great authority over his disciples, and is succeeded by his son or other heir. They keep their boys at school till they have a good knowledge of reading writing and arithmetic, and their girls till they reach the age of ten. Some Gurav boys have passed the vernacular public service examination, and are employed as clerks. Others study under singing and music masters whom they pay 3s. to 4s. (Rs. 1½ - 2) a month. Though it is against their religion some of them learn enough singing and music to accompany a dancing girl on the fiddle *sárangí* or on the drum *tabla*. There has been no recent change in their state. Guravs and Jir Lingáyats, who are entered in the census as separate castes, are the same caste.

Hatkárs, or Handloom Weavers, are returned as numbering about 12,751. The name is commonly derived from the Maráthi *hatt* obstinacy. Except in Bijápur they are rare north of the Krishna. South of the Krishna they are found in and about Bilgi in west Bágalkot, they are specially numerous at Bágalkot and Ilkal, and at Guledgudd in Bádámi they form the richest and most important class of cotton cloth weavers. They call themselves Devángás and claim descent from a seer named Deváng, who is believed to be the ancestor of all weaving classes except the Patvegárs. The names in common use among men are Basáppa, Ishvaráppa, Konáppa, Krishnáppa, Malláppa, and Phakiráppa; and among women Bálavva, Bandavva, Bhágavva, Lakshnavva, Parvatevva, and Shankaravva. Men add *appa* or father and women *avva* or mother to their names. They have no surnames except such place and calling names as Vikár, Kerurkar, and Ramdurgkar. Marriages between persons bearing the same surname are allowed. They are divided into Kuláchárdavrus or observers of family rites and Shiváchárdavrus or followers of Shiv. The Shiváchárdavrus have been described among Hindus affiliated to Lingáyatism under the name of Shivácháris. The Kuláchárdavrus are the Brahmánic half of the caste. They wear the sacred thread, grow the top-knot, and neither

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eat nor marry with the Shiváchárdavrus. Some of them have taken to wearing the *ling*, though they do not shave the topknot, and though they marry with those of the class who do not wear the *ling*. All Hatkárs belong to one of eight *bedags* or family-stocks; Arshandavru, Devenavru Gadgiyavru, Honnabágindavru, Honnungdavru, Kalasdavru, Sakkariyavru, and Shivásandavru. Members of the same family stock cannot intermarry. In appearance they differ little from other local middle-class Hindus being of middle height and sallow. Like other people of the district they speak Kánarese though a few understand Maráthi and Hindustáni. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs worth £5 to £50 (Rs. 50-500). The houses are fairly clean and the furniture and house goods are worth £2 to £10 (Rs. 20-100). They have no house servants and few own cattle. They are moderate eaters and poor cooks, the staple diet being millet bread, split pulse, vegetables, millet grit cooked like rice, and occasionally rice. *Puranpolis* or stuffed cakes form one of their common holiday dishes. They neither use flesh nor liquor, but most smoke tobacco and a few indulge in hemp and opium. Though some men do it they are not bound to bathe before the first meal, and women bathe only on Mondays Tuesdays and Thursdays. Those who bathe daily worship the house gods after bathing. A family of five spends about £1 10s. (Rs. 15) a month on food and dress. They dress like True Lingáyats, the men in a waistcloth, shouldercloth, jacket, coat, and headscarf. The women wear the robe like Lingáyat women without passing the skirt back between the feet, and unlike them they mark their brows with vermilion. Both men and women have ornaments which do not differ from those worn by Lingáyats. Weaving is their hereditary and leading calling, though a few of them trade and a few own land, which they either rent or get tilled by their servants. None of them are day or field labourers. They weave cotton and silk. Besides the day's earnings, which, according to the weaver's skill, vary from 6d. to 1s. (4-8 as.), they make 1½d. to 3d. (1-2 as.) on every article woven. Those who have no capital work as weavers in the establishments of the rich. Both women and children help the men. Though they suffer from the competition of English and Bombay goods, they are well-to-do and form the most important class in Ilkal, Guledgudd and Bágalkot. Men women and children work from morning till evening resting at noon like other workmen. They stop work and rest on all full and new moon days and on other leading Hindu holidays. They rank below Komtis and above Kurubars who eat from their hands. They eat no food but what is prepared by their own caste. Though they have an hereditary feud with the True Lingáyats, half of them have gone over to Lingáyatism and the other half have begun to feel its influence. It is not uncommon to see a *ling*-wearing son of a sacred-thread-wearing father. As has been mentioned above the Shiváchárdavrus are married by Jangams and do not differ from True Lingáyats in their religious beliefs or practices. Though the Kuláchárdavrus are the Bráhmancial half of the Hatkárs, they are not married by Bráhmans but by *gurus* or religious teachers of their own caste. The office is hereditary and there is generally

one in each *peth* or division of the larger towns. These teachers are called Devángayyas, and their chief who is called Musangayya lives at Hampi thirty-six miles north-west of Pellári. He is a married man and his office is hereditary. He is believed to be a direct descendant of the great Deváng, the supposed ancestor of all Hatkárs. Their house gods are Virbhadrá and Mallayya, and they are specially devoted to Bánashankari, whose chief seat is the famous temple of that name about three miles south-east of Bádámi. Some yearly visit the shrines of Bánashankari in Bádámi and of Vithoba at Pandharpur in Sholápar. Their only fast days are *Shivrátra* or Shiv's Night in January-February and lunar elevenths or *ekádashis*. They occasionally worship village gods, and believe in soothsaying. They profess to have no faith in witchcraft, but some of them are believed to have great power over spirits. Unlike Sális, after the worship of Satváí on the fifth day after child-birth, they do not cover the lamp, and they name the child on the thirteenth. They cut the hair both of male and female children on any lucky day during the first year. The heads of boys are shaved, except their topknots, in the third fifth or seventh year. The boys of the non *ling*-wearing Kuláchárdavrus are girt with the sacred thread as part of the marriage ceremony. The Shiváchárdavrus are married by Jangams with the same rites as Lingáyats. The Hatkár's marriage preliminaries do not differ from those of the Sális. The marriage ceremonies last four days, two days before and one day after the marriage. On the first day the bride is taken to the bridegroom's and both are rubbed with turmeric paste. Next day comes the *devkárya* or god-humouring. In the evening seven large and small earthen vessels are brought from a potter's, marked with white and red stripes, and laid before the house gods. On the third day the bride and bridegroom and their mothers are bathed in a square with corner drinking pots, round whose necks a thread is five times passed. The thread is cut and tied to the wrists of the bride and bridegroom. Both are led on horseback to worship the village god and the bride's father asks people to attend the marriage. When the guests come the bride and bridegroom are made to sit on two low stools set opposite each other and a curtain is held between them. The Devángayya or officiating priest and the guests shower grains of rice on their heads and the pair are husband and wife. After the marriage is over a burnt-offering is made, and the bridegroom's father feasts friends and kinspeople. On the fourth day in the *sáda* or cloth ceremony the newly married couple and their parents are presented with clothes. Child marriage is a rule among all Hatkárs, and widow marriage is allowed and practised. Polygamy is allowed and practised to a small extent and polyandry is unknown. When a girl comes of age she is held unclean for five days. On the sixth she is bathed, and, on a lucky day within the first fortnight, she is sent to her husband. The Shiváchárdavrus and the *ling*-wearing Kuláchárdavrus bury their dead, the others burn. Among *ling*-wearing Kuláchárdavrus the four bearers are impure for three days, and the sacred thread wearers are impure for eleven days. On the eleventh day the religious teacher is asked to dine with the mourners. The only peculiarity in the Kuláchárdavru's funeral is that the heir carries fire instead of water round the pyre. They

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hold the usual yearly mind feast. Social disputes are settled by the religious teachers, whose decisions are obeyed under pain of loss of caste. They are intelligent and send their children to school.

. **Helavs** (K.), also called **Pa'ngals** (M.) or Cripples, are returned as numbering 619 and as found in small numbers all over the district. They say that the founder of their tribe was a cripple whom Basav took under his protection and told his followers to give him alms when he comes to beg riding on a bullock. The names in common use among men are Amanna, Avanna, Bálappa, Basappa, and Páva; and among women Bhágavva, Gangavva, Gauravva, Iravva, and Yallavva. They have no surnames but add their caste name to their personal name. They have seven leading *bedags* or family stocks, Andhamnavru, Bhandenavru, Imdenavru, Parsabátenavru, Sádri-navru, Pankravru, and Vanmanavru. Members of the same family stock cannot intermarry. Their home speech is Kánarese, but they often speak Maráthi. They live in ordinary one-storeyed houses with stone and mud walls and flat or thatched roofs. Their house goods include a few quilts and cooking and storing vessels chiefly of earth. Most of them own cows, bullocks, and she-buffaloes. Their every-day food is millet bread and a garlic relish, and their special dishes are *polis* or sugar and boiled gram pulse, roly-polies, *kadbis* or sugar-dumplings, *shevaya* or vermicelli, and husked millet or spiked millet boiled with molasses. They eat goats, hares, fowls, and fish, drink liquor, smoke tobacco, and use other narcotics. The men shave the whole head and the chin, and dress in a short waistcloth, a shouldercloth, a jacket, and a headscarf. When they go begging they sit on a bullock and wrap the body from the neck down in a quilt or white sheet to prevent people seeing their feet which are tied to their thighs. They alone have the privilege of passing through the village gate without alighting from their bullock. The women wear their hair in a back-knot and dress in the full Maráthi robe without passing the skirt back between the feet and a bodice with a back and short sleeves. They are orderly and thrifty but dirty. They are hereditary beggars. Some of them are husbandmen, and most of them, when supplies fall short, work as field labourers. Their women mind the house and work in the fields but do not beg. The daily life of those who are husbandmen does not differ from that of other husbandmen. The beggars go begging on bullocks in the morning and return home at ten. If they have gathered alms enough, they spend the rest of the day in idleness. A family of five spend 6s. to 10s. (Rs. 3-5) a month on food and dress. Their houses cost £1 10s. to £5 (Rs. 15-50) to build. A birth costs 8s. to £1 10s. (Rs. 4-15), a boy's marriage £3 to £5 (Rs. 30-50), a girl's marriage £2 10s. to £5 (Rs. 25-50), and a death 12s. to £1 (Rs. 6-10). They say that they used to eschew flesh and liquor and wear the *ling*, and that their practises and ceremonies did not differ from those of True Lingáyats. Their family deities are Revaneshvar and Yallamma, and they make images and worship their dead ancestors to prevent them bringing sickness into the family. They respect Bráhmans though they do not call them to conduct their ceremonies. They have neither priests nor a *guru* or religious teacher. They do not beg

on Hindu holidays. On *Shrávan* or July-August Mondays, they take only one meal in the evening, and keep *Shivrátra* in January-February as a total fast. They believe in soothsaying and witchcraft. After delivery, the midwife, who is a Helav by caste, cuts the child's navel cord, bathes the child and mother, and fumigates the mother with the smoke of garlic rinds. The mother is given dry cocoa-kernel, molasses, garlic, and clarified butter to eat. In a corner of the lying-in room a pit is dug, where the mother is bathed for four days. In the morning of the fifth day the midwife lays sandal paste and rice close to the pit and fills it with earth. In the evening she worships the goddess Satváí, offers her food, waves a lamp, and takes the food and the lamp to her house. The lamp is kept out of the child's father's sight, for it is believed that if the father sees the lamp either the child or the mother will sicken. Child marriage and widow marriage are allowed and practised; polygamy is allowed and practised to some extent, and polyandry is unknown. In a marriage engagement the boy's father marks the girl's brow with vermilion and is feasted by the girl's father. In a betrothal the boy's father gives the girl a robe and a bodicecloth, and her father 10s. (Rs. 5) who feasts him. The boy's father fixes the marriage day and sends word to the girl's father, who sends a man and bullock for the boy to ride to his village. On coming to the girl's village the boy's father gives £2 to £3 (Rs. 20-30) to the girl's kinspeople, and 12s. (Rs. 6), a bodicecloth worth 1s. (8as.), and seven more bodicecloths of less value to the mother. On the turmeric-rubbing day the boy and girl are seated on a *bahule* or altar in the girl's marriage porch. The girl's maternal uncle draws five streaks of ashes with his five fingers, first on the boy's brow and then on the girl's, and the married women rub the pair with turmeric paste. On the marriage day the bride and bridegroom are seated on two low stools facing each other and a curtain with a central turmeric cross is held between them. An old man comes and drops grains of coloured rice on their heads and the eldest married woman of the boy's family fastens the lucky thread or *mangalutra* round the bride's neck. In the evening, on their way to the bridegroom's, they worship the village Māruti. The god's priest takes a cocoanut from them, breaks it before the god, fills one-half of the nut with ashes from Māruti's censer, and lays it in the bride's lap. When a girl comes of age she is unclean for four days. On the fifth she is bathed and fed in company with her husband on a sweet dish. They bury the dead. On the third day the heir carries rice cooked in a small earthen vessel, milk, and molasses, and lays them on the grave for crows to eat. On the fifth the house floor and walls are plastered with cowdung, the clothes of the deceased are washed, a goat is offered to the clothes, and in the evening a caste feast is given. They have no headman, and settle social disputes at a meeting of the castemen. They do not send their children to school, nor take to new pursuits. They are badly off and show no signs of improving.

Kabbers are returned as numbering 2173 and as found throughout the district, except in Bágevádi and Bijápur. The names in common use among men are Basáppa, Bhikáppa, Malláppa, Ráyáppa,

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and Sadráppa, and among women Lakshnavva, Mallavva, Sangavva, Sedavva, Shidhavva, and Somavva. The men generally add *appa* or father and the women *avva* or mother to their names. Their surnames are Bhandárdavru, Ballannavru, Benneyavru, Haggadavaru, Halmaneyavru, Nadgaddeyavru, and Tupadavaru. Except blood relations families bearing the same surname intermarry. Their family gods are Bharmáppa and Okliparmánand, and their family goddesses are Dyámavva, Durgavva, Gangavva, and Halgavva, who have shrines in most villages. Their home-Kánarese does not differ from that of Kabligers or fishers. They are divided into Bárekaris and Kabbers who eat together and intermarry. They live in one-storeyed houses with mud walls and either tiled or thatched roofs. They are poor cooks and are fond of hot and sour dishes. Their ordinary food is Indian millet bread and spilt pulse curry, and their special holiday dishes are wheat cakes stuffed with boiled split pulse and molasses or *puranpolis*, boiled rice called *anna*, sweet wheat-gruel or *khir*, pancakes or *dosh*, and vermicelli or *shevaya*. They use all flesh except beef and pork and drink country liquor especially on Saturdays. The men shave the head including the top-knot, and the women wear the hair either in a braid or in a knot, but do not use flowers. They are rather careless and dirty in their dress. Men dress in a waistcloth, a jacket, a headscarf, and sandals; and women in the short-sleeved and backed bodice and the *lugde* or robe without passing the skirt back between the feet. They wear local hand-made cloth. The well-to-do have a store of good clothes for holiday use and the poor wear their ordinary clothes washed clean. Both men and women wear gold and silver ornaments, glass bangles and the lucky necklace being the signs of a married woman. They are orderly and hardworking but not clean. Their hereditary calling is husbandry and they also ply boats in rivers. Some take land from over-holders on lease, and some till their own land. Women as well as children help the men in their work. They raise loans on personal security, at twelve to twenty-four per cent. They rank with Kabligers or fishers and eat food cooked by Kurubars, Komtis, Maráthás, Sális, Lingáyats, Bráhmans, Jains, and Rangáris. They hold themselves superior to Jingers, Barbers, Dhobis, and other servant classes. Men and children work in the fields from morning to evening and women besides minding the house help the men. Grown children take care of the cattle and help their parents. Their busy season lasts from June to September and from December to April. They rest from work on every Monday and on the *Jestha* or May-June full-moon. A family of five spends £1 to £1 4s. (Rs. 10-12) a month on food and on dress. A house costs £6 to £10 (Rs. 60-100) to build and 6d. to 1s. (Re. $\frac{1}{4}$ - $\frac{1}{2}$) a month to rent, and the house goods are worth £2 to £5 (Rs. 20-50). A birth costs 6s. to 10s. (Rs. 3-5), a marriage £4 to £10 (Rs. 40-100), a girl's coming of age 10s. to £1 (Rs. 5-10), and a death 4s. to 12s. (Rs. 2-6). They are religious, their family gods and Máuṛti being the chief objects of their worship. Their family priests are Bráhmans whom they treat with great respect and employ to conduct their marriages. They also venerate Lingáyat priests who officiate at their deaths. They go on pilgrim-

age to the shrine of Yallamma and keep all Hindu holidays especially *Gudipádvá* or New Year's Day in March-April, the May-June full-moon, *Nágpánchmí* in July-August, and *Dasara* and *Diváli* in September-October. They never fast and they have no spiritual teacher. Most worship, that is bathe and rub with sandal paste their house gods every Monday, some on Tuesday, and some on Friday. They also lay before the gods flowers and frankincense, ring bells, and offer cooked food. The worship is repeated on Saturday when they lay before the gods cocoanuts, camphor, sugar, molasses, plantains, dry dates, and incense. They believe in soothsaying, spirits, and ghosts, but some profess to have no faith in witchcraft. They think that evil spirits and ghosts have the power of molesting men and beasts, and consult mediums who exorcise the spirits, or give trinkets which they wear in metal boxes on their arms. If the patient shows no signs of recovery they rub his brow, or any part of his body which pains, with ashes from the censer of some guardian god, which is said to scare the ghost. Sometimes the possessing spirit asks for certain things which they give to satisfy it. They divide ghosts into family ghosts and outside ghosts. Family ghosts are humoured by giving them what they want; outside ghosts are scared by charms. The family ghost does not give so much pain as the stranger ghost. The soothsayers are of almost all classes and are paid for their services. They believe in magic and in the black art. They do not regularly observe any of the sixteen sacraments. After child-birth women are fed with vermicelli and other choice dishes. On the fifth day they cook a dish of Indian millet, scraped cocoa-kernel, and molasses, worship *Shatikavva* or Mother Sixth, and offer her the dish. On the thirteenth the child is cradled and named. They do not think that birth causes impurity. Poor women lie-in for five, middle-class women for fifteen, and well-to-do women for twenty days. Children are shaved when they are six months to one year old. The temple priest goes through the form of hair-cutting with a pair of leaf scissors, and the barber, who is a Kurubar by caste, shaves the head with a razor. The offer of marriage comes from the boy's side. The boy's parents with friends and relations go with sugar, cocoanuts, and betel leaves to the girl's, and lay the articles before her house gods. They ask some people to attend, put a little sugar in the girl's mouth, and hand betel to the guests. A feast of rice and curry and vermicelli is served and the boy's party and the guests withdraw. Some time after the bridegroom's people go to the bride's with a *lugde* or robe worth 8s. (Rs. 4), four pieces of bodicecloth each worth 1s. (8 as.), five halves of dried cocoa-kernel, five pieces of turmeric, five pieces of rough sugar, four pounds of arecanuts, 200 betel leaves, and gold and silver ornaments, and dress the bride in the robe, make her sit before the god, and lay in her lap rice, cocoa-kernels, arecanuts, and betel leaves. They are feasted with sweet rice gruel and next day with bread and sweetmeats and return home. On their return, at some lucky hour, they cowdung the floor of the house and ornament it with quartz powder trceries. On an appointed day the bride's people come with the bride to the bridegroom's and both the bride

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and bridegroom are rubbed with turmeric paste. Next day, in the *devkára* or god-humouring, they worship two posts called in Kánarese *hál ghamba* or milk post and *handar ghumbha* or marriage booth post, and use them in building the marriage booth. The building of the booth is followed by a caste dinner. In the evening they go to the potter's house with ten pounds (5 *shers*) of millet, ten quarter-anna pieces, and food enough for a holiday meal. They bring from the potter's four small pots or *mogás*, two middle-sized pots or *gadgás*, a large pot or *ghágar*, and two pot-covers, and lay them before the house gods. On the third day the bride and bridegroom and their mothers sit together, bathe themselves with water from the four small pots, and dress in new clothes. A country blanket is spread, the pair are seated on the blanket, and rice is dropped on their heads. They are brought out, rice is strewn on the altar, a blanket is spread on the rice, the pair are seated on the blanket, and rub each other with turmeric paste. They stand in the centre of the booth on low wooden stools separated by a cloth curtain. A tray with millet and copper coins is handed to the priest. The guests take millet grains from the priest, the priest recites verses, and the guests throw the millet grains over the bride and bridegroom. The turmeric thread or *halad kankan* is next tied to the wrists of the pair. The priest rubs the lucky necklace against the bridegroom's hand and ties it round the bride's neck. In the evening after the *sáda* or robe-giving the girl is made over to the bridegroom's mother. The bride is afterwards taken to her parent's house, and, on a lucky day, returns to her husband. When the girl comes of age a lap-filling is performed with the same details as the *Mudliár* lap-filling. Their other customs and ceremonies are like those of *Lingáyats*, the officiating priests being *mathpatis* or *Lingáyat* beadles. The only marked difference between their and the *Lingáyat* practice is that after the burial the funeral party come home, and bathe in cold water holding *durva* grass and *patri* or *bel* leaves in their hands which they wash in a metal pot full of water placed on the cow-dunged spot where the dead breathed his last. On the third day the mourners take *rági* gruel or *ambli* and millet bread to the grave, lay them on the grave, and burn incense close by. They retire to some distance to allow the crows to feed on the offerings. If the crows refuse to take the cakes it is held a bad omen and the food is given to a cow. They slaughter a sheep and feed their caste people on the ninth. They perform no other funeral or after-death ceremony except, in the case of parents, presenting clothes to a person of the age and sex of the deceased on *Mánavmi* that is the day before *Dasara* and in the *Diváli* holidays. Girls are married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the castemen under an hereditary headman called *kattimani*. The headman has power to put out of caste and to give leave to come back. They send their boys to school and often keep them there till they are sixteen years old. They take to no fresh callings.

Parits.

Parits, or Washermen, are returned as numbering 3215 and are found all over the district. The names in common use among them

are Amina, Davaláppa, Davrayya, Huseni, Kálappa, Madár, and Tulja; and among women Anandi, Kálavva, Káshibái, Khubavva, Márevva, and Sayavva. Their common surnames are Bálgavi, Barudkhán, Balagdinni, Hali, Malkanna, Murori, and Varu. Persons bearing the same surname are not allowed to intermarry. As a class they are dark, of middle stature, with round faces, and thick noses. They are strong and muscular, and are more like Kurubars or shepherds than any other caste. Their home tongue is Kánarese, but they also know Maráthi and Hindustáni. They are moderate eaters, their daily food being millet, split pulse, and vegetables. They are fond of sour and sharp dishes. Their holiday dishes are *polis* or sugar roly-polies, *kadbús* or sugar-dumplings, *shévaya* or vermicelli, and boiled rice. Besides grain pulse and vegetables, they eat fish, fowls, sheep, goats, deer, and hare. Every *Dasara* in September-October they offer a goat to Tulja-Bhaváni, and, after offering its life to the goddess, eat its flesh. They bathe daily, but worship the house gods only on holidays. They drink spirits and palm beer, smoke tobacco, and quiet infants by opium. The men dress in a headscarf, shouldercloth, waistcloth, and jacket; and the women in the ordinary full robe and the backed and short-sleeved bodice. They are almost always dressed in clothes which have been sent to them to be washed. Both men and women have a few silver ornaments. They have no separate clothes for holiday wear, but pick out some good ones which have been sent them to wash. As a class they are orderly, hardworking, honest, and thrifty, but rather dirty. Washing is their hereditary calling, but some of them are husbandmen. They boil, wash, starch, and iron clothes. To starch rich clothes they use rice-gruel strained through a cloth and mixed with talc powder which gives the clothes a gloss. In washing cheap clothes millet gruel is used instead of rice-gruel. Boys of ten or twelve begin to earn 4s. (Rs. 2) a month, and men earn 8s. to £1 10s. (Rs. 4-15). They wash clothes at 2s. to 3s. (Rs. 1-1½) the hundred pieces and charge extra for fine clothes. They also get dressed food from rich persons for washing their clothes when they are ceremonially impure. The washerman is one of the twelve village office-bearers or *balutedárs* and is paid in grain by the villagers. At a well-to-do village marriage the two white sheets on which the boiled gram pulse is laid are given to the washerman. He washes the robes worn by Bráhmañ women during their monthly sickness and is given cooked food. Among Bráhmañs and other high class Hindus the robe worn by a girl when she comes of age is given to the washerman's wife. Their women and children help in gathering clothes, drying them, and giving them back to their owners. They always find well paid work and are fairly well-to-do; but on account of marriage and other special expenses most of them are in debt. They rank above Kabligers or fishers and below Kunbis or husbandmen from whom they eat. They work from morning till evening with a midday rest. They take five yearly holidays, one of them Musalmán at the *Moharram* time, and four Hindu, *Holi* in February-March, the Hindu New Year's Day in March-April, and *Dasara* and *Diváli* in September-October. A family of five spend 12s. to £1 (Rs. 6-10) a month on

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Parits.

food and dress. A house costs £5 to £20 (Rs. 50-200) to build. A boy's marriage costs £3 to £12 (Rs. 30-120), a girl's marriage £2 10s. to £8 (Rs. 25-80), and a death 10s. to £3 (Rs. 5-30). In religion they are half-Bráhmánic and half-Lingáyat, honouring both Jangams and Bráhmans. They often worship Musalmán saints and make them vows. They are married by Bráhmans and buried by Jangams. Their *guru* or hereditary religious teacher is a married Lingáyat called Mádivalayya that is the teacher of the Mádivals, the Kánarese for washermen, who is held in high honour. Yallamma of Parasgad in Belgaum is their patron deity and they often make pilgrimages to her shrine. They keep most Hindu holidays and fast on the lunar eleventh of *Ashádh* or June-July and *Kártik* or October-November and on *Shivráttra* in January-February. They have strong faith in soothsaying, astrology and witchcraft. A lying-in woman is held unclean for four days. On the fifth she and her child are bathed, her clothes are washed, and the whole house is plastered with cowdung. In the evening the goddess Satváí is worshipped and kinspeople are fed on mutton and sugar roly-polies. The child is cradled and named on the thirteenth. They have no marriage engagement, but have a betrothal in which the girl sits on a blanket and the boy's father marks her brow with vermilion, gives her a robe, a bodicecloth, and two ear ornaments, and lays in her lap five bits of cocoa-kernel and five dry dates. Girls are married between ten and twelve, and boys between sixteen and twenty. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. After the boy's father has fixed the marriage-day the girl's father sends for the boy, his father, and kinspeople. The boy with his party is lodged in a house made ready by the girl's father. Next day the boy is rubbed with turmeric paste and bathed in a *surgi* or square with a drinking pot at each corner and a thread round the necks of the pots. While the boy is bathing, four men stand round him each with his right second finger up and a thread is passed round the four fingers. After bathing, the boy stoops under the thread and stands near the square or *surgi*, where a married woman waves a lamp and grains of rice round him, and throws away the grains to prevent spirits from attacking him. The girl is bathed in the same way at her house. On the marriage day the boy is dressed in new clothes and taken to the girl's, where the girl is dressed in a robe and a yellow bodice. At the girl's the boy and girl sit side by side on two low stools, the girl on the boy's right; and a curtain with a central turmeric cross is held between them. The Bráhmán priest drops grains of red rice on the couple, ties the lucky thread or *mangalsutra* round the bride's neck, and *hankans* or thread bracelets with bits of turmeric roots on the bridegroom's right wrist and the bride's left wrist. In the evening the bride and bridegroom go to his lodging worshipping the village Máruti on their way. When a girl comes of age she is held unclean for five days, and on the first lucky day is sent to her husband. Like the Lingáyats they bury their dead. The mourners and other members of the funeral party on their return from the grave, bring blades of *durva* grass, and throw them in the pot full of water which is set on the spot where the dead breathed his last. On the third dressed food is carried to the grave

and on the tenth a caste feast is given. They are bound together by a strong caste feeling, and their social disputes are settled at caste meetings under the *guru* or teacher. They neither send their children to school nor take to new pursuits. On the whole they are a well-to-do class.

Sális, or Weavers, are returned as numbering 1174 and as found in Bágalkot, Guledgudd, and Ilkal. All Sális claim descent from Deváng Rishi who married seven wives, each of whom became the mother of a separate class of weavers. The seven classes may be divided into four groups. The first group is known under the general name of Sális and includes the three classes of Padmsális, Suksális, and Sakkulsális; the second is called Hatkárs and includes only one subdivision of Sális the Devsális; the third includes the Padsális and Lingáyats Samasális of whom the Padsális are the most important in Bijápur; the fourth group contains the Shuddhasális who are rarely found in the district. All the Sális formerly ate together and intermarried. Since some have become Lingáyats and others lean to Lingáyatism none but the Padmsális and Suksális eat together, and none intermarry. The Sális or weavers, as the Padmsális Suksális and Sakkulsális are generally called, are next to the Hatkárs the richest and most numerous weavers in Bágalkot, Ilkal, and Guledgudd. They are said to have come from the north. Of these three classes the Padmsális are the most numerous, and call themselves Sális. The names in common use among men are Basápá, Hanumanta, Malhári, Naráyan, and Vishvanáth; and among women Bhágubái, Gangábái, Krishnábái, Lakshmibái, and Sitábái. Their commonest surnames are Chillále, Chaudri, Dhotre, Gádmode, Jinde, Kámble, Kondápuri, Korde, Sákahre, Sapáre, Sursultáne, Támbe, and Ekbote. In appearance they differ little from Rangáris or Maráthás. They are said to speak a dialect of Maráthi at home and use Kánarese abroad. Their home tongue contains many peculiar terms. They live in dark one-storeyed houses with mud and stone walls and flat roofs. Except the rich who have brass and copper cooking vessels, most of them cook in earthen vessels. Some of them employ servants and those who have land own domestic animals. Their staple food is millet bread, a sauce of split pulse, and some vegetable. A day's food costs 2½d. (1½ *as.*) a head. Their holiday dishes are *polis* or sugar roly-polies, boiled rice, and sweetmeat balls. They bathe daily and put on a fresh washed waistcloth and worship the house gods before eating their morning meal. Those who do not wear the *ling* eat flesh. The animals they eat are the goat, hare, fowl, and fish, and they drink palm beer and palm spirits. Besides liquor they use hemp flowers in different forms. They say that a century and a half ago they worshipped the Sháligrám and did not use animal food. They have given up the Marátha turban and have adopted the Kánarese headscarf, and the rest of the dress both of men and of women is the same as that worn by the local True Lingáyats. They are also fond of ornaments. They are hardworking, but rather dirty and thriftless. Their hereditary calling is weaving cotton cloth. They sometimes combine weaving with husbandry, and a few of them are moneylenders. Boys begin work as apprentices with a

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qualified weaver without wages. After learning to weave, a boy serves under some well-to-do man for 10s. (Rs. 5) a month; and when he has gathered funds enough to set up business he begins to work for himself. They weave cotton waistcloths, shouldercloths, and robes. They buy the cotton or silk from merchants in Bágalkot, Sholápur, and Sháhápur in Belgaum, weave it into fabrics, and retail them to their customers. Their women help by preparing the raw material for the loom. They clean the yarn by folding it over a cross frame or *baili*, brushing it, and starching it. They never sell the clothes. Monday is held a lucky day for beginning to learn weaving. Weavers get 6d. (4 *as.*) as their profit on a pair of short waistcloths worth 2s. 6d. (Rs. 1½). They take five or six days to weave a pair of waistcloths ten yards long and are paid 2s. (Re. 1). To weave a first class pair of waistcloths requires twelve days and the payment is 8s. (Rs. 4). These articles are made to order or for sale. Few of them till with their own hands; those who do are helped by their women especially in cotton ginning. They suffer from the competition of foreign goods which are both showier and cheaper. As they are careless in money matters and are given to drink many of them are in debt. They eat with Dhangars, Maráthás, Patvegárs, Rangáris, and Shimpis, and hold them their equals. Their daily life does not differ from that of other weavers. Though all of them seem to be Brahmánical Hindus, being married by Bráhmans, marking the brow with sandal paste, growing the topknot, keeping the sweet basil in front of their houses, and having no connection with Jangams, some Padmsális wear the *ling* and some wear the sacred thread. The Suksális and Sakkulsális wear neither the thread nor the *ling*. The chief divinity of the *ling*-wearing Sális seems to be Mallikárjun. All three divisions have as household gods Yallavva of Parasgad in Belgaum and Vyankatraman of Tirupati in North Arkot. Some of them have Tulja-Bhaváni and Khandoba in their houses. Some who do not wear the *ling* sacrifice a goat to Yallavva or Tulja-Bhaváni on *Dasara* in September-October and feast friends and kinspeople on its flesh. They sometimes visit the shrines of these deities, and keep almost all Hindu fasts and feasts. The chief spiritual teacher of the *ling*-wearing Sális lives in Kanchi or Conjeveram. He is called Márkandeya Rishi and little is known about him as he never comes to Bijápur. The religious teacher of other Sális is called Bodhlebáva. He is a married man and is succeeded by his eldest surviving son. He lives at Dhámangaon in Sholápur and visits his disciples periodically, making new disciples and gathering money from old ones. They occasionally worship village gods and local deities. If a child suffers from small-pox, its parents worship the village goddess and make a vow which they fulfil after its recovery. They have strong faith in soothsaying and witchcraft, and are much afraid of ghosts. They never visit haunted places, nor do they ever go to lonely spots at noon, twilight, midnight, or in the early morning, as these are the hours when ghosts are most abroad. After a birth the midwife cuts the navel-cord and bathes the child and mother. After she is bathed, the mother is laid on a *bájle* or cot, and is fed with molasses, dry cocoa-kernel, and rice with clarified butter. On the evening of the fifth day the midwife worships the

goddess Satváí or Jivati, presents her with sweetmeats, and waves a lamp round her. This lamp is taken home by the midwife and is not shown to any one lest the mother or child should sicken. On the twelfth day the child is laid in a cradle and is named. If the child is a boy, except his topknot, his hair is cut for the first time at the age of five or six. At a marriage engagement a cocoanut and three-quarters of a pound of sugar are laid before the girl's house gods and betel leaves are served to all present. In the *báshtagi* or betrothal the girl is given a robe worth 10s. to 12s. (Rs. 5-6), two pieces of bodicecloth each worth about 18d. to 2s. (Re. $\frac{3}{4}$ -1), twenty to twenty-eight pounds of sugar, and ornaments. The girl is seated on a blanket, her brow is marked with redpowder, and she is told to put on the clothes and ornaments. When she has put on the clothes and ornaments, the boy's relations fill her lap with dry cocco-kernel and sugar, declare that the daughter of so and so has been accepted by so and so as his daughter-in-law, and distribute sugar among all. The girl's mother is presented with a bodicecloth and the boy's relations are asked to a feast of sugar roolly-polies. After the marriage day has been fixed the boy is taken to the girl's or the girl is brought to the boy's; and, on a lucky day, the bride and bridegroom are rubbed with turmeric and a caste feast is given. On the marriage day the bride and bridegroom are bathed and the bride is given a white robe and a bodice. The bridegroom is dressed in his holiday clothes, and is made to stand with the bride facing each other on low stools in an open space in front of the house. The Bráhmán astrologer tells the bridegroom to tie the luck-giving necklace or *mangalsutra* round the bride's neck, holds a cloth between them, chants the eight luck-giving verses or *mangaláshtaks*, and, along with the guests, throws coloured rice on their heads. Betel leaves are served. In the evening the boy is dressed in a silk-bordered waist-cloth and a chintz coat, and the bride is decked with many ornaments. If the parents are poor and do not own ornaments they ask the rich people of their caste to lend them ornaments. Two tinsel chaplets are tied to the brows of the bride and the bridegroom. They are seated on a bullock or a horse, and go in procession with musicians to worship the village Máruți. They break a cocoanut, wave a piece of burning camphor before the god, and bow to him. Padmsális who do not wear the *ling* burn the dead; those who wear the *ling* bury. The Suksális bury; and the Sakkulsális either bury or burn. Those who burn differ from the Bráhmans or Komtis in having no *jivkhada* or life-stone; in not keeping a lamp burning on the spot where the dead breathed his last; and in carrying fire round the pyre instead of water. On the second day parched split pulse and parched rice are taken to the burning place; and on the third day the bones are thrown into water. They hold a yearly mind feast. They have no headman, and their social disputes are settled by a council of Bráhmans and respectable castemen.

Samgárs (K.) or **CHÁMBHÁRS** (M.), both meaning Leather-workers, are returned as numbering 3664 and as found all over the district. They are divided into Are Samgárs literally half leather-workers, Lingad Samgárs or *ling*-wearing leather-workers, and Mochigárs or shoemakers, who neither eat together nor intermarry. Of these

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divisions Lingad Samgárs are rare in this district. Are Samgárs, who are generally called Samgárs, are spread pretty evenly all over the district in small numbers. Their home speech is Kánarese and they seem to be one of the early elements in the local population. They are fairer than the ordinary husbandmen perhaps because they work so much in the house. The only occupation of most of them is making and patching shoes and sandals. They are married by Bráhmans and buried by Jangams. They hold yearly anniversaries or mind feasts. Their chief deities are Yallavva, Tulja-Bhaváni, and Mallayya. Social disputes are settled by hereditary heads or *chaudharis* of their own caste. In other particulars they differ little from Mochigárs or shoemakers.

Mochigárs are found in Bágalkot, Bijápur, Mungoli, Sindgi, Ukli, and other towns and large villages. They claim descent from one Haralayya Sharan, Basav's first disciple, who presented his teacher with a pair of shoes made of his own skin. They call themselves Ádi-Munchgárs or first disciples. The names in common use among men are Deu, Honkeri, Parbhu, and Parsáppa; and among women Basavva, Gangavva, Malavva, and Lingavva. They have no surnames. Their stock names are Dabarábádiyavru, Diggavi, Hasargundgiyavru, and Ittagi. Persons belonging to the same stock do not intermarry. They look like other Samgárs. Their home tongue is Kánarese and they live in poor houses with flat roofs and mud walls. Their daily food is millet bread, pulse, and vegetables. They eat fish and flesh except beef and pork, and drink country liquor. Men shave the whole head and the chin. Both men and women wear the ordinary local Hindu dress. They do not engage in husbandry or any other pursuit except their hereditary calling of shoemaking. They claim to rank above the Samgárs and never mend old shoes. They look down on Dhors or tanners from whom they get readymade soles for their shoes. Dhors make cow-hide water-bags or *mots*. Mochigárs make none except of sheep or goat skin. They are much better off than Samgárs, and in some places do a good deal of moneylending. The Mochigárs are entirely devoted to the Jangams. Their chief gods are Mhábaleshvar, Sangmeshvar, and Yallavva. They are married by Jangams. The Jangam priest ties the lucky necklace, throws grains of rice on the pair, the guests join the priest in throwing rice and the ceremony is over. They bury their dead in a True Lingáyat grave, and carry food to the grave on the third day. They are bound together by a strong caste feeling, and their social disputes are settled by a caste council headed by their *kattimani* or headman.

JAINS.

¹Besides the two main divisions of Bráhmanic and Lingáyat Hindus there is a small body of 2680 Jains. Jains or followers of Jin the Victorious are found in and about Bilgi, Bágalkot, and other large villages south of the Krishna; at Tálíkot, Kuntoji, Muddebihál, Somnal, and other thriving villages immediately to the north of the Krishna; and in Indi further north. As a rule not more than two or three Jain houses are found in each village. Even in Indi

¹ Mr. A. Cumine, C. S.

they form but a small fraction of the population. The home speech of the Jains is the local Kánarese. They never were *lings*, though in Indi they are occasionally found as ministrants or *pújáris* in temples of Mahádev as the *ling*. Unlike Lingáyats Bijápur Jains live on good terms with Bráhmans. Among the Jains is an hereditary religious class called *upádhyaś* or priests who serve temples and conduct marriages. The priests eat with the lay Jains, but do not give their daughters in marriage to laymen. Their brow sandal paste or *gandh* mark is of the same pattern as the Vaishnav brow mark. They say that their chief priest, to whom the others owe obedience, is a celibate PUNCHAM Jain called Devendrakirti. All lay Jains form one community freely eating together and intermarrying. All men keep the top-knot and wear the sacred thread, but have no *tulas* or sweet basil plant at their doors and do not celebrate Tula's marriage with Vishnu in November. Most Bijápur Jains are husbandmen. Still as selling metal cooking pots and selling bangles are common Jain callings, a Jain in a court of justice often gives his caste as Bogár that is coppersmith or Balgár that is bangle-seller. No Jain eats after sunset, and no Jain eats with any one who is not a Jain. Their temples, which as at Bilgi are sometimes merely a room in the priest's house, contain about twenty gods. Their chief divinity seems to be Ádeshvar, a naked figure without covering or ornament, except some *gandh* or sandal paste marks on his chest. They also worship Padmávati and Kálamma. The details of a Jain marriage differ little from those in use among local Bráhmanic Hindus. They put some precious metal in the corpse's mouth, make the usual stop and the usual change of bearers on the way to the burning place, and burn the dead. There is the usual carrying of water in a *madka* or earthen pot thrice round the pyre, the usual pot-piercing with a stone at each turn, and the usual worship of the pot-breaking stone as the *jivkhada* or life-stone. On the third day the bones and ashes are thrown into water. On the fourth the burning place is cleaned and smoothed with clay, the *jivkhada* or life-stone is struck on the spot where the body was burned, is sprinkled with water, marked with sandal paste, and flowers are laid on it by the *upádhya* or priest, and the dead man's heir. On the eleventh day the house is cleaned and sprinkled with water in which their god has been washed and *puja* or worship is performed. On the twelfth the *upádhya* lights and feeds a *hom* or sacred fire. On the thirteenth friends are dined, but they seem to take no food to the grave and they have no yearly mind-feast. Like Bijápur Lingáyats, Bijápur Jains must not be judged by what is written of them in books on Jain customs. It is true they abstain from animal food and they veil their waterpots and filter their water to prevent the destruction of insect life, but in practice the book rules about wearing a strainer over the mouth and brushing a seat before using it are ignored. The priests are aware that their books lay down some such rule but they never attempt to put the rule in practice. The Bijápur Jains are an unobtrusive and respectable class. The husbandmen and bangle-sellers are poor; but some of the Bogárs or coppersmiths are well-to-do, and a few are rich bankers. Jain children, especially Bogár children,

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occasionally go to school. They are a steady class, neither rising nor declining. They gain no new adherents, but at the same time lose no old ones; their numbers and their position will probably long remain stationary.

MUSALMÁNS.

Musalma'ns¹ number 67,066 or 10·50 per cent of the population. They include thirty-eight divisions of whom fourteen intermarry and are separate in little more than in name, and twenty-four form distinct communities marrying only among themselves. All are Sunnis in name, but most know little of their religion, and are half Hindus in feeling, thought, speech, customs, and dress. Most are the descendants of local Hindus. Some of the cultivating classes are said to represent Jains who were converted by Pir Mahabir Khandáyat an Arab preacher, who came as a missionary to the Deccan about the beginning of the fourteenth century H. 704 (A.D. 1305) and is buried in the Ark fort or citadel at Bijápur. Some represent converts made by the first Bijápur king Yusuf Adil Sháh through the exertions of Arab missionaries; some by the Moghal emperor Aurangzib (1686-1707), and a few by Haidar and Tipu of Maisur (1760-1800). It seems probable that the number who represent Bahmani and Bijápur converts is larger than is supposed, and that those whose origin has been forgotten attribute their conversion either to Aurangzib or to Tipu the two best known of modern Musalmán rulers.

The thirty-eight divisions may be arranged under two groups, general and special. Under general come the representatives of the four leading classes Syeds, Shaikhs, Moghals, and Patháns, and of ten local classes who are separate in little more than in name and marry with the general classes. Of these the members of the four leading classes and of two of the ten local classes claim a strain of foreign blood. Of the twenty-four special classes who form distinct societies, keeping to themselves in matters of marriage, five are of part foreign and the remaining nineteen are of local origin. Of the four general classes who have or who claim a strain of foreign blood, the Moghals are very few, and the Syeds, Shaikhs, and Patháns are large bodies found all over the district the majority occurring in Bijápur and Bágalkot. Among them many are of part foreign or of North Indian origin. Many also are descendants of local converts, who, at the time of their conversion, took the title of the religious or of the political leader under whom they adopted Islám. Among Syeds, Shaikhs, and Patháns the home speech of townsmen is generally Hindustáni, and of villagers Kánarese. They call their children by such Hindu names as Husháppa and Bhasáppa or add the Kánarese *appa* to Musalmán names as Hussaináppa or Hassanáppa. The women's names are Chándbi, Jamálbi, and Lálbi. Though they generally marry among themselves, the Musalmáns of the main classes sometimes take wives from the local communities. The townspeople are either tall or of middle height, well made, and brown or olive skinned. The townsmen shave the head, and wear the beard either short or full, and dress in a coat, a shirt, a waistcoat,

¹ From materials supplied by Mr. Syed Dáud, Bombay Municipality.

trousers or a waistcloth, and a headscarf or turban, which Syeds wear green and the other classes wear either white, or of some other colour, generally red. The townswomen, who are generally of middle height, delicate, fair, and with full regular features, dress in the Hindu robe and bodice. The village men, who are either tall or middle sized, strong, well made, and dark or olive-skinned, shave the head, wear the beard either short or full, and dress in a turban or headscarf, a waistcoat, and a waistcloth or *dhotar*. The village women are like the men in appearance and dress in the Hindu robe and bodice. Except villagers the women of the general classes do not appear in public. Townswomen belonging to the general classes are neater and cleaner than village women, but they are lazy and add nothing to the family income. Village women, though neither neat nor clean, are hardworking, and besides in minding the house help the men in their work. Village Musalmáns are chiefly husbandmen, and are hardworking and sober; town Musalmáns are landlords, servants, messengers, and constables. Though many are lazy and fond of liquor, as a class the Bijápur Musalmáns are hardworking and thrifty. They suffered severely during the 1876-77 famine and many have not yet paid off the debts which they then incurred. Townsmen of the general classes are fond of pleasure and good living.

Their houses are generally one storey high and flat or terrace roofed, and many have a front or a back enclosure surrounded by stone walls five to seven feet high. Some of the better class of Bijápur and Bágalkot houses have walls of cut-stone and cement, a framework of good timber and cement-lined roofs. But the walls of most are of rough stone and clay smeared with a wash of cowdung, timber is scantily used, and the roof is of earth. In most cases the furniture is scanty. Of tables, chairs, and other articles of European fashion there are few or none. The usual stock of house goods is confined to low stools, a cot or two, some quilts or blankets, and cooking and drinking vessels. Some of the rich and well-to-do at Bijápur have Indian carpets and mats spread in their *baithak* or *dalán* that is the public room. The Bijápur and Bágalkot Musalmán houses are the best in the district some having four to six rooms, with a central square, the front room being set apart as a public room, and the inmost room as the cookroom, the rest of the rooms being kept either as sleeping or as store rooms. Village houses are built in much the same style as the poorer town houses. They have generally three or four rooms. The front room, which is always the biggest is set apart for the bullocks, cows, and buffaloes, the middle room or rooms are for sleeping, and the back room is for cooking. These village houses have little furniture, a cot or two with blankets and quilts and a few brass and clay vessels. Barbers, washermen, and water-carriers work for several families, each of whom pays the washerman £1 to £2 (Rs. 10-20), the water-carrier 10s. to £1 (Rs. 5-10), and the barber 8s. to 12s. (Rs. 4-6) a year. Except these three town Musalmáns seldom keep house servants. During harvest village Musalmáns generally employ daily labourers to reap the corn. Musalmáns of all classes take two meals a day. They breakfast about ten on millet bread and pulse with chillies, tamarind, vege-

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tables, and if rich mutton; they sup about eight on pulse and millet, or, in some of the richer families, on wheat and rice. Husbandmen and some other classes take three meals, a cold breakfast about seven, a midday meal in the fields, and a supper on reaching home. Among the rich public dinners consist of *puláo* a dish of rice and clarified butter, and *dálcha* a curry of pulse and mutton. Public dinners cost £2 to £3 (Rs. 20-30) the hundred guests. Among poor townsmen and villagers a cheaper dinner of rice and pulse curry is served at £1 10s. to £2 (Rs. 15-20) the hundred guests. A few rich families eat mutton daily, and most manage to have mutton at least on the *Ramazán* and *Bakar Id* festivals. All prefer mutton to beef, and many local communities will on no account touch beef. Buffalo meat is avoided by all. Fowls and eggs are used only by the rich at special dinners to a few friends or relations. Fish are eaten by all whenever they can be bought or caught. The staple food of all classes is grain and pulse. Among the rich and well-to-do, perhaps about ten per cent of the whole, the grain in ordinary use is wheat, Indian millet, rice, and pulse, the rest, that is nine-tenths of the whole, seldom eat any grain but Indian millet and pulse. On the basis of the average rupee price of grain during the ten years ending 1883 which was 50 pounds for Indian millet, 20 pounds for rice, 30 pounds for wheat, and 35 pounds for pulse, the monthly food charges of a rich Musalmán family of five vary from £2 to £3 (Rs. 20-30), of a middle-class family from 16s. to £1 10s. (Rs. 8-15), and of a poor family from 6s. to 12s. (Rs. 3-6). Water is the usual drink. A few rich and middle-class families take milk with bread or rice either with breakfast or supper. Tea and coffee are seldom used. In spite of the religious rules against their use intoxicating liquors are largely drunk. On account of their cost imported wines and spirits are seldom taken. The two chief drinks are the local *sendi* or fermented juice of the wild date palm and *boja* or millet beer. The craftsmen, almost all of whom are of pure Hindu descent, are the most given to the use of fermented liquor. Spirits made from the bark of the *babhul* tree, raw sugar, and dates are also much used especially by craftsmen. Of other stimulants and narcotics tobacco is smoked by almost all and snuff is taken by some old men chiefly traders, opium is sometimes used by servants, constables, and religious beggars who also smoke *gánjá* and *charas* or hemp-leaf juice. Except the men of the leading Musalmán classes who wear the Musalmán turban, coat, shirt, waistcoat, and trousers, all classes dress in Hindu style. In-doors men dress in a headscarf or *rumál*, a shirt and a waistcloth; out-of-doors the rich on all occasions, and the middle-class and poor on festive occasions or holidays, dress in a Hindu turban, a coat, and a pair of shoes. The whole of the every-day dress is made of cotton, but, for festive or ceremonial occasions, almost all wear a silk turban and a silk-bordered waistcloth. They have their turbans dyed on the *Ramazán* or *Bakar Ids* generally red or yellow, except saints' sons or *pirzádas* and Syeds who prefer green. The women of almost all the Musalmán classes dress in a long Hindu robe or *sádi* and a bodice or *choli* covering the back and fastened in a knot in front, with short tight sleeves stopping above the elbow. Except the

women of the four general classes who keep the seclusion or *zenána* rules, and, on going out, wrap a white sheet round them, most women appear in public in the same dress as they wear in-doors. Except on festive or ceremonial occasions almost all dress in cotton. The festive or ceremonial dress includes one or two sets of silk or embroidered robes and bodices given by the husband at marriage which generally last during a woman's life. A rich woman's ceremonial dress is worth £10 to £20 (Rs. 100-200) and a middle class or poor woman's £1 to £3 (Rs. 10-30). The yearly cost of dress to a rich woman varies from £2 to £3 (Rs. 20-30) and to a middle class or poor woman from 6s. to £1 (Rs. 3-10). Except in rich families for a year or two after marriage when they wear embroidered cloth slippers, Musalmán women never wear shoes.

Among some of the lower classes, Kasábs butchers, Bágbáns fruiterers, and Tábolis betel-leaf sellers, who, when they can afford it, are fond of wearing a large gold ring in the right ear and a chain weighing 1½ lb. to 2½ lbs. (50-100 *tolás*) on the right foot, Musalmán men seldom wear ornaments. Almost all Musalmán women begin married life with a good store of ornaments. Their parents must give them at least one nosering, a set of gold earrings and silver finger rings; and their husbands must invest in ornaments for the bride as much money as the amount of the dowry, which is generally £12 14s. (Rs. 127). Among the poorer classes a woman seldom keeps her full stock of marriage jewels. Most of her ornaments disappear by degrees in meeting special expenses and in helping the family through times of scarcity of food or of work.

Their faith binds the bulk of the Muhammadans into one body. Sunnis by faith, they worship at the same mosque, keep the same holidays, hold the same ceremonies, and respect and employ the same judges or *kázis*. The Musalmáns who hold aloof from the main body of their fellow-believers are either Musalmán sectarians or are local converts who have either never given up or who have again taken to Hindu practises. The Musalmán sectarians who hold aloof from the rest are the Ghair Máhdis or anti-Máhdis who hold that the Mahdi or looked-for Imám has come, and the Wahábis who would do away with the worship of saints and with all respect for religious doctors. Among the special communities the Bakar-Kasábs mutton butchers, Bágbáns fruiterers, Pinjárs cotton teasers, Kanjars poulterers and rope-makers, and Pendhárás servants and grass cutters have such strong Hindu leanings, that they do not associate with other Musalmáns, almost never come to the mosque, eschew beef, keep Hindu holidays, and openly worship and offer vows to Hindu gods.

Of the regular Musalmáns no very large number, perhaps about twenty per cent, teach their children to read the Kurán. All are careful to circumcise their male children, to hold the initiation or *bismillah* ceremony, and to have their marriage and funeral services conducted by the *kázi* or by his deputy the *mulla*. Though as a rule they do not attend the mosque for daily prayers, almost all are careful to be present at the special services on the *Ramazán* and *Bakar Id* holidays, and are careful to give alms, to fast during the

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thirty days of *Ramazán*, and to pay the *kázi* his dues. Their religious officers are the *kázi* judge or marriage registrar, the *mulla* priest or deputy *kázi*, the *khatib* preacher, the *mujávar* beadle or ministrant, and the *bánghi* caller to prayer. Of these the titles of the *kázi* and the *mujávar*, and of the *bánghi* or crier of the mosque of Bijápur are hereditary. In Musalmán times the *kázi* was the civil and criminal judge. Now his sole duties are to conduct the chief services of the *Ramazán* and *Bakar Id* feasts in the mosques, on which occasions he gets a turban or a shawl worth £1 to £2 (Rs. 10-20) from funds contributed by the people, and to perform and register marriage ceremonies for which he is paid 5s. to 10s. (Rs. 2½-5). The *kázi's* deputy the *mulla* is generally chosen from some poor family and some are, others are not able to read the Kurán. One *mulla* is set apart for each village. His duties are to perform the marriage and funeral ceremonies, and kill with proper Musalmán rites sheep, goats, and fowls both for Musalmáns and for Hindus. Local flesh-eating Hindus do not themselves kill the animals which they eat. They employ the village *mulla* to kill them, and pay him 1½d. to 3d. (1-2 as.) together with some of the smaller parts of the slain animal. The *mullás* have to send in their yearly income to the *kázi* of the district by whom they are appointed, keeping one-fourth for their own use. Some village *mullás* enjoy an allotment of land. *Mujávares* shrine-ministrants or beadles are chiefly employed by the descendants of saints to look after their forefathers' shrines and to receive the vows offered by the people. *Mujávares* generally live on the offerings to the shrines which include animals, cocoanuts, and cash. Some also live on tillage. Of *bánghis* or *muázams*, the mosque criers, the chief duty is to stand on the highest balcony of the mosque and call to prayers five times a day. The post of crier at the great Bijápur mosque is held by a high Musalmán family; the appointment still carries with it a state allowance of 2s. (Re. 1) a day. The saints' sons or *pirzádás* are chiefly Syeds, descendants of saints, who either converted the forefathers of their followers or who were held in high local esteem. The chief of the Bijápur *pirzádás* are the Bashaiban Syeds, who are also called Kadráis, and the Bukháris. None of them of late years have made any effort to spread Islám. They content themselves with the descendants of the followers whom their forefathers converted, who are low class local Musalmáns who pay their teacher 2s. to 10s. (Rs. 1-5) a year. Besides their followers' contributions, *pirzádás* own large estates or *jagirs*, granted them either by the Bijápur kings or by the Moghals. Almost all of them are lazy and fond of pleasure, and some are given to drink and to the use of intoxicating drugs. FAKIRS or Musalmán religious beggars are said to get their name from their three chief rules of conduct; *Fa* standing for *faka* or starving, *hi* for *kinayat* or contentment, and *r* for *riyázat* or work, the rules being that all religious beggars must be content, that they must earn their living by work, and that if they get neither work nor food they must starve. Fakirs belong to two main classes Bášharás or law-abiders, also called Mukimsháhis or settlers, who marry and remain in one place living either on labour or on alms, and Besharás that is law-neglecters, also called Darveshis or wanderers,

who have neither wives nor homes. Both of these believe in and follow the four saints and fourteen *khánvádás* or families which are sprung from Ali the son-in-law of the Prophet. Of the householders or Mukimsháhíes the Kádriás and Chistiás are the orders most commonly found in the district. They occur in large number at Bijápur and Bágalkot where they have *makáns* or rest-houses built in public places for the use of travellers, who, on leaving, give them a present. Of Darveshis or wanderers the orders generally seen in the district are the Kalandars, the Mastáns, the Jalális, and the Bukháris. The desire for school-going has not yet taken hold of the Bijápur Musalmáns. Each sub-division or *táluka* in Bijápur has a Government Urdu school, but the people take little interest in sending their children to school. In the whole district only one Muhammadan has learnt English. He is employed in the Engineer's office at Bijápur, and some, who have learnt Maráthi and Kánarese, have been engaged as clerks and bailiffs in the civil courts. None have risen to any high position.

The main body of Bijápur Musalmáns who intermarry and differ little in look, dress, or customs, includes, besides the four general divisions of Syeds, Shaikhs, Moghals, and Patháns, ten special classes, one of traders Saudágars merchants, two of shopkeepers Attárs perfumers and Manyárs bracelet-sellers, three of craftsmen Kágzis paper makers, Kaláigars tanners, and Nálbands farriers, and four of servants Bedars, Hakims practitioners, Maháwats elephant-drivers, and Sárbán camel-drivers.

Syeds, who claim descent from Fatima and Ali, the daughter and the son-in-law of the Prophet, are of two branches, Hassani and Hussaini called after Ali's two sons Hassan and Hussain. Their chief families are the Bashaibáns, Brums, Nazirs, Idrusis, Zubaidis, Mukbils, Bilfakis, and Sakáfis. They are found in large numbers at Bijápur and trace their origin to some of the Bijápur saints, who, about the middle of the thirteenth and in the fourteenth centuries, came as missionaries from Arabia and Asia Minor and spread Islám among the people of Bijápur. The men add Syed and the women Bibi or lady to their names. They are either tall or of middle height, well made, and fair or dark. The men shave the head, wear the beard full, and dress in a green turban or headscarf, a long coat, a shirt, and loose trousers. Of late some of the young men have begun to wear the waistcloth or *dhotar*. Their women, who are either tall or of middle height, delicate, with full regular features, and fair skins, dress in the Hindu robe and bodice, and do not appear in public. Both men and women are neat and clean. The home speech of all is Hindustáni. The men are Pirzádás or saints' sons that is religious guides, Jágirdárs or proprietors, and husbandmen. They are mild hospitable and kindhearted, but generally lazy unthrifty and given to pleasure. Their women add nothing to the family income. They suffered much during the 1876-77 famine, and many of them had to dispose of their property and run into debt which they have not yet been able to pay. They generally marry among themselves, or with Shaikhs. They are Sunnis of the Hanafi school, and are said to be religious and careful

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Shaikhs.

to say their prayers. They send their boys to school to learn Urdu and Kánarese, but none have risen to any high position.

Shaikhs, or Elders, are found in large numbers throughout the district. They are of two general branches Sidiks who take their name from Abubakar Sidik and Fárúkis who take their name from Umaral-Fárúk. Besides these two classes many local converts add Shaikh to their names. They do not differ from Syeds in look or in dress. The men add Shaikh to their names and the women add Bibi. Both men and women are neat and clean, hardworking, and thrifty. They suffered much during the 1876-77 famine. Most of them had to sell their property and incur debts. The men are soldiers, constables, servants, and messengers; and the women, wherever they can get work at home such as spinning cotton and cleaning silk for traders, work hard and try to add at least *3d.* (*2 as.*) a day to the family income. Most Bágalkot Shaikhs with their wives and children live on cleaning the silk which is dyed there and sent to Bombay. They speak Hindustáni. They are Sunnis of the Hanafi school and are careful to say their prayers. They give daughters to and take daughters from any of the four general classes. They send their boys to school, but education has not yet raised any of them to a high position.

Moghals.

Moghals, who trace their descent to the Moghal invaders of the seventeenth century, are found in small numbers. The men add Mirza to their names and the women Bibi. They speak Hindustáni at home, and do not differ from the Syeds or Shaikhs in appearance or dress. Both men and women are neat and clean; the women do not appear in public and add nothing to the family income. The men are hardworking, thrifty, and sober. They are servants, constables, or messengers, and are not well-to-do, many of them being in debt since the 1876-77 famine. They marry with any of the general classes except Syeds. They are Sunnis of the Hanafi school and are careful to say their prayers. They are anxious to send their boys to school but none have risen to any high position.

Patháns.

Patháns, or Victors, are found in large numbers throughout the district. They trace their origin to Pathán or Afghan settlers who took service under the Bijápur kings (1490-1686). They have lost all trace of their foreign origin, and are tall or of middle height, well built, strong, and either dark or olive-skinned. The men shave the head, wear the beard full, and dress in a turban or headscarf, a tight-fitting coat, a shirt, a waistcoat, and a pair of tight trousers, or a waistcloth. The women, who are either tall or of middle height and of brown colour, dress in the Hindu robe and bodice. As a rule, they keep the seclusion or *zenána* rules, and, by spinning cotton or doing other work at home, add something to the family income. Both men and women are neat and clean in their habits. The men add Khán and the women add Bibi to their names, and their home speech is Hindustáni. They are hardworking, thrifty, and sober. Most of them suffered severely during the 1876-77 famine. They are soldiers, constables, messengers, and servants. They marry either among themselves or with any of the general classes except Syeds. They are Sunnis of the Hanafi

school, but most of them are careless about saying their prayers. They seldom send their boys to school, and none of them has risen to any high position through education.

Ka'buli Patha'ns are new comers from Afghanistán. Only three or four families are found in the district. They are tall strong and fair with gray eyes. The men wear the head hair and the beard long and full. The men dress in a headscarf or a skull cap, a loose-sleeved shirt which falls below the knees, a waistcoat, and a pair of very loose trousers rather tight at the ankles. They speak Kábuli among themselves and Hindustáni with others. They are traders, some dealing in piecegoods and others in moneylending. They are hardworking, thrifty, and sober, but bad tempered. As they are well-to-do they have found wives among the general classes and are permanently settled. They are Sunnis of the Hanafi school and are said to be religious and careful to say their prayers. They are illiterate, but on the whole are a rising class.

Sauda'gars, or Honourable Traders, of whom there are only two or three families at Kaládgi are immigrants from Maisur. They belong to the class of Naváits who represent the descendants of the Arab and Persian merchants who settled along the west coast of India between the eighth and the fourteenth centuries. They claim to belong to either the Fáruki or Sidiki branches of Shaikhs. Their home tongue is Hindustáni, and they have still something foreign in their look. They are tall strong and well made, with handsome features, large black eyes, long and straight noses, and brown skins. Some of the men shave the head; others wear the head hair either long or short and wear the beard full. The women, who have the same cast of face as the men, bear a high character, and are careful not to appear in public. The men dress in a headscarf, a long coat coming to the knees, a shirt, a waistcoat, and either trousers loose above and tight at the ankles or a striped waistcloth. The women dress in a gown or petticoat called *lahenga* of two or three yards of chintz or silk, gathered in plaits round the waist and falling to the ankle, with the upper part of the body robed in a scarf or *odni* two and a half to four yards long. They are piecegoods dealers, and are generally hardworking, thrifty, sober, and well-to-do. They neither form a separate community nor differ in their manners from ordinary Musalmáns; and marry either among themselves or among any of the general classes except the Syeds. They are Sunnis of the Hanafi school, and are religious and strict in saying their prayers. They respect the *kázi* and employ him to conduct their services. They teach their boys to read the Kurán and send them to Government schools to learn Maráthi and Kánarese. On the whole they are a rising class.

Attá'rs, or Perfumers, found in small numbers in different parts of the district, have their headquarters at Bijápur where they were formerly numerous, but many have left either for Haidarabad or for Bombay in search of work. They are probably the descendants of Jain Hindus of the class of the same name. Their home tongue is generally Hindustáni, but they speak Kánarese fluently with Hindus. The men are middle-sized and dark or olive-

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skinned. They shave the head, wear the beard either short or full, and dress in a Hindu-like turban, a shirt, a waistcoat, and a waistcloth. The women, who do not appear in public, dress in a Hindu robe or *sári* and a bodice or *choli*, and do not help the men in their work. Both men and women are neat and clean in their habits. In their calling as makers and dealers in perfumes they are hardworking, thrifty, and sober, but most of them have left the district as the demand for their wares has fallen very low. Bijápur incense, cosmetics, dentrifice, aloewood preparations, and other perfumeries are generally considered the best in the Bombay Presidency. During and for long after the 1876-77 famine the demand for their wares ceased and they suffered severely. They have shops and do not hawk their wares either from village to village or from door to door. They form a separate body but do not differ in manners or customs from ordinary Musalmáns, and marry either among themselves or with ordinary Musalmáns. They are Sunnis of the Hanafi school and are careless about their religion. They eschew beef and in outlying villages are said to worship and pay vows to Hindu gods. Still they obey the regular *kázi* in all matters and ask him to conduct their ceremonies. They send their boys to school to learn Urdu and Kánarese or Maráthi. None have taken to any new pursuit or risen to any high position.

Manyárs.

Manyárs, Bracelet-sellers and Dealers in Hardware, are found in small numbers in some of the larger towns. They are said to represent local Hindu converts. Their home tongue is Hindustáni with a sprinkling of Maráthi and Kánarese and with a strong Deccan accent and pronunciation. They are generally of middle height, thin, and dark or olive-skinned. The men shave the head and wear the beard either full or short. They dress in a headscarf tied like a Hindu turban, a waistcoat, and a waistcloth. The women are of middle size, thin, and either wheat or olive-skinned with regular features. They dress in the Hindu robe and bodice, and, except the old, do not appear in public or add to the family income by helping the men in their work. Both men and women are neat and clean in their habits. They deal in hardware and miscellaneous articles, cotton thread, tapes, mirrors, wax-bracelets, beads, and Hindu brass ornaments. They keep fixed shops and also set up booths at weekly markets and fairs. They are hardworking, thrifty, and sober, and, though not rich, make £20 to £40 (Rs. 200-400) a year. As a class they are well-to-do and able to save. They do not form a separate community and do not differ in manners or customs from the regular Musalmáns. They marry either among themselves or with any of the ordinary classes of Musalmáns. In religion they are Sunnis of the Hanafi school, and a few of them are religious and careful to say their prayers. They send their boys to school to learn Maráthi and Kánarese but none has risen to any high position.

Kágzis.

Kágzis, or Paper-makers, are found in small numbers in Bijápur, Bágalkot, and other large towns. They are said to represent local Hindu converts. Their home speech is Hindustáni. The men are tall or of middle size, thin, and dark. They shave the

head, wear the beard full or short, and dress in a round white cotton turban, a shirt, a waistcoat, and a waistcloth or a pair of tight trousers. The women are like the men. They dress in the Hindu robe and bodice, appear in public, and help the men in their work. Neither men nor women are neat or clean. They make rough coarse paper which is used chiefly by local merchants and for packets and covers in Government offices. Their rates are 6*d.* to 9*d.* (4-6 *as.*) a quire. Their trade has suffered much from the competition of European paper and as a class they are badly off. They suffered severely during the famine of 1876-77. Many are in debt, and most have gone to Haidarabad and other places in search of work. When they were a large body they formed a well organised society. At present they do not form a separate community nor differ in manners from the ordinary Musalmáns. They marry either among themselves or with any of the ordinary classes of Musalmáns, and respect and obey the *kázi* in all matters. They are Sunnis of the Hanafi school, and are religious and try to give their boys some schooling. The decline of their craft has forced some *Kágzis* to take to trade and service. On the whole they are a falling class.

Kaláigars, or Tinnors, found in small numbers in some of the larger towns, are said to represent local Hindu converts. They style themselves Shaikhs a title they are said to have received from the patrons under whom they embraced Islám. They are either tall or middle sized, and are dark or olive-skinned. Their home speech is Hindustáni. The men shave the head, wear the beard full, and dress in a turban or a headscarf, a shirt, a waistcoat, and a waistcloth or tight trousers. The women, who are either tall or middle-sized and wheat or brown skinned, dress in a Hindu robe and bodice, do not appear in public, and add nothing to the family income. Neither men nor women are neat or clean in their habits. Most of the men, though hardworking and thrifty, are given to drinking fermented palm-juice and smoking hemp flowers or eating opium, practices which have sunk many of them in debt. They tin copper and brass cooking vessels for Hindus, Musalmáns, and Christians, and are paid 1*s.* 6*d.* to 2*s.* (Re. $\frac{3}{4}$ - 1) for a dozen vessels. They suffered much from the 1876-77 famine, as, both during the famine and for several years after it, to save the cost of tinning copper vessels, the bulk of both Hindus and Musalmáns took to cooking in clay vessels. Many went to Bombay and the Nizám's country in search of work. Those who remain are now well employed and well-to-do. They do not form a separate community nor differ in their manners from ordinary Musalmáns. They marry among themselves or with the general classes of Musalmáns and obey the *kázi* and respect him in all matters. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. During and after the 1876-77 famine, many who did not leave the district became house servants. They are anxious to send their boys to school, but none have risen to any high position.

Nalbands, or Farriers, found in small numbers in some large towns, are said to represent local Hindu converts. Like Kaláigars

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they have taken the title of Shaikh. Their home speech is Hindustáni. The men are of middle height and dark or olive-skinned. They shave the head, wear the beard full, and dress in a headscarf or white or red cotton turban tied in Hindu fashion, a shirt, a waistcoat, and a waistcloth or tight trousers. The women who are middle-sized thin regular featured and wheat-coloured, dress in the Hindu robe and bodice. None except the old appear in public or add to the family income. Both men and women are neat and clean. They are farriers by craft, hardworking and thrifty, but most are excessively fond of intoxicating drinks, and are badly off. They shoe horses as well as bullocks. Their chief customers are Europeans and persons who let bullock carts on hire. Their employment is scanty and most have taken service as house servants, constables, and messengers. Though they form a separate community their manners and customs do not differ from those of ordinary Musalmáns. They marry either among themselves or take wives from any of the ordinary classes of Musalmáns. In all matters they respect the *kázi*. They are Sunnis of the Hanafi school but are not strict in saying their prayers. Of late some have begun to send their boys to school to learn Urdu and Kánarese, but none have risen to any high position. On the whole they are a falling class.

Bedars.

Bedars are found in one or two Kaládgi families as house-servants. They have come to the district from Maisur. They claim descent from Kábuli soldiers in the service of Tipu of Maisur, but they are probably descended from converts of the Hindu tribe of Bedars or Baidarus. After Tipu's fall (1799) they moved from Maisur, and are found in considerable numbers in Sholápur where they are traders, constables, and servants. They are tall strong and brown. Their home tongue is Hindustáni. The men shave the head or wear long hair, wear the beard full, and dress in a turban or headscarf, a coat, a waistcoat, and loose trousers. The women, who are either tall or of middle height and fair with full regular features, dress in the Hindu robe and bodice, keep the seclusion or *zenána* rules, and add nothing to the family income. Both men and women are neat and clean. Though hardworking and thrifty they are fond of fermented date-palm juice and are badly off. They do not form a separate community or differ in manners and customs from ordinary Musalmáns. They marry with any of the general classes. They respect and obey the *kázi* in all matters. They are Sunnis of the Hanafi school and are religious and careful to say their prayers. They are anxious to send their boys to school, but none have risen to any high position.

Hakims.

Hakims or Practitioners, also called Pahlwáns or Wrestlers, are found in small numbers in Bijápur. They are said to represent local Hindu converts. They call themselves Shaikhs and speak Hindustáni at home. They are tall or middle-sized, well made, strong, and dark, the men shave the head, wear the beard full, and dress in a white cotton turban, a coat, a shirt, a waistcoat, and tight trousers. The women, who are like the men, wear the Hindu robe and bodice, appear in public, and act as midwives and nurses. They also act as *Domnis* or songstresses in marriage and other ceremonies. Both men and women are neat and clean. The

men practise medicine without any training or learning. They go from village to village and sometimes visit distant countries with powders and herbs and cajole and frighten people into buying. Whatever the disease, from dysentery to toothache, the Hakims have a specific, and the specific is generally the same. They get a fee of 6*d.* to 1*s.* (4-8 *as.*) promising to return but generally moving off to cheat some new patient. As a rule they come home for the Muharram, and for forty days after the Muharram, they make no journeys and do not let their women leave their homes. Though hardworking and thrifty, they are much given to drink and to intoxicating drugs. They are generally badly off and in debt. They do not form an organized body and are only a nominal community marrying among the general classes and differing little from them in customs and manners. They obey and respect the *kázi* in all matters. They are Sunnis of the Hanafi school and few of them are religious or careful to say their prayers. They have lately begun to send their boys to school to learn Maráthi or Kánarese. Besides by the sale of drugs some earn their living as servants and messengers.

Maha'wats, or Elephant-drivers, occur in small numbers in some of the larger towns. They are said to represent local Rajput converts. Their home tongue is Hindustáni, but they speak Kánarese freely. The men are generally middle-sized and dark. They shave the head, wear the beard either full or short, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women, who are like the men in appearance, dress in a Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean. Under the British, as the demand for elephant drivers has nearly ceased, they have taken to different callings, working as servants, messengers, or constables. As a class they are badly off. They do not form a separate community, marry among the ordinary classes of Musalmáns, and do not differ from them in manners and customs. They obey and respect the *kázi* and ask him to conduct their services. They are Sunnis of the Hanafi school but know little of their religion and are not careful to say their prayers. They do not send their boys to school; and none have risen to any high position.

Sarba'ns, or Camel-drivers, found in small numbers in some of the large towns represent Hindu converts of the Rajput caste. Their home speech is Hindustáni, but they talk Kánarese fluently. The men are tall or middle-sized, of a dark or olive colour. They shave the head, wear the beard either short or full, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women, who are like the men in appearance and wear the Hindu robe and bodice, appear in public but add nothing to the family income. Both men and women are neat and clean. Since power has passed out of the hands of native chiefs the demand for camel drivers has almost ceased. They have taken to new pursuits, some earning their living as servants and messengers and others as husbandmen. They are hardworking and thrifty but are seldom well-to-do. They do not form a separate community, nor differ in their manners from ordinary Musalmáns. They marry either among

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themselves or with any of the ordinary Musalmáns. They are Sunnis of the Hanafi school, but are not religious. They obey and respect the *kázi* in all matters. They do not send their children to school, nor have any of them risen to a high position.

Of the twenty-four separate communities who keep by themselves in matters of marriage and have little in common with the main body of Musalmáns, six are part foreigners of whom two Labbeys and Mukeris are traders, one Gáo Kasábs craftsmen, and three Kákars Chhaparbands and Jats are labourers. Of the remaining eighteen, of pure or nearly pure local Hindu origin, nine Bágbaús fruiterers, Bhadbhunjá's grain-parchers, Bakar Kasábs mutton butchers, Gaundis masons, Jhárákars or Dhuldhoyás dust-washers, Momins weavers, Pinjáras cotton cleaners, Patvegars tassel-twisters, and Saikalgars tinkers, are shopkeepers and craftsmen; three Bhatyáras cooks, Hajáms barbers, and Pakhális water-carriers are servants; three Kanjars fowlers and rope-makers, Pendháras pony-keepers, and Siváris hunters or fuel-sellers are labourers; and two Kasbaus dancing girls and courtezans, Nakárchis horse kettle-drummers, and Táschis kettle drummers are musicians.

Gáo Kasábs.

Gáo Kasa'bs, or Beef Butchers, found in two or three families at Kaládgi are immigrants from Maisur. They trace their descent to Abyssinian slaves in the service of Haidar Ali of Maisur in (1762-1782). They are said to have accompanied the British forces to the Deccan in 1803. They are found only in military cantonments in different parts of the Deccan. They speak Hindustáni. The men are tall or middle sized strong and dark. They either shave or grow the head hair, wear the beard full, and dress in a headscarf, a shirt, a waistcoat, and tight trousers. The women, who are like the men in appearance, dress in the Hindu robe and bodice. They appear in public and help the men in selling small pieces of beef. They are dirty and quarrelsome but sober and modest. The men, though hardworking and thrifty are not clean, and are excessively fond of drinking fermented date-palm juice. They are seldom well-to-do. They have fixed shops, and kill both cows and buffaloes. The cow beef is used by Christians and by some Musalmáns, and the buffalo beef by Hindu Mhárs and Bhangis. They do not keep the animals but buy them as they require them. They form a separate community with a headman of their own chosen from the oldest families, who is empowered to fine any one who breaks caste rules. The money collected in fines is spent in caste dinners. Their manners do not differ from those of ordinary Musalmáns. They marry among their own community only, but obey the *kázi* and employ him to conduct their ceremonies. They are Sunnis of the Hanafi school and are not religious or careful to say their prayers. They do not send their boys to school, or take to new pursuits.

Kákars.

Kákars, immigrants from Afghanistán, are found in small numbers at Kaládgi. Among themselves they speak a rough mixture of Maráthi, Hindustáni, and Málvi. The men are tall, well made, strong, and dark. They shave the head, wear the beard full and large, and dress in a turban tied like a Hindu turban, a tight-fitting jacket, and a waistcloth. Like the men the women

are tall and dark with regular features. They appear in public and wear the Hindu robe and bodice. The men are servants, labourers and pony-keepers; and the women sell fuel and grass. Though hardworking and thrifty they are neither honest nor cleanly, and are excessively fond of date-palm juice. Almost all of them are poorly clad and in debt. They marry with no one except a member of their own class. They have a strong class feeling, the community exercising a firm control over the members. They are Sunnis of the Hanafi school and are seldom religious or careful to say their prayers. They obey the *kázi* and in their customs do not greatly differ from ordinary Musalmáns. They do not send their boys to school and none of them have risen to any high position.

Labbeys, from the Malabár coast, are found in small numbers in different parts of the district. They are said to be the descendants of the Arab refugees who fled from the Persian gulf towards the close of the seventh century through fear of the tyrant Hajjaj-bin-Yusuf. As seafarers and merchants, they, and later Arab and Persian refugees and settlers, until the establishment of Portuguese supremacy (1510), held the bulk of the foreign sea trade of Western India. Their home tongue is Arvi or Tamil, and with others they speak Hindustáni. Their features bear traces of a foreign origin. They are about the middle height, muscular, and brown or wheat-coloured. As a rule the men shave the whole head, wear a full beard, and dress in a skull cap covered when out-of-doors by a long tightly wound coloured kerchief, a loose and long shirt falling to the knees, a tight-fitting jacket, instead of trousers a coloured waistcloth or *lungi* reaching from the waist to the ankles, and instead of shoes sandals. They are generally only visitors, as they move from place to place almost every year and do not bring their wives with them. They deal in skins and hides. They buy hides from local butchers to whom they generally advance large sums to keep them from the hands of rival hide-merchants, and send the skins preserved in salt to Madras or Bombay. They hold a high place in the trading community, and bear a good name for fair dealing. They are hard-working, thrifty, sober, and generally well-to-do. In religion they are Sunnis of the Shafi school and are strict in saying their prayers, and keeping the rules of their faith. They take much interest in teaching their boys Arabic and Tamil, but none of them teach their boys English or Maráthi.

Mukeris, or Deniers, are found in large numbers in Kaládgi town. They are said to represent Hindu Lamánis or Banjáris converted by Tipu of Maisur. They are believed to have come to Kaládgi as sutlers with General Wellesley's force in 1803. Their home speech is Hindustáni. They are tall or middle-sized, strong, and brown or wheat-coloured. Some of the men shave the head wholly, others wear the head hair long, and all have full beards. The women are like the men, and have no very good name for morality. Except the old none of them appear in public nor add to the family income. Both men and women, though neat and clean are very fond of date palm juice. The men dress in a turban or headscarf, a coat, a shirt, a tight jacket, and a

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waistcloth or tight trousers. The women dress in the Hindu robe and a long sleeved bodice. Young girls generally wear a petticoat hanging from the waist to the ankles and cover the upper part of the body with a scarf or *odni*. They deal in grain and groceries, and have a poor name for honesty. They are hard-working thrifty and well-to-do. They generally marry among themselves only and have a well organized body under a *chaudhari* or headman chosen from the richest family, who, with the consent of the majority, is empowered to fine any one breaking their class rules. Their customs to some extent differ from those of ordinary Musalmáns. Most believe in the Hindu goddess Yallamma of Saundatti in Belgaum to whom they offer vows. They also keep Hindu festivals. At the same time they obey the *kázi* and employ him to conduct their marriage, funeral, and other services. They are Sunnis of the Hanafi school, and are seldom religious or careful to say their prayers. They teach their boys Urdu, Maráthi, and Kánarese, but not English. On the whole they are well-to-do.

Thapar bands.

Chhaparbands, or Thatchers, said to represent converts of the Hindu class of the same name, are found in small numbers all over the district. Their head-quarters are in Muddebihál and Bágevádi. They are said to be immigrants from Gujarát, who came to the district in search of work during the Adil Sháhi rule (1490-1686). They speak Hindustáni with a considerable mixture of Gujaráti. The men are tall or of middle size, sturdy, and wheat-coloured. They shave the head, wear the beard full, and dress in a Hindu headscarf, a coat, a jacket, and a pair of tight trousers or a waistcloth. The women, who, like the men, are either tall or of middle size well made with good features and of wheat colour, dress in the Hindu robe and Gujaráti tight-fitting bodice with open backs covering the breasts only. They appear in public and add to the family income. Both men and women are neat and clean in their habits. The men in former days lived as highwaymen, or Thags, often staying away from their home for months. They used to cheat people by making counterfeit coins, and, as they generally rambled in bands of ten to twenty, also robbed travellers who came in their way. Most of them are now labourers and husbandmen. They are hardworking, but much given to drink, and are fairly off. The women add to the family income by sewing quilts and making mats of date-palm leaves. They are hardworking but have a poor character for honesty. They have two divisions, BÁRÁGANDÁWÁLLÁS, or twelve measure men, and CHHAGANDÁWÁLLÁS or six measure men that is half-castes. The Chhagandáwállás are of illegitimate birth, and their women instead of wearing the Gujaráti bodice, dress in the local Hindu bodice, covering the back and fastened in a knot in front. The two divisions intermarry and marry with no other Musalmáns. They form a separate community, but have no special organization, and no headman. They settle social disputes at class meetings; and the decision of the majority is considered final. They differ from regular Musalmáns in worshipping Hindu gods and eschewing beef. In religion they are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. They respect and obey the *kázi*, and employ

him to register their marriages. They do not send their boys to school.

Jats, immigrants from Sind and the Panjáb, are said to have come to Bijápur during the Adil Sháhi rule. They are found in small numbers. They are said to be descendants of the first converts of the great tribe of Játs or Jats who form the bulk of the low class population of the Panjáb and Sind. They speak Hindustáni among themselves and Maráthi with others. The men are tall or of middle size, sturdy, and wheat-coloured. They shave the head, wear the beard full, and dress in a Hindu turban or a headscarf, a coat, a jacket, and tight trousers, or a waistcloth. The women, who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean. Formerly the Jats were very troublesome, most of them living by plunder and gang robbery. Under the British, their power has been crushed and they live by tilling the ground and as servants and messengers. They are hardworking, thrifty, sober, and fairly off. They marry among themselves only and form a separate community with a good class organization. They settle social disputes at meetings of the male members under a headman, who, with the consent of the majority, has power to fine any one who breaks their rules. Their manners and customs do not differ from those of ordinary Musalmáns. In religion they are Sunnis of the Hanafi school, and are said not to be religious or careful to say their prayers. They respect and obey the regular *kázi*, and employ him to conduct their religious services. They do not send their boys to school.

Ba'gbáns, Gardeners or Fruiterers, found almost over the whole district are said to represent local converts from the Máli or Kunbi castes. Their home speech is Hindustáni much mixed with Kánarese and Maráthi words. The men are tall or of middle size, sturdy, and dark. They shave the head, wear the beard either short or full, and dress in a large two-cornered turban, a waistcoat, and a waistcloth. The women, who have the same cast of face as the men, are dirty and untidy, dressing in the Hindu robe and bodice, and appearing in public. They are hardworking, thrifty and sober, and some are well-to-do. They sell fruit and vegetables, the women helping in the work of selling. They marry among themselves and form a separate community. They settle social disputes at class meetings under a head or *chaudhari* chosen from their richest and most respected families, who, with the approval of the majority, has power to fine any member who breaks class rules. They are Sunnis of the Hanafi school, and few are religious or careful to say their prayers. They eschew beef and are said to believe in and pay vows to Hindu gods. They obey the *kázi* and employ him to conduct their services. They seldom send their boys to school and take to no new pursuits.

Bakar Kasa'bs, or Mutton Butchers, also called Lád Sultánis, are found in considerable numbers in all the larger towns. They are

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converts from the Hindu caste of Lád Khátiks; and are said to have been brought to Islám by Tipu of Maisur. They form two distinct bodies Káundás and Kámlás. The Káundás are found only in the Nizám's country, and neither marry nor have any thing in common with Kámlás. Both sell mutton, but Káundás sell cooked as well as raw mutton, cooking it at their houses and carrying the dishes for sale to the shops where *shendi* or palm beer is sold. This the Kámlás consider disgraceful. Both divisions are well organized, each with a separate headman or *chaudhari* chosen from the richest and most respected families, who, if the majority approve, has power to fine any one breaking their class rules. Their home speech in large towns is Hindustáni much mixed with Kánarese; in smaller towns they speak Kánarese. They are either tall or of middle size dark and strong; the men shave the head and either shave the chin or wear a short beard. They dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. The women, who dress in the Hindu robe and bodice, appear in public, and help the men in selling mutton. They are untidy and quarrelsome. As a class they are hardworking, thrifty, and well-to-do. They are Sunnis of the Hanafi school, but few are religious or careful to say their prayers. To a great extent they are still Hindus, worshipping Hindu gods, keeping Hindu festivals, denying themselves the use of beef, and refusing to eat or mix in any way with other Musalmáns. Except in circumcising their boys and in having their marriages and funerals performed in Musalmán style, they show little respect to the *kázi*. They do not send their boys to school, nor take to other pursuits.

Bhadbhunjás.

Bhadbhunja's, or Grain-parchers, found in limited numbers in one or two large towns, are said to represent converts from the Bhoi or Fisher caste of local Hindus. Their home tongue is rough Hindustáni spoken with a strong Kánarese accent. They are tall or of middle size and dark. The men shave the head, wear the beard either full or short, and dress in a headscarf tied in Hindu fashion, a tight jacket, and a waistcloth. The women, who have the same cast of face as the men, are dirty and untidy. They appear in public and sell parched grain. As a class they are hardworking and thrifty but poorly clad and seldom well-to-do. They form a separate community and marry among themselves only. They differ from regular Musalmáns in offering vows to Hindu gods and keeping Hindu festivals. At the same time they obey the *kázi* and ask him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They seldom send their boys to school. Besides as grain-parchers some earn their living as servants and constables.

Gaundís.

Gaundís, or Bricklayers, found in small numbers in some of the larger towns, are said to represent local converts of the Hindu class of the same name. They are tall, strong, and dark. Their home speech is Hindustáni spoken with a strong Kánarese and Maráthi accent. The men shave the head, wear the beard short or full, and dress in a two-cornered Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who are of middle size thin and olive-skinned, dress in the Hindu robe and bodice.

They do not object to appear in public and add nothing to the family income. Neither men nor women are neat or tidy. They are bricklayers and masons. The men are hardworking and thrifty. They suffered severely from the stoppage of all building which lasted during and after the 1876-77 famine. Their calling was so bad that many had to leave the district or take to new pursuits. During the last three years the railway and other public works have given them constant and high-paid employment, and as a class they are well-do-do. They form a separate class, generally marrying among themselves only. They differ from ordinary Musalmáns in eschewing beef, in worshipping Hindu gods, and in keeping Hindu festivals. At the same time they obey the *kázi* and ask him to conduct their ceremonies. They are Sunnis of the Hanafi school but are seldom religious or careful to say their prayers. Few of them give their boys any schooling. Besides as masons they are found as servants and messengers.

Jha'ra'kars, also called Dhuldho'yás or Dust-washers, are found in small numbers in some of the larger towns. They are said to represent Hindu converts of the Dhuldhoya and Sonár or goldsmith castes. They are of middle height, well made, and dark or olive-coloured. The men shave the head, wear the beard full, and dress in a Hindu-like turban, a shirt or a jacket, and a waistcloth. The women, who are thin and fair, appear in public, but add nothing to the family income. Unlike the men who are dirty and slovenly, they are neat and tidy. Their home tongue is either Kánarese or mixed Hindustáni and Kánarese. The men gather the sweepings of goldsmith's shops and wash and strain them for particles of gold and silver. They are hardworking and thrifty, but are excessively fond of date-palm beer. They form an organized society and marry among themselves only. They eschew beef, worship Hindu gods, and keep Hindu festivals. At the same time they obey the *kázi* and employ him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school. Besides as dustwashers some earn their living as servants and messengers.

Momins, or Weavers, found in considerable numbers in some of the larger towns, are said to represent Hindu converts of the Koshti or Sáli caste. They are said to have been brought to Islám by the persuasion of the Arab missionary Khwája Syed Hussain Gaisuderáj of Gulbarga who lived early in the fifteenth century, and of Hasham Pir Gujaráti of Bijápur who lived about the close of the sixteenth century.¹ They still pay special devotion to these two saints and show great respect to their descendants who are called their *piráddás* or Saints' sons. The men are tall or of middle height and of dark or olive colour. They shave the head, wear the beard full, and dress in a Hindu-like headscarf, a coat, a shirt, a tight jacket, and a waist-

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Momins.

¹ Sháh Hasham Pir, nephew of Sháh Wajihudín of Ahmadabad, came to Bijápur in A.D. 1580 (988 H.) at the age of fourteen in the reign of Ibráhim Adíl Sháh. Tawárikh-ul-Awliá of Bijápur with Banghi Jamal-ud-din.

Chapter III.

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Atomins.

cloth or tight trousers. The women, who are generally middle-sized thin and fair with regular features, wear the Hindu robe and bodice appear in public, and help the men in weaving cloth. They are hard-working, but are neither neat nor clean. They speak Hindustáni with a strong Kánarese accent. The men, though hardworking and thrifty, are excessively fond of date-palm beer. They weave into cloth English and Bombay yarn which they buy from whole sale Váni dealers. The chief articles they make are robes, waist cloths, and striped chintz with silk borders for bodices. They form a separate community, and their civil and sometimes their criminal cases are tried at class meetings under a *pátíl* or headman chosen from the richest families, who, with the approval of the majority, is empowered to fine any one breaking class rules. They marry among themselves only and have often more than one wife, as the women are not less thrifty or hardworking than their husbands. During the last two or three years cheap grain and a brisk demand for their goods have helped them to recover most of what they lost during the 1876-77 famine. They are Sunnis of the Hanafi school but are seldom religious or careful to say their prayers. At the same time they obey the *kázi* in most matters. They do not send their boys to school. Besides as weavers some earn their living as servants and messengers.

Pinjárs.

Pinjá'ra's, or Cotton-cleaners, found in small numbers in some of the larger towns are said to represent local converts of the Hindu caste of the same name. They generally speak Kánarese and can also talk an incorrect Hindustáni. The men are middle-sized and of a dark or olive colour. They shave the head and face or wear the beard short, and dress like Hindus in a turban, a tight-fitting jacket, and a waistcloth. The women have the same cast of face as the men, and dress in the Hindu robe and bodice. They appear in public and add to the family income by cleaning cotton. Both men and women are dirty and untidy. They are cotton-cleaners and are badly off, as the decay of hand-spinning ruined their craft. Of late many have become husbandmen. They form a separate community, but have no special organization and no headman. They marry among themselves only, and differ from ordinary Musalmáns in eschewing beef, offering vows to Hindu gods, and keeping Hindu festivals. At the same time they obey the *kázi* in all matters. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They seldom send their boys to school, and are said to be a falling class.

Patvegars.

Patvegars, or Tassel-twisters, found in small numbers in some of the larger towns, are said to represent local converts of the Hindu class of the same name. Their home tongue is Hindustáni spoken with a strong Kánarese accent. The men are tall or of middle size, well made, and olive-skinned. They shave the head, wear the beard either short or full, and dress like Hindus in a headscarf, a waistcoat, and a waistcloth. The women, who are middle-sized thin fair and with regular features, dress in the Hindu robe and bodice, appear in public, and add nothing to the family income. Both men and women are neat and clean. Though hardworking

thrifty and sober, they are not well-to-do. They make tassels, deck jewels and gold and silver ornaments with silk, and prepare false hair for women. Though their work is well paid it is not constant, and most of them have taken to new pursuits. They generally marry among themselves only, but have no class organization, and form a separate body in little more than in name. Their manners and customs do not differ from those of ordinary Musalmáns, and they respect the *kázi* and ask him to conduct their ceremonies. They are Sunnis of the Hanafi school and are neither religious nor careful to say their prayers. They are anxious to send their boys to school. Besides as tassel-twisters they earn their living as servants and messengers.

Saikalgars, or Armourers, found in small numbers in some of the larger towns, are said to represent converts from the Ghisádi caste of Hindus. Their home tongue is Kánaresé. They are tall or middle-sized, strong, and dark. The men shave the head or wear the hair long, and either shave the chin or wear a short beard. They dress very poorly in little more than a dirty rag one and a half to two yards long which they tie round the loins as a waistcloth, and on going out, add a small dirty headscarf and a jacket. The women are like the men in face and in the uncleanness and poverty of their dress which consists of a Hindu robe and bodice. They appear in public and help the men in their work. They chiefly repair and sharpen knives and swords, and though hardworking and thrifty, make little by their craft, and spend most of their earnings in date-palm beer. They form a separate community with a headman of their own, through whom they settle their social disputes; and who, with the approval of the majority, is empowered to fine any one breaking class rules. Caste fines are spent in dinner and drinking parties. They marry among themselves only, and differ from ordinary Musalmáns in eschewing beef and worshipping Hindu gods. At the same time they obey the *kázi* and ask him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but are seldom religious, and almost never come to the mosque. They do not send their boys to school, and on the whole are a falling class.

The three classes that come under Service are the Pakhális or water-carriers, the Hajáms or barbers, and the Bhatyárás or cooks.

Pakhális, or Water-carriers, found in small numbers at Kaládgi and in one or two other large towns, are said to represent converts from the Hindu class of the same name. Their home speech is either Kánaresé or Hindustáni. The men are middle-sized thin and dark. They either shave the head or wear long hair, wear the beard short, and dress in a Hindu-like turban, a tight waistcoat, and a waistcloth or tight trousers reaching the knee. The women, who have the same cast of face as the men, dress in the Hindu robe and bodice, appear in public, and help the men in their work. Though neat and clean both men and women are excessively fond of date-palm juice. The men carry water on bullocks' backs in leather bags, selling it from house to house, being paid by monthly wages. They are chiefly employed by Musalmáns and Christians. The

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monthly wages paid by a European master, who requires the water-man to give him his full time, vary from 16s. to £1 4s. (Rs. 8-12), and by a Musalmán master, who shares the water-carrier with four or five other families, from 2s. to 4s. (Rs. 1-2). Though hardworking and thrifty, they are generally badly off and in debt. They marry among themselves only, and form a separate community under a headman chosen from the richest and most respectable families, who, with the approval of the majority, is empowered to fine any one breaking class rules. The money collected is spent on a dinner or a drinking party. They differ from ordinary Musalmáns in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. They are Sunnis of the Hanafi school in name, but are seldom religious or careful to say their prayers. They obey the *kázi* and ask him to conduct their marriage and funeral services. They do not send their boys to school and take to no new pursuits.

Hajáms, or Barbers, are found in one or two of the larger towns. They are said to represent converts from the Hindu caste of the same name. Their home tongue is either Kánarese or Hindustáni. The men are middle-sized and dark. They shave the head, wear full or short beards, and dress in a Hindu-like head scarf, a tight-fitting jacket, and a waistcloth. The women, who are middle-sized thin olive-coloured and with regular features, dress in the Hindu robe and bodice, appear in public, and add to the family income by serving as midwives. Neither men nor women are neat or tidy in their habits. Though hardworking and thrifty, they are poorly clad and badly off. Their charge for shaving varies from 1d. to 1½d. (¼-1 a.). Those who always shave certain families are paid yearly by each family 4s. to 8s. (Rs. 2-4) in cash, with occasional gifts of corn or cast-off clothes. They marry among themselves only and form a separate body, but have no special organization and no headman. In manners and customs they do not differ from ordinary Musalmáns. They are Sunnis of the Hanafi school and are not religious or careful to say their prayers; they obey and respect the *kázi* and ask him to conduct their ceremonies. They do not send their boys to school, and are said to be a falling class.

Bhatyá'ra's, or Cooks, are found in small numbers in some of the larger towns. They are said to represent local converts of mixed Hindu classes. Only of late years they are said to have taken to their present calling of cooking. Their home tongue is Hindustáni. The men are tall or middle-sized dark and sturdy. Some of them shave the head and others wear the hair long; all have full beards. The men dress in a turban or headscarf, a waistcoat, and a waistcloth or tight trousers. The women, who are either tall or middle-sized and dark or olive-coloured, dress in the Hindu robe and bodice, appear in public, and add to the family income. Both men and women are dirty and untidy. They prepare and sell cooked bread, pulse, vegetables, and beef. Their customers are generally hungry travellers, or destitute and houseless beggars, both Musalmáns and Hindus of the lower classes as Mhárs, Bhangis, and Mángs. The women generally sell at the cook shops and the men carry their stock in clay vessels in bamboo baskets to the shops where

spirits and date-palm beer are sold. They are hardworking and thrifty, but are excessively fond of date-palm beer and spirits, and are always poorly clad and badly off. Though they marry among themselves only and nominally form a separate class, they have no headman and no caste organization. Their manners and customs do not differ from those of ordinary Musalmáns, and in all matters they obey the *kázi*. They seldom send their boys to school.

The three Labouring classes are Kanjars or poulterers and rope makers, Pendhárás or pony-keepers and grass-cutters, and Siváris or hunters and day-labourers.

Kanjars, or Poulterers and Hemp Rope-makers, found in small numbers at Kaládgi, are said to represent local converts of the wandering Hindu tribe of Párdhis. Their home tongue is a mixture of rough Hindustáni Maráthi and Kánarese. The men are tall or middle sized well-made and dark. They either shave the head or wear the hair long, a full or short beard, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. Their women, who are either tall or middle sized thin and dark or olive-skinned with regular features, dress in the Hindu robe and bodice. They appear in public, and are hardworking and thrifty but very dirty. They keep and sell hens and eggs, make hemp ropes, and earn their living as servants and labourers. Though hardworking and thrifty, they are much given to intoxicating drugs and liquor and are poorly clad and badly off. They form a separate community and have a well organized body under a headman or *chaudhari*, who is generally chosen from the best families. With the approval of the majority the headman has power to fine any one breaking caste rules. The money collected is spent in dinner and drinking parties. They marry among themselves only, but in every respect obey and respect the *kázi*. They are Sunnis of the Hanafi school in name, but know little of their religion and are said sometimes to worship and pay vows to Hindu gods. They do not send their boys to school.

Pendhára's, or Grass-cutters, locally derived from *pendh* a bundle of grass, are found in small numbers at Kaládgi and Bágalkot. They are said to represent converts from mixed Hindu classes. During the early years of the nineteenth century the Pendhárás spread over the greater part of India in large bodies, plundering burning and torturing without pity. They have a strain of Upper Indian blood. Their home tongue is a mixture of rough Hindustáni Málvi and Maráthi. The men are tall strong well-built and dark. They either shave the head or wear the hair long, wear the beard full and long, and dress in a dirty turban carelessly wound round the head like a Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who like the men are tall strong and dark, dress in the Hindu robe and bodice and appear in public. They are hardworking and thrifty but are not sober. During the fair months they go about in waste lands, gathering fuel which they carry to the towns for sale, and during the moonsoon they cut and sell grass. The men keep ponies and work as servants and labourers. They are hardworking but are excessively fond of liquor. Both men and women are dirty in their habits, poorly clad,

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and badly off. They marry among themselves only, and have a well organized body. They settle their disputes at class meetings under a headman or *jamádár* chosen from among their number, who, with the approval of the majority, has power to fine any one breaking class rules. They respect the *kázi* and ask him to conduct their marriage and funeral services. They differ from ordinary Musalmáns in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. They have a special belief in the goddess Yellamma in whose honour they have built a temple at Kaládgi. The temple is opened every year and special devotions are paid to the idol. They are Sunnis of the Hanafi school in name, but few of them are religious or careful to say their prayers. Some of them have of late begun to send their boys to school.

Siváris.

Siváris are found in one or two families at Kaládgi only, and are said to represent converts from the Hindu tribe of Shikáris. They are said to have come from Akalkot in Sholápur. They speak Hindustáni with a mixture of Maráthi and Kánarese. The men are middle-sized and dark. They shave the head, wear a full beard, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. Their women, who have the same cast of face as the men, dress in the Hindu robe and bodice, appear in public, and add to the family income by selling fuel and working as labourers. Neither men nor women are neat or clean in their habits. The men are hardworking and thrifty, working as servants and labourers, but are excessively fond of liquor and are badly off. They associate with the Kákars and Pendhárás, but do not marry with any class except their own. They have no special organization, and in their manners and customs differ little from ordinary Musalmáns. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. They obey and respect the *kázi*, but do not send their boys to school.

The three Musicians are Kasbans or Dancing girls and courtezans, Nakárchis or horse kettle-drummers, and Táschis or kettle-drummers.

Kasbans.

Kasbans, also called Náikans, form a community of about a hundred at Bágalkot, and are found in smaller numbers at Kaládgi and Bijápur. They do not claim to belong to any of the general Musalmán classes, and are said to represent local converts from mixed Hindu castes who became Musalmáns when they either left or were driven from their own caste. They have no common peculiarity of feature or form. Their home speech is either Hindustáni or Kánarese. They dress in the Hindu robe and bodice. All wear shoes which is the chief point of difference between the dress of a Kasban and of a private woman. They also wear loose bell anklets, known as *kadás*, by whose tinkling they measure their steps. Singing and dancing or prostitution, or the three together form the chief part of their profession. Some of them are said to be good singers. Chiefly through the depressed condition of the people since the famine of 1876-77, the Kasbans have fallen into great poverty. They are tidy and cleanly, but proverbially crafty, faithless, and fond of pleasure, liquor, and intrigue. They look out for houseless and destitute women, or buy young girls of poor

Hindu families. When a girl comes of age the mistress always tries to secure a protector for her who will pay £5 to £10 (Rs. 50-100). To the amount given by the protector the mistress adds something, and a great ceremony with dancing and dinner parties is held. After the dinner *missi* or black tooth powder is rubbed on the girl's teeth, and she is free to practise as a dancing girl. Though Musalmáns in name they have little idea of their religion. They grieve during the ten days of Muharram, cease from unlawful earnings, and with much faith worship the bier of Hassain and Hussain. They bring up their daughters to their own profession, but neither their sons nor their son's wives.

Naka'rchis, or Horse Kettle-drummers, said to represent converts of the Hindu class of the same name are found in small numbers in some of the larger towns. The men are tall or middle-sized and dark or olive-coloured. They shave the head, wear the beard short or full, and dress in a Hindu-like turban, a shirt or a jacket; and a waistcloth. The women have the same cast of face as the men, and wear the Hindu robe and bodice. They appear in public, but do not add anything to the family income. Those who have remained kettle-drummers are not well-to-do, but being hardworking, thrifty and sober, they get on well as husbandmen, messengers, and constables. They form a separate community marrying among themselves only. They differ from ordinary Musalmáns in abstaining from beef and in offering vows to and worshipping Hindu gods. At the same time they obey the *kázi* and employ him to conduct all their ceremonies. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school, and are said to be a falling class.

Ta'schis, or Kettle-drummers, found in small numbers in almost all large towns are said to represent local converts of mixed Hindu castes. Their home tongue is either Kánarese or Hindustáni. The men are tall or middle-sized and dark or olive-coloured. They shave the head, wear the beard full or short, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women are like the men in appearance and wear the Hindu robe and bodice. They appear in public but add nothing to the family income. There is little demand for their services and many have taken to labour or tillage. Both men and women are neat and clean. Though hardworking and thrifty, they are badly off. They form a separate community and marry among themselves only. They have no special organization, and in manners and customs do not differ from ordinary Musalmáns. They obey and respect the *kázi*. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school, and are said to be a falling class.

Christians, numbering 167, include two divisions Native Protestants and Native Roman Catholics. Of these Native Protestants numbered 146 (males 93, females 53), and Native Roman Catholics 21 (males 11, females 10). NATIVE PROTESTANTS are found chiefly in Bádámi. They are converts made by missionaries belonging to the

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Basel Evangelical Mission. Before their conversion most of them were either Lingáyat weavers or Mhárs. Their home tongue is Kánarese. They have no divisions, and they eat together and intermarry. They live in one-storeyed houses with flat or tiled roofs. Their daily food is rice, millet bread, pulse, vegetables, and flesh, and their holiday dishes are sweet cakes made of wheat-flour pulse and sugar. They are subject to the Basel Mission, and in their dress customs and religious rites do not differ from the Native Protestant Christians of Belgaum and Dhárwár. They send their boys and girls to school and are a rising class. **NATIVE ROMAN CATHOLICS** are found in Bádámi and Bágalkot. They speak Kánarese. They live in flat roofed houses. Their daily food is rice, millet bread, pulse, vegetables, and flesh. On holidays they eat sweet cakes. They are specially fond of hot and sour dishes. The men keep the top-knot and dress in a waistcloth, a shouldercloth, and shoes or sandals, and the women in a robe without passing the skirt back between their feet. Both the men and women are neat and clean in their dress. They are religious and are subject to the jurisdiction of the Arch bishop of Goa. Their customs and religious rites do not differ from those of the Roman Catholics of Kánara. They send their boys to school, take to no new pursuits, and are a steady class.

CHAPTER IV.

AGRICULTURE.

ACCORDING to the 1881 census returns agriculture supported about 485,000 people or 75.98 per cent of the population :

Bijapur Husbandmen, 1881.

AGE.	Males.	Females.	Total.
Under Fifteen ...	90,027	85,686	175,663
Over Fifteen ...	151,312	158,189	309,501
Total ...	241,339	243,825	485,164

As regards strength the Bijapur landholders come in the following order: Lingáyats, Kurubars, Raddis, Musalmán's, Mhárs, Mángs, Bráhmans, Maráthás, Lamáns, and Vadars. The houses of poor husbandmen have mud roofs and stone or brick walls with one or two rooms and almost always a cattle shed attached. Well-to-do husbandmen live in the better sort of houses built of stone and mortar or burnt bricks, sometimes with an upper storey and with a whitewashed mud-roof. Tiled roofs are rare, partly because the people do not like tiled roofs, but chiefly because tiles are difficult to get, as village potters do not know how to make them. However poor he may be a husbandman has a brass pot and a plate and one or two wooden cots. Their farm stock generally includes a plough with one or two pairs of bullocks, a seed drill, a harrow, one or two reaping hooks and weeders, an iron crowbar, a hoe, and a hatchet. Since the 1876-77 famine they generally keep one year's supply of food grain in store, and the well-to-do store as much as two-fifths of a ton to twenty tons (2-100 *khandís*). Bráhman, Lingáyat, and Raddi husbandmen are generally sober, orderly, clean, religious, and, since the 1876-77 famine, thrifty. As a class few of them are skilful. They dislike change and have no special appliances. In addition to what they make from their fields landholders add perhaps a fourth to an eighth from cart driving, dairy produce, spinning, cotton ginning, blanket weaving, wool selling, labouring, or fowl rearing. Hardly any addition is made from hunting, fishing, or snaring. On a rough estimate thirty to fifty per cent of the cultivators are in debt. The chief causes of indebtedness are marriage and other ceremonies and bad seasons. Many stand in need of advances for seed for which they

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have to pay at twenty-five to thirty per cent interest calculated on the market price of the seed at the time it was advanced. The 1876-77 famine has caused a considerable increase of thrift among the landholders and a growing unwillingness to part with land.

SOIL.

The soils belong to two main classes, the black or *yeri bhumi* (K.) and the red called *masab* or *musáli* (K.). By far the greatest part of the open country, whether the surface rock is trap or gneiss, consists of the black ground or *yeri bhumi* which is geologically the ruins of rock changed by the addition of organic matter. The black soil has great moisture-holding power and when unmixed with any foreign matter is so clayey as to be almost impassable in the rainy season, while in the hot weather it gapes in deep fissures through which the fertilizing air passes sometimes more than six feet below the surface. The first heavy rains bear the sun-dried surface film into the fissures so that without any labour the upper layer of earth is year by year partly renewed. The best black soil overlies either sandstone, clay porphyry, or felspar at a depth of six to thirty feet. The salt in the rich deep black soil of the Don valley is itself nourishing to some crops, particularly to wheat, and through its property of absorbing moisture is beneficial to all crops. The richness of the Don valley, the granary of Bijápur, is proverbial.¹ The soil wants ploughing only once in three or four years; a single heavy fall of rain is enough to give a fair crop, and in the years when the crops of the country round utterly fail the Don valley gives some return.² Occasionally on the banks of the Krishna and the Bhima where the under-layer is a gray clay slate, or where it is charged with muriate of soda or natron, the black soil is of the worst quality. The chief fault in this soil, which is known as *karal* (K.), is that water seems to pass through it without wetting it. It bears seldom except in rare seasons of such unusual wetness that the crops on other soils are destroyed. When, as in parts of Bádámi and Hungund, black soil is mixed with gravel, particularly with lime gravel, and when the layer of earth is shallow, it is called *garab* (K.). This is a poor soil which requires much manure. In parts of Bádámi shallow beds of this soil are much injured by an underlying alluvial limestone, which, especially in wet seasons, destroys the crops. When it is mixed with alluvial soil left by overflowing streams the black soil turns to brown or *musubu* (K.) and this is of greater richness than the black. A brown soil found at the skirts of ridges and uplands coloured by iron-bearing gravel or *garasu* (K.) is much less rich than the alluvial brown. The red sandy mould called *masab* or *musáli* which is chiefly found near the sandstone hills of Bádámi, Bágalkot, and Hungund, is generally poor though under manure and a proper system of tillage it yields fair crops. Red soils yield only the early rain or *mungári* (K.) crops, as they do not hold moisture and after

¹ Of the richness of the Don valley the Hindustáni saying is: *Don pike kon kháiga*, *Don ne pike kon kháiga*; the Maráthi saying is, *Jar pikel Don, tar kháil kon*; *na pikel Don, tar kháil kon*, both mean, If the Don bears crops who can eat (them); if the Don bears no crops who can eat? The Kánarese sayings are: *Donella beládare, onella jola*, If the Don crops are good every lane is a *javári* field, and *Beladare Doni, bellilla oni*, If the crops come up it is the Don; if not it is a road.

² Bom Gov. Sel. CXIX, 3.

the rain ceases are not suited for the growth of any crop. On the other hand, black soils are well suited for the late or *hingári* (K.) crops, but early crops do not succeed owing to the uncertain fall of rain. In 1820 as they bore pulses and the red *javári* which was the staple article of food and supplied fodder for the cattle, patches of red soil near villages were highly valued and every husbandman tried to have a share of them.¹ Since 1820 these red soil patches seem to have lost their special value. The trap country to the north of the district consists of long swelling downs separated by narrow belts of light brown or black soil. These belts are rich along the river beds, and gradually grow shallower and poorer towards the skirts and underslopes of the intervening uplands. In the slopes the soil is often not a foot deep and many patches of soil are separated by hundreds and thousands of yards of naked rock. Within the trap region all hills and unarable uplands are bare of trees, even of bushes.

Of an area of 5734 square miles or 3,670,291 acres, 3,596,820 acres or 97.99 per cent have been surveyed in detail. Of these 396,338 acres or 11.02 per cent are the land of alienated villages. According to the revenue survey the rest contains 2,851,957 acres or 89.29 per cent of arable land; 107,266 acres or 3.98 per cent of unarable; 8 acres of grass or *kuran*; 146,281 acres or 4.57 per cent of forest; and 94,968 acres or 2.96 per cent of village sites, roads, and river beds. Of the 2,851,957 acres of arable land in Government villages 684,432 acres or 24.00 per cent are alienated. In 1882-83 of the whole arable area of 2,851,957 acres, 2,499,704 acres or 86.26 per cent were occupied.

According to the 1882-83 returns the farm stock included 9839 carts, 50,916 ploughs, 201,752 bullocks, 104,948 cows, 25,790 he-buffaloes, 67,423 she-buffaloes, 8505 horses including mares and foals, 361,518 sheep and goats, and 4923 asses. The details are:

Bijapur Farm Stock, 1882-83.

SUB-DIVISION.	CARTS.		PLOUGHS.		BULLOCKS.	COWS.	BUFFALOES.		HORSES, MARES AND FOALS.	SHEEP AND GOATS.	ASSES.
	Riding.	Drayht.	One Pair.	Two Pairs.			Males.	Females.			
Indi ...	21	1902	1948	2289	25,878	12,209	3346	6440	1236	56,350	565
Sindgi ...	28	705	2831	2240	26,819	12,826	3278	7373	1196	70,487	472
Muddebihal.	56	888	4059	3383	21,227	10,803	2998	7887	1024	83,132	541
Bijapur ...	...	1173	2654	1997	22,747	13,521	2635	6833	1388	49,040	711
Bágovádí ...	10	1162	3789	2092	30,503	14,286	4292	9370	1315	41,555	836
Bágalakot ...	36	1995	7057	1099	27,773	16,598	3053	11,240	1172	43,142	882
Bádámí ...	558	1383	8132	573	25,294	14,641	2794	8668	589	41,561	466
Háungund ...	48	914	5836	937	21,511	10,064	3394	9562	635	26,251	450
	467	9383	36,306	14,610	201,752	104,948	25,790	67,423	8505	361,518	4923

A large holding varies from 500 to 300 acres, a middle holding from two hundred to fifty acres, and a small holding from fifty to twenty-five acres. In 1882-83, including alienated lands in Government villages, the total number of holdings was 65,452 with

¹ Marshall's Statistical Accounts, 117.

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an average area of 38.19 acres. Of the whole number of holdings 2929 were of not more than five acres, 6258 were of five to ten acres, 17,439 of ten to twenty acres, 11,519 of twenty to thirty acres, 8,992 of thirty to forty acres, 6685 of forty to fifty acres, 8557 of fifty to one hundred acres, 2406 of 100 to 200 acres, 384 of 200 to 300 acres, 131 of 300 to 400 acres, and 152 above 400 acres. Of holdings above 400 acres forty-nine were in Bijápur, thirty-two in Bágévádi, twenty-two in Bágalkot, fourteen each in Indi and Sindgi, ten in Hungund, seven in Muddebihál, and four in Bádámi. The details are :

Bijápur Holdings, 1882-83.

SUB-DIVISION.	ACRES.							
	1-5.	6-10.	11-20.	21-30.	31-40.	41-50.	51-100.	101-200.
Indi ...	197	421	1675	1544	1430	1036	1568	489
Sindgi ...	275	712	2168	1210	1320	1446	1375	873
Muddebihál ...	210	506	1837	1236	945	896	1012	225
Bágévádi ...	223	625	2299	2202	1296	818	1400	437
Bijápur ...	307	487	1691	1500	1500	927	1488	444
Bágalkot ...	447	1028	2787	1627	968	492	707	195
Bádámi ...	920	1604	2610	1096	538	265	370	68
Hungund ...	350	925	2372	1104	995	815	637	175
Total ...	2929	6258	17,439	11,519	8992	6685	8557	2406

SUB-DIVISION.	ACRES.			TOTAL.	RENTAL.	TOTAL AREA.
	200-300.	300-400.	Over 400.			
Indi ...	69	14	14	8457	£ 140,748	379,081
Sindgi ...	74	22	14	8989	161,182	385,997
Muddebihál ...	17	11	7	6892	141,714	248,561
Bágévádi ...	67	34	32	9438	194,021	416,178
Bijápur ...	76	15	49	8434	129,892	393,283
Bágalkot ...	42	20	22	8335	116,778	258,717
Bádámi ...	19	5	4	7499	84,013	181,755
Hungund ...	20	10	10	7413	112,601	236,127
Total ...	384	131	152	65,452	1,077,946	2,499,704

The occupants who have holdings of over 100 acres are Maráthi Raddis, Lingáyats, Kurubars, Kabligers, Chhatris, Telis, Bráhmá Gujars, Jains, Mhárs and Mángs, Lamáns, Berads, and Musalmáns. As a rule the large holdings are tilled by the occupants, in a few cases they are sublet.

A PLOUGH.

A pair of bullocks can plough in a day one acre of dry-crop land, half an acre of garden land, and three-quarters of an acre of rice land. With one pair of bullocks a husbandman can till sixteen to thirty acres of dry-crop land, ten acres of garden land, and two to sixteen acres of rice land.

FIELD TOOLS.

The chief field tools¹ are the plough, which is of two kinds the heavy or *negali* (K.) and the light or *ranti* (K.), the heavy hoe or *ukki-ku* (K.) the light hoe or *yadi* (K.), the seed-drill or *kurgi* (K.), and

¹ From materials supplied by Ráo Sáheb Náráyan Chintáman Soman, Mámá of Bijápur.

rake or *rágol*. In their use and make these field tools are generally the same as the Belgaum field tools of which a detailed description is given in the Belgaum Statistical Account. Both the heavy or *negali* and the light or *ranti* plough is a thick *bábhul* log shaped by the village carpenter, with its lower end curving forward at an obtuse angle from the main block. The share, which is an iron blade one and a half feet long by three to four inches broad and four to twelve pounds in weight, is let into a socket and fixed by a movable iron ring to the wooden point beyond which it juts about six inches. The handle is fixed to the block by a thick rope passed along the beam and tied to the yoke, so that the strain of draught braces the different parts of the plough. The light plough is drawn by two bullocks and the heavy plough by eight bullocks. One man guides the heavy plough and a boy drives the bullocks sitting on the yoke. The share of an eight-bullock plough passes about nine inches into the ground, of a four-bullock plough about four inches, and of a two-bullock plough about two inches. A plough drawn by eight bullocks costs £3 (Rs. 30), one drawn by four bullocks about £1 10s. (Rs. 15), and one drawn by two bullocks about 14s. (Rs. 7). A plough lasts two years. The heavy hoe or *ukki-kunti*, is a *bábhul* beam five feet long and one foot broad with an iron blade four feet long by four inches broad running horizontally along its length and supported by two wooden stays one and a half feet long which are fixed in the beam about six inches from each end. This beam is joined to the yoke by two small beams or rafters about eight feet long. The heavy hoe is drawn by two to eight bullocks and is so made that by lengthening or shortening the rope the blade passes several inches under the ground or merely scrapes the surface. It is used for loosening the ground, covering the seed, breaking clods, and uprooting shrubs and weeds. When more than four bullocks are yoked, one man drives the first four bullocks and a second drives the rest. An eight-bullock heavy hoe or *ukki-kunti* costs £2 16s. (Rs. 28), a four-bullock hoe £1 8s. (Rs. 14), and a two-bullock hoe 8s. (Rs. 4). The chief parts of the heavy hoe last seven or eight years. The small parts want yearly repair. The small hoe or *yadi* consists of a *bábhul* beam two and a quarter feet long by six inches broad, with two stays like the heavy hoe. In the lower end of each stay a blade of iron about six inches long is fixed horizontally to the beam. The two blades from the two stays fall in a line leaving an open space three or four inches long in the middle. The beam is joined to the yoke by two small rafters each about nine feet long. Two such hoes are generally fastened to one yoke and are drawn by a pair of bullocks driven by two men. The hoe is used for clearing the land of grass and weeds between the rows of a growing crop, and also for loosening the surface. The small hoe or *yadi* costs 9s. (Rs. 4½). The seed-drill or *kurgi* is a block of *bábhul* wood four to five feet long by one foot broad with three to four square prongs set into it at right angles. Into each prong is fixed a hollow bamboo about three feet long and one inch in diameter. These meet at the top in a wooden cup. Into this cup, which is about six inches in diameter and is bored with holes, the driver keeps steadily pouring seed which passes through the bamboo tubes and prongs into a neat furrow cut in front

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FIELD TOOLS.

of each tube by the sharelike iron tip of the prong. The block of wood is joined to the yoke by two small beams or rafters about eight feet long. The seed-drill never requires more than two bullocks. It is made by the village carpenter and is used in sowing all kinds of grain except rice. It costs about 6s. (Rs. 3). Except the beams, prongs, and iron tips, which should be replaced every year, the seed-drill lasts seven or eight years. The rake or *rágol* consists of a piece of blackwood about one and a half feet long with seven to nine teeth and a bamboo handle four to five feet long. It is used for gathering straw and costs about 2s. (Re. 1). It lasts eight or ten years. Besides these field tools there are the bladed pickaxe or *byadgu* for cutting shrubs and plants costing 2s. (Re. 1), the pickaxe or *gudali* for digging costing 2s. (Re. 1), the reaping sickle or *kudgol* costing 1s. 3d. (10 as.), the weeding sickle or *khurpi* costing 9d. (6 as.), the axe or *kodli* costing 1s. 3d. (10 as.), the spade or *sanaki* costing 9d. (6 as.), and the *motin halli* a wooden tripod for the winnower to sit on costing 2s. 6d. (Rs. 1½).

IRRIGATION.

With scanty and uncertain rainfall and few irrigation works the district suffers from periodical want of water. The reason why so few irrigation works are found in a district which stands so much in want of irrigation is that there are almost no sites suitable for such small works as are within the means of the people. In Indi, Bijápur, and Bágalkot a large area close to the villages is watered from wells and small streams. In 1881-82, excluding wells, thirty-two irrigation works watering 1372 acres yielded a consolidated yearly revenue of £461 (Rs. 4610) of which the irrigation share is seventy-eight per cent or about £360 (Rs. 3600) or an average acre rate of 5s. 3d. (Rs. 2½). Of the thirty-two irrigation works seventeen, or one work for every 338 square miles, are repaired by the Public Works Department and the remaining fifteen, which are classed as temporary, are maintained by the people. Of 355 reservoirs and ponds 105 are in Bádámi, sixty-eight each in Bágalkot and Hungund, forty-seven in Bágévádi, forty-one in Bijápur, twelve in Muddebihál, ten in Sindgi, and four in Indi. The water of only fifteen of these reservoirs is used for irrigation. Of these fifteen, one at Sirur in Bágalkot waters eighteen acres of land and yields a consolidated assessment of £4 6s. (Rs. 43). The remaining fourteen reservoirs are at Bánshankari, Tolachkod, Govanki, Kendur, Nandikeshvar, and Nilgund, and two each at Párvati and Timságar all in Bádámi, at Kamatgi and Mamdápur in Bijápur, and at Inchgeri in Indi. The Bánshankari lake about three miles south-east of Bádámi, formerly known as Harishchandra Tirth, is believed to have been built some two hundred years ago by two Jains Shankershet and Chandrashet. It has solid masonry retaining walls on four sides and three sluices on the east. It is 362 feet square and has a greatest depth of twenty-five feet. It is supplied by a perpetual spring which rises in a swamp about a mile above the lake. The same spring also supplies the Tolachkod reservoir which is a weir across a stream at Bánshankari. In the hot weather, even after a bad monsoon, this spring runs over two and a half cubic feet the second. Its water is used in raising garden crops in about twenty acres of land. Govanki reservoir about six miles and

Reservoirs.

the Nandikeshvar reservoir about seven miles east of Bádámi are also fed from unfailing springs in the sandstone rocks. The Kendur reservoir about six miles north of Bádámi, said to have been built before the Muhammadan conquest, has a catchment area of twenty-two square miles. When full its area is 530 acres and it has a greatest depth of twelve feet. The water never dries and is used in watering 125 acres of land. Plans and estimates have been (1881-82) submitted for raising the waste escape level and the dam and strengthening the weir. The Nilgund reservoir, about ten miles west of Bádámi, when full has an area of 230 acres but has hitherto been little used for irrigation. In 1882-83 the reservoir was improved and repaired and the area under command increased to 347 acres. At Párvati, twelve miles north-east of Bádámi, are two reservoirs a large and a smaller. The smaller has been repaired by stopping leaks and improved by raising the waste weir 2.44 feet, thus increasing the capacity from twenty to twenty-nine million cubic feet. The area watered by these reservoirs is seventy-nine acres. At Timságur twelve miles north of Bádámi are two small reservoirs holding water only during the monsoon. At Kamatgi twelve miles east of Bijápúr is a reservoir said to have been built about 1620 by Ibráhim Adil Sháh II. the fifth Adil Sháhi king of Bijápúr (1580-1626). It was intended as a pleasure resort with garden and water pavilions which are now in ruins. Its natural catchment area is small, but it was increased by a catch-water drain which has been breached and as the reservoir is on a stream which would be the waste channel from the proposed Don reservoir, the restoration and improvement of this work are in abeyance. When full, the reservoir covers seventy and waters fifty-six acres. At Mamdápur in Bijápúr are two lakes or reservoirs called for distinction the Great and the Small.¹ As shown by a Persian inscription cut in stone both were built at a cost of about £21,250 (50,000 *huns*) by Sultán Muhammad (1626-1656) of Bijápúr in A.D. 1633.² Both reservoirs are formed by earthen dams faced on the water side by strong well built stone walls, damming two streams, at a place where a small gneissic and sandstone inlier has formed most favourable sites. The large reservoir is probably the largest existing reservoir in the Presidency, of native construction. When full its surface area is 864 acres or 1½ square miles. The dam is 2662 feet long, or just over half a mile, and its greatest height is twenty-seven feet nine inches. The escape for surplus water is cut in the hard quartzite rock. It has several outlets for irrigation each consisting of a series of round holes cut in stone at different levels closed by wooden plugs in the usual native method. These holes communicate with masonry culverts through the earthen dam. Some of these outlets, which are no longer used and are a source of leakage, are being permanently closed. The rest are being fitted with modern sluice gates worked from the top of the dam by a screw. This work is in hand and will be completed before June 1884.

Chapter I
Agriculture
IRRIGATION
Reservoir

¹ Mr. R. B. Joyner, C. E.

² Details are given under Places.

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IRRIGATION.
Reservoirs.

Except in seasons of unusual drought the water in this reservoir lasts throughout the year. The smaller lake to the east of the large lake when full has a surface area of 428 acres and a greatest depth of twelve feet. The length of the dam is 1180 feet. The reservoir generally dries in March or April and grain is sown in the bed. The area watered by these two reservoirs is about 674 acres. It yields a yearly consolidated land and water revenue of £278 8s. (Rs. 2784). This includes the area held by free holders or *inámzárs*. The area of the Government lands is 433 acres and the consolidated yearly revenue is £177 (Rs. 1770). The old records show a much heavier rate of assessment before the reservoirs were taken over by the English Government in 1848, which was probably liable to remission in bad years. The average acre rate is now 8s. (Rs. 4). Of £177 (Rs. 1770), £152 (Rs. 1520) or 7s. (Rs. 3½) the acre would represent the water share and £25 (Rs. 250) or 1s. (8 as.) the acre the land share. Except in occasional years of unusually good rainfall both of these reservoirs are of larger capacity than their catchment works serve to fill. At Inchgeri in Indi, a stream was dammed by a solid masonry wall. The work of damming was begun in 1856 by the revenue department and finished in 1857 by the public works department. The lake has a sluice gate and water-courses for leading the water to the neighbouring fields. In 1874 the wall was breached by a heavy flood and the work has not since been used for irrigation. In Hungund about sixty-seven acres of land are watered by streams which draw their supply from a feeder of the Krishna which has a good cold weather flow derived from the granite hills of the Nizám's country.

Wells.

According to the Collector's return for 1882-83 there were in all 6119 wells of which 3575 were with steps and 2544 were without steps. Of 6119 wells, 534 with steps and 566 without steps were in Indi; 789 with steps and 306 without steps were in Sindgi; 416 with steps and 161 without steps were in Muddebihál; 410 with steps and 422 without steps were in Bijápúr; 700 with steps and 207 without steps were in Bágevádi; 161 with steps and 211 without steps were in Bágalkot; 298 with steps and 385 without steps were in Bádámi; and 267 with steps and 286 without steps were in Hungund. The average depth of wells is twenty feet in Indi, thirty feet in Sindgi, thirty to thirty-five feet in Muddebihál, forty feet in Bijápúr, forty to sixty feet in Bágevádi, seventy-five to a hundred feet in Bágalkot, thirty feet in Bádámi, and eleven to forty-two feet in Hungund. Wells built on all four sides with stone and mortar, generally large enough for two or three leather-bags to work at a time, cost about £500 (Rs. 5000) and are rarely built solely for watering. Wells with one side of built stone masonry and three sides faced with dry stone masonry, cost £100 to £300 (Rs. 1000-3000), and wells twenty or thirty feet deep and the same in diameter, without masonry except on the side where the leather-bag works, where a wall either of dry stone or stone and mortar is built to support the lifting frame, cost £20 to £40 (Rs. 200-400). The 1876-77 famine gave a considerable impulse to well sinking as fodder was so scarce that many wells were dug simply for watering *javári* for

fodder. Most of these famine wells were temporary holes dug in the ground with a wooden frame on one side with which to raise the water. By these wells the total irrigated area of the district was (1878) raised from 9000 acres to 18,667 acres. For garden, tillage water is raised from wells by a *mot* or leather-bag. The bag is five and a half feet in diameter with a leather trunk three and a half feet long and one and a half feet in diameter attached to the bottom. To the top of the bag an iron ring about an inch thick and about seven feet in circumference is fastened. To this ring a four-handed iron catcher is attached and at the point where the four hands meet a large rope is fastened. To the lower jaw of the mouth of the trunk a second smaller rope is fastened. At the top of the well, where the bag is to work, a masonry trough is built. In this two wooden uprights are fixed about four feet apart and a small beam with a pulley in the middle is laid breadthwise over the two uprights. At the bottom of the uprights a wooden roller is fixed. Over this structure the bag is worked by flinging the ring rope over the pulley and the trunk rope over the roller. The other ends of these ropes are tied to a yoke drawn down an inclined plane by two and sometimes by four bullocks. When the bullocks move backward up the inclined plane the bag goes down into the well and is filled; then the bullocks move forward and bring the bag to the top of the well where it is emptied by pulling the ring rope, the water running through the trunk. The initial cost of working a bag including bullocks is £10 (Rs. 100). The monthly working charges, consisting of two men's wages and the keep of animals, amount to about £1 10s. (Rs. 15). Irrigation from streams is carried on in the same way as from wells. A wooden frame called *kivili* is set on the bank and the water is raised in a bag. Sometimes a hole is dug a little from the bank, large enough to allow the leather-bag to work and the channel is cut from the stream into this hole. A well is thus formed and is always fed from the stream.

In 1877-78 several irrigational sites were examined and plans and estimates for several works were prepared. Of these projects the Don river scheme is the most important. This comprises a very large storage reservoir on the river with canals on the left bank commanding 193,881 acres or 303 square miles of land in the Bijápur, Sindgi, and Bágevádi sub-divisions. The site of the reservoir dam is on the river about ten miles south-east of Bijápur. The design is for an earthen dam 14,300 feet long and eighty-nine feet in greatest height. The area of the catchment basin is 419 square miles. The area of surface of full supply in the reservoir is 18.64 square miles, and the contents of the lake are estimated at 10,065 millions of cubic feet. The facilities for a work of this size are very great. A rocky saddle, affording a length of 1800 feet of waste weir, is available, and the canals cross the watershed and could be carried on so as to command the whole area between the Don and the Bhima. The canals are designed to have a total length of 134 miles excluding sixty-two miles of main branches or distributaries and will command 193,881 acres. The work is estimated to be capable of watering 23,434 acres yearly, and the net revenue is

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The Don Scheme.

estimated at £11,717 (Rs. 1,17,170). The estimate for the complete scheme is £221,615 (Rs. 22,16,150). In 1879-80 the surveys in connection with this project were completed. A series of borings were made on the dam site and preparations made for sinking a trial well.¹ As the estimates for land compensation for this project were found too large, further investigation of the scheme has been stopped. Another irrigational work which is now under construction is a reservoir at Muchkundi four miles south of Bágalkot. In 1877-78 complete plans and estimates were drawn up and sanctioned. The lake is designed to be formed by an earthen dam sixty-five feet in greatest height and 720 feet long. The area of the lake when full will be 1059 acres and its contents 765 millions of cubic feet. The catchment area is 28½ square miles. Two canals, led off from the lake, are designed to command an area of 14,400 acres. The average yearly supply of water is calculated to suffice for 1036 acres of irrigation and the net revenue is estimated at £600 (Rs. 6000). The work has the advantage of providing very large storage room at a comparative small cost. No economy would be obtained by lowering the level of full supply as the cost of deepening the waste weir is more than that of raising the dam which is a remarkably short one. The estimated cost of the scheme is £13,876 (Rs. 1,38,760). During 1879-80 the work was carried on as a famine relief work and up to the 31st of March 1883 the concrete dam with masonry faces, which will be sixty feet high when completed, was raised to within six feet of its full height. The sluices were fixed and the masonry work raised to the same level as the dam work. The cutting of the main channel was nearly completed for the first four miles. An aqueduct, one bridge, two inlets, and two vertical falls on the main canal were also completed.

MANURE.

All classes of husbandmen enrich their fields with manure, which consists of house sweepings, ashes, cattle litter, and all kinds of rubbish and decayed vegetable matter. These are laid together in a pit and when the whole has decayed into a powder it is carted and spread over the fields by the hand. Except rice land all watered land is manured once or twice a year. Dry-crop land, sown with the early monsoon or *mungári* crops, is also manured, red soil yearly and black soil if possible once in three years. Probably one-eighth of the early crop or *kharif* land is manured yearly. The quantity of manure varies with the quality of the soil from 600 *mans* an acre on the poor lands of the north to 200 to 300 *mans* on the richer lands of the south. Manure is seldom sold. The nominal acre cost of manuring garden lands is estimated at 8s. to 10s. (Rs. 4-5)

¹ The results of the trial pits and borings made in the Don river in 1879 show that the rock is reached thirty-five feet from the bed of the river and forty feet from the highest point on the left bank of the river. In the bed of the river there was below the surface, black soil for four feet, red soil with sand for four feet, white sandy clay for six feet, pure reddish brown clay for fourteen feet, stiff dark brown clay for three feet, limestone for one foot, and pure dark brown clay for three feet. On the left bank, there was, below the surface, black soil for fifteen feet, clay with sand for six feet, yellow clay and white lime with sand for eleven feet, yellow clay with sand for four feet, and yellow clay with fragments of stones for four feet. Messrs. F. D. Campbell and R. B. Joyner.

and of manuring dry-crop lands at 6s. to 8s. (Rs. 3-4). Except that land sown one year with cotton or linseed is next year sown with Indian millet wheat or gram, no regular change of crops is observed.

Tillage is either dry *kádáramba* (K.) or wet *perirámba* (K.). Owing to scarcity of water for irrigation there is very little wet tillage. The dry field tillage varies according as the soil is black or red and sandy. To bring black soil fields under tillage for the first time is a heavy and costly task as the fields are overgrown with a creeping grass called *hariáli* (M.) or *karige* or *nat* (K.) *Cynodon dactylon*. The roots of this grass form a thick mat eight or ten inches below the surface, choke all other vegetable growth, and if not cut year after year gain more strength and spread over a wider area. The better the land the stronger are the bushes and the thicker is the *hariáli*. The field tool used in breaking up the field is the heavy plough or *negali* drawn by five pairs of bullocks, of which one pair if not two pairs must be of a superior breed costing £7 to £12 (Rs. 70-120) the pair. As the country is too hot and dry for them buffaloes are not used. The heavy plough is set to work immediately after the rains are over, that is in October or November, when the ground is soft enough to let the plough sink below the matted mass of the *hariáli* roots. The work of cutting the roots, locally called *nat khapane*, is so slow that seven months are required to bring twenty-four acres of waste land under tillage. During this time the roots are cut out and the field is ploughed lengthwise breadthwise and cornerwise. When the work of cutting the roots is over the high priced bullocks are sold as their keep is costly. Including the price of animals, their keep, and the hired labour, the charges for seven months amount to £70 (Rs. 700). This outlay is beyond the means of ordinary husbandmen who to minimise the expense combine together and help one another. Sometimes occupants lease their land for twelve to twenty years to husbandmen on condition that the *hariáli* is rooted out, the husbandman agreeing to pay the occupant one-third to one-fourth of the produce. After being worked by the heavy plough the land is left very rough and when the clods are a little softened by the first rains, the ground is two or three times harrowed and is cleared of weeds and roots by the hand. In the first year the field is sown with cotton or gram, but the outturn is trifling. In the second or third year wherever *hariáli* shows itself, hand hoeing is wanted. The surface ground is then levelled either by a harrow or by a clod-breaker drawn by a pair of bullocks. For these two years the crops grown are the same as those of the preceding year but the outturn is better. At the end of the third season the field is supposed to be in a state of full tillage or *khirda*. After three years the surface is every year cleaned by a scalping knife. As they are shallower and are not liable to be overgrown with *hariáli*, red soils do not want the heavy plough. As red soils, especially sandy reds, are apt to harden and cake after rain, they are kept as loose and friable as possible. The sandier the land the more harm heavy rain causes. Two or three showery days in a fortnight are enough for the red soils until late in the season in September-October, when the grain is filling in the heads,

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a good deal of rain is required. The first operation in a red soil field is to enrich it with ordinary manure in March. In April, after the first showers have begun, the field is at intervals ploughed three times with the smaller plough and the manure spread through the soil. In May, the stubble of the previous crop and weeds are cut out by the scalping knife, which in loose sandy soils is fixed so as to pass two or three inches below the surface. The stubble and the weeds are gathered either by a rake or by hand. In June when the south-west rains have begun, or, if the rains hold off, in July or even as late as August, the seed is sown by the drill machine. If the sowing is delayed till August the surface has again to be cleaned by the scalping knife. During the first four or five weeks after sowing the heavy hoe or *uki-kunti* is used twice. After the second hoeing the plants are too high and they are weeded by hand generally twice in the course of the second and third months. As soon as the heads of corn begin to form, guards are set over the field, some on foot, others mounted on stages or on trees, to keep off pilferers and drive away birds, birds particularly, if not kept off, working great havoc among the standing crops. The birds are kept off by all sorts of noises, by slinging small earthen pellets, and sometimes by shaking leaf strings hung from one stage or tree to another. Often a girl is mounted on one of these stages with her reeling machine or *nalu ratti*, at times bellowing at the birds, or slinging a pellet, or cracking a large hempen whip. For scaring deer, hares, wild boars, and jackals, a wooden post six to eight feet high is sunk upright into the middle or into a corner of the field, and a whitewashed earthen jar is laid on the top, and a blanket or a waistcloth, or a woman's robe in rags is hung from the pole, so as to look like the figure of a man or a woman. After the crops are reaped they are thrashed. A space twelve to twenty yards in diameter is wetted and beaten till the surface is smooth, hard, and firm. The corn is taken to this space. If it is Indian millet or millet the heads are cut off and thrown on the threshing floor, and if it is wheat or gram the plants are thrown. The farmer's whole stock of bullocks is yoked abreast and they are driven, muzzled, round a post in the centre. As soon as the whole is thrashed, on some day when the breeze is neither too light nor too heavy the grain is winnowed. A man stands on a *metinhalli* or wooden tripod and the grain is handed to him in a four-sided tray made of close mat-work. The front and broadest edge of this tray has no rim, and over this the winnower drops the grain and chaff, the grain falling to the ground and the chaff blowing to one side.

CROPS.

According to their seed times and harvest times, the Bijapur crops may be divided into two classes early or main rain that is *kharif* (M. H.) or *mungári* (K.) and late or cold weather that is *rabi* (M. H.) or *hingári* (K.). The *kharif* crops, which are sown in the latter part of June or the beginning of July and harvested in November and December, want rain in June, July, and August, and are injured by heavy rain after the grain is in ear. To this class of crops chiefly belong the red variety of Indian millet *javári* (M.) or *ken-jola* (K.) Sorghum vulgare, *bájri* (M.) or *saji* (K.)

Penicillaria spicata, rice *bhát* (M.) or *bhatta* (K.) *Oryza sativa*, *mug* (M.) or *hesru* (K.) *Phaseolus radiatus*, *pávta* (M.) or *avri* (K.) *Dolichos lablab*, *udid* (M.) or *uddu* (K.) *Phaseolus mungo*, *chavli* (M.) or *alsandi* (K.) *Dolichos catjang*, *kulthi* (M.) or *hurli* (K.) *Dolichos biflorus*, *tur* (M.) or *togri* (K.) *Cajanus indicus*, *til* (M.) or *yallu* (K.) *Sesamum indicum*, and *ambádi* (M.) or *pundi* (K.) *Hibiscus cannabinus*. All these are grown in red or *musáli* soils; and millet, *til*, *udid*, *mug* and *rála* (M.) or *navani* (K.) *Panicum italicum* also in black soils. In the more sandy soils all these early crops are sown in the latter part of June, but in the more mixed and loamy sands they are sometimes sown in July or early August. For the *rabi* (M.) or *hingári* (K.) crops which are sown only in black soils in September and the beginning of November and are harvested from the end of December to the beginning of April, rain is wanted in August and September. To this class chiefly belong white Indian millet *javári* (M.) or *bili-jola* (K.) *Holcus cernus*, cotton *kápus* (M.) or *hatti* (K.) *Gossypium herbaceum*, wheat *ghau* (M.) *godí* (K.) *Triticum aestivum*, gram *harbhara* (M.) or *kadli* (K.) *Cicer arietinum*, linseed *javas* (M.) or *alshi* (K.) *Linum usitatissimum*, and *kardai* (M.) or *kusbi* (K.) *Carthamus tinctorius*.

In 1881-82, of 1,759,816 acres held for tillage, 143,358 acres or 8.14 per cent were fallow or under grass. Of the remaining 1,616,458 acres 317 were twice cropped. Of the 1,616,775 acres under tillage, grain crops occupied 1,209,078 acres or 74.78 per cent; 949,386 of them under Indian millet *Sorghum vulgare*, 136,924 under spiked millet *Penicillaria spicata*, 97,746 under wheat *Triticum aestivum*, 9269 under Italian millet *Panicum italicum*, 5004 under rice *Oryza sativa*, 3926 under *sáva* *Panicum miliare*, 622 under barley *Hordeum hexastichon*, 304 under maize *makái* (M.) or *mekke jola* (K.) *Zea mays*, and 5897 under other grains of which details are not given. Pulses occupied 73,360 acres or 4.53 per cent, of which 37,866 were under gram *Cicer arietinum*, 14,720 under cajan pea *Cajanus indicus*, 7929 under *kulthi* *Dolichos biflorus*, 432 under *mug* *Phaseolus radiatus*, and 5413 under other pulses. Oilseeds occupied 71,094 acres or 4.39 per cent of which 29,697 were under linseed *Linum usitatissimum*, 15,521 under jingelly seed *Sesamum indicum*, and 25,876 under other oilseeds. Fibres occupied 255,790 acres or 15.82 per cent of which 255,367 were under cotton *Gossypium herbaceum*, and 423 under Bombay hemp *Crotalaria juncea*. Miscellaneous crops occupied 7453 acres or 0.46 per cent of which 1135 were under sugarcane *us* (M.) *kabbu* (K.) *Saccharum officinarum*, 1469 under tobacco *tambáku* (M.) or *hágs soppu* (K.) *Nicotiana tabacum*, and 1637 under chillies *mirchi* (M.) or *mensinkai* (K.) *Capsicum frutescens*. The remaining 3162 acres were under various vegetables and fruits.

The following are the details of some of the most important crops: Indian millet *javári* (M.) or *jola* (K.) *Sorghum vulgare* with, in 1881-82, 949,386 acres or 58.72 per cent of the whole tillage area is grown over the whole district. Of Indian millet there are two varieties the red or *ken-jola* (K.) and the white or *bili-jola* (K.). The red or *ken-jola* is grown as

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an early crop and is sown in the latter half of June where the soil is sandy and towards the end of July where the soil is mixed and strong, and is reaped in October or November, about a fortnight after the end of the south-west rains. The white or *bili-jola* also called *shiálu-jvári* is grown as a late crop in black soil in the latter half of September, and is gathered in the end of March or the beginning of April. When the crop is good, white *javári* is both more profitable and less injurious to the land than red *javári*. Before sowing Indian millet, the field is thrice ploughed by the light plough and the seed is dropped through the seed drill. The chief points of difference between the red and white varieties are that the seed of the white variety is white, and of the red variety brownish; the stalk of the white variety does not grow to more than half the height of the red variety and contains much more sugar. The grain of the white variety is superior in flavour and the proportional shortness of the stalk seems to enable the earth to bear many more plants. On the best black lands in good years the plants of white *javári* are closer and the heads are better filled than those of any other grain. Indian millet and millet are the staple food of the people.

Wheat.

Wheat *ghau* (M.) or *godí* (K.) *Triticum æstivum* with, in 1881-82, 97,746 acres or 6.04 per cent of the tillage area is grown over the whole district, chiefly in Bágevádi, Bijápúr, Sindgi, and Muddebihál. Three chief varieties of wheat known as *támbda* or red, *khapli*, and *holi* are grown. The *támbda* or red wheat is the best and is like the ordinary English wheat. The *khapli*, grown as a watered crop in garden lands, is a bearded wheat, like the English barley except that the grain is oblong. The *holi* an inferior wheat is grown in rice lands after the rice crop has been carried. As a dry-crop wheat is grown in pure black soils, in mixed soil called *mali*, and in a gray soil formed from felspar rocks. Of these the mixed or *mali* lands are the best suited for the growth of wheat. The wheat of the Don valley has a high local value; the salt in the soil instead of injuring nourishes the wheat plant. The land is carefully prepared and manured before the seed is sown. The sowing begins soon after the heavy burst of the north-east or Madras monsoon which generally happens in October and sometimes in early November. The quantity of seed ranges from twenty-six to thirty pounds the acre. The crop which wheat follows best is cotton preceded by Indian millet. In some places wheat alternates with sugarcane and gram. Occasionally *kardai* or safflower is raised between the rows of wheat two to six feet apart. The safflower ripens one month later and does not interfere with the growth of the wheat. The wheat crop takes three to three and a half months to ripen and is reaped in March. Dry-crop wheat is much affected by atmospheric changes. It is affected by rain twenty or twenty-five days after the seed is sown. It is also affected by heavy dews, by excessive cold following cold-weather rain, by cold northerly and westerly winds, and, at the time when the crop comes to bearing, by a cold and northerly wind locally called *kadki* or *harishchandra vára*. In Sindgi the ill effects of too much moisture are counteracted by throwing manure or ashes on the field. Wheat is not the staple food of the

people; only the rich classes eat it every day. In ordinary years large quantities of wheat leave the district. Some of it goes to Sholápur, some to Athni in Belgaum, and some to Jamkhandi. The rest finds its way to Vengurla and Kárwár and from those ports is shipped to Bombay. The Bijápur husbandmen do not send grain on their own account to Bombay or even to Vengurla. They either take it for sale to the nearest railway station or they dispose of it to Belgaum traders.

Rice *bhát* (M.) or *bhatta* (K.) *Oryza sativa* with 5004 acres or 0·30 per cent of the tillage area, from want of irrigation works, is not one of the chief crops of the district. In Bádámí rice is grown from the water of some of the larger reservoirs. Before sowing them the rice fields are flooded till they are two or three feet deep in mud, and are divided into a number of rectangles four or five yards long and two or three yards broad, with banks three or four inches high. Cattle dung and the roots of old rice are trodden and kneaded into the mud either with a broad hoe by men waist-deep in mud or by a plough drawn by two buffaloes. The ploughing can only be done towards the edges of the tract where the depth of the mud is somewhat less than in the middle parts. If the dung falls short or if the cultivator is poor, the leaves of *karanj* *Pongamia glabra*, or of *kodiaga* *Galega tinctoria*, which are not such good fertilizers as the dung are kneaded into the mud. After the kneading is over the little spaces are levelled and smoothed by a wooden hoe or toothless rake one and a quarter or two feet broad and the earth which sticks to this tool serves to make the little embankments. In August the field is ready for sowing. The seed is prepared at home by enclosing it in a cover of twisted grass which is sunk for a day in a well, then taken out, and kept in the house for two days. It is again sunk in the water for a day. At the end of this second soaking it sprouts and when sprouted is sown broadcast in the field. As the water is always flowing or oozing off a fresh supply is let on to the land once a week or oftener. Two complete weedings and an almost daily removal of single weeds are needed during the latter part of January when the crop is ready for reaping. When the rice is ready for reaping the ground is still so muddy that one man wading in the mud cuts the rice and hands the bundles to another who carries them to some dry raised spot on the border of the field. This part of the labour is always paid in kind. At the spot where it is taken, the corn is thrashed by beating the heads against a board. Following the same process a second crop is raised from the same land, the interval between the sowing of the first crop and the reaping of the second being a fortnight. Of these two crops the second which is sown in February is better than the first, because the first crop which is sown in August is exposed when nearly ripe to a cold dry wind which prevents the heads from filling.

Cotton *kápus* (M.) or *hatti* (K.) *Gossypium herbaceum* with, in 1881-82, 255,367 acres or 15·89 per cent of the tillage area is grown as a late crop mostly in the black soils of the Sindgi, Bágévádi, Muddebihal, and Hungund sub-divisions. Of these Hungund raises

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the best cotton as it has much excellent soil, has a generally even and sure rainfall, and, till the 1876-77 famine, had a population, which was noted for its laborious and careful husbandry. As in Belgaum three kinds of cotton are grown, *Gossypium arboreum* or *devkápús* (M.) that is god's cotton used in making sacred threads, *Gossypium indicum* or *javári-hatti* (K.) that is country cotton grown in pure black soils, and *Gossypium barbadense* or *viláiti hatti* (K.) that is New Orleans cotton grown in brown soils. In 1882-83 the area under New Orleans cotton was only 731 acres. The detailed account of cotton cultivation given in the Belgaum Statistical Account applies to Bijápur. No crop takes more out of the soil than cotton. Cotton never thrives in the same field for two successive years. It must be varied with Indian millet, wheat, or gram. The cotton fields are enriched with the ordinary manure. Fresh manure is believed to heat the soil and therefore the soil is manured the year before the cotton is sown. Before sowing cotton, partly by the hand and partly with the hoe, the field is cleared of the stumps of the previous crop, and, if the field is overgrown with the *karige* (K.) grass, it is ploughed with the larger plough or *neglai*. After the ground is cleared the clods are broken by a heavy wooden beam. In the latter part of August the land becomes fit for sowing. The seeds are rubbed in fresh bullock dung and water and are then dropped through the hollow tubes of the seed drill or *kurgí* (K.). The seed drill is immediately followed by the hoe which closes the drills. The seed leaves show in six to eight days, and in about a month the plants are three or four inches high. The farmer then works the grubber between the rows of seedlings, rooting out young weeds and grass, the surface is turned, and the soil is heaped at the roots of the young plants. Weeds are also removed by labourers with a sickle. The crop is ready for picking late in February or early in March. A good crop yields five and sometimes six pickings; a poor crop not more than three or four. The detailed account given in the Statistical Account of Belgaum of the attempts that were made between 1845-46 and 1853-54 to introduce New Orleans cotton applies to the three southern sub-divisions of Bágalkot, Bádámi, and Hungund which at that time formed part of Belgaum. Between 1850 and 1854 desultory efforts were made to introduce American cotton into the northern sub-divisions, which, except Bijápur which was under Sátára, then formed part of Sholápur. Both in the north and in the south the efforts to introduce New Orleans cotton failed. In 1851-52 in Indi, Sindgi, Bágévádi, and Muddebihál seventy-six acres were under New Orleans; in 1852-53 the area rose to 730 acres; and in 1852-53 the area fell to almost nothing. In 1854 as it was not in demand the Collector of Sholápur recommended that, until the country was opened either by good roads or by a railway, no further attempts should be made to grow New Orleans.¹ In 1857-58 experiments with Egyptian cotton were made in fifteen Bágalkot and in nineteen Bádámi villages. The results were so

¹ Walton's Cotton, 58.

unsatisfactory that Mr. Seton Karr, the Collector feared that the seed had been damaged in transit. It was sown much more thickly than usual, but not nearly the usual number of plants came up. Mr. Seton Karr thought that if it was watered the Egyptian cotton might succeed, but he found the people unwilling to make further experiments. Only in a fraction of the fifty acres which were planted with Egyptian cotton, had the seed sprouted and the outturn was miserably small. The Bombay Chamber of Commerce found the sample which was sent to them much injured by insects. The cleaned cotton would be spotted and uneven in staple. Still the staple was long fine and silky and where uninjured by damp or insects was very strong. If carefully cleaned the Chamber thought it would probably be equal to good Egyptian which on the 16th of July 1858 sold at 8½*d.* to 9*d.* the pound in the Liverpool market. In 1859-60 a further experiment with fresh Egyptian seed was tried in four Bádámi, three Bágalkot, and fifteen Hungund villages. The seed was distributed free of charge and the husbandmen were told to sow it early and to pick the cotton as soon as it ripened. The seed came up in two of the Bádámi villages and failed in two; it sprouted in six of the Hungund villages and failed in nine; and it came up in one Bágalkot village and failed in two. Mr. Seton Karr thought that the seed was good and sound; and that the results were extremely poor. So complete was the failure, that the husbandmen were unwilling to sow any more Egyptian seed.¹ In 1864-65, within the present Bijápúr district, 2731 acres were under New Orleans and 355,070 acres under local cotton.² The staple of the New Orleans was pronounced very inferior. In 1865-66, 3268 acres were under New Orleans and 278,494 acres were under local cotton. An attempt was made to improve the local cotton by a large importation of Berár Akote cotton seed. This seed was not procured until very late in the season. It was sent through Sholápur and the monsoon had burst before it reached its destination. The result was that much of the seed did not arrive at the different sub-divisional head-quarters in time for sowing. The results of nearly fifty tons of seed seem to have been meagre and disappointing. The outturn and quality of the other cotton crop were satisfactory. Though the fields were not kept so clean the Bijápúr New Orleans was considered equal to the best Dhárwár New Orleans. In the same year (1865) Hungund was recommended as a good place for a cotton ginning factory. In 1866-67, owing to the establishment of a ginning factory at Ron in Dhárwár the area under New Orleans rose from 3268 acres to 8823 acres. The area under local cotton was 262,275 acres. During this season Mr. Blackwell, the district cotton inspector, tried an experiment with twenty-five pounds of Hinganghát seed in Bágalkot. The experiment was reported to have been successful and more than twelve acres were sown with Hinganghát. Mr. Blackwell stated that the seed was much liked by the people, that the cotton was in length, strength, and white-

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¹ Cassel's Cotton, 121-123.

² Cotton details between 1864 and 1879 are from Walton's History of Cotton in Belgaum and Kaládgi (1880).

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ness superior to the local cotton, and that it was about $1\frac{1}{4}d.$ a pound (Rs. 2 a *man*) more valuable. In consequence of this report one ton of Hinganghát seed was sent to Mr. Blackwell partly for distribution and partly for experiment. In 1867-68, owing to increasing facilities, the area under New Orleans was 10,645 acres and the area under local cotton was 278,582 acres. Early in the year, the cotton plants, particularly the plants of the local cotton, were blighted and thirty-five per cent of the crop was destroyed. Hinganghát seed was again tried but was unsuccessful. The Bombay Chamber of Commerce reported that a sample grown at Hungund was leafy and wasty, a poor specimen of cotton, such as no European firm would ship. In the same letter they reported favourably on a sample of cotton grown from Kumta seed on the same farm, under the management of Mr. Blackwell, the cotton inspector. In 1868-69, 10,476 acres were under New Orleans and 383,018 acres under local cotton. The blight of the previous season again appeared and did much damage. About 2500 pounds of superior unmixed American seed was distributed in Hungund to restore the seed to its former purity. In 1869-70, 25,543 acres were under New Orleans and 573,279 acres were under local cotton. Some interesting experiments were carried out near Hungund by Mr. Blackwell who stayed out during the heavy rains to give them the benefit of his personal care and attention. Several superior kinds of cotton, among them American, Hinganghát and Kumta, were tried, and the operations were carried out with English ploughs and harrows and other improved tools and appliances. No details of the results of these experiments are recorded; they are said to have been on the whole satisfactory. In 1870-71, 11,875 acres were under New Orleans and 379,246 acres under local cotton. During this season the work of the gin-repairing establishments at Ron and Navalgund was limited to Dhárwád villages. This proved a deathblow to the growth of American cotton in South Bijápur. The area fell from 11,875 acres in 1870-71 to 4261 acres in 1874-75. In 1875 it rose to 9149 acres, but owing to the 1876 famine it fell to nothing in 1877-78. In 1878-79 the area again rose to 1935 acres and after some rises and falls in 1880 it stood at 731 acres.

BAD SEASONS.

1396.

1422.

1472.

Its uncertain and scanty rainfall makes Bijápur most liable to failure of crops. The earliest recorded failure of rain is the great Durgádevi Famine. It began in 1396 and is said to have lasted for twelve years, and to have almost depopulated the districts south of the Narbáda.¹ In 1422 and 1423 no rain fell and there was a grievous famine throughout the Deccan and the Karnátak. In 1422 multitudes of cattle died from want of water; and Ahmad Shah Bahmani (1419-1431) increased the pay of his troops and opened public stores of grain for the use of the poor.² In 1460 a failure of rain was followed by famine, and 1472 and 1473 were years of severe distress.³ No rain fell and no crops were sown for two years. The people died or fled the country in such numbers that when rain fell

¹ Grant Duff's Maráthás, 26.

² Briggs' Ferishta, II. 405.

³ Colonel Etheridge's Past Famines, 100.

in the third year scarcely a man was left to till the land.¹ During the season of 1629-30 no rain fell in the Deccan, and a famine and pestilence ensued.² In 1631 the Moghal army under Ásaf Khán besieged Bijápur. The supplies of the Moghal army were cut off, and this caused much distress in the Moghal camp. Men and beasts perished from hunger and the rupee price of grain rose to about two pounds (1 *ser*).³ In 1666 the Moghals again besieged Bijápur and their supplies were again cut off. For about eighty or a hundred miles round Bijápur not a trace of grass or fodder was left and the Moghal army was reduced to great straits.⁴ In 1685 very little rain fell and grain became so scarce and dear that it was difficult to get a loaf.⁵ In 1717 there was a severe famine. Thousands perished and the memory of the hardships undergone lingered with the people for years.⁶ In 1784 a severe famine is said to have lasted for three years. Thousands perished and the bones of the dead whitened the ground for miles.⁷ In 1791 want of rain again brought famine. No measures were taken to relieve the distress, and so many perished from want of food, that this famine is still remembered as the *Dogi Barra* or Skull Famine, because the ground was covered with the skulls of the unburied dead. In 1803 the rainfall was good and the crops promised well but the raids of Pendhári freebooters turned a year of plenty into a year of famine. The disturbed state of the country prevented the late crops being sown, and the early crops were destroyed by the ravages of troops. Abundance of water and plenty of grass lightened the distress. Grain sold at four to eight pounds (2 - 4 Bengal *sers*) the rupee, and in Bijápur it rose to three pounds (one and a half *sers*). No relief measures were taken, but in Bágalkot some of the merchants fed the starving poor. The distress was great, and people died of want. Apparently because *rági* Eleusine corocana was the only grain which could be procured, the famine is remembered as the *Rági Barra*.⁸ Between 1818 and 1820 want of rain caused a famine in Muddebihál, Indi, and Bijápur, and in the petty divisions of Hippargi in Sindgi and of Mangoli in Bágévádi. The distress lasted six to nine months. In Indi there was a good crop, but it was soon consumed as numbers in search of food crowded in from the Nizám's country. Indian millet sold at twelve to sixteen pounds (6-8 Bengal *sers*) the rupee. The poor were reduced to eating parched tamarind seeds and numbers both of men and cattle are said to have perished. No relief measures seem to have been undertaken. In 1824-25, in Indi, Muddebihál, Mangoli, and Hippargi a failure of rain was followed by a scarcity. *Jvári* sold at thirty-two pounds (16 Bengal *sers*) the rupee. No deaths from famine and no relief measures are recorded. In 1832-33 want of rain caused a failure of crops and *javári* sold at sixteen pounds (8 Bengal *sers*) the rupee. Import duties were taken off grain, and relief works were started. Mr. Arbuthnot, the

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1631-1791

1803.

1818-1820

1824-25.

1832.

¹ Briggs' Ferishta, II. 494.² Grant Duff's Maráthás, 46.³ Elliot and Dowson, VII. 30.⁴ Elliot and Dowson, VII. 278.⁵ Elliot and Dowson, VII. 322; Grant Duff's Maráthás, 149.⁶ Silcock's Bijápur, 48.⁷ Silcock's Bijápur, 48.⁸ Colonel Etheridge's Past Famines, 104.

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BAD SEASONS.

1853-54.

Sub-collector at Bágalkot, distributed food to the people of Indi, Muddebihál, Mangoli, and Hippargi, and also employed the people in making roads. Many are said to have died from hunger, and the mortality among cattle is also said to have been great. In 1853-54, owing to a failure of crops in Sholápur, numbers of people came to Bijápur. At Indi *javari* prices rose to fourteen pounds (7 Bengal *seers*) the rupee. In other parts of the district it sold at fifty pounds (25 Bengal *seers*). The destitute were employed in making roads in Indi and Hippargi. No deaths are said to have occurred from want. Between 1863-64 and 1866-67 a series of years of scanty rainfall caused repeated failures of crops. The high price of cotton in consequence of the American War had enriched the people and large supplies of grain were brought from Sholápur, and the distress was little felt. In 1865-66 a sum of £1000 (Rs. 10,000) was sanctioned for relief works. There was a failure of crops in 1871 which told severely on the people, and for several months many of the poorer classes were scrimped for food. In 1872-73 there was a partial failure of crops.

1863-1867.

1871-72.

1876-77.

The scanty rainfall¹ of 1876, 6.13 compared with an average of about 22.13 inches, led to failure of crops and distress amounting to famine over the whole of the district. The central portions suffered most severely. Of the eight sub-divisions, the early crops were bad in two, Sindgi and Bádámi, and in the remaining six they were very bad. Besides the failure of the early crops there were only a few showers in September and October, and the small area of cold-weather crops, which were sown in the hope of more rain, withered. With high grain prices, Indian millet at eighteen instead of fifty-six pounds the rupee, and no demand for field work, either in harvesting the early or in preparing land for the late crops, large numbers of the poorer classes became destitute. The need for Government help began early in September. Fodder was scarce, and large numbers, in some cases whole families, in other cases only a few members of each family, in the hope of saving their cattle, drove them to the Kánara forests and to the Nizám's country. Distress grew sharper in November when all hope of rain was over, and private grain-holders were holding back their stores. In some places the markets were almost empty, and no grain could be bought at any price. The distance from the railway on one side and from the sea-coast on the other side kept outside dealers from entering into the trade. The grain difficulty became most serious. Some relief works had to be closed, and others could not be opened, because there was no grain for the people to buy. Under these circumstances Government imported 246,000 pounds of *javari* from Belgaum and Sholápur and kept it as a reserve in case of the failure of the local dealers or contractors who had engaged to supply the people on the relief works. The presence of this grain had a wonderful effect. Stores were brought out, supplies became plentiful all over the district, and prices

¹ The account of the 1876-77 famine owes much to additions made by Messrs. H. F. Silcock, C. S., and A. Wingate, C. S., C.I.E.

rapidly fell.¹ Between March and June distress increased. Large numbers, taking their families, moved into the surrounding districts, the Nizám's country, Sholápur, Belgaum, and Dhárwár, wherever grain was said to be cheaper and fodder less scarce. At the close of the hot weather, a promising fall of rain in June was followed by so dry a July that the crops suffered severely. Distress and anxiety continued unabated till they were relieved by timely and plentiful rainfall in September and October. At the close of November the demand for special Government help had ceased and all the relief works were closed. At the same time the season of 1877 was anything but good. The crops were injured by the early drought and afterwards by excessive rain, and the harvest was not more than half the average yield. In April 1878 relief works had to be re-opened. The following summary shows from month to month the different phases through which the distress passed and the measures which were taken to meet it.

In September 1876, as no rain fell, except in a few villages in Bádámi, Sindgi, and Hungund, almost all the early crops were lost. About the close of the month there were some smart but very local showers. In the hope of more rain the late or *rabi* crops were sown in many places. Owing to demands from Dhárwár, except in Bádámi, grain prices rose considerably, and fodder and drinking water were everywhere scarce. Early in the month local fund relief works were begun, but it soon became clear that some larger provision was wanted. Early in October light showers fell at Bágévádi, Bijápur, and Bádámi, and on the nineteenth there was about an inch of rain at Kaládgi. This did little good as the ground was too parched to be made ready for sowing. Distress deepened, and by the end of the month grain had risen to eighteen pounds the rupee. Large numbers of cattle died from want of fodder, water was scarce, and cases of crime, the result of want of food and work, were reported from several parts of the district. Many people, especially from Indi, left their villages, and large numbers of cattle were sent to the Kánara forests to graze. Relief works, paid from local funds, were opened. At the close of the month Government placed £2500 (Rs. 25,000) at the Collector's disposal to be spent on charitable relief. November passed without rain. The late sowing season was almost over and the few crops that had been sown were lost. The harvesting of the early crops was over, but there was almost no outturn. The water-supply was in many places scanty; in other places water failed so completely that villages had to be deserted. In the north large numbers of cattle died from want of fodder. The distress was very great. Local traders withheld their stores; and, as no outside grain was yet beginning to come in, in many markets there was little grain to buy. Prices rose rapidly from nineteen pounds at the beginning of the month to twelve pounds at the close. Grain thefts were very common. Large numbers of people went to the Nizám's country

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FAMINE,
1876-77.

¹ Though there was no necessity to use the Government grain, as was at first expected, its presence had a wholesome effect on prices. Part of it which was stored at Kaládgi, got damaged and was sold by auction. The rest of the grain was used in relief-houses.

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and elsewhere with their cattle, and those that remained suffered sorely from want of food. On the seventh of November the Collector was authorized to make temporary arrangements for the immediate supply of grain.¹ About the middle of the month Government entered into a contract at Belgaum for the delivery of fifty-five tons of grain at Kaládgi, and at Sholápur for the delivery of fifty-six tons, one-third at Dholkheir on the Bhima and two-thirds at Bijápur. On the ninth one-fifth of the Gaikwár's gift of £100 (Rs. 10,000) was handed over to the Collector to be spent in almshouses. Public works were started, the daily number of workers rising about the close of the month to 7044. Of 3420, the average daily number for the month, 1073 were able-bodied, expected to do a full day's work and superintended by ordinary public works officers, and 2347 were aged or feeble unfit for a full day's work and superintended by civil officers.² December passed without rain and with no change in crop prospects. The Government grain arrived from Belgaum and Sholápur. The sight of it had an excellent effect. Traders immediately brought out their stores and private importations were also begun. As in other famine districts *javári* prices fell from twelve pounds the rupee at the beginning of the month to 17 pounds about the close. The mortality among cattle in the three northern sub-divisions, Indi Bijápur and Sindgi, was very great. It was chiefly among the older and poorer animals, as the best had long before been driven to the Kánara forests. Early in the month cholera was slightly prevalent in one sub-division. The numbers on the destitute rose, on public works from 1073 to 8501, and on civil works from 2347 to 8107. The increase in the north was chiefly due to the return of emigrants from Sholápur who came back on hearing that large relief works had been opened. On the twelfth four of the district *mámlatdárs* were appointed special relief *mámlatdárs* for their sub-divisions.

In January no rain fell. Grain continued to be brought into the district and the supply was fair. *Jvári* prices remained steady at 17½ pounds the rupee. There was a rather serious outbreak of cholera in four sub-divisions. Probably owing to the return of emigrants the numbers on relief works rose, on public works from 8501 to 38,985 against a fall on civil works from 8107 to 6128. During the month 188 persons were supported on charitable relief. February passed without rain. Grain continued to be brought into the district and the supply was sufficient. *Jvári* prices remained steady at about eighteen pounds the rupee, but, about the close of the month, rose to 17½ pounds. Cholera was increasing. The numbers on relief works fell, on public works from 38,985 to 32,460, and on civil works from 6128 to 4278. On charitable relief they rose from 18

¹ Government Resolution 3368, 7th November 1876.

² The rates of wages originally fixed for the workers were, for a man 3d. (2 as a day, for a woman 2½d. (1½ as.), and for a boy or girl capable of work 1½d. (1 as.). About the middle of November a sliding scale was introduced, which provided that the money rate should vary with the price of grain when prices rose over sixteen pounds the rupee, and that a man should always receive the price of one pound of grain in addition to one *anna*.

to 201. In March a few showers in Indi helped the garden crops. The supply of grain continued sufficient, but *javári* prices rose from 17½ pounds in the beginning of the month to sixteen pounds towards the close. Cholera continued general but was decreasing. Emigration was at a standstill and people were coming back. In consequence of the introduction of the task system on relief works, many left them and went to their homes. The numbers fell, on public works from 32,460 to 22,413, against a rise on civil works from 4278 to 6202, and on charitable relief from 201 to 392. In April from two inches to half an inch of rain fell in the five sub-divisions of Bijápur, Sindgi, Bágevádi, Bágalkot, and Hungund. In Bijápur and elsewhere the ponds were filled and all fear of a water famine was at an end. Except in Bágevádi and Muddebihál, grain importations continued sufficient. The rupee price of *javári* rose from 16½ pounds at the beginning of the month to 14¾ pounds about the close. Fodder was very scarce. Very many cattle died and others were fed on *nim* leaves. Emigrants were returning in large numbers. In Hungund there was great distress among Vadars, Lambánis or Lamáns, and other wandering tribes. Cholera was increasing and small-pox was prevalent. Government relief houses were opened. The number of workers rose on public works from 22,413 to 35,805, on civil works from 6202 to 7550, and on charitable relief from 392 to 1030. In May there were smart showers over the whole district except in Muddebihál. In Hungund and Bágalkot sowing was begun in many places. The importation of grain continued, but in Muddebihál and Hungund the supplies were insufficient. Cartage rates had risen high chiefly owing to want of draught cattle; to hire a cart from Sholápur to Hungund cost £4 (Rs. 40). In Hungund grain was imported from Andni in the Nizám's country, and in Bágevádi camels were used to bring grain from Belári. The rupee price of *javári* rose from 14½ pounds at the beginning of the month to 13½ pounds at the close. Emigrants were returning with cattle, but of these large numbers died from want of fodder. Cholera and small-pox continued prevalent. Owing chiefly to the greater vigour shown in helping people to leave their villages large numbers began to flock to the relief works. The numbers on relief increased, on public works from 39,897 about the beginning of the month to 77,617 about the close, and on charitable relief from 1030 to 2994, against a fall on civil works from 7562 to 6956. On the nineteenth a further sum of £2000 (Rs. 20,000) was placed at the Collector's disposal for charitable relief. On the twenty-second Government sanctioned a sum of £2000 (Rs. 20,000) to be lent to dealers to help them to import grain into the district on condition that it should be sold at a certain rate above cost price. A few dealers took the advances, but chiefly from want of carriage, the project was not a success. Early in June there was a good fall of rain all over the district. Sowing operations were begun. In many places, on account of the want of cattle, ploughs and harrows were drawn by men instead of by bullocks. Later in the month the rain held off, sowing was stopped, and the crops, where they had come up, began to wither. The want of cattle, for all available animals were engaged in field work, the heaviness of the roads, and the

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difficulty of crossing the flooded streams and rivers continued to make the importation of grain most difficult. Small quantities were brought from Sholápur on men's heads and in carts drawn by men, but, except in the north, the supply was insufficient, solely owing to the want of carriage. The district got such a name that traders could not get carters, who had full occupation in more favoured places, to undertake the journey. The rupee price of *javári* rose from thirteen pounds at the beginning of the month to eleven pounds at the close. The high prices caused much distress and people again began to leave the north of the district. Fodder was very scarce; a bundle, which in ordinary years cost $4\frac{1}{2}d.$ (3 *as.*), could not be had for 8*s.* (Rs. 4). Large numbers of cattle died and cholera continued general. The numbers on public works rose from 64,983 to 71,764, and on charitable relief from 2994 to 10,699. On civil works they fell from 7418 to 7212. In the early days of July a few showers, and in some places the sowing of the early crops was resumed. Later on rain held off and sowing was again stopped. Where they had come up the crops were withering. Cartage rates rose very high. A cart from Sholápur to Muddebihál cost £4 (Rs. 40) and from Kaládgi to Bijápur £1 10*s.* (Rs. 15). Even at this price almost none could be had. For the greater part of the month the only grain imported was brought by labourers on their heads. Afterwards from Belgaum, Belári, and Ráichor, cart-loads of grain began to find their way into the district. The rupee price of *javári* rose to an average of $9\frac{1}{2}$, and in some places to $7\frac{1}{2}$ pounds. These prices caused extreme distress; large numbers of people were forced to eke out their pittance of grain by gathering wild herbs. In some parts the Mhárs and Mángs, who, from the great mortality among cattle, had at first fared rather well, were reduced to misery. Large numbers left for Sholápur and the Nizám's country. Fodder continued very scarce, and cholera was still deadly though decreasing. About the end of the month some smart showers greatly helped the half-withered crops. The fall was generally scanty, but in some places there was enough to allow sowing to be resumed. The numbers on relief rose, on public works from 71,764 to 74,302, on civil works from 7212 to 10,429, and on charitable relief from 10,699 to 13,656. On the third a further sum of £2500 (Rs. 25,000) was placed at the Collector's disposal for charitable relief. Nearly the whole of August passed with only a few showers. The early crops withered and in some places were lost. Grain, chiefly on men's heads, continued to come from Belgaum, Sholápur, and Belári. The rupee price of *javári* rose to an average of $9\frac{1}{4}$ pounds. The high prices, joined to the want of demand for field labour, caused much distress. People who, up to this time, had kept from the relief works, began to flock to them in numbers. Especially from Muddebihál and Bágevádi, emigration still went on, and cattle were driven to Athni in Belgaum. During the month, for non-able-bodied relief labourers, a municipal bread shop was opened in Muddebihál, where bread was sold at cost price. Heavy rain, beginning on the twenty-eighth, continued till the end of the month, greatly reviving such of the early crops as remained alive. In some part

the sowing of cotton and the cold-weather crops was begun, and in the south of Bijápur *báji* and *ráji* were being harvested. The numbers on relief rose, on public works from 74,302 to 106,383, and on civil works from 10,429 to 13,364, against a fall on charitable relief from 13,656 to 13,202. On the second of August a further sum of £5000 (Rs. 50,000) was added to the Collector's discretionary allowance. In September about 2½ inches of rain fell at Kaládgi and 1·86 inches at Hungund. The prospects of the early harvest were much improved, and the late harvest sowings, though somewhat delayed, were in progress. Promising crops of green grass greatly lowered cartage rates. In spite of the heaviness of the roads, considerable quantities of grain were brought from Sholápur and Belgaum. At the same time, encouraged by the improved prospects, local dealers opened their grain-pits, and *javari* prices fell from 8½ pounds at the beginning of the month to 10¼ near the close. The condition of the people was much improved and large numbers left the relief works to return to their fields. In Sindgi and Indi, except a small civil agency gang, all relief works were closed. The numbers on relief fell, on public works from 104,242 at the beginning of the month to 8482 at the close, and on civil works from 14,839 to 11,507; on charitable relief they rose from 13,202 to 18,772. Early in October rain fell heavily, in places damaging the early and keeping back the sowing of the late crops. In some parts the *báji* harvest was in progress and the new grain was finding its way to market. Many dealers opened their grain-pits, but the want of cattle and the heaviness of the roads prevented prices from falling below 12¼ pounds the rupee. In the first week of the month all the public works in Muddebihál were closed. The numbers on relief fell, on public works from 8482 in the beginning of the month to 1432 near the close; on civil works from 11,507 to 4993; and on charitable relief from 18,772 to 14,949. In November the weather continued favourable. On an average 1·09 inches of rain fell. The early crops were being harvested but in Bágevádi and the southern sub-divisions they were much damaged by excessive rain. The sowing of gram, wheat, and other cold-weather crops was in progress. A break in the rainy weather much aided grain importations, and *javari* prices fell from fourteen pounds in the beginning of the month to 19½ pounds about the close. During the month, ague, diarrhœa, and dysentery were prevalent throughout the district. The numbers on relief fell, on public works from 1730 about the beginning of the month to twenty-two at the close, on civil works from 4015 to 426, and on charitable relief from 14,949 to 5118. By the end of the month all relief works and relief houses were closed. In the latter half of December there was a general and good fall of rain. The harvesting of the early crops continued and the late sowings were finished. On the twenty-second of the month 2638 persons were on charitable relief.

The following statement of Indian millet prices and of persons receiving relief, shows that during the first two months of 1877 grain kept pretty steady at seventeen pounds the rupee; that price went on rising rapidly till it reached 9¼ pounds in September that it then began to decline and fell to twenty pounds in Dec

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As early as December 1876 the numbers on relief works reached 16,608. In January they rose to 45,113. By lowering wages and enforcing the task test they fell to 36,738 in February and 28,615 in March. From March they rapidly advanced till in August they reached 119,747. They then quickly declined falling to 52,519 in September and to 2128 in November when the works were closed. The numbers on charitable relief rose steadily from 188 in January to 13,656 in July, and, after a slight fall to 13,202 in August, rose to 18,772 in September. They then rapidly fell to 14,949 in October and 2638 in December. The details are:

Bijapur Famine, 1876-77.

MONTH.	AVERAGE DAILY NUMBERS.				AVERAGE PRICES.	
	On Relief Works.			On Charity.	Bājri.	Jedri.
	Civil.	Public.	Total.			
1876.					Pounds the Rupee.	
November ...	2347	1073	3420	...	15½	14½
December ...	8107	8501	16,608	...	15½	16½
1877.						
January ...	6128	38,985	45,113	188	17½	17½
February ...	4278	32,460	36,738	201	17½	17½
March ...	6202	22,413	28,615	392	16½	16½
April ...	7550	35,805	43,355	1030	15½	15½
May ...	7418	64,983	72,401	2994	13½	14
June ...	7212	71,764	78,976	10,609	11½	12½
July ...	10,429	74,302	84,731	13,656	9½	9½
August ...	13,364	106,383	119,747	13,202	9½	9½
September ...	10,771	41,748	52,519	18,772	9½	9½
October ...	8567	1556	10,123	14,949	...	12½
November ...	1722	406	2128	5118	21½	17½
December (Up to 22nd).	...	...	...	2638	23½	20½
Total ...	94,096	500,379	594,474	83,839	...	...
Average ...	7238	38,491	45,729	6986		
Total Cost Rs.	...	...	2,308,728	275,029		
			25,83,757			

At the beginning of the famine, smiths, carpenters, and basket makers found useful employment in making tools and basket for the labourers on relief works. To indigent and respectable weavers and spinners, men who could be trusted and who were not fitted to work as labourers, raw material was given, and when the cloth or thread was brought back, the difference in price between the raw and worked materials was paid. At Bijapur, where there is a large number of Musalmán women who never appear in public a sub-committee was formed, composed of a European officer as President and native members chosen from the different classes of the people. The duty of the native members was to visit all parts of the city; find out any deserving cases of indigent women who could not appear in public; and ascertain whether they were able to do any work. All cases were reported to the committee, and when it seemed right grants were made. To those who could do no work free grain was given; to those who could work, a certain quantity of grain was given to grind or of cotton to spin. The only check on these grants was that the visiting members were of different and often of rival classes, so that as the grants were

publicly made, any attempt at imposition would probably have been brought to light. In Bijápur in October 1876 the municipality made a grant of £10 (Rs. 100) to supply grain free to the indigent and infirm poor of the town; in villages money was given. This was supplemented by private monthly subscriptions. In Indi the same arrangement was made in November and a daily allowance of grain was given to those who were unable to work. No Government or municipal grain shops were opened for the sale of grain at cost price. In Bijápur, the largest grain market north of the Krishna, in the latter part of October 1876 the first combination among the local dealers occurred. Grain was plentiful in the town, but the dealers refused to sell except at an enhanced rate. The well-to-do landholders in the neighbouring villages did not care to compete with the local dealers. But, at length, the district officers induced one or two men to make advances of money for the purchase of grain in the neighbouring villages and by selling it at cost price, after deducting carriage, the combination was for a time broken. Indian millet was sold under the supervision of Government officers at eighteen to twenty pounds the rupee, while the local dealers were charging fourteen to fifteen pounds. This was not a Government grain-shop. It was a private arrangement by which under the supervision of Government officers grain was sold for about three weeks at nearly cost price. Before 1876 Bijápur had for years been wholly a grain importing district. When local supplies failed the graindealers were almost paralysed. They had never imported *javári* and doubted whether it was safe to depart so greatly from the regular course of trade. Grain had always been more or less a drug in the market. If they ordered a large consignment from outside, supplies from the district itself might be thrown into the market and they would suffer loss. Such reasons as these kept the dealers for some time from making any efforts to open communications with the large wholesale exporters in other parts of India. At length when it was rumoured that Government were going to import grain for sale, and they saw that their trade would be ruined, by means of their correspondents at Sholápur, they gave large orders to the grain merchants of Jabalpur and displayed for a short time as much activity as they had before shown apathy. Though part of it came from Belgaum and Belári, the greater quantity of the imported grain came through Sholápur from Jabalpur and the neighbourhood, and was known as Jabalpur *javári*. When the rains set in, North Bijápur depended on Sholápur and South Bijápur on Belári and Belgaum. The Jabalpur *javári* was much lighter in colour than the local *javári* and was much smaller and more liable to injury from damp. It never became a favourite, the people said there was no strength in it, and that half a cake of country *javári* was better than a whole cake of Jabalpur grain. Still it was always to be had cheaper and there was consequently a large demand. In the early part of 1877 grain was imported solely by dealers and was offered for sale only in the markets of large villages. Later on, when the rain had made the main roads to Sholápur almost impassable and carts took ten or fifteen days to go sixty miles, a brisk trade in headloads

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of grain was begun and continued for several months. Respectable men and women some of whom had been on relief works, others employed in their villages, getting a loan of a few rupees would start for Sholapur and buying as much grain as they could carry would return without delay, dispose of their grain at a fair price and go off again. Moving in gangs of twenty to thirty these petty dealers greatly relieved the stress for grain in outlying villages by bringing a fairly constant supply to the people's door at a moderate price. As they passed through the district by bye-ways it was for their interest to get rid of their purchases as soon as possible and the inhabitants of many a village which generally depended for their weekly supply on the market town perhaps twenty miles off, were rendered independent by the grain hawkers. By selling the grain at a cheaper rate than the local dealers, they kept down the market rates in the chief village of the district. Owing to the scarcity of carriage and the heaviness of the roads as soon as the rains set in the supply of grain in South Bijapur became scanty.

Famine Herbs.

When grain was scarce the poorer classes ate as vegetables the leaves of trees shrubs and creepers which are not eaten in ordinary years. Of these the chief were: ¹ The tamarind *chinch* (M) or *hunchi* (K.) *Tamarindus indicus*, the leaves of which are said to be unwholesome and even when taken in small quantities to have a weakening effect; *Gokharu* (M.) or *velamuchyaka* (K.) *Tribulus terrestris* a small creeping plant. As a medicine it is said to be a purgative and diuretic, and is used in cases of colic, and its juice is said to be strong enough to stupefy a scorpion. Judging from its harsh nature it is difficult of digestion. The leaves which are eaten by cattle are said to be unwholesome and if taken in a large quantity to cause diarrhoea; *Todasi* (K.) *Corcharus trilobularis*, an annual plant with no marked flower or fruit. In ordinary years though not eaten either by man or by cattle, its juice mixed with whey is a common cure for diarrhoea. The leaves are said to be unwholesome. Medicinally the plant resembles in properties another species *Corcharus olitorius* the well-known jute which is much eaten as a pot-herb; *Gavat* (M.) or *hitgoni* (K.) *Commelina communis* a spreading weed growing abundantly in moist grasslands. Though in ordinary years it is not used by man either as a vegetable or a medicine in June and July 1877 it was a common article of food in places where the supply of wild herbs was scanty. This food is sometimes more or less difficult of digestion thus giving rise to diarrhoea and other bowel complaints; *Bhui tarvad* (M) or *malavari* (K.), probably *Indigofera trifoliata*, is a small creeping plant with white flowers and fruit. It is very bitter to the taste and in ordinary years it is used as a cattle medicine in cases of colic.

Difficulties.

In the early part of the famine there was a difficulty in bringing relief to skilled craftsmen especially to hand-loom cotton and silk weavers whose sedentary work unfitted them for out-door labor.

¹ A fuller list of Famine Plants and Herbs is given in the Belgaum Statistical Account.

They also considered themselves too high caste to work as common labourers. In consequence hand-loom weavers suffered severely. Government made advances to these people and they were thereby enabled to earn a livelihood, Government buying the finished articles at a fair price. Later on when the famine became more intense and charitable relief increased, the great difficulty was to induce people to leave their villages and go to centres of relief. The Kánarese seem to have a high feeling of pride or self-respect. People almost dying from want of food refused to leave their villages preferring to die at home rather than accept of general relief among strangers. In consequence of this it often became necessary to establish small relief kitchens in villages to keep alive those who had steadily refused to let themselves be sent to a relief camp. In many instances, especially when young children were concerned, it was found necessary to force people to go to relief camps.

The purely cultivating classes long held back from any form of relief. They managed to support themselves in their villages by getting loans from their wealthier neighbours. Very few of this class came on relief, but the half-cultivating half-labouring class had little objection to taking employment on roads or other relief works. The Kánarese people are frugal and hardworking. The majority of the better classes who came for relief had some little savings with which to eke out their scanty earnings. When the people had not been allowed from the first to have matters their own way, there was little or no difficulty in managing them, and even in cases when they had been allowed more liberty it only required a little time to bring them into a proper state of discipline. The scarcity of fodder along the lines of transport at one time promised to be a very serious question. Almost all the *karbi* or *javári* straw had been consumed, and except in the largest towns no fodder was obtainable. Cartmen plying between Bijápur and Sholápur, a distance of sixty miles had to carry their fodder for their bullocks with them the whole way, their carts were not properly laden and their bullocks were only half-fed. To meet this difficulty, in the month of May, Government began to send pressed hay and rice straw and some little relief was experienced. But the hay was coarse Konkan hay yielding little nourishment and it was soon found that the cattle which ate it derived little support from it. Mixed with *karbi* it was of some little service, but the cattle made no improvement on the diet, and, when the roads became heavy with the rains of August, had it not been for the headload traffic, the imports of grain, owing to want of transport, would have been very small. At one time it was proposed to Government to start a transport line of pack-bullocks to carry grain, the dealers paying for carriage as they would on a railway; Government refused to entertain the proposal on the ground that it would prove an interference with trade and might result in a loss of money.

In the early part of the famine, when scarcity of grass was felt, nearly all the best cattle were sent in charge of one or two of the household to the Kánara and Belgaum Sahyádris and also in some instances to the Nizám's country. Most went to the Sahyádris, as

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Emigration.

the accounts of scarcity in the other quarters soon began to come in. The people who emigrated with their cattle belonged as a rule to the better class of husbandmen. About the middle of November when all hope of rain was at an end many of the smaller landholders and well-to-do labourers packed their household goods and with their families started north for the Nizám's country. It was said the harvest was fairly good in the north, and they set off in the hope of finding food and employment. After leaving the district their fortunes were various, some succeeded in getting employment and as the famine increased in intensity moved further north in the direction of Central India. Others gained employment for a short time and then anxiety about their houses and friends induced them to come back much as they had gone, and they had recourse to relief works. Very few improved their condition by going away. They at most supported themselves by a more congenial employment than road-making, while many were never again heard of. The experience of those who went to Kánara was little better. Many of the cattle, accustomed to the dry air of the Deccan, died from exposure on the Sahyádris while their masters' condition was not much better. Contracting fever and other diseases in the damp air of the hills, many died there, and others returned to their villages, either to die or be crippled for life. On the whole the results of the emigration were not good, the distress perhaps was too widespread and the emigrants never passed beyond the famine-stricken area.

Famine Census.

A special census, taken on the 19th May 1877 when famine pressure was general and severe, showed that of 72,451 workers, 63,821 on public and 8630 on civil works, 54,755 belonged to the sub-divisions where the works were carried on; 16,471 belonged to different sub-divisions of the same district; 733 were from other districts; and 492 were from neighbouring states. Of the whole number 3320 were manufacturers or craftsmen, 23,688 were holders or under-holders of land, and 45,443 were labourers.

Cost.

The total cost of the famine was estimated at £258,375 14s. (Rs. 25,83,757), of which £230,872 16s. (Rs. 23,08,728) were spent on public and civil works, and £27,502 18s. (Rs. 2,75,029) on charitable relief.

Effects.

Compared with 1872 the 1881 census returns show a fall of 177,780 in population. The addition of the normal yearly increase of nearly one per cent during the remaining seven years gives 234,841 as the loss of population caused by death and emigration in 1876 and 1877. The Collector's stock returns show a fall in the number of cattle from 741,291 in 1875-76 to 437,716 in 1878-79, a loss of 303,575 head. The tillage area fell from 2,084,721 acres in 1875-76 to 2,078,796 acres in 1878-79. The outstanding balance on account of the current year were £1 8s. (Rs. 14) for 1875-76 £74,838 (Rs. 7,48,380) for 1876-77, £20,396 (Rs. 2,03,960) for 1877-78, and £24,842 (Rs. 2,48,420) for 1878-79.

Rat Plague,
1879.

In 1879 the district suffered from a plague of rats which destroyed about one-half of the crops by eating off the millet heads and the cotton pods and biting the wheat stalks close to the ground. The ravages of

the rats continued throughout the year, and threatened the general destruction of the early crops. Active measures were taken to reduce their number. No fewer than 4,130,209 were destroyed at a cost to Government of £4043 (Rs. 40,430). Of these more than half a million were killed and rewards of 2s. (Re. 1) the hundred were claimed in a single week. Distress prevailed during the greater part of the year. As the poorer classes had not recovered from the effect of the 1876-77 famine, Government undertook relief measures both for charity and for employment. In 1878-79 the sum advanced to husbandmen for seed or stock was £1084 (Rs. 10,840) against £3888 (Rs. 38,880) advanced in 1877-78.

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CAPITAL¹.Chapter V.
Capital.

BESIDES professional men and well-to-do landholders, and Capitalists and Traders the 1879 license-tax returns show 15,813 persons.² Of these 8041 had from £10 to £15, 3636 from £15 to £25, 1893 from £25 to £35, 885 from £35 to £50, 603 from £50 to £75, 297 from £75 to £100, 187 from £100 to £125, eighty-one from £125 to £150, fifty-four from £150 to £200, sixty-four from £200 to £300, twenty-five from £300 to £400, twenty-six from £400 to £500, fifteen from £500 to £750, six from £750 to £1000, and eleven £1000 and over. Most men of capital suffered from the distress caused by the 1876-77 famine. Money which had been lent was never recovered and the resources of the district were sorely crippled. Even before the famine only one or two men in each large town had more than £10,000 (Rs. 1,00,000) of capital. Most of the moneylending was in the hands of men whose capital varied from £500 to £5000 (Rs. 5000-50,000), and who in any large transaction required help from the richer capitalists. No firm does strict banking business. In rare instances sums up to £1000 (Rs. 1000) are deposited with the leading moneylenders of Bágalkot and Bijápur.

EXCHANGE BILLS.

In the northern sub-divisions of which Sholápur is the great trading centre, almost all business transactions are settled in cash and little business is done in bills or *hundis*. In the southern sub-divisions, and in Bombay is the great mart, more business is done by bills of exchange. In Bijápur and Tálikoti, the larger capitalists occasionally buy and sell bills or *hundis* on Sholápur and Bombay. In Bágalkot the Bhátia and Gujarát Váni agents who come to buy cotton and corn, issue bills or *hundis* on Bombay firms to traders who want to import silk, cotton yarn, cotton and silk cloth, gold, silver, brass, copper, iron, and indigo. The rates charged on *hundis* or bills are generally one-half to two per cent discount or premium according to the market. None of the district towns has a branch of a Bombay or other bank. There are no insurance agents and there is no insurance.

CURRENCY.

The only coins in use in the district are those of the Imperial currency. In the eastern towns, which carry on business with the Nizám's country, Haidarabad *shika* rupees are sometimes found. They are uncommon because moneychangers make a reduction of 2½

¹ Chiefly from materials supplied by Mr. H. F. Silcock, C. S.

² The 1879 instead of the latest figures are given because since 1879 incomes under £50 have been exempted from the License Tax.

to 3*d.* ($1\frac{1}{2}$ - 2 *as.*) and because they are not received in Government treasuries. Of the Adil Sháhi rupees, which were issued from the Bijápur mint (1490-1686), the few that remain are hoarded as curiosities. Besides the Adil Sháhi rupee the Malhársháhi rupee, was coined at Bágalkot in a mint which was started during the ascendancy of the Bijápur kings (1490-1686), and was continued under the Peshwa (1757-1818).¹ The Malhársháhi rupee is so called because it was first coined under the orders of Malhár Bhikáji Ráste, a *sardár* or noble of the Peshwa's court, who was in charge of Bádámi Bágalkot and Hungund. The Bágalkot mint continued to work till November 1833, when it was stopped by order of the principal collector Mr. Nisbet. This mint was entirely a private concern, the undertaker buying the bullion and issuing the coin at his own risk. He was supposed to coin all the bullion brought to him, but this rule was not enforced. He paid for the bullion with his last coined rupees. He paid a small tax to Government and was accountable to it that his coinage had not more than the proper amount of alloy. The Malhársháhi rupee weighed $172\frac{3}{10}$ grains Troy. It was nominally divided into eleven *máshás*, each *másha* containing eight *gunjis*, and each *gunji* containing sixteen *ánás*. Of the whole, ten *máshás* and $1\frac{9}{10}$ *gunjis* were to be pure silver, and $6\frac{1}{2}$ *gunjis* or rather more than seven and a half per cent alloy. Of $3\frac{1}{4}$ per cent, the estimated cost of coinage, one per cent was supposed to be lost in the process. Of the remaining $2\frac{1}{4}$ per cent, $\frac{1}{2}$ per cent went to the Government, $\frac{1}{4}$ to the *ghatkar* or mint-master, $\frac{1}{4}$ to the *ankar* or assay-master, $\frac{1}{4}$ to the goldsmith who made and stamped the coin, $\frac{1}{8}$ to the *jalgar* or chemist who conducted the assay, $\frac{1}{8}$ to the die-cutter, $\frac{1}{8}$ to charcoal oil crucibles tamarinds wedges anvils and hammers, and $\frac{1}{8}$ to pious donations. In theory no rupee was ever taken at the mint unless its current exchange was more than $3\frac{1}{4}$ below the Malhársháhi rupee. All that were lower than this it was the interest of the mint-undertaker to gather, and even when the value was a little higher than $3\frac{1}{4}$ below par it paid the mint-owner to coin it as he did not lose the whole of the one per cent in the coining and could retrench the half per cent on charity. The alloy was seldom or never added in its original form. In the general collection for a melting, the minter took care to have such a proportion of inferior rupees or other alloyed silver as would reduce the whole to the required average. The Hukkeri and Miráj rupees had a large share of alloy, and, when their value was low enough, they formed a considerable part of the contents of the crucible. The Chándor rupee, with which the market was well stocked, was of nearly the same weight and alloy as the Malhársháhi rupee. It could not find its way to the mint except when its discount was more than the cost of coining. This was not unusual. On the eleventh of November 1820, the Chándor rupee was at $4\frac{1}{2}$ per cent discount, and therefore gave $1\frac{3}{4}$ per cent profit on melting. At the same time the Chándor rupee was received at the Government

¹ Marshall's Statistical Reports, 152-156.

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treasury at par with the Malhársháhi rupee, and, in consequence, about the beginning of each month, when the instalments were being paid, it rose two or three per cent, and the mint was at a stand. Bullion came to the Bágalkot mint from Miraj and Sholápur. It was in flattish cakes as if cast in the bottom of a basin. Most of it was made of melted silver vessels and ornaments, whose owners had fallen into poverty and sold them below their value or pledged them to a moneylender. In coining rupees in the Bágalkot mint 1250 rupees weight of silver brought to the proper standard was put into an open basin-shaped earthen crucible. This open basin was placed on the ground in an open furnace, of such a height that the surface of the basin was level with the top of the furnace. The furnace was filled with charcoal and its sides were raised by billets of green wood. Then charcoal was laid over the top of the basin and of the metal until the charcoal was as high as the billets. The charcoal was then kindled, and the fire blown by bellows. Each bag of the bellows was a buffalo's hide, whole and very well prepared; the four leg holes were closed and into the neck hole was thrust from the inside a conical iron pipe, the broader part of which entirely filled the hole. The hinderpart of the bag was open and its edges cut straight, one of them overlapping the other two or three inches. A leather thong fastened to the upper part of the bag was tied round the blower's right arm, which he alternately raised and depressed to admit the air by the opening, or force it through the tube, while with the left he kept the bag steady. As one of the blowers raised his arm, when the other lowered his, a fairly constant stream of air was blown into the furnace. The two pipes were kept in their proper place by being fitted tightly into two iron rings at the opposite ends of a short iron bar. The mouth of the bellows, which was kept in its place by stones, was directed towards, but scarcely entered, a wider earthen pipe which led to the surface of the crucible. From time to time, as the fuel kindled, water was thrown to keep down the sparks, and, as the charcoal was consumed, more charcoal was added. The melting took rather less than an hour. It was known to be completed partly by looking through the short earthen pipe on the surface of the crucible, and partly by inserting an iron rod through the top of the fire into the fused metal, and examining its point when withdrawn. Meanwhile a set of earthen moulds, shaped like square bricks, each with about six furrows or gutters half an inch deep and about eight inches long, were ranged on the floor near the furnace. The floor was most uneven and the moulds most clumsy. Nothing could be ruder than this part of the coining. The gutters were oiled and a stout workman took the crucible from the fire by a pair of strong pincers in each hand and poured the molten metal into the moulds. As the crucible had no spout much of the metal missed and ran over leaving the gutters unfilled. Between the molten metal and the oil, which flamed as soon as the metal touched the gutter, the heat was so great that boys were employed constantly bathing the pourer's legs and hands. When the bars cooled, one was handed to the goldsmith, who, under the direction of the assayer, cut out of the middle a piece as nearly as

possible of a rupee weight. The assayer weighed the piece with great nicety, in scales which turned to one-sixteenth of a grain. To the rupee of silver he added a rupee of lead and handed both to the chemist or *jalgar*. The chemist put them together into a small and rather shallow cylindrical crucible, which he placed in a bed of charcoal in a basin exactly like the crucible in the great melting. He then piled a few pieces of cylindrical and unbroken charcoal over the little crucible, leaving a small opening in front through which to look. The fire was lighted. At first it was blown only by a flapper or matting fan. When the whole was kindled the chemist worked on the part nearest the crucible by blowing through a bamboo tube which he held in one hand, while, with a pair of tongs in the other, he kept the crucible surrounded with burning charcoal and prevented the larger pieces falling on it or hiding his view. In about twenty minutes the alloy was separated. The chemist moved the crucible from the fire, and took out the button of silver which he beat well with a heavy hammer to get rid of the ashes. He then gave it to the assayer who weighed it and settled whether or not the melting was good. The melting had often to be repeated eight or ten times before the assayer passed the metal as ready for coining. When the metal was passed as ready for coining, the silversmith and his assistants cut the bars into pieces each of a rupee weight, judging by the eye with such nicety that one or at most two clippings by the assayer was all that was wanted to bring the piece to its exact weight. It was then shaped by three or four blows from a hammer. When all the pieces were formed into rupee size, they were reheated and underwent two or three blows on a little block of polished steel which made them clean and shining. Two dies, one for the face the other for the reverse, were cut on puncheons on very hard steel, the diameter of whose faces, which was covered with an Arabic legend, was at least double that of the coin. One of the puncheons was half buried in a bed of stone and wedged fast; the other was wedged tight into an iron handle considerably larger than itself. The *Sonár* held the iron-handled puncheon in his left hand over the fixed puncheon, and, with his right hand, slipped between the puncheons a piece to be stamped. A workman then gave a heavy blow with a hammer, which made the dye and its handle recoil considerably and the rupee flew out coined. Its place was at once supplied by another piece, and a fresh blow instantly followed. Mr. Marshall saw one hundred pieces struck in about three minutes, four men relieving each other at the hammer. The goldsmith could not long keep on at this rate as each blow gave his left arm a severe jar. As there was nothing to fix the piece to be coined to any particular part either of the upper or the under die, it was uncertain what part of either legend it received. It was generally near the middle.

In 1820, besides at *Bágalkot*, a mint was at work at the town of *Mudhol*, the seat of the *Ghorpade* family. The chief claimed that under a patent granted by *Moro Dikshit*, one of *Bájiráo's* favourites (1800-1817), he had the right to coin a rupee the facsimile of the *Bágalkot* or *Malbárháhi* rupee, but sixteen per cent below it in

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intrinsic value. To make sure that the two rupees were exactly alike, he employed the same artist to cut his dies. In 1820 the Collector of Dhárwár as a mark of distinction ordered the date of the year to be shown in English on the Malhársháhi rupee. Seeing this change the chief copied the English date on his coin. Money-changers and men of business were not deceived by the Mudhol rupee, but the villagers could not tell the one from the other and were often cheated. The Mudhol rupee was no better than a perpetual and authorized forgery. Though much below it in intrinsic value, the Chándor rupee was taken by Government on a par with the Malhársháhi rupee. This caused serious abuses. The village clerks were known to take the villagers' rents in Malhársháhi rupees and then exchange them in the market for Chándor rupees which they paid into the treasury.

Before the British rule, except in the plain south of the Malápahári, all accounts were kept in Malhársháhi rupees; in the country to the south of the Malápahári the accounts were kept in *Ikkeri varúks* worth 8s. (Rs. 4) and *huns* that is *pagodás* worth 4s. (Rs. 2), *pratáps* worth 2s. (Rs. 1), and *falams* worth 1s. (8 as.) At the beginning of British rule the Madras rupee was substituted both for the *Ikkeri* and the Malhársháhi rupee conveniently for the general treasury but to the great confusion of all local calculations. The Madras rupee was 12½ per cent better than the Malhársháhi coin and its introduction produced a complete revolution in all expressions of value. Not only was the sum charged against each village stated in terms of the Madras coin, but the details of the village accounts down to the smallest instalment payable by the poorest landholder had also to be entered in the Madras coin. The calculation of the difference between the old and the new coin was left to the village clerk who was careful not to lose the opportunity of fraud which the power of adjusting the difference threw into his hands.

The want of a railway, the difficulty of crossing the large rivers during the south-west rains (June-October), and its great distance from the chief centres of trade, have hindered the development of trade and prevented the increase of capital in Bijápur.

CLASSES WHO
SAVE.

Before the 1876 famine, though they had not much money, the bulk of the Bijápur landholders had considerable quantities of grain in store of which they could dispose at their leisure. They used this grain for purposes of trade in their villages lending it to the poorer villagers and receiving back the loan in kind after the harvest with the addition of twenty-five to forty per cent as interest. If the grain advanced was bad and was returned at the next harvest in new corn, no interest was generally charged. If the advance was not returned at the next harvest, interest was charged at twenty-five to fifty per cent for the first year, fifty to 100 per cent for the second year, and 100 per cent for the third year, and never more. The difficulty of finding a market for grain was so far a gain to Bijápur that the 1876 famine found its grain-pits full. The richer landholders at first made large sums by the sale of grain. But the famine lasted longer than they expected and many of them were forced to buy when prices had risen ruinously high. The classes who save are Government servants, pleaders, traders, and the richer

landholders. Since the famine, except a comparatively small number, the landholders have been so heavily laden with debt that they have been able to save but little. In one or two of the years the harvests were poor, and in 1880 and 1882, when the harvests were good, perhaps partly because of the drain of capital which went on during the famine, but chiefly because all grew grain and there was no market, Indian millet fell to eighty-two pounds the rupee, a lower rate than it had touched since 1860.

The cotton and silk weavers and dyers and the blanket weavers suffered severely during the famine both from the ruinous dearness of grain of which they had no store, and because, as the people were forced to spend their all in buying food, with the first pressure of want the demand for clothes and blankets ceased. Many lost their whole capital and many fell into debt. Since 1878 the demand for cloth and blankets has been steadily on the increase, and, with cheap grain and constant employment, the weavers have succeeded in paying much of the famine debt. Craftsmen, especially builders, bricklayers, masons, carpenters, and blacksmiths, lost grievously during the famine as building was at a stand. Since 1878, to some extent by the reduction in their number from death and flight during the famine, but chiefly from the revival of building and from the brisk demand for their services on public works, the railway, the Nira and Gokák water-works, and the building changes which have gone on in Bijápur, they have found constant employment and day's wages have risen to 2*s.* (Re. 1). As they receive the whole of their wages in cash they have gained the full advantage of the cheap grain prices which have prevailed during the three years ending 1882. Many are hampered by famine debt. Still beyond question as a class skilled workers have saved largely during the last four years. Labourers or unskilled workers, like the classes above them, suffered grievously in the famine. During the famine the want of stores or any other form of capital made their sufferings keener than those of any other section of the people. At the same time two causes have combined to make their recovery more rapid than that of the classes above them. Their want of credit prevented them from loading themselves with debt, and the great fall in the supply of labour from death and from flight has raised its value. The East Deccan Railway, public buildings and offices, roads, dispensaries, wells, reservoirs, and other public works, which are being pushed on in and close to the district, have combined to keep the daily wage of unskilled labour in Bijápur and on the railway as high as 6*d.* (4*as.*) for a man, 3½*d.* (2½*as.*) for a woman, and 2¼*d.* (1½*as.*) for a child, and in other parts as high as 4½*d.* to 5¼*d.* (3-3½*as.*) for a man, 3*d.* to 3¾*d.* (2-2½*as.*) for a woman, and 1½*d.* to 2¼*d.* (1-1½*as.*) for a child. As the whole of these wages are paid in cash the workers have reaped the full advantage of the cheap grain prices of the last four years. Field labourers have benefited by the causes which have improved the state of other labourers. At the same time the practice of paying field labour chiefly in grain has, in the extreme cheapness of grain, made field labour less profitable than other unskilled employment. The great shrinkage of tillage since the famine, a fall of 352,760 acres or 16¼ per cent of the tillage area, and

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the complaints of the upper holders of want of labour are in great part due to the flight and death of the smaller holders and field labourers during the famine. Still scarcity of field labour is at least partly the result of the combination of the present cheap grain and the brisk demand for labour on public works. Considering the demand for labour, the high cash rates paid, and the cheapness of grain, there seems no reason to doubt that during the last four years the labouring classes of Bijápur have saved considerable sums

INVESTMENTS.

Government servants, pleaders, and some moneylenders invest money in Government securities and in Savings Banks. In 1881 £5370 (Rs. 53,700) of Government securities were held by the people of the district and £250 (Rs. 2500) were paid as interest. In spite of the change of rules in 1876, limiting the amount which any one man can hold, the savings banks deposits have risen from £2210 (Rs. 22,100) in 1870 to £5990 (Rs. 59,900) in 1882. Traders nearly always invest their savings in enlarging their business. Besides some high Government servants and pleaders moneylenders have lately invested capital in buying land, taking possession by foreclosing mortgage deeds. As a rule men of this class do not till the land themselves. They give it to the former holders or more often to outsiders on the *vánta* or share system under which they receive from a half to one-third of the produce in kind. For land investments twelve per cent a year is considered a fair return. The smaller landholders and craftsmen invest their savings in ornaments. Since the 1876 famine most of the savings of the poorer landholders and artisans have gone to pay famine debts.

LENDERS.

Moneylending is seldom a separate calling. In most cases it is combined with husbandry and trade. The bulk of the moneylender are, among Bráhmans, Deshasths, Karádas, Kánvás, Kokanasths, Mádyandins, Saváshás, and Shenvis; and of other classes Lingáyát Gujarát and Márwár Vánis, Panchamsális, Raddis, Komtis, Maráthás, and Musalmáns. Mhárs moneylenders are also occasionally found. Of these the alien Márwár Váni is the most inexorable, the other classes being usually disposed to a fair settlement of claims without proceeding to extremities. Moneylenders may be divided into three classes, a first class with capitals of £20,000 to £10,000 (Rs. 2,00,000 - 1,00,000), a second class with £10,000 to £500 (Rs. 1,00,000 - 5000), and a third class with £500 to £10 (Rs. 5000 - 100). In all leading towns, such as Bágalkot, Bijápur, Ilkal, Muddebihál, and Tálíkotí, one or two wealthy moneylenders, perhaps about fifteen in all, have capitals of £10,000 to £20,000 (Rs. 1,00,000 - 2,00,000) or more. The

¹ During the thirteen years ending 1882 the Savings Bank deposits were: £2210 in 1870, £2734 in 1871, £1897 in 1872, £1620 in 1873, £1676 in 1874, £1587 in 1875, £1830 in 1876, £1417 in 1877, £1905 in 1878, £2062 in 1879, £7037 in 1880, £3172 in 1881, and £5990 in 1882. The sudden fall in deposits from £7037 in 1880 to £3172 in 1881 was owing to an order by which the rate of interest was reduced from 4½ to 3½ per cent, and the highest amount to be deposited from £500 (Rs. 5000) to £300 (Rs. 3000). During the same thirteen years, the details of the interest paid to the holders of Government securities are: £5 in 1870, £28 in 1871, £49 in 1872 and 1873, £163 in 1874, £128 in 1875, £198 in 1876, £192 in 1877, £263 in 1878, £287 in 1879, £353 in 1880, £313 in 1881, and £250 in 1882.

men, besides advancing money, deal in bullion, buy and sell exchange bills, and act as agents for Sholápur and Bombay merchants. As a rule they do not invest their capital in trade. They are usually Gujarát and Lingáyats Vánis. Though in general willing to lend on good security, their transactions are chiefly confined to supplying the smaller moneylenders with capital. The second class of moneylenders, with capitals of £500 to £10,000 (Rs. 5000-1,00,000), probably includes over 200 men. By caste they are Lingáyats, Bráhmans, Jains, and Komtis. Besides lending money these men are the great local exporters chiefly of cotton and grain. They have correspondents in Sholápur and some of the larger deal direct with Bombay. As a rule they do not import, but during the 1876 famine they imported large quantities of grain. In Hungund and Bágalkot in the south, from which a brisk trade in cotton passes west to Belgaum, Hubli, and the Vengurla coast, and east to Advani in Belári, there are about one hundred moneylenders whose capital ranges from £1000 to £5000 (Rs. 10,000-50,000). When their transactions are in excess of their capital they borrow from first class capitalists. Others of this class, who in ordinary times chiefly live as moneylenders, when opportunity offers export cotton, grain, and cloth, their close knowledge of the husbandmen helping them to buy on specially favourable terms. Of cloth chiefly bodicecloths or *cholkhans* and women's robes or *sádis* go to Bombay, Miraj, Poona, Sánгли, and Sholápur. They advance money to well-to-do husbandmen and to small traders on personal security. Though often satisfied with taking bonds for the amounts they lend, their advances are more frequently covered by mortgages and deposits of movable property in pledge. They also advance money on crops, especially on cotton, receiving back the loan with interest in kind. The third class of moneylenders whose capitals vary from £10 to £500 (Rs. 100-5000) include perhaps 3000 to 4000 men. These lenders are local shopkeepers, generally Lingáyats of the Banjig, Hande-Vazir, Jangam, Káre-Kulgánig, Kud-Vakkalger, Panchamsáli, and Raddi castes, Komtis, Musalmáns, Telis, and well-to-do husbandmen. They make advances to villagers in sums of 4s. to £10 (Rs. 2-100), and almost always take some article as security for the advance. In addition to moneylending, some of these shopkeepers hold lands which they have generally received on mortgage. In many villages the *pátíl*, if well-to-do, divides the moneylending business with the local shopkeeper. The rate of interest charged by the headman is much the same as is charged by the professional moneylender and the same security is generally required. Headmen are also in the habit of lending on personal security for short periods at moderate interest. Much of their business lies in advancing grain to the poorer landholders of their own village and in paying the Government assessment on the security of their crops. Headmen seldom proceed to extremities with their debtors. It is for the credit of the village that the holdings should not be sold. Because of the influence which is thus brought to bear on them, and also because debtors will pay what they owe the headman rather than what they owe any other

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creditor, the headman shows more kindness to his debtors than any other lender. The same remarks apply though in a less degree to well-to-do landholders who lend money. The local capital has been so much reduced by the 1876-77 famine that much better security than formerly is required. The second class of moneylenders, that is those who are traders as well as moneylenders and have capitals of £500 to £10,000 (Rs. 5000-1,00,000), have the bulk of their capital tied up in advances made before the famine partly on personal security and partly on mortgage. Many of the advances on personal security will have to be written off as bad debts. The advances on mortgages are to some extent secured by lands and houses. At the same time, compared with its value before the 1876 famine, the value of land has fallen by about one-fourth and of houses by one-half, so that the mortgagees have no prospect of realizing their capital for years. They can take and in most cases have taken the land, but in many parts of the district the present value of the land is less than the amount they advanced on it. The construction of the railway lines to Sholapur and to the coast and other public works are throwing into the district large sums of money. This will improve the borrowing power of the husbandmen and craftsmen, and will make money easier. At present lenders refuse to advance except to the better class of landholders and refuse even in their case unless ornaments or specially good land is pledged. Houses are not held to be such good security as land. No moneylenders have been forced to leave the villages for the towns, or to leave the district, and no moneylender has been reduced to the position of a labourer, but many have given up lending and put their whole capital into land or into trade.

ACCOUNT BOOKS.

The ordinary moneylender, who by caste is either a Banjig, a Komti, a Panchamsáli, a Raddi, or a Deshasth Kánava Karháda or Koknasth Bráhmañ, keeps only two books, a *kird-vahi* or day-book and a *khatávani* or ledger in which he posts the day-book entries. They have also a rough sheet or memorandum-book called *botakháta* in which entries are made as they occur before being written in the day-book. Many small shopkeepers keep only this rough sheet, trusting to their memory to enable them to recall all transactions. Some moneylenders keep no records except bonds.

INTEREST.

The Government rupee and its subdivisions are the standard for interest in all moneylending transactions. Interest is charged either for the *Shak*, *Samvat*, or English year.¹ Interest for the intercalary month is received and brought to account. The second class of moneylenders, that is those with capitals of £500 to £10,000 (Rs. 5000-1,00,000), who are mostly traders, raise loans from first-class moneylenders at yearly rates varying from six to twelve per cent according to their personal standing and repute. They rarely lend money at less than twenty or twenty-five per cent a year. They raise loans on personal security, but rarely lend except on mortgage or on pledge. The third class of moneylenders and

¹ The *Shak* era begins with A.D. 78, and the *Samvat* era with B.C. 56.

aders, that is those with capitals of £10 to £500 (Rs. 100-500), raise money at fifteen to twenty-five per cent according to their position and name. They generally obtain the loan on personal security merely passing a bond for the amount. To borrowers in their own village whom they can trust, they sometimes lend on simple bond. They make advances to no one else except on the security of property. On fair security and on amounts of any importance the yearly interest charged varies from ten to thirty-six per cent. When no property is pledged the rate sometimes rises as high as an *anna* in the rupee every month equal to eighty per cent a year. At present (1883) thirty-six per cent may be taken as the average at which the ordinary landholder can borrow from the village moneylender. Before the 1876-77 famine a respectable craftsman or landholder could, on depositing an article of nearly equal value, raise a loan at eight to fifteen per cent a year. When personal security was alone given he would be charged as high as thirty per cent a year, while on a mortgage of movable or immovable property the yearly rate of interest varied from 4½ per cent to fifteen per cent. Since the 1876-77 famine, owing to the scarcity of money and the borrowers' loss of credit, the rates have risen about ten per cent. Even before the 1876 famine the poorer husbandmen could never borrow under twelve and had generally to pay thirty or thirty-six per cent. In petty agricultural advances on personal security the yearly rate varied from twenty-five to 37½ per cent, and with a lien on crops it ranged from eighteen to twenty-five per cent. A labourer with little or no credit and with nothing to pledge could never obtain more than a few rupees at a time, and this he had occasionally to pay as much as seventy-five per cent a year.¹

Except first class moneylenders, that is the small body of men with capital who have £10,000 to £20,000 (Rs. 1,00,000-2,00,000), almost all classes are occasionally required to borrow. Of all borrowers, except labourers, husbandmen of the Dhangar, Kubaliger, Idvakalger, Máng, Marátha, Mhár, Musalmán, and Panchamsáli are perhaps the worst off. Except some Lángáyats, who are free from debt, husbandmen, as a rule, borrow from village shopkeepers and well-to-do headmen and landholders. Husbandmen raise loans chiefly to meet marriage and other family expenses, to buy seed and grain, and to pay the Government assessment. Since the 1876 famine, especially among husbandmen, the number of borrowers has fallen, and their borrowing power has fallen. At present (1882) the loans lent are much smaller than they were before the famine. Landholders of good credit on personal security can borrow up to £100 (Rs. 100), those with fair credit up to £5 (Rs. 50), and those with scanty credit rarely more than £1 (Rs. 10). During the rains, when it is dear, moneylenders and the richer landholders often advance grain as well as cash to the poorer husbandmen for seed and food. The usual terms of a grain advance for food are that at the harvest, after five or six months, the advance shall be paid

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¹ Mr. H. F. Silcock, C. S.

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back in grain generally with one-fourth and occasionally with one-half in addition to the quantity advanced. If the advance is not repaid at the next harvest, the quantity to be paid in addition increases by one-half every year. The highest that is given at this rate is never more than threefold the quantity advanced. The grain advances in gram wheat and *javari* for seed are estimated in cash according to the price prevailing at the time of the advance. On the *ugdi* or *shak* New Year's Day in March-April, they are repaid with an addition of one-fourth the quantity of grain that could be had at harvest time for the cash settled when the advance was made. Since the 1876 famine the poorer landholders have shown more thrift and forethought than formerly in laying by grain enough for one year's food and for the next seed-time. Marriage and other incidental expenses have been considerably curtailed. To a well-to-do husbandman who spent at least £20 (Rs. 200) before the 1876 famine, marriage now costs about £10 (Rs. 100), and to a poor husbandman who spent about £10 (Rs. 100) the cost has in some cases fallen to £1 (Rs. 10).

CRAFTSMEN.

With craftsmen, such as weavers and dyers, the lender usually advances money to buy yarn and cloth generally without interest, but deducting a premium of $\frac{3}{4}d.$ to $1\frac{1}{2}d.$ ($\frac{1}{2}-1a.$) the rupee for cotton cloth, $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ ($1-1\frac{1}{2}as.$) for mixed cotton and silk cloth, and $3d.$ ($2as.$) for purely silk cloth, and on the understanding that the loan will be repaid when the cloth is sold. Most weavers, if at all respectable, can obtain a supply of yarn for weaving at a slight advance on the market price, paying up the loan when the cloth is ready. Occasionally the lender buys the cloth when ready at a price slightly below the market rate. In such cases the weaver, though nominally at liberty to do what he likes, falls to the position of a servant. Creditors, as a rule, make use of the civil court as a machine for recovering their debts. When a debtor fails to pay the interest monthly, at the end of the third year the creditor takes new bonds adding the accumulated interest to the sum originally borrowed and charging interest on the whole sum. As this process is repeated every third year, debtors are obliged to pay compound interest and feel that they are unjustly treated by their creditors. The practice of renewing bonds has grown more frequent because the people who passed the bonds have been unable to meet them. When the creditor distrusts the solvency of his debtor, he refuses to renew the bond. If the borrower fails to pay, the lender sues him. Since the 1876 famine the practice of making the borrowers part outright with their property has become commoner. This is one of the signs of the greater caution which moneylenders show in obtaining the best possible form of security. When immovable property is put to auction the creditor does not, as a rule, buy it himself. The plaintiff is forced to buy the property when other persons refrain from bidding from fear that the former owner will not let them enjoy it peaceably. The plaintiff also buys the land when the defendant has agreed that the plaintiff should become the purchaser and let the land to the debtor for cultivation. In very few instances has the indebtedness of the poor class of landholders led to agrarian crime.

After the 1876 famine the area of land held for tillage fell from 2,099,231 to 1,745,032 in 1880. Between 1880 and 1882 it again rose to 1,818,097 acres. Under civil court decrees many husbandmen have been forced by moneylenders to part with their land. Much land, which for some time had been practically the moneylender's, during the 1876 famine and in the following years became registered in his name. The moneylender paid the assessment and the former occupant disappeared. It is estimated that during the six years ending 1882 about 25,000 acres in each sub-division have thus changed hands. Immediately after the famine the moneylenders threw up a large area of land as there was no one to till it. They kept the best. Since the famine they have shown great anxiety to get hold of as much good land as possible, often insisting on good land being made over to them before they make any advance. Of the husbandmen who have lost their lands some are engaged by the new holders to till the land on condition of paying the landlord one-fourth to one-half of the crop; most have become labourers; and, as the 1881 census showed, a very large number have disappeared having either perished or left the district.¹

To ensure his interest on the loan the moneylender who holds a mortgage on land often forces the husbandman to sow part of his land with cotton. The mortgagee cannot take the whole of a grain crop as his client must live. But it is the cotton crop that yields the grower's luxuries so that the creditor is sure of some payment and has the further advantage of securing the cotton at something below the market rate. This practice has come into use since the 1876 famine. It is still chiefly confined to the east of the district.

The field labourer's want of property to pledge makes it most difficult for him to raise a loan. The only property many a labourer has to pledge is his labour. In all parts of the district it is not uncommon for a field labourer to raise money from a well-to-do landholder by pledging his service, or the service of some member of his family, for a term of years. The smaller landholders raise loans in the same way for marriage and other incidental expenses, one of the family being deputed to work off the loan. To raise £10 (Rs. 100) a respectable labourer of about twenty years of age will have to pledge his service for two to five years, and a lad of ten to twenty will have to raise the term of service to six or ten years. During this time the servant is fed and cared for by his master. The lender has complete control over the labour of his servant. He cannot transfer his right to another master, nor does his right extend to the servant's wife or to his children. The right of a master over his servant does not die with the master, his heirs enforce the right. If the servant dies before his term is over his children, if respectable, complete the term willingly;

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¹ The decrease between 1872 and 1881 is from 816,273 to 638,493 that is 177,780. Excepting the two famine years when there is no increase, to this must be added 57,134 as the normal increase on a population of 816,273 in seven years. This gives a total loss of 234,841.

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LABOUR
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they cannot be forced to complete the term. Though the master is not expected to meet his servant's marriage or other family expenses during the term of his service, a kind master, if satisfied with his servant, generally helps him in marriage and other family expenses. Among husbandmen who have no male heirs, masters sometimes give their daughters in marriage to servants of their own caste. Men who have pledged their service to a landholder give their whole time to their masters, except that married men are allowed twelve hours' night time a week. There is no particular mode of forcing these servants to act to their agreement. If they leave their master before the term is over, they repay the amount due by them; if they do not repay, they are sued in the civil court for damages. Cases of servants being tempted away by increased rates of wages are very rare. These servants are better off than the ordinary field labourers; they are better fed and better housed. There are very few hereditary servants in the district.

WAGES.

Under the Maráthás (1720-1817), carpenters, bricklayers, and blacksmiths earned $4\frac{1}{2}d.$ to $6d.$ ($3-4 as.$) a day, and unskilled labourers $1\frac{1}{2}d.$ to $2\frac{1}{2}d.$ ($1-1\frac{1}{2} as.$), or 3 to 5 pounds of *juári*. About fifty years ago (1834-35), grain was so cheap, 137 pounds of millet for the rupee, that a labourer could live on $2s.$ to $3s.$ ($Rs. 1-1\frac{1}{2}$) a month. At present (1883), carpenters if men earn $9d.$ to $2s.$ ($6 as.-Re. 1$) a day, and if boys $7\frac{1}{2}d.$ ($5 as.$) a day; bricklayers if men earn $6d.$ to $1s.$ ($4-8 as.$), and if boys $6d.$ ($4 as.$); masons if men earn $10\frac{1}{2}d.$ to $2s.$ ($7 as.-Re. 1$), and if boys $9d.$ ($6 as.$); day labourers if men earn $4\frac{1}{2}d.$ to $6d.$ ($3-4 as.$); if women $2\frac{1}{2}d.$ to $3\frac{3}{4}d.$ ($1\frac{1}{2}-2\frac{1}{2} as.$), and if children $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ ($1-1\frac{1}{2} as.$); and field labourers if men $3\frac{3}{4}d.$ to $4\frac{1}{2}d.$ ($2\frac{1}{2}-3 as.$), if women $2\frac{1}{4}d.$ to $3d.$ ($1\frac{1}{2}-2 as.$), and if children $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ ($\frac{3}{4}-1\frac{1}{2} as.$). When paid in grain, which is generally the case, field labourers if men earn sixteen pounds of *juári* a day, if women eight pounds, and if children four pounds. In 1864-65, during the American War, the price of food and the demand for labour rose to such an extent that the wages of labourers were double what they now are. During the 1876-77 famine, wages went down from sixteen pounds of *juári* a day to one pound. Even at this low rate almost no employment was available. At present (1883) the labourer's condition is good. Railway, water, and Bijápúr head-quarter works have, of late, so largely increased the demand for labour that for want of labour husbandmen sometimes find it difficult to prepare and sow their lands, and even local fund works have suffered delay. On the East Deccan or Hutgi-Gadag Railway, which is at present being made between Hutgi and Bijápúr the earthwork was done in 1877 as famine labour.¹ On the rest of the line within Bijápúr limits the earthwork is being done by Vadars by the piece at $7\frac{1}{2}d.$ to $1s. 3d.$ ($5-10 as.$) the 100 cubic feet. Vadars, who are the best earth-workers in the district, take large earthworks either by the piece or by contract. If, as they sometimes do, they take petty earthwork on day wages, Vadars earn $6d.$ ($4 as.$) a day if men, $4\frac{1}{2}d.$ ($3 as.$) if women, and $2\frac{1}{4}d.$ ($1\frac{1}{2} a.$) if boys. Of the Bijápúr

¹ Mr. Edward H. Hallam.

masons carpenters and blacksmiths, few are really skilled workers. Most of the skilled labour is imported from Poona, Nagar, and Sátára, and of late in the case of mason work from Cutch. On the railway north of Bijápur, where the stone is trap, the masons are chiefly from Poona, Nagar and Sátára; south of the Don, where the stone is sandstone, almost all of the masons are from Cutch, who have come into the district since the railway work was begun. The Cutch masons do capital work in sandstone to which they are accustomed; they will not touch the black boulder trap at any price. At the Bhima bridge in the north of the district the boulder trap is brought by Bhandi Vadars, and dressed by Páthrat Vadars who own neither carts nor cattle; and the stones are set by Poona, Nagar, and Sátára masons, who earn a daily wage of 1s. 1½d. to 2s. (9as. - Re. 1). At the Krishna bridge, which is being built of sandstone, a Bombay contractor named Vishráam, who brought with him a large number of Cutch masons, has done the greater part of the masonry, both the quarrying dressing and setting. The stone comes from the neighbouring quarries and is dressed at £3 2s. (Rs. 31) the 100 cubic feet. Carpenters on the railway come chiefly from Poona, Nagar, and Sátára; they earn 1s. 3d. to 2s. (Re. ½ - 1) a day. Except Bráhmans, Shenvis, Gujarát and Márwár Vánis, and Komtis, labourers belong to almost all castes, chiefly to Kurubars, Hanbars, Kabligers, Lambánis, Lingáyats, Mángs, Maráthás, Mhárs, Musalmáns, and Vadars. When they are well off, labourers, as a rule, spend their earnings first in liquor, then in clothes, and lastly in ornaments. Their food is half-ground Indian millet, hemp leaves, onions, and carrots, and curds buttermilk or whey. Field labourers are generally employed in making ready and sowing land, in weeding, watching, and reaping crops, and in thrashing grain; other labourers carry loads and messages and do the unskilled parts of house-building, pond-digging, and road-making. Field labourers are paid daily in grain, and day labourers in cash, generally daily, sometimes weekly, and rarely fortnightly. Field labour is busiest in February and March during the late or *rabi* harvest, and the demand for other labour is strongest between November and April. When out of work a labourer either repairs his house or makes ropes. Besides being paid in cash for making new field tools, village carpenters and blacksmiths receive from the village husbandmen a yearly grain allowance called *baluta* for repairing field tools. During the hot season from April to June, when husbandmen generally repair and build houses and wells, the wages of carpenters, masons, and blacksmiths are generally higher than during the rest of the year. Except a break of two or three hours after midday, when they go home to dine, craftsmen work from seven till sunset.

Yearly details of the prices of the chief varieties of grain are available for the sixty-seven years ending 1882. These are probably in many cases little more than estimates. During the sixty-seven years the rupee price of Indian millet, the staple grain of the district, varied from twelve pounds in 1877 to 175 pounds in 1841, and averaged eighty-eight pounds. The sixty-seven years may be divided into six periods. During the fourteen years ending 1829, the rupee price of millet varied from 103 pounds in 1825

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to fifty-three in 1820 and averaged eighty pounds. During the twenty-four years ending 1853, the rupee price of millet varied from 175 pounds in 1841 to seventy-seven in 1832 and averaged 131 pounds. During the whole of this period, except in 1832, 1833, and 1846, the price of millet was below 100 pounds the rupee. During the eight years ending 1861 the rupee price of Indian millet ranged from 124 pounds in 1857 to sixty-six pounds in 1854 and averaged eighty-eight pounds. Of these years in 1857 alone was the price of millet below 100 pounds. In the fourteen years ending 1875, the price varied from sixty-eight pounds in 1873 to twenty-two in 1866, and averaged fifty-pounds. The exceptionally high prices, twenty-four pounds in 1864, thirty-one pounds in 1865, and twenty-two pounds in 1866, were partly due to bad seasons, 1865, with a fall of only thirteen inches of rain being a year of great scarcity; partly to the cheapness of money in consequence of the large sums which were poured into the district to pay for cotton during the American War. The fifth period, the four years ending 1879, was a time of famine and suffering. The rupee prices of Indian millet varied from twenty-nine pounds in 1876 to twelve in 1877, and averaged twenty-one pounds. The sixth period, the three years ending 1882, partly from scarcity of money, partly from abundance of grain, has shown a rapid fall in prices, Indian millet falling from fifty-one pounds in 1880 to eighty-two in 1882, and averaging sixty-five pounds. The details are :

Bijapur Grain Prices, 1816-1882.

PRODUCE.	FIRST PERIOD.													SECOND PERIOD.						
	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.	1826.	1827.	1828.	1829.	1830.	1831.	1832.	1833.	1834.	1835.
Rice ...	30	31	21	27	22	25	24	29	25	32	32	36	36	35	42	38	34	43	43	43
Bajri...	64	60	64	54	72	71	86	85	97	93	87	86	74	97	118	61	93	117	133	133
Jedri...	80	67	67	65	53	77	73	85	91	103	99	93	91	71	124	113	77	88	138	137
Wheat.	50	46	45	42	42	53	50	59	57	76	75	69	58	47	54	54	39	37	54	66
Pulse...	80	94	94	94	80	94	94	94	85	94	94	94	77	94	127	207	94	83	77	96

PRODUCE.	SECOND PERIOD—continued.																			
	1836.	1837.	1838.	1839.	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847.	1848.	1849.	1850.	1851.	1852.	1853.		
Rice ...	47	63	33	32	42	50	62	60	48	42	33	43	41	42	52	55	36	30	30	30
Bajri...	117	124	114	117	125	173	155	151	139	98	91	106	119	145	141	149	149	149	104	104
Jedri...	133	146	137	129	127	175	165	169	146	103	94	119	130	147	162	139	146	116	116	116
Wheat.	66	94	90	65	78	82	84	91	84	69	45	57	79	87	89	98	100	87	87	87
Pulse...	81	91	113	117	118	160	162	176	126	132	79	106	118	132	133	121	142	145	145	145

PRODUCE.	THIRD PERIOD.							FOURTH PERIOD.							
	1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.
Rice ...	33	31	39	36	37	27	27	20	20	17	11	12	13	13	18
Bajri...	66	72	78	99	87	79	88	69	53	40	21	36	20	41	60
Jedri...	66	76	95	124	93	80	95	75	58	46	24	31	24	45	62
Wheat.	53	58	63	59	69	62	55	87	36	31	15	16	12	18	33
Pulse...	88	78	108	94	83	121	50	39	41	28	14	13	13	19	34

Bijapur Grain Prices, 1816-1882—continued.

PRODUCER.	FOURTH PERIOD—continued.						FIFTH PERIOD.				SIXTH PERIOD.			
	1860.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
Rice ...	17	15	20	18	20	20	23	18	19	12	15	17	19	19
Bajri ...	56	59	59	39	69	65	59	31	14	20	24	47	60	65
Jvári ...	66	60	61	39	68	62	57	39	12	20	25	51	63	82
Wheat ...	29	24	26	22	38	36	34	21	11	12	12	20	39	47
Pulse ...	32	25	26	26	37	31	61	30	12	17	18	27	37	39

Chapter
Capita

Pearls, diamonds, and precious stones are valued according to their size and quality. Gold, silver, silk, and silk-cloth are weighed according to the following scale: Eight *gunjás* one *mása*, twelve *másás* one *tola*, twenty *tolás* one *kachcha sher*, four *kachcha shers* one *pakka sher*, three *pakka shers* one *dhada*, and four *dhadás* one *man*. The *tola* in use is half a *mása* more than the Imperial rupee, which is sometimes used as a *tola*. Goldsmiths sometimes have in their possession several *gunjás*, a one, three, and six *mása*, and a one *tola* brass weight either round or square. Cotton, spices, molasses, sugar, coffee, sweet-oil, cocoanut oil, clarified butter, and all metals other than gold and silver are sold by round or square iron weights according to the following scale: 1½ Government rupees one *chhaták*, two *chhatáks* one *ardhápáv*, two *ardhápáv*s one *pávsher*, two *pávshers* one *ardha sher*, two *ardha shers* one *kachcha sher*, four *kachchashers* one *pakka sher*, three *pakka shers* one *dhada*, four *dhadás* one *man*, and twenty *mans* one *khandi*. Grain of all kinds is sold by capacity measures made of iron plates in the form of iron tubes, according to the following scale: Four *shers* one *páyli*, sixteen *páyli*s one *man*, and twenty *mans* one *khandi*. The measures in use are a quarter *sher*, a half *sher*, and one *sher*.¹ Lime is sold by capacity measures for which there is no separate scale from that used for grains, but the *sher* in this case is equal to eighty Government rupees' weight of lime. Milk and country spirits are sold in capacity measures in the form of tumblers and pots holding twenty to eighty rupees' weight of these liquids. Salt is sold both by weight and by capacity measures. Cloth, both woollen and cotton, is sold both by the yard and by the *gaj* of thirty-four inches, and tape, waistcloths, women's robes, and carpets by the cubit or *hát* of eighteen inches. The table for measuring land is: Sixteen *ánúás* one *guntha*, and forty *gunthás* one acre. Masonry, timber, and earthwork are measured by their cubic contents. Headloads of green, and head bullock and cartloads of dry grass, of fuel, and of wheat and of *bájri* and *javári* chaff are sold by the load and not by the weight. *Jvári* and *bájri* stalks or *kabhis* (M.) are sold by the *kat*, that is a quantity which cannot be bound by a rope less than six feet long.

WEIGHTS
MEASURE

¹ In the Indi, Sindgi, Bijapur, Bagevadi, and Muddebihal sub-divisions, that is in the North Krishna country, the *sher* is equal to eighty Government rupees' weight of water. In the South Krishna country, Bagalkot, Badami, and Hungund, the *sher* is equal to eighty rupees' weight of rice, *javári*, *bájri*, wheat, gram, *kulthi*, tur, mug, and *natki*. That is the North Krishna *sher* is 1½ ounces (4 *tolás*) or five per cent larger than the South Krishna *sher*.

CHAPTER VI.

TRADE.

Chapter VI.

Trade.

THE remoteness of the district from any great trade-centre, the distance either from the sea or from a railway, and the number and size of the rivers by which the district is crossed have been serious hindrances to the development of trade.

ROADS.

At the beginning of British rule (1820) two lines of communication, one from the *mallád* literally damp that is rice country about Shikárpur in Maisur and Shersia, perhaps Sirsi in Kánara, to Bijápur, Sholápur, and other large towns in the north, and a second from the sea to the Nizám's territories passed through Bágalkot. Nothing had been done to improve either route. Every ridge 200 feet high presented a rough pass hard to cross even for loaded animals and impassable for wheels. The black-soil levels presented no hindrance to traffic during fair weather. In the rains when the fields were fenced and the tracks were confined to narrow lanes they were generally impassable. Where the roads were well made and well kept there was nothing in the south-west monsoon that could prevent unbroken traffic throughout the year. In 1826, besides the main lines of communication with other districts, Captain Clunes notices a fair road of sixty-eight miles from Pandharpur to Bijápur passing partly through a forest tract by Sángli and Jath and the Bijápur towns of Jálíhál and Etingi.¹ At present (1883) the district has three provincial roads together about 172 miles long, and fifteen local fund roads together about 380 miles long. Of the three provincial roads the Sholápur-Hubli road of 113 miles is the main line of communication between the district market towns and the Sholápur railway station. The road stretches from the Bhima in the north, through the two trade centres of Bijápur (41 miles) and Bágalkot (90 miles) to the Malprabha in the south.² The only bridges on the road are a few slab drains some near Bijápur, a few near Semikeri (92 miles), and a few near Kerur (102 miles) and Govankop (113 miles). Of the five great rivers in this tract of country, the Bhima is crossed by a river ferry at Dhulkhed; the Dou by a ford at Sávanhalli (52 miles); the Krishna by an ordinary ferry at Kolhár (70 miles) and a ford at Baloti 3¼ miles south east of Kolhár which is generally passable before the close of December; the Ghatprabha is crossed at Anagvádi (86 miles) by an ordinary ferry during the rains and by a ford generally after the beginning of December; and the Malprabha has an ordinary ferry and a ford at Govankop (113 miles). As it is unmetalled, and has five great unbridged river crossings, this road is fit for traffic only during the hot weather when it is in fair order, and for part of the cold weather,

¹ Clunes' Itinerary, 67.

² The mileage is given south from the Bhima.

generally from the end of November or so soon as the Krishna is low enough to allow the road to be used. The road is repaired yearly from provincial funds at a cost of about £2000 (Rs. 20,000). There is a small hill pass near Kerur (102 miles). The two other provincial roads are the Pansgaon-Bágalkot road and the Bijápur road. The Pansgaon-Bágalkot road runs from the village of Pansgaon in Mudhol thirty-five miles east to Bágalkot. The part of the road from Kajidoni fifteen miles east to Bágalkot which lies within British limits is fair and passable at all times. In this portion the road is complete and all the streams have been provided with arched bridges, slab drains, or Irish bridges that is paved crossings. The fifteen miles from Kajidoni to Pansgaon which pass through the native states of Mudhol Rámdurg and Torgal are also being completed by those states. It is a fair road during the dry season, but is heavy during the rains as most of it passes through black soil. This road goes to Belgaum and from Belgaum to Vengurla on the Ratnágiri coast. The Bijápur-Nágaz road is twenty-four miles long. It is unbridged and where it crosses black soil is at times impassable. Other parts are hilly and rough. The whole road is under the charge of the executive engineer but only the fourteen miles through Bábánagar, Bijargi, and Navraspur to Bijápur lie within the district. This road leads to Sátára and Ratnágiri.

Of the fifteen local fund roads the two most important are the Bágalkot-Hungund road and the Sholápur-Belári road. The Bágalkot-Hungund road is twenty-seven miles long, and, except the portion from Amingad to Hungund, which passes through black soil and is generally impassable during the rains, is at all times passable. The Malprabha is crossed at Kamatgi fifteen miles south-east of Bágalkot by a leather basket boat, and by a good ford which can be used in November or earlier. The Sholápur-Belári road, 106 miles, passes through the towns of Indi, Hipargi, Muddebihál, Hungund, and Ilkal. It was originally intended to be a military trunk road to Belári, but, except a few small drains here and there, no attempt has been made to complete the road. The Krishna is crossed between the villages of Tangadgi in the north and Dhanur in the south by a basket ferry boat and a fairly good ford usually passable by mid-January. The other roads are from Indi nineteen miles east to Almela, from Indi twenty-eight miles west to Siradon, from Bijápur thirty miles north-east to Indi, from Bijápur thirty-five miles east to Sindgi, from Sindgi twelve miles north to Almela, from Mangoli by Bágévádi nineteen miles south-east to Huvín-Hipargi, from Bágévádi twenty-nine miles south-west to Kolhár, from Muddebihál fifteen miles north-east to Tálíkotí, from Hipargi thirty miles south-east to Tálíkotí, from Muddebihál nine miles west to Kálgi, from Guledgud five miles north to Sirur, from Bádámi thirteen miles north to Govankop, and from Kaládgi $7\frac{1}{2}$ miles west to the Mudhol frontier. These roads like the Sholápur-Belári road are used only in the fair weather. During the rains wherever the soil is black they become impassable. Except a few small drains on the Sholápur-Belári and Mangoli-Huvín-Hipargi roads these roads are without drains or bridges. All of them are not even regularly repaired.

Chapter VI.
Trade.
RAILWAYS.

Of the three systems of railways, the East Deccan or Hotgi-Gadag, the South Deccan or Belári-Marmagaon, and the West Deccan or Poona-Londa railways which are being introduced into the Bombay Karnátak, the East Deccan or Hotgi-Gadag alone directly affects Bijápur. The line was begun as a famine relief work in April 1879, it was again started by Government in November 1881, and was handed over to the railway company on the 1st of October 1882. The length of line within Bijápur limits is about 123 miles, and the general direction is a little west of south. The line enters the district on the north from Akalkot territory at the Bhima river, seventeen miles south-east of Hotgi junction.¹ At the crossing the banks of the Bhima are well marked, the north bank being completely and the south bank being nearly above high flood level, which is 47½ feet above low water level. To the south of the Bhima the country rises rapidly and high ridges occur within half a mile of the river bank. The line skirts the base of one of these ridges and rises steadily till it reaches the small valley in which lies the village of Lachyan which, as water is plentiful and gradients are favourable, has been chosen as the site of Lachyan station, twenty-one miles south of Hotgi junction. After leaving this valley the line turns south to a flat even ridge to which it keeps till it draws near the village of Chorgi. On this ridge six miles south of Lachyan is the Indi Road station. The *murum* or broken trap metalled road joining Indi and Halsangi crosses the line close to the station. From Chorgi to Nimbál the country is undulating with a steady rise southward. The cuttings on this length are hard but neither deep nor long. The Nimbál station is on the east bank of the Nimbál stream. From the Nimbál the line is carried on a narrow hard ridge rising one in 100 for about 3½ miles, till the summit level is reached a little to the west of the village of Katankira. This is the highest point between the Bhima and Bijápur. From the Bhima to this point has been an almost continuous rise. Hence the line passes on to Minchnál station. About the fifty-third mile the line gets on a straight flat hard *murum* ridge to which it keeps up to the Bijápur station, close to the east of Bijápur town. South of Bijápur the line is carried along the high ground west of the Bijápur-Kaládgi road, and passing Jumnal station reaches the Don river at seventy-one miles. South of the Don the line is carried as directly as possible to the ridge on the east of Mulvad, where there is a station 74½ miles. From Mulvad the line passes along a ridge to Telgi station. From Telgi the fall into the Telgi valley is gentle and the line leaves the ridge and runs to Alimatti station. The great difficulty in the section between the Don river and Mulvad is the want of drinking water. At a point three or four miles north of the Krishna the geological formation of the country changes. Through the ninety-five miles from Hotgi the rock has been trap. From a little to the north of the Krishna large boulders of whitish gray granite or gneiss crop up in great numbers, and between the Krishna and the Malprabha splendid building stone granite, gneiss, sand-

¹ All mileages are given from Hotgi junction.

stone, quartzite, clayslate, and laminated limestone is always obtainable. The Krishna floods rise about fifty-two feet and there is a considerable spill. South of the Krishna the line crosses a small range of quartzite hills whose somewhat broken northern face gives a little heavy work. The southerly slope is easy, the line falls into the cultivated valley of the Ghatprabha, and, passing through the gorge cut by the river, reaches Bágalkot, about fifteen miles east of Kaládgi. South of Bágalkot, the line rises steadily over a rich black soil country for four or five miles till it enters the low hills near Nirlighi and reaches Katgeri station at 123½ miles. From Katgeri the line passes south without any great difficulties to Bádámi station 131½ miles, and crossing the hills north of the Malprabha near the village of Lukmápur, descends with gradients of one in 100 to the Malprabha which it crosses and enters Dhárwár at about 140 miles. South of Bijápur the country is richer than to the north, and from Bijápur to Mulvad it is highly tilled especially in the Don valley and the tract from Telgi to the Krishna. Between the Krishna and the Malprabha the bare undulating trap plain turns into a country of wide valleys between low wooded hills. The ruling gradient of the line is one in 100 and the limiting curve is 1300 feet radius. The minor bridging is inexpensive; but there are four large bridges, on the Bhima, Krishna, Malprabha, and Don; the Bhima bridge (17 miles) has fourteen spans of 150 foot girders, estimated to cost £80,700 (Rs. 8,07,000), the Krishna bridge (98 miles) has twenty-one spans of 150 foot girder openings, estimated to cost £96,000 (Rs. 9,60,000), the Malprabha bridge (143 miles) has twelve spans of 100 foot girders, estimated to cost £36,900 (Rs. 3,69,000), and the Don bridge (72 miles) has eight spans of 100 foot girders, estimated to cost £29,500 (Rs. 2,95,000). The stations are all third class. They are Lachyan 21 miles, Indi Road 27, Nimal 35, Minchal 47, Bijápur 58, Jumnal 67, Mulvad 74, Yelgi 86, Alimatti 96, Bágalkot 115, Katgeri 123, and Bádámi 131 miles. The 173 miles of the East-Deccan railway are estimated to cost £1,254,773 (Rs. 12,547,730) or about £7300 (Rs. 73,000) a mile, representing for the 123 miles within Bijápur limits an outlay of about £909,000 (Rs. 90 *lákhs*).

Of the eight toll bars three are on the Sholápur-Hubli road at Agasnal Zalki and Kerur, two are on the Bágalkot-Pansgaon road at Gadankeri and Kajidoni, and three are on the Sholápur-Belári road at Budihál Támbe and Muddebihál. In 1883 the toll revenue amounted to £1186 (Rs. 11,860). The details are: £130 at Agasnal, £110 at Zalki, £260 at Kerur, £335 at Gadankeri, £204 at Kajidoni, £73 at Budihál, £64 at Támbe, and £10 at Muddebihál.

There are forty-three ferries in the district, of which twenty-one are over the Krishna river one at Kolhár, two at Korti, and one each at Nainegali, Gulbal, Sutgundár, Mundagnur, Rolli, Budihál, Islámpur, Marol, Dhanur, Chimalgi, Baluti, Ningadhali, Tangadgi, Rakosgi, Budihál, Sultánpur, Madri and Kalgi; twelve are over the Malprabha at Govankop, Tolachgad, Soyedgundi, Patadkal, Sul, Bennur, Kapilasangam, Ganjihál, Chikmagi, Kamatgi, Rámthal, and Hebli; five are over the Bhima at Dhulkhed, Padnur, Umráni, Margur,

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FERRIES.

and Devangaon; and five are over the Ghatprabha, at Anagvádi, Bágalkot, Mugalhali, Kaládgi, and Kundargi. Of the forty-three ferries the one at Korti has an iron boat, the eight at Anagvádi, Dhulkhed, Govankop, Kolhár, Margur, Devangaon, Padnur, and Umráni have wooden boats, and the remaining thirty-four have basket boats. The iron boat at Korti is twenty-nine feet long, eleven broad, and four high, and cost £220 (Rs. 2200). Of the eight wooden boats one at Korti on the Krishna, one at Anagvádi on the Ghatprabha, and one at Govankop on the Malprabha were built at Belgaum by public works carpenters. The remaining five, at Dhulkhed, Margur, Padnur, Devangaon, and Umráni, on the Bhima, which belong to private persons, were brought from Pandharpur. The wooden boats are thirty-one to thirty-four feet long, nine to eleven feet broad, and four to five and half feet high and can carry four tons of goods (12 *khandis*). The cost of these boats varies from £50 to £200 (Rs. 500-2000). They are furnished with wooden oars and are without masts or sails. The number of the crew, all of whom are generally Ambikars or river fishermen, is six to row the boat and one to steer. The three wooden boats at Anagvádi, Kolhár, and Govankop are yearly repaired at the cost of local funds under the supervision of the sub-divisional officer. The remaining four are yearly repaired before the rains set in by the contractors to whom the ferries over which they ply are farmed. The basket boats or *tokras*, of which there are thirty-two, are generally about twenty feet in circumference and two and a half feet deep and carry about 2½ tons (7 *khandis*). Ambikar Kolis make the basket work by twisting together *segarkanti* or *hebbi* *Adalia nereifolia*, and Mángs cover them with leather. A basket boat costs £4 to £10 (Rs. 40-100). Each basket boat has four oars or paddles and a crew of four. They are yearly repaired by the contractors before the south-west rains set in, and can carry 1½ to 2½ tons (5-7 *khandis*). All the ferries in the district belong to Government and are farmed from year to year.¹ Besides gifts or *cherimeris* from passengers the crew receive 8s. to 12s. (Rs. 4-6) a month. They have no headman and all draw the same pay. The boats ply during the rains and make two to six trips a day. In the fair season when there is no ferrying the Ambikars work during the harvest as field labourers and after the harvest as day labourers. There are no fishing boats and no trading vessels or steam-boats. In 1882 the ferry revenue amounted to £516 (Rs. 5160).

REST-HOUSES.

There is one traveller's bungalow at Kaládgi, and two Collector's bungalows at Bágalkot and at Hippargi twenty-four miles east of Bijápur. Travellers are rare and except at the city of Bijápur the want of travellers' bungalows is not much felt. The district is well supplied with native rest-houses or *dharmshálás*. All the leading roads and towns have rest-houses at every twelve to fifteen miles.

POST OFFICES.

Bijápur forms part of the Southern Marátha or Bombay Karnáta postal division. It contains thirty post offices, of which two are head offices, fifteen sub-offices, and thirteen village offices. Of th

¹ Fifty years ago private persons used to ply boats on the different ferries employing as many of a crew as they liked. Some of the ferry owners conveyed passengers free of charge. These free boats were called charity boats or *dharna ndv*.

two head offices, one at Kaládgi, which is also the chief disbursing office, is in charge of a postmaster who draws a yearly salary of £108 (Rs. 1080). The other head office at Bijápur is in charge of a postmaster who draws a yearly salary of £60 (Rs. 600). The fifteen sub-offices at Almati, Bádámi, Bágalkot, Bágévádi, Bilgi, Guledgud, Hippargi, Horti, Hungund, Ilkal, Indi, Kolhár, Muddebihál, Sindgi, and Tálíkoti are in charge of sub-postmasters, drawing £12 to £48 (Rs. 120-480) a year. Of the thirteen village post offices at Almel, Amingad, Chadchan, Gajendragad, Halsangi, Kamatgi, Kerur, Mamdápur, Mangoli, Mulvad, Nidgundi, Savalgi, and Ukli, three are in charge of village postmasters each drawing a yearly salary of £12 (Rs. 120), and the remaining ten are in charge of village schoolmasters, who, in addition to their pay as schoolmasters, receive yearly allowances varying from £3 12s. to £6 (Rs. 36-60). In towns and villages, which have post offices, letters are delivered by fourteen postmen who draw yearly salaries varying from £9 12s. to £12 (Rs. 96-120). In some of these villages, besides by the fourteen postmen, letters are delivered by postal runners who are yearly paid 12s. to £2 8s. (Rs. 6-24) for this additional work. In villages, which are without post offices, letters are delivered by thirty-one village postmen. Of these thirty-one, six are paid from the Imperial post, three at £12 (Rs. 120) a year and the other three at £10 16s. (Rs. 108) a year; and twenty-five are paid from the provincial post, fifteen at £12 (Rs. 120) a year and the remaining ten at £10 16s. (Rs. 108) a year. Except at all the village offices and three sub-offices at Hippargi Horti and Kolhár, where money orders only are issued, money orders are issued and savings banked at all the thirty post offices of the district. Mails to and from Bombay are carried by the Great Indian Peninsula Railway to Sholápur, and from Sholápur to Bijápur by postal runners. The post offices are supervised by the superintendent of post offices, Bombay Karnátak division, who has a yearly salary of £240 (Rs. 2400) and whose head-quarters are at Belgaum. The superintendent is assisted in Kaládgi by an inspector who draws £96 (Rs. 960) a year and whose head-quarters are at Bágévádi.

There is one Government telegraph office in the city of Bijápur.

¹The leading traders of the district are Lingáyats, Bráhmans, Gujárát and Márwár Vánis, Komtis, Hatkárs, Shimpis, Pancháls, Koshtis, Nilgars, Musalmáns, and a few Christians. Of a total of about 1600, about 1400 have capitals varying from £500 to £30,000 (Rs. 5000-Rs. 3,00,000). Most of them are independent traders; a few trade on borrowed capital, and a few are agents of Bombay, Sholápur, Poona, and Márwár merchants.

In 1880 Mr. Silcock wrote, the condition and prospects of the district though much brighter than they have been since the 1876-77 famine, still compare somewhat unfavourably with those of the ten or fifteen years before the famine. In a district whose wealth consisted almost wholly of grain, with little trade and consequently comparatively little money in circulation, the effects of the famine were

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TRADING CLAS

¹ Trade and Craft details are compiled from materials supplied by Mr. H. F. Silcock, C.S., and Ráv Salieb Náráyan Chintáman Soman, Mámlatdár.

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TRADING CLASSES.

more widely and acutely felt than would have happened in a district carrying on a brisk export and import trade. As before the famine the district depended for supplies almost wholly on its internal resources, its trade was greatly disorganised when the famine forced the people to look abroad for supplies. This put a stop to the import of cloth and other articles which made up the main import trade of the country. Always a grain exporting country the capitalists could not at first be brought to see the advisability of diverting their capital from the old beaten track to import grain. They knew little or nothing of the markets where grain was to be bought, and at first were content to go on in their old way, hoarding money and importing cloth, sugar, and silk. The impossibility of disposing of their usual imports soon brought them round and they largely embarked in what to them was a comparatively new business. In this way by enlarging the ideas of the trading classes and by extending their commercial transactions into channels before untouched, the late famine has to some extent been the cause of an improvement in the general trade of the district. Before the famine the possession of capital was widespread. Landholders with good crops and with their savings from the American war period of high prices (1862-65) were fairly comfortable. They had money and were independent of the lender and had plenty of grain. Want of communications and distance from the railway kept down the prices of all necessaries, so that if no large fortunes were made neither were any great losses sustained. The labourers also partook of the general prosperity, if prosperity it can be called when the people had enough for their wants but could indulge in few luxuries. This state of things has been changed by the famine. Capital has been centered in the hands of a few, the great body of the landholders have become deeply involved, and many have sunk to the position of field labourers, though these were chiefly men who, without any capital behind them, had been able to get possession of a field or two, and, by working with their richer neighbours during the greater part of the year, used to obtain from them assistance in sowing their land.

TRADE CENTRES.

Indi.

Of nineteen trade centres, beginning from the north, three are in Indi, five in Sindgi, one in Bijápur, three in Muddebihál, one in Bágalkot, four in Bádámi, and two in Hungund. There is no trade centre in Bágévádi. The three trade centres in Indi, Chadchan, Indi and Támbe, have together about 300 traders mostly Lingáyats, Jains, Gujarát Vánis, and Rangáris, with capitals of £500 to £20,000 (Rs. 5000-Rs. 2,00,000). The traders are well-to-do and influential and almost all independent. All purchases and sales are made direct without the agency of brokers. The chief imports are cloth from Athni, Bágalkot, Hubli, Sháhápur, and Sholápur; rice from Athni, Pandharpur, and Sholápur; groceries from Athni, Dhundsi, Pandharpur, and Sholápur; and cocoanuts from Dhundsi. The chief exports are *javari*, *bájri*, wheat, gram, and linseed to Athni, Pandharpur, and Sholápur. The trade of Sindgi is comparatively small. The five trade centres, Almel, Hippargi, Kalkeri, Moratgi, and Sindgi, have about fifty traders, mostly Lingáyats, with capitals varying from £5 to £250 (Rs. 50-2500). The traders are fairly off and mostly independent. The chief imports are *cholis* or bodices from Guledgad, and English cloth, headscarves, turbans, cotton yarn, silk, rice, salt,

Sindgi.

chillies, groceries, iron, glassware, and stationery from Athni and Sholápur. The chief exports are wheat, gram, linseed, and cotton to Sholápur. Bijápur is the only trade centre in the Bijápur sub-division. It has about 250 traders, mostly Gujarát and Márwár Vánis, Cutch Bhátias, Lingáyats, Bráhmans, Maráthás, Musalmáns, and Bohorás, with capitals varying from £100 to £30,000 (Rs. 1000 - Rs. 3,00,000). Of the 250 traders not more than half a dozen have capitals of more than £1000 (Rs. 10,000), and only two have more than £10,000 (Rs. 1,00,000). Except about ten who are agents for Bombay merchants, the traders are independent. They are well-to-do and have considerable influence especially among their own caste people. Three of the traders are municipal commissioners and one is a member of the sub-divisional local fund committee. The chief imports are Manchester cloth, iron, hardware, glassware, and stationery from Bombay; hand-made cloth from Bágalkot, Govan-
kop, Guledgud, and Ilkal in Kaládgi, from Hubli in Dhárwár, from Rabkavi and Sháhápur in the Sánгли State, and from Jamkhandi, Poona, Nágpur, Belári, and Bangalur; and salt, chillies, groceries, and cocoanuts from Athni, Belgaum, and Sholápur. The chief export is cotton which the Gujarát and Márwár Vánis and the Cutch Bhátias mostly send to Athni, Sholápur, and Bombay. In 1881 and 1882 the area under cotton greatly rose and the export of cotton greatly increased; in 1883 there was a decrease owing to untimely rainfall. Besides at Bijápur, in the villages of Bábleshvar, Mundápur, Nághán, Sárvád, and Shivangi, husbandmen sell cotton and grain to petty dealers who go from village to village. The three trade centres in Muddebihál, Muddebihál, Nalatvád, and Tálíkotí, have sixty traders, mostly Lingáyats, Gujarát and Márwár Vánis, Komtis, Páncháls, Shimpis, Jainbogárs, Sonárs, and Musalmáns. Their capital varies from £500 to £20,000 (Rs. 5000 - Rs. 2,00,000). The Lingáyat, Gujarát, and Márwár Váni traders, who form about three-fourths of the whole, are well-to-do, and trade independently, partly on their own and partly on borrowed capital. The imports, which are generally bought through brokers who are paid one per cent brokerage, come from Athni and Belgaum in Belgaum, from Gadag and Hubli in Dhárwár, and from Bombay and Sholápur. They are chiefly Manchester and Bombay machine-made and Dhárwár hand-woven cloth, rice, molasses, sugar, groceries, salt, metals, and glassware. The chief exports are cotton, Indian millet, wheat, and gram which are sent mostly to Bombay either by rail from Sholápur or by sea from Kumta and Vengurla. Bágalkot is the largest trade centre in the district. It has 225 traders, of whom about 100 are Lingáyats, twenty-five each Bráhmans Márwár Vánis and Musalmáns, ten each Cutch Bhátias Gujarát Vánis and Vaishya Vánis, and twenty weavers and dyers. Their capitals vary from £500 to £20,000 (Rs. 5000 - Rs. 2,00,000). The traders, of whom three are municipal commissioners, are well-to-do and influential. More than three-fourths are independent traders and the rest are agents of Sholápur and Márwár merchants. The chief imports are silk, machine-spun yarn, European cloth, and gold silver and pearls from Bombay, the dye-yielding materials safflower or *kusamba* and cochineal or *kírmanji*, and indigo from Bombay and Tádpatrí in Madras,

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TRADE CENTRES.

Bádámi.

and groceries from Athni, Kolhápúr, and Sholápur. The export is cotton to Athni, Vengurla, and Bombay. During last fifteen years the most marked change has been that the imports now come from Bombay instead of from Bangalore. The four trade centres in Bádámi, Belur, Gajendragad, Gulek and Kerur, have together about 235 traders, mostly Kólíngáyats, Márwár Vánis, Bráhmans, Jains, Nilgars, Páde Padsalgers, Musalmáns, and Christians. Their capital varies from £500 to £20,000 (Rs. 5000 - Rs. 2,00,000). Except about six per cent who are agents of Márwár Váni merchants of Bombay and Poona the traders are independent and mostly well-to-do. The chief imports are silk, machine-spun cotton yarn, European cloth, and iron from Bombay, and rice, molasses, salt, oil, betelnuts, cocoanuts and groceries from Mundargi and Nadgund in Dhárwár and Belgaum. The chief exports are *cholis* or bodices, *khádi* or coarse cloth,

Hungund.

lugdis or women's robes which are sent to Belgaum, Belári, Bhatnúr, Poona, Sholápur, and Vengurla. The two trade centres in Hungund, Ilkal and Amingad, have together about 500 traders, mostly Kólíngáyats, Márwár Vánis, Komtis, Bráhmans, Hatgárs, Musalmáns. Their capital varies from £500 to £15,000 (Rs. 500 - Rs. 1,50,000). About three-fourths of the traders are independent and the rest are agents to Lingáyat and Márwár Váni merchants of Bombay and Poona. All imports and exports are generally made through agents and brokers who are paid one or two per cent brokerage. The chief imports, which mostly come from Belgaum, Belári, Bhatnúr, Dhárwár, Sholápur, and Vengurla, are European cloth, machine-spun cotton yarn, silk, indigo, rice, molasses, salt, chillies, groceries, cocoanuts, and oil. The chief export is cotton to Athni and Bangalore. The trade greatly suffered during the 1876-77 famine, but since then it has revived.

Bágevádi.

Though Bágevádi has no important trade of its own the villages of Bágevádi, Golsangi, Huvín-Hippargi, Kolhár, Manjúr, Nidgundi, Ukli, and Vandál have between them 200 to 250 traders who deal in cotton, grain, and groceries. These traders are chiefly Márwár, Gujarát, and Deccan Vánis, and Chattis and their capitals varying from £20 to £500 (Rs. 200 - Rs. 5000). The chief imports are European and hand-made cloth, rice, molasses, and groceries, which are mostly bought from large traders at Bhatnúr, Bágalkot, and Sholápur. The chief exports are cotton, wheat, and Indian millet and linseed to Athni, Bágalkot, Sirsi, and Sholápur.

MARKETS.

In fifty villages and towns weekly markets are held. Of these, beginning from the north, four are held in Indi, at Indi on Tuesdays, at Chadchan and Támbe on Wednesdays, and at Halsan on Thursdays. They are attended by 150 to 2000 people. Eight are held in Sindgi, at Hippargi on Mondays, at Bhatnúr and Morat on Tuesdays, at Malghan on Thursdays, at Almel and Kovár on Fridays, at Golgeri on Saturdays, and at Sindgi on Sundays. They are attended by 150 to 2000 people. Five are held in Bijápur, at Kólíng on Mondays, at Bablád Mamdápúr and Shivangi on Thursdays, at Bijápur on Sundays. They are attended by 200 to 2500 people. Eight are held in Bágevádi, at Bágevádi on Mondays, at Kolhár on Wednesdays, at Golsangi and Ukli on Thursdays, at Vandál on Fridays, at Mangoli and Nidgundi on Saturdays, and at Hippargi on Sundays. They are attended by 500 to 5000 people.

Six are held in Muddebihál, at Nalatvád and Tálíkoti on Mondays, at Hire-Murál on Wednesdays, at Muddebihál on Thursdays, and at Dhavalgi and Tumbgi on Fridays. They are attended by 500 to 2000 people. Three are held in Bágalkot, at Kaládgi on Thursdays, and at Bágalkot and Bilgi on Saturdays. They are attended by 400 to 1200 people. Nine are held in Bádámi, at Bádámi and Govankop on Mondays, at Hebbali and Kerur on Tuesdays, at Guledgud on Wednesdays, at Nilgund on Thursdays, and at Bellur Gajendragad and Mudkavi on Saturdays. They are attended by 300 to 3000 people. Seven are held in Hungund, at Kandgal on Mondays, at Kardi on Tuesdays, at Ilkal on Thursdays, at Gudur Hungund and Kamatgi on Fridays, and at Amingad on Saturdays. They are attended by 200 to 8000 people. These weekly markets are both gathering and distributing centres. The chief articles sold are wheat, *javári*, gram, pulse, rice, cloth, silk, cotton yarn, blankets, molasses, sugar, clarified and unclarified butter, cocoanuts, betelnuts, betel leaves, groceries, spices, chillies, salt, tobacco, metal and earthen vessels, glass bangles and glassware, bamboos, coir ropes, matting, and cattle. The sellers are generally growers shopkeepers and petty dealers. Cloth sellers who keep pack bullocks move from one market to another. The buyers belong to the market towns and their neighbouring villages. The buyers and sellers are Bráhmans, Lingáyats, Gujarát and Márwár Vánis, Komtis, Jingars, Maráthás, Koshtis, Mális, Dhangars, Kumbhárs, Mángs, and Musalmáns. Except in Bágalkot where cows are sometimes exchanged for bullocks, there is little or no barter.

Fairs, lasting one to ten days, with an attendance of 1000 to 50,000 and an average sale of £5 to £10,000 (Rs. 50 - Rs. 1,00,000) are held in forty places; six in Indi, five in Sindgi, seven in Bijápur, four in Bágévádi, two in Muddebihál, seven in Bágalkot, three in Bádámi, and six in Hungund. The details are:

Bijápur Fairs.

NAME	Month.	Days.	Sales.	People.	NAME	Month.	Days.	Sales.	People.
INDI.					MUDEDEBIHÁL.				
			Rs.					Rs.	
Salotgi ...	April - May.	2	100	2500	Khánápur ...	Feb. - Mar.	8	100	1000
Nimbargi ...	" "	11	380	10,000	Budihál ...	April ...	2	80	1500
Horti ...	Dec. - Jan...	6	60	7500	BÁGALKOT.				
Halsangi ...	" "	1	60	2000	Bágalkot ...	February ...	1	20	1000
Chick Manur.	April - May.	1	60	2500	Bágalkot ...	March ...	1	40	5000
Indi ...	<i>Maharvam.</i>	1	60	5000	Sitmani ...	March ...	3	30	4000
SINDGI.					Mallápur ...	September.	1	40	2000
Golgeri ...	April - May.	5	1200	2000	Murnál ...	March ...	1	40	2000
Hippargi ...	Oct. - Nov...	15	5000	30,000	Tulasaigeri ...	December	7	60	6000
Kalkeri ...	Dec. - Jan...	5	200	5000	Sangam ...	April ...	7	20	2000
Almel ...	Oct. - Nov...	3	40	2000	BÁDÁMI.				
Sindgi ...	" "	2	"	3000	Cholachrud ...	Jan. - Feb.	4	550	30,000
BIJÁPUR.					Ganjendragad	April - May	4	650	20,000
Bijápur Darga	<i>Ramján</i> ...	1	10	2000	Nandkeshvar.	" ...	3	30	4000
Kakhandki ...	Dec. - Jan ...	3	30	6000	HUNGUND.				
Eábheshvar ...	June - July.	1	20	5000	Sangam ...	April - May.	3	700	60,000
Upablini ...	Aug. - Sept.	1	40	5000	Gudur ...	May - June.	1	15	1000
Sarvad ...	Mar. - April.	1	10	2000	Ilkal ...	Jan. - Feb.	1	3000	8000
Torvi ...	April - May.	1	15	4000	Ilkal ...	Feb. - Mar.	4	10,000	50,000
Devargenur...	Jan. - Feb...	1	5	500	Amingad ...	May - June.	1	50	2500
BÁGÉVÁDI.					Kardi ...	Aug. - Sept.	1	20	1000
Mangoli ...	Aug. - Sept.	5	600	2000					
Mulvad ...	Nov. - Dec.	1	20	3500					
Mutgi ...	March ...	1	20	1500					
Araddini ...	" "	2	30	3000					

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FAIRS.

These fairs are chiefly distributing centres. The sellers are Lingáyats, Komtis, Páncháls, Márwár Vánis, Jains, Shimpis, Sális, Maráthás, Námdevs, Rajputs, and Musalmáns. They offer rice, wheat, *javári* flour, salt, chillies, clarified butter, sugar, molasses, fruit, cocoanuts, spices, groceries, sweetmeats, cloth, blankets, copper and brass vessels, glass bangles, hardware, betelnuts, betel leaves, and tobacco. The buyers are chiefly the husbandmen and labourers of neighbouring villages. Except that sometimes old copper and brass vessels are exchanged for half the weight of new vessels, payments are made in cash.

SHOPKEEPERS.

Shopkeepers are found in almost all large villages. About eighty out of every 100 villages in Indi, seventy in Bágevádi, fifty in Bijápur Hungund and Muddebihál, forty in Sindgi, thirty in Bágalkot, and twenty in Bádámi, have their own shopkeepers. The shopkeepers are generally Lingáyats, Komtis, Jains, Gujarát and Márwár Vánis, and Agarváles. They sell rice, *javári*, *bájni*, wheat, pulse, *javári* and wheat flour, molasses, cocoanuts, betelnuts, salt, chillies, groceries, turmeric, tobacco, and oil. The buyers are travellers and people of the shopkeepers' village and of other neighbouring small villages. Shopkeepers are mostly distributors, and buy their stock from neighbouring trade centres. Except that salt and molasses are occasionally advanced on condition that they are repaid at harvest time in cotton, *javári*, and wheat, there is little barter. The richer shopkeepers, about five per cent of the whole number, lend small sums at eighteen to thirty per cent a year. Shopkeepers neither send agents to fairs and market towns, nor are they connected with large trading firms. Of late years, except that in some villages Márwár Vánis have opened new shops, there has been little change in village shopkeeping.

CARRIERS.

Each sub-division has on an average about 100 carriers, ten to fifteen per cent of whom carry goods in carts and the rest on pack bullocks. They are chiefly Lingáyats, Jains, Maráthás, Dhangars, and Musalmáns. The chief articles sold are salt, chillies, groceries, molasses, cocoanuts, cocoa-kernel, vegetables, plantains, copper and brass vessels, bangles, and cloth. About half the number sell these articles in neighbouring villages, and the rest go regularly on market days from one market town to another. Of late years, owing to the increase of roads, pack traffic has to a great extent given way to carts.

IMPORTS.

The chief imports are: Of building materials logs of *matti*, teak, and blackwood, and bamboos are brought by Lingáyat Marátha or Musalmán wood merchants either direct or through agents, mostly from Yellápur and Haliyál in North Kánara and sometimes from Dhárwár and Hubli. The logs are locally sold direct to the people. Nails, screws, and raw iron are brought from Bombay and Sholápur by Lingáyat, Bohora, and other Musalmán traders of Bágalkot and Bijápur. The traders of Bágalkot and Bijápur generally sell these articles wholesale to petty local dealers who sell them retail to the people. Of house furniture, dishes and copper and brass vessels are brought by Bogárs or Kásárs from Belári, Gokák in Belgaum, Hanagadi in Jamkhandi, Hubli in Dhárwár, Perdál in Mudhol, and Poona. They are sold direct to the people at Bogárs' shops or on

ket days in market towns. All high class Hindus and the well-to-do of the lower orders use copper and brass pots for cooking and drawing and storing water. Carpets, which are also locally made, are sometimes brought in small numbers from Navalgund in Dhárwar and from the Yeravda jail in Poona. Stationery, glassware, cloth, padlocks, matches, and hardware are brought from Sholápur and Bombay by Lingáyats, Gujarát and Márwár Vánis, and other Musalmáns. These articles are sold either wholesale to the people or wholesale to village shopkeepers who sell at retail to the people. Of these articles stationery and glassware are generally used by the higher classes, and padlocks matches and hardware by all classes. Tables chairs and cots are occasionally brought from Sholápur and Belgaum. Of food, drinks and stimulants rice and groundnuts are brought chiefly by Lingáyat traders from Belgaum, Hukeri, Hubli, and Sholápur. These articles are sold both at retail to the people and wholesale to village dealers who retail them. Rice is daily used as food by the well-to-do and on holidays and special occasions by the poor. Groundnuts are used either for oil or as food by Hindus on fast days. Groceries, spices, cardamoms, betelnuts, salt, sugar, cocoanuts, cashew-nut, and cocoanut oil are brought by Lingáyat, Gujarát, and Musalmán traders from Athni, Belgaum, Hubli, Sholápur, and Sirsi. These articles are generally sold wholesale to town dealers and village shopkeepers who retail them to the people. Coconut oil which is used both as lamp and hair oil and other articles are used in eating. Molasses come from Athni, Hukeri, Sholápur, and Sholápur, and chillies from Belgaum, Dhárwár, Sholápur, and Mahálingpur in the Mudhol State. Tea and coffee are brought in small quantities from Belgaum, Hubli, and Sholápur. Sesame oil is brought from Bombay and Sholápur by Lingáyat and Musalmán traders and is sold in towns to the well-to-do. Tobacco is brought by Lingáyat, Gujarát Vani, and Musalmán traders of large numbers from Belgaum, Kolhápur, Miraj, and Sholápur. It is generally sold wholesale to petty town dealers and village shopkeepers who retail it. European liquor is brought from Bombay by agents and Bijápúr license vendors; most of it is sold to Europeans. Opium is brought from Bombay to Government treasuries and there sold wholesale to licensed vendors who retail it. In Bijápúr opium is never taken by grown people. It is used in medicine and is sometimes given to infants to make them sleep. Wine and *gánja* drinking and smoking preparations of hemp, come chiefly from the village of Lengra in Sátára; they are brought for sale to Bijápúr by Lingáyat traders of Sátára, who sell them wholesale to Bijápúr licensed vendors at 6d. the pound (8 *as.* the *sher* of eighty *as.*), and the vendors retail them at 1s. 4d. the pound (Rs. 1½ the *sher*). Both *gánja* and *bháng* are much used by ascetics. Of tools and appliances, pickaxes, shovels, knives, scissors, and razors are brought from Bombay and Sholápur by Lingáyat and Bohora traders, and are mostly sold direct to the people. Of these articles axes and shovels are largely used by husbandmen, knives and scissors by the well-to-do and by tailors, and razors by barbers. Of dress, including ornaments and toys, headscarves or turbans and waistcloths or *dhotars* are brought through agents or

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brokers from Bangalur, Belári, and Tádpatrí. The import cloth are mostly large cloth merchants of the Márwár and G Váni, Lingáyat, Bráhmañ, and Komti castes. In the northern sub-divisions these goods come by rail, and in the southern divisions in carts. They are sold both retail to the people wholesale to petty traders who retail them. Fine laced heads and waistcloths are bought by the well-to-do, and plain heads by the poor. European and Bombay machine-woven cloths, which are bought through agents who are paid one per cent commission, come from Bombay by sea from Vengurla, and by rail through Sholapur. Women's robes or *lugdis* are locally woven of superior quality in Ilkal, and of inferior quality in most large villages. They are brought from Jamkhandi, Kalburga, Sholápur, and Sháhápur. Rabkavi in SÁNGLI. Superior silk waistcloths or *pitámbo* which a poor variety is woven at Govankop in Bádámí, are brought from Poona, and sold to Bráhmans, Prabhus, Gujars, and Sháh who wear them at dinner as a sacred robe. Turbans, which are mostly worn by Bráhmans and Maráthás on marriage occasions, are brought from Poona. Silk and cotton yarn is brought through agents from Bombay Khojás and mill-owners by moneylenders of Bágalkot, Guledgud, Bijápur, and Ilkal. These are sold wholesale to petty traders who dye them and then retail them to local weavers. Gold silver and pearls are brought from Bombay by rich moneylenders of large trade centres and sold retail to the people who make them into ornaments. Picture frames from Bombay and Gokák, and frames, coloured glass, wooden whistles, wind puffs, and other toys from Bombay are brought from the Lingáyat, Bohora, and Musalmán traders of large trade centres and retailed.

EXPORTS.

The chief exports are of cotton and cotton cloths, cotton cloths or *jájams*, women's robes or *lugdis*, bodices or *cholis*, head cloth or *khádi*, and coarse waistcloths or *dhotars*; of grain pulse, wheat, *javári*, gram, and *tur*; and of oilseeds, linseed, sesamum and safflower or *hardai*. Cotton is largely exported by Lingáyat, Gujarát, and Márwár Váni traders unginning. Cotton is bought by husbandmen, generally for cash at thirty pounds (15 *shers* of 80 each) the rupee. Before it is exported, cotton is ginned by either on the foot-rollers called *páya rapát* or on the ginning machine or *charki*. The ginning costs about $\frac{3}{16}d.$ the pound ($\frac{1}{4}a.$ the 80 *tolás*). A woman can gin on an average twenty to twenty pounds (10-12 *shers*) a day. Of late, the ginning by *charki*, being superior to the ginning by the foot-roller, fetches higher prices and has got more in favour with traders. Cotton when ginned consists of one part of clean cotton and three parts of seed. After it is ginned, cotton is covered with sacks in packets of about 150 pounds and taken in carts to Athni, Sholápur, and Vengurla, where it is sold either to local traders or to agents of Bombay merchants. Much of the cotton of the three southern sub-divisions of Bágalkot, Bádámí, and Hungund passes through Belgaum by the Amboli pass road and is shipped at the Ratnágiri ports of Anjanvel and Vengurla.

¹ Details of the Vengurla cotton trade are given in the Belgaum Statistical

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of the northern sub-divisions finds its way to Bombay by rail to Sholápur. For one cart-load of 960 to 1080 pounds (40-45) of cotton, the cost of carriage from Indi to Sholápur is 8s. 4d., from Sindgi to Sholápur £1 4s. (Rs. 12), from Bijápur to Sholápur 12s. to 14s. (Rs. 6-7) and to Athni 8s. to 10s. (Rs. 4-5), from Bágevádi to Sholápur £1 to £1 12s. (Rs. 10-16), from Muddegal to Sholápur £1 4s. to £1 10s. (Rs. 12-15), from Bágalkot to Sholápur £2 (Rs. 20), from Bádámi either to Vengurla or to Sholápur £2 (Rs. 20), and from Ilkal to Athni £1 10s. to £2 (Rs. 15-20), from Athni to Sholápur £2 (Rs. 20), and to Vengurla £2 10s. (Rs. 25). Of late years Bhátia agents of Bombay firms have begun to come to Kaládgi to buy cotton. They generally buy cotton from local traders whom they pay one per cent commission. These Bhátia agents are slowly driving out the old Lingáyat and Gujarát and Márwár Váni traders. They buy muslins or floor cloths, which are woven at Tálíkoti in Muddebihál, and sent to Sholápur, Poona, and the Nizám's country, either direct to the weavers or by local moneylenders who employ weavers to weave together *pásodis* or dungry cloth to make *jájams* or floor-cloths. They also buy men's robes or *lugdis*, of which superior kinds are woven by the Khat and Momin weavers in Ilkal and inferior kinds all over the district, are sent by local trade centre dealers to Dhárwár, Poona, Sholápur, and Vengurla. Bodices or *cholis* which are largely woven by Julai and other Musalmán weavers at Amingad, Bádámi, Bellur, and Andragad, Guledgud, Kerur, and Ilkal, and which are considered to be the best quality both by Hindus and Musalmáns, are sent by local traders to Belgaum, Dhárwár, Poona, and Sholápur, and from these places over almost the whole Deccan. Dungry cloth or *khádi* and muslin waistcloths or *dhotars* which are woven by Julai Musalmán and Dhanganar weavers over almost the whole of the district, are sent by local traders to Athni, Belgaum, Dhárwár, Poona, and Sholápur. At Athni, *javári*, gram, *tur*, linseed, sesamum, and *kardai* are sent by local traders and sometimes by growers to Athni, Belgaum, Dhárwár, Hubli, Jamkhandi, Sholápur, and Vengurla. Of these crops wheat and linseed go to Bombay and from Bombay to Europe. In the country round Bijápur is a grain growing country. There is little export of *javári*. When the yield is large, *javári* is sold cheap and sometimes enough for ten to fifteen years is stored in earthen pits.

During the last twenty-five years there has been a large increase in the import of European and Bombay and Sholápur mill-made muslins, and watches, and in the export of cotton. European cloth which is cheaper, finer, and of more varied sizes and colours, is largely used by all classes. The newly-made East Deccan or Amravati-Gadag line is likely to add largely to the trade of the district and to make trade centres at Bijápur, Bágalkot, and other railway stations instead of passing to Athni and Sholápur.

The chief Bijápur industries are the dyeing of cotton yarn, the weaving of coarse cloth and of silk and cotton piece goods, the weaving of carpets, the weaving of blankets, and the making of iron and brass vessels, earthen pots, shoes, paper, saltpetre, and muslins or sandalwood grindstones.

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Crafts.

DYEING.

Chiefly in twelve places, in Bágalkot, Bhatnúr, Bijápúr, Cháchan, Golgeri, Guledgud, Ilkal, Kamatgi, Sulibhávi, Nalá Rámpur, and Sindgi, cotton yarn is dyed either red or black. Dyers of red are Naglik Língáyats and of black Nilgar Língá. Of about 400 families of dyers nearly 200 are in Kamatgi, 100 in Chadchan. A capital of at least £5 (Rs. 50) is required to carry on a dyeing business. About one-half of the dyers work with their own capital, and the other half work as labourers, men being paid about 10s. (Rs. 5) a month and women 4s. to 6s. (Rs. 2 to 3). Of the raw materials required for dyeing red, *surunj* or cochineal and *pathik* or alum are brought from Sholápur, and the ash of the plantain tree and safflower oil are obtained locally. A hundred weight of cochineal costs £1 3s. to £1 17s. (Rs. 2½-4 the *man* of two *shers* of eighty *tolás*), of alum about 14s. (Rs. 7 the *man*), and safflower oil about £1 8s. (Rs. 3 the *man*). Cochineal is made into powder with a pestle, and alum is made into powder by crushing. White cotton yarn is soaked for one day in a mixture of three gallons of water and three quarters of a pound of safflower oil. Next day it is dried in the sun in a spot which is specially made for the purpose. It is then washed in a mixture of water and plantain tree ashes and dried a second time. The washing and drying are repeated for seven days. About three pounds of cotton yarn are then soaked in an earthen vessel for one night in a mixture of about half a gallon of water and half a pound of cochineal and alum powder in which there are forty-eight parts of cochineal to one part of alum. Next morning the yarn is laid in the sun on the drying stone and dried. The process is repeated for seven or eight days by which time the yarn takes an unfading red. Of the tools and appliances required in dyeing red, the pestle used in pounding the cochineal costs 1s. 6d. (Rs. 1½) and the earthen pot in which the yarn is soaked about 1s. 3d. to 4s. (Rs. ½-2). Of the raw materials required for dyeing black, lime, plantain ashes and *táklí* seed are obtained locally, indigo is chiefly brought from Sholápur by local traders at 4s. to 5s. (Rs. 2-2½) the pound, and is sold to dyers at 5s. to 6s. (Rs. 2½-3) the pound. White yarn which at first is well soaked in pure water, is again soaked in a mixture of six pounds of plantain ashes, three of lime, one of *táklí* seed, 1½ of indigo, and 200 of water, and dried in the sun. When this is twice repeated, the yarn becomes an inferior black, when thrice a middling black, and when four times a superior black. Except during the rains when the difficulty of drying hinders work, dyeing is brisk throughout the year. Dyers keep all Bráhmánic holidays. They work about ten hours a day, from six to eleven in the morning and after a rest of about two hours from one to six in the evening. Women and children help in pounding the cochineal and alum and in dyeing the yarn. The average earnings of a family are between 16s. and £1 (Rs. 8-10) a month. The dyed yarn which is used in weaving coarse *lugdis* or women's robes, is sold to local weavers at about 1s. 10½d. (15 *as.*) the pound. Though dyers are still much better off than day labourers, the craft has been declining owing to the large imports of the finer and cheaper European and Bombay machine made yarn. During the 1876 famine a few dyers worked as labourers on relief works and most lived either by borrowing or by selling their stock and property.

The chief products of the local cotton and silk hand-loom are coverlets or *pásodis*, coarse waistcloths or *dhotars*, coarse women's robes or *lugdis*, coarse cloth or *khádi*, fine waistcloths or *dhotars*, fine women's robes or *lugdis*, silk waistcloths or *pitámbaras*, and silk women's robes or *sádis*, bodicecloths or *khans*, and carpets. Several of the processes in making cloth, the spinning of the thread, and the arranging and stiffening of the warp, are done in the open air. As an open place is required for these processes, weaving villages are sometimes much more pleasant to look at and better planned than other villages. They are also generally shaded, and the people have an easier and more refined air than in ordinary villages. Cotton and silk cloth are always woven inside of the house, the weaver sitting in a well in the floor and working his treddles below the level of the ground.¹

In almost all towns and large villages, chiefly, beginning from the north, in six towns and villages of Indi, at Chadchan, Lálsunghi, Hatargi, Sátalgaon, Havinal, and Tamba; in twenty-one towns and villages of Sindgi, at Almel, Aski, Bamanjoghi, Bhanturnur, Byakod, Chankvati, Chik-Sindgi, Ghutargi, Golgeri, Hippargi, Jalvad, Kanoli, Kulir, Kumshi, Kaine-Kamatgi, Malghan, Moratgi, Padiganur, Rámpur, Sindgi, and Yergal; in five towns and villages of Bijápur, at Bablad, Bábleshvar, Sarvad, Bijápur, and Mamdápur; in nine towns and villages of Bagevadi, at Bagevadi, Benal, Golsanghi, Hippargi, Kolhár, Mangoli, Muttagi, Nidgundi, and Vandal; in ten towns and villages of Muddebihál, at Handral, Herur, Kalghi, Konur, Kodganur, Muddebihál, Nálatviár, Tálíkoti, Tumbghhi, and Tungurghi; in eleven towns and villages of Bágalkot, at Bágalkot, Belghi, Benur, Beur, Gulgalli, Halur, Kaládgi, Kolur, Mankni, Roli, and Sirur; in seven towns and villages of Bádámi, at Bádámi, Belur, Gajendragad, Govankop, Guledgud, Kerur, and Mudkavi; and in eleven towns and villages of Hungund, at Aiholi, Amingad, Gudur, Hungund, Ilkal, Kamatgi, Karadi, Kolhár, Kodihál, Kundgal, and Sulibhávi, the weaving of coverlets or *pásodis*, coarse waistcloths or *dhotars*, coarse women's robes or *lugdis*, and coarse cloth or *khádi* is carried on by about 4000 families of weavers, some of them Hindus of the Lingáyat, Hatkár, and Sáli castes and some of them Muhammadans ordinarily Momins and Julais.² Except five to ten per cent who weave as labourers by piece work, these weavers generally work on their own capital. Coverlets or *pásodis*, which are used as bed clothes by both rich and poor, are two pieces of coarse cloth, each sixteen feet long and three feet broad, sewn together side by side. Coarse waistcloths or *dhotars*, coarse women's robes or *lugdis*, and coarse cloth or *khádi* are mostly used by the poor who make the coarse cloth into jackets and other articles of clothing. A few of these goods are sold by the weavers direct to the wearers either at the weavers' villages or in market towns and fairs; but most goods are sold to local traders who sell part of

¹ The processes and the tools used in weaving are the same as those described in the Belgaum Statistical Account.

² Walton's Belgaum and Kaládgi Cotton, 146-148.

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PRECGOODS.

their stock locally and send the rest to Mahád, Poona, Ratnágiri, Sholápur, and Vengurla; coarse waistcloths, thirteen feet long by four feet broad, fetch about 1s. 6d. (12 *as.*) each; coarse women's robes twenty-two feet long by 4½ feet broad fetch 4s. to 10s. (Rs. 2-5) each, and pieces of coarse cloth for making coverlets and other clothing about thirty feet long by 4½ feet broad fetch 3s. to 6s. (Rs. 1½-3) each. Of about 3000 looms the yearly outturn is roughly estimated at 134,000 waistcloths and women's robes valued at £35,000 (Rs. 3,50,000), and coarse cloth valued at £44,000 (Rs. 4,40,000). Except during the rains the demand for cloth is brisk throughout the year. The weavers work about nine hours a day, from six to twelve in the morning and from three to six in the evening. The Hindu weavers keep the usual Bráhmanic holidays and the Musalmán weavers the usual Musalmán holidays. The women help in damping and sorting yarn, in sizing, in joining threads, and occasionally in weaving; the children help in reeling and joining threads. The average earnings of a family of coarse cloth weavers are about 6d. (4 *as.*) a day for weaving cloth and 9d. to 1s. (6-8 *as.*) for weaving waistcloths and women's robes or *lugdis*. The weavers are fairly off. Their craft has been falling, as the competition of Bombay and Manchester goods leaves them but a small margin of profit. During the 1876 famine some weavers lived by selling their property; others worked as labourers on relief works. They are an honest and quiet people. At Bágalkot and Mallápur in Bágalkot and at Mamdápur in Bijápur, fine waistcloths or *dhotars* with silk borders are woven on a small scale by about 160 families of Sális, Khetris, and Momins. A capital of about £6 (Rs. 60) is required to work one loom. Except about twenty families who work on their own capital, the fine cloth weavers work materials borrowed from local traders who import silk and cotton yarn from Bombay. The demand for these fine waistcloths is almost entirely local. A few are sold by the weavers direct to the wearers, but most are sold to local traders who send them for sale to the leading local trade centres. These local waistcloths are inferior to those woven at Nágpur and Sholápur. They fetch 8s. to £1 10s. (Rs. 4-15) the *dhotharjoda* or double piece, 8s. to 12s. (Rs. 4-6) the *uparna* or single piece which is worn as a shoulder-cloth. The yearly outturn is estimated at about 4500 fine waistcloths valued at about £2200 (Rs. 22,000). The fine cloth weavers work nine hours a day, from six to twelve in the morning and from three to six in the evening. The demand is steady throughout the year. Sális and Khetris keep Hindu holidays and Momins Musalmán holidays. The women and children help in sorting, reeling and sizing. The average earnings of a family are 1s. to 1s. 6d. (8-12 *as.*) a day. As a class fine cloth weavers are fairly off. During the 1876 famine most of them had to seek employment on the relief works.

FINE WOMEN'S
ROBES.

At Bágalkot and Mallápur in Bágalkot, and at Gudur, Hungund, Ilkal, Kamatgi, and Sulibhávi in Hungund, fine women's robes or *lugdis* are woven by about 500 families of Sális, Khetris, and Momins. Except a few who work on their own capital the weavers of fine women's robes work on materials borrowed from local traders. C

the raw materials silk comes from Bombay and Belári and European and Bombay machine-spun yarn from Bombay. Fine women's robes, about twenty-two feet long by four and half feet broad, fetch 16s. to £5 (Rs. 8-50) each, and, if they have lace borders, they cost as much as £8 (Rs. 80) each. Almost all fine robes or *lugdis* are sold locally, they rarely go outside of the district. The *lugdis* woven at Ilkal are well known for richness, colour, strength, and fineness. The weavers work about nine hours a day, for five hours in the morning and for three or four hours in the afternoon. During the marriage season from December to June the demand is brisk; from July to November it is dull. Sális and Khetris keep Hindu holidays, and Momins keep Musalmán holidays. Women and children help in sorting and reeling. The average earnings of a family are 9d. to 1s. (6-8 as.) a day or about £15 to £20 (Rs. 150-200) a year. The weavers of fine robes are fairly off, though they suffer from the competition of European and Bombay cloth. Besides weaving fine robes, the weavers of Gudur, Ilkal, Kamatgi, and Sulibhávi weave coarse robes and bodicecloth, and those of Mallápur and Bágalkot also weave rough cloth or *khádi*. During the 1876 famine some of the weavers lived by selling their property and others worked as labourers on relief works.

*Pitámbar*s or silk waistcloths and women's robes are woven in Bádámi by one Julai family at Govankop and by one Musalmán family at Guledgud. These weavers work on their own capital. They buy the silk from Bágalkot traders who import it from Bombay at £1 10s. the pound (Rs. 9 the *sher* of 24 *tolás*) and sell it to the weavers at £1 13s. 4d. the pound (Rs. 10 the *sher*). When it comes from Bombay the silk is generally white. It is given to the Patvegáris who open it, that is take the threads out of the skein, put the silk on the wheels, twist it, put it on the *dhol* or drum, and clean it. The silk is then sent to the Shimpi Rangáris who dye it red, green, or yellow. Silk waistcloths and women's robes or *pitámbar*s are worn by well-to-do Bráhmans, Prabhus, Shenvis, and other high class Hindus at dinner and while worshipping house gods, and by the well-to-do of the lower classes simply as rich clothes. Silk waistcloths, about fifteen feet long and four and a half feet broad, fetch £2 10s. to £3 (Rs. 25-30) each, and silk women's robes, about twenty-five feet long and four and half feet broad, fetch £4 to £5 (Rs. 40-50) each. The yearly outturn is about fifteen *pitámbar*s valued at £50 (Rs. 500). Besides at Govankop and Guledgud a few *pitámbar*s are woven in Hungund which fetch as much as £5 to £10 (Rs. 50-100). Silk waistcloths are woven to order. When there is no order for silk waistcloths, the weavers weave fine cloth robes. The weavers work nine hours a day from seven to twelve in the morning, and from two to six in the evening. The women and children help in sorting and reeling. The average earnings of a family are 9d. (6 as.) a day or £15 (Rs. 150) a year. The weavers are fairly off. During the 1876 famine they lived on what they had laid by.

In the southern sub-divisions, at Bádámi, Bellur, Gajendragad, Guledgud, and Kerur in Bádámi; at Amingad, Gudur, Hungund, Kamatgi, Ilkal, and Sulibhávi in Hungund; and at Bágalkot and

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BODICE CLOTHS.

Mallápur in Bágalkot, squares for bodices or *cholis* are woven by about 1000 families of Hindu Hatkár Sális and Khetris, and of Momins and other Musalmán weavers. Of the 1000 families a quarter work on their own capital, a half on borrowed capital and a quarter as labourers. Silk is brought by local traders from Belári, and European and Bombay machine-spun cotton from Bombay. The local traders, who in selling the yarn make a profit of 6*d.* (4 *as.*) the bundle, import white yarn at 12*s.* 6*d.* (Rs. 6½) the bundle of six pounds or 240 *tolis*, and grey yarn at 13*s.* (Rs. 6½) the bundle of five pounds or 200 *tolis*, and black yarn at 8*s.* 6*d.* (Rs. 4½) the bundle of four pounds or 160 *tolis*. Squares for bodices or *cholis* are woven into pieces, each piece two feet long and 2½ feet broad. A weaver can weave in one day about nine feet of bodicecloth. Each piece contains enough cloth to make thirteen bodices, and fetches 12*s.* to £4 (Rs. 6-40). When they retail each piece is cut into thirteen equal parts. Kaládgi, especially those woven at Guledgud, are known for colour, strength, variety, and fineness of texture. They are largely sent by traders to Ahmadnagar, Belgaum, Dhárwár, Poona, Sangamner, Sholápur, and other parts of the Deccan. The yearly outturn is estimated at enough cloth to make 3,500,000 bodices valued at £180,000 (Rs. 18,00,000). Bodicecloth weavers work about eight hours a day, four in the morning and four in the afternoon. During the rains when the damp makes weaving difficult, the work is brisk throughout the year. The Hindu weavers keep their own holidays, and the Musalmán weavers keep Musalmán holidays. The women and children help in sorting and reeling. The average earnings of a family are 9*d.* (6 *as.*) a day or about £15 (Rs. 150) a year. Bodicecloth weavers are fairly off; of late their wares have been in great demand. During the 1876 famine most of them were employed on relief works.

CARPETS.

Carpets are woven at Bijápur, Ilkal, Kolhár, and Sulibhé by about fifteen families of Musalmán weavers. The material used is dyed and white yarn bought from local traders. A carpet measuring six feet by three costs about 10*s.* (Rs. 5), and one measuring by 4½ feet about 16*s.* (Rs. 8). Most of them are sold to the Kolhár. The Kolhár carpets are famous for their strength. In one day two men can weave a piece 4½ feet long and 1½ feet broad and worth about 2*s.* (Rs. 1). The yearly outturn is estimated at about 2000 carpets valued at £200 (Rs. 2000). A capital of about £10 (Rs. 10) is required in weaving carpets. The carpet-weavers whose work is steady throughout the year, work nine hours a day from six to twelve in the morning and after a rest of about two hours from two to five in the evening. They keep all Musalmán holidays. The women help in twisting the yarn. The average yearly earnings of a family vary from £10 to £15 (Rs. 100 to 150). The condition of carpet weavers is little better than that of ordinary labourers. During the 1876 famine they worked as labourers on the relief works.

BLANKETS.

In thirty-six villages of Sindgi, thirty-two of Muddebihál, twenty-five of Bijápur, twenty-four of Bágévádi, fifteen of Bágalkot,

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Hungund, ten of Bádámi and six of Indi, blankets are woven by about 500 families of Dhangars. Wool is sheared either from the weaver's own sheep or bought from wool-dealers at about $5\frac{1}{2}d.$ the pound ($2\frac{1}{4}$ shers of 80 *tolás* the rupee). The best wool comes from the north of the Krishna where the sheep are better fed than further south. Sheep are sheared twice every year, in June and in October. At the time of shearing the sheep are taken to a river or pond, but not to the village reservoir, and washed and rubbed with the hands without using soap. The wool is cut with special scissors made in the district by the blacksmiths of Tegi in Bágalkot. The wool is spun either by hand or by a mallet called *kodata*. It is then made soft and pliable by using the *bessi* or bow and made into *hangis* or rolls about a foot to a foot and a quarter long and three to four inches thick. These rolls are made into warp yarn either by twisting them on a small circular plate called the *bhingri* or by working them on the *ráhát* or spinning wheel. The size which Dhangars put on the warp is made of tamarind seeds moistened in water for four days and ground with the *seri* a stone-weight like a dumb bell. The warp is then boiled and is ready for weaving. Blankets are woven in the open as the thread requires the air. The work goes on all the year except when rain is actually falling. The weaver sits on a piece of wood or on a flat stone on a level with the ground. In front of the stone is a hole for the weaver's feet, about two feet deep, two feet long and one foot wide. Dhangars never work with dyed wool, their blankets are either black, white, or in stripes. Blanket weaving is brisk during the fair season and dull during the rains, and the men work nine hours a day from six to eleven in the morning and from two to six in the evening. They keep the usual Hindu holidays. The women help in cleaning the wool and in making the yarn and both women and children in sizing. The blankets are used by the rich as matting and as horse-cloths and by the poor as clothing. They are sold both retail to the people and wholesale to petty dealers at 2s. 6d. to £2 (Rs. 1½-20) each. The blankets which cost as much as £2 (Rs. 20), are thirty by seven feet long, and are made of fine wool with great care. Dhangars take blankets for sale to Bágalkot, Kaládgi, Mudhol, Malingpur, Hubli, and Sholápur. Blankets are in most demand, and fetch highest prices at Hubli. The poor generally use blankets which are 7½ feet long and three and a half feet broad and worth 4s. to 6s. (Rs. 2-3). A capital of about £1 (Rs. 10) is required to work one loom. One Dhangar can weave in a day a piece of blanket two to two and a half feet long and three to four feet broad and worth about 1s. 6d. to 1s. 9d. (12-14 *as.*). The average yearly earnings of a family of blanket weavers are about £6 (Rs. 60). The yearly outturn is estimated at about 50,000 blankets valued at about £10,000 (Rs. 1,00,000).

Copper and brass vessels are made in Bágalkot by five or six families of Bogárs. Copper and brass sheets are brought from Bombay by moneylenders at £4 10s. (Rs. 45) the hundredweight and sold to Bogárs at £5 (Rs. 50) the hundredweight. Of Bogárs those who only make vessels, require a capital of £20 (Rs. 200), and those who both make and sell vessels, require a capital of about £100

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(Rs. 1000). The Bogárs generally work on their own capital. Sometimes moneylenders supply copper and brass sheets which the Bogárs work into vessels, for which they are paid £1 15s. the hundredweight (Rs. 5 the *man* of 1280 *tolás*). In making vessels the copper and brass sheets are laid on a rounded *ling*-like stone and beaten with large hammers. They are then cut into pieces according to the size of the vessels to be made. These pieces, when necessary, are joined with other pieces, and are beaten into the required shape by small hammers. Of the vessels made water-pots called *ghágars* and *handás* are generally sold at 12s. to £1 4s. (Rs. 6-12), and cooking vessels called *tapelis*, *parás*, and *boghanis* at 2s. to 4s. (Rs. 1-2) each. One Bogár can work in one day about twelve pounds (6 *shers*) of metal worth about 6s. (Rs. 3). The Bogárs work eight hours a day and keep all Hindu holidays. Except during the rains their work is steady. The women and children do not help the men in their work. As a class Bogárs are rather badly off, the average earnings of a family which makes only vessels being about £6 (Rs. 60) a year, and those of a family which both makes and sells vessels being £30 (Rs. 300). During the 1876 famine Bogárs lived by buying old pots cheap, and after the famine was over selling them at higher prices or making them into new pots. The yearly outturn of vessels is worth about £300 (Rs. 3000), of which about £250 (Rs. 2500) go for expenses and £50 (Rs. 500) remain as Bogárs' profit.

EARTHEN POTS.

In almost all Bijápur villages earthen pots are made by Lingáyat and Telangi Kumbhárs of whom there are altogether about 1200 families. The earth is dug out of waste land and river and pond beds. It is soaked in water for four days, mixed with horse or ass litter, and rolled into balls. A ball is laid in the centre of a heavy twelve to sixteen spoke wheel set level with ground and turned into vessels of the required size and shape. They are given a gloss by rubbing and are burnt in kilns. Earthen pots are used in fetching water, in storing grain and other articles, and by the poorer classes in cooking. Of earthen pots *máths* or large vessels are sold at 3d. to 6d. (2-4 *as.*) each, *ghágars* or pitchers at $\frac{3}{4}$ d. to 1 $\frac{1}{2}$ d. ($\frac{1}{2}$ -1 *a.*), *moghos* or narrow-necked pitchers at $\frac{3}{4}$ d. to $\frac{3}{4}$ d. ($\frac{1}{2}$ - $\frac{1}{2}$ *a.*), *parals* or platters at 1 $\frac{1}{2}$ d. (1 *a.*), and *tavás* or plates and other small pots at $\frac{3}{4}$ d. to 1d. ($\frac{1}{4}$ - $\frac{1}{2}$ *a.*). A Kumbhár can make six to ten pots in one day worth 4 $\frac{1}{2}$ d. to 6d. (3-4 *as.*). The tools used are the wheel costing 6s. (Rs. 3) and the flat bat-shaped *thápi* or mallet, about one foot long, three to four inches broad, and one inch thick costing about 6d. (4 *as.*). Except during the rains Kumbhárs' work is steady throughout the year. Potters work ten hours a day. The Lingáyat Kumbhárs keep all Hindu holidays and Telangi Kumbhárs all Musalmán holidays. Women and children help in fetching and cleaning earth, and in making earthen balls. The average earnings of a family vary from £5 to £6 (Rs. 50-60) a year. During the 1876-77 famine the Kumbhárs worked as labourers on the relief works. The value of the yearly outturn of earthen pots is estimated at about £7000 (Rs. 70,000), of which about £5300 (Rs. 53,000) or three-fourths are workmen's profit.

SHOES.

Shoes are made by Mochis or Chámhárs in almost all parts of the district, chiefly at Muddebihál, Nalatvád, and Tálíkotí in

Muddebihál, and at Bágalkot and Bijápur. Of Chámbhárs there are about twenty-five families in the Muddebihál sub-division and thirty in Bijápur. These Chámbhárs mostly work on their own capital. Hides six to seven feet long and two to three feet broad, are generally brought from Sholápur by wholesale dealers at 8s. (Rs. 4) each, and sold retail to Chámbhárs at 9s. (Rs. 4½) each. Before they are used in making shoes, hides are cleared of hair, dyed red, and tanned. The hair is removed by soaking the hide for one day in water and rubbing lime on the inner side. After four days the hair becomes loose and can be readily scraped off. Hides are dyed red by applying a mixture of wax, *sájkhár* or alkali, and *toppalhár* the leaves of a shrub called *alíkyá*, and soaking them for four days in a mixture of *tarvad* Cassia auriculata extract. Hides are tanned by rubbing their insides with a ball of cloth. After being tanned, the hides are cut into pieces of the required size. The tools used are the *rapi* or knife costing 6d. (4 as.), the *uli* or boring needle costing 6d. (4 as.), the *kodti* or mallet about a foot and a half long and costing 9d. (6 as.), and the *suijan* or sewing needle costing ¾d. (½ a.). Tanners are seldom in want of work. They work ten hours a day, and keep all Hindu holidays and the Musalmán *Muharram*. A Chámbhár can make a shoe in two days, the shoe yielding him a profit of about 7½d. (5 as.). Women help by working silk borders on the shoes. The average earnings of a family are about £5 (Rs. 50) a year. Shoes are sold at 1s. to 5s. (Rs. ½ - 2½) the pair. Bijápur shoes, which are well known for softness and toughness, are sent to Athni, Jamkhandi, Sholápur, and the Nizám's country. Of Chámbhárs and Mochis three in Bijápur are well off, and, besides in shoemaking, invest their capital in moneylending and hide-dealing. The rest are poor. During the 1876-77 famine they took employment as labourers on the relief works. The estimated yearly outturn in Muddebihál is about 3000 pairs of shoes worth £200 (Rs. 2000) and in Bijápur 40,000 pairs of shoes worth £350 (Rs. 3500).

Rough white paper, called Bágalkot paper, is made in Bágalkot by two families of Musalmáns. The craft requires a capital of about £5 (Rs. 50). To make paper rags coarse cloth or *gunnypat* are gathered from grocers and other traders, and cut into pieces about four inches long. These pieces are soaked in water, laid in a stone receptacle and carefully pounded with a heavy wooden pestle or *langar*. They are then rolled into a large ball which is washed in a well or river. Next day the ball is soaked in lime water, and is again pounded and rolled into a ball. After allowing it to lie four days on the floor, the ball is again soaked in water. It is mixed with a solution of water and pounded powder of four pounds of impure carbonate of soda or *pápadkhár* and the same quantity of *savala*. After washing it four times, the mixture is dipped for one day in a cement lined cistern in which the ball dissolves and covers the water with a thick yellowish film. Next day the mixture is gently stirred till the whole contents of the cistern are charged with tiny films of paper. The workman takes a flat sieve or strainer called *sácha*, varying in size according to

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the size of the paper, but generally about eighteen inches square. It is surrounded by a plain wooden frame into which are lightly fastened a number of hair-like threads of bamboo fibre laid close together. Holding the strainer in both hands the worker lies by the side of the cistern, and, bending over, with both hands dips the strainer about a foot under water, and, taking care to keep it level, brings it slowly to the surface catching the floating film, till, when it reaches the surface, it forms an even layer over the whole strainer. He holds it to dry for a few seconds and then upsets the layer of paper on the floor. This process is repeated and the layers are heaped one on the other till the heap is about nine inches thick. The heap is then pressed under a wooden plank on which two men stand, and the water is squeezed out. Each sheet of paper is separated, pasted to the wall, and after a short time hung on ropes to dry. When thoroughly dried the sheets are softened by rubbing both sides with rice paste. When they are dry they are piled in packages of twenty sheets each. Each package has one sheet soaked in water and this kept under pressure for a day, moistens the whole package. Each sheet is then laid on a smooth plank and rubbed with a soft stone till it shines. It is then ready for use. The tools used in making paper are the pounding machine or *langar* costing 8s. (Rs. 4), the sieve or frame with wooden props costing 3s. (Rs. 1½), a wooden plank costing 4s. (Rs. 2), a water vessel costing £1 (Rs. 10), and glossing stone costing nothing. The demand for paper is steady. The men work nine hours a day, five in the morning and four in the afternoon. Their women and children help in pounding and pasting. The Bágalkot paper is largely used for traders' account books and in making envelopes in Government offices. It is sold to consumers at 1s. 6d. to 1s. 9d. (12-14 *as.*) the bundle of sixty sheets. The craft has been almost destroyed by the competition of European paper. The workers make little more than an ordinary labourer's wages, the average earnings being about £6 to £7 (Rs. 60-70) a year. During the 1876-77 famine the paper-makers lived by working as day labourers on relief works. Most of their paper is used in the town of Bágalkot. The estimated yearly outturn of paper is about £60 (Rs. 600), of which about £12 (Rs. 120) go for expenses, and £48 (Rs. 480) remain as craftsmen's profit. As four men are required to work one paper machine, more than half the profits go to outside labour.

PETRE.

In forty-one villages of Bijápur, thirty-eight of Sindgi, twelve of Muddebihál and nine of Bágévádi, about 225 Lonár families are licensed by Government to make saltpetre. This craft hardly requires any capital, the materials, salt earth and water, costing almost nothing. Earthen enclosures, about twenty feet round and two to three feet high, are built outside villages. At the bottom of the enclosure a drain passes to four earthen lined pans about ten feet by ten feet which are built close in about ten yards from the enclosure. For about fifteen days about ten to fifteen pounds of salt earth are every day heaped in the pans. About six and sixty gallons or twenty *ghágar*s of water are poured over it. The salt-water which is allowed to filter through the pans, is

soaks out of the enclosure through the drain into the first pan. It stands for three days in the first pan, for four days in the second, and for two days each in the third and fourth. Thus after eleven days the salt-water in the fourth pan becomes *kacha* or impure saltpetre, of which about a basketful or ten pounds, boiled in six gallons of water, yield about six pounds of pure saltpetre. Saltpetre is sold to licensed vendors at $1\frac{1}{2}d.$ to $2\frac{1}{2}d.$ the pound (Rs. $1\frac{1}{2}$ - $2\frac{1}{2}$ the *man* of 24 pounds). A Lonár can in one day make about four pounds of saltpetre worth $6d.$ to $10\frac{1}{2}d.$ (4-7 *as.*). The tools used are shovels costing 2s. 6d. (Rs. $1\frac{1}{4}$), pickaxes costing 3s. (Rs. $1\frac{1}{2}$), and baskets costing 1s. 6d. (12 *as.*) During the six fair months from December to May the Lonárs make saltpetre and during the remaining six months they work either as field or as day-labourers. The Lonárs are a poor class. They work nine hours a day, and keep the usual Hindu holidays. The women help in fetching water and scraping the rough saltpetre out of the pans. The Lonárs are said to have carried on the making of saltpetre for the last 300 years. The craft is declining partly because the supply of salt-earth is less than it used to be and partly because the demand has fallen. The outturn of saltpetre during the six working months from December to May is estimated at about 850 hundredweights (4000 *mans*), worth about £800 (Rs. 8000). Of these about £600 (Rs. 6000) or three-fourths of the whole remained as workmen's profit.

Sandal grindstones or *saháns* are made at the villages of Balvalkop and Narsápur in Bádámi by about seven families of Bedars and Dhangars. The stone is sand-stone quarried out of the Bádámi hills. It is cut into pieces of the required size by two iron tools, one of which called a *bachi* or adze costs 1s. 6d. (12 *as.*) and the other called an *ulli* or chisel costs 9d. (6 *as.*). Each slab of stone rests on three or four stone feet two to three inches high. In the fair season, from November to May, the quarrymen generally spend two or three hours a day in making grindstones. In one day a workman can make six small and three large grindstones or *saháns* valued at 3s. (Rs. $1\frac{1}{2}$). These stones are found in all Bráhma and other high class Hindu houses. They cost $1\frac{1}{2}d.$ to 2s. (Re. $\frac{1}{8}$ -1) each. Besides to local consumers the stones are sold in the village of Balvalkop to traders from Belári, Belgaum, Dhárwár, and Pandharpur. The grindstone makers also till land. During the 1876 famine the demand for sandal stones ceased, and the makers were forced to take employment on the relief works. The yearly outturn is estimated at about 750 stones valued at £35 (Rs. 350).

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EARLY HISTORY.

EIGHT places within Bijápur limits, Aivalli in Bádámi, Bádámi, Bágalkot, Dhulkhed in Indi, Galgali in Kaládgi, Hippargi in Sindgi, and Mahákuta in Bádámi are illustrated by legends of sages and demons, perhaps a memory of early fights between northern invaders and local chiefs.¹ These legends agree in describing these places as in the great Rámáyan Dandaka forest or Dandakáranya a name of which, according to some authorities, a trace remains in the Násik and Khándesh Dángs. Local legends place a demon named Ilval at Aivalli and another Vátápi at Bádámi, both of whose names are un-Sanskrit, who were a terror to the northern settlers in Dandakáranya until they were destroyed by the great seer Agastya at the holy Mahákuta three miles east of Bádámi, which is still known as Dakshina Káshi or the Southern Benares. Bágalkot is said to have belonged to the musician of Rávan, the mythic demon-king of Ceylon; Dhulkhed on the Bhima in Indi is said to have been the scene of the great sacrifice offered by Shiv's father-in-law Daksha Prajápati, at which because he had not asked her husband Shiv, Daksha's daughter Sati killed herself by leaping into the sacrificial flames;² Galgali on the Krishna in Kaládgi is said to have been the residence of the seer Gálav; and Hippargi in Sindgi has a temple of Kalmeshvar which is said to have been originally built by Parshurám's father Jamadagni.

During the second century after Christ, though most of the identifications are doubtful, the district and its neighbourhood seem to have contained five places of sufficient consequence to be noted in the place lists of the great Egyptian geographer Ptolemy (A.D. 150). The Badiamaei, though much too far to the east, with their capital of Tathilla perhaps refer to Bádámi which inscriptions of the sixth century mention both as Bádávi and as Vátápi; Indi, though too far north, is perhaps the sub-divisional town of that name thirty miles north-east of Bijápur; Kalligeris in Ariaca may be Kalkeri in Sindgi a place of some antiquity about forty miles south-east of Bijápur;³ Modogulla on the Limyrica-Ariaca frontier is

¹ Indian Antiquary, X. 102.

² A little digging brings to light large quantities of ashes at Dhulkhed and bones of vast size have more than once been unearthed. Mr. M. H. Scott, C. S. See below Places.

³ A more probable identification of Ptolemy's Kalligeris is Kálgiri an unidentified place in the Halsi that is Palasige Twelve Thousand in Belgaum which is mentioned in a Goa Kádamba copperplate of 1169. Jour. Bo. Br. Roy. As. Soc. IX. 278.

apparently Mudgal in the Nizám's country about thirty miles east of Hungund and ten miles from the Bijápur border; and Petirgala in Ariaca is apparently Pattadakal ten miles north-east of Bádámi, an old town mentioned in copper-plates as the head of a sub-division, and still having ten ancient temples and seventeen early Hindu stone inscriptions.

As in most other parts of the Bombay Karnátak the earliest local historical records belong to the fifth century after Christ. For the eight hundred years between the fifth century and the Muhammadan inroads in the early years of the fourteenth century, materials, in the shape of eighty-two stone and one copperplate inscriptions, have been discovered, deciphered, and translated, chiefly through the labours of Mr. J. F. Fleet of the Bombay Civil Service, from whose History of the Dynasties of the Kánarese Districts of the Bombay Presidency the greater part of what follows has been taken.

So far as is known the oldest place in Bijápur is Bádámi. This, as has been noticed, is called Vátápi and Bádávi in inscriptions of the sixth to the sixteenth centuries, and is doubtfully referred to in Ptolemy's Badiamaei. A stone inscription of about the middle of the sixth century found at Bádámi mentions Vátápi and a Pallava 'the foremost of kings' whose broken name looks like Simhavishnu or Narsimhavishnu.¹ In Mr. Fleet's opinion this inscription proves that Bádámi was a Pallava stronghold, and that it was from the Pallavs that the early Chalukya Pulikeshi I. wrested Bádámi about the middle of the sixth century. From the Chalukya conquest of Bádámi till the Musalmán invasion the history of the district includes four periods. An early Chalukya and Western Chalukya period lasting to about A.D. 760; a Ráshtrakuta period from 760 to 973; a Western Chálukya, Kalachuri, and Hoysala Ballál period from 973 to 1190 with Sínda underlords in South Bijápur from 1120 to 1180; and a Devgiri Yádav period from 1190 to the Musalmán invasion of the Deccan at the close of the thirteenth century.

An inscription on a stone tablet at the temple of Meguti in Aihole or Aivalli, twelve miles west of Hungund,² throws much light on the history of the country at the time of the Chalukya conquest of Bádámi.³ The inscription is of the time of the first Western

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¹ Indian Antiquary, IX. 99.

² Indian Antiquary, VIII. 237.

³ The family tree of the Early and Western Chalukyas and of the Western Chalukyas is given in Fleet's Kánarese Dynasties, 18. The name Chalukya is derived by tradition from *chulka*, *chaluka*, or *chuluka*, a waterpot, from which their ancestor is said to have sprung. This appears to be a late story, as though *chaluka* or *chuluka* a waterpot may be the origin of the later forms of the name Chálukya in the Deccan and Chaulukya in Gujarát, it cannot be the origin of the early name which is written Chalkya, Chalikya, and Chalukya. They claim to belong to the Somavanshi or lunar race and mention a succession of fifty-nine kings, lords of Ayodhya and after them sixteen more who ruled over the region of the south. The names of seven early Chalukya kings have been found who reigned from about 550 to 610. In 610 the Chalukya dominions were divided into an eastern kingdom whose head-quarters were Vengi in the delta of the Krishna and the Godáviri, and a western kingdom whose head-quarters are believed to have been at Bádámi in Bijápur. Of this western branch, called the Western Chalukyas, the names of six kings have been found who ruled from 610 to 760 about which time they were overthrown by the Ráshtrakutas. Details are given in Fleet's Kánarese Dynasties, 17-30.

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p. 610.

Chalukya king Pulikeshi II. and bears date 634-35 (*Shak* 556). The ruling families of the Deccan and the Konkan whom one by one the Chalukyas overthrew are said to be the Nalas and the Mauryas of the Konkan,¹ the Kadambas of Banavási,² the Mátangas, and the Kátachchuris.³ The Chalukyas are also said to have come in contact with the Gangas, the Alupas, and the Pallavs.⁴ The inscription mentions that it was the third Chalukya king Pulikeshi who made Vátápi the capital of his family, and that he came from an older capital named Indukánti perhaps Ajanta. Of Pulikeshi I's son Kirttivarma I. no record is left in Bijápur, except that an inscription of his younger brother Mangalish in Vaishnav Cave III.⁵ at Bádámi states that the building of the cave originated with Kirttivarma.⁶ Of Mangalish who came to the throne in 567, three inscriptions have been found in or near Bádámi. The earliest inscription, dated in the fifth year of his reign, is on a large fallen column at Mahákúta three miles east of Bádámi. The second inscription, dated 578 (*Shak* 500) in the twelfth year of his reign, recording the completion of the cave and the grant of a village in honour of the installation

¹ It appears from an inscribed stone of the fifth or sixth century brought from Váda in Thána that a Maurya king named Suketivarma was then ruling in the Konkan. Traces of the name Maurya remain in the surname More which is common among Maráthás, Kunbis and Kolis. A trace of the Nalas occurs in a local story of a Nal Rája who gave his daughter to the Malang or Arab Gazetteer who gave his name to Malanggad hill near Kalyán in Thána. See *Bombay Gazetteer*, XIII. 427; XIV. 220, 273.

² The Kadambas of Banavási and Halsi were a family of nine Jain chiefs who flourished about the middle and close of the fifth century. Fleet's *Kánarese Dynasties*, 10.

³ Of the Mátangas, who were possibly Mángs, nothing is known. The Kátachchuris are the same as the Kalachuris of later times. See below p. 389.

⁴ The Gangas were an early and important family in Maisur. But their history is doubtful, as Mr. Fleet (*Kánarese Dynasties*, II. 12) has shown reasons for believing that several of the inscriptions regarding them are forgeries. The Pallav dynasty was one of the most important enemies against whom the Kadambas and afterwards the Chalukyas had to fight. About the middle of the sixth century they were probably driven out of Vátápi or Bádámi by Pulikeshi I. Early in the seventh century the Eastern Chalukyas forced them out of Vengi on the east coast between the Krishna and the Godávári. In the time of the Western Chalukya Pulikeshi II. (610-634) their capital was at Kánchi or Conjeveram and they long continued a powerful dynasty. The Pallavs rank in the Puráns with the foreign races, the Haihayas, Shaks, and Yavans. Mr. Fleet (*Dynasties*, 15) has shown reasons for believing that they were Arsacidan Parthians. Of the Alupas or Aluvus who appear in only two inscriptions of 694 and 1169, nothing is known except that their kingdom was somewhere to the south or south-east and beyond the limits of the Bombay Presidency. Fleet, 14.

⁵ Details of the Bádámi caves are given under Bádámi in Places.

⁶ The passage runs: 'In the presence of the sun, of fire, and of the (guild of) merchants, the reward of this accumulation of religious merit has been made over with oblations of water to my elder brother Kirttivarma, the lord of valour, who was sufficiently powerful to protect the whole circle of the earth, who was adorned with a canopy consisting of his fame which was borne by standards of victory acquired in many battles in which were onsets of chariots and elephants and horses and foot soldiers, and which was bounded (only) by the waves of the four oceans, and who was worshipped by gods and Bráhmans and spiritual preceptors; let whatever reward belongs to me who am possessed of a desire to obey my brother accrue to me.' The above extract shows that in allotting to Kirttivarma all the religious merit of completing the cave, setting up the image, and granting the village, and in reserving for himself only the religious reward due on account of obedience to Kirttivarma, Mangalish is claiming his reward for carrying out a project which originated with, and was perhaps begun by, Kirttivarma but which Kirttivarma did not live to complete. *Ind. Ant.* X. 59.

in it of an image of Vishnu, is on a pilaster in Vaishnav cave III. at Bádámi. The third is an undated inscription on the rock outside of the cave and records a grant to the stone house of the glorious Mangalish, that is to the cave the completion of which is recorded in the second inscription inside of the cave.¹ According to a copper-plate found at Miraj in Sátára, at a stone inscription in Yevur temple in Shorápur on the east Bijápur frontier, and the Aihole inscription, Mangalish crossed the ocean by a bridge of boats and plundered the island of Revati² and also conquered the Mátangas and the Katakchuris or Kalachuris.³ The Miraj plates say that Mangalish succeeded as regent during the minority of his nephew Pulikeshi II., the eldest son of Kirttivarma, and peaceably resigned the throne when Pulikeshi II. came of age. But the Aihole inscription speaks of a desire on the part of Mangalish to secure the succession for his own son, and of discord and civil war between him and his ward Pulikeshi II. in the course of which Mangalish lost his life probably about 610.⁴

On the death of Mangalish the Chalukya territories were shared between Pulikeshi II. and Vishnuvardhan I., the two elder sons of Kirttivarma I., Pulikeshi taking the western dominions and establishing his head-quarters at Vátápi or Bádámi; and Vishnuvardhan taking the eastern dominions and establishing himself in the Vengi country in the delta of the Godávári and the Krishna.⁵ Pulikeshi II., the first Western Chalukya king, who succeeded to the throne early in 610, was the most powerful and illustrious of the early kings of his dynasty. Of his three inscriptions the most important has been found at Aihole or Aivalli, the Meguti inscription noticed above.⁶ Pulikeshi overthrew many kingdoms and dynasties including the Ráshtrakutas who invaded him under Áppáyika-Govinda, the Kadambas of Banavási, the Gangas, the Alupas, the Mauryas of the Konkan, the Látas, the Málavas, the Gurjaras, the three countries and ninety-nine thousand villages of Maháráshtra,⁷ the Koshalas, the Kalingas, the Pallavas of Kánchi, the Cholas, the Keralas, and the Pándyas. His greatest success was over Harsha or Harshavardhana, also called Shiláditya, of Kanyakubja or Kanauj, whom the inscriptions call the warlike lord of the north. By his defeat of Harsha Pulikeshi II. gained the title of *Parameshvara*, or Supreme Lord, which, with his other name of Satyáshraya, became one of the hereditary titles of his descendants. The Chinese pilgrim Híwen Thsang, who was in India from A.D. 629

Chapter VI

History.
EARLY CHALUK
550-610.

WESTERN
CHALUKYAS
610-760.

Pulikeshi I.
610-640.

¹ Fleet's Kánarese Dynasties, 21.

² The island of *Revati* has not been identified. It is supposed to be Goa, but from three or four inscriptions in which it is mentioned *Revati* seems to have been on the Ratnágiri coast. The sea fort of Redi may be meant.

³ The Kalachuri king conquered by Mangalish was Buddha the son of Shankargan. The Mahákuta inscription, after mentioning the conquest of king Buddha and the seizure of his riches, records that the wealth of the Kalatsuris was given to the temple of Mahákuteshvar. Fleet's Kánarese Dynasties, 21-22.

⁴ Fleet's Kánarese Dynasties, 21.

⁵ Fleet's Kánarese Dynasties, 22.

⁶ A detailed translation of this inscription is given under Places, Aivalli.

⁷ The Gangvádi district, in Maisur, in the tenth and eleventh centuries included ninety-six thousand villages. Ind. Ant. IV. 203; Mysore Inscriptions, 209.

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History.

WESTERN
CHALUKYAS,
610-760.
Pulikeshi II.,
610-640.

to 645 (*Shak* 551 to 567) visited the court of *Ho-li-sha-fa-Pan-na* or Harshavardhana otherwise called *Shi-lo-o'-t'ie-to* or Shiláditya, and describes, and apparently visited, a capital of the kingdom of *Mo-ho-la-ch'a* or Maháráshtra, the king of which was named *Pu-lo-ki-she* or Pulikeshi II. According to Hiwen Tshang¹ the kingdom of *Mo-ho-la-ch'a* was nearly twelve hundred miles (6000 *lis*) in circuit. The capital which was near a large river towards the west was six miles (30 *lis*) round.² The soil was rich and yielded plenty of grain. The air was warm. The people were tall and proud, simple and honest. Whoever did them a service might count on their gratitude; he who offended them would not escape revenge. They would risk their lives to wipe out an insult, and in helping the distressed forgot to care for themselves. When they had an injury to avenge they never failed to warn their enemy. Each put on a cuirass and grasped his spear. In battle they pursued the fugitives, but did not slay those who gave themselves up. When a general lost a battle, instead of physical punishment they made him wear women's clothes and so forced him to sacrifice his life. The state maintained several hundred champions who before every combat drank to intoxication. If they killed a man on the road the law did not punish them. Whenever the army started on a campaign, these braves marched in the van to the sound of the drum. Besides men they intoxicated hundreds of fierce elephants who ran in a body, trampling everything under their feet. No enemy could stand before them. The king, proud of his champions and elephants, despised and slighted the neighbouring kingdoms. He was of the race of the *Ts'a-ti-li* or Kshatriyas, and his name was *Pu-lo-ki-she* or Pulikeshi. His ideas were large and profound, and he spread abroad his sympathy and benefactions. His subjects served him with perfect devotion. When Hiwen Tshang wrote, the great king Shiláditya carried his victorious arms from east to west, subdued distant peoples, and made the neighbouring nations fear him. The people of Maháráshtra alone had not submitted. Though he was often at the head of all the troops of the five Indies, though he summoned the bravest generals of all the kingdoms, and though he marched against them in person he failed to vanquish them. The men loved study, and followed the teachings both of heresy and of truth. A hundred convents contained nearly five thousand devotees, where they studied both the greater and the lesser vehicles.³ They reckoned a hundred temples of the gods; and heretics of various sects were exceedingly numerous. Within and outside of the capital, were five relic mounds or *stupas* made by king *Wu-yeu* or Ashok, on all of which the four past Buddhas had sat, and, in performing their exercises, had left the marks of their feet. Other relic mounds in stone and brick were too numerous to name. A short distance to the south of the town, was an ancient convent, in the middle of which was a stone statue of *Kwan-tseu-tasai-p'u-sa* that is Avalokiteshvar-Bodhisattva. The effects of his divine power were shown in secret: those who

¹ Stanislaus Julien's Mémoires de Hiouen Tshang, II. bk. xi. pp. 149-153.

² Dr. Burgess has suggested that this capital may be Bádámi.

³ The Maháyana and the Hináyana.

applied to him generally gained the object of their vows. On the eastern frontier of the kingdom a great mountain showed summits heaped on summits, chains of rocks, peaks in double rank, and scarped crests. Of old a convent had been formed in a gloomy valley. Its lofty walls and deep halls filled large gaps in the rocks and rested against the peaks; its pavilions and its two-storied towers were backed by the caverns and looked into the valley.¹ The reputation and influence of Pulikeshi II. were not confined to India. An Arabic chronicle records that, in the thirty-sixth year of the reign of Khosru II. of Persia, he interchanged presents and letters with Pulikeshi II. Khosru was dethroned on the 25th of February A.D. 628, in the thirty-eighth year of his reign. This makes A.D. 625-6, when Pulikeshi II. had been about sixteen years on the throne, the date of the communication between him and the king of Persia. Mr. Fergusson has suggested that painting 17 in Ajanta Cave I, in which an Indian king receives presents from Persians, is a record of this mission from Khosru to Pulikeshi II.²

About 640, after the death of Pulikeshi II. the Pallavas, aided by Chola Pándya and Kerala kings, invaded the Western Chalukya kingdom, and drove them west below the Sahyádris and south to Karnul.³ These events are perhaps alluded to in a later Pallava⁴ grant which compares Narasimhavarmá, one of the early Pallavas, to the saint Agastya, the destroyer of the demon Vátápi or Bádámi, an allusion which seems to imply some early Pallava conquest of the city of Vátápi.

Pulikeshi II. had three sons, Ádityavarma, Chandráditya, and Vikramáditya I.,⁵ and a daughter named Ambera. Of Ádityavarma a copper-plate grant has lately been found in Karnul, dated in the first year of his reign without any reference to the *Shak* era.⁶ It gives no historical information, and does not expressly state that Ádityavarmá was the eldest son of Pulikeshi II. Chandráditya is known only from two undated Konkan grants of his wife Vijayamahádevi or Vijayabhattáriká.⁷ They do not mention Ádityavarmá; but they state that Chandráditya was the eldest brother of Vikramáditya I. Whether Chandráditya reigned is not clear. His wife Vijayamahádevi governed after his death, probably as regent during the childhood of a son, whose subsequent death led to the accession of Vikramáditya I.

Of Vikramáditya I., also called Vikramáditya-Satyáshraya, three genuine grants have been found, two dated from the Karnul district, and one undated from Haidarabad. The Karnul grants are

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History.

WESTERN
CHALUKYAS,
610-760.Pulikeshi II.,
610-640.Vikramáditya I.
670-680.¹ Mr. Fergusson identifies this place with Ajanta.² Jour. R. As. Soc. XI. 155.³ Ind. Ant. VI. 85; and X. 132.⁴ Ind. Ant. VIII. 273.⁵ The Miraj plats, and some subsequent inscriptions based on them, introduce two more generations into the genealogy, and make a certain Nadamari the son of Pulikeshi II., Ádityarmá the son of Nadamari, and Vikramáditya I. the son of Ádityavarmá, and therefore the great grandson, instead of the son, of Pulikeshi II. This is a mistake based on imperfect tradition. Ind. Ant. VI. 75; X. 133.⁶ Ind. Ant. XI. 66.⁷ Ind. Ant. VII. 163; VIII. 44.

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History.

WESTERN
CHALUKYAS,
610-760.Vikramāditya I.,
670-680.Vinayāditya,
680-697.

dated in the third and tenth years of Vikramāditya's reign, but without any reference to the *Shak* era.¹ The beginning of his reign is not known, but, as it ended in 680 or 681, and as he reigned for at least ten years, it cannot have been later than *Shak* 670 or 671. Another grant from Karnul professes to be of the reign of Vikramāditya I.; but it is undated and is corrupt.² A copper-plate grant from Kurtkoti eight miles south-west of Gadag, which professes to be dated in 610 in the sixteenth year of Vikramāditya's reign, has been proved a forgery of the ninth or tenth century.³ The Karnul and Haidarabad grants and the inscriptions of his successors speak of Vikramāditya I. as seizing the city of Kánchi after defeating the leader of the Pallavas who had been the cause of the humiliation and temporary destruction of his family, defeating the kings of Chola, Pándya, and Kerala, and the Kalabhras, acquiring for himself the splendour of his father which had been obscured by a confederacy of three kings, and bringing the whole kingdom under his sway. The second of his inscriptions mentions, apparently as his vassal, Devshakti, the king of the Sendrakas. In 680 or 681 Vikramāditya I. was succeeded by his son Vinayāditya, also called Vinayāditya-Satyáshraya, Rájáshraya or the asylum of kings, and Yuddhamalla or the champion in war, who continued to reign till about the middle of 697. Six inscriptions of Vinayáditya's time have been found in Dhárwár, Maisur, and Karnul. These are a stone-tablet at Lakshmeshvar about forty miles south-east of Dhárwár⁴ dated 686 the seventh year of his reign, while his victorious camp was at the city of Raktapura;⁵ a copper-plate grant from Togurshode,⁶ dated 689, the tenth year of his reign, while his victorious camp was on the bank of the river Pampa, or the Tungbhadra; a copper-plate grant from Karnul or Maisur,⁷ dated 691, the eleventh year of his reign, while his victorious camp was at the city of Elumpundale; a copper-plate grant from Sorab in Maisur,⁸ dated 692, the thirteenth year of his reign, while his victorious camp was at the village of Chitrasedu in the Torvar or Tormar country; a copper-plate grant from Harihar in Maisur,⁹ dated 694, the fourteenth year of his reign, while his victorious camp was at the village of Karanjapatragram near Hareshpur, perhaps Harihar itself,¹⁰ and an undated stone-tablet¹¹

¹ Ind. Ant. VI. 75; X. 244.² Ind. Ant. X. 244.³ Ind. Ant. VII. 217.⁴ Ind. Ant. VII. 112.⁵ Raktapura would seem to have been a second name of Puligere, Pulikaramagra, Purigere, or Lakshmeshvar. Fleet's Kánarese Dynasties, 27.⁶ Ind. Ant. VI. 85; P. S. and O. C. Inscriptions, 14. Apparently Togurshode is the Karnul district about latitude 15° 28', longitude 78° 29'. Mr. J. F. Fleet, C.S., C.I.E.⁷ Ind. Ant. VI. 88; P. S. and O. C. Inscriptions, 15.⁸ P. S. and O. C. Inscriptions, 16; Ind. Ant. VI. 94. This grant is further dated on Saturday, at the time of the sun's beginning his progress to the north, under the constellation Rohini. This is the earliest known instance of the day of the week being mentioned in an inscription.⁹ Ind. Ant. VII. 300.¹⁰ Harihar the terminus of the great Poona-Harihar road is about ninety miles south-east of Dhárwár.¹¹ P. S. and O. C. Inscriptions, 152; Ind. Ant. VI. 94. This is the earliest known stone-tablet that has any emblems, beyond a floral device, at the top of it; the emblem here is a standing elephant and is probably the emblem of the Sendraka family.

at Balagámve in Maisur.¹ The inscriptions seem to show that Vinayátiya made many and far reaching campaigns. He is described as arresting the exalted power of the Pallava lord of Kánchi, as levying tribute from the very powerful rulers of Kávera and Párasika and Simhala or Ceylon, and other islands; as bringing the Pallavas, the Kalabhras, the Haihayas, the Vilas, the Malavas, the Cholas, and the Pándyas, into a similar state of servitude with the Alavas and the Gangas, who were hereditarily subject to him; and, as acquiring the *pálidhvaja*² and other regal insignia, by crushing the lord of all the region of the north. A comparison of the fourth and fifth of his inscriptions noted above shows that his campaign against the Pallavas and Kalabhras took place in 693. The Balagámve tablet mentions Pogilli, the king of the Sendrakas apparently as his vassal. Vinayáditya seems to have fully restored the old power of his dynasty; and probably again made Vátápi the capital.

In 696-7 Vinayáditya was succeeded by his son Vijayáditya, also called Vijayáditya-Satyáshraya, who continued to reign till 733.³ Of his time seven inscriptions have been found in Bijápur and Sávantvádi. Of these one, on a pillar in a temple called the Kallamatha at Bádámi,⁴ is dated 699 the third year of his reign, while he was reigning at the capital of Vátápi; a copper-plate grant, from Nerur in Sávantvádi in the Konkan⁵ is dated 700-1, the fourth year of his reign, while his victorious camp was at the city of Rásenana-gara, which may be Rásin in Ahmadnagar;⁶ another copper-plate grant from Nerur⁷ is dated 705, the tenth year of his reign; an inscription on the wall of the Huchchimalligudi temple at Aihole⁸ is dated 708, in the thirteenth year and the third month of his reign; a stone-tablet at Lakshmeshvar⁹ is dated 729, the thirty-fourth year of his reign, while his victorious camp was at the city of Raktapur; an undated inscription is on a pillar on the porch of the temple of Mahákuteshvar three miles east of Bádámi;¹⁰ and a stone-tablet is at Pattadakal,¹¹ the ancient Kisuvolal and Pattada-Kisuvolal ten miles north-east of Bádámi. The inscriptions state that Vijayáditya maintained the supremacy gained by his father in the north and by his grandfather in the south; but as no campaigns undertaken by himself are mentioned, his reign seems to have been peaceful. In his time the temple of the god Vijayeshvar, now called the temple of Sangameshvar, was built at Pattadakal. In 733, Vijayáditya was succeeded by his eldest son Vikramáditya II., also called Vikramáditya-Satyáshraya, who reigned till 747. Of his reign one dated and seven undated inscriptions are recorded. The dated inscription is a stone-tablet at Lakshmeshvar¹² dated 734, the second year of his reign, while his victorious camp was at the city of Raktapura. The seven undated inscriptions are: A copper-

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History.

WESTERN
CHALUKYAS,
610-760.Vinayáditya I
680-697.Vijayáditya,
697-733.Vikramáditya I
733-747.¹ Balagámve is forty miles west of Harihar.² Ind. Ant. VII. 111 note 25, and 245 note 6; IX. 129 note 33.³ Ind. Ant. VII. 24.⁴ Ind. Ant. X. 60.⁵ Ind. Ant. IX. 125.⁶ An old sub-divisional head-quarters, is fifty miles south of Ahmadnagar.⁷ The Rásiyana mentioned in the Rádhanpur grant of the Ráshtrakuta⁸ (830). Ind. Ant. VI. 59.⁹ Ind. Ant. VIII. 234.¹⁰ Ind. Ant. VII. 112.¹¹ Ind. Ant. X. 165.¹² Ind. Ant. VII. 110.

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WESTERN
CHALUKYAS,
610-760.

plate grant from Nerur,¹ an inscription on the gateway of the Durga temple at Aihole,² two inscriptions on two pillars in the eastern gateway of the temple of the god Virupáksb, formerly Lokeshvar, at Pattadakal,³ two inscriptions on two pillars in the east porch of the same temple,⁴ and an inscription on a pillar in the house of Parappa Pujári, close to the same temple.⁵ The Pattadakal inscriptions show that Vikramáditya's wife was Lokmahádevi, of the Haihaya family, and that the temple of Lokeshvar was built for her, in memory of her husband's three victories over the Pallavas of Kánchi. An inscription of Vikramáditya's son, Kirttivarma II., tells how, determined to uproot the Pallavas who had darkened the splendour of his lineage and who were the natural enemies of the Chalukyas, Vikramáditya II. made a sudden raid into Tudák, slew the Pallava king Nandipotavarmá who came to meet him, entered, but refrained from destroying Kánchi or Conjeveram, grievously distressed the Pándya, Chola, Kerala, Kalabhra, and other kings, and set his victory pillar on the shores of the southern ocean.

Kirttivarma II.,
747-757.

In 747 Vikramáditya II. was succeeded by his son Kirttivarma II., who was also called Kirttivarma-Satyáshraya. The only known inscription of his time is dated 757, the eleventh year of his reign, while his victorious camp was at the village of Bhandárgavittage, or perhaps Bhandárgavittage, on the north bank of the river Bhimrathá in Maisur.⁶ The fact that his only known inscription comes from Maisur, coupled with the statement of the Miraj plates that through him the fortunes of the Chalukyas became impeded on the earth, shows that, in the time of Kirttivarma II., about the beginning or middle of the eighth century, the Chalukyas were driven from the Bombay Karnátak which then came under the sway of the Ráshtrakutas. The end of Kirttivarma II.'s reign has not been fixed. So far as is known he left no offspring, and the succession went back to his uncle, Bhima II., the younger son of Vijayáditya, or to his descendants. No further authentic records of the dynasty occur till the time of Taila II. (973-999) the founder of the Western Chálukyas (973-1190). The Ráshtrakuta inscriptions show that though broken the power of the Chalukyas was not destroyed and that they made several unsuccessful attempts to regain their lost rule.

RÁSHTRAKUTAS,
760-973.

Of the Ráshtrakutas,⁷ who, about 760, overthrew the Western Chalukyas the earliest trace in Bijápur is an undated inscription of

¹ Ind. Ant. IX. 132.² Ind. Ant. VII. 285.³ Ind. Ant. X. 162-163.⁴ Ind. Ant. X. 166-167.⁵ Ind. Ant. X. 168.⁶ Ind. Ant. VIII. 23.

⁷ It is not certain whether the Ráshtrakutas were northerners or a family of Rattas or Reddis, the widespread tribe of Kánarese husbandmen who were formerly the strongest fighting class in the Karnátak and Maisur. Mr. Fleet seems to incline to a northern origin and to trace the name to Ráshtrakuta or Ráshtrapati, a title meaning a district head who is subordinate to some overlord. But it seems not improbable that the Ráshtrakutas were the head branch of the Rattas or Reddis who were ennobled and Sanskritized their name, while the side branch of the Rattas of Saundar and Belgaum who claim to be Ráshtrakutas, kept the old name. The names of about twenty Ráshtrakuta kings have been found, the seventh of whom Dantivarman II. overthrew Western Chalukya power about 760. His fifteen successors were powerful sovereigns who ruled till 973 when the last of their race Kakka III. was defeated and slain by the revived Western Chálukyas, better known under the slightly changed name of Western Chálukyas. Details are given in Fleet's Kánarese Dynasties, 31-32.

the ninth Ráshtrakuta king Dhruva at Pattadkal ten miles north-east of Bádámi. The inscription, which is on a pillar in the north porch of the temple of Lokeshvar, calls the king Dhárávarsh Kalivallabh and records that he conquered and imprisoned a Ganga king and humbled the pride of the Pallavas.¹ Of Dhruva's successor Govind III (803-807), who was perhaps the most powerful of the Ráshtrakutas and whose dominions stretched from the western to the eastern coast and from the Vindhya mountains and Márwár in the north to at least the Tungbhadra in the south, no inscription has been found in Bijápur.² So also no local inscription has been found of Govind III's successor Amoghvarsh I. Of Amoghvarsh's son and successor Krishna II. or Akálvarsh I. two dated inscriptions have been found at Nandvádige fifteen miles south-east of Hungund and at Aivalli. The Nandvádige inscription is on the exposed part of a stone beam over the entrance to the shrine of a temple of Mukádev. It is dated *Shak* 822 for 824 (A.D. 902) the *Dundubhi samvatsar*, and calls the king Akálvarsh.³ The Aivalli inscription is on the front face of a stone over the door of an inner cell near the temple of Galagnáth. It is dated 911 (*Shak* 833, the *Prajápati samvatsar*), calls the king Kannara, and records the building of the cell for a saint named Monibhatár.⁴ Of the remaining Ráshtrakuta kings, a stone inscription of Krishna IV. (945-956) dated *Shak* 867 for 869 (A.D. 947,) the *Plavang samvatsar* has been found at Sálotgi six miles south-east of Indi.

In 973 Krishna IV.'s son and successor Kakka III. or Kakkala was defeated and slain by the Western Chálukya Taila II. (973-999) who put an end to Ráshtrakuta rule. Taila is described as conquering the whole of the Kuntal country,⁵ and his inscriptions, two of which have been found in Belgaum, one in Bijápur and one as far south as Tálgund in Maisur, coupled with a statement in the Tálgund inscription that his underlord Bhimras

Chapter V
History
RÁSHTRAKU
760-973

WESTER
CHÁLUKY
973-1194

¹ Burgess' Third Archaeological Report, 123.

² Fleet's Kánarese Dynasties, 34.

³ Ind. Ant. XII. 220-222.

⁴ Ind. Ant. XII, 222.

⁵ The country of Kuntal included, on the south, Balagámve and Harihar in Maisur, and Hampe or Vijaynagar in Belári. To the north of these places, it included Lakshmeshvar, Gadag, Lakkundi, and Naregal in Dhárwár, and Kukkanur in the Nizám's dominions; further to the north, Konnur, Kalhole, Saundatti, and Manoli, in Belgaum and Pattadakal and Aihole in Bijápur; and further still to the north, Bijápur, Taddevádi, and Manugulli in Bijápur. Still further to the north it probably included Kalyán itself; but the available inscriptions do not define its extent in that direction and to the north-west. In the south-west corner it included Banavási in North Kánara and Hángal in Dhárwár, and on this side was bounded by the Hayve Five-hundred, which was one of the divisions of the Konkan, and which lay between Hángal, Banavási, and Balagámve, and the coast. To the north of Hángal, the Palasige or Halsi Twelve-thousand, the Venugráam or Belgaum Seventy, and the territory of the Siláháras of Kolhápúr, do not seem to have formed part of Kuntal. But as they lay along the inland slopes of the Sahyádris and were bounded on the west by the Konkan, they appear to have been treated rather as up-country divisions of the Konkan itself. The principal divisions of Kuntal were the Banavási Twelve-thousand, the Pánungal or Hángal Five-hundred, the Puligere or Lakshmeshvar Three-hundred, the Belvola Three-hundred, the Kundi Three-thousand, the Toragale Six-thousand, the Kelavádi Three hundred, the Kisukád Seventy, the Bágadage Seventy, and the Taddevádi Thousand. Fleet's Kánarese Dynasties, 42 note 1.

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WESTERN
CHÁLUKYAS,
973-1190.

was governor of the Banaváse Twelve-thousand, the Sántalige Thousand, and the Kisukád Seventy,¹ seem to show that he re-established Chálukya sway at least in the Karnátak. The single Bijápur inscription of Taila II. is at Bhairaumatti six miles east of Bágalkot and bears date *Shak* 911 for 912 (A.D. 990), the *Vikrítá samvatsar*. Of Taila II's eldest son and successor Satyáshraya II (997-1008), only one inscription has been found in Bijápur at Tumbige twenty miles east of Bágévádi which bears date 1004 (*Shak* 926, the *Krodhi samvatsar*).² Of Satyáshraya's successor Vikramáditya V. (1008-1018) no inscriptions have been found within Bijápur limits. But of Vikramáditya V.'s youngest brother and successor Jaysimh III (1018-1042) inscriptions have been found at Arasibidi eight miles south of Aivalli, Belur nine miles south-east of Bádámi, at Bhairaumatti six miles east of Bágalkot, and at other places in north Bijápur.³ His capitals were Balagámve in north-west Maisur and Kollipáke and Pottalkere two places which have not been identified. In 1022 Jaysimh's elder sister Akkádevi was entrusted with the government of the Kisukád or Pattadkal Seventy; and two of his leading Bijápur underlords seem to have been the Dandáyak Barmder who in 1024 was governing the Taddevádi Thousand,⁴ the Belrola Three hundred and the Puligere on Lakshmeshvar Three hundred; and the Sinda Mahámandaleshvars Sevya and Nágáditya who in 1033 were governing the Bágadge Seventy.⁵ Of Jaysimh III.'s successor Someshvar I. (1042-1068) two inscriptions have been found at Arasibidi eight miles south of Aivalli and at Devur fifteen miles south-west of Sindgi.⁶ In Jaysimh's reign (1018-1042) Kalyán, forty miles north of Gulburga is first mentioned as the Western Chálukya capital. Of Someshvar's eldest son and successor Someshvar II. (1068-1075), two inscriptions have been found at Arasibidi and Bijápur. His chief Bijápur vassal seems to have been the Dandáyak Nákimayya who in 1074 was governing the Taddevádi Thousand. Of Someshvar's successor Vikramáditya VI. (1073-1126), perhaps the greatest of the Western Chálukyas, inscriptions have been found scattered over north Maisur, east Kánara, the whole of Belgaum Bijápur and Dhárwár, and the west and north-west of the Nizám's territories. He established a new era in which all his grants are dated. His chief capital was Kalyán. He had a minor capital at Etgiri the modern Yátgiri in the Nizám's territories, and he also built or greatly enlarged Arasibidi eight miles south of Aivalli and made it another of his capitals under the name of Vikrampur. In 1122 his chief Bijápur vassal was the Sinda Mahámandaleshvar Achugi II. governing the Kelavádi Three-hundred, the Bágadge Seventy, the Kisukád Seventy, and the Nareyanlal Twelve. In the

¹ See below p. 391.

² Fleet's Kánarese Dynasties, 42.

³ These inscriptions have been collected by Sir Walter Elliot and embodied in the Elliot MS. Collection. Many of them have not yet been published.

⁴ Taddevádi in Indi on the Bhima in the extreme north of the Bijápur district.

⁵ Fleet's Kánarese Dynasties, 44.

⁶ One of Someshvar's inscriptions records a grant of the village of Shivpur in the Kisukád Seventy, probably the modern Shivpur three miles north of Bádámi. Fleet's Kánarese Dynasties, 46.

⁷ Fleet's Kánarese Dynasties, 48-51.

time of Achugi II. the Hoysala Balláls, who were rising into power under Vishnuvardhan (1117-1137), invaded the Western Chálukya kingdom; but they were successfully resisted by Achugi who is said also to have fought with, and put to flight, the Pándyas, to have taken and burnt Gove or Goa, and to have seized the Konkan. The Kolhápur Siláháras (1058-1209) appear to have given trouble at this time as Achugi II. is described as swallowing and vomiting a certain Bhoj who had invaded his country and who must be the first Kolhápur Siláhára of that name (1098). Of Someshvar III. (1126-1138), the second son and the successor of Vikramáditya VI., inscriptions have been found in Dhárwár, Maisur, the Nizám's territories, and at Chiknál fifteen miles south-west of Hungund in Bijápur. One of Someshvar's Bijápur vassals was the Kalachuri Mahámandaleshvar Permádi, who, in 1128, was governing the Taddevádi country. Of Someshvar III.'s eldest son and successor Jagadekmalla II. (1138-1150) inscriptions have been found in Dhárwár, Kolhápur, Maisur, the Nizám's dominions, and at Bádámi, Nátavád thirteen miles south-east of Muddebihál, and other places in Bijápur. One of his Bijápur vassals was the Sinda Mahámandaleshvar Permádi I. who in 1147 was governing the Kelvádi¹ Three hundred, the Bágadge Seventy, the Kisukád Seventy, and the Nareyngal² Twelve. Permádi I. repelled a Hoysala Ballál invasion under Vishnuvardhan, pursued him, and laid siege to his capital of Dvársamudra. The Goa Kádambas were also successfully met by Permádi I.³ Of Jagadekmalla's younger brother and successor Taila III. (1150-1161) an inscription has been found at Pattadkal ten miles north-east of Bádámi. His Bijápur vassal was the Sinda Mahámandaleshvar Chámund II who in 1013 was governing the Kelvádi Three hundred, the Bágadge Seventy, the Kisukád Seventy, and the Nareyngal twelve. His commander-in-chief was the Kalachuri⁴ Mahámandaleshvar Bijjal, and, as the Kalachuri inscriptions record that Bijjal destroyed all the Chálukya kings and gained the whole of Kuntal, it is clear that he abused the trust placed in him and used his sovereign's armies to deprive him of his kingdom. Inscriptions fix the date of the Kalachuri usurpation between January 1161 and 1162. Though his father Permádi in 1128 and Bijjal in 1151 appear before the usurpation as Western Chálukya underlords in charge of the Taddevádi Thousand, no inscriptions of either of them have been found in the Bijápur

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History.

WESTERN
CHÁLUKYAS
973-1190.

KALACHURI
1162-1182.

¹ The modern Keladi twelve miles north of Bádámi.

² The modern Naregal in north-east Dhárwár ten miles south-east of Ron.

³ Fleet's *Kánarose Dynasties*, 53.

⁴ The Kalachuris or Kalachuryas have the title of *Kálanjara-puravar-adhishvars*, that is Supreme Lords of Kálanjara the best of cities. The original stock therefore started from that city, now the hill-fort of Kálanjar in Bundelkhand. An account published by General Cunningham (*Arch. Sur. Report*, IX. 54) shows that in the ninth, tenth, and eleventh centuries a powerful branch of the family held Bundelkhand which was also known from their era, which is called either the Kalachuri or the Kalachurya, as early as A.D. 249. Their capital was at Tripura in the district of Jabalpur. Members of this Tripura family of the Kalachuris were married with the Ráshtrakutas and Western Chalukyas. A tribe in the sixth century had a kingdom in the region of the Narmada, which was destroyed by the early Chalukya Mangalish, uncle of the Hoysala Balláls. The Kalachuris call themselves Haihayas and claim descent from the Haihaya or Sahasrabáhu-Arjuna.

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tory.

CHURIS,
-1182.
asan,
165.

district. Bijjal's reign has a special interest for Bijápur as his overthrow was caused by a native, according to local tradition, of Bágevádi twenty-five miles south-east of Bijápur, and according to the Basav Purán, of the village of Ingleshvar six miles north of Bágevádi. This man was Basav¹ an Arádhya² Bráhmañ, the son of Madiga Ráya also called Mandenga Madametri and his wife Madevi, also called Madala Arasi and Mahámba. They were great devotees of Shiv, and in reward for their piety Shiv's bull *Nandi* was born in their house, and as the word Basav in Kánarese means a bull the child was called Basav. It is said that when, as a boy, he was being girt with the sacred thread, Basav refused to wear it because it entailed the repeating of the *gáyatri* or sun-hymn. He said he would have no *guru* or teacher but Ishvar or Shiv. For this offence Basav's father drove him from his house. Basav's sister Akka Nágamma, also called Padmávati, fled with him to Bijjal's capital Kalyán where their maternal uncle who was minister of police or *dandnáyak* sheltered them in his house, appointed Basav to a post in the service of the state, and gave him his daughter Gangamma in marriage. Basav improved his fortunes by giving his sister in marriage to the king.¹ When his uncle died the king appointed Basav chief minister and general. Basav made use of his power to dismiss the old state officers and put friends of his own in their place. He spent his wealth in lavish charities and endeared himself to the mass of the people. When he thought his influence established he began, in opposition to the doctrines of the Jains, the Smárts, and the Vaishnavs, to preach a religion whose adoration for the *ling*, dislike of Bráhmans, and contempt for child marriage and ceremonial impurity gave expression to the early or southern belief of the lower classes of the people. At the same time by forbidding flesh and liquor he sought to win over the Jains. At last, Bijjal, either enraged at Basav's conduct or stirred by the Jains, attempted to seize Basav. Basav escaped, routed a party sent in pursuit, gathered a large body of friends and adherents, and, when Bijjal advanced in person to quell the rebellion, defeated him and forced Bijjal to restore him to his post of minister and general. According to Jain accounts, when he was restored to power, Basav determined to take the king's life, and poisoned him on the banks of the Bhima while returning from a successful expedition against Vijayáditya (1152-1163) the fifth Siláhára chief of Kolhápur. According to Jain accounts Ráya Murári, the king's son, resolved to avenge his father's death. Basav, hearing of his approach, lost heart and fled to Ulvi in North Kánara about twenty miles south of Supa, was pursued by Ráya Murári, and finding that the city could not stand a siege, in despair drowned himself in a well. According to Lingáyats

¹ Basav's name is also written Basava, Basavanna, and Basavappa (Wilson's Mackenzie Collection, 2nd Ed. 305). In Madras he is also called Allama (Brown in Madras Journal of Literature and Science, XI. 161).

² Arádhya are Vir Sháiv Bráhmans (Brown in Madras Journal, XI. 144). The word means reverend. They are supposed to have joined the Lingáyats from personal liking to Basav. Jangams and Lingáyat priests do not eat with them because they say the *gáyatri* or sun-hymn. In Madras Arádhya are bound to attend Lingáyat funerals. Ditto, 147.

accounts the origin of the contest between Basav and king Bijjal was that the king put out the eyes of Allayya and Madhuvayya two of Basav's staunchest followers. Basav left to his friend Jagaddev the task of punishing the king's cruelty, cursed Kalyán, and retired to Sangameshvar, the sacred meeting of the Krishna and Malprabha ten miles north of Hungund. At Kalyán, soon after Basav's departure, under the effects of his curse, cocks crew by night, jackals howled by day, there were eclipses, storms, earthquakes, and darkness. The people's hearts failed them. Under the taunts of his mother Párvati, and with the help of two Lingáyat saints Mallayya and Bommayya, Jagaddev, Basav's champion, swore to avenge Basav's wrong. The three champions smeared their bodies with ashes, took swords and spears, and started to slay the king. Before them went a bull goring all who came in its way. They passed through the palace and the courtiers, and slew the king in his hall of state.¹ They came out of the palace, danced in front of the people, and told them that the king had perished because he had lifted his hand against two of the saints of the new religion. Discord fell on the city, man fought with man, horse with horse, and elephant with elephant, till Kalyán was destroyed. Basav continued to live at Sangameshvar. He was weary of life; his task of reviving the old faith was done: he prayed Shiv to set him free. Shiv and Párvati came forth from the *ling*, raised Basav and led him into the holy place, and he was seen no more. Flowers fell from the sky and his followers knew that Basav had been taken into the *ling*.²

Of Bijjal's eldest son and successor Ráy Murári or Someshvar (1167-1175) an inscription occurs at Ingleshvar six miles north of Bágevádi. His chief Bijápur and Dhárwár vassal in 1168 was the Dandnáyak Keshav or Keshimayya, who, in 1168, was governing the Taddevádi thousand, the Banaváse Twelve thousand, and the Pánungal or Hángal Five-hundred. No inscriptions of Someshvar's three brothers who succeeded him have been found in Bijápur, though the feudatory of one of them Vikram of the Sinda dynasty is mentioned as governing the Kisukád or Pattadkal Seventy in 1180.³ In 1182 the Western Chálukyas made a fresh effort to regain their lost power. Taila III.'s son Someshvar IV. succeeded in establishing for seven years the semblance of Chálukya sovereignty. His inscriptions are found only in central and north-east Dhárwár and do not seem to show that he held Bijápur. Shortly after 1189 the Western Chálukya sovereignty and dominions were for a time divided between the Hoysalas of Dvársamudra from the south and the Yádavs of Devgiri from the north, and in the end all passed to the Devgiri Yádavs (1150-1310).⁴ The only two Hoysala⁵ kings who

¹ Bijjal was slain in 1167-68. Madras Journal XI, 145; Fleet's Kánarese Dynasties, 61.

² The details of Basav's life are taken from Wilson's Mackenzie Collection, 2nd Edition, 305-307; Madras Journal of Literature and Science XI 144-147; Rice's Mysore and Coorg, I. 210-211; Fleet's Kánarese Dynasties, 60-61.

³ Fleet's Kánarese Dynasties, 61-62.

⁴ See below pp. 394-395.

⁵ The Hoysalas, who are best known as the Hoysalas of Dvársamudra in Maisur, ruled from about 1039 to 1312. Their name is also written Hoysana, Poysala, and Poysana. They belong to the lineage of Yádu and seem to be connected with the Yádavs of Devgiri (1189-1312) as they both have the family titles of Yádav-Náráyan and of Dvárávati-Puravarádhishvar or Supreme lord of Dvárávati the best of cities,

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ory.

seem to have attempted to hold the Bijápur country with Vishnuvardhan (1117-1137) who, on behalf of the Western Chálukya, was repulsed by the Sinda Mahámandaleshvars Achugi II. and again by Permádi I.; and Vishnuvardhan's grandson Ballála II. or Vir Ballála (1192-1211) who, in one of his inscriptions is described as gaining power over Kuntal, and who in 1202 had an underlord governing Kuntal.¹

MAS,
1180.

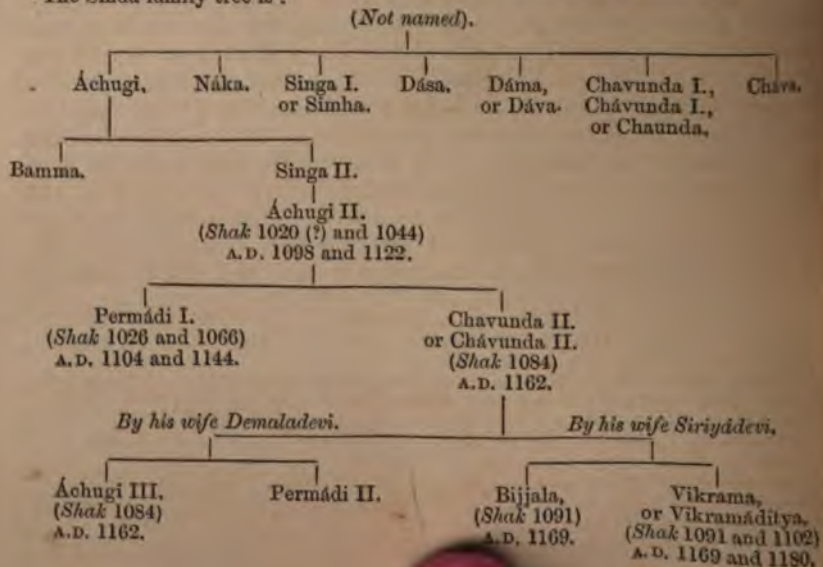
The Sindas, who have been mentioned² in connection with several of the Western Chálukya and Hoysala kings, were a family of local chiefs or Mahámandaleshvars who, from the beginning to nearly the end of the twelfth century, played an important part in Bijápur and Dhárwár. They held the south-west corner of the Nizám's dominions, south Bijápur, and north-east Dhárwár. Their inscriptions occur at Aihole, Arasibidi, and Pattadakal in south Bijápur, and at Kodikop, Naregal, Ron, and Indi in north-east Dhárwár. Their capital was Erambarge or Erambirge the modern Yelbarga in the Nizám's country about fifteen miles north-east of Naregal. Their inscriptions do not give the name of the founder of the family.³ Of Achugi I. or Ácha and his successors to Singa II. nothing but their names is known.

apparently Dvársamudra the modern Halebid in West Maisur. Vinayáditya (1039) was the first of the family to secure any considerable share of power. The two chief men of the family were Vishnuvardhana from about 1117 to 1138, who was independent except in name, and Ballála II. (1192-1211) who overthrew the Kalachuri successors of the Chálukyas and also defeated the Yádavs of Devgiri. His son Narsimh II. (1233) was defeated by the Yádavs and his great-grandson Ballála III. by Ala-ud-din's general Malek Kafur in 1310. They sustained a second and final defeat from a general of Muhammad Tughlik's in 1327. The following are the successors: Vinayáditya (1047-1076), Ereyanga, Ballála I. (1103), Vishnuvardhana (1117-1137), Narsimh I., Ballála II. (1191-1211), Narsimh II. (1223), Someshvar (1252), Narsimh III. (1254-1286), and Ballála III. (1310). Fleet's Kánarese Dynasties, 64; compare Wilson's Mackenzie Collection, New Edition, 64.

¹ Fleet's Kánarese Dynasties, 66-68.

² See above pp. 388-389.

³ The Sinda family tree is :



Áchugi II., also called Ácha, Áchi, Áchama, and Tribhuvanamalladevar-Kesari, or the lion of Tribhuvanamalladev was underlord of the Western Chálukya Vikramáditya VI. (1073-1126). His wife was Mádevi or Mahádevi. One inscription of his time has been found at Kodikop, dated 1122-3 (*Shak* 1044, the *Shubhkrít samvatsara*).¹ He was then governing the *Kisukád*² Seventy and several other towns the chief of which was *Nareyangal-Abbegere*,³ the chief town of the *Nareyangal Twelve* in the *Belvola Three-hundred*. Later inscriptions record that he was a very handmill for grinding the wheat which was the race of *Jaggu*, that he was the disgracer of *Hallakavadikeya-Singa*, that at the command of his master *Vikramáditya VI.*, he pursued and prevailed against the *Hoysalas*, took *Gove* or *Goa*, put *Lakshma* to flight, caused the *Pándyas* to retreat, dispersed the *Malapas* or hill people, and seized the *Konkan*; that he gave *Gove* and *Uppinkatti* to the flames, and that he defeated, captured, and drove back *Bhoj*, who, with his troops, had invaded his country. This *Bhoj* must be the *Kolhápur Siláhára Mahámandaleshvar Bhoj I.* (1098) and this repulse of *Bhoj* must have occurred some time before 1109 probably about 1098.

Of Áchugi's eldest son *Permádi I.*, also called *Perma*, *Pemma*, *Paramardi*, *Hemmadi*, and *Jagadekamalla-Permádi*, four inscriptions have been found, three at *Naregal* and one at *Kodikop*. Of the *Naregal* inscriptions, two record grants made by village officers before his time.⁴ The third is of his own time, and is dated 1104-5 (*Shak* 1026, the *Táraṇa samvatsara*).⁵ The *Kodikop* inscription is dated 1144-5 (*Shak* 1066, the *Raktákshi samvatsara*).⁶ His capital was *Erambarge* or *Erambirge*;⁷ and he had the government of the *Kelvádi*⁸ *Three-hundred*, the *Kisukád* *Seventy*, and the *Nareyangal Twelve*, as the vassal, first of the Western Chálukya king *Vikramáditya VI.*, and then of his son *Jagadekamalla II.* The inscriptions record of him that he vanquished *Kulshekaránk*, besieged *Chatta*, pursued *Jaykeshi*, who must be the second of that name of the *Goa Kádambas*, and seized upon the royal power of the *Hoysalas*; and that he advanced to the mountain passes of the marauder *Bittiga* or the *Hoysala* king *Vishnuvardhan*, besieged the city of *Dhorasamudra* or *Halebid*, pursued him till he arrived at the city of *Belápúr* or *Balagámve*, which he took, and followed him beyond that as far as the mountain pass of *Váhadi*. *Permádi I.* was succeeded by his younger brother *Chavunda II.* or *Chávunda II.*, a vassal of the Western Chálukya king *Taila III.* (1150-1162). By his first wife *Demaldevi*, *Chávunda II.* had two sons, *Áchi* or

Chapter VII

History.

SINDAS,
1120-1180.
Achugi II.

Permádi I.

Chávunda II.

¹ Jour. Bo. Br. R. As. Soc. XI. 247.

² *Kisukád* means the Ruby-forest. The name is not now known. It denoted the country lying round *Kisuvolal*, the *Ruby-city*, or *Pattada-Kisuvolal*, that is *Pattadakal*.

³ The modern *Naregal*, ten miles south-east of *Ron*.

⁴ Jour. Bo. Br. R. As. Soc. XI. 224, 239. ⁵ Elliot MS. Collection, I. 440.

⁶ Jour. Bo. Br. R. As. Soc. XI. 253.

⁷ That the power of the *Sindas* stretched considerably further into the *Nizám's* dominions, appears from the name of *Sindanur*, a large village or town about fifty miles north-east of *Yelburga*.

⁸ Probably the modern *Kelvadi*, ten miles north-east of *Bádámi*.

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History.

SINDAS,
1120-1180.

Chávunda II.

Áchugi III. and Pemmádi or Permádi II. Two inscriptions recorded of his time, one at Arasibidi, the details of which are hard to read; and one at Pattadakal, dated *Shak* 1084 for 1085 (A. D. 1163-64), the *Subhānu samvatsara*.¹ At that time Chávunda II. was governing the Kelavádi Three-hundred, Kisukád Seventy, the Bágadage Seventy, and other districts, while Demaldevi and Áchugi III. were governing as his regents at the city of Pattada-Kisuvolal or Pattadkal. By his second wife Siriyádevi, the sister of the Kalachuri king Bijjal, Chávunda had two other sons, Bijjal and Vikrama or Vikramáditya. In an inscription at Aihole, dated 1169-70 (*Shak* 1091, the *Vinayaka samvatsara*) these two brothers are mentioned as governing the Kelavádi Three-hundred, the Kisukád Seventy, and the Bágadage Seventy.² This inscription does not speak of them as vassals, but it is possible that as Chávunda II. married into the Kalachuri family, he enjoyed a short independence after the Chálukya downfall. In 1180-1 (*Shak* 1102 the *Shárvari samvatsara*) Vikrama appears as the feudatory of the Kalachuri king Sankama³ governing the Kisukád Seventy at his capital of Erarnbarga. This is the notice of this branch of the Sinda family.

There was at least one other branch of the Sindas. An inscription at Bhairanmatti six miles east of Bágalkot dated 1033 mentions Nágati or Nágáditya and Sevyā of the Sindavamsh, who were underlords of the Western Chálukya king Jyasingh III. (1018-1042). They trace their origin to a certain king Sinda, who was born to Abichchhatra, ruled over the Sindhu country, and was married to a Kadamba princess. They claim to be of the Nágavamsh or serpent race, to have the title of *Bhogávati-puravar-ádhishvara*, or Supreme lords of the city of Bhogávati, the best of cities,⁴ and to be entitled to carry the banner of a hooded serpent, and to use the mark as a signet of a tiger. The *Tidgundi* grant of the Western Chálukya king Vikramáditya VI. (1075-1126), dated 1082 (*Shak* 1004, the *Dundubhi samvatsara*),⁵ mentions as his vassal a certain Munja of the Sinda family. Munja seems to be of the same branch as Nágáditya and Sevyā, and like them claims to belong to the Cobra race and to have the title of Supreme lord of the city of Bhogávati-pura.

Devgiri Yádavs,
1150-1310.

Of the Devgiri Yádavs⁷ (1150-1310) the first mentioned in connection with Bijápur is the third chief Bhillam (1187-1191) from

¹ Jour. Bo. Br. R. As. Soc. XI. 259; P. S. and O. C. Inscriptions, No. 67.

² Jour. Bo. Br. R. As. Soc. XI. 274; P. S. and O. C. Inscriptions, No. 83.

³ Elliot MS. Collection, II. 221, 226.

⁴ P. S. and O. C. Inscriptions, No. 86; Elliot MS. Collection, I. 25.

⁵ Bhogávati was the capital of the Nāga or serpent king Vásuki, in Rasāt one of the seven divisions of Pátala or the under-world. Prof. Monier Williams also gives Bhogávati as a name of Ujjain in the third or Dvāpar age.

⁶ Ind. Ant. I. 80.

⁷ The Devgiri Yádavs (1150-1310) were a dynasty of ten powerful kings who ruled almost the whole of the Deccan before the Musalmán conquest. Their capital was originally at an unknown place called Tenevalage, then at Vijayapur or Bijápur, and lastly at Devgiri, the modern Daulatabad in the Nizám's territories. The greatest Devgiri Yádav King was the ninth, Rámchandra or Rámdev (1271-1308), in the latter part of whose reign occurred the first Musalmán invasion of the Deccan.

whom the Hoysala king Ballal II. (1191-1211) obtained the Kuntal country. Two of his inscriptions have been found in Bijápur, at Bhairvadige twenty miles south-west of Sindgi and at Hippargi fifteen miles south-west of Sindgi. The Bhairvadige inscription is dated 1191 and the Hippargi inscription 1192, while his underlord the Mahámandaleshvar Gonamras was governing the Taddevádi country.¹ All the four known inscriptions of Bhillam's son and successor Jaitugi I. (1191-1209) have been found in Bijápur, at Akkoja, at Bijápur city, at Mannugalli twelve miles north-west of Bágevádi, and at Ramoji. His capital seems to have been Vijayapur or Bijápur the present head-quarters of the Bijápur district. Of Jaitugi I.'s son and successor Singhan II. (1209-1247) inscriptions have been found in Belgaum, Dhárwár, Kolhápur, Maisur, and the Nizám's territories, and at Bijápur city and a few other places in the Bijápur district. In 1247 his chief minister and general was Bachiraj who ruled the whole Karnátak from his capital of Pulikarnagar or Lakshmeshvar fifty miles south-east of Dhárwár.² Of Singhan's grandson and successor Krishna (1247-1259) inscriptions have been found in Belgaum and Dhárwár but none in Bijápur. Still Krishna appears to have continued to hold Bijápur, as, in 1249, his minister Mallisetti is mentioned as governing the Kuhundi or Kundi country, that is Belgaum and south-west Bijápur, from Mudgal in the Nizám's territories sixteen miles east of Hungund. Of Krishna's younger brother and successor Mahádev one inscription has been found in Bijápur, at Ingleshvar six miles north of Bágevádi. In 1265 a grant was made at Vijayapur or Bijápur by Mahádev's chief minister Torgaldevras.³ Of Mahádev's nephew and successor Rámchandra or Rámdev, the greatest of the Devgiri Yádavs, no record has been found in Bijápur. But his numerous copperplate grants and stone inscriptions in Aurangabad, Dhárwár, Maisur, and as far west as Thána in the North Konkan leave no doubt that Rámchandra's sway stretched over all of the centre and south of the Bombay Presidency which had been held by his predecessors the Ráshtrakutas, Western Chálukyas, and Hoysala Ballals.⁴

Till 1294 Rámchandra the ninth Yádav king of Devgiri (1271-1310) continued in undisturbed possession of the Deccan and Karnátak. In 1294 a Musalmán army, led by Allá-ud-din the nephew of Jelál-ud-din Khilji the emperor of Delhi (1288-1295), appeared in the Deccan, sacked Devgiri, stripped Rámchandra of much of his wealth, and forced him to acknowledge the supremacy of the Delhi emperor.⁵ Between 1294 and 1306 Devgiri was safe from Musalmán invasions, and, according to Ferishta, Rámchandra was left free to manage his kingdom. According to a local history of doubtful accuracy, between 1301 and 1307, Bijápur was under the government of one Aiz-ud-din Abin Jaha, a noble of Allá-ud-din's court, who is said have to built a mosque at Bijápur for the benefit of some Musalmán settlers.⁶ In 1306 Allá-ud-din, who, in 1295, had

¹ Fleet's Kánarese Dynasties, 72.² Fleet's Kánarese Dynasties, 72.³ Fleet's Kánarese Dynasties, 73-74.⁴ Fleet's Kánarese Dynasties, 74.⁵ Briggs' Ferishta, I. 307.⁶ Jour. Bo. Br. Roy. As. Soc. I. 373 footnote 3.

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1295-1347.

murdered his uncle and usurped the Delhi throne, sent 100,000 he under his general Malik Káfur, who subdued a great part of Marátha country, besieged Davgiri, and again forced Rámchandra to submit.¹ In 1310 Rámchandra died. He was succeeded by son Shankar who was ill-affected to the Musalmáns. Before they was over Malik Káfur entered the Deccan for the third time, waste the Hoysala kingdom of Maisur, defeated and captured Ballál III. (1290-1310), and took and plundered his capital Dvársamudra. In 1311 Malik Káfur returned to Delhi with rich spoils. In 1312 as Shankar of Davgiri withheld tribute, Malik Káfur entered the Deccan for the fourth time, Shankar to death, and laid waste Maháráshtra and the Karnát from Cheul in Kolába and Dábhól in Ratnágiri as far east as Mudgal and Ráichur in the Nizám's territory.² In the confusion of Delhi, which followed the assassination of Allá-ud-din Khiljí in 1316 and shortly after of Malik Káfur, Harpál, the son-in-law of Rámchandra of Davgiri, is said to have restored the former Deccan territories to independence. Still his success can have been partial as Bijápur seems to have remained subject to the Delhi emperors. In 1316 and again in 1320 Karim-ud-din is mentioned as the emperor's governor of Bijápur, a reference whose correctness is supported by the appearance of his name on one of the mosques at Bijápur.³ In 1318 the emperor Mubárik (1317-1321) led an army into the Deccan, captured Harpál, and flayed him alive.⁴ In 1325 the emperor Muhammad Tughlik (1325-1351) subdued the Karnátak even to the shore of the sea of Umán that is the Indian Ocean.⁵ According to Colonel Meadows Taylor, during the thirty-three years (1294-1327), the Muhammadans did much to reconcile the people of the Deccan to their rule.⁶

VIJAYANAGAR,
1328-1335.

About this time (1328-1335), with the help of Mádhav the brother of the great Smárt monastery at Shringeri in West Maisur, and his brothers, Hakka and Bukka, who, according to one account, were of the Yádav line, according to a second account belonged to the Banvási Kádambas, according to a third account were descended from underlords of the Hoysala Ballálas, and according to a fourth account were Kurubars or Shepherds treasury guardians of the king of Varangal, founded the city of Vijayanagar or the City of Victory, originally called Vidiyánagar or the City of Learning, at thirty-six miles north-west of Belári.⁷ In 1335 Hakka was crowned

¹ Briggs' Ferishta, I. 367.

² Briggs' Ferishta, I. 379.

³ Jour. Bom. Br. Roy. As. Soc. I. 373-374.

⁴ Briggs' Ferishta, I. 389.

⁵ Briggs' Ferishta, I. 413.

⁶ Architecture of Bijápur, 3.

⁷ The Vijayanagar kings were :

Vijayanagar Kings, 1335-1587.

NAME.	Date.	NAME.	Date.
Haribar I.	1335-1350	Haribar II.	1487-1508
Bukka	1350-1377	Haribar III.	1508-1542
Haribar II.	1379-1411	Haribar IV.	1542-1573
Dev Ráya	1401-1446	Haribar V.	1573-1587
Mallikárjun	1451-1465		
Virupáksha	1465-1479		
Narsimh I.	1479-1508		

at Vijayanagaras Harihar Ráya I. (1335 - 1350). Harihar Ráya spread his power far to the north as a Kánarese inscription at Bádámi dated 1339-40 (S.1261) records the grant of the villages of Bádávi that is Bádámi and of Mundanur to the two-thousand *mahájans* of Bádávi, and the building of a fort, presumably the northern part of Bádámi fort, and the construction of its parapet wall by one of Harihar's *náiks* or captains.¹ Harihar's conquests did not pass north of the Krishna as Bijápur continued under the authority of the Delhi emperors. In 1347 among the new nobility or *Amir Jádida* whom the emperor Muhammad Tughlik summoned to Devgiri, now called Daulatabad, and whom his mad tyranny drove to rebellion, was the *amir* or chief of Bijápur.² This rebellion ended in the establishment of an independent Musalmán kingdom at Kulbarga,³ about eighty miles north-east of Bijápur, under an Afghán named Zaffir Khán, who, out of respect for his Bráhman patron Gangu, assumed the title of Allá-ud-din Hasan Gangu Bahmani.⁴ Within a short period the whole country between the Bhima and Adoni or Adváni about forty miles north-east of Belári and between Cheul and Bedar, including the Nizám's west Deccan and Karnátak provinces, the Bombay Karnátak, and the central Konkan, was brought under the authority of Allá-ud-din the first Bahmani ruler (1347-1358).⁵ In 1357 Allá-ud-din Bahmani divided his kingdom into four governments. His Bijápur possessions were included in the first of these divisions which stretched from Kulbarga west to Dábhól in Ratnágiri and south to Ráichur and Mudgal.⁶ Constant fighting continued between the Vijayanagar and Kulbarga kings, but the account is one-sided as Ferishta dwells on Musalmán successes and passes over Musalmán reverses. The chief seat of these wars was probably outside of Bijápur limits, but, from their nearness, parts of east and south Bijápur can hardly have escaped occasional wasting. About 1360 the Vijayanagar king Bukka (1350-1379), joined by the king of Telingana, called on Muhammad Sháh Bahmani (1358-1375) to

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1347 - 1489.¹ Indian Antiquary, X. 63.² Briggs' Ferishta, I. 437.³ The Bahmani kings were :*Bahmani Kings, 1347 - 1526*

NAME.	Date.	NAME.	Date.
Hasan Gangu ...	1347 - 1358	Humáyun ...	1457 - 1461
Muhammad I. ...	1358 - 1375	Nizám ...	1461 - 1463
Mujáhid ...	1375 - 1378	Muhammad II. ...	1463 - 1482
Dáud ...	1378	Máhmud II. ...	1482 - 1518
Máhmud I. ...	1378 - 1397	NOMINAL KINGS.	
Ghíyás-ud-din ...	1397	Ahmad II. ...	1518 - 1520
Shams-ud-din ...	1397	Allá-ud-din II. ...	1520 - 1522
Firoz ...	1397 - 1422	Walli ...	1522 - 1526
Ahmad I. ...	1422 - 1435	Kalim ...	1526
Allá-ud-din VI ...	1435 - 1457		

⁴ Hasan was an Afghán of the lowest rank and a native of Delhi. He farmed a small plot of land belonging to a Bráhman astrologer named Gangu who was in Muhammad Tughlik's favour. Having accidentally found a treasure in his field Hasan gave it to his landlord Gangu, who was so struck with his honesty that he used all his influence to advance Hasan's fortunes. Hasan rose to a great station in the Deccan, took the name of Gangu out of respect and gratitude to his patron, and for the same reason added the title of Bahmani to his name when he became the founder of a dynasty. Briggs' Ferishta, II. 284 - 285; Elphinstone's History of India, 666.

⁵ Briggs' Ferishta, II. 291.⁶ Briggs' Ferishta, II. 295.

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rs with
anagar,
- 1369.

restore the territories wrested from them by his father, threatening, in case of refusal, to draw upon him the army of the king of Delhi. This led to a war which ended in Vijayanagar's defeat.¹

In 1368 war again broke out between Kulbarga and Vijayanagar. Muhammad Sháh Bahmani, charmed by a band of musicians ordered his minister to give the three-hundred performers a draft on the Vijayanagar treasury. When the bill was presented, Bukka seated the chief musician on an ass, paraded him through the city, and sent him back disgraced to Kulbarga. Bukka gathered an army, entered the Bahmani territories, and taking Mudgal about twenty-five miles east of Hungund, put men women and children to the sword. One man, who was spared and sent to Kulbarga, was executed by order of Muhammad for daring to survive the loss of his comrades. The slaughter at Mudgal roused the fury of the Kulbarga Musalmáns. A religious war or *jehád* was preached in the mosques, and Muhammad swore that he would not sheathe his sword until, in revenge for the slaughter of the faithful, he had put to death one hundred thousand infidels. In January 1368 Muhammad Sháh crossed the Krishna at the head of 9000 chosen horse, and fell on the Vijayanagar army after a severe storm of rain when the mud made its elephants useless. The Vijayanagar army was routed with the loss of 70,000 slain. It is recorded that among the spoils were 300 gun carriages, which, according to the late Colonel Meadows Taylor, C.S.I., is the first mention in India of the use of field artillery.² The capture of these guns led to the forming of an artillery corps in the Bahmani army. In the campaign which followed this corps was manned by Turks and Europeans. The guns are said to have done excellent service in the field and linked together by chains and ropes, guarded the camp against night attacks.³ In 1369 Muhammad Sháh crossed the Tungbhadra, and, on the 29th of August, after severe loss gained a decisive victory. So relentless a massacre of Hindus followed, that pregnant women and children at the breast did not escape the sword. At the end of three months peace was made, and at Vijayanagar the musicians' draft was honoured. It was agreed that, in future wars, the helpless and unarmed should not be slain, and that

¹ Briggs' Ferishta, II. 301.

² Architecture of Bijápur, 4.

³ Briggs' Ferishta, II. 312; Architecture of Bijápur, 4. The use of guns in the middle of the fourteenth century is remarkable. According to the usually received ideas gunpowder was invented in Europe in 1317, and one of the first occasions on which guns were used in battle was by Edward III. at the battle of Cressy in 1316. Early references to cannon and guns are complicated and made doubtful by the use of words now applied solely to powder-weapons in describing engines for throwing naphtha, burning missiles, and other early forms of fire-arms. It seems probable that, during the fifteenth century, fire-arms were introduced from Venice into India through Egypt. Like *bindikia* or bullet in Egypt (Creasy's Ottoman Turks, I. 233 note 1) the Hindustáni word *banduk* or gun seems to be a corruption of Binikia that is Vinikia or Venetian. In Gujarát in 1484, before the arrival of the Portuguese, Mahmud Begada used cannon to breach the walls of Chámpáner (Elliot and Dowson, VI. 467). In 1498 the Portuguese found the Indian Moors or Musalmáns as well armed as, sometimes better armed than, themselves. The knowledge of fire-arms did not come from the far east, as the Javanese words for fire-arms are European, *sanapang* a musket being the Dutch *snapan*, and *satingar* a matchlock being the Portuguese *espingarda*. See Crawford's Archipelago, I. 227; II. 171-172.

after a victory the lives of prisoners should be spared.¹ During Muhammad Sháh's reign the Muhammadan power in the Deccan was established on a firm basis. The neighbouring Hindu princes became his vassals. Trade and agriculture flourished; scattered conquests were united under one powerful government, and the wealth of the state was increased beyond precedent.²

During the rest of the fourteenth century, when Mujáhid (1375-1378), Dáud⁴ (1378), Máhmud⁵ Sháh (1378-1397), Ghiyás-ud-din (1397), and Shams-ud-din⁷ (1397) ruled at Kulbarga, and Harihar II. (1379-1401) ruled at Vijayanagar, though with occasional wars in which sometimes as in 1375 the Bahmani king and sometimes as in 1378 the Vijayanagar king was victorious, the peace of the district generally remained undisturbed. In 1396 the great Durga Devi famine began. It lasted for twelve years and most of the country is said to have been deserted. In 1398 the Doáb, that is the country between the Krishna and the Tungbhadra, was again the seat of a war between the Bahmani and the Vijayanagar kings in which the Vijayanagar king was worsted. In 1406 war once more broke out. Dev Ráya (1401-1451) of Vijayanagar, excited by stories of her beauty, sent a force to carry off from Mudgal, then within Bahmani limits, a beautiful girl of the goldsmith caste. In revenge for this insult Firoz Sháh Bahmani (1397-1422) invested Vijayanagar and reduced Dev Ráya to such straits that he was forced to conclude a humiliating peace, ceding Bankápur in Dhárwár and giving his daughter in marriage to Firoz Sháh Bahmani.³ In 1417 the fortune of war changed. Dev Ráya completely defeated Firoz Sháh, who with great difficulty escaped from the field of battle. The Hindus made a general massacre of the Musalmáns, piled their heads into a platform on the field of battle, and, pursuing Firoz Sháh into his own country, laid it waste with fire and sword.⁴ In 1422 Ahmad Sháh Bahmani (1422-1435) crossed the Tungbhadra on the south bank of which Dev Ráya was camped. Some marauding Musalmáns surprised Dev Ráya while asleep near a sugarcane field, and Dev Ráya almost naked took refuge in the cane. The soldiers found him, and, supposing him to be a husbandman, made him carry a bundle of canes for them and then let him go. He afterwards rejoined his army, but considering the surprise a bad omen fled to Vijayanagar. Ahmad Sháh unopposed overran the country, and, contrary to the old agreement, destroyed temples and colleges and put men women and children to death. Whenever the number of the slain reached twenty thousand, he halted three days and made a feast. The Hindus rendered desperate watched every opportunity for killing Ahmad Sháh. Once in a hunt Ahmad Sháh rode ahead of his escort and was surprised by a large body of the enemy, chased into a cattle-fold, and with a few attendants had to defend the place against fearful odds. He was nearly overpowered when his armour-bearer came to his

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THE BAHMAN
1347-1489.

Wars with
Vijayanagar
1398-1422.

¹ Briggs' Ferishta, II. 311-319; Architecture of Bijápur, 4; Scott's Deccan, I. 24-31.

² Architecture of Bijápur, 4.

³ Briggs' Ferishta, II. 384-388.

⁴ Briggs' Ferishta, II. 390-391.

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Wars with
Vijayanagar,
1444. (10)

rescue at the head of a body of troops. After his escape Sháh continued to press on almost unopposed. Vijayanagar besieged and the people reduced to such distress that Dev Ráya was forced to come to terms.¹ In 1423 and 1424 a failure of rain brought much loss and suffering.² In 1426 Ahmad Sháh Bahmani (1426-1457) moved his capital from Kulbarga sixty miles north-east to Bijápur. In 1435 Muhammad Khán the brother of the new king Allá-ud-din (1435-1457) after ravaging the Vijayanagar country claimed half of the Bahmani territories from his brother, and, with the aid of the Vijayanagar army, seized on Bijápur and other places. Ahmad's success did not last long as he was shortly after routed by Allá-ud-din who regained possession of Bijápur.³ In 1444 Dev Ráya of Vijayanagar, having strengthened his army by enlisting Muhammad's Hindu troops in archery, entered the Bahmani territories and plundered the country as far as Bijápur, laying waste with fire and sword. To repel this attack Allá-ud-din appointed Zamán the governor of Bijápur marched with an army of 50,000 and 60,000 foot and a considerable train of artillery. Three battles were fought in two months, and, in the end, Dev Ráya agreed to terms which were granted on his agreeing to become tributary to the Bahmani king. Allá-ud-din was a good ruler. Courts of justice were opened in every district, city and village police were established on a liberal footing, and censors of morals were appointed. Gambling was forbidden and the sale and use of spirituous liquors was prohibited. If any person, whatever his rank, after advice and moderate punishment, was convicted of drinking spirits, molten lead was ordered to be poured down his throat. Idle and vagrant devotees and beggars were put to hard work as scavengers till they were either reformed or driven from the country. The king was averse from bloodshed and was a devout Musalmán. He would not speak either with Naib who is Christians or with Bráhmans, and considered both unfit to hold office.⁴

Rebellion,
1460. (11)

In 1455 Máhmud Khwája Gáwán of the royal family of Bijápur visited Bedar as a trader and so charmed Allá-ud-din that, on learning that Allá-ud-din raised him to the rank of a noble, he plotted Allá-ud-din's death, through the intrigues of a divine named Habib Ulla, an attempt was made to place his youngest son Hasan on the throne. The attempt failed and the eldest son Husayn Sháh was crowned king (1457-1461). Habib Ulla and prince Hasan were thrown into prison, and the prince was blinded.⁵ Shortly after (1460), during Humáyun's absence in Telingana, seven of Allá-ud-din's disciples formed a plot for the release of their prisoners. They applied to one Yusuf, a Turk, who was a man of great repute for his piety and honesty, and who was a friend of Habib Ulla. He bribed some of the king's officers to enter the palace, and a plot was formed, in which Habib Ulla and his followers who at all hazards pledged themselves

¹ Briggs' Ferishta, 104.

² Briggs' Ferishta, 103-104.

³ Briggs' Ferishta, 103.

⁴ Briggs' Ferishta, 103.

⁵ Briggs' Ferishta, 103.

ing Yusuf and his friends went to the women's quarters where Habib Ulla and prince Hasan were confined, put some of the rds to death, and set free about seven hundred prisoners ng whom were Habib Ulla and prince Hasan. The head police er of the city marched with the city guards against the pirators, and, in the confusion which followed, Habib Ulla and ce Hasan hid themselves in a barber's house, where they ed their beards and dressed as beggars. Prince Hasan however recognized and was joined by the discontented from quarters. In a few days he raised an army of 3000 horse and) foot and with these he captured several places. When he d of his brother's rebellion Humáyun Sháh returned to his tal, leaving behind him in Telingana Máhmud Gáwán, whom he lately appointed to the government of Bijápur with the title of ik-ul-Tujár that is Prince of Merchants. The king's first act was ut the city guards to death with severe torture for their negli- ce. The head of the police was confined in an iron cage where he l after being made to eat a part of his own body every day. An y of 8000 horse and foot was sent against the prince, who at first successful. Hasan's success so enraged Humáyun that he seized women and children of the officers of his army and threatened to them to death if the army suffered a second defeat. In a second gement prince Hasan was defeated and fled with a few friends rds Vijayanagar. Arriving with about 800 horse near the mud of Bijápur, Siráj Khán Junaidi the commandant of the fort invited prince to enter, and promised to make over to him the fort and its ndencies. The prince with Habib Ulla and Yusuf Turk entered fort and were received with apparent respect. At nightfall Siráj n surrounded the fort, and, in the scuffle which followed, Habib was killed. Next day the prince, Yusuf Turk, and his other orters were seized and sent under a strong escort to Bedar. The ce was thrown before a tiger who tore him to pieces. Yusuf his comrades were beheaded, and their women ill-used. About n thousand persons, directly or indirectly connected with the llion, suffered death under torture.¹

1470, during the reign of Muhammad Sháh II. (1463-1482), mud Gáwán, now prime minister, led an army into the Konkan caused a grievous loss to Vijayanagar by the capture of the island port of Goa. The victory was celebrated at Bedar with much icking, and Máhmud Gáwán was treated with marked respect. ish Kadam, a nobleman, who had distinguished himself in the cam- gn was appointed governor of the newly conquered country with the of Kishwar Khán.² Two years later (1472) the fall of Goa was owed by the capture of Belgaum which up till then had belonged ijayanagar. While returning from Belgaum Muhammad Sháh ed at Bijápur, and was so charmed by its situation that he e passed some months there had 1472 and 1473 not ears of famine. In 1479 the repeated reverses and e Vijayanagar kings Mallikárjun (1451-1465) and e 1465-1479) led to the establishment of a new

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1347-1489,
Rebellion,
1460.

12 Capture of Goa,
1470.

¹ a. II. 458-463.

² Briggs' Ferishta, II. 484-485.

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Administrative
Reforms,
1478.

dynasty at Vijayanagar under Narsimh (1479-1487), who, according to one account, was the slave of the last king Virupáksha, according to a second account was a chief of Telingana, and according to a third account was of Tulav or South Kánara origin. In 1478 the Bahmani minister Máhmud Gáwán introduced several fiscal and military reforms. The estates of vassals or proprietors were registered and assessed; the assessments of village lands, townships, and counties were recorded; a simple system of collecting the revenue which would at once check the collections and at the same time protect the landholders from extortion was introduced; and the boundaries of village lands were laid out and fixed. These changes are said to have greatly improved the state of the people. The number of provinces of the kingdom was raised from four to eight, the province of Bijápur with many districts along the Bhima, together with Mudgal and Ráichur, being assigned to the minister. Instead of governors of provinces being allowed to appoint their own soldiers to garrison the forts within their jurisdiction, royal troops were sent direct and paid from the royal treasuries. The pay of the army, from the common soldiers to the commander, was fixed at liberal rates.¹ These reforms excited the jealousy of the officers and nobles of the court and the result was a conspiracy against the minister. He was falsely accused of treason, and under Muhammad Sháh's order was executed in 1481.² Bijápur the estate or *jágir* of the late minister was conferred on Yusuf Adil Khán the future founder of the Adil Sháhi kings of Bijápur, and he was appointed *tarafdár* or provincial governor of Bijápur. The death of Máhmud Gáwán was a grievous blow to Bahmani power, as he alone was able to control the rivalries and disaffection of the ambitious nobles of the court. The kingdom was torn by the rivalries and intrigues of two great parties, the Deccanis, chiefly naturalised foreigners under the leadership of Nizám-ul-Mulk, and the Foreigners, including Turks Arabs Persians Afgháns and Moghals, under the leadership of Yusuf Adil Khán. These factions led to the division of the Bahmani kingdom among five independent states, the Adil Sháhi under Yusuf Adil Khán at Bijápur (1489-1686), the Nizám Sháhi

¹ Briggs' Ferishta, II. 502-504; Colonel Meadows Taylor in Architecture of Bijapur 10.

² According to Ferishta Khwája Gáwán, who was connected with the family of the Sháh of Persia, alarmed by the intrigues and jealousies of the Persian court, left his native land, travelled as a merchant through many countries, and formed the acquaintance of the learned men of each. Partly for trade and partly to visit the learned men of the Deccan, Khwája Gáwán landed in 1455 at Dáhol in Ratnágir and travelled to Bedar. Allá-ud-din Bahmani (1435-1457) was charmed by his learning and information and raised him to the rank of a noble. Under Allá-ud-din's successors he received title after title until he became the first man in the state. He was a strict Sunni, very learned and liberal, an accomplished writer, and a profound scholar. He left a library of three thousand volumes. In his habits he was simple and frugal. Even in his best days he slept on a bare mat, and the only cooking pots in his kitchen were common earthen pipkins. His daily household charges were never above 4s. (Rs. 2). On his death no treasures and no private effects were found. What he gained during his life over and above his bare support, he gave in charity. Briggs' Ferishta, II. 510-512; Scott's Deccan, I. 172-175; Architecture of Bijapur, 11.

under Malik Ahmad Bhairi at Ahmadnagar (1490-1636), the Kutb Sháhi under Sultan Kutb-ul-mulk at Golkonda (1512-1687), and the Berid Sháhi under Kásim Berid at Bedar (1492-1609).¹ Though kings, nominally supreme, continued to rule as late as 1526, the supremacy of the Bahmanis may be said to have ceased from 1489, when Yusuf Adil Khán threw off his allegiance and established himself as an independent ruler at Bijápur.

According to Colonel Meadows Taylor, except Humáyun Sháh (1457-1461) the Bahmani kings protected their people and governed them justly and well. Among the Deccan Hindus all elements of social union and local government were preserved and strengthened by the Musalmáns, who, without interfering with or remodelling local institutions and hereditary offices, turned them to their own use. Persian and Arabic education was extended by village schools attached to mosques and endowed with lands. This tended to the spread of the literature and faith of the rulers, and the effects of this education can still be traced throughout the Bahmani dominions. A large foreign commerce centred in Bedar, the capital of the Deccan, which was visited by merchants and travellers from all countries. The Bahmani kings made few public works. There were no water works, no roads or bridges, and no public inns or posts. Their chief works were huge castles which after 500 years are as perfect as when they were built. These forts have glacis and counterscarps, covered ways, traverses, flanking bastions with curtains and intermediate towers, broad wet and dry ditches, and in all plain fortresses a *fausse-braye* or rampart-mound with bastions and towers in addition to the main rampart. No forcible conversion of masses of Hindus seems to have taken place. A constant stream of foreigners poured in from Persia, Arabia, Tartary, Afghánistán, and Abyssinia. These foreigners, who served chiefly as soldiers, married Hindus and created the new Muhammadan population of the Deccan.²

Yusuf Adil Sháh, the founder of the Bijápur kingdom, was a younger son of Agha Murád or Amureth Sultán of Constantinople

¹ The following are the names and dates of the Bijápur, Ahmadnagar, and Golkonda kings:

Bijápur, Ahmadnagar, and Golkonda Kings, 1489-1687.

BIJÁPUR.		AHMADNAGAR.		GOLKONDA.	
Name.	Date.	Name.	Date.	Name.	Date.
Yusuf ...	1489-1510	Ahmad I. ...	1490-1508	Sultán Kuli ...	1512-1548
Ismáil ...	1510-1534	Burhán ...	1508-1553	Jamshid ...	1548-1550
Mallu ...	1534	Russin ...	1553-1565	Ibráhim ...	1550-1581
Ibrahim L. ...	1534-1557	Murtaza I. ...	1565-1588	Muhammad ...	1581-1611
Ali I. ...	1557-1589	Mirán Husain ...	1588	Abdulláh ...	1611-1672
Ibráhim II. ...	1589-1626	Ismáil ...	1588-1590	Abu Hasan ...	1672-1687
Másmud ...	1626-1656	Burhán II. ...	1590-1594		
Ali II. ...	1656-1672	Ibráhim ...	1594		
Shikandar ...	1672-1689	Ahmad II. ...	1595		
		Bahádur ...	1595		
		Murtaza II. ...	1605-1631		

² Architecture of Bijápur, 12-13.

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SUF ADIL
SHÁH,
89-1510.

Early Life.

(1421-1451). He was born about 1443. In the Sultán's family the custom was to allow only one male child to survive its father, so, when the new Sultán Muhammad II. ordered the destruction of all his father's male children, Yusuf was included in the order. His mother urged that the boy's life might be spared, and, when her request was refused, she resolved to save him by stratagem. With the help of a Persian merchant named Khwája Imád-ud-din, who was then in Constantinople, she put another child in place of her own. She gave the boy Yusuf to the care of the merchant, and exacted a promise from him that he would protect him through life. Khwája Imád-ud-din nobly fulfilled his promise. He took the boy with him to Sava in Persia, and carefully attended to his rearing and training.¹ His mother heard at intervals of Yusuf's welfare, and later on sent his nurse, with her son Ghuzanfarbeg and her daughter Dilshad Ágha, to remain with him, and they seem to have never afterwards quitted him. Some careless words of the nurse made known the secret of Yusuf's birth, and they were forced to bribe the Turkish governor heavily before they were allowed to leave Sava. They fled to Kum-Ispahán and from that to Shiráz. Here Yusuf, warned in a dream, set out for India and in 1461 reached the port of Dábhól in Ratnágiri. He was then about seventeen, handsome, of pleasing manners, and well educated. A Persian merchant who had come to Dábhól for trade invited him to accompany him to Bedar, then the capital of the Bahmani kingdom. Here Yusuf was sold, nominally it may be supposed, to the minister Máhmud Gáwán, who appointed him to the Royal Bodyguard. He rose rapidly in favour, and, being expert in the use of arms and in the management of troops, he was appointed to the command of the guard, and soon after became Master of the Horse. Yusuf, who seems not to have cared for court employ, had himself transferred to the province of Berár which was governed by Nizám-ul-Mulk Turk, where, as commander of five hundred horse, he frequently distinguished himself and gained the title of Adil Khán. Máhmud Gáwán appointed him governor of Daulatabad, and on Máhmud's death he was transferred to Bijápur. In 1482, on the accession of Máhmud Sháh II. (1482-1518), Adil Khán visited Bedar. This visit seems to have been as much a demonstration of strength as a compliment; all the foreign troops looked to him as their leader and encamped with his troops outside of the city. The management of the kingdom was then with Nizám-ul-Mulk Bhairi who had been the principal instigator of the murder of Máhmud Gáwán. This man, seeing that Yusuf would be a formidable obstacle to his ambitious designs, endeavoured to effect his destruction, together with that of all his troops in and around Bedar. The plot failed. Though nominally reconciled, Yusuf was satisfied that he had nothing to expect from the king. He returned to Bijápur and never revisited the capital. He governed his province as a half-independent chief,

¹ From Sava in Persia, where Yusuf was brought up, Yusuf himself, and after him all the Adil Sháhi kings, were known to the Portuguese by the name of Sabayo.

till, in 1489, he threw off the last remnant of allegiance and assumed the signs of royalty. He possessed himself of the country from the Bhima to Bijápur, fixed on Bijápur as his capital, and began a fort, now known as the Árkillá, on the site of the old village of Bichkanhali.¹

Immediately on his revolt, Yusuf Khán was attacked by Kásim Berid, the Bahmani minister, who induced the Vijayanagar king Narsimh II. (1487-1508) to join in the war. By skilful movements Yusuf defeated this combination. In 1498 he was again attacked by Vijayanagar, the army according to Ferishta being commanded by Timráj, the regent-minister, and the Rája himself accompanying it. Yusuf fell on the army with his cavalry, which seem to have been his only troops. He was repulsed but renewed the attack with such vigour that the Vijayanagar army fled and the Rája himself was so severely wounded that he died on his way to the capital.² The results of this victory were most important; an immense amount of booty, in elephants horses and gold, was captured, and Yusuf was firmly established on his throne. Shortly after, Yusuf had the honour of receiving his former master, Máhmud Sháh Bahmani, in his capital, and of showing him the new citadel and the palaces which were nearly finished. A marriage between Bibi Mussiti Yusuf's daughter and Máhmud's son Ahmad Sháh was arranged, and the betrothal was performed with great pomp at Kulbarga. In the same year (1498), when the Bahmani country was formally distributed among Yusuf Adil Khán of Bijápur, Ahmad Nizám Khán of Ahmadnagar, and Kásim Berid of Bedar, Goa and the neighbouring districts fell to Yusuf and a Bijápur officer was appointed to Goa.³

During his reign of twenty-one years, with varying results, the king was always embroiled in quarrels with the Bahmani minister Kásim Berid, and with the king of Ahmadnagar. About 1502 Yusuf nearly caused his own downfall by proclaiming the public profession of the Shia creed in Bijápur.⁴ His education in Persia, the centre of the Shia faith, had given Yusuf a liking for this sect. He was compelled for a time to conform to the Sunni doctrines, the established religion at the Bahmani court, but seems to have taken the first opportunity of publicly professing himself a Shia. The occasion was critical. Some of his foreign troops were Shiás, but the majority, Turks Deccanis and Abyssinians, were Sunnis, and none of the neighbouring kings was likely to look with favour on the establishment of heretical doctrines in the new kingdom. None of these reasons was sufficient to deter Yusuf who carried out his plans with his usual judgment. The free profession of the Sunni faith was allowed in all his

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SHÁH,
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War with
Vijayanagar,
1498.

Change of Sta
Religion,
1502.

¹ Close to this fort and on the area now included within the city walls were six other Hindu villages, Gichan-hali, Chandu-keri, Kyadgi, Kyatunkeri, Korbuthali, and Korunkatti, but not a trace of them remains. Bichkanhali is supposed to have stood on the site of the present Árkillá, and a low circular tower near the centre is still pointed out as part of this old village. Mr. H. F. Silcock, C. S.

² Briggs' Ferishta, III. 12. This account seems inaccurate as Vir Narsimh or Narsimh II. who began his reign in 1487 continued to reign with great power till 1508.

³ Briggs' Ferishta, III. 13.

⁴ Briggs' Ferishta, III. 22.

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SHAH,
1489-1510.Change of State
Religion,
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dominions, a toleration which greatly aided him in maintaining his power. The Ahmadnagar king Ahmad Bhairi (1490-1508), Kutb-ul-Mulk of Golkonda, and Amir Berid of Bedar, combined against him on religious grounds and invaded the kingdom. Yusuf, finding he could not meet the allies in a general engagement, entrusted the defence of the capital to his general Kamál Khán, marched north, and endeavoured to create a diversion by ravaging the country and cutting off the supplies of the invading armies. He also tried to obtain aid from Imád-ul-Mulk, king of Berár; but that monarch advised him if he wished to save his kingdom to recall his edict in favour of the Shia faith. Yusuf recalled his edict, and Imád-ul-Mulk succeeded in detaching Ahmad Bhairi and Kutb-ul-Mulk from the league. The only member of the alliance now in arms against Yusuf was Amir Berid of Bedar, but on the approach of Yusuf's troops he fled, leaving to Yusuf his camp and all his effects. Thus ended what is called in the Deccan The Holy War of the Faithful Brethren.¹ The object for which this war was undertaken was not gained. On his return to his capital, Yusuf re-established the public profession of the Shia faith, and from that date till his death in 1510 no attempt was made to disturb his religion.

Varthema,
1502.

In 1502 the Italian traveller Varthema described Bijápur as a walled city very beautiful and very rich with splendid houses.² The king, who was powerful, rich, and liberal, lived in great pride and pomp. His palace had many chambers, forty-four of which had to be crossed before reaching the king's chamber. A great number of his servants wore on the insteps of their shoes rubies, diamonds, and other jewels. About a league from the city was a mountain guarded and walled from which diamonds were dug. The people, who were generally of a tawny colour, were Muhammadans, whose dress consisted of robes or very beautiful silk shirts, and they wore shoes or boots with breeches after the fashion of sailors. When the ladies went abroad their faces were covered. The king was always at war with the king of Narsinga, that is with Narsimh king of Vijayanagar. The Bijápur army consisted of 25,000 men, horse and foot, the greater part of them white foreigners. The king owned many vessels and was a great enemy of the Christians. The island of Goa, which belonged to Bijápur, every year paid the Bijápur king ten thousand golden ducats called by them *pardais*. These *pardais* were smaller than the seraphim of Cairo, but thicker, and had two devils stamped on one side of them and certain letters on the other.³ The fortress of Goa was near the sea. It was walled after the European manner, and was commanded by a captain called Savain who was a Mámeluke and at the head of four hundred

¹ Briggs' Ferishta, III. 28.

² This remark about the city walls, which were not built till 1503, and the account of the diamond hill near the city, seem to show that Varthema described Bijápur from hearsay.

³ *Pardai* or *pardao* or *pertab* or *hun* or *pagoda* is a Southern India coin which is rare cases bears on one side the double figure of Shiv and Párvati and on the obverse a legend showing it to have been struck by a female sovereign whose title was Shri Sadáshiv. Most of the coins bear the figures of Shiv and Párvati on one side and a pyramidal temple on the other. Hence its name of *Pagoda*. Badger's Varthema, 156 note 1.

Mámelukés.¹ With these Mámelukés like his master he waged a great war with the king of Narsinga. Whenever he could get them he engaged the services of white men paying each £5 5s. to £7 (15-20 *Pardais*) a month. Before entering a recruit among the braves he tested his strength by exchanging blows with him each putting on a leather tunic. If the new comer proved strong he was entered in the list of able-bodied men, if weak he was given work other than fighting.²

In 1498, under Vasco da Gama, the Portuguese appeared on the Kánara coast. While their ships were at anchor at Anjidiv off Kárwár, Sabayo, that is Yusuf Adil Sháh of Bijápur or rather Yusuf's governor of Goa, ordered a Musalmán Jew, who was at the head of his navy, to take some boats, surprise the strangers, and bring them prisoners to Goa. The attempt failed. The Portuguese seized and flogged the Jew, destroyed the Goa boats, and taking the Jew to Portugal baptised him under the name of Gasper da Gama.³ The Portuguese strengthened their hold on the Kánara coast by an alliance with the Vijayanagar king Narsimh II. (1487-1508) and his son Krishna Ráya (1508-1534). In 1506 Sabaia, that is Yusuf Adil Sháh, sent a fleet of sixty sail against Anjidiv under a renegade named Antonio Fernando who had taken the Musalmán name of Abdulla. The Portuguese bravely defended their fort and Abdulla had to withdraw. In 1509 Afonso Dalboquerque was appointed Portuguese viceroy. In the latter part of the year, or early in 1510, he formed an offensive and defensive league with Krishna Ráya against Bijápur. As Goa was poorly defended, the garrison in arrears, and the people discontented, Dalboquerque marched towards Goa, and, on the 1st of March 1510, took Panjim, and two days afterwards the town and fort surrendered without a struggle. Two months later (May) a Bijápur army⁴ under Kamál Khán⁵ entered the Goa territory, and, after a siege of twenty-one days, Dalboquerque was forced to withdraw to his ships. The Portuguese spent the four rainy months (June-November) in making preparations and, by the 25th of November, Dalboquerque unaided, as Krishna Ráya of Vijayanagar had planned to seize Goa for himself, drove the Bijápur troops out of the city and island of Goa.⁶

Before the Portuguese conquest of Goa in 1510, according to the Portuguese traveller Duarte Barbosa who was minutely acquainted with the west coast of India between 1500 and 1514, the Sabaym Delcani, that is Yusuf Adil Sháh of Bijápur, was very fond of Goa

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SHÁH,
1489-1510.

The Portuguese
1498-1510.

¹ Varthema probably means Georgian and European Christians who had turned Musalmána. ² Badger's Varthema, 115-118.

³ Vasco da Gama's Three Voyages, 244, 246, 253.

⁴ According to Faria y Souza (Kerr's Voyages, VI. 133) one detachment of the Bijápur army was commanded by the mother and women of the Bijápur king, who maintained their troops out of the gains of 4000 prostitutes who followed the army.

⁵ According to Faria y Souza (Kerr's Voyages, VI. 132) Yusuf Adil Sháh died before the capture of Goa by Dalboquerque on the 1st of March 1510; according to Ferishta (Briggs, III. 30) he died some months later, after the recapture of Goa in May.

⁶ Details of the Portuguese conquest of Goa are given in the Kánara Statistical Account, Bombay Gazetteer, XV. Part II. 108-110.

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ory.

ADIL
H.
1510.
osa,
1514.

and at one time thought of making Goa his head-quarters. Under him it was a great place of trade with many Moors, white men, and rich merchants, and many great Gentile merchants. To its good port flocked ships from Mecca, Aden, Ormuz, Cambay, and the Malabar country. Sabaym Delcani lived much in Goa and kept there his captain and men-at-arms, and without his leave no one went out or in by land or by sea. The town was large with goodly buildings and handsome streets and a fine fortress. There were many mosques and many Hindu temples. After the defeat of the Egyptian fleet at Diu in South Káthiáwár in 1509 Sabaym called all the runaway Rumis, that is Turks and Mámelukes, to him and treated them with great honour.¹ With their help he hoped to defeat the Portuguese. Much money was gathered, great ships and handsome European-like galleys and brigantines were built, and much artillery of brass and iron was forged. When the preparations were well advanced they set out and took all native craft that plied under a Portuguese pass.² Yusuf's kingdom of Decani had many great cities, and many towns inhabited by Moors and Gentiles. It was a country very well cultivated and abundantly supplied with provisions and had an extensive commerce, which produced much revenue to the Moor king Mahamuza, that is Máhmud Sháh Bahmani II. (1482-1518) the nominal overlord of Yusuf Adil Sháh. He lived very luxuriously and with much pleasure, in a great city inland called Mavider that is Ahmadabad Bedar. This king held the whole of his kingdom divided among Moorish lords, to each of whom he had assigned cities, towns, and villages. These lords governed and ruled, so that the king did not give any orders in his kingdom, nor did he meddle, except in giving himself a pleasant life and amusement. All these lords did obeisance to him and brought him the revenue with which they had to come into his presence. If any one of them revolted or disobeyed, the others went against him and destroyed him, or reduced him again to obedience to the king. These lords frequently had wars and differences among one another and it happened that some took villages from others. But afterwards the king made peace and administered justice between them. Each one had many horsemen, very good archers with the Turkish bow, white people of good figures. Their dress was of cotton stuff, and they wore caps on their heads. They gave large pay to the soldiers: they spoke Arabic Persian and the Decani language, which was the natural language of the country. These Moorish lords took tents of cotton into the field, in which they dwelt when they went on a journey or to war. They rode a small saddle, and fought tied to their horses. They carried in their hands very long light lances with four-sided iron points, very strong, and about two feet (three palms) in length. They wore tunics quilted with cotton called *laudes*, and some wore tunics of mail, and had their horses caparisoned. Some carried iron

¹ Rumi, properly an inhabitant of Anatolia in Asia Minor, in this case is Mámeluke rather than Turk. There were Europeans in the Egyptian fleet at Diu as the Portuguese found books in Latin, Italian, and Portuguese. Faria y Souza in Kerr's Voyages, VI. 119.

² Stanley's Barbosa, 74-77.

maces and battle-axes, two swords and a buckler, and a Turkish bow supplied with many arrows, so that each man carried offensive weapons for two. Many of these took their wives with them to the wars; they made use of pack oxen, on which they carried their chattels when they travelled. They were frequently at war with the king of Narsinga, so that they were at peace but for a short time. The Gentiles of this kingdom of Decani were black, well made, and brave. Most of them fought on foot and some on horseback. The Gentile foot soldiers carried swords and shields, and bows and arrows, and were very good archers. Their bows were long after the fashion of English bows. They went naked from the waist upwards and wore small caps on their heads. They ate all meat except cow. They were idolaters and when they died their bodies were burnt, and of their own free will their wives burned themselves with their dead husbands.¹

In 1510 Yusuf Adil Sháh died of dropsy and was buried at Goge in the province of Shorápur in the Nizám's territory about forty miles east of Bijápur. Among the sovereigns of the Deccan, Yusuf Adil Sháh, whether for statesmanship or accomplishments, holds a high, probably the highest, place. His character and his administration have no trace of the cruelty, bigotry, and licentiousness which marked some of the Bahmani kings. Even the proclamation of his devotion to the Shia faith, which might have stirred fanatical excitement and bloodshed, was so temperate and wise as to cause no permanent uneasiness or loss of power. He was the founder of a dynasty which of all Deccan dynasties, except the Kutb Sháhis of Golkonda, has left the noblest memorials of its greatness. He was the patron of art and literature in the highest degree then known in India. To his subjects of all creeds and classes he was just and merciful, and it is probable that his marriage to a Hindu lady, the daughter of a Marátha chieftain, his only wife, may have given him more sympathy with his Hindu subjects than was at all common at that time.²

Yusuf seems to have developed the revenue reforms introduced in 1478 by Máhmud Gáwán. He also seems to have revived those reforms of Máhmud Gáwán's which the revolution of 1489 had prevented from being carried out. Under Yusuf's government, though perhaps less regularly than afterwards under the Moghals, the country was parcelled into districts or *sarkárs*. Each district was distributed among sub-divisions which were generally known by the Persian names *parqana*, *karyat*, *samat*, *mahál*, and *táluka*, and sometimes by the Hindu names *pránt* and *desh*. The revenue was generally farmed sometimes by the village. Where it was not farmed the revenue was collected by Hindu officers. Over the revenue farmers and collectors was an agent or *amil* who collected the revenue, managed the police, and settled civil suits. Civil suits relating to land were generally referred to juries or *pancháyats*. In cases of hereditary property

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SHÁH,
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Character.

Reforms.

¹ Stanley's Barbosa, 77-78.

² Colonel Meadows Taylor in Architecture of Bijápur, 20.

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Reforms.

to which government was a party the Bijápur jury consisted of fifteen men of whom two-thirds were Musalmáns and one-third were Hindus. Over each group of agents or *amildárs* was a chief collector or *mokásadár*, from the Arabic *moquaita* the seat of customs. The office of chief collector in theory was held for a short term of years; in practice the chief collector was allowed to hold his post for a long period and sometimes to pass it to his son. Over the chief collector there was generally a provincial governor or *subhá*. Deeds and formal writings were made out in the governor's name, but he did not always live in the district and he never took part in its revenue management.¹ Though the chief power in the country was Muhammadan large numbers of Hindus were employed in the service of the state. The garrisons of hill forts were generally Hindus, *Maráthás*, *Rámoshis*, and *Bedars*, fortified towns and a few hill forts of special strength being reserved for Musalmán commandants or *killedárs*. Parts of the plain country, with the title of estateholder or *jágirdár* and of hereditary head or *deshmukh*, were entrusted to loyal Hindus, chiefly *Bráhmans*, *Lingáyats*, and *Maráthás*. The tenure of these estates was generally military, the value of the grant being in proportion to the number of troops which the holder maintained. Numbers of Hindus were employed in the Bijápur armies. Family feuds or personal hate, and in border villages probably a respect for the chances of war, often led members of the same family to seek service in rival Musalmán states. Hindus of distinguished service were rewarded with the Hindu titles of *Rája*, *Náik*, and *Ráo*.²

ISMÁIL ADIL
SHÁH,
1510-1534.

Yusuf Adil Sháh was succeeded by his son Ismáil Adil Sháh (1510-1534) a boy of five. During the young king's minority the minister Kamál Khán was appointed regent. One of his first acts was to restore the public profession of the *Sunni* faith, by which he gained the attachment of the Deccani portion of the army, as well as the approval and respect of the neighbouring kings. This religious change was mainly made with a view to his own advancement. Tempted by the success which had followed his master Yusuf in his revolt against Máhmud Sháh Bahmani, and seeing how the efforts of the Berid family of Bedar had also succeeded, Kamál Khán planned to depose the young king and seat himself on the Bijápur throne. To this end he opened secret negotiations with Amír Berid of Bedar, who had designs on the Ahmadnagar kingdom, where Burhán Nízám (1508-1553) was also a minor, and an offensive and defensive alliance was formed between them. The foreigners in the Bijápur army were likely to prove a serious obstacle to Kamál Khán's ambitious designs. He contrived greatly to increase the Deccan element by entertaining a number of the local *Maráthas* horse, and dismissing all foreigners except 300 who formed the king's bodyguard. He fixed on the 30th of May 1511 as the lucky day for deposing Ismáil. Had the project been carried out on that day it would have succeeded. It was delayed on the advice of the astrologers, who warned the minister that some dangerous days for him were at hand. Kamál Khán confined himself to his palace, and

¹ Grant Duff's *Maráthás*, 36, 38.

² Grant Duff's *Maráthás*, 36-38.

strengthened his guards, giving out that he was ill. This delay gave the queen-mother, *Bubuji Khánam*, the chance of attempting to free her son. Her spies had told her of the plot and she adroitly turned *Kamál Khán's* seclusion to his own destruction. *Yusuf Turk*, the king's foster-father, was chosen as the agent for the minister's destruction and gladly took the part assigned to him. Under pretence of gaining the minister's leave to visit Mecca, *Yusuf* was allowed into the palace. Approaching, according to custom, with great humility, he made his obeisance and uttered several flattering speeches which pleased *Kamál Khán*, who called him nearer and stretched out his hand to give him betel leaf. *Yusuf* putting his hands under the cloth that covered his shoulders advanced as if to receive the leaf. The minister stretched out his hand to put the leaf on the cloth, when *Yusuf* with the quickness of lightning drawing a dagger hid beneath the cloth, stabbed *Kamál Khán* in the breast with all his force, so that he fell and died with a loud groan. *Yusuf Turk* was cut to pieces by the attendants.¹ Though a rumour of what had happened spread through the city and caused considerable alarm to *Kamál Khán's* adherents, *Ismáil* was not yet safe. To allay the excitement, *Kamál Khán's* mother and his brother *Safdar Jang* gave out that the minister was wounded not dead. To support this story the body was set on pillows in a window overlooking the palace court as if to receive the salutation of the people. Taking advantage of the anger caused by the attempted assassination, and knowing that every moment's delay helped the royal party to complete their arrangements for defence, *Safdar Jang* hurried with a body of armed men to the citadel and attacked the palace. *Dilshad Ágha*, *Yusuf Adil Sháh's* foster-sister, encouraged the palace-guard. In spite of their stubborn resistance, the assailants, who were numerous and well armed with muskets, would have carried all before them had not the garrison been strengthened by a number of the loyal foreign soldiers who climbed into the palace by ropes thrown over the walls. The palace gates were forced open and the rebels headed by *Safdar Jang* rushed into the courtyard. They were met by a discharge of fire-arms from the terrace of the palace, and *Safdar Jang* was wounded in the eye. He took refuge under a wall on the top of which the king, a child of six, was standing. Seeing his enemy the child rolled over upon him a heavy stone which fell on his head and killed him on the spot. The insurgents fled to seek *Kamál Khán*, and finding him dead dispersed. The royal troops rallied round the young king and the city was quickly cleared of the disaffected. Among the most prominent men on the king's side in this outbreak was *Khusru Turk*, who, in reward for his services received the estate of *Belgaum* and the title of *Asad Khán*. Probably owing to the advice of *Asad Khán* the young king's reign began with great success. One of his first measures was, in 1513, to restore the Shia faith which had been forbidden by the

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ISMÁIL ADIL
SHÁH,
1510-1534
*Threatened
Usurpation.*

¹ Briggs' *Ferishta*, III. 40.

² Details of *Asad Khán*, the athlete, statesman, and man of letters, who is still the guardian saint of *Belgaum* are given in the *Belgaum Statistical Account*.

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SHÁH,
1510-1534.

South Bijápúr
under
Vijayanagar,
1519.

War with
Ahmadnagar,
1524.

regent Kamál Khán. In 1514 the kings of Ahmadnagar, Berar, and Golkonda leagued against him. The confederate army, accompanied by the Bahmani king Máhmud Sháh II. (1482-1518) and his son Ahmad at the head of 25,000 cavalry, marched towards Bijápúr, laying waste the country as they came. Ismáil made no attempt to meet this invasion in the field. When the attacking force had reached Allápúr, a suburb of Bijápúr about a mile and a half from the eastern gate of the city, he led against them in person his own 12,000 foreign cavalry and gained a decisive victory. The Bahmani army fled, leaving Máhmud Sháh Bahmani and his son Ahmad in the victor's hands, who treated the royal captives with the greatest courtesy. This battle was followed by the marriage of Ismáil's sister Mussiti with Ahmad the son of the Bahmani king to whom she had been betrothed, and their marriage was celebrated with great pomp at Kulbarga. In 1519 Ismáil's rank and independence were acknowledged by the king of Persia who sent an ambassador to his court.¹ In the same year (1519) Krishna Ráya of Vijayanagar (1508-1534) extended his conquests as far north as the Krishna and possessed himself of the Ráichur Doáb. To retake the Ráichur Doáb, while under the influence of wine, Ismáil, at the head of 2000 men, attempted to cross the Krishna, without due precautions, in the face of the hostile force. The result was a ruinous defeat, the king himself narrowly escaping and the army having to return to Bijápúr. This victory enabled Krishna Ráya and his successors for several years to keep Bádámi and probably other parts of South Bijápúr.

In 1524 Ismáil's sister Mariam was married to Burhán Nizám of Ahmadnagar (1508-1553). As Ismáil failed to keep his promise of ceding the fort of Sholápúr and its five and a half districts as his sister's marriage portion, Burhán Nizám, aided by Imad Sháh of Berár and Amir Berid regent of Bedar, marched with forty thousand men to besiege Sholápúr and to occupy the five and a half districts. Ismáil opposed them with ten thousand foreign troops and three thousand archers. The archers were surprised by a body of the allied army, were defeated, and dispersed. But, rallying at a distance, they approached the confederate camp and were allowed to pass. They seized the advantage, attacked the confederates, and, after a dreadful slaughter, effected their retreat. Ismáil advanced next morning against the allies, who were not recovered from their panic, and whose line was formed in the utmost disorder and confusion. The allies made but little resistance; their camp was taken, and vast riches fell to the victors.² In 1528 Asad Khán, the Bijápúr general, again defeated Burhán Nizám and Amir Berid who had attacked the Bijápúr country. In 1529 Asad Khán entered the Amir Berid's camp at night and carried off the regent on the bed where he lay in a drunken sleep. Bedar was captured and Amir Berid became practically the vassal of the Bijápúr king. Shortly after Ismáil, aided by Imad Sháh of Berar recovered the

¹ Briggs' Ferishta, III, 48.

² Waring's Maráthás, 35-36.

forts of Raíchur and Mudgal from Krishna Ráya of Vijayanagar, but was prevented from passing further by an invasion of Burhán Nizám and Amir Berid from the north. In 1533 Burhán Nizám was again defeated and with difficulty escaped. Much plunder fell into the hands of Ismáil and his superiority was established throughout the Deccan. This battle was known as the Foreign Boys' Victory because it was in great measure won by a corps of sons of foreigners and Rajputs.¹ A Kánarese inscription dated 1533-34 (S. 1455) at Bânshankari, three miles south-east of Bádámi, shows that during this time Bádámi and probably other parts of South Bijápur continued to belong to Vijayanagar.² In 1534 Ismáil died and was buried at Goge near his father. According to a writer of that time quoted by Ferishta Ismáil Adil Sháh was just, prudent, and patient, and so abundantly magnanimous that he gave rewards without too minutely inquiring into the state of his treasury. In his extreme generosity he often pardoned public criminals, and never would listen to slander. He was never passionate and was always sensible and acute. He was an adept in painting, varnishing, arrow-making and embroidering saddle-cloths. In music and poetry he excelled most of his age. He was fond of the company of poets and learned men numbers of whom were munificently supported at his court. He dearly loved repartee and no king of the Deccan was his equal in humour. He seldom used the Deccan tongue, and was fonder of Turkish and Persian manners music and language, than of those of the Deccan. This was owing to the education he had received from his aunt Dilshad Ágha, who, by his father's desire, kept him as much as possible from the company of Deccanis, so that he had little relish for their society.³

Shortly before Ismáil's death the popular feeling was in favour of the younger son Ibráhim, but Asad Khán at Ismáil's earnest request placed his eldest son Mallu on the throne. Mallu Adil Sháh proved a disgrace to his dynasty. He plunged into most filthy debaucheries and disgusted all the great nobles of the court. His grandmother Bubuji Khánam, seeing that his rule would ruin the kingdom, advised that he should be deposed. After a reign of six months he was dethroned and blinded, and his brother was raised to the throne under the title of Ibráhim Adil Sháh.

Ibráhim Adil Sháh I. (1534-1557) was the first Bijápur king who followed the Sunni faith.⁴ The change of religion was accompanied by a complete military change. The late king Ismáil, warned by the rebellion of Kamál Khán, had greatly increased the foreign element in the army, but, as these foreigners were Shiás, under Ibráhim they were obliged to give way to the Deccan and

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ISMÁIL ADIL
SHÁH,
1510-1534.

Character.

MALLU ADIL
SHÁH,
1534.

IBRÁHIM ADIL
SHÁH I.,
1534-1557.

¹ Brigge's Ferishta, III. 70.

² Jour. Bom. Br. Roy. As. Soc. XII. 344.

³ Brigge's Ferishta, III. 72.

⁴ Brigge's Ferishta, III. 78. It is curious that half of the Bijápur kings professed the Sunni and half the Shia faith. Yusuf and Ismáil were Shiás; Ibráhim I. was a Sunni; Ali Adil Sháh I. a Shia; Ibráhim II, and his son Máhmud were Sunnis; Ali Adil Sháh II. was a Shia, and the last Shikandar is doubtfully stated to have been a Sunni. Mr. H. F. Silcock, C.S.

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IBRÁHIM ADIL
SHÁH I.
1534-1557.
Changes.

Abyssinian element which was Sunni. As Ibráhim had a li the natives of the Deccan, Maráthi took the place of Persia language of accounts and finance, and many Bráhmans and Hindus rose to eminence in the royal service. Maráthas were also engaged. He entertained 3000 Deccan cavaliers instead of the Bahmani system of self-horsed cavaliers or enlisted men of low position who were supplied with state and were called *bárgirs*.¹ In 1542, at Vijayanagar, on the of Krishna Ráya, or more probably of Achyuta Ráya, a Rája usurped the throne and ruled in the name of Sadáshiv the lawful king whom he kept in confinement. According to Ferishta Ibráhim Adil Sháh had so much influence in Vijayanagar that the Vijayanagar king paid a heavy tribute and acknowledged the supremacy of Bijápur. This seems doubtful as inscriptions in Bijápur show that the Vijayanagar kings had not lost their this part of the country. Of three of Sadáshiv Ráya's inscriptions two are at Bádámi and one at Tolachkod about five miles south of Bádámi. Of the two Bádámi inscriptions one dated (S. 1465) records the construction of a bastion, and the other dated 1547-48 (S. 1469), records a grant to a guild of weavers. The Tolachkod inscription, dated 1544-45 (S. 1466), records the of the village of the Dánakasirivur on the bank of the Malapahári for the maintenance of a temple.²

Attack on Bijápur,
1542.

About this time (1542) while Ibráhim's distrust of his Asad Khán, who was a staunch Shia, had driven him from his estate of Belgaum, Burhán Nizám of Ahmadnagar and Amir Berid entered the Bijápur country from the north. They were driven back by Asad Khán from Belgaum to save his estate from being ravaged. The armies marched to Bijápur, spreading fire and slaughter as far as the capital. Ibráhim Adil Sháh, thinking himself unable to oppose the invaders, fled to Kulbarga. Asad Khán, explaining that he was loyal to his king and had joined the invaders under compulsion, induced Imad Sháh of Berár to help him. To prevent the Berár army from joining Ibráhim, Burhán Nizám and Amir Berid raised the siege of Bijápur, ravaged the suburbs, and moved towards Kulbarga, where they were completely defeated. This and the death of Amir Berid induced Burhan Nizám to sue for peace which was granted. In 1543 Bijápur was attacked on three sides, by Burhán Nizám on the north, by Jamshid Kutb Sháh on the east, and by Rám Rája on the south. Burhán Nizám and Rám Rája were bought off by concessions, and Asad Khán, the Bijápur general, centred his efforts against Golkonda. Jamshid Kutb Sháh was completely defeated and so wounded that he was disfigured for life. After reducing Golkonda, Ibráhim Adil Sháh turned his arms against Burhán Nizám, who, roused to action by the death of Rám Rája of Vijayanagar, had advanced as far as Urchan on the bank of the Bhima about fifteen miles east of Indí. After

¹ Briggs' Ferishta, III. 79; Grant Duff's Maráthas, 34 and note.

² Indian Antiquary, X. 64-67.

three wet months on the right bank of the river Ibráhim and the Bhima and defeated Burhán Nizám with immense including 250 elephants and 170 pieces of cannon, with ammunition and camp equipage. In this action Ibráhim fought great valour killing three antagonists in single combat with his own hand.¹ After this success Ibráhim became cruel, suspicious, and vindictive. Taking advantage of the general disaffection Burhán Nizám regained his losses, defeated Ibráhim in several engagements, and more threatened to destroy his power. A conspiracy was formed for deposing Ibráhim and placing his brother Abdulla on the throne. The plot was discovered and Abdulla had to fly to Belgaum where the Portuguese committed great havoc on the Bijápur territories, wasting with fire and sword the towns between Goa and Belgaum in Ratnágiri.² Abdulla's flight to Goa roused the king's suspicions against Asad Khán, who had to retire to Belgaum. In spite of the treatment he had received at Ibráhim's hands,

Asad Khán rejected Abdulla's offers, who was advancing, supported by the Portuguese and by Burhán Nizám. Burhán Nizám, instead of advancing to Bijápur remained at Belgaum in the hope of retaking that fort. But Asad Khán continued staunch to the fort. The others of the leading nobles followed his example, a large force retired to Ibráhim's aid, and Abdulla and the Portuguese were obliged to retire. Feeling death approaching Asad Khán asked Ibráhim to visit him in Belgaum. Ibráhim started to visit him, but when he reached Belgaum Asad Khán was dead (1549). Abdulla fled to Goa and was killed in 1554.

In 1551 an alliance was made between Burhán Nizám of Ahmadnagar and the king of Vijayanagar; and hostilities were begun between the Bijápur king and his ally Ali Berid of Bedar. Kalyán of Bedar state was besieged by the Ahmadnagar troops, and Ibráhim marched to relieve it. At first he met with some success, but he was surprised by a sudden attack and had to fly for his life. Next year (1552) he lost Sholápur, Mudgal, and Belgaum, the two last places falling into the hands of their former masters, the Vijayanagar kings. On the death of Burhán Nizám in 1553, his successor Husain (1553-1565) made peace with Ibráhim, but Ibráhim, in the hope of recovering Sholápur, supported the cause of Husain's brother and rival Ali, and also concluded a treaty with Vijayanagar. Ibráhim trusted much to the aid of Seif-ain-ul-Mulk, the commander-in-chief of the late king of Ahmadnagar who had entered his service. A battle ensued near Sholápur, which would have been won by Bijápur had Ibráhim not betrayed Seif-ain-ul-Mulk. Ibráhim fancied himself betrayed, fled from the field, and when Seif-ain-ul-Mulk joined him at Belgaum he treated him with such discourtesy that Seif-ain-ul-Mulk fled to the east of Sátára. Here, making himself master of the territories watered by the Mán, and of Válva, Miraj, and other districts, he became so powerful that he defeated first a royal force and

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IBRÁHIM ADIL
SHÁH I.
1534-1557.

Battle of Urchan,
1544.

Ibráhim's Reverses.

¹ Briggs' Ferishta, III. 95.

² Grant Duff's Maráthás, 35.

³ Briggs' Ferishta, III. 110-111.

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1557-1580.

afterwards an army commanded by the king, pursued Ismáil to Bijápur, and would probably have taken the city but for the arrival of the brother of the king of Vijayanagar with a strong force. In 1557 Ibráhim Adil Sháh died. His death was the result of intemperate habits. During his last illness many of his medical attendants were beheaded or trodden to death by elephants.

Ibráhim was succeeded by his son Ali Adil Sháh I. (1557-1580). At the time of Ibráhim's death his two sons, both of whom had incurred their father's displeasure by their devotion to the Shia faith, were in confinement, the elder Ali in the fort of Miraj, and the second Tamásp in Belgaum. When Ibráhim's life was despaired of, Muhammad Kishwar Khán, the son of Asad Khán a man of influence, moved towards Miraj, to secure the succession to prince Ali. To commemorate his accession the king ordered a town to be built about three miles north-west of Bijápur and called it Sháhápur,¹ and, at the same time, rewarded Kishwar Khán by making him commander-in-chief. Ali's great desire was to recover Sholápur from the Ahmadnagar king. With this object he sent an embassy to Ahmadnagar, and, at the same time, despatched Kishwar Khán to Vijayanagar to negotiate an alliance with Rám Rája. The embassy to Vijayanagar was more successful than that to Ahmadnagar. So close did the alliance between Bijápur and Vijayanagar become, that when Ali paid a visit to Rám Rája, his wife adopted him as her son. In 1558 the two kings invaded Ahmadnagar with complete success. Husain Nizám Sháh (1553-1565) after a time managed to buy off the Bijápur king, but, immediately afterwards, relying on the aid of Ibráhim (1550-1581) the king of Golkonda renewed hostilities. The result was that he was again attacked by the Bijápur and Vijayanagar forces, which were joined by the Golkonda king, who threw over his ally, and the town of Ahmadnagar was besieged by the confederate army. Various causes, one of the chief being the disgust of the Musalmáns at the overbearing conduct of Rám Rája, ended in the siege being raised and Rám Rája returned to his dominions which he had considerably increased at the cost of his allies. He captured Bágalkot and probably was complete master of the country south of the Krishna. Ali Adil Sháh was so disgusted with the conduct of Rám Rája's army that two years later (1560) he formed a close alliance with the king of Ahmadnagar for the overthrow of Rám Rája, and this alliance was cemented by the marriage of Ali Adil Sháh with Chánd Bibi, the daughter of Husain Nizám Sháh of Ahmadnagar. The king of Golkonda and Bedar also joined the confederacy and every effort was made to render the expedition a success. The power of Vijayanagar had made rapid strides during the few preceding years and menaced the existence of the neighbouring Musalmán kingdoms. Several districts had been wrested from Bijápur, and the kingdom of Golkonda had also suffered severely from the encroachments of the powerful Rám Rája. It was not difficult for the allied powers to find grounds of quarrel and to give colour for a final breach.

League against
Vijayanagar,
1560.

¹ Briggs' Ferishta, III. 116.² Briggs' Ferishta, III. 122-123.

Adil Sháh demanded the restitution of Bágalkot and the Raíchur. His demand met with an insolent refusal, and the Bijápur ambassador was driven from Vijayanagar. The four kings set out their expedition against Rám Rája and marched to Tálíkoti, a village about forty miles east of Bijápur. They appear to have made Tálíkoti their head-quarters, and from this circumstance a decisive battle which was afterwards fought is known as the battle of Tálíkoti, though it was fought on the right bank of the Krishna about thirty miles south of that village. Rám Rája was not slow to meet his enemies and proved himself no mean opponent. All the forces of his state were gathered for a final struggle between the Hindu and the Musalmán rulers of the Deccan. The Vijayanagar army is said to have included 100,000 foot, 20,000 horse, 2000 elephants, and 1000 guns; while Ali Adil Sháh had an army of 100,000, with over 700 elephants, and his colleagues were probably much behind him in strength. Allowing for exaggeration between 150,000 and 200,000 troops must have been engaged in the battle of Tálíkoti (January 25th, 1565). The Hindu army, under the command of Rám Rája in person, was encamped on the right or south bank of the Krishna, commanding the ford by which the allies were expected to cross. On arriving at the ford the allies found their passage stopped, as the Hindu prince had raised powerful batteries which swept the crossing. A council of war was held, and it was resolved to attempt to entice the Hindu army from its position by manoeuvring along the left bank as if to cross by the Dhanur ford, some miles higher up. Accordingly the Musalmán army was put in motion and marched leisurely up the left bank for three days in the direction of Dhanur. This device succeeded. The Hindu army abandoned its defences, marched parallel with the allied army on the opposite bank, and is even said to have entrenched itself at Dhanur as it had previously done at Ingulgi. When the Muhammadans succeeded in withdrawing their opponents from the ford, they retreated back by night, and, next morning crossed the river in safety, and took their position in the originally chosen line of battle. The whole army marched in three divisions to attack the Hindus in their new encampment. They were met by vast flights of rockets, and charges from the wings of the Hindu army so spirited that they speedily threw the wings of the allies into disorder. The army commanded by Husain Nizám Sháh of Ahmadnagar kept its position, and, pushing forward, was soon engaged with the Hindu army commanded by Rám Rája in person. The Hindus gradually gave way and Rám Rája entered his state-litter and ordered his attendants to carry him off the field. When the men had gone some distance they set down the litter and fled. Rám Rája mounted a horse and tried to escape, but he was surrounded, made prisoner, and brought before Husain Nizám Sháh. The king ordered his head to be cut off. The order was at once carried out, and his head was set on a long spear that it might be seen by all. Seeing their leader slain the Hindus fled on all sides mercilessly pursued by the Muhammadans. The victors gained an enormous booty and followed their success by invading Vijayanagar. The capital was captured and given over to plunder, and few buildings escaped.

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ALI ADIL SHÁH I.,
1557-1580.*Battle of Tálíkoti,*
1565.*Ingulgi**Rám Rája's*
Defeat.

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ALI ADIL SHÁH I.,
1557-1580.

*Overthrow of
Vijayanagar.*

the general devastation. Rám Rája's head was carried to Ahmadnagar and for many years was shown as a trophy on the day of the battle. An imitation head in stone was cut at Bijápur and set in the wall near the main gateway of the Árkilla at the opening of a sewer,¹ where some of the present inhabitants of Bijápur remember having seen it. In 1825 when Bhán Sáheb, Rája of Sátára, visited the city, he ordered this stone head to be removed and thrown into the Táj Bávdi, where it probably still lies. Though nominal rulers continued till 1587 the battle of Tálíkotí was a deathblow to Vijayanagar. From that date its history as an independent kingdom ceased. Jealousy between Bijápur and Ahmadnagar for some years prevented the division of the Vijayanagar country, beyond the recovery of the parts of Bijápur which Rám Rája had lately usurped. In 1565, soon after the battle of Tálíkotí, Husain Nizám (1553-1565) died and was succeeded by Murtaza (1565-1588) a minor. Taking advantage of Murtaza's minority, in the hope of gaining a further share of Vijayanagar, Ali Adil Sháh in 1567 espoused the cause of Rám Rája's son Tim Ráj against Venkatádri Rám Rája's brother. Venkatádri appealed to the jealousy of Ahmadnagar and procured an invasion of Bijápur territory from that quarter. Kishwar Khán was sent to oppose the Ahmadnagar army but he was defeated and slain.²

*Siege of Goa,
1571.*

In 1570 Bijápur, Ahmadnagar, the Zamorin of Kalikat, and the king of Achin in Sumatra, leagued together to drive the Portuguese out of the east. It was arranged that the four powers should at the same time attack the Portuguese possessions in India and Sumatra. The burden of the fighting was to fall to Bijápur and to Ahmadnagar, Ali Adil Sháh was to take Goa, and Murtaza Nizám Sháh (1565-1588) was to take Cheul in Kolába. Under Ali Adil Sháh and his general Nori Khán the Bijápur army is said to have numbered 100,000 fighting men, of whom 35,000 were horse, with 2140 war elephants, and 350 pieces of cannon most of which were of extraordinary size. Besides these preparations some barks were taken upon mules to be launched in the river to aid the invaders in passing to the island of Goa. With this vast army Ali Adil Sháh marched towards Goa about the end of December. On the night during which they passed to the low country so many fires were lit on the hill sides that multitudes of the troops could be clearly seen from the island of Goa. The army appeared near Goa and occupied several posts. So confident was Ali of success, that, before his arrival, he had parcelled out the different offices at Goa among his nobles, and had allotted among them certain Portuguese ladies of noted beauty. To oppose this overwhelming force not more than seven hundred European soldiers were available, a number which was raised to 1000 by the enlistment of 300 friars and priests. A number of boats indifferently manned and equipped completed the slender defence. Still under their Viceroy Dom Luis de Ataíde the Portuguese not only

¹ Sydenham's Account of Bijápur, 466, and Bird's Bijápur. Bom. As. Soc. Jour. I. 376.

² Brigg's Ferishta, III. 133.

defended the city but several times crossed to the mainland, destroyed a half finished bridge, and took many prisoners. During March and April (1571) the Goa garrison was reinforced by several squadrons of fighting men. With these they attacked the enemy, ruining their works, burning villages, and killing numbers of men. In spite of his reverses the confidence that he must in the end prevail did not desert Ali who caused gardens to be laid out near his camp. About the middle of April a fight lasted for four days (13th to 16th) between 5000 Bijápur troops under one Sulaimán Aga and 2000 Portuguese under the Viceroy. The contest ended in a victory to the Portuguese. The siege dragged on till August when Ali retired. His loss is estimated at 12,000 men, 300 elephants, 4000 horses, and 6000 draught bullocks, partly by the sword and partly by the weather. Cheul was defended against the Ahmadnagar army with not less heroism and success and the power of the Portuguese was greatly strengthened. Though their league against the Portuguese proved a failure it led to a more friendly feeling between Bijápur and Ahmadnagar.¹ In 1573 it was arranged that Ahmadnagar should conquer east and Bijápur should conquer south.² Bijápur captured Adoni near Belári and Bankápur in Dhárwár and its supremacy is said to have been acknowledged along the west coast from Goa to Barkalur in South Kánara.³ After overrunning much country south of the Tungbhadra the Bijápur king turned his arms against Venkatádri of Vijayanagar, and blockaded his capital. The city was on the point of falling when Venkatádri managed to gain over Hundiátamma Náik, the chief of the *bárgirs* or Marátha cavalry, whom, by large bribes, he induced to desert the Bijápur king and harass his camp. So successful was this device that Ali Adil Sháh had to raise the siege and retire. The treachery of the Maráthás was not forgotten. Shortly after, according to Ferishta,⁴ the *bárgirs* committed excesses in their lands near Vijayanagar and a force had to be sent against them. They resisted successfully for a year, when artifice succeeded where force had failed. The insurgents were asked to court, and, notwithstanding the warnings of the more prudent, most of them accepted the invitation. For some time the king treated them with kindness, but in the end he put most of them to death.⁵ In 1580 Ali was assassinated in a brawl with one of his servants. He was a munificent patron of architecture and many of his buildings at Bijápur remain. According to Ferishta the Jáma mosque, the large masonry pond near the Sháhápur gate, the city wall, and the water-courses which formerly carried water through all the streets of the city were

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ALI ADIL SHÁH
1557 - 1580.

Siege of Goa
1571.

Bijápur
Conquests.

¹ Faria y Souza in Kerr's Voyages, VI. 423-429; Briggs' Ferishta, III. 521.

² Briggs' Ferishta, III. 135.

³ Rice's Mysore, I. 235. According to Grant Duff (Maráthás, 35) the power of Bijápur extended from the Nira to the Tungbhadra. The district of Adoni and probably of Nandhál, south of the Tungbhadra, were in its possession. The coast from Bankot to Cape Ramas, with the exception of the Portuguese possessions, formed its western side; and, on the east, the boundaries of its districts, Raichur, Idgir, Málkhet, and Bedar divided it from Golkonda; the frontier provinces Akalkot, Naldurg, and Kalyán were sometimes held by Bijápur and sometimes by Golkonda.

⁴ Briggs' Ferishta, III. 141.

⁵ Briggs' Ferishta, III. 142.

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made by Ali's orders.¹ Towards the close of his reign ambassadors from the Delhi emperor Akbar (1556-1605) visited Bijápur.² The object of this embassy is not stated. Perhaps in the Moghal court plans were already on foot for the conquest of the Deccan, perhaps the embassy was simply a token of friendly courtesy as Ali's munificence and patronage of the arts had drawn to Bijápur learned men from Persia, Arabia, and Turkey.³

IBRÁHIM ADIL
SHÁH II.,
1580-1626.

Attack on Bijápur,
1582.

As Ibráhim Adil Sháh II. (1580-1626) was only nine years old at his uncle's death a regency was formed whose head was Chánd Bibi, the widow of Ali Adil Sháh and whose chief minister was Kamál Khán Deccani. The first eight or ten years of Ibráhim's reign were disturbed by the struggles for power of the leading nobles. Kamál Khán was detected in an attempt to usurp the whole power of the state, and, under the orders of Chánd Bibi, was executed by Kishwar Khán. Kishwar Khán now became the leading noble, and, to render his power more secure, he confined Chánd Bibi, under circumstances of great personal indignity, in the fort of Sátára. The Abyssinians in the army effected her release, and Kishwar Khán was forced to fly, and shortly after was assassinated at Golkonda. In 1582, taking advantage of the confusion at Bijápur, the kings of Ahmadnagar, Golkonda, and Bedar laid siege to the capital.⁴ In the face of foreign danger the nobles rallied round the king, united their forces, and obliged the besieging armies to retire. The supreme power was now grasped by Diláwar Khán, who had taken the leading part in ridding the kingdom of the invaders. One of his first measures was to restore the Sunni faith,⁵ which continued to be the state religion until the accession of Ali Adil Sháh II. in 1656. For eight years Diláwar Khán ruled the kingdom with ability and success. He concluded a peace with the kings of Ahmadnagar and Golkonda, and, at the same time (1585), the young Ibráhim was married to Táj Sultána the sister of the king of Golkonda. During this period Bijápur seems to have enjoyed great prosperity. Two English travellers Fitch and Newberry describe it (1583) as a very large town and as rich as it was large. The houses were lofty, handsome, and built of stone. Most of the inhabitants were idolators, and idols were very numerous in the groves about the city. There were numbers of elephants, and great store of gold silver and precious stones.⁶

Ibráhim, who wearied of the state of tutelage in which he was kept by his powerful minister, escaped in 1592, and joined a party opposed to Diláwar Khán. Diláwar Khán fled to Ahmadnagar, where his cause was espoused by Burhan Nizám Sháh, and an army to invade Bijápur was entrusted to his leadership. This army was met by Ibráhim in person who induced Diláwar Khán to come to his camp,

¹ Briggs' Ferishta, III. 143. According to local accounts the water-courses were built by Sultán Máhmud (1626-1656). Mr. H. F. Silcock, C. S.

² Briggs' Ferishta, III. 143; Elliot and Dowson, V. 460.

³ Silcock's Bijápur, 30.

⁴ Briggs' Ferishta, III. 152-155.

⁵ Briggs' Ferishta, III. 157.

⁶ Harris' Voyages and Travels, I. 207-280; Hakluyt's Voyages, I. 365; Janginoy's *Inde*, 384.

and, contrary to his usual upright and open conduct, ordered him to be seized, and sent him as a prisoner to Sátára where he soon after died. As his power was now established Ibráhim was able to give his attention to the spread of his kingdom. In the Karnátak and Malabár, war was carried on with varying success for some years, and the limits of the kingdom were steadily extended. In 1594 the king's brother Ismáil revolted, and Burhan Nizám, the restless ruler of Ahmadnagar, took advantage of the confusion and invaded Bijápur.¹ In the campaign which followed Burhán died, and his son Ibráhim Nizám Sháh was killed in a battle fought with the Bijápur troops. This defeat closed the campaign, and Ibráhim returned in triumph to Bijápur.²

The troubles which now befel Ahmadnagar are interesting in connection with Bijápur as they first led to the Moghal interference with Deccan affairs. On the death of Burhán Nizám Ahmadnagar was divided into two parties, one headed by Chánd Bibi who had retired to Ahmadnagar some time before, the other by Mián Manju, the head of the Deccan party. Mián, despairing of success, wrote to Prince Murád, the son of the Emperor Akbar, who was then in Gujarát, to come to his help. The Moghals had long been on the watch for an opportunity of interfering in the Deccan, and Murád was ordered by the Emperor to move on Ahmadnagar. He moved, and, on the 14th of December 1595, the Moghal troops appeared before Ahmadnagar. The siege was ennobled by the heroic conduct of Chánd Bibi, who, clad in armour, superintended the defence of the fort. Several messengers were sent to her nephew the Bijápur king imploring aid, but no aid was granted till too late. At length Prince Murád, after reducing the garrison to the greatest misery, offered to raise the siege if the Berárs were ceded. The queen, still hoping for assistance from her nephew, refused, but at length finding that succour was still distant, she reluctantly agreed. The siege was raised and the Moghal army proceeded to take possession of the new territory. Ibráhim appeared shortly after at Ahmadnagar; but was too late to effect anything, and, without interfering with the Moghals, he returned to his capital. Next year the Bijápur troops came in contact with the Moghals at the battle of Sonepur (January 26th, 1597), and, though Bijápur was defeated, dissensions in the Moghal army prevented them from taking advantage of the victory. In this battle Ahmadnagar and Golkonda troops were also engaged as the expedition had been undertaken at the instance of Chánd Bibi. All the queen's efforts to turn aside destruction from Ahmadnagar were of no avail. Two years later (1599) she was again besieged by the Moghals, and, though she made a gallant defence, she was forced to capitulate, and was murdered in a tumult which ensued on the surrender.³

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History.

IBRÁHIM ADIL
SHÁH II.,
1580 - 1626.

*The Moghals in
Ahmadnagar.*

Chánd Bibi.

¹ Briggs' Ferishta, III. 181.

² Elliot and Dowson's History of India, VI. 91.

³ According to the late Colonel Meadows Taylor, C.S.I., the character and deeds of no Muhammadan princess of the Deccan live so brightly at Bijápur and Ahmadnagar as those of Chánd Bibi. Of all their tales the people love none more than the story of the queen's defence of Ahmadnagar. She is one of several instances in Indian history

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IBRÁHIM ADIL
SHÁH II.,
1580 - 1626.

Moghal Alliance.

*Condition,
1604.*

After his defeat at Sonepur Ibráhim Adil Sháh took no active part in the affairs of the Deccan. Alarmed at the growing power of the Moghals, who had obtained the Berárs and were steadily spreading in the Deccan, he made overtures to the Emperor Akbar and an alliance was concluded in 1601. It was at the same time agreed that Ibráhim's daughter should be given in marriage to Prince Dániyál, the Emperor's son, the viceroy of the Berárs. In 1601 the Emperor Akbar sent Mir Jamál-ud-din Husain from Agra to Bijápur to receive the Bijápur princess who was betrothed to Prince Dániyál. As Jamál-ud-din was paid between £105,000 to £140,000 (*Pagodás* 300,000 to 400,000) a year by the kings of Bijápur and Golkonda, he did not return till 1604. A second envoy Asad Beg was sent with orders to stay at Bijápur only one day. He set out, and, at Burhánpur, was entertained by Prince Dániyál who gave him rich presents. He then went to Bijápur where he was hospitably treated by the king who could not speak Persian, but spoke Maráthi fluently.¹ Asad Beg describes Bijápur as full of lofty buildings, palaces, and private houses with porticos. The situation of the city was airy and healthy. There was a market thirty yards wide and four miles long. In front of each shop was a tree and the whole market was beautifully clean and neat. It was filled with goods such as are not seen or heard of in any other town. Innumerable shops of cloth-sellers, jewellers, armourers, wine-sellers, bakers, fishmongers, and cooks, were all splendidly fitted. In the jeweller's shops were ornaments of all sorts wrought into a variety of articles, as daggers, knives, mirrors, necklaces, and birds such as parrots, doves, and peacocks, studded with valuable jewels and arranged on shelves rising one over the other. By the side of the jeweller's was perhaps a baker's with all sorts of rare viands arranged in the same manner on tiers of shelves. Further on was a cloth-shop with all kinds of clothes rising in tiers. Next was a perfumer's with delicate China vessels, valuable crystal bottles, and costly cups filled with choice and rare essences arranged on shelves, while in front of the shop were jars of double-distilled spirits. Near this perhaps was a fruiterer's, filled with all kinds of fruit and sweetmeats, and on the other side a wine merchant's shop, and an establishment of singers and dancing-girls, beautiful women adorned with jewels and fair-faced choristers, all ready to perform whatever might be desired of them. In short the whole market was filled with wine and beauty, dancing-girls, perfumes, jewels, and palaces. In one street thousands of people were drinking, dancing, and pleasuring. None quarrelled or disputed and this state of enjoyment was perpetual. Perhaps no place in the world could present a more wonderful spectacle to the eye of the traveller.² After receiving rich presents for himself and

of a lady of rank, at a crisis of extreme danger, showing great political wisdom, and the highest fortitude and self-reliance. A portrait of her at Bijápur, apparently painted by a Persian artist, a work of art and probably a true likeness, shows her in profile very fair, with blue or grey eyes, a thin aquiline nose and other refined features, a resolute womanly air, and a light graceful figure. Architecture of Bijápur, 36.

¹ Elliot and Dowson, VI. 152.

² Elliot and Dowson, VI. 163-164.

for the Emperor, Asad Beg set out with the bride, and the celebrated historian Muhammad Kásim Hindu Sháh, surnamed *Ferishta*.¹ Among the presents from Bijápur to the Emperor were rare jewels and choice elephants. One of the elephants was in the habit of drinking two *mans* of wine daily, and, as wine was difficult to procure on the way, Asad Beg supplied it to the elephant out of some chests of costly Portuguese wine which he had bought at Bijápur as a present to the Emperor. When the party reached the south bank of the Bhima the princess, who objected to the marriage, declined to go further. In the night a great storm arose, the tents were blown down, the Bijápur escort were scattered, and the princess ran away. In the morning Mir Jamál-ud-din brought her and her guardian back in great shame. Asad Beg continued the march with the princess and brought her to Ahmadnagar where the party were received by prince Dániyál.² Asad Beg then went to Agra, where, from a supply of tobacco taken by him from Bijápur, the practice of smoking was introduced.³

About 1602 Ibráhim resolved to remove the seat of government from Bijápur to a suburb about three miles west of the city. He set about building palaces and gardens for his residence and his court, and called the new capital Navraspur.⁴ When all arrangements were nearly complete, the king, who was much under the influence of Hinduism, was warned by some Hindu astrologers that the removal of the seat of government would be fatal to the kingdom. He obeyed the warning and kept his court at Bijápur, but as he had completed the new palaces at Navraspur he spent most of his time there. After the murder of Chánd Bibi and the sack of Ahmadnagar (1600) the Nizám Sháhi kingdom was saved from perishing by the military and civil genius of Malik Ambar the head of the Abyssinian party at Ahmadnagar.

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IBRÁHIM ADI
SHÁH II.,
1580-1626.

Moghal Allian

*Change of
Capital.*

¹ Muhammad Kásim Hindu Sháh, surnamed *Ferishta*, was born at Astrabad on the borders of the Caspian Sea, according to one account in 1550, and according to another in 1570. His father Ghulám Ali, a learned man, visited Ahmadnagar during the reign of Murtaza Nizám Sháh (1565-1588) and was appointed Persian teacher to prince Mirán Husain. Ghulám Ali died soon after, and his son *Ferishta* was patronised by Murtaza, and, though young, became the king's counsellor and was captain of the guard in 1588, when Murtaza was deposed. After Mirán Husain's murder in 1588 *Ferishta* went to Bijápur where he was received by the regent and minister Diláwar Khán by whom he was presented to king Ibráhim. In 1592 he was with the Bijápur army during the Ahmadnagar war, was wounded and was a prisoner, but escaped, and returned to Bijápur. Ibráhim asked him to write a history of the Deccan and spared no expense to help him to ample materials. Of the fifty-four works from which *Ferishta* drew his information few remain. He seems to have finished the account of the Bijápur kings in 1596. In 1604 he escorted the princess Sultana from Bijápur to Ahmadnagar, was present at her marriage with prince Dániyál at Mungi Paithan, and attended her palanquin as far as Burhánpur in the Central Provinces her husband's capital. In 1605 on the death of Akbar Ibráhim sent *Ferishta* to condole with Jahángir and to congratulate him on his accession. He died probably in 1611. Briggs' *Ferishta*, xxxix.-xli. ; Elliot and Dowson, VI. 207-208.

² Elliot and Dowson, VI. 153.

³ Elliot and Dowson, VI. 165.

⁴ Mr. Bird states (Bombay Asiatic Society's Journal, I. 369) that it was owing to the predictions of the astrologer that Navraspur was built and that Bijápur was for some time deserted as a capital. The local account is different, and as there are no buildings at Navraspur sufficiently large to accommodate the court, it is probable that the account as given in the text is the more correct, and that Navraspur was merely used by the monarch as a pleasant retreat. Navraspur was laid waste in 1635 on the approach of the Moghal army.

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IBRÁHIM ADIL
SHÁH II.,
1590 - 1626.

He rallied the remains of the army, set up as king a member of the royal family with the title of Murtaza Nizám Sháh II., fixed Khadda now Aurangabad as the capital, and governed in the king's name. He not only preserved what was left of the kingdom but recovered some of its lost provinces, and, by admirable revenue settlements restored confidence and considerably increased the revenue. Ibráhim Adil Sháh bore Malik Ambar a personal enmity, and he disapproved of an usurpation which from so successful an example might be speedily followed in his own court. In 1624 Malik Ambar twice besieged Bijápur, but as the Moghals came to Ibráhim's aid, he was forced to withdraw.¹ During Ibráhim's reign the Bijápur kingdom reached its greatest territorial and political power, the capital was enriched by many splendid buildings, and became the resort of many learned men. The king, who was well educated and fairly versed in the fine arts, is said to have invented a court dialect, a mixture of Persian Brij and Maráthi.² In 1626, Ibráhim died leaving a full treasury, a flourishing country, and an army whose strength is stated at 80,000 horse and upwards of 200,000 foot. His memory is cherished as one of the best of the Bijápur kings.³

MÁHMUD ADIL
SHÁH,
1626 - 1656.

Ibráhim was succeeded by Máhmud Adil Sháh who ruled from 1626 to 1656. Three great parties had from the first existed in the Bijápur kingdom, the Arab-Persian, the Abyssinian, and the Deccan. Of these, the Arab-Persian to which, on many occasions, the kingdom owed its preservation was nearly or quite extinct at the accession of Máhmud Adil Sháh; foreign enlistment had not been continued, and the Moghal armies now absorbed all Arab, Persian, and Afghán adventurers. The renewal of the Abyssinian element seems also to have been neglected. What formed the Abyssinian party were probably the descendants of the ancient stock. All the foreign elements had in process of time increased the strength of the Deccan Musalmáns, and at the close of Ibráhim's reign they were much the strongest party. The Deccanis and Abyssinians had their representatives at Ahmadnagar as at Bijápur; only at Ahmadnagar the Abyssinians headed by Malik

¹ Elliot and Dowson, VI. 414.

² A specimen of this language has been preserved in a poem said to have been composed by Ibráhim himself, the original manuscript of which, bearing the king's seal and apparently in his handwriting, is still with an old Musalmán family in Bijápur, the descendants of the royal scribes. The poem is written in praise of the king's aunt Chánd Sultána. Mr. H. F. Silcock, C. S., translates it:

'In the gardens of the blest, where the happy *houris* dwell,
'In the palaces of men, where earth's fairest ones are seen,
'There is none who can compare in beauty or in grace,
'With the noble Chánd Sultána, Bijápur's beloved Queen.
'Though in battle's dreadful turmoil, her courage never failed,
'In the softer arts of peace she was gentle and serene,
'To the feeble tender-hearted, to the needy ever kind,
'Was the noble Chánd Sultána, Bijápur's beloved Queen.
'As the *champak* flower in fragrance is the sweetest flower that blows,
'As the cypress trees in form all other trees excel,
'So in disposition tender, in beauty without peer,
'Was that gracious Queen whose praise no human tongue can tell.
'In memory of that mother who with watchful tender care,
'Ever guarded her poor orphan in a weary troubled land,
'I Ibráhim the Second these feeble lines indite,
'To the honour of that Princess the noble lady Chánd.'

³ Grant Duff's Maráthás, 45.

Ambar were much stronger than at Bijápur. In both kingdoms the Maráthás formed a fourth party and in Bijápur they were fast rising to military and political power. After the overthrow of the Yádav dynasty of Devgiri by Mubárik Khelji in 1320, most Marátha feudatories retired to the country west of Devgiri and settling among the hardy mountaineers who inhabited the broad valleys which stretch eastwards from the Sahyádris into the Deccan, were for long unsubdued by the Bahmani kings. Still the early Muhammadans showed a remarkable perseverance in establishing their conquests. For several years before he founded the Ahmadnagar kingdom (1485-1490), Malik Ahmad Bhairi was employed against these Marátha chiefs. He entered into friendly relations with them, the heads of families took military service under him, continued to serve in his state, and increased their power in every succeeding reign. Like Ahmadnagar though in a less degree, Bijápur had its hereditary Marátha nobles. But, up to the reign of Ibráhim Adil Sháh I., they do not seem to have entered the royal service. On his accession in 1535, in order to check the power of the foreign faction, the Deccan soldiery were admitted into the royal army, and continued to serve with some of their hereditary leaders. In the early part of the seventeenth century the Maráthi party rose to notice both in Bijápur and in Ahmadnagar, and contributed largely to the destruction of both kingdoms.¹

In 1626 the death of Malik Ambar deprived the Nizám Sháhi kingdom of its chief stay and hastened its overthrow by the Moghals. In 1631 Máhmud Adil Sháh, alarmed at the progress of the Moghals, entered into a treaty with Murtaza Nizám Sháh of Ahmadnagar and sent an army to his assistance. Had this step been taken earlier the combined kingdoms might have checked the Moghal advance. It was now too late to save Ahmadnagar. Malik Ambar's son Fatteh Khán assassinated Murtaza Nizám and made his submission to the Moghal Emperor Sháh Jahán (1627-1658).² In 1631 a Moghal army under Azaf Khán marched to Bijápur and closely besieged the city. Máhmud Adil Khán, while harassing the assailants, amused Azaf Khán and delayed his operations by a variety of well-planned devices. Sometimes he entered on negotiations himself and held out hopes of at once yielding to Sháh Jahán's demands; at other times he engaged Azaf Khán in intrigues with the chieftains who pretended to make bargains for their defection, and sometimes led him into disasters by feigned offers from individuals to desert their posts when attacked or to admit his troops by night into parts of the fortifications entrusted to their charge. The siege lasted twenty days during which the supplies of the besiegers were cut off. So great distress prevailed in the Moghal camp that Azaf Khán was forced to raise the siege. The Moghal army marched along the Krishna towards Belgaum and whenever they found supplies rested and parties were sent to plunder in all directions. Whatever route they took they killed

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MÁHMUD ADIL
SHÁH,
1626-1656.

Parties at
Bijápur.

Siege of Bijápur
1631.

¹ Colonel Meadows Taylor in Architecture of Bijápur, 38-39.

² Grant Duff's Maráthás, 48.

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MÁHMUD ADIL
SHÁH,
1626-1656.
Sege of Bijápur,
1635.

Bijápur Limits,
1636.

*Abdullah
Shah.*

Rise of Shiváji.

and made prisoners and continually ravaged and laid the country waste on all sides. The richest parts of the land were ruined. The Bijápur king made one more effort to prevent the Moghals becoming paramount in Ahmadnagar, and in this was seconded by Sháháji Bhonsle, the father of Shiváji, who was one of the leading Marátha estate-holders in Ahmadnagar. In several battles with the Moghals the Bijápur troops were defeated, and at last in 1635 the kingdom was invaded by a Moghal army under Khán Daurán.¹ Unable to meet the invaders in the field the king had to fall back on his capital, and to prevent the advance of the Moghals, the whole country for twenty miles round the city, including Ibráhim's pleasure palaces at Sháhápur, was laid waste, and the enemy deprived of food, forage, and water. Khán Daurán did not attack the capital, but continued his march through the kingdom plundering and burning. The ruin of his country deeply affected Máhmud, and he made overtures of peace to the Emperor Sháh Jahán. The terms of peace were fairly favourable to the Bijápur monarch. He was confirmed in the frontier districts of Kalyán and Bedar, the country between the Bhima and the Nira rivers, and all the Konkan as far as Bassein was given to him.² On the other hand he agreed to pay a yearly tribute of £200,000 (Rs. 20 *lákhs*) and to cease to aid Sháháji, who was still in arms against the Emperor. Sháháji shortly after submitted, was pardoned, and was allowed to enter the service of Máhmud Sháh (1636). In 1637 Sháháji was sent to lead an expedition into the Madras Karnátak. The expedition was so successful that the limits of the Bijápur kingdom were extended to the Bay of Bengal. During Sháháji's absence in the Madras Karnátak his son Shiváji, the founder of the Marátha empire, lived with his mother Jijibái and Dádáji Kond Dev an able revenue officer in Poona round which Sháháji's estates lay. In 1641 Máhmud Sháh married the daughter of Abdulla of Golkonda. Both of these powers continued to prosecute independent conquests southwards, operations which gave no offence to the Emperor and were not questioned. Under cover of the well-known loyalty of his father, and encouraged by his mother, Shiváji occupied fort after fort, pretending to do it in the name and interest of the king of Bijápur. Suspicion of his designs was lulled and he gradually possessed himself of a large territory. His capture of the hill-fort of Torna near Poona in 1646 and the discovery of a treasure emboldened Shiváji openly to defy the authority of Máhmud Adil Sháh. In 1648 he cut off a convoy with treasure passing from Kalyán in the Konkan to Bijápur, and, as this was followed by the seizure of some fresh forts, Shiváji was declared a rebel. Sháháji, who was in the Karnátak was recalled to Bijápur, and, by the treachery of Báji Ghorpade of Mudhol, was confined in a dungeon the door of which was partially built up, and was told that the door would be closed for ever if his son did not immediately

¹ Elliot and Dowson, VII. 30-31; Grant Duff's Maráthás, 48; Elphinstone's History of India, 508.

² Elliot and Dowson, VII. 51-52; Grant Duff's Maráthás, 52.

³ Elliot and Dowson, VII. 57; Grant Duff's Maráthás, 52.

submit. Hearing of his father's critical position Shiváji applied to Sháh Jahán, who, struck by the young man's spirit, agreed to admit him into the imperial service and assured him that he would protect his father's life. In 1652 Sháháji was released and in 1653 was sent to his Karnatak estates to quell a disturbance. Shiváji was now free to act against Bijápur most of whose army was engaged in the Karnatak.

During the twenty years of comparative rest which ended in 1656 Máhmud Sháh was busily engaged in building several water works, among them the Mamdápur lake about twenty-eight miles south of Bijápur and in adorning his capital with buildings. The chief of Máhmud Sháh's buildings were the Ásar Mahál with its high roof supported on massive wooden columns and its curiously painted rooms and gilded ceiling and walls, and his own mausoleum locally called Gol Gumáz the dome of which is stated to be the largest in the world.¹ In 1639 the French traveller Mandelslo visited Bijápur. The king, though a tributary to the Moghal emperor could raise 200,000 men. He was famous for his artillery of which he had a greater store than any Indian prince.² Among his guns was one great piece of brass whose ball weighed eight hundredweight and required 540 pounds of fine powder. The caster of this cannon was an Italian, the most wicked of men, who, in cold blood, killed his son to consecrate the cannon, and threw into the furnace one of the treasurers who came to upbraid him with the cost of the piece. Mandelslo notices that in 1638 the Bijápur king was at war with the Portuguese, who, contrary to their agreement, had seized some Bijápur vessels carrying pepper to Mecca and Persia. The chief exports of the kingdom including the coast line were pepper to Surat, Persia, and Europe, calico in exchange for silk stuffs to the neighbouring provinces of Hindustán, Golkonda, and Koromandal, and provisions, rice, and wheat, through Goa to Hindustán. The grain trade was in the hands of Vanjáris or carriers, who, with as many as 1000 beasts at a time, moved about with their families, their wives being so expert and brave in managing the bow that they served them for a guard against robbers. At Bijápur there were many jewellers who dealt in pearls which were not so cheap as in some other places. Besides the peculiar coins in circulation from each village and town of note, the ordinary currency were the Larins or Laris a Persian coin equal in value to about 10½*d.*, and the *pagoda* equal in value to about 7*s.* The Benjans or Banians that is Hindus, formed the bulk of the people, who, except that they wore wooden shoes tied with leather straps over the instep, did not differ from Benjans in other parts of India.³ According to Tavernier the traveller and diamond-merchant who visited Bijápur in 1648, the Bijápur king was always at war with the Moghals whose armies failed to make any impression on him as he was helped with money secretly by the king of Golkonda and with many forces by the petty

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MÁHMUD AB
SHÁH,
1626-1656.

Mandelslo,
1639.

Tavernier,
1648.

¹ Silcock's Bijápur, 36.

² Details of these guns are given under Bijápur in Places.

³ Harris' Voyages, II. 130.

er VII.
ory.

ADIL
SHAH,
1656.

Dutch,
56.

chiefs or Rájás round about the kingdom, and as the country was unfit for an army to enter, it was so badly off for water and forage.¹ He also notices that the king had two tributaries or *náiks* one of Madura whose territories reached to Cape Komorin, the other of Panjebar, probably Tranquebár, who held several towns on the Koromandal coast. The two great marts in the kingdom were Ráybág within Belgaum limits for pepper, and Vengurla in Ratnágiri for cardamoms.² Much of the prosperity of Bijápúr was due to the encouragement given to merchants and traders to settle at the capital. The Netherland Company, that is the Dutch, who as rivals of the Portuguese were always patronised by the Bijápúr kings, enjoyed free trade through the whole kingdom and had many storehouses in different places, especially at the sea-port of Vengurla. In 1655, probably to induce them to join in an attack on Goa, Máhmud Sháh renewed to these merchants former grants and promised that wrecks should be restored to them and that they should be free from all taxes.³ Besides encouraging trade Máhmud Sháh did much to reform the revenue administration of his provinces. He took example from the proceedings of Malik Ambar and of the Moghals, the latter of whom were introducing into their Deccan acquisitions the system of Todar Mal upon which the collection of the land revenue over a great part of the Moghal empire was based.⁴ In 1656 (4th November) Máhmud Adil Sháh died. He was not a warlike prince; he seldom quitted the neighbourhood of Bijápúr, and his armies were entrusted to his generals.⁵ In spite of the king's weakness, during his reign the kingdom reached its greatest prosperity. Vijayanagar had been absorbed, Maisur conquered, and in that quarter of India the power of Bijápúr was supreme from the Bay of Bengal to the Indian Ocean. At the time of the king's death the resources of the kingdom were great. He had a full treasury, a rich country, and his army was powerful. Though powerful his military force was greatly scattered. Large bodies were employed in reducing the refractory vassals in the Madras Karnátak.⁶

SHAH II.
1672.

Máhmud Sháh was succeeded by his son Ali Adil Sháh II. (1656-1672), a youth of nineteen. At the outset of his career Ali Adil Sháh had to face a Moghal attempt to destroy his kingdom. In 1653, Prince

¹ Harris' Voyages, II. 372.

² Harris' Voyages, II. 360.

³ Ogilby's Atlas, V. 253. The chief events in the history of the Dutch company were: 1596 the original company trades to Sumatra and Java; 1602 the rival Dutch companies unite; 1602-1614 the Dutch fight with the Portuguese in the eastern islands; 1619 Batavia is made the Dutch head-quarters; 1623 the English are driven out of the Moluccas; 1658 the Dutch get possession of Ceylon. In 1620, on gaining a footing at Surat, the Dutch made Surat their chief factory in Hindustán and next to Batavia, the head-quarters of their commerce in the east. Under Surat were placed fifteen subordinate factories, five in Persia, one in Arabia, and nine in India, at Vengurla, Agra, Ahmadabad, Cambay, Broach, Baroda, and Sarkhej. Of the Indian factories Broach alone remained under Surat. In 1677 Vengurla was handed to the commander of Malabár. The other settlements were gradually withdrawn, from Cambay Sarkhej and Baroda before 1670; from Agra in 1716, and from Ahmadabad in 1774. Details are given in the Surat Statistical Account, Bombay Gazetteer, II. 57.

⁴ Architecture of Bijápúr, 40.

⁵ Grant Duff's Maráthás, 56.

⁶ Grant Duff's Maráthás, 70.

Aurangzeb, the youngest son of the Emperor Sháh Jahán, was sent to command the Moghal army of the Deccan.¹ He had lately been twice repulsed in attempts to capture Kandahár, and desirous of retrieving his military reputation, he resolved on the overthrow of Golkonda and Bijápur. Against Bijápur personal enmity urged him, as the late king Máhmud Sháh had kept a friendly intercourse with Dára Shukoh, Aurangzeb's elder brother with whom he was on bad terms. Golkonda was brought under and a yearly tribute imposed, mainly through the aid of the *Mir Jumla*, or finance minister of that kingdom. With the finance minister Aurangzeb entered into an agreement for the partition of Bijápur, and his craft soon found a pretext for invading the kingdom. On the death of the late king Máhmud in 1656, his son Ali had ascended the throne without any reference to the Emperor of Delhi, and, without the servance of any homage, which the Emperor claimed on an alleged commission of the late king. For this reason it was declared that the new king was not the son of Máhmud, and that another king must be named by the Emperor; in other words that Bijápur had lapsed from the empire. A more unwarrantable claim had never been put forward. The war was a wanton aggression destitute of apology. The young king refused to submit to his orders Aurangzeb invaded the kingdom. No sufficient army could be brought to meet him, the frontier fortresses fell one by one, and Khán Muhammad the leading Bijápur general was bought over and remained inactive. Aurangzeb ravaged and laid waste the country on all sides, marched to Bijápur, and laid siege to it. Within was faction and treachery, the young king whose authority was hardly established; without, a relentless foe, who pressed the siege with the fiercest energy. A long defence was impossible, and succour was hopeless. The king prayed for terms, offering to pay a large sum, and agreeing to almost anything short of surrender. Aurangzeb was inexorable, and resolved on the complete overthrow of Bijápur. The siege was carried on with such vigour that in spite of a most stubborn and united defence Bijápur must have fallen had not Aurangzeb, hearing that his father lay at the point of death, concluded a hasty peace with Bijápur, raised the siege, and hurried to Delhi.² Aurangzeb was not the only enemy by whom Bijápur was assailed. Shiváji was still in rebellion. Before 1657 he had gained considerable territory which had belonged to Bijápur, and, by professing submission to Aurangzeb, had been confirmed in the lands he held. He kept steadily encroaching, and when Aurangzeb raised the siege of Bijápur, the city was too much weakened by faction to admit of measures being taken to crush Shiváji. Khán Muhammad, the leading general, whose treachery had been the chief cause of Aurangzeb's success, was invited to court under a promise of protection. As he entered the Allápur gate, he was dragged from his elephant and murdered, some say by order of the king, but more likely by a private enemy. On the death of Khán Muhammad the chief power in the state was entrusted to Afzul Khán, a military officer of rank, and, as Shiváji's ravages continued, Afzul

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ALI ADIL SHAH II
1656-1672.

Aurangzeb
besieges
Bijápur,
1656.

Siege Raised.

¹ Elliot and Dowson, VII. 119.

² Elliot and Dowson, VII. 130; Grant Duff's Maráthás, 71.

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LI ADIL SHÁH II.,
1656-1672.

Shiváji's Success.

*Afzul Khán's
Murder,
1669.*

Khán volunteered to lead an army against the rebel. In 1659 he set out on his expedition, at the head of an army of 5000 horse and 7000 choice infantry, a good train of artillery, besides a large supply of rockets, a number of swivels mounted on camels, and abundance of stores.¹ Promises of submission drew the Bijápúr general into the defiles which surround the Mahábaleshvar hills and led him to agree to a meeting with Shiváji. A small plateau below the hill-fort of Pratápgad was chosen as the place of meeting. Afzul Khán halted his army at the base of the hill, and went to the appointed place with only one attendant. As he arrived Shiváji came forward to embrace him, plunged into Afzul Khán's body the sharp tiger-claw dagger which he held in his right hand and followed the stroke with a blow from a dagger in his left. Afzul Khán vainly attempted to draw his sword and defend himself, and fell covered with wounds at the feet of his treacherous foe. The Bijápúr army, round which the Marátha troops had been noiselessly closing, was attacked and almost cut to pieces, the remnant with difficulty escaping to Karhá. This treachery greatly raised Shiváji's character among his countrymen. He followed his victory by the capture of several forts, and by plundering to the walls of the capital. But Bijápúr resources were unimpaired, and a campaign followed in which Fazl Khán, the son of Afzul Khán, greatly distinguished himself. The king took the field in person, and many disloyal nobles submitted to him. Still it was impossible to deal Shiváji a final blow; defeated in one quarter, he at once began plundering in another. The war dragged on till 1662. Then it was deemed advisable to come to terms, and a treaty was signed securing him his possessions, the nominal sovereignty being still with Bijápúr. By this treaty Shiváji became ruler of the whole Konkan coast from Kalyán to Goa, and above the Sahyádris from the Bhima to the Várna, a strip of land about 130 miles long by 100 broad.²

During the next four years (1662-1666) Bijápúr seems to have been at peace. Neither Shiváji nor the Moghals made any attack on the kingdom, which, though shorn of its former greatness, was still rich and prosperous. Several travellers about this time refer to the large suburbs of Bijápúr filled with the shops of goldsmiths and jewellers.³ The city walls were completed, and several new bastions built, and a year or two later (1668) the great bronze piece the Málik-i-Maidán or Lord of the Plain was placed in position on the Sherzi bastion, which had been built specially for it under the superintendence of Nawáb Munzli Sháh. About 1660, according to the Dutch traveller Baldæus, the Bijápúr kingdom was no less than 250 leagues long and 150 broad. The king though formerly independent after a lengthened war had been made vassal to the great Moghal. His forces consisted of 150,000 horse besides a large number of foot. The kingdom abounded in saltpetre works.⁴

*Baldæus,
-1660.*

¹ Grant Duff's Maráthás, 76.

² Grant Duff's Maráthás, 85.

³ Thevenot's Voyages, V. 376. Thevenot seems not to have been at Bijápúr. He probably got his information from Tavernier, who visited the city in 1648. According to Thevenot (Voyages, V. 241), before the Moghals took Kalyán and Bedar, the chief part of the Deccan, then under Bijápúr was called Telanga.

⁴ Churchill's Voyages, III. 540-541.

Though during this period Shiváji refrained from attacking the Bijápur kingdom, he was not equally careful to abstain from ravaging the Moghal territories. The Emperor Aurangzeb (1658-1707), who by the murder of his brothers had succeeded to the imperial throne, resolved to subdue Shiváji and capture Bijápur. For this purpose in 1665, Rája Jaysing was sent into the Deccan with an army. He succeeded in inducing Shiváji to come to terms. One of the terms was that Shiváji should join with the Moghal army in an attack on Bijápur, and in 1666 the two armies invaded the kingdom. Ali Adil Sháh endeavoured to stave off the danger by promising to pay arrears of tribute, but the Moghal general was not to be propitiated and the army steadily advanced on the capital. Pressing danger roused the old chivalrous spirit in Bijápur, and Hindus and Musalmáns united to oppose the invader. As in 1635 the country round the capital was laid waste, no supplies were obtainable, and water was scarce. The plague broke out among the besiegers, and Jaysing, seeing no prospect of taking the city, raised the siege, and retreated to Aurangabad pursued by the Bijápur horse.¹ Though the king succeeded in repelling this attempt of the Moghals, he knew that his state could not withstand their power. Two years later (1668) a treaty was concluded by which the Bijápur kingdom was shorn of still more of its greatness and the river Bhima became its northern boundary. So low was Bijápur sunk that in the same year an agreement was made with Shiváji, under which the Bijápur king engaged to pay him £30,000 (Rs. 3 *lákhs*) a year in return for refraining to levy the *chauth* or one-fourth and other impositions. During the next four years little of importance happened in Bijápur. In 1672 the king died after a chequered reign of sixteen years.

At his father's death Shikandar, the last king of Bijápur, was a boy of five years. The affairs of the state were entrusted to a regency whose head was Khawas Khán, the son of the traitor general Khán Muhammad. A rivalry between the other ministers, Abdul Karim and Muzafar Khán, was stirred by Bráhman dependents in league with Shiváji. All were more intent on strengthening their own faction than on strengthening the state. Shiváji, who held that the death of Ali Adil Sháh freed him from his 1668 engagements, began fresh plundering raids, directing his arms to the south of the kingdom. Abdul Karim was sent against him, but with little success, and as a body of Maráthás appeared near the capital, he was recalled for its defence. Shiváji, who about this time (1674) assumed the title of Rája, was left at leisure to pursue his conquests in the south, and numerous forts fell into his hands. Quarrels between the Bijápur leaders continued, and in 1675 Khawas Khán, unable to hold his position, opened negotiations with the Moghal viceroy Khán Jahán. In return for assistance he agreed to hold Bijápur as a dependent province and to give the king's sister, the beautiful Pádsháh Bibi, in marriage to one of the Emperor's sons. Like that of his father Khán

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ALI ADIL SHÁH I
1656-1672.

Jaysing attacks
Bijápur,
1666.

SHIKANDAR ADIL
SHÁH,
1672-1686.

¹ Elliot and Dowson, VII. 277-278; Grant Duff's *Maráthás*, 95.

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SHIKANDAR ADIL,
SHÁH,
1672-1686.

*Factions at
Bijapur.*

Muhammad, Khawas Khán's traitorous life fitly ended in a traitor's death. His treason was discovered and the people rose and murdered him. Abdul Karim became regent and made such excellent dispositions for the defence of the state, that the Moghal army, which in accordance with the agreement with Khawas Khán, was marching on Bijápur led by Khán Jahán was forced to beat a retreat, and was hunted in derision across the Bijápur border.¹

An alliance was concluded with the Emperor in accordance with which one Malik Berkhordar came to Bijápur, nominally in token of friendship and courtesy, but really to perplex the regent and draw the nobles to the Emperor's party. The Moghal faction grew steadily stronger, and the task of governing Bijápur became daily more difficult. Shiváji was still carrying on operations against the state, and in 1676 headed an expedition to secure Tánjor, which had been granted to his father Sháháji. He besieged and took the forts of Ginji and Vellor which were held by Bijápur troops.² He also made an alliance with the king of Golkonda for the conquest and division of all the southern territory of the Bijápur kingdom. In the following year Abdul Karim the Bijápur regent, learning of the Marátha-Golkonda alliance, agreed with Diláwar Khán, the Moghal general who had replaced Khán Jahán, for a joint attack on Golkonda. But the combined armies were met by an overwhelming force under Mádhanna Pant, the Golkonda minister, and forced to retreat. The state of the Bijápur army was most unsatisfactory, the pay was in arrears, and the troops disorderly. To add to the general distress the regent Abdul Karim fell dangerously ill. Diláwar Khán, the Moghal general, attempted to reconcile the factions, and it was agreed that Masud Khán, the wealthy Abyssinian holder of Adoni, should pay the arrears due to the army and be appointed regent-minister. Masud Khán only partly fulfilled his promise, and numbers of the hereditary cavalry, the flower of the Bijápur army, were turned adrift, and took service some with the Moghals, the rest with Shiváji. Masud Khán had also agreed to send Pádsháh Bibi, the king's sister, to the Moghal camp. But on his return to Bijápur he refused to send her, an act of independence which at once made him popular. When Aurangzeb heard of Diláwar Khán's arrangement he censured him for not taking the Bijápur kingdom under his protection and paying the arrears. He was ordered to repair his error, and formally to demand the hand of Pádsháh Bibi. Masud Khán refused and the Moghal army once more marched for Bijápur. One of the factions in the capital, instigated by the Moghal envoy, assembled in arms to enforce Diláwar Khán's demand of the princess. A battle was avoided by the princess, who, in the hope that by sacrificing herself to an alliance she detested, she might save her brother and his kingdom, joined the Moghal army on its march. She found that her sacrifice was of no avail. She was courteously received and sent with a suitable escort to Aurangzeb. But the march of the army was not stayed, and, towards the end of 1679,

¹ Grant Duff's Maráthás, 119-120.

² Orme's Historical Fragments, 62.

ur was once more besieged by the Moghals. In his extremity Diláwar Khán applied for aid to Shiváji, who, on the promise of the cession of the Raichur Doab, agreed to help him. He advanced a large army towards Bijápur, but, instead of attacking Diláwar Khán, marched north and crossing the Bhima with merciless cruelty plundered the Moghal dominions as far as Aurangabad. Diláwar Khán in no way relaxed his efforts to capture the city, and urged the defenders to such straits that Masud Khán wrote to Shiváji entreating him to return, saying that Diláwar Khán had run his trenches close to the walls and that nothing but Shiváji's presence could save them.¹ Shiváji set out for Bijápur, but on the way met alarming news that his son Sambháji had revolted and joined the Moghals. He retired to Panhála, but directed his army under the Marátha general Birráv to pursue its march to Bijápur. The Marátha general harassed about the Moghal army, harassing it and cutting off its supplies, while Masud Khán defended the city with such stubbornness that towards the close of 1679 Diláwar Khán raised the siege. Shortly after Shiváji, who had received back his penitent son Sambháji, returned to Bijápur and the Raichur Doab was ceded to him. This was almost the last act and acquisition of his life. He died shortly after on the 5th of April 1680. He was succeeded by the able and energetic but thoughtless and dissipated Sambháji, and Aurangzeb, freed from one great obstacle to his designs on the Deccan, began vast preparations for the overthrow of the southern kingdoms. Affairs at Bijápur were unsatisfactory. Although Masud Khán had forced Diláwar Khán to raise the siege of the capital, his cession of the Raichur Doab to Shiváji was unpopular. Taking advantage of this Shiváji, against him, the rival faction, instigated by the Moghal envoy, urged Masud Khán to retire to Adoni. The chief power in the Deccan seems next to have been shared between Shirza Khán one of the best officers in the army, and Syed Makhtum a distinguished man. One of the first measures of the new ministry was the attempt to recover from Sambháji part of the territory near the Raichur Doab of which his father had gained possession. This attempt was almost as unsuccessful as it was injudicious. Sambháji never gave up the attempt. Instead of joining Bijápur against the Moghals, he remained steadily aloof, and Bijápur lost the one ally whose help might have enabled it to hold out against the Emperor.

The following account of Bijápur, compiled from older travellers, is prepared by the English geographer Ogilby about 1680.² Bijápur was famous for many jewellers who traded in diamonds and pearls of great value. The diamonds were brought from Golkonda and were sold to the Maráthas and Cambay merchants who resold them in Goa and other parts of India. The arms used by the people, both by horse and by foot, were broad swords, pikes, lances with a square iron at the end about a foot long, bows and arrows, shields, and darts. Their defensive armour consisted of coats of mail and coats lined with cotton. When they went to a field they carried calico tents under which they slept. They used oxen to carry their baggage. Their common mode of

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SHÁH,
1672-1686.
Siege of Bijápur,
1679.

Ogilby,
1680.

¹ Grant Duff's Maráthás, 129.

² Ogilby's Atlas, V. 249-251.

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KANDAR ADIL
SHÁH,
672-1686.

Ogilby,
1680.

fighting was on foot, though, when they marched, some walked others rode on horses and some on elephants of which the king kept a large number. The king was very powerful and able in a short time to bring eighty thousand or two hundred thousand armed men into the field both horse and foot. The king had diverse great guns in his magazine and about two hundred cannons, demi-cannons, and culverines. The king was called 'Adel Sháh,' meaning the lord of justice or the king of keys, is the keeper of the keys which locked the treasury of the Bisnagar kings.¹ The land had no written laws; the king's word was the law. At the capital civil justice was administered by a high sheriff or *kotwál*; and criminal cases were decided by the king. The criminals were executed in the king's presence with great cruelty, throwing them often before elephants and other wild beasts to be eaten, and sometimes cutting off their arms, legs, and other members. A debtor who failed to pay his debt within the period fixed by the judge was whipped and his wife and children were sold by the creditor as slaves. Persons taking oaths were placed in a round circle made on the ground, and repeated some words, with one hand on ashes and the other hand laid on their breast.²

Aurangzeb's March.

Sambháji would probably have himself attacked Bijápur had not the approach of the Emperor Aurangzeb obliged him to look after the safety of his own territories. Aurangzeb, though often foiled in his attempts to capture Bijápur, had never given up his designs on the kingdom. In 1683 he quitted Delhi, which he was never again to enter, with a vast army intent on conquering the Deccan. He advanced to Burhánpur and then to Aurangabad, sending his sons Mu'azzam and A'zam with separate armies to capture important fortresses in the north and west of the Deccan. In 1685 the campaign against Bijápur was begun by prince A'zam laying siege to Sholápur. Sholápur fell and the prince passed on to Bijápur. In Bijápur once more the presence of the Moghals put an end to the rivalry of factions, and the troops, splendidly led by Shirza Khán, defeated the Moghals in several skirmishes and forced them north of the Bhima. At this time the officers of the Bijápur army were equal, if not superior, to those of Aurangzeb, and the cavalry, led by its hereditary chiefs, was braver and better equipped than any in India.³ Towards the end of the year operations were renewed A'zam again moving forward with a large army. Contrary to their former tactics, the Bijápur troops did not oppose the prince on the frontier, but retired before him to the capital. This change of tactics was judicious. Little rain had fallen and scarcity prevailed, while what grain had grown round Bijápur had been gathered into the fort. The difficulties of the approach were doubled. At all times from the north, the scarcity of water forage and food made the city difficult of access, while the capital itself,

¹ Bisnagar that is Vijayanagar. The meaning is doubtful.

² This description of the punishment of criminals is exaggerated. There is no reference to it in any of the histories of the city. State criminals in all cases seem to have been simply executed and the place is still pointed out where the punishment of death was inflicted. Mr. H. F. Silcock, C. S.

³ Orme's Historical Fragments, 143.

arded by the desert tract to the north possessed abundance of good water and was stored with grain from the unfailing lands of Don valley to the south.¹ The Moghal army had to draw all supplies from the Emperor's camp at Sholápur. Here too grain was very dear, and to convey supplies to the besieging troops was a task of great danger. The Bijápur cavalry were constantly falling off convoys, and, by repeated attacks, reduced the army to great distress. At length a large convoy of grain, despatched from Bidádnagar and escorted by a strong force, reached the besieging army, and rescued the prince's troops from the threatened destruction. Meanwhile the Emperor, who was directing operations from the east of Haidarabad, finding Bijápur likely to make considerable resistance, while the resources of Haidarabad were much greater than he expected, concluded a treaty with Haidarabad, and gathering all available troops marched for Bijápur. He found the place partially garrisoned by his son's army, and his own completed what was wanting. Several breaching batteries were erected on the high ground to the south of the city, and a practicable breach was shortly effected. Led by Shirza Khán and the Sidis Salim and Shamsheer, the garrison defended their works with great vigour and the troops fought though few, ill-paid, and badly fed with great obstinacy. At length the Emperor knew the surrender of the city was only a matter of time, the besieging army closely invested the place, while the garrison was harassed by the constant fire from the Moghal batteries. Traces of this siege are still apparent on many portions of the walls, especially near the Landa Khasáb bastion. Gradually, supplies ran short, the defence grew less vigorous, but, though several breaches had been made, the Emperor refrained from an attempt to storm. He preferred to trust to the distress within the walls, as he was aware that even if his troops stormed the outer wall, the citadel could offer an obstinate resistance. His anticipations of a speedy surrender were well-founded. About the 15th of October 1686, the garrison, reduced to the last extremity, capitulated. The emperor entered the conquered city in state followed by his principal generals and officers, and, moving through weeping crowds, passed through the great hall of audience in the citadel, and there received the submission of the leading nobles. The unfortunate king Shikandar, who, in his nineteenth year, made his submission, and is said to have been brought before the Emperor in silver chains more like a captive than a vanquished sovereign.² From this day Bijápur was cut off from the roll of Indian kingdoms, and the Adil Sháhi dynasty, after enjoying kingly powers for little less than 200 years (1489-1686), ceased to exist.³ The captive king was not removed

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SHÁH,
1672-1686.
Siege of Bijápur,
1686.

*Overthrow of
the Bijápur
Kingdom.*

Bernier's History of the Late Revolution of the Great Moghal (1671), 171.
Orme's Historical Fragments, 149; Grant Duff's Maráthás, 150; Elliot and Dowson, I. 322-324; Scott's Deccan, II. 71-72.
According to Col. Meadows Taylor the Adil Sháhi kings were tolerant in regard to different sects of Muhammadans, and the same tolerance seems to have been extended to Christian missions from Goa. It is evident from the churches which remain in the Deccan, that the movements of the Jesuit friars, and their communication with the people were not restricted; and that in some instances the communities became their converts, which still remain firm in their faith. One mission church is at Aurangabad; another, the members of which are distillers and

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from Bijápur. Aurangzeb assured him of protection and assigned him £10,000 (Rs. 1,00,000) a year for his expenditure. He did not long survive the fall of his kingdom, but died some years after the surrender of the city, not, as is reported, without suspicion of having been poisoned by order of the Emperor.

MOGHALS,
86-1723.

The chief officers of the Bijápur court were taken into the imperial service and a command or *masnab* of 7000 horse, with the title of Rustam Khán, was conferred on Shirza Khán. After the fall of Bijápur Aurangzeb marched towards Golkonda leaving the Bijápur country in charge of a Bijápur officer, who, on behalf of the emperor, was appointed military governor or *faujdar*. One Kásim Khán was sent with a detachment across the Krishna to occupy as much of the country as possible, and to induce the landholders or *desais* and *jamindárs* to acknowledge the imperial authority. Shirza Khán was sent to invade Sambháji's districts and marched towards Sátára.¹ In September 1687, after a siege of seven months, Golkonda surrendered to Aurangzeb, and the grand camp moved towards Bijápur. The overthrow of these two great kingdoms by throwing out of employment large numbers of mercenary troops, so greatly strengthened the unruly element in the Deccan population that even the power of Aurangzeb was unable to cope with it. Some of the foreign mercenaries may have taken service with the Emperor, but the bulk of the troops joined Sambháji or plundered on their own account. The distant estate-holders seized every opportunity of making themselves independent, and in the ceaseless wars and robberies which followed were always ready to befriend the Maráthás to whom they looked as the patrons of anarchy. Even those within the reach of the Moghals were disaffected to their conquerors; and, from this motive and the feeling of religious opposition, were always ready to aid the Moghals' enemies.²

f Golkonda,
1687.

Moghal
rangements,
1687.

The overthrow of Bijápur and Golkonda raised the Moghal Deccan provinces from four to six. Two Moghal officers one military with the title of *faujdar* and one civil with the title of *khálsa diván* were appointed to the Bijápur country. The *faujdar* or military officer, in command of a body of troops, was charged with the care of the police and the maintenance of order and was paid by the assignment of about twenty-five per cent of the government collections. The civil officer or *khálsa diván* was charged

weavers, at Chitápur on the Bhima about twenty miles south-east of Kulbarga; a third at Ráichur, which consists of potters; a fourth at Mudgal, the largest, containing upwards of 300 members, who are shepherds and weavers; a fifth at a village between Ráichur and Mudgal, who are farmers. In all these places there are small churches furnished with translations, in excellent Kánarese, of the Breviary and of Homilies and lectures, which in the absence of the priest, are read by lay-deacons or monks, duly accredited. They have also schools attached to them. These churches, under the late concordat, are now permanently subject to the jurisdiction of the Archbishop of Goa. All of them possess *farmáns* or grants of endowments by Ibráhim, Ali, and Máhmud Adil Sháh; some of lands, others of grain, cloth and percentages upon the local customs and excise revenues which are still enjoyed under the local grants. The early Portuguese missionaries introduced into the Deccan, where they still flourish, the Cintra orange and the black and white fleshy grapes of Portugal. Architecture of Bijápur, 47-48.

¹ Grant Duff's Maráthás, 151.

² Elphinstone's History of India, 575.

with collecting the revenue both on account of government and on account of persons to whom the government share of the revenues had been assigned. The Moghal commanders, who received estates or *jágirs* from the Bijápur territories instead of lands, were generally granted the revenue of certain districts for a term of years. Thus the military managers or *faujdárs* were more on the footing of feudatories than the estate holders or *jágirdárs*. Along with the civil manager or *diwán* the military managers or *faujdárs* made arrangements for farming the districts to the hereditary proprietors the *deshmukhs* or *desáís*, and the *diwán* realized the revenue from them. The Marátha office-holders or *masnabdárs* who had been in the service of Bijápur, sent professions of duty to the Emperor, but showed no readiness to join his standard.¹

Aurangzeb remained at Bijápur for two years after its capture, and from Bijápur carried on operations in the south of the kingdom. In 1689 a plague broke out in his camp and his queen died of the disease. So fierce and sudden was this plague² that seventy men of the Emperor's suite are said to have been struck down by it and to have died on the road, as Aurangzeb was being borne from the Sát Mahál or thereabouts to the Jáma mosque a distance of about 1320 yards. A hundred thousand people are said to have fallen victims to this plague, many of high rank, and those who recovered were maimed for life. The disease began with a slight swelling under the ear or in the arm-pit or groin, attended with inflamed lungs and severe fever; the attack generally proved fatal in a few hours.³ So numerous were the victims, that the usual burial rites could not be performed, and the dead were thrown into carts and hurried into the open spaces beyond the town. In one day 700 carts full of dead bodies are said to have passed through the Sháhápur gate. The Day of Judgment seemed to have come. Whole families were carried off in a night and their bodies were left to decay where they lay. None attended to the wants of others. Trade ceased, and the whole city was given over to mourning. At first the Emperor refused to leave the plague-stricken city, but, when his family were attacked, several of the princes sickened, and his wife died, he retired to Akluj on the banks of the Nira. When the Emperor left the fury of the plague, which had been raging for three months, at once abated. For three years the city was not wholly free from the disease but its ravages greatly decreased. When the disease ceased, the Emperor caused a census of the city to be taken. The population amounted to only 984,000, though some few years before the two cities of Bijápur and Sháhápur are said to have numbered nearly 2,000,000. In Sháhápur alone during the reign of Máhmud Sháh (1626-1656) were 900,000 houses, but in the whole of Bijápur at this latter census only 184,000 houses remained.⁴

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THE MOGHALS
1686-1723.

The Plague,
1687-1690.

¹ Grant Duff's Maráthás, 154.

² Grant Duff's Maráthás, 158. The author of the *Busátin-i-Salátin* calls it the *taison* or plague. The bubo is a symptom of the true Baghdad plague and this disease had been devastating India for many years.

³ Kháfí Khán in Elliot and Dowson, VII. 337.

⁴ Silcock's Bijápur 47-48.

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186-1723.
Aurangzeb's
Camp,
1695.

Aurangzeb was now free to act against the Maráthás. In 1689, Sambháji was captured and executed, and, in the hope of drawing the Maráthás southwards, in 1694, Aurangzeb moved with his grand army to Galgale about thirty-two miles south-west of Bijápur. In 1695 the Italian traveller Gemelli Careri made a journey from Goa specially to see the camp of the Great Moghal. At Galgale Careri was told that the forces in the camp, which was thirty miles in extent, amounted to 60,000 horse and 1,000,000 foot, for whose baggage there were 50,000 camels and 3000 elephants. The sutlers, merchants and craftsmen were much more numerous, the whole camp being a moving city of 5,000,000 souls, abounding not only in provisions but in all things that could be desired. There were 250 markets, as every *umra* or general had a market for his own men. The Emperor's and the princes' tents took up three miles, and were guarded on all sides with palisades, ditches, and five hundred falconets. The *umrás* or generals maintained a certain number of horse and foot out of the revenues of the countries assigned to them. The offensive arms were broad heavy swords bowed like scimitars, and as the swords made in the country were apt to break, the English supplied them with European daggers which were worn hanging to their girdles. The other arms were bows and arrows, javelins, pistols, muskets, and twelve feet long pikes. The defensive arms were round bucklers two feet across made of buffalo hide with many large-headed nails to ward off arrows and sword cuts, coats of mail, breast-plates, head-pieces, and arm-guards. The foot and musketeers, who were paid £1 to £2 (Rs. 10 - 20) a month, were miserable. They carried a rest tied to the musket and made ill use of their muskets for fear of burning their great beards. The artillery was divided into two sections, the heavy and the light. The heavy cannon included sixty to seventy guns without reckoning three hundred pieces fixed on camels. The fifty or sixty light brass guns were on carriages with little red banners each drawn by two horses. The heavy artillery were under the direction of Portuguese, English, Dutch, Germans, and French who were paid £20 (Rs. 200) a month. Once in the Moghal's service these foreigners could only leave by escaping. Careri was admitted to a private audience with the Emperor who asked him from what country of Europe he had come, the object of his visit, and sundry other questions. He also asked him about the wars between the Turks and the European princes in Hungary. On all these points Careri satisfied the Emperor. Careri also saw the Emperor in a visiting or reception tent. Under this tent was a square place raised four spans above the ground enclosed with silver banisters two spans high and covered with fine carpets. Six spans further in the middle was another place raised a span higher, at each angle whereof a pole covered with silver reached to the top of the tent. Here stood the throne which was square of gilt wood three spans above the rest, and reached by a little silver footstool. On the throne were three pillows of brocade two for sides and one for a back. The king entered the tent leaning on a staff forked at the top, several *umrás* and courtiers going before him. The king was dressed in a white vest tied under the right arm. The turban or *sir*

of the same white stuff was tied with a gold web on which a big emerald appeared amid four little ones. He had a silk sash which covered the dagger or *katári* hanging on the left. His shoes were after the Moorish fashion and his legs were naked without hose. Two servants kept off flies with long white horse tails and one kept off the sun by a green umbrella. The king was of low stature, with a large nose, slender, and stooping with age. The whiteness of his round beard was more visible on his olive skin. He received petitions, read them without spectacles, endorsed them with his own hand, and, by his cheerful smiling countenance, seemed to be pleased with the employment. At this camp Careri also saw the dethroned Bijápur king Shikandar, going with a handsome retinue to pay his respects to the Emperor. He was a sprightly youth, twenty-nine years of age, of a good stature, and an olive skin.¹

In contrast to the wealth and unwieldy size of this moving Moghal city were the hordes of Marátha freebooters whose number Aurangzeb's ambition had done so much to increase, and whose excesses his style of warfare was so little fitted to suppress. These hordes were irregular assemblies of several thousand horsemen, who met by agreement in some lonely part of the country. They set off with little provision, no baggage except the blanket on their saddles, and no animals but led horses, with empty plunder bags. If they halted during part of the night, they slept with their bridles in their hands; if during the day, while the horses were fed and refreshed, the men slept with little or no shelter from the heat, except a chance bush or tree. During the time of rest their swords were by their sides, and their spears were generally stuck in the ground at their horses' heads. When they halted on a plain, groups of four or five might be seen stretched on the bare earth sound asleep, their bodies exposed to the noonday sun, and their heads in a cluster, under the flimsy shade of a black blanket or a tattered horse-cloth stretched on the point of their spears. Their great aim was plunder. The leaders and their troops, though they generally rendered a partial account to the head of the state, dissipated or embezzled the greater part of what they collected.²

In 1696 the Maráthás who had regained strength under Rájárám, Sambháji's brother, appeared under Santáji Ghorpade and laid waste the Bijápur Karnátak. To punish their ravages a large force was sent from Bijápur under different leaders, and being joined by Kásim Khán the *faujdar* or military governor of the province, the whole were ready to march in search of Santáji. Their advanced tents had scarcely been pitched when Santáji's troopers were on them, cut off the advanced guard and swarmed round the main body before the great men had time to make ready and mount their elephants.³

Towards the close of the seventeenth century the south of the district was in charge of Abdul Ráuf Khán an old Bijápur officer, who had entered the Moghal service on the fall of Bijápur. About

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THE MOGHALS
1686-1723.
Aurangzeb,
1695.

Marátha
Freebooters.

Sávanur Family
1700.

¹ Gemelli Careri in Churchill's Voyages, IV. 220-222, 235-236, 248.

² Grant Duff's Maráthás, 176.

³ Grant Duff's Maráthás, 169.

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MOGHALS,
86-1723.
rangzeb's
Death,
1707.

's Release,
1708.

this time (1700) he established himself at Sávanur in Dhárwár and became the founder of the family of the Sávanur Nawábs. In 1700 Chin Kilich Khán, who, about twenty years later established the family of the Nizáms of Haidarabad, was made governor of Bijápúr, including the old Bijápúr Konkan. On his appointment he received from the Emperor a jewelled crest, a horse, and an elephant.¹ Shortly before his death in 1707 Aurangzeb appointed his third son Kám Bakhsh to be governor of Bijápúr to which place he soon went. On the death of the Emperor at Ahmadnagar in 1707 Bahádúr Sháh's (1707-1712) title to the imperial throne was disputed by his two brothers, A'zam in the north and Kám Bakhsh in the south. After quelling the rebellion headed by A'zam in the north, Bahádúr Sháh marched to the south against Kám Bakhsh who had assumed the ensigns of royalty. Kám Bakhsh's authority was at first acknowledged, but he was soon deserted by most of his troops, who were disgusted by his folly and vanity. Bahádúr Sháh offered him the kingdoms of Haidarabad and Bijápúr. But as these concessions did not satisfy him, Bahádúr Sháh attacked him and he was slain in a battle near Haidarabad.² The death of Aurangzeb led to the release of Sháhu, Sambháji's son, who, since his father's execution in 1689, had been Aurangzeb's prisoner. In 1708, as a rival of his cousin at Kolhápúr, Sháhu established himself at Sátára and in 1709 his authority was strengthened by a treaty with the viceroy of the Deccan by which he, and such Marátha chiefs as acknowledged his authority, were allowed one-fourth of the revenue of the Deccan, the right of collecting it and paying it being reserved by the viceroy.³ In 1713 this treaty was overruled by the appointment of Chin Kilich Khán to the viceroyalty of the Deccan who sided with the Kolhápúr branch of the Maráthas. Sháhu's troops were again let loose over the Moghal territories to collect the tribute. In 1719, through the influence of the Syeds who deposed the emperor Ferokshir (1713-1719), Sháhu received three imperial grants, one of the *chauth* or one-fourth of, and the second of the *sardeshmukhi* extra ten per cent on, the revenues of the six Moghal provinces of the Deccan of which the yearly revenue of Bijápúr alone was estimated at £7,850,856 (Rs. 7,85,08,560). The third grant, the *svaráj* or home rule, did not affect Bijápúr.⁴ In 1720 in reward for delivering the Emperor Muhammad Sháh (1720-1748) from the tyranny of the Syeds, Chin Kilich Khán, who had been granted the title of Nizám-ul-mulk was appointed the Emperor's minister, but he did not go to Delhi, till, in 1722, he had quelled a disturbance caused by some Afgháns in Bijápúr, and appointed a new governor to that province.⁵ In 1723 the Nizám returned from Delhi to the Deccan and declared himself independent of the Emperor. Some years later he divided the revenues with Sháhu in such parts of the Bombay Karnátak as were not included in the Marátha *svaráj* or home rule or were not wholly ceded in *jágir* to grantees. The influence of Kolhápúr and of the Sávanur

¹ Eastwick's *Kaisar Námáh-i-Hind*, I. 3.

² Grant Duff's *Maráthás*, 186.

⁴ Grant Duff's *Maráthás*, 200.

³ Grant Duff's *Maráthás*, 188.

⁵ Grant Duff's *Maráthás*, 210.

is so powerful in the country south of the Krishna that the right to levy *chauth* and *sardeshmuki* was disputed. This led to constant wars.¹ In 1730 the differences between Kolháritára were settled by a treaty under which several fortified places in Bijápur were given to Sháhu.²

Some of the fortified places were given up to Sháhu and though his claims in the Deccan were increased by the hereditary right of the *sardeshpánderi* or five per cent on the revenues of the Deccan provinces, the Bijápur country north of the Krishna was given to the Nizám who placed it under the governorship of his son Jang. It continued under Násir Jang till his rebellion when it passed into the hands of Nizám-ul-mulk's grandson Asaf Jang who fixed his head-quarters at Bijápur.³ The country south of the Krishna was managed by the Sávanur Nawáb who was the Nizám's deputy. In 1746 Sadáshiv Chimnáji Bháru, a Báláji's (1740-1761) cousin, marched against Majid Nizám of Sávanur who had resisted the authority of Bápu Saheb Matikar the farmer of the *chauth* and *sardeshmuki* of the country between the Krishna and the Tungbhadra. Majid Nizám was so hard pressed that he agreed to a treaty under which he gave to the Peshwa the country of Bágalkot and Bádámi.⁴ These places did not seem to have passed to the Maráthás till 1756 when a Maráthá expedition led by the Peshwa Báláji and the Nizám of Sávanur Nawáb Abdul Hakim Khán, Bágalkot and Bádámi were occupied by the Maráthás. When they fell into the hands of the Maráthás Bágalkot and Bádámi seem to have been under the authority of the Nawáb, but in reality, the Nawáb's authority was nominal and the real authority was in the hands of the *desáís* of Parvati, Jálíhál, Kerur, and of Rustam Ali Khán the estate-holder or *jágirdár* of Bádámi. All of these proprietors kept large bodies of armed men and were open to plunder. The roads were haunted by bands of robbers who robbed without check or punishment. In the second Maráthá possession (1757) the two districts of Bádámi and Bágalkot were given in charge to Malhárráo Rástia, who, instead of being the post himself, sent Krishnáji Vishvanáth as his deputy. Krishnáji, who was a man of great vigour, within two years had brought by force the local freebooting proprietors or *desáís* but did not make any impression on Bádámi the stronghold of Rustam Ali. In 1767 Bádámi was bought off. Partly by making severe examples, and partly by giving them land to till, Krishnáji by degrees put down the robbers. He gave ten years' leases to all the ruined villages on condition of no rent, and issued orders to his *mámlatdárs* to help the proprietors by every means in their power.⁵

The death of the great Nizám-ul-mulk in 1748 at Haidarabad was followed by dissensions among his sons, and by the intrigues of the British general M. Bussy who took a leading part in Haidarabad in 1759, when the Nizám Salábat Jang's army was mutinous

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THE NIZÁM,
1723-1760.

Maráthás gain
South Bijápur,
1756.

Battle of Udgir,
1759.

¹ Duff's Maráthás, 214.

² Grant Duff's Maráthás, 224.

³ Grant Duff's Maráthás, 262.

⁴ Grant Duff's Maráthás, 262.

⁵ Grant Duff's Maráthás, 262.

⁶ Grant Duff's Maráthás, 262.

⁷ Grant Duff's Maráthás, 262.

⁸ Grant Duff's Maráthás, 262.

⁹ Grant Duff's Maráthás, 262.

¹⁰ Grant Duff's Maráthás, 262.

¹¹ Grant Duff's Maráthás, 262.

¹² Grant Duff's Maráthás, 262.

¹³ Grant Duff's Maráthás, 262.

¹⁴ Grant Duff's Maráthás, 262.

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THE PESHWAS,
1760-1778.

and the landholders of Bijápur were pressed to find funds to meet the demands of the discontented troops, the Peshwa Báláji and his cousin Sadáshiv Bháu entered the Moghal territory and completely defeated Salábat Jang and his brother Nizám Ali at Udgir about 160 miles east of Ahmadnagar. Under the treaty which followed this victory the greater part of the province of Bijápur, including the fort, passed to the Maráthás. Part of Hungund remained with the Nizám but even on this the Maráthás' claim to a fourth of the revenue was acknowledged.¹

In 1764, taking advantage of the terrible defeat of the Maráthás at Pánipat (7th January 1761), Haidar Ali, who had lately raised himself to be ruler of Maisur, spread his kingdom north across the Malprabha and the Ghatprabha to the banks of the Krishna.² A Marátha army under Peshwa Mádhavráo (1761-1773) and his uncle Raghunáthráo succeeded not only in driving Haidar and his general Fazl Ulla Khán out of the Bombay Karnátak but in inflicting on him such severe reverses as in 1765 forced him to come to terms. In 1774, taking advantage of the confusion which followed the death of Peshwa Mádhavráo (1761-1773) and the murder of the young Peshwa Náráyanráo (1773), Basálat Jang the Nizám's brother, marched from Adoni, entered the Marátha country, and levied contributions as far west as Athni and Miraj outside Bijápur limits. A Marátha army under Vámanráo Patvardhan and A'nandráo Rástia marched against Basálat Jang and forced him to retire.³ When the opposition of the Poona ministers burst forth against him, Raghunáthráo entered into a secret alliance with Haidar giving him the country south of the Krishna on condition that he acknowledged Raghunáthráo as the head of the Marátha confederacy, paid him tribute, and aided him with men and money.⁴ Accordingly in 1776 Haidar crossed the Tungbhadra, repulsed with heavy loss the combined armies of the Maráthás and the Nizám, and, in 1778, by the capture of Gajendragad, Jálíhál, and Bádámi in the south of Bijápur made himself master of the whole country south of the Krishna. He left the conquered country under the management of local *desáís* and consented to receive from them their accustomed tribute, on condition of prompt payment, as a free gift, of a further sum equal to their yearly revenue.⁵ According to this arrangement Bágalkot again passed into the hands of the Sávanur Nawáb as Haidar's vassal.⁶ Though at first his conquests caused much mischief, and, in spite of the levy of heavy contributions under Haidar, the country was well governed and improved.⁷ In 1779 the protection given to Raghunáthráo by the English at Surat led the Poona ministers to form an alliance with Haidar and the Nizám with the object of driving the English out of India. As an inducement to join the league the Poona ministers acknowledged Haidar's right to the country south of the Krishna. When (1782) the treaty

MAISUR,
1778-1787.

¹ Eastwick's *Kaisar-Námáh-i-Hind*, I. 60; Briggs' *Nizám*, I. 58; Grant Duff's *Maráthás*, 306.

² Wilkes' *South of India*, I. 461; Grant Duff's *Maráthás*, 330.

³ Grant Duff's *Maráthás*, 369.

⁴ Wilkes' *South of India*, II. 173.

⁵ Wilkes' *South of India*, II. 186-187.

⁶ *Bom. Gov. Sel.* CXIII. 210.

⁷ Marshall's *Statistical Report of Belyaum* (1820), 130.

if Sálbái was being negotiated Nána Phadnavis (1776 - 1800), the Poona minister, asked Haidar to restore the country north of the Tungbhadra, threatening, unless his demand was complied with, to join the English against Haidar. The rivalry between Máhá-láji Sindia and Nána and the death of Haidar on the 20th of December 1782 prevented Nána from enforcing this demand. Nána called on Haidar's son and successor Tipu (1782 - 1799) for arrears of tribute. Tipu admitted that arrears were due but evaded paying them. In 1784 Nána and the Nizám made a secret treaty to recover from Tipu the territory which both had lost by Haidar's encroachments. The Nizám set too high a value on his assistance; and, though he was promised Bijápur after the country north of the Tungbhadra was won from Tipu, he refused to take the field unless Ahmadnagar and Bijápur were made over to him in advance. On hearing this Tipu showed his contempt for the Nizám by sending an insulting message in which he claimed to be the sovereign of Bijápur and as such called on the Nizám to adopt his standard of weights and measures.¹ The hitch in the terms of the treaty between the Nizám and the Maráthás gave Tipu time to strengthen his northern outposts. The siege of Nargund in Dhárwár and Tipu's treachery to its chief, the forced conversion of Hindus, the suicide of 2000 Bráhmans to avoid circumcision, and the threatened attack on the Nizám stirred the Maráthás and the Nizám to action. In 1786 they settled to attack the whole of Tipu's territories, and to divide the conquest into six equal parts of which the Nizám should receive two shares, the Peshwa two, and Sindia and Holkar one each. It was further agreed that their first efforts should be directed to the recovery of the country between the Krishna and the Tungbhadra. A detachment of 25,000 troops chiefly horse was sent to South Belgaum near Kittur, while the main army under Nána Phadnavis marched towards Bádámi in South Bijápur. Before the confederates reached Bádámi, spies were sent to watch Tipu's movements, and to ascertain the strength of his army and his materials of war. Though the spies never returned reports reached the confederates that Tipu had marched with his whole army. It was agreed, if the report was correct, to put off the siege, but to camp near Bádámi until the rains had fallen, when the swelling of the rivers would secure them from interruption. The prospect of a monsoon campaign induced the Nizám to return to Haidarabad leaving his army of 25,000 men under his general Tahavar Jang. When news was received that Tipu had returned from Bangalur to Seringapatam, preparations were made to besiege Bádámi, a fortified town built on the plain with a citadel in the body of the place and further protected by two hill-forts one on each flank. Operations began on the first of May. After three weeks' battering, as the town walls were little injured, it was determined to try an escalade. On the morning of the 20th of May 20,000 of the confederate infantry were drawn up for the assault. The garrison, of upwards of 3500 troops

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MAISUR,
1778-1787.*League against
Tipu.**Siege of Bádámi,
1786.*¹ Grant Duff's Maráthás, 458-459; Eastwick's Kaiser Námáh-i-Hind, I. 96.

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MAISUR,
1778-1787.
Siege of Bádámí,
1786.

Condition,
1778-1790.

according to one account and of 2000 according to another account, opposed the assailants, who, when they advanced found the ditch and covert way full of small mines made by digging pits and placing in them large leather vessels filled with gunpowder. These were fired and proved very destructive; but the Maráthás and the Moghals vying with each other attacked with great courage though with little discipline, mounted the walls in several places, and, except a slight check at the citadel, carried all before them. The garrison fled to the forts above, closely followed by the assailants, but the pursuers failed to enter the forts. They continued to crowd up the face of the hills though huge stones were rolled down and a heavy fire of musketry was opened on them. So furious and persevering was the attack that the garrison offered to surrender provided their lives were spared.¹ The fort was left in charge of an officer of Rástia's and the confederate army moved south. Though the confederates encountered a series of defeats at the hands of Tipu, in 1787 the fear that the English would join against him led Tipu to agree to pay tribute and to give up all claim to South Bijápur. The whole of the territory was ceded to the Maráthás except a part of Hungund which was restored to the Nizám.

After a break of nine years (1778-1787) the management of these districts again passed to Rástia's agent Yashvantráv and his son Krishnaráv. During the twelve years between 1778 and 1790, though more than once ravaged by Marátha armies, the country was well managed and on the whole prosperous. Krishnaráv Rástia's agent encouraged husbandry by starting ploughing matches and by showing marked consideration to exceptionally hardworking husbandmen. In this way every arable inch came under tillage, and the country was filled with people many very rich, and all happy and contented. The revenue in each village was fixed and moderate, settled without trouble, and paid without a groan.² This state of things continued till the terrible famine of 1790-91. This famine and the occasional passage of Marátha armies, one of whose marches destroyed a tract for years, broke the bands of society and set every man plundering his neighbour. Particularly in the south-east where the chief plunderers were the *desáís* of Shorápur and three other *náiks* and estate-holders in the Nizám's territories, *kalkai* or systematic pillage became general and lasted till the British took the district in 1818.³ In spite of the destruction caused by this

¹ Grant Duff's Maráthás, 469; Eastwick's Kaisar Námáh-i-Hind, I. 98-99.

² Marshall's Statistical Report of Belgaum (1820), 132-133. Marshall, when in Bágalkot and Bádámí, heard many stories of the wealth which was amassed at this time. One farmer is said to have decked his calves with scarlet collars and silver bells, and to have had a separate servant for lambs, kids, young calves, and buffaloes. Another, who lived in a village so highly tilled that there were no grass lands, settled on a favourite bullock the produce of a field worth £10 (Rs. 100). Ditto, 135.

³ Marshall's Statistical Report (1820), 134, 173. In 1778, including alienations, the Hungund village of Marol-Kop had nearly 9000 acres of land in full tillage. All firewood had to be brought from the other side of the Krishna. At its weekly market sixty dealers from the country round opened stalls, and the place contained between 300 and 400 houses. By 1820 the area under tillage had fallen to 200 acres and there were scraps near the banks of rivers and close to the town. Every inch of rich land was a forest of prickly bushes. Even rent-free land lay untouched, while the holder

tematic pillage, about 1793-94 the seventeen districts or *sarkárs* Bijápur yielded a gross yearly revenue of about £7,888,000 (7,888,80,000).¹

In 1795, at the capitulation of Kharda about sixty-five miles south of Ahmadnagar, the Nizám was completely defeated, and, among other large concessions ceded to the Maráthás his share in Hungund, which comprised thirty villages which lie south-west of a line passing north-west and south-east from Kudli Sangam to Kandgul, a tract called the *samat* or division of Tumb. Under the Nizám the villages, though of trifling resources, were moderately rich. They had for long been tenderly and steadily dealt with, were all or nearly all under the Maráthas, were well peopled, and paid the revenue without trouble or murmur. The Kátiks or freebooters, literally butchers, belonging to Hyderabad had never disturbed the tract, probably from fear of the Maráthas of Tumb, where was always a small military force. With their transfer to the Maráthás the well being of these villages ceased. Every year families were ruined by over-taxing, large areas of rice and fell waste, villages were broken, and a bare and uncertain subsistence was all that was left to the most fortunate.² Like Hungund, Bádámi and Bágalkot did not escape this wholesale destruction. About 1797, or a year after the accession of the last Peshwa Bájiráv (1796-1817), began a series of devastations the main object of which seems to have been turned against Bágalkot partly on its name for wealth, but chiefly on account of the grudge which the Peshwa bore to the Rástia family as partisans of Nána Ádnavis. Scarcely a year passed without an army appearing on the north of the Krishna, waiting until the river became fordable, and then spreading through every village pillaging and destroying. The Nipáni chief was the leader the plunder generally ended in the villages being burnt, and if Bápu Gokhle was in charge the throats of some of the leading villagers were probably cut. Three or four *desádis* from the north of the Krishna, in the interval between the regular Maráthá inroads, attacked choice villages, and swept off their cattle. The village officers also took to the same mode of life and plundered their neighbours and one another. The fort and garrison at Bágalkot saved some of the villages round it, and in 1810 when they passed from Rástia to the Peshwa they were still a valuable possession. About the close of the eighteenth century (1797) another Peshwa laid Bádámi waste. One Bhimráv, who had possessed himself of Dambal in Dhárwár, with the connivance or aid of Bápu

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1787-1818.
Hungund,
1795.

Maráthá Raids,
1797.

and scraps of public land at the current assessment. The market had gone and the village population dwindled to 110 houses. Ditto, 174.

Of the seventeen districts only three contained lands now comprised under Bijápur. They were Bijápur which contained thirty sub-divisions. Those within the present district were Haveli of Bijápur with a yearly revenue of Rs. 5,15,322, Indi with Rs. 1,267, Sidnáth with Rs. 5625, Chimalgi with Rs. 18,469, Chandkavte with Rs. 35,250, Sangi with Rs. 63,984, Mulvád with Rs. 44,255, Almeleh with Rs. 1,57,083, Bálí with Rs. 88,747, Baluti with Rs. 5625, Bágévádi with Rs. 1,02,880, Sindgi with Rs. 14,625, and Támbe with Rs. 63,323; Torgal contained sixteen subdivisions of which five within present Bijápur limits were Galgala or Kutabad with Rs. 19,914, Bádámi with Rs. 2,39,735, and Sagar containing the sub-division of Tálíkoti with a yearly revenue of Rs. 3,54,406. Waring's Maráthás, 242-248.

Marshall's Statistical Report of Belgaum (1820), 174.

Marshall's Statistical Report of Belgaum (1820), 134-135.

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1797.

Estate Holders.

Gokhle, assembled an army with which for twelve years he plundered the rich and untouched country south of the Malprabha. Bhimráv carried pillage and murder to such frightful lengths that in the end Gokhle was forced to disown and seize him. This was not done until half of the people were destroyed and tillage was confined to little tracts near villages from which, on the approach of the enemy, the cultivators betook themselves to the tower with which every village however small was provided. These towers were not always safe. On several occasions they were set fire to, and the people within them suffocated. Because they were poor, were difficult of access, were remote from the usual troop routes, and to some extent were guarded by the river and the fort, the country to the north of the Malprabha and the immediate neighbourhood of Bádámi escaped with a small share of loss. Though naturally the poorest parts of the district, in 1810 when they passed from Rástia to the Peshwa, they were the richest.¹ To the ruin caused by the Marátha armies was added the disordered state of the country brought about by constant quarrels among the Peshwa's estate-holders and officers. Of these estate-holders and officers there were five, Mádhavráv Rástia, Maláji Ghorpade, Parshurám Pandit, Daulatráv Ghorpade, and Ganpatráv Pense. Mádhavráv Rástia a Konkasth Bráhmañ, the brother-in-law of Nána Phadnavis, lived at Bádámi, had a yearly revenue of £200,000 (Rs. 20 *lákhs*), and kept a force of 4000 horse and 4000 foot, besides employing an additional body of plundering horse, against the chief of Shorápur in the Nizám's territories with whom he always carried on a predatory warfare. Maláji Ghorpade, who held as his estates the towns and districts of Tumba, Indi, and Almeleh, yielding a yearly revenue of £10,000 (Rs. 1 *lákhs*), kept a force of 600 horse for which he was allowed pay by the Poona government. Parshurám Pandit Pritinidhi held Bágévádi and Bijápur and some land in the Konkau, with a yearly revenue of about £100,000 (Rs. 10 *lákhs*) and a force of 3000 horse. Daulatráv Ghorpade held the town and district of Gajendragad, with a yearly revenue of about £30,000 (Rs. 3 *lákhs*) and a force of 300 horse and 300 foot which formed the garrison of the fort of Gajendragad. Though they had much fallen off the Ghorpade family were highly respected by the Maráthás. The only officer of the Peshwa's government was Ganpatráv Pense commander of the artillery. He was a distinguished officer in Poona and held as his personal estate the districts of Mutkavi and Hungund yielding a yearly revenue of £10,000 (Rs. 1 *lákhs*).²

Dhundia Vágh,
1800.

In 1800 General Wellesley, afterwards the Duke of Wellington, passed through South Bijápur in pursuit of Dhundia Vágh, a Marátha freebooter formerly in the service of Haidar and his son Tipu. After being driven out of Dhárwár, Dhundhia was closely pursued by Colonel Stevenson along the south bank of the Ghatprabha. General Wellesley moved along the north bank of the Malprabha. To prevent Dhundhia from crossing the Malprabha, Lieutenant Colonel Capper, with three battalions of sepoy and

¹ Marshall's Statistical Report of Belgaum (1820), 134-135.

² Transactions in the Marátha Empire (1803), 86-87.

about 3000 Marátha cavalry, was ordered to occupy those places which were most likely to be first fordable, and to stop Dhundia. Lieutenant Colonel Capper marched on the 18th of August 1800 and arrived near Jálíhál opposite Bádámi on the 24th. On the night of the 24th of August the Malprabha fell considerably and Dhundia crossed at Budihál about twenty-four miles below the place where Colonel Capper was posted. The difficulty of the passage of the Malprabha at Jálíhál delayed General Wellesley till the fourth of September. He then passed into the Nizám's country, and within a week (September 10) at Kondgal Dhundia was overtaken, defeated, and slain.¹

In 1802 the Berad chief of Shorápur in the Nizám's territory marched to Nálatvád about twelve miles south-east of Muddebihál and plundered it.² In the same year (1802) the Peshwa Bájiráv called Mádhavráv Rástia to a private interview and sent him prisoner to Ráygad hill in Kolába. Rástia remained in Ráygad till October of the same year, when Bájiráv, in passing through Mahád in his flight from Holkar, set him free and gave him a commission to enlist men for his service.³ From Mahád Bájiráv fled to Bassein and there concluded (31st December 1802) with the English the treaty of Bassein, under which, in return for cessions of land and the promise that without their approval Bájiráv would enter into no agreement with a foreign power, the English undertook to replace him in Poona and to guard his territory from attack. In accordance with the treaty General Wellesley marched from Seringapatam to Poona to reinstate Bájiráv.

In 1804 after the English had restored him to power Bájiráv sent orders to his governor of the Bombay Karnátak to wrest the districts of Bádámi Bágalkot and Jálíhál from Mádhavráv Rástia his enemy. Rástia claimed these districts as manager or *kamávisdár* in return for £400,000 (Rs. 40 *lákhs*) advanced to the Poona government. Through General Wellesley's influence Rástia kept possession of these districts for six years longer.⁴ In 1806 Parshurám Shrinivas Pritinidhi, a youth of spirit but of weak intellect and dissolute habits who had been brought up by Nána Phadnavis, claimed the sole management of Bágévádi, Bijápur, and his other estates. His claim was disputed by his mother and her manager Balvantráv Phadnavis, and their differences grew so bitter that the young Pritinidhi began to back his claims by force. Bájiráv Peshwa pretended to mediate between the parties, and, under the influence of his old hate of Nána and the men of Nána's party, decided the matter against the Pritinidhi. Bápu Gokhale the governor or *sarsubhedár* of the Bombay Karnátak was sent with troops to enforce submission. Parshurám Pritinidhi was confined by his mother in the fort of Masur in Sátára, his followers were scattered, and peace was restored. The young Pritinidhi had a mistress,

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1787-1817.
Dhundia Vágh,
1800.

Treaty of Bassein
1802.

Disorders,
1804-1810.

¹ Wellington's Supplementary Despatches, II. 129, 133, 157.

² Assistant Superintendent of Revenue Survey and Assessment in his letter dated 24th August 1844.

³ Grant Duff's Maráthás, 558.

⁴ Wellington's Despatches, II. 333.

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1786-1818.
Disorders,
1804-1810.

a Teli or oil-presser by caste, who stirred by the ill fortune of his patron, gathered some followers, attacked Masur, and set Parshuram free. After his release he defied the Peshwa, secured a large body of followers whom the Peshwa's tyranny had made ripe for insurrection, and raised the standard of rebellion. He spoiled his cause by his cruelty to such of his mother's adherents as fell into his hands, and by plunder and extortion worthy of the lowest Peshwari. Bápu Gokhale was ordered to march against him. Parshuram, disregarding his friends' advice to retire to the hills and raise the Rámoshis, met Gokhale in battle, was defeated, taken prisoner, and sent to Poona. Part of his estates were kept for his support, the rest passed to the Peshwa. Bápu Gokhale seized his family property and jewels, and was allowed to keep them as well as his estates to make it appear that they had been taken to punish the Pritinidhi not to enrich the Peshwa. As part of the Pritinidhi's estates, Bágevádi fell into Bápu Gokhale's hands, who, by arbitrary exactions, became the wealthiest of the Peshwa's officers.¹ Under Gokhale, Bágevádi sank very low and the people were brought to ruin. Bájiráv was not long in finding a pretext for wreaking his vengeance on the estate-holders of the Bombay Karnátak and seizing their estates. In 1810 Bájiráv complained to the British Resident that Mádhavráv Rástia wilfully disobeyed his authority and refused to furnish his share of horse. The Resident called on Rástia to fulfil his engagement with the Peshwa. Rástia hesitated, declared his inability to furnish so many horse owing to the disobedience of the estate-holders under him, and, by Bájiráv's artifice, was led to believe that by trusting to his mercy more favourable terms might be obtained. To no purpose did the Resident explain his situation to Rástia and warn him of his ruin. He refused to furnish the troops and Bájiráv stripped him of Bágalkot and Bádámi.² Of his Bijápur territories only a portion of Muddebihal was left. In 1811, under the advice of the British Government, except three of its best villages Bágevádi, Mashvinhal, and Giral the whole sub-division of Bágevádi was restored to the Pritinidhi.

Revenue Farming,
1811-1818.

When Rástia's estates in South Bijápur came into the hands of the Peshwa, parts which had been the seat of constant Marátha raids were ruined; the rest which had escaped Marátha inroads, partly owing to their poverty and partly to their outlying position, were comparatively rich. As in other parts of Bájiráv's dominions Bágalkot and Bádámi were given over to revenue contractors or farmers. In spite of the ruined state of the country, the Bágalkot agent of the farmer Janárdhan immediately raised the government demand, levied heavy fines on every village and on every individual that showed the least ability to pay them, and employed the cruellest measures to enforce his exactions. At the end of about three years several villages were deserted and the usual flatteries and promises were used to bring the people back. The revenue contractor had no time to prove the sincerity

¹ Grant Duff's Maráthás, 616-617.

² Grant Duff's Maráthás, 625; Marshall's Statistical Report of Belgaum (1829) 135.

promises when his term ceased and the villages were given to a new man. As the new contractor, Nilu Bába, had a larger sum for his contract than the last, he had still money to recover and every resource was still further strained. Every sort of property was seized, scarcely excepting the farms. Common decency and the force of opinion prevented the farms being openly seized, but the assessment was so high that the holders were forced to sell their best bullocks to make it good. Towns, whose walls had saved a great part of their property from banditti and passing troops, furnished the chief harvest to the harpies, and enormous sums are said to have been drawn from them partly under the form of enhanced assessment, but more from individuals. In Hungund the heavy demands of the Peshwa's revenue contractors were successfully resisted by the Lords, who, while encouraging the system of pillage, exerted influence enough to check the rates of taxation within some bounds of moderation, and to re-establish villages by collecting the dispersed inhabitants and granting the usual leases.¹ This ruinous desolation was not confined to South Bijápur. In Muddebihal the same was repeated probably in a far greater degree, as it was taken from Mádhavrát Rástia in 1814 and farmed to the Peshwa's principled favourite Trimbakji Denglia, who held Hungund and the former estates of Ganpatráv Pense and the command of the Peshwa's artillery.² In 1817, on the recommendation of the British Government shortly after the treaty of Poona (10th May), Mádhavrát Rástia was restored to his estates in Muddebihal and other parts of North Bijápur.³

In November 1817 when war broke out between the English and the Peshwa, General, afterwards Sir Thomas Munro, drove the Peshwa's garrisons out of Dhárwár. In spite of Munro's successes at Dhárwár Bájirát's Bijápur officers and estate-holders Mádhavrát Rástia, Ganpatráv Pense, Parshurám Shrinivas Pritinidhi, and Appabab Nipánikar at first seemed all determined to stand by the Peshwa. On the 5th of February 1818 General Munro marched towards Bádámi at the head of twelve companies of infantry four of them Maisur troops, three troops of horse, four companies of pioneers, four long guns, four field pieces, and one howitzer. His route was so intricate, that is apparently so overgrown with thorn thickets, that pioneers were continually employed in opening a path for the column, and both were exposed to repeated annoyance from the enemy's artillery which hovered round them in great numbers. On the 9th of February General Munro reached Belur an important place about 12 miles south of Bádámi. As he drew near, the garrison of four hundred horse and three hundred foot fled over the hills leaving him to take peaceful possession. General Munro halted at Belur till the 15th to complete his preparations for the siege of Bádámi, to which he

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1786-1818.
Revenue Farming,
1811-1818.

General Munro,
1818.

Marshall's Statistical Report of Belgaum (1820), 135, 174.

Grant Duff's Maráthás, 622; Assistant Superintendent Revenue Survey and Assessment in his letter dated 24th August 1844; Transactions in the Maráthás (1803), 87.

Grant Duff's Maráthás, 635; Gleig's Life of Munro, II. 267-272.

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1786-1818.Fall of Bádámi,
1818.

marched on the 13th. The advanced party was opposed by a detachment of the enemy's foot posted in a temple and supported by a body of 400 horse. They were covered in front by a de streamlet passable at only one point. While a gun was brought up and opened to cover the passage, the light company of the 2nd battalion of the 4th Native Infantry was prepared to attack the entrenchment with the bayonet. This succeeded with little loss and the enemy retreated under a heavy fire, leaving four dead on the ground. As Bádámi consists of fortified hills, with a wall town at the foot of them containing an inner fort, it was deemed necessary, in the first instance, to attack the lower defences. On the 15th General Munro's force was strengthened by the arrival of two weak squadrons of His Majesty's 22nd Dragoons, and a company of the 2nd battalion of the 9th Regiment, followed on the 17th by the head-quarters and seven companies of the same corps. The batteries which were erected against Bádámi played till the evening of the 17th, when the breach was deemed practicable. At dawn on the 18th a storming party advanced from the rear of the batteries.¹ In eight minutes they surmounted the breach, for the garrison amounting to 800 or 1000 men were unprepared, and the few who attempted to defend the works were immediately killed. Those in the streets were attacked with the same speed and spirit and so hotly pursued to the upper forts, scaling-ladders advancing with the storming party, that the enemy, fearing an immediate attack, called for terms. They were allowed to march out with their arms. By ten o'clock General Munro was in possession of all the Bádámi fortifications. These were larger and more regular than those of Dhárwár, and were deservedly esteemed one of the strongest hill forts in India almost impregnable with a determined garrison.² In the forts were found fourteen guns of various calibre, and seventeen jingals.³ Two companies of the 2nd battalion of the 12th Regiment were allotted to garrison Bádámi. The fall of so strong a place, with the loss on the side of the besiegers of only four Europeans and five natives killed and wounded, spread abroad the belief that resistance to General Munro was vain. On the 21st General Munro marched towards Bágalkot and on the way was joined by the remaining two companies of the 2nd battalion of the 9th Regiment. On the 22nd he arrived before Bágalkot which surrendered without resistance. It was found to contain eight guns and ten jingals. One company of the 2nd battalion of the 9th Regiment was placed in garrison at Bágalkot. General Munro halted till the 25th arranging for the permanent

¹ The storming party consisted of twenty-five dismounted men of the 22nd Dragoon Regiment, with flank companies of the 2nd battalion of the 4th and the 2nd battalion of the 9th Regiments of Native Infantry. The advance was composed of the Dragoon and a *havildár's* party from each of the Native detachments, the whole headed by a party of Pioneers carrying ladders. Four companies of the 2nd battalion of the 9th Regiment and three companies of the 2nd battalion of the 9th Regiment were held in reserve to support the assault. Blacker's Marátha War, 290.

² Blacker's Marátha War, 291.

³ A jingal is a small portable piece of ordnance to be fired from the ground, resting on a long, slender but-end, and two legs.

ession of the country he had subdued.¹ From Bágalkot he had a communication with the chief inhabitants beyond the Krishna, urging them to rise and drive out the Peshwa's officers. Five or six hundred irregulars with some revenue officers or *tehsildárs* were sent to occupy the country beyond Krishna. Nilupant, the civil manager of Bijápur and the neighbouring districts, and Ganpatráv Pense, who, in command of a detachment of the Peshwa's infantry with thirteen guns was levying contributions in the Nizám's districts near Bijápur, were induced to move with the English, or to move to Sholápur on the approach of General Munro. These arrangements were so successful that on the 17th of May 1818 the whole of Bijápur had passed to the British.²

In 1818, when the country conquered from the Peshwa came to be settled, the Bijápur sub-division, along with the tract between the Nira and the Várna, was made over to the captive Rája of Bijápur who had been restored to power by the British in April 1818. Bájiráv Rástia, who, on the recommendation of the British Government shortly after the treaty of Poona (10th May 1817) had been restored to his north Bijápur estates, had less reason than any other estate-holder to feel bound to the Peshwa. Still he continued to support the Peshwa's party, that, except Tálíkoti, his north-eastern estates passed to the British. Parshurám Shrinivas Pritinidhi, who held twenty-four villages of Bágévádi, took the first opportunity of escaping from Bájiráv's camp and the lands held in his name which had been assigned for his maintenance, but never committed to his management, were restored. Three of his villages, Bágévádi, Mashvinhal, and Giral, of which he had been deprived by the Peshwa in 1811 and which had fallen into the hands of the British Government by right of conquest, were kept by the Government on payment of a yearly sum of £30 (Rs. 300) to the Pritinidhi as *sardeshmukhi*. Appa Sáheb of Nipáni in Belgaum, who held fifty-eight villages near Galgale, Nidgundi, Ukli, Chanderte and Honvád, did not join the Peshwa till late. He never acted with vigour against the British troops, and, on one occasion, behaved remarkably well to some prisoners. Like Rástia he kept in communication with Mr. Elphinstone throughout the war. But, as he did not quit the Peshwa's standard until a late period, he was deprived of Chikodi and Manoli in Belgaum, though the Bijápur villages were continued to him.³ The other leading estate-holders who were continued in the possession of their villages were the chiefs of Chinchani, Kágvád, and Nargund. In 1818, when it came to be settled, South Bijápur was ruinous. This was chiefly owing to the Marátha raids at the close of the eighteenth century and the terrible effects of which were still visible, but the chief cause of ruin was the farming system introduced by Bájiráv in 1810. In 1818 about forty-five villages near the Krishna,

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Occupation of
Bijápur,
1818.

Settlement.

¹ Gleig's *Life of Munro*, I. 487-489; Blacker's *Marátha War*, 289-291.

² Gleig's *Life of Munro*, III. 236, 252, 254; Grant Duff's *Marathás*, 678.

³ Grant Duff's *Marathás*, 683.

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1818-1884.
Condition,
1818.

and near the Ghatprabha and the Malprabha at their meeting with the Krishna, the scenes of Marátha raids, were miserably poor. The country was almost empty. Every foot of the rich black soil, whether assessed or free, was overrun with thorn brakes twenty feet high, the haunts of tigers, and so close as scarcely to leave room for a footpath. Except in little stony crofts near villages and nooks about river banks where a few potherbs were grown there were no signs of tillage. The ruin caused by Bájiráv's revenue contractors was so complete that, wretched and harried as they had been, the people were better off at the beginning of Bájiráv's management than at its close. Under Bájiráv (1810-1818) the destruction of property had been complete. Disorder had increased from year to year; several of the landholders lived by open plunder; certain villages were entirely supported by robbery; and the policè, instead of attempting to keep order, joined with the plunderers and profited by the confusion. So difficult was this part of the country to settle that in 1820, two years after the conquest, though disorder and plunder had ceased, poverty reigned everywhere without a sign of relief.¹ At Bijápúr the splendid public buildings had suffered shamefully. The Peshwa's governors, bent only on enriching themselves, had carried off the beautiful open-carved palace windows and doors, wrecked floors and ceilings for their timber, and, inflamed with the sight of gold, scraped bare the gilded walls.²

Divákar's Rising,
1824.

Since 1818 the public peace has twice been disturbed in 1824 and in 1840.³ In December 1824, some days after Mr. Thackeray, the Principal Collector, was killed in the rising at Kittur, a Bráhman named Divákar Dikshit, with two supporters Rávji Rástia and Balappa Takalki, gathered a band of followers, marched on Sindgi, about forty miles east of Bijápúr, and plundered it. He took a small fort, established a post or *thána*, made arrangements for collecting the revenue, plundered the surrounding villages, and committed other lawless acts. One Anapa Patke, an inhabitant of the village of Bundal near Sindgi, while attempting to give information to the authorities, was seized and killed by the insurgents. The news of Divákar's lawless conduct reached Dhárwár, then the head-quarters of the district, and a small detachment of troops was sent to Sindgi. The town was taken, the ringleaders were seized and punished, and order was restored. Anapa's loyalty was rewarded by the grant to his widow of a small plot of land. In 1840 a band of 125 Arabs from the Nizám's territory, armed with matchlocks and headed by a blind Bráhman named Narsimh Dattátraya, entered the Bádámi fort after killing near the gates ten or twelve Berad guards who opposed them. Narsimh took possession of the town, proclaimed himself Narsimh Chhatrapati or King Narsimh, set up the flag of Sháha, plundered the Government treasury and the market, and carried the

Narsimh's Rising,
1840.

¹ Marshall's Statistical Report of Belgaum (1820), 136-137.

² Silock's Bijápúr, 48.

³ From extracts from Government Records made by the late Ráv Bahádur Balkrishna Devráv.

to the Nizám's territory. He returned to Bádámi, gave lands to husbandmen, and otherwise administered the subdivision. In a week of his installation a small force under Mr. A. Ogton of the Civil Service, sent by Mr. A. M. Shaw, Collector of Belgaum, came before Bádámi, invested it, and, after a slight skirmish, caught Narsimh and his followers. The Arabs were subdued, peace was restored, and the captives were taken to Belgaum where they were tried and punished, several of them by transportation.

During the mutinies of 1857 and 1858 there was no local disturbance or sign of disaffection. As precautionary measures the people were disarmed, and a squadron of the Southern Marátha Horse, 400 men, and two pieces of cannon, were stationed at Bijápur under the command of Lieutenant Kerr, V.C., and remained there till 1857. Though there was no sign of local disloyalty the district was disturbed by risings under Venkappa Náik Balvant Baheri the Rájá of Shorápur in the Nizám's territory in the east, under Báva Sáheb the Bráhman chief of Nargund in Dhárwár in the south, and under the Berads of the Mudhol state in the west. As Bijápur touched the eastern sub-divisions of Bijápur Venkappa's followers kept the frontier villages in continual alarm. Though the British maintained a threatening aspect they did not dare to commit a serious attack on Bijápur as the frontier was guarded by the Aden troop and the regiments of the Southern Marátha Horse and Native Infantry. It was found that Baslingappa, a notorious freebooter formerly the *chak* of Chandkavte and Shirshetti in Bijápur, had plotted to rise in concert with the Shorápur insurgents. He had engaged men in military service and proclaimed the arrival of Nána Sáheb in Bijápur. The plot was discovered before it was executed. Baslingappa and his son were seized, and, on searching their house at Kotnal and the fort at Kotnal, some arms and a large quantity of powder were found. Kotnal was dismantled, Baslingappa was tried and executed, and his estates were confiscated. In February 1858 all the cause of annoyance from that quarter was removed by the defeat of Shorápur Rájá by the British column under Colonel Malcolm at Bádámi by the troops of the Haidarabad contingent, and the fall of Shorápur and the capture and suicide of the chief. The disturbances caused in the south by Báva Sáheb of Nargund, accompanied by the murder of the Political Agent Mr. Manson, in the siege of Nargund under Colonel Malcolm, the flight of Báva Sáheb and his capture and execution in the Belgaum fort. On the west border of Bágalkot, about a thousand Berads of Halgali and other Mudhol villages, probably backed by the Berad chief of Bijápur, refused to give up their arms. Persuasion was tried but failed. The Berads gathered at Halgali and defied Government. The British were obliged to resort to force. A body of troops under Colonel Malcolm attacked Halgali, and, after a gallant resistance on the part of the Berads in which about a hundred were killed and 290 taken prisoners, the town surrendered. The casualties on Colonel

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THE BRITISH,
1818-1884.

The Mutinies,
1857.

¹ Silcock's Bijápur, 50.

² Le Grand Jacob's Western India, 217.

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THE BRITISH,
1818-1884.

Additions since
1818.

Malcolm's side were one trooper killed, and one *rasáldár*, eight troopers, and two privates of the 28th Native Infantry wounded, some of them severely. Since 1858 the peace of the district has been unbroken.

Since the conquest of the district in 1818 several additions have been made by lapse and escheat. In 1837 Govindrós of Chinchani died without heirs and his Bijápúr estate of Anvá and one village of Bardol lapsed to Government. In 1839 Appa Sáheb of Nipáni, who held fifty-eight villages in the district, died. As in 1831 he had attempted to impose a false child on Government his estates, including fifty-eight Bijápúr villages, lapsed on his death. In 1842 fifty villages of the Horti, Ukli, and Halsang sub-divisions belonging to the Rája of Sátára, and twenty-four villages in Bágevádi belonging to the Pritinidhi, were given to Government in exchange for others in Sátára. In 1848, as Appa Sáheb the Rája of Sátára died without heirs, his territory, including Bijápúr and ninety-two other villages, lapsed to the British. Except with Bráhmans and men of the upper class Sátára rule was not popular. The people were left to the mercy of the district and village officers. To the people of the town of Bijápúr the Sátára Rájás were particularly hateful on account of the destruction of the public buildings.¹ In 1857 Trimbakráv Appa Patvardhan of Kágvád died without heirs, and his fourteen Chimalgi villages lapsed to Government. In June 1858 in consequence of his rebellion, eleven of the Nargund chief's villages were confiscated.

¹ Bom. Gov. Sel, CXIX. 6 ; Silcock's Bijápúr, 49.

CHAPTER VIII.

LAND¹.

THE lands of the district of Bijápúr have been gained by cession, exchange, lapse, and conquest. Most of the country fell to the British on the overthrow of Bájíráv Peshwa in 1818. In 1837, on the death of the Chínchní chief, the Anvál petty division and one village in Bardol, and in 1839, on the death of the Nipáni chief, fifteen villages in Galgali, twenty-one in Nidgundi, six in Ukli, twelve in Chándkavtha, and four in Honvád lapsed. In 1842, in exchange for other lands, the Rája of Sátára ceded twenty-four villages in Horti, one in Ukli, and twenty-eight in Halsangi, and the Pant Pratinidhi twenty-four villages in Bágévádi.² In 1848 on the death of the Rája of Sátára thirty villages in Haveli, seven in Gota, eleven in Mulvád, twenty-one in Mandápúr, two in Honvád, one in Bardol, seven in Balohi, six in Shidnáth, one in Chimalgi, and six in Kolhár lapsed. In 1857 on the death of the Kágvád chief fourteen villages in Chimalgi lapsed. In 1858, under the proclamation dated the 3rd of June 1858, one village in Hoskeri and ten in Konur which had belonged to the rebel chief of Nargund were confiscated.

The Kaládgi or Bijápúr district was formed on the 1st of December 1864 on the recommendation of Mr. W. Hart, the Revenue Commissioner of the southern division. In sending his proposal for the formation of the district Mr. Hart wrote: 'Most of these subdivisions are so remote from Sholápúr and Belgaum the head-quarters of the collectorates to which they belong, that the Collector's personal observation of their requirements is necessarily small, and no zeal on the part of assistants and deputies can be expected to make up for the want of the frequent presence of the chief revenue and magisterial officers whether as regards mere revenue management or the exertion of influence over the people to induce them to assist in providing for their local requirements.'³ To remedy these defects the new collectorate was formed in December 1864³ with its head-quarters at Kaládgi, which are now (1884) about to be removed to Bijápúr. The sub-divisions the district at first contained were Indi, Hippargi, Bijápúr, Mangoli, Muddebihál, Bágalkot, Bádámi, and Hungund.⁴ Of these the first five lying between the Bhima on the

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Land

ACQUISITION,
1818-1858.CHANGES,
1818-1864.

¹ The chief reports from which materials have been taken for the Land History of Bijápúr include the Survey Reports in Bom. Gov. Sel. V. LXXXI CXIX. CXLVIII. and Bom. Gov. Rev. Rec. 112 of 1844, 144 of 1859, 100 of 1874, 111 part 2 of 1875, 134 of 1876, and 153 of 1877. ² Gov. Rev. Letter 1414 of 12th May 1842.

³ The reorganization was sanctioned by the Government of India in their Home Department Letter 550 dated the 25th of January 1865.

⁴ Of these eight sub-divisions, before it went to Kaládgi in 1864, Bijápúr had been transferred from Sátára to Sholápúr in 1862. In 1868 Hippargi was named Sindgi and Mangoli was named Bágévádi. Of the two petty divisions included in the three

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CHANGES,
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north and the Krishna on the south, Indi, Hippargi or Sindgi, Bijápur, Mangoli or Bágévádi, and Muddebihál, were taken from the Sholápur collectorate, and the last three Bágalkot, Bádámi, and Hungund, which were the most eastern subdivisions of Belgaum, were taken from the Belgaum collectorate.¹ On its formation in 1864 the Kaládgi district contained 1204 villages, 1003 of them Government and 201 alienated. It had an area of 2,053,883 acres, a population of 691,425, and a gross revenue exclusive of alienations, of £139,881 (Rs. 13,98,810). Since 1864 no territorial changes of any consequence have taken place.²

sub-divisions of Bágalkot, Bádámi, and Hungund, Bilgi is still (1884) retained subordinate to Bágalkot, while Kerur subordinate to Bádámi was abolished on its transfer to Kaládgi.

¹ Of the Sholápur portion, Indi, Muddebihál, and Bijápur fell to the British under the proclamation of the 11th of February 1818, Hippargi or Sindgi was formed into a sub-division in 1839, and Mangoli or Bágévádi in 1842. Of these in 1818, immediately after the British accession Bijápur was made over to the Rájá of Sátára. Indi and Muddebihál, which together contained 345 villages, were placed under the management of an officer styled sub-collector of Bágalkot, subordinate to Dhárwár. About 1820-21 the sub-collectorate was abolished and its sub-divisions formed part of Dhárwár till 1825 when they were given to Poona to which they belonged till 1829. In 1830 they were given back to Dhárwár and remained under Dhárwár until 1836, when, on the formation of the Belgaum collectorate, they were given to Belgaum, and in 1838 when the Sholápur collectorate was formed, were made over to Sholápur. In 1839 on the death of Sidojiráv Nimbálkar chief of Nipán, thirty-one villages of the Chándkavtha and Nidgundi *parganá*s, yielding a revenue of about £2300 (Rs. 23,000), were attached to the Sholápur collectorate. The addition was so important that a new subdivision with its head-quarters at Hippargi was formed by transfers from Indi and Muddebihál. In 1842 there was another large addition in consequence of an exchange of territory with the Sátára chief. The territory then acquired consisted of forty-five villages of the Horti and Halsangi *parganá*s with a yearly revenue of £3528 (Rs. 35,280) and forty-two villages of the Bágévádi and Úkí *parganá*s yielding a yearly revenue of £2545 (Rs. 25,450). This large addition required another new sub-division whose head-quarters were stationed at Mangoli. In 1857 on the death of the chief of Kágvád fourteen villages assessed at £494 (Rs. 4940) of the Chimalgi *parganá* lapsed to Government and were included in Mangoli or Bágévádi. In 1862, the Bijápur sub-division of Sátára, which had lapsed in 1848 on the death of the Sátára chief, was transferred to Sholápur. These five Sholápur sub-divisions of Kaládgi or Bijápur, which lie to the north of the Krishna, belonged to Sholápur till the end of November 1864. The three east Belgaum sub-divisions of Bágalkot, Bádámi, and Hungund, passed from the Peshwa to the British under the proclamation of the 11th of February 1818. They formed part of Dhárwár from 1818 to 1837, and were then made over to the new district of Belgaum to which they belonged till the end of November 1864. Between 1818 and 1864 the two chief additions to these three subdivisions were, in 1839-40 on the death of Govindráv Patvardhan of Chinchni, the lapse of fifteen villages yielding a yearly revenue of £1063 (Rs. 10,630), and in 1857-58 on the conviction of Bháskarráv the rebel chief of Nargund, the possession of fifteen villages yielding a yearly revenue of £712 (Rs. 7120).

² The number of Government villages contained in the district between 1864 and 1872 is :

Bijápur Government Villages, 1864-1872.

SUB-DIVISION.		1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.
North.	Indi	111	111	110	110	110	110	110	110	110
	Sindgi	127	127	132	132	132	133	133	133	133
	Muddebihál	128	128	123	123	123	123	123	123	123
	Bágévádi	110	110	112	112	112	112	112	112	112
South.	Bijápur	90	90	91	91	91	91	93	93	93
	Bágalkot	139	140	140	140	140	140	140	140	140
	Bádámi	150	150	150	150	150	150	150	150	150
	Hungund	143	143	143	143	143	143	143	143	143
Total		1003	1004	1006	1006	1006	1007	1009	1009	1009

Alienated or *inám* villages¹ are held as *saranjám* or on military service, personal *inám* or grant to individuals, *devasthán* or grant to temples, and district officers' *inám* or grant to hereditary district officers who are now exempted from service. The holders of alienated villages are Bráhmans, Lingáyats, Raddis, Chatris, Maráthás, Telis, Berads, and Musalmáns. As a rule the proprietors of the alienated villages live in their villages and manage them. In a few exceptional cases the villages are managed by agents. The estates, as a rule, are not kept in the hands of one family, but are divided into shares. Under the Hindu law all *bháubands* or brothers and cousins are entitled to shares in estates. This rule in most cases has had the effect of reducing each share to such insignificance that a family of four members cannot live in comfort on one share. Personal *ináms* are sometimes mortgaged and sold to creditors when the proprietor is utterly unable to satisfy their demands, but not till then, as the attachment of such proprietors to their land is as strong in this district as elsewhere. Service and other *ináms*, which under the law are not transferable, are only mortgaged. The creditors in such cases generally prefer to resort to a compromise rather than to litigation as they cannot legally annex the property on the security of which they granted the loans. There is no noticeable difference in the condition of the people and in the character of the tillage in alienated and in neighbouring Government villages. There are no grades of tenants in alienated villages. The payment of rent is regulated by the agreement between the tenants and the holder of the village. Some tenants pay fixed rents for certain periods, others are yearly tenants. The payment is generally made in cash, but, in a few instances where it is expressly so stipulated, the payments are made in kind. The common name given to these agreements is *batái* or *ker karár* that is crop division or cash contract. The average acre rate for dry-crop or *jiráyat* land is 1s. to 1s. 6d. (8-12 *as.*), for garden land 4s. (Rs. 2), and for rice land 2s. (Re. 1). In some cases the acre rates in alienated villages are lower and in others higher than those in neighbouring Government villages. When a tenant agrees to improve the field or turn it from dry-crop to rice land, the land is let at specially low rates for a certain fixed period at the end of which higher rates are charged. As a rule free pasturage is not allowed, the grazing being usually sold. The right to trees standing on the fields is generally reserved by the *inámdárs* or alienees, but wood required for field tools is supplied free of charge. Timber is generally sold but occasionally granted free of charge. In the case of tenancies for long terms the right to trees planted by the tenant himself is generally conceded to him during the continuance of his lease. These matters are generally regulated by written or oral agreements between the landlord and the tenant at the beginning of the lease. The Collector helps the *inámdár* to recover his rent from his tenant, in the case of lands to which the survey settlement has been applied, to the extent of the amount fixed by the survey, and, in the case of agreements to pay a certain fixed sum, to the

¹ Mr. Grant, Collector, 294 of 17th January 1884.

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extent of the amount agreed upon. When, on account of the complicated or difficult nature of the case, the Collector refuses to grant assistance, the *inám-dár* has to recover his dues with the help of the civil courts.

As Bijápúr was not formed into a separate district till 1864, no distinct information is available regarding the land management of its early Hindu, Musalmán, or Marátha rulers. Nor are there any separate reports on the present district during the early years of British management. Such materials as have been collected for the Bijápúr sub-divisions have been given in the chapter on the Land History of Dhárwár. Of the two sections of Bijápúr, to the north and to the south of the Krishna, Bijápúr north of the Krishna was surveyed and settled by the old Poona survey between 1843 and 1847; and Bijápúr south of the Krishna was surveyed and settled by the Karnátak or Southern Marátha survey between 1850 and 1858. From the beginning of British rule in 1818 to 1843 no attempt was made to revise the Marátha assessment. Between 1825 and 1830 as in other parts of the Deccan much of the land was measured. The measurement proved of comparatively little value because the want of boundary marks and village maps offered every facility for encroachment and other frauds. As in other parts of the Deccan and Karnátak the chief characteristics of the old assessment were a high nominal demand and large yearly remissions and outstandings. The occupied area of Government land was much less than half of the whole arable area, and even what was held for cultivation was very imperfectly tilled. In 1843-44 the survey settlement was introduced into 102 villages in Indi. The survey and settlement went on slowly and was not completed till 1857-58. The work of the Poona survey in North Bijápúr was finished in 1846-47, and two years later the Dhárwár survey was begun in South Bijápúr. As the settled area increased, the former large remissions and outstandings gradually diminished. In 1862, four years after the settlement was complete, remissions dwindled to about £10 (Rs. 100) and outstandings disappeared. Remissions and outstandings did not again appear till the famine of 1876-77 which wasted Bijápúr more than any other part of the Deccan and Karnátak and left the landholders so impoverished that outstandings rose to £74,838 (Rs. 7,48,380) in 1876-77, £20,396 (Rs. 2,03,960) in 1877-78, and £24,842 (Rs. 2,48,420) in 1878-79. Since 1879 they have again fallen to £709 (Rs. 7,090) in 1882-83. During the thirty years ending 1874 the occupied area gradually spread to ninety-seven per cent of the whole arable area or a rise of 300 per cent; and the collections rose from £54,449 (Rs. 5,44,490) in 1843-44 to £98,847 (Rs. 9,88,470) in 1873-74 that is a rise of eighty-one per cent. From 1,910,000 acres in 1873-74 the tillage rose to 1,996,000 in 1876-77; after the famine it fell to 1,670,000 acres in 1881-82. Since 1874 collections have risen from £98,847 (Rs. 9,88,470) in 1874 to £101,947 (Rs. 10,19,470) in 1881-82 or three per cent.¹

In 475 villages, for which figures are available, during the nineteen years ending 1843-44, the tillage area varied from 333,157 acres in

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¹ Colonel Anderson, Survey Commissioner, 6th November 1879.

33-34 to 382,701 acres in 1828-29 and averaged 358,278 acres. In the same villages, between 1820 and 1844 or during twenty-four years, the amount for collection varied from £15,385 (Rs. 1,53,850) 1832-33 to £31,996 (Rs. 3,19,960) in 1820-21 and averaged £15,744 (Rs. 2,57,440); and the remissions from £1192 (Rs. 11,920) 1821-22 to £18,596 (Rs. 1,85,960) in 1829-30 and averaged £9611 (Rs. 96,110). The details are :

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REVENUE,
1820-1844.

Bijapur Tillage Acres, 1825-1844.

Gaours.	Vil- lages.	1825-26.	1826-27.	1827-28.	1828-29.	1829-30.	1830-31.	1831-32.	1832-33.	1833-34.
Adami ...	136	78,770	80,800	78,870	79,050	80,391	78,118	76,898	74,942	73,558
Agalkot ...	124	79,107	80,059	75,048	77,447	74,672	73,387	69,887	65,077	65,447
Angund ...	136	91,951	96,568	94,533	96,898	97,051	96,942	95,409	79,704	82,473
Bijapur ...	79	115,706	123,676	125,034	128,406	129,187	124,812	117,940	120,586	111,679
Total ...	475	365,534	381,103	374,085	382,701	381,301	373,259	360,134	340,969	333,157

Gaours.	1834-35.	1835-36.	1836-37.	1837-38.	1838-39.	1839-40.	1840-41.	1841-42.	1842-43.	1843-44.
Adami ...	75,026	77,749	79,159	79,917	76,632	76,104	76,891	76,484	75,225	72,470
Agalkot ...	67,073	65,499	67,908	69,877	71,195	71,621	71,622	72,286	67,523	62,203
Angund ...	80,731	82,060	82,439	84,886	86,803	87,116	88,101	87,992	82,847	79,929
Bijapur ...	114,937	117,544	117,961	120,042	123,414	123,041	125,039	128,474	126,130	123,055
Total ...	337,772	342,852	347,467	354,722	358,044	357,882	361,653	365,236	351,725	337,657

Bijapur Revenue, 1820-1844.

Gaours.	Vil- lages.	1820-21.		1821-22.		1822-23.		1823-24.	
		For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Adami ...	136	72,018	372	68,139	505	67,286	15,323	60,131	23,366
Agalkot ...	124	1,12,249	597	1,14,765	2726	1,02,470	10,594	86,216	14,114
Angund ...	136	67,539	1041	70,940	623	70,398	1462	70,747	12,079
Bijapur ...	79	68,333	9938	59,710	8063	75,394	24,873	71,915	31,971
Total ...	475	3,19,959	11,948	3,13,554	11,917	3,15,458	52,252	2,89,009	81,530

Gaours.	Vil- lages.	1824-25.		1825-26.		1826-27.		1827-28.	
		For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Adami ...	136	54,268	30,690	55,895	25,224	55,729	24,103	56,062	21,545
Agalkot ...	124	82,399	28,397	71,372	35,464	77,917	21,417	41,854	45,444
Angund ...	136	64,485	17,465	62,249	19,827	65,496	16,816	54,410	40,616
Bijapur ...	79	71,417	41,980	76,201	48,314	77,790	56,380	64,826	68,951
Total ...	475	2,72,569	1,18,532	2,65,717	1,28,829	2,76,922	1,18,716	2,17,152	1,76,859

Gaours.	Vil- lages.	1828-29.		1829-30.		1830-31.		1831-32.	
		For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.	For Collec- tion.	Remis- sions.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Adami ...	136	55,929	22,438	52,071	25,126	52,970	27,931	52,517	29,295
Agalkot ...	124	69,225	18,447	50,449	34,867	61,196	21,815	51,281	26,782
Angund ...	136	57,749	32,019	49,281	37,073	53,023	28,979	48,293	22,310
Bijapur ...	79	78,551	59,301	49,855	88,893	68,226	68,196	69,998	47,794
Total ...	475	2,60,545	1,33,105	2,01,636	1,85,959	2,36,420	1,46,921	2,22,089	1,26,151

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Bijapur Revenue, 1820-1844—continued.

Land.
REVENUE,
1820-1844.

GROUPS.	VILLAGES.	1832-33.		1833-34.		1834-35.		1835-36.	
		For Collection.	Remissions.	For Collection.	Remissions.	For Collection.	Remissions.	For Collection.	Remissions.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bádámí ...	136	52,521	25,606	63,516	25,733	55,616	13,311	66,282	13,888
Bágalkot ...	124	43,695	29,584	63,462	9240	66,848	7911	65,875	7537
Hungund ...	136	34,574	22,555	56,477	25,638	61,261	5575	63,251	3062
Bijapur ...	79	23,062	97,498	70,065	49,454	68,525	43,599	72,298	40,735
Total ...	475	1,53,852	1,75,243	2,53,310	1,10,065	2,64,250	70,396	2,67,706	66,113

GROUPS.	VILLAGES.	1836-37.		1837-38.		1838-39.		1839-40.	
		For Collection.	Remissions.	For Collection.	Remissions.	For Collection.	Remissions.	For Collection.	Remissions.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bádámí ...	136	65,313	12,662	66,272	12,273	63,555	13,093	66,927	8901
Bágalkot ...	124	67,929	5858	63,231	11,178	60,814	13,601	67,893	3453
Hungund ...	136	63,491	4095	64,241	5099	52,717	16,425	68,478	3193
Bijapur ...	79	69,188	42,466	66,514	45,913	30,122	89,172	69,232	44,831
Total ...	475	2,05,920	65,081	2,60,558	74,463	2,07,308	1,23,301	2,72,530	63,930

GROUPS.	VILLAGES.	1840-41.		1841-42.		1842-43.		1843-44.	
		For Collection.	Remissions.	For Collection.	Remissions.	For Collection.	Remissions.	For Collection.	Remissions.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bádámí ...	136	65,598	8808	68,837	5418	68,115	4274	66,212	1921
Bágalkot ...	124	51,528	21,821	65,893	7038	65,023	2106	59,033	311
Hungund ...	136	70,343	3395	68,982	5308	68,672	2130	67,145	288
Bijapur ...	79	67,235	46,220	70,489	46,880	66,388	47,164	53,871	57,186
Total ...	475	2,54,694	80,444	2,74,148	64,644	2,68,198	55,674	2,46,281	60,301

SURVEY.
First Group:
Indi,
1843-44.

When surveyed and settled in 1843-44, the old Indi sub-division contained 165 villages of which 132 were Government and thirty-three were private or alienated.¹ Of the 132 Government villages to which alone the new rates extended, forty-six belonged to Indi, fifty-six to Almel, and thirty to Chadchan. These villages lay to the south of the river Bhima. The two main divisions, Indi and Almel, were bounded on the east by the Nizám's and the Rája of Surpur's territories; on the south by Surpur, Muddebihal, and Hippargi; and on the west by Sátára and a few estate or *jágir* villages. The third division Chadchan, which was under the charge of a mahálkari, was isolated on the west of Indi, surrounded by Sátára and estate villages except on the north where it was bounded by the Bhima. The greatest length and breadth of the first two tracts were about forty-five and thirty-three miles and those of the third thirty-two and thirteen miles. According to the 1825 survey the area of Indi with estate villages was 613,074 acres or 958 square miles and without estate villages 506,968 acres or 792 square miles. The whole country was a waving plain like the neighbouring parts of Sholápur. The plain was unbroken by a hill and scarcely by a tree and the waste lands

¹ Lieut. Nash, Surv. Supt. 215 of 27th September 1843 and Mr. Bell, asst. spt. 28th Sept. 1842 and 31st Aug. 1843. Bom. Gov. Rev. Rec. 112 of 1844, 115-357.

were covered with stunted bushes. It was crossed by small and large streams almost all flowing to the Bhima. In parts stones of any size were so scarce that field boundary marks had to be brought long distances. The soil was on the whole poor. Most of the poorer soil which was scarcely fit for tillage lay on high land scattered over the whole face of the country and specially widespread in several villages to the south-west near the towns of Indi and Almel. The soil of low lying villages was generally good. The rainfall though not abundant was somewhat heavier than at Indápur. The chief field produce was *javári* and *bájri*. Wheat, gram, *tur*, and *kardai* were grown to some extent; the *kardai* chiefly for export. A little sugarcane and poor cotton were grown. The people were poorer than those in the sub-divisions further north. This was due to the heavy and unequal assessment which enabled the village officers to rob the villagers and drive many of the poorer landholders from their homes. Weekly markets were held at Indi, Támba, and Nágthán in Indi; and at Almel, Moratgi, Malghán, Davangaon, and at Bhandnur in Almel. Many traders and villagers resorted to these and to the Sindgi market. The want of roads prevented the export of field produce and kept prices low. During the seven years ending 1842, the Indi rupee price of Indian millet or *javári* had fallen from 192 pounds in 1836 to 201 pounds in 1842 or 4·5 per cent, and the Almel price from 225 to 234 pounds or four per cent.¹

Exclusive of estate or private villages the population was 50,496 or about sixty-four to the square mile. The total arable area was about 229,243 acres or an average of twenty-four acres to each landholder. There were few wells and there was little watered land. The country was very unsettled and parts were almost or entirely without people. As the stronger had seized the lands of the weaker and as neighbouring villages had divided among them the lands of any village which fell waste, the villages differed greatly in size. The frauds and exactions of native officers had driven many of the landholders from their homes or made them freebooters. The chief land-measures were the *bigha* and the *cháhur*. The unit in the *bigha* was the *káthi* or pole, five cubits and five fists, that is about 9½ feet, fixed by taking the average lengths of the forearms and fists of five or six men. Twenty poles or *káthis* in length and one in breadth made a *pánd* and twenty *pánds* a *bigha*. The following table shows that the theoretical local *bigha* was equal to about three-fourths of an acre; in practice the local *bigha* varied with the character of the soil; the garden *bigha* was only one-half the size of the dry-crop *bigha* :

¹ The details are : In Indi, *Bájri*, 186 pounds a rupee in 1836; 117 in 1837; 186 in 1838; 162 in 1839; 159 in 1840; and 192 in 1841 and 1842: *Javári*, 192 pounds in 1836; 120 in 1837; 189 in 1838; 165 in 1839; 162 in 1840; 192 in 1841; and 201 in 1842: Wheat, 93 pounds in 1836; 90 in 1837; 84 in 1838; 75 in 1839; 81 in 1840; 57 in 1841; and 96 in 1842. In Almel, *Bájri*, 180 pounds in 1836; 171 in 1839 and 1840; 213 in 1841; and 186 in 1842: *Javári*, 225 pounds in 1836; 273 in 1837; 228 in 1839; 213 in 1840; 228 in 1841; and 234 in 1842: Wheat, 105 pounds in 1836 and 1837; 93 in 1839; 96 in 1840; 105 in 1841; and 93 in 1842. Bom. Gov. Rev. Rec. 112 of 1844, 223.

DISTRICTS.

Chapter VIII.

Land.
SURVEY.
First Group:
Indi,
1843-44.

Bijapur Land Measure.

NATIVE.		ENGLISH.	
5 Cubits and 5 fists = 1 <i>Kathi</i>	=	105 inches.	
1 Square <i>Kathi</i>	=	11,025 sq. inches.	
20 Do. <i>Kathis</i>	= 1 <i>Pand</i>	=	220,500 sq. inches.
30 <i>Pands</i>	= 1 <i>Digha</i>	=	4,410,000 sq. inches.

In the *châhur* scale of measuring, a *châhur* varied in area according to the soil from 120 to 600 *bighâs*.¹

During the ten years ending 1841 remissions varied from £2016 (Rs. 20,160) in 1838 to £5 (Rs. 50) in 1836. The amount fell from £1285 (Rs. 12,850) in 1832 to £33 (Rs. 330) in 1833, and to £8 (Rs. 80) in 1837. In 1838 it rose to £2016 (Rs. 20,160), fell to £59 (Rs. 590) in 1840, and in 1841 again rose to £238 (Rs. 2380). During the same period collections varied from £11,993 (Rs. 1,19,930) in 1840 to £3556 (Rs. 35,560) in 1832. They rose steadily from £3556 (Rs. 35,560) in 1832 to £10,719 (Rs. 1,07,190) in 1837 and fell to £8734 (Rs. 87,340) in 1838. From that they rose to £11,993 (Rs. 1,19,930) in 1840 and again fell slightly to £11,705 (Rs. 1,17,050) in 1841. The details are:

Indi Revenue, 1832-1841.

YEAR.	Revenue.	Miscellaneous.	Total.	Remissions.	Village Expenses.	Total.	Net Revenue.	Out-standings.	Collections.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1832 ...	47,665	9091	56,756	12,855	8323	21,178	35,578	14	55,564
1833 ...	81,951	14,099	96,050	330	9210	9540	86,510	20	86,490
1834 ...	81,414	14,191	95,605	330	9192	9572	85,033	14	85,019
1835 ...	84,159	14,135	98,294	430	9305	9735	88,499	...	88,499
1836 ...	90,431	15,827	1,06,258	54	9236	9290	96,968	...	96,968
1837 ...	99,673	17,194	1,16,777	80	9309	9449	1,07,328	139	1,07,189
1838 ...	1,09,282	16,835	1,26,117	20,159	9613	29,772	87,345	...	87,345
1839 ...	1,04,471	17,454	1,21,925	248	9856	10,104	1,11,821	27	1,11,794
1840 ...	1,11,369	19,269	1,30,638	588	10,111	10,699	1,19,939	...	1,19,939
1841 ...	1,19,855	19,788	1,39,623	2383	10,080	12,463	1,18,160	1109	1,17,051
Total ...	9,12,241	1,57,793	10,70,034	37,507	94,355	1,31,862	9,38,172	1323	9,36,849

In the Indi villages the new survey rates were those fixed for Indâpur and in the Almel villages they were ten per cent less than the Indâpur rates. The following statement gives the new Indi and Almel dry crop rates²:

Indi Rates, 1843-44.

INDÂPUR.		INDI.	ALMEL.
Soil.	Rates.	Rates.	Rates.
	As. p.	As. p.	As. p.
1st Black...	12 0	12 0	10 10
2nd do. ...	9 7	9 7	8 8
3rd do. ...	6 10	6 10	6 1
1st Red ...	8 0	8 0	7 2
2nd do. ...	5 2	5 2	4 8
3rd do. ...	3 0	3 0	2 8
1st Gravelly	4 0	4 0	3 7
2nd do. ...	2 5	2 5	2 2
3rd do. ...	1 5	1 5	1 3

¹ A *châhur* is equal to seventy-two *taks* or *takis*. Bom. Gov. Rev. Rec. 112 of 1844, 265. Wilson's Glossary of Indian Terms, 501.

² Bom. Gov. Rev. Rec. 112 of 1844, 162, 345.

In the Chadchan villages an average acre rate of 5 *as.* was proposed.¹ For the garden or *bágáyat* lands the highest acre rate was 4s. (Rs. 2).²

A survey block of 193 villages in the Indi petty divisions of Bardol, Halsangi, and Horti was measured and except Horti, was classed in 1844.³ The rates were introduced into Bardol and Halsangi in 1845. The petty divisions of Bardol, Halsangi, and Horti together formed an irregular triangle of which Bardol and Halsangi were the base and Horti the apex, Bardol stretching north-east, Halsangi north-west, and Horti south. The tract composed of the three petty divisions was bounded on the north by the Bhima; on the south by Indi, Tamba, and Bijápur; on the east by Indi; and on the west by Sátára. Their united extreme length was about thirty-eight miles and their extreme breadth about twenty-nine miles. Of a total area of 471 square miles 131½ belonged to Halsangi, 203¾ to Bardol, and 136 to Horti. The whole tract was a waving plain. Halsangi and north Bardol had not a single hill, only a few rocky spear-grass covered knolls. In the south of Bardol the uplands rose into low hills which spread over a great part of north Horti. Many streams, the largest holding water all the year round, crossed the plain northwards to the Bhima, which formed the north boundary of Bardol and Halsangi and was bordered by a belt of rich soil. There were no roads except footpaths, and, except near villages and temples, there were no trees. The total arable area was 246,773 acres of which 46,767 acres were private or *inám*. The soil varied from very rich patches to tracts too poor for tillage. From Padnur in the extreme east and along the Bhima westward most of the soil was deep rich black. In some places the rich black was mixed with *karl* or hard black soil containing saline matter which greatly lessened its value. Both in depth and quality the soil of the central villages varied greatly. As a rule the soil of the uplands was shallow and poor while the soil of the valleys was deep and rich. In many south Halsangi and Bardol villages the soil was extremely poor and was classed as *barad* or gravelly. The climate was healthy during the fair season and sickly during the rains. The rainfall was uncertain. During the eleven years ending 1834 three years, 1828, 1833, and 1834, were good; six years, 1825, 1826, 1827, 1829, 1830, and 1831, were middling; one 1824 was bad; and one 1832 was a year of failure and famine. From 1835 to 1843 the seasons varied from middling to bad; none were either very good or very bad. Exclusive of private or *inám* villages the population of Bardol and Halsangi was 26,052 or about seventy-eight to the square mile. Except in the poor villages where some of the land was over-assessed the people of Halsangi and Bardol were not extremely poor. They were decently

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Land.

SURVEY.

Second Group

Indi,

1844-45.

¹ Bom. Gov. Rev. Rec. 112 of 1844, 322.

² Bom. Gov. Rev. Rec. 112 of 1844, 353, 357.

³ Lieut. Nash, Surv. Supt. 135 of 5th Sept. 1844. Bom. Gov. Rev. Rec. 111, part 2, of 1875.

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Land.

SURVEY.
Second Group
Indi,
1844-45.

dressed and except in years of famine were well fed. The chief produce was *juári*, *bájrí*, and cotton. The favourite *juári* was *shá* or the cold weather variety. Early *juári* known as *khár jori* was also grown chiefly in gravelly or *karl* land. *Bájrí* and cotton were widely grown. The cotton though poor found a good market in Chadchan which was a centre of hand-loom weaving. The rest of the cotton went to Sholápur and from Sholápur both inland and to the coast. Very little rice was grown in Halsangi and Bardol and a little more in Horti. There was much spinning weaving and dyeing, the crimson dye of Chadchan being highly valued and largely exported. Bargudi and Tadevádi in Halsangi had a small manufacture of neat knitted gloves. A Sunday market was held at Baloli and a Thursday market at Halsangi at which the chief articles sold were *juári*, *bájrí*, gram, wheat, *tur*, rice, and cloth. In Bardol a Wednesday market was held at Chadchan and a Monday market at Kannur. In 1843 a Monday market was started at Horti and a Friday market at Kotnál about 6½ miles south of Horti. At all these markets besides grain and cloth the chief articles sold were raw sugar, spices, groceries, spun cotton, blankets, and cattle.

In the northern villages of Bardol and Halsangi, along the Bhíma the new survey rates introduced were ten per cent higher than the Indápur and Indi rates¹; in all the other villages of Bardol and Halsangi the Indápur and Indi rates were introduced. According to the new rates the estimated rental on the tillage area was £5669 (Rs. 56,690), which, compared with £4529 (Rs. 45,290) the average collections during the twenty years ending 1843 showed an increase of about twenty-five per cent.

Muddebihál,
1844-45.

In 1844-45 ninety-four villages of Muddebihál were surveyed and assessed.² They formed the mámlatdár's charge. This group was bounded on the south by the Krishna; on the east by the territories of the Berad chief of Surpur, tributary to His Highness the Nizám; on the west by Nidgundi; and on the north by a part of Mangoli and Tumbgi. The surface of the country was varied. A chain of small hills, sometimes almost falling into the plain, with side offsets stretched east and west five to seven miles north of the Krishna. Muddebihál was built on one of the rockiest and most barren parts of the belt. To the west of the town the hills became bolder and larger. South of the hilly chain the country waved down to the Krishna and near the river had much good soil. Eastward much of the land was poor and stony, and to the west the land was hilly and crossed by deep date-fringed stream beds. No river crossed the district; only the Don skirted it towards Tumbgi.

¹ The details are: 1st black soil $13\frac{1}{2}$ as. an acre, 2nd black $10\frac{1}{4}$ as., 3rd black $7\frac{1}{2}$ as.; 1st red $8\frac{1}{2}$ as., 2nd red $5\frac{1}{2}$ as., 3rd red $3\frac{1}{2}$ as.; 1st gravelly $4\frac{1}{2}$ as., 2nd gravelly $2\frac{1}{2}$ as., 3rd gravelly $1\frac{1}{2}$ as.

² The details are: 1st black soil 12 as. an acre, 2nd black $9\frac{1}{2}$ as., 3rd black $6\frac{1}{2}$ as.; 1st red 8 as., 2nd red $5\frac{1}{2}$ as., 3rd red 3 as.; 1st gravelly 4 as., 2nd gravelly $2\frac{1}{2}$ as., 3rd gravelly $1\frac{1}{2}$ as.

³ Lieut Evans, Asst. Surv. Supt. 24th Aug. 1844. Bom. Gov. Rev. Rec. 111, part 2, of 1875.

two chief varieties of soil were black or *regad* and light red *sab*; the proportion was about five of black to nine of light. Especially near the Krishna the soil was excellent and the finest crops. Even the poorer soils were richer than the red gravelly or *barad* soils of Indápur and Supa. The holders belonged to every class. The Kunbis, though poor and sed, were hardworking and good-tempered, and their women known throughout India for their cotton-spinning. Their was red *javari* and sometimes *bajri*. There was a want of

As the south-west rains set in sooner and were heavier in Indápur and Supa, the early or *kharif* harvest was more abundant in Muddebihal than in Indápur. *Bajri* and red and *javari* were sown in the middle or end of May. The late crops included cotton and white *javari* or *shalu* which were sown in great quantities along the Krishna. The growers sold their crops to the Váni traders of Indi and Sholápur. During the seven years ending 1843-44 the rupee price of millet or *bajri* fell from 135 pounds in 1837-38 to 135 pounds in 1843-44 or twenty-two per cent. During the same period the rupee price of Indian millet fell from 114 pounds to 138 pounds or seventeen per cent.¹ It came under the British in 1818 Muddebihal was attached to Bijápur and partly to Bágalkot. In 1823 it was formed into a subdivision containing Nátatvád and Tálíkotí and was placed under Dhárwár. In 1825 it was moved to Sholápur but in 1830 it was brought back to Dhárwár. In 1837 it formed part of Belgaum and in 1839 was given to Sholápur. Since 1818 it had constantly suffered from cholera, and the famine of 1833 had permanently reduced the strength of the population. According to the 1824 census the whole arable area was 191,498 acres of which 143,103 were Government arable and 48,390 were private or *indm*. The area was divided into ninety-four Government villages. In 1844 the Government arable land 77,856 acres were waste. The soil rates² introduced into the tract were twenty per cent higher than the Indápur rates. According to the new rates the annual rental on the whole arable area was £6477 (Rs. 64,770), compared with £4941 (Rs. 49,410) the collections for 1842-43, an increase of about thirty-one per cent.³

845 fifty-seven Hippargi villages were measured and classified in 1845. The settlement was introduced in the same year.⁴ These fifty-seven villages which formed the charge of the Hippargi *dar* were of irregular shape. The tract was bounded on the

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SURVEY.

Muddebihal,
1844-45.Hippargi,
1844-45.

¹ Details are: Millet in 1837-38, 1838-39, and 1839-40, 105 pounds a rupee, in 1841-42, 1842-43, 114; and in 1843-44, 135. Indian millet, in 1837-38, and 1839-40, 114 pounds; in 1840-41, 1841-42, and 1842-43, 120; and in 1843-44,

² Details are: 1st black soil, 14 *as.* an acre, 2nd black 11½ *as.*, 3rd black and red 10 *as.*, 2nd red 7 *as.*, 3rd red 5 *as.*; 1st gravelly 6½ *as.*, 2nd gravelly 4 *as.*, 3rd gravelly 2½ *as.*

³ Nash, Surv. Supt. 230 of 4th Sept. 1844 para. 11, Bom. Gov. Rev. Rec. 2, of 1875.

⁴ Nash, surv. supt. 24th Sept. 1844, Bom. Gov. Rev. Rec. 111, part 2,

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SURVEY.
Hippargi,
1844-45.

north by Indi; on the north-east by Almel; on the east and south-east by Tumbgi; on the south and south-west by Muddebihal, Bágevádi, and Mangoli; and on the west by Indi and Bijápur. The town of Hippargi was about twenty-six miles south of Indi and twenty-two miles south-west of Almel. The extreme length of the tract was about thirty-six and its extreme breadth about thirty-five miles. Like Indi, except round villages and in garden lands, the country was bare of trees. From north-west to south-east Hippargi was crossed by the Don. In spite of the saltiness of its water the rich black soil of the Don valley, even in years of very scanty rainfall, yielded splendid crops. Besides the fifty-seven Government villages with an area of about 278,555 acres or 435 square miles, there were three alienated villages with an area of 14,733 acres or twenty-three square miles. Exclusive of the alienated villages the population was 32,024 or about seventy-four to the square mile. Of a total arable area of 268,055 acres of which 215,274, were Government and 52,781 *inám* or alienated, 101,513 or a little more than three acres to each person were under tillage. In the north the climate was much like the Indi climate; near the Don it was somewhat better. Its richer soil also made it more independent of rainfall. The field produce differed little from the products of Indi. Cotton was grown in considerable quantities; *bájri* among the early crops and *javári* both in the early and late harvests were the chief grains and the staple food of the people. The returns showed 7131 flat-roofed houses including huts and shops, 63,125 useful cattle, and 4760 ploughs. Of 257 wells 130 were at work, and of fifty-four water-lifts or *budkis* forty-four were at work. In 1843, 489 acres of Government garden land yielded £75 (Rs. 750) or an average acre rate of 3s. (Rs. 1½). Markets were held at Hippargi, Sindgi, Korvád, Sivangi, and Golgeri, the last of which, eastward towards the Surpur chief's territories, was the best. From these markets goods went to Bijápur, Surpur, Tálikoti, Sholápur, Athni, and Mahálingpur. Little grain left the district; cotton and cotton twist, after taking what was wanted for home use, were chiefly sent to Sholápur. Kokatnur, Sindgi, Hippargi, Jálvád, and Golgeri were the chief villages where cotton cloth and blankets were woven. During the six years ending 1842 the rupee price of millet or *bájri* had risen from 159 pounds in 1837 to 144 pounds in 1842 or about ten per cent, and of Indian millet or *javári* from 198 pounds to 159 or 24·5 per cent.¹ The revenue statements show that during the seven years ending 1842 the area under tillage varied from 78,754 acres in 1842 to 97,786 acres in 1839, and averaged 87,205 acres; remissions varied from £9 (Rs. 90) in 1837 to £952 (Rs. 9520) in 1842 and averaged £170 (Rs. 1700); and collections from £4052 (Rs. 40,520) in 1836 to £6220 (Rs. 62,200) in 1840. The details are:

¹ The details are: *Bájri*, in 1837, 159 pounds; in 1838, 165; in 1839, 150; in 1840 and 1841, 159; and in 1842, 144; *Jvári* in 1837, 198 pounds; in 1838 and 1839, 183; in 1840 and 1841, 186; and in 1842, 159.

Hippargi Tillage and Revenue, 1836-1842.

YEAR.	TILLAGE.		REMISSIONS.	COLLECTIONS.
	Area.	Rental.		
	Acres.	Rs.	Rs.	Rs.
1836	80,368	40,526	...	40,526
1837	81,023	43,983	87	43,846
1838	84,056	47,068	559	46,509
1839	97,786	59,451	476	58,975
1840	97,107	65,190	985	62,205
1841	91,342	60,774	284	60,490
1842	78,754	54,510	9523	44,987

Chapter VI

Land.

SURVEY.

*Hippargi
1844-45.*

Under the survey settlement the highest dry-crop acre rates introduced in the Don valley villages were the Sholápur rates.¹ The rest of the land was divided into three classes a north, middle, and south. In the north, where the climate was least certain, the highest dry-crop acre rates introduced were those of Indi; for the middle belt stretching east to west with a somewhat better rainfall, the highest dry-crop acre rates were those of Indi increased by five per cent; and for the south, with a still better rainfall, the highest dry-crop acre rates were Indi rates increased by ten per cent.² The gardens were charged an acre rate varying from 2s. to 4s. (Rs. 1-2). According to the new rates the estimated rental on the whole arable area of 215,274 acres was £8404 (Rs. 84,040), which, compared with £5350 (Rs. 53,500) the average collections during the twelve years ending 1843-44, showed an increase of about fifty-seven per cent.³

In 1845 the survey settlement was introduced into eighteen Mangoli villages.⁴ Mangoli lay a few miles south-east of Bijápur and was bounded on the west by Sátára. The land was waving and was drained by the river Don which was sweet during the rains but by November was salt. In April and May salt was made by evaporating the Don water in cement-lined pans. In 1840 this Don salt was taxed 1s. (8 as.) the *man*. Changes in the course of the river altered field and village boundaries on its bank. Except in a few

*Mangoli,
1844-45.*

¹ The details are: The acre rate for 1st black soil was Re. 1, for 2nd black 12½ as., for 3rd black 9 as.; for 1st red 10½ as., for 2nd red 6½ as., for 3rd red 4 as.; for 1st gravelly 5½ as., for 2nd gravelly 3½ as., and for 3rd gravelly 1½ as.

² The details are: *Hippargi Rates, 1844-45.*

SOIL.		VILLAGES.		
Class.	Sort.	Northern.	Middle.	Southern.
		A. p.	A. p.	A. p.
I	Black	12 0	13 7	13 2
II	Do.	9 7	10 1	10 7
III	Do.	6 10	7 2	7 6
I	Red	8 0	8 5	8 10
II	Do.	5 2	5 6	6 9
III	Do.	3 0	3 2	3 4
I	Gravelly.	4 0	4 2	4 5
II	Do.	2 5	2 6	2 8
III	Do.	1 5	1 6	1 7

³ Lieut. Nash, Surv. Supt. 261 of 4th Oct. 1844 para 26.

⁴ Capt. Landon, asst. surv. supt. 24th Sept. 1844. Bom. Gov. Rev. Rec. III, part 2 of 1875.

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SURVEY.

Mangoli,
1844-45.

well-watered fields, manure was never used. The village rubbish was gathered in large mounds near the village walls. During the hot season the rubbish was taken to the nearest water, where, to make saltpetre, it was drenched, and the water left to drain into cement-lined pots and there left to evaporate. During the five years ending 1840 the saltpetre farm had yielded an average revenue of £4 (Rs. 40). The tract was badly supplied with wells. Except of one well at Mangoli and two at Ukli, the water of all the wells was brackish. Forty-eight garden wells watered 295 acres.

The returns showed 423 ploughs, 4486 bullocks, and 1680 landholders of whom 461 were proprietors or *inám*dárs, seventy-eight *mírásdárs* or hereditary holders, 1007 *upris* or casual holders, and 134 *novandkaris* or strangers. The assessment was not fixed on any definite system; the rate was fixed by the character of the soil and the rent paid by the next field. The early crop was of little consequence. Of the late harvest the chief crop was *javri* the staple food of the people. Cotton was also largely grown. It was bought by Sholápur merchants to make cotton yarn most of which went to Sátára. Before 1831, the accounts were kept in *cháhurs* and *bighás* of very uncertain area. In 1831 the land was measured in acres but was not classed. Six villages were added in 1839. As no local prices were available the Bijápur prices were taken as a basis.¹

Excluding all private or *inám* and garden or *bágáyat* lands the Government arable area was 81,645 acres of which 49,545 were waste and 32,298 were under tillage. Under the survey settlement the highest dry-crop acre rates in the Don valley villages were Sholápur rates²; and the Indi rates with an increase of five per cent were introduced into the rest of the land.³ Garden or *bágáyat* land was charged an acre rate varying from 2s. to 4s. (Rs. 1-2). Some fields at Mangoli whose vegetables were in good demand had paid as much as 10s. (Rs. 5). Under the survey this was lowered to 4s. (Rs. 2).

Muddebihál,
1845-46.

Of fifty-eight Government and ten alienated villages in the Muddebihál petty division of Tumbgi, the Government villages were measured and classed in 1844-45 and the rates introduced in the same year.⁴ Of 147,413 acres the whole area of the fifty-eight Government villages, 24,891 acres were alienated or *inám*, 3564 were waste, and 118,958 were under tillage. Tumbgi was bounded on the east by Surpur; on the south by the *mámlatdár*'s

¹ The details are: The Bijápur rupee price of Indian millet or *javri* in 1838 was 136 pounds; in 1839, 84; in 1840, 147; in 1841, 136; in 1842, 168; in 1843, 157; and in 1844, 105. The Bijápur *javri sher* was of 105 *toldas* and the Mangoli *sher* was of 118 *toldas*.

² The details are: The acre rate for first black soil was Re. 1, for 2nd black 12½ *as.*, for 3rd black 9 *as.*; for 1st red 10½ *as.*, for 2nd red 6½ *as.*, for 3rd red 4 *as.*; and for 1st gravelly, 5½ *as.*, for 2nd gravelly 3½ *as.*, and 3rd gravelly 1½ *as.*

³ The details are: For 1st black soil 12½ *as.*, for 2nd black 10½ *as.*, for 3rd black 7½ *as.*; for 1st red 8½ *as.*, for 2nd red 5½ *as.*, for 3rd red 3½ *as.*; and for 1st gravelly 4½ *as.*, for 2nd gravelly 2½ *as.*, for 3rd gravelly 1½ *as.*

⁴ Mr. Price, asst. surv. 18th Sept. 1844, Bom. Gov. Rev. Rec. 111, part 2, of 1875.

division of Muddebihál, and on the west and north by Hippargi. The landholders were fairly off. Though they had passed through three bad years few were in debt and many had large stores of grain. They were hardworking and their thrift was a bye-word among their neighbours. The soil along the Don was extremely good and was all under tillage. A looseness in their soil enabled the Tumbgi people to use a lighter plough than that used in Sholápur. The rain was generally more certain and fell in greater quantities than in Sholápur. The late harvest was about twice as important as the early harvest. Of the early crops the chief were *bájrí* and an inferior or rain weather *mungári jvári* both of which were local food grains. Of the cold-weather harvest one-half was cold-weather or *shálu jvári* and the rest was cotton, wheat, and gram. Almost the whole of the late harvest left the district, though, when they could, the landholders tried to keep some *shálu jvári* for storing in pits to meet bad seasons. About the middle of the eighteenth century when it came under the Maráthás this tract of land had been ruined and laid waste by freebooters. Rástia, to whom it was entrusted by the Peshwa, by the grant of easy leases or *kauls* had done much to tempt the people back. Still in 1818 when it fell to the British nine of the villages were desolate. In 1818 the *cháli* system of having specially highly rated lands held by village managers along with less highly rated land was in force.¹ In 1826 the land was measured and the *cháli* system was discontinued. Under the survey settlement in the Don villages the Sholápur rates were introduced; and in the rest of the villages the Indápur rates increased by fifteen per cent.² Garden or *bágáyat* land was charged acre rates varying from 2s. to 4s. (Rs. 1-2).

Of 223 villages in Bádámi, to the south of Bágalkot, 147 were Government villages and seventy-six were alienated.³ The lands of the 147 Government villages were measured in 1847-48, 1848-49, and 1849-50, classed in 1849-50 and 1850-51, and settled in 1850-51. Of the whole 223 villages eighty-six Government and twenty-four alienated villages formed the charge of the mámlatdár of Bádámi; forty-eight Government and twenty-three alienated villages were under a mahálkari whose head-quarters were at Kerur; and thirteen Government and twenty-nine alienated villages were under a mahálkari whose head-quarters were at Ron. Inclusive of aliena-

Chapter VII
Land.

SURVEY.
Muddebihál,
1845-46.

Bádámi,
1850-51.

¹ Details of the *cháli* tenure are given in the Dhárwár Statistical Account.

² The details are :

Muddebihál Rates, 1845-46.

Soil.	Don Villages.		Soil.	Other Villages.	
	As. p.	As. p.		As. p.	As. p.
1st Black ...	16 0	13 10	3rd Red ...	4 0	3 5
2nd do. ...	12 10	11 0	1st Gravelly... 5 4	4 7	
3rd do. ...	9 0	7 10	2nd do. ...	3 2	2 9
1st Red ...	10 8	9 2	3rd do. ...	1 11	1 7
2nd do. ...	6 11	6 0			

³ Capt. Wingate, Surv. Comr. 165 of 9th June 1852, Report on Bádámi and Bágalkot. Bom. Gov. Sel. V, 17-28.

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Land.

SURVEY.
Bádámi,

tions the Government villages contained 380,394 acres of which 93,581 were unarable.

Bádámi included three natural divisions. In the south a plain tract, part of the great Karnátak black plain, stretched to the Dambal hills; in the centre was a rough hilly tract, impassable to carts, and with sandy soil; and in the north-west was a poor waving country. Of the three divisions the central hilly tract had the best rainfall, and its lands, though naturally poor, were better tilled than either the light soils in the north or the black soils in the south. As the light sandy soils dried quickly after the south-west rain, cotton, wheat, and gram were seldom grown. The black soils especially in the south were best suited to wheat, gram, cotton, and other late crops. In the sandy tracts the mango flourished and many villages had beautiful mango groves. The light soil north of the Malprabha grew almost nothing but *bájri* and *javári*.

Not only in the country towns but in the villages an active spinning and weaving industry greatly improved the state of the people. These industries enabled the landholders to add other earnings to their field produce, and by supporting a large non-agricultural class gave the landholders a good local market for their field produce.

Though considerably better off than the people of Bágalkot many of the Bádámi landholders, especially in the northern villages, were poor. In the central hilly tract many left their villages every year to roap in the western rice lands, and to pick cotton in the southern plain. The best-off landholders in Bádámi were in the villages of the black soil plain to the south of the Malprabha. At the same time even here progress was kept back by excessively high rates of assessment and by want of roads. Many villages had to carry their manure and bring home their crops on bullock-back.

Except eleven alienated villages in Anvál, Bádámi was surveyed soon after it came under English management (1818). In 1823-24 the survey measurements were made the basis of the revenue accounts, and, except in the Belur and Ron groups a revision of assessment founded on the survey was introduced between 1825 and 1826 by Mr. Stevenson of the Madras Civil Service.

The revenue returns for the 136 Government villages of the Bádámi sub-division show that during the twenty-seven years ending 1849-50 the area under tillage varied from 70,007 acres in 1815-46 to 80,800 acres in 1826-27 and averaged 72,989 acres; during the thirty-two years ending 1849-50, remissions varied from £4 (Rs. 40) in 1818-19 to £3069 (Rs. 30,690) in 1824-25 and averaged £1233 (Rs. 12,820); and the revenue for collection varied from £520 (Rs. 52,070) in 1829-30 to £7202 (Rs. 72,020) in 1820-21 and averaged £6212 (Rs. 62,120). The details are:

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galkot,
0-51.

Hungund, on the south by Bádámi, and on the west by estate villages. The Ghatprabha river entered Bágalkot a few miles west of Kaládgi, and, after running east for about twenty miles, turned suddenly to the north immediately below the town of Bágalkot, and passing through a chain of hills fell into the Krishna, about fifteen miles further north. The rainfall in the Ghatprabha valley was much more certain than in the valley of the Krishna. Of the 161 Bágalkot villages seventy-nine Government and twenty-six alienated villages formed the charge of the mámlatdár of Bágalkot, and forty-five Government and eleven alienated villages formed the charge of a mahálkari whose head-quarters were at Bilgi in the north-west of the sub-division. Of 316,816 acres the total area of the Government villages 70,123 were unarable. Though much of the land was poor the Ghatprabha valley contained a large area of black soil which was well suited to the climate as it required little rain. On the other hand, much of the black Krishna plain was of the hard close-grained *karl* class which, to yield a full crop required heavy rain, and, as the rainfall was generally scanty, the Krishna crops were much more liable to fail than those in the Ghatprabha valley. Except in the Ghatprabha and Krishna valleys, there was little good soil in Bágalkot. The soil near the central line of hills which separated the two valleys was poor and stony. Like the landholders in the north of Bádámi the Bágalkot landholders suffered from the want of roads and of wheeled vehicles. Manure was often carried afield and the crops brought home on bullock-back. Bágalkot husbandry was not so good as Bádámi husbandry. In a few populous villages near Bágalkot the fields were clean and well kept; but especially in the Krishna valley the tillage was slovenly. This was partly due to the employment of the cattle in carrying produce. Compared with 20,000 in Bádámi, less than 13,000 bullocks were used in field work in Bágalkot. Except in a few villages near the Krishna, all lands near the villages were manured. Though the black plains of the Ghatprabha and Krishna seemed well suited for cotton, little cotton was grown. The husbandry of the Bágalkot villages suffered from the want of any outside demand for their wheat, *javári*, and millet seeds. On the other hand they had the advantage of the two considerable local centres of Bágalkot and Kaládgi. Irrigation was more necessary even than roads to Bágalkot because the climate was uncertain and the crops liable to failure. From the want of water the deep rich soils of the broad Krishna plain were almost valueless. Shortly after its conquest by the English the whole of Bágalkot was measured in Mr. Thackeray's survey. No change was made in the assessment until in 1827-28 Mr. Stevenson revised the rates of thirty-seven villages. With this exception the rates that obtained in the several villages when the English took the country continued to form the basis of the yearly settlements until the introduction of the revised assessment. The revenue returns for the 124 Government villages showed that during the twenty-six years ending 1849-50 the area under tillage varied from 60,445 acres in 1844-45 to 80,059 acres in 1826-27 and averaged 69,864 acres; that during the thirty-one years ending 1849-50 remissions varied from £60 (Rs 600) in 1820-21 to £4544 (Rs. 45,440) in 1827-28 and

averaged £1346 (Rs. 13,460); and that the revenue for collection varied from £4185 (Rs. 41,850) in 1827-28 to £11,476 (Rs. 1,14,760) in 1821-22 and averaged £6695 (Rs. 66,950). The details are:

Bágalkot Tillage and Revenue, 1819-1850.

YEAR.	Tillage.		Remis- sions.	For Col- lection.	YEAR.	Tillage.		Remis- sions.	For Col- lection.
	Area.	Rental.				Area.	Rental.		
	Acres.	Rs.				Acres.	Rs.		
1819-20 ...	...	1,00,472	3292	97,180	1835-36 ...	65,499	73,412	7537	65,875
1820-21 ...	...	1,12,346	597	1,12,249	1836-37 ...	67,908	73,787	5858	67,929
1821-22 ...	...	1,17,491	2726	1,14,765	1837-38 ...	69,877	74,409	11,178	63,231
1822-23 ...	...	1,13,064	10,594	1,02,470	1838-39 ...	71,195	74,415	13,001	60,814
1823-24 ...	...	1,00,330	14,114	86,216	1839-40 ...	71,021	73,348	5455	67,893
1824-25 ...	77,445	1,10,796	23,397	82,399	1840-41 ...	71,022	73,349	21,321	51,528
1825-26 ...	79,107	1,06,836	35,464	71,372	1841-42 ...	72,286	72,931	7038	65,893
1826-27 ...	80,059	99,334	21,417	77,917	1842-43 ...	67,523	67,129	2106	65,023
1827-28 ...	75,848	87,298	45,444	41,854	1843-44 ...	62,203	59,850	817	55,033
1828-29 ...	77,447	87,672	18,447	69,225	1844-45 ...	60,455	56,053	613	55,470
1829-30 ...	74,672	85,316	34,867	50,449	1845-46 ...	61,751	55,900	5682	50,218
1830-31 ...	73,387	83,011	31,815	61,196	1846-47 ...	60,954	61,009	8462	52,547
1831-32 ...	69,887	78,033	26,752	51,281	1847-48 ...	68,749	68,978	13,527	45,451
1832-33 ...	65,677	73,279	29,584	48,695	1848-49 ...	65,906	67,818	1322	56,496
1833-34 ...	65,447	72,702	9240	68,462	1849-50 ...	64,066	65,214	1708	53,506
1834-35 ...	67,073	76,759	7911	65,848					

Under the survey settlement the 124 Bágalkot villages were divided into four classes, a first class with three villages, a second with thirty-two, a third with twenty-nine, and a fourth with sixty villages. In the three villages of the first class, Bágalkot and two villages close to it, the highest dry-crop acre rate was fixed at 2s. 6d. (Rs. 1½); in the thirty-two villages of the second class in the Ghatprabha valley, above its passage through the hills at Herkal, the highest dry-crop acre rate was fixed at 2s. 3d. (Rs. 1¼); in the twenty-nine villages of the third class, enclosing the villages of the second group, the highest dry-crop acre rate was fixed at 2s. (Re. 1); and in the sixty villages of the fourth class in the Krishna and lower Ghatprabha valleys, the highest dry-crop acre rate was fixed at 1s. 9d. (14 as.). Of 157 acres of watered land in Bágalkot ninety-five were garden and sixty-two were rice land. For the garden land a highest acre rate of 10s. (Rs. 5) and an average acre rate of 4s. 7½d. (Rs. 2 as. 5½) were fixed, and for the rice land a highest acre rate of 8s. (Rs. 4) and an average of 3s. 7d. (Re. 1 as. 12½) were fixed. The effect of the new rates was a fall in the assessment from £5922 (Rs. 59,220) to £4289 (Rs. 42,890) or twenty-seven per cent. The details are:

Bágalkot Survey Settlement, 1850-51.

CLASS.	VIL- LAGES.	OLD SURVEY.	NEW SURVEY.						
			Tillage.			Waste.		Total.	
			Rental.	Area.	Rental.	Acro Rate.	Area.	Rental.	Area.	Rental.
		Rs.	Acres.	Rs.	As. p.	Acres.	Ra.	Acres.	Rs.
I ...	3	2937	1426	1317	14 9	1260	1029	2686	2346
II ...	32	16,338	16,125	11,246	11 2	17,762	10,495	33,887	21,743
III ...	29	16,167	18,364	11,338	9 10	16,880	8498	34,244	19,836
IV ...	60	23,782	35,059	18,989	8 8	35,411	17,132	70,470	36,121
Total...	124	59,224	70,974	42,890	9 8	70,313	37,154	141,257	80,044

Of 169 Hungund villages 142 were Government and twenty-seven alienated.¹ The 142 Government villages were measured and classed

*Hungund,
1851-52.*

¹ Capt. Anderson, Surv. Supt. 267 of 26th July 1853. Bom. Gov. Sel. LXXXI. 3-22.

Chapter VIII.

Land.

SURVEY.

Hungund,
1851-52.

between 1848 and 1850, the new rates were introduced in 1851 and sanctioned in 1855. Of a total area of 278,316 acres 240,088 were arable and 38,228 unarable. Hungund lay to the east of Bádámi and Bágalkot. It was a compact block, bounded on the north and north-east by the Krishna, on the east and south-east by the Nizám's territory, and on the west and north-west by Bádámi and Bágalkot. Of the 169 villages ninety-one Government and twenty-two alienated were under the mámlatdár at Hungund and fifty-one Government and five alienated were under a maháلكari whose head-quarters were at Ilkal. The sand-stone hills of Bádámi and Bágalkot stretched for a short distance into the west of Hungund. In this part the soils were sandy and poor and to ensure good crops required free manure. From its nearness to the hills this part of the sub-division had a somewhat better rainfall than the rest of Hungund. In the south-west one of the Bádámi ranges entered Hungund, and, passing through a piece of the Nizám's territory, continued into the Ilkal maháلكari's division in the south-east. The rest of Hungund was an unbroken plain. The soil was black and of good quality, particularly in the north near the Krishna and Malprabha. The climate of Hungund was much better than that of the districts immediately to the west. The monsoon was so even and certain that a failure of crops from want of rain was said to be very rare. In the red and sandy soils of the western villages and in the hilly tract in the south-east were many mango trees; but except a few tamarinds and *bábhuls* the north and east were treeless. Carts were little used. The whole 142 Government villages had only eighty-eight carts. The landholders were a hardworking people whose name as husbandmen stood much above that of the people of Bádámi and Bágalkot. On the whole they were very well-to-do. The leading crops were *javári*, *bájrí*, wheat, gram, and cotton. Cotton thrived well and was grown over a large area. The pressure of population was about 145 to the square mile. Though most of the people were landholders many villages had a considerable proportion of cotton-weavers, particularly in Gudur, Sulibhávi, Kamatgi, and most of all in Ilkal where no less than 3000 people were employed in cotton and silk weaving. Most of the looms were owned by the weavers themselves; but some master weavers owned up to twenty-five or thirty looms. Women's robes or *sádis* and bodicecloths or *cholkhans* were the staples of Ilkal, especially bodicecloths of which £100 to £200 (Rs. 1000-2000) worth were sold every week. The goods went to Sholápur, Poona, Hubli, Belgaum, Bágalkot, and the Nizám's country. In Kamatgi weaving chiefly of coarse cotton cloth maintained 1000 people and dyeing 200, and there were some fifty houses of coppersmiths whose wares went to Bágalkot, Belgaum, and the Nizám's country. Sulibhávi had a weaving population of about 1400 employed almost entirely in making cotton fabrics. In Gudur were about 300 weavers; some employed in making mixed cotton and silk and some in making pure cotton fabrics. Besides these towns about ten villages had on an average about fifty weavers each. Hungund was well supplied with local markets. Within Hungund limits were Ilkal, Amingad, Hungund, Kamatgi, and close beyond the borders were others of minor consequence. Jálíhál was a good

market and Bágalkot a good cotton cloth market. Of thin the sub-division Ilkal and Amingad were alone export

The staples of Ilkal, which was the chief market in d, were silk and cotton fabrics, rice, and other field

It was attended by numbers of people from the sur- villages and also from the neighbouring Nizám's country. Itary cantonment of Lingsugur where one of the Nizám's s was stationed, was only twenty-four miles from the d frontier, and part of its supply of grain was drawn from the rket. Amingad was a great mart for Konkan cocoanuts, el leaves, and salt. It was also a large cattle market, 00 head being offered for sale every Saturday. It had wealthy traders through whose hands most of the exported assed to the coast.

years after Hungund came under British management it veeyed under the orders of Mr. Thackeray, then Principal ; and from 1825 the acres obtained by this survey formed s of the accounts. No systematic attempt to revise the nt was ever made. In fourteen of the eighteen *samats* or ge groups the *cháli* or over-rated land system prevailed to rable extent. Under the British the rule forbidding a land- hrowing up his *cháli* or over-rented land unless he at the e forfeited his under-rented or *katguta* land was relaxed. e-rented land when thrown up was lowered and the under- and was raised. By this means the over-rented or *cháli* from 17,682 acres in 1821 to 8923 acres in 1845. In 1853 f trace of the old *cháli* system was an occasional extreme y in the assessment of land of similar quality. The returns for 136 of the Government villages in Hungund that during the twenty-six years ending 1850-51 the area llage varied from 79,764 acres in 1832-33 to 97,051 acres 30 and averaged 88,510 acres; that during the thirty-one ding 1850-51 remissions varied from £4 (Rs. 40) in 1844-45 (Rs. 40,620) in 1827-28 and averaged £1078 (Rs. 10,780) ; revenue for collection varied from £3457 (Rs. 34,570) in to £7618 (Rs. 76,180) in 1849-50 and averaged £6387 370). The details are :

Hungund Tillage and Revenue, 1820-1851.

Vil- lages.	Tillage.				YEAR.	Vil- lages.	Tillage.			
	Area.		Remis- sions.	For Col- lection.			Area.		Remis- sions.	For Col- lection.
	Acres.	Rental. Rs.	Rs.	Rs.			Acres.	Rental. Rs.	Rs.	Rs.
136	...	68,400	1041	67,359	1836-37	136	82,439	67,586	4095	68,491
...	...	71,563	622	70,940	1837-38	...	84,886	69,347	8090	64,241
...	...	71,560	1462	70,398	1838-39	...	86,803	69,152	16,435	52,717
...	...	82,826	12,079	70,747	1839-40	...	87,116	71,671	2193	68,478
...	...	81,950	17,465	64,485	1840-41	...	88,101	73,928	2595	70,333
...	91,951	84,072	19,827	62,245	1841-42	...	87,992	74,740	6803	68,932
...	96,568	82,312	16,816	65,496	1842-43	...	82,847	70,802	2130	68,672
...	94,533	95,026	40,616	54,410	1843-44	...	79,929	67,738	593	67,145
...	96,898	90,668	32,519	57,749	1844-45	...	80,530	67,681	87	67,544
...	97,051	86,334	37,073	49,261	1845-46	...	82,265	68,423	1676	66,749
...	98,942	82,007	38,979	83,028	1846-47	...	87,864	73,020	1349	71,671
...	95,400	70,603	22,310	48,293	1847-48	...	93,052	75,663	974	74,689
...	79,764	67,129	22,565	34,574	1848-49	...	94,308	75,747	210	75,537
...	82,473	82,115	26,638	56,477	1849-50	...	95,813	76,245	64	76,181
...	80,731	66,836	5575	61,261	1850-51	...	92,897	73,595	67	73,328
...	82,090	67,320	3969	63,351						

Chapter VIII.

Land.

SURVEY.

Hungund,
1851-52.

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SURVEY.

Hungund,
1851-52.

Under the survey settlement the 142 Government villages were arranged under two groups, one of twenty-three and the other of 119 villages. The first group, with a highest dry-crop acre rate of 2s. (Re. 1), lay near the western hills and had both a specially good climate and a specially good market; the second group with a highest dry-crop acre rate of 1s. 9d. (14 as.) included all the villages except those in the favoured west. Fifty-two villages had 309 acres of well-watered garden land yielding poor crops chiefly vegetables with a little sugarcane and a few plantain trees. The new assessment gave a highest acre rate of 5s. 6d. (Rs. 2½) and an average acre rate of 3s. 1d. (Re. 1 as. 8½) instead of 4s. 7½d. (Rs. 2½).

Thirty villages had 454 acres of rice land. Most of the rice land was in the east where the fields were watered by damming streams and carrying the water along channels. The rest was in the west in upland valleys where streams ran during the greater part of the year. Compared with an average acre rate of 3s. 10½d. (Re. 1 as. 15½) an average acre rate of 3s. 6½d. (Re. 1 as. 12½) was introduced. The effect of the survey rates was to lower the rental from £8133 (Rs. 81,330) to £6404 (Rs. 64,040) or twenty-one per cent. The details are :

Hungund Survey Settlement, 1851-52.

CLASS.	VIL- LAGES.	OLD SURVEY.		NEW SURVEY.					
		Tillage.		Waste.		Total.			
		Rental.	Area.	Rental.	Acres.	Acres.	Rental.	Area.	Rental.
		Rs.	Acres.	Rs.	As. p.	Acres.	Rs.	Acres.	Rs.
I ...	23	11,082	12,600	7473	9 6	5872	2713	18,472	10,186
II ...	119	70,297	96,082	50,568	9 5	44,372	23,361	141,054	79,929
Total ...	142	81,329	108,682	64,041	9 5	50,844	26,074	169,526	90,115

Bijápur,
1855-56.

Of ninety-two Bijápur villages eighty-eight were Government villages and four were alienated. Into the eighty-eight Government villages the survey assessment was introduced in 1855-56 and the rates were formally sanctioned in 1860-61.¹ Bijápur, which then formed part of Sátára, was bounded on the north by estates or *jágirs*; on the east by Hippargi or Sindgi and Mangoli or Bagevadi then in Sholápur, on the south by the Krishna, and on the west by the Athni sub-division of Belgaum. The eighty-eight Government villages formed the charge of a *mámlatdár* whose head-quarters were at Bijápur. They contained 671 square miles and had a population of 49,482 or seventy-four to the square mile.

The river Don passed from west to east nearly through the centre of Bijápur. For about twelve miles north of the Krishna the country steadily rose to the water-shed between the Krishna and the Don. It then fell steadily about eight miles to the Don, and again rose gently to Bijápur. There were no hills, but the water-shed between the Krishna and the Don and the country round

¹ Capt. Anderson, Surv. Supt. 301 of 27th June 1860. Bom. Gov. Sel. CXIX, 1-37.

to the north of the town of Bijápur could not be less than two or three hundred feet above the Krishna. The high ground was accordingly barren. For hundreds of acres together the trap rock was either entirely exposed or was covered with but a few inches of soil. The valleys of the Krishna and Don had deep alluvial soil and the supply of rain though scanty and somewhat uncertain was generally absorbed by the deep black soil. The salt element in the soil was favoured to wheat and some other crops, and from its property of absorbing moisture was beneficial to all crops. The richness of the soil on the banks of the Don was proverbial. A single heavy fall of rain was enough to give a fair crop; and in seasons of utter drought in the surrounding country the river banks were generally given some return. Over the whole of Bijápur the supply of rain was uncertain and was often scanty. It generally opened with violent thunderstorms in May; and the early rains in June and August were light and partial. The heaviest falls were in September and October at the setting in of the north-east monsoon. The climate was therefore best suited to late or *rabi* crops. The want of manure which had formerly been very slovenly, many of the fields being overrun with grass, had of late years greatly improved. The fields were much cleaner and showed signs of much more labour. From the want of timber most of the cattle dung was dried into cakes and the land got little manure. The chief products were wheat, gram, cotton, and oilseeds. The *juári* and a large quantity of the other crops were grown for local use. Oilseeds and cotton, the staple exports, would have been much more generally grown, if want of roads had not prevented communications with distant markets.

The means of communicating with distant markets were very limited. One line of cleared road, the Hubli-Sholápur line, crossed Bijápur from north to south, and along it large quantities of cocoanuts, betelnuts, and cotton cloth passed from North Kánara and Dhárwár and beyond Bársi in Sholápur. In neither direction was the Bijápur-Hubli road a line of export for Bijápur produce. The only effect of the presence of the line did to Bijápur was the demand for grain and fodder to which the traffic gave rise. There was neither road the true line of export for Bijápur to the coast but as it was not finished it was of little use. In and near the sub-division were several small markets where the growers disposed of much of their produce by barter. Bijápur itself was the only local market in the district and even Bijápur was a very second rate trade centre. It contained about 10,100 people scattered over a large area of whom about 2300 were poor and idle Musalmáns. The town had little trade and few industries. About 380 lived by weaving and 270 by dyeing for which the water of Bijápur was considered specially adapted. Other markets, twenty to twenty-five miles beyond Bijápur limits, where the chief part of the surplus produce occasionally went, were Bágalkot, Kaládgi, Athni, Mahálingpur, and Khandi. The whole sub-division had about 997 weavers and dyers and lacquerers. The people were generally exceedingly poor. There were only seventeen carts in the tract though the soil was plain and favourable for wheels.

Chapter VIII.

Land.

SURVEY.
Bijápur,
1855-56.

Chapter VIII.

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SURVEY. -
Bijápur,
1855-56.

On the fall of the Peshwa in 1818 Bijápur was included in the kingdom which the British Government built up for the Sátára chiefs. In 1848 on the death of Appásáhob without heirs Sátára lapsed to the British. The Sátára chiefs had allowed their officers to oppress the people and were not popular with the lower classes. Between 1821 and 1828 the Sátára territories had been surveyed by Captain Adams. This survey included the whole of the Bijápur sub-division except a few villages which were afterwards added. Captain Adams' survey was very accurate, but the want of boundary marks had opened a wide door to fraud, and extensive encroachments had been made on the Government land. Besides measuring the land Captain Adams revised the rates. But the new rates were so high, that they could not be realised and the old rates had again to be adopted. As any fall in the area held for tillage was likely to bring them disgrace under the Sátára chiefs the district officers exerted themselves to the utmost to keep up the apparent area under occupation. All available means were used to prevent the landholders throwing up their lands; and in emergencies village officers and others were induced to agree nominally to hold waste lands on the understanding that the revenue should eventually be remitted. The rates of assessment in force up to the time of the survey settlement (1854) were exceedingly high and exceedingly uneven. Both under the Sátára chiefs and under the British it was usual to induce cultivators to keep or to take land by the grant of *lánni tota* that is a permanent reduction on the standard assessment, the amount of the reduction forming the subject of a bargain between the receiver and the district officials. These reductions were made on the caprice of the district officials and were proportionate to the influence of those who applied for them rather than either to their necessities or to the quality of the land. These permanent reductions were therefore both partial and unequal; in some cases they were much greater than was necessary, in other cases they were insufficient, and had to be supplemented by yearly remissions. Under the former system at the beginning of the revenue year the mámlatdár stated the occupied area under his charge and the revenue it was likely to yield. If, compared with the year before, his estimate showed an advance the mámlatdár was praised; if it showed a decline he was blamed. As the harvest time drew near, the mámlatdár applied for a certain amount of remission for his whole charge on the plea of failure of crops, according to reports received from village officers the correctness of which the mámlatdár was supposed to have tested. The state granted a part of the remission asked for. The mámlatdár said this was too little, some haggling followed, and a sum was fixed as the remission for the whole sub-division. The allotment of this lump sum among the different villages was left entirely to the mámlatdár, and the distribution of the village allotment among the village landholders was left entirely to the village officers. So the bulk of the remissions went to the large villages which could make it worth the mámlatdár's while to remit them more than their share, and in the large villages the remissions went to the village officers and the larger holders who were able to take care of themselves and their friends at the expense of the weaker landholders. Though nominally a system

of individual tenure and responsibility, this was in fact a village community revenue system, in which, in many cases, the high nominal demand in average seasons limited the possible responsibility of the individual to little short of the total value of his crops, the mass of the landholders paying not only their own share but a part of the burdens of their more powerful neighbours. During the twenty-eight years ending 1847-48, when Bijápur was under Sátára, there were no marked fluctuations in the area held for tillage. The collections varied greatly from £2812 (Rs. 28,120) in 1832-33 to £8361 (Rs. 83,610) in 1828-29, and the remissions from £806 (Rs. 8060) in 1821-22 to £9750 (Rs. 97,500) in 1832-33.

Under the British the existing revenue system was continued. The chief change was that remissions were increased and that care was taken that they reached the distressed landholders. During the seven years ending 1854-55 the remissions varied from £1229 (Rs. 12,290) in 1848-49 to £2667 (Rs. 26,670) in 1853-54 and averaged £1810 (Rs. 18,100). The details are :

Bijápur Remissions, 1848-1855.

YEAR	Remissions.	YEAR.	Remissions.	YEAR.	Remissions.
	Rs.		Rs.		Rs.
1848-49 ...	12,287	1851-52 ...	13,007	1853-54 ...	26,669
1849-50 ...	24,002	1852-53 ...	21,826	1854-55 ...	12,382
1850-51 ...	16,460				

During the thirty-five years ending 1854-55 in the seventy-nine Government villages the area under tillage averaged 119,113 acres, the remissions £5375 (Rs. 53,750), and the revenue for collection £6124 (Rs. 61,240). The details are :

Bijápur Tillage and Revenue, 1820-1855.

YEAR.	Tillage:		Remissions.	For Collection.	YEAR.	Tillage.		Remissions.	For Collection.
	Area.	Rental.				Area.	Rental.		
	Acres.	Rs.	Rs.	Rs.		Acres.	Rs.	Rs.	Rs.
1830-31 ...	67,914	78,271	9038	63,333	1838-39 ...	123,414	1,15,294	85,172	30,122
1831-32 ...	60,396	67,773	8063	59,710	1839-40 ...	123,041	1,14,063	44,831	69,232
1832-33 ...	66,560	1,00,177	24,873	75,304	1840-41 ...	125,039	1,13,455	46,220	67,235
1833-34 ...	70,630	1,03,886	31,971	71,915	1841-42 ...	128,474	1,10,866	40,380	70,486
1834-35 ...	110,924	1,13,397	41,980	71,417	1842-43 ...	126,130	1,13,552	47,164	66,388
1835-36 ...	115,706	1,24,514	43,314	76,200	1843-44 ...	123,055	1,11,051	57,180	53,871
1836-37 ...	123,670	1,34,170	56,389	77,790	1844-45 ...	122,118	1,09,164	52,462	56,702
1837-38 ...	125,034	1,23,777	68,951	64,826	1845-46 ...	122,298	1,09,362	58,300	51,062
1838-39 ...	125,406	1,37,852	59,301	73,551	1846-47 ...	126,246	1,13,629	49,460	64,169
1839-40 ...	129,187	1,33,748	38,893	49,855	1847-48 ...	128,120	1,14,249	56,602	57,587
1840-41 ...	124,812	1,36,423	68,196	63,226	1848-49 ...	123,863	1,07,709	53,548	54,161
1841-42 ...	117,940	1,17,792	47,794	69,998	1849-50 ...	143,911	1,23,272	74,530	48,742
1842-43 ...	126,536	1,20,560	97,498	23,062	1850-51 ...	147,906	1,23,310	67,738	55,572
1843-44 ...	111,679	1,19,569	49,454	70,055	1851-52 ...	148,210	1,23,113	65,837	57,276
1844-45 ...	114,567	1,12,124	43,590	68,525	1852-53 ...	146,525	1,21,590	73,239	43,300
1845-46 ...	117,544	1,19,023	40,725	72,298	1853-54 ...	136,464	1,12,378	72,191	40,187
1846-47 ...	117,961	1,11,654	42,466	69,188	1854-55 ...	130,212	1,06,631	66,175	50,356
1847-48 ...	120,042	1,12,727	45,913	66,814					

Under the survey settlement the eighty-eight Bijápur villages were arranged in three classes, the first with seventeen, the second with twenty-five, and the third with forty-six villages. The seventeen villages of the first class, with a highest dry-crop acre rate of

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SURVEY. .
Bijápur,
1855-56.

1s. 6d. (12 as.), were in the south and south-west of the sub-division which was best placed both for climate and for markets; the twenty-five villages of the second class, with a highest dry-crop acre rate of 1s. 3d. (10 as.), were in the centre of the subdivision; and the forty-six villages of the third class, with a highest dry-crop acre rate of 1s. (8 as.), were in the east and north. On the lands along the Don the dry-crop acre rates were raised 4½d. to ¾d. (3 as. to ¼d.) according to the quality of the soil and the distance from the river. On 953 acres of well-watered garden land, yielding vegetables and a little sugarcane, an average acre rate of 3s. 11½d. (Rs. 1 as. 15½d.) was fixed. Under the two large Mamdápúr reservoirs 512 acres of rice land paid acre rates varying from 4s. to £2 (Rs. 2-20). On these lands a highest acre rate of 12s. (Rs. 6) and an average acre rate of 7s. 3½d. (Rs. 3 as. 10½d.) were fixed. The effect of the introduction of the survey was a fall in the Government demand from £8754 (Rs. 87,540) to £6376 (Rs. 63,760) or twenty-seven per cent. The details are:

Bijápur Settlement, 1855-56.

CLASS.	VILLAGES.	OLD SURVEY.		NEW SURVEY.						
		Rental.	Tillage.			WASTE.		Total.		
			Area.	Rental.	Acre Rate.	Area.	Rental.	Area.	Rental.	
I	...	Rs.	Acres.	Rs.	As. p.	Acres.	Rs.	Acres.	Rs.	
II	...	17	17,789	35,602	15,745	7 1	6159	1513	41,761	17,258
III	...	25	45,791	85,634	30,659	5 9	36,476	5743	122,110	58,888
...	...	46	23,958	78,427	17,360	3 9	60,177	7050	138,604	24,939
Total...	88	87,538	194,663	63,764	5 3	102,812	14,306	237,475	78,870	

During the ten years ending 1865-66 the result of the new survey was an increase in the area under tillage from 194,663 acres in 1855-56 to 237,243 in 1865-66; and in collections from £6627 (Rs. 66,270) to £8808 (Rs. 88,080). During these ten years the only remissions granted were £776 8s. (Rs. 7764) in the year of settlement. The details¹ are:

Bijápur Survey Results, 1855-1866.

YEAR.	Tillage.		For Collection.	Waste.			Quit-Rent.	Collections.	
	Area.	Rental.		Area.	Rental.	Grazing Fees.			
...	Acres.	Rs.	Rs.	Acres.	Rs.	Rs.	Rs.	Rs.	
1855-56	...	194,663	63,764	56,000	102,812	...	2843	6423	66,271
1856-57	...	225,048	70,120	70,120	72,405	7958	5239	6436	81,136
1857-58	...	223,989	70,634	70,634	73,464	7444	1422	6436	78,492
1858-59	...	230,928	71,971	71,971	70,033	6316	2888	6409	81,268
1859-60	...	235,448	72,376	72,376	65,463	6401	2524	5815	80,715
1860-61	...	235,156	72,485	72,485	65,841	6393	2541	11,998	87,624
1861-62	...	239,609	73,035	73,035	61,448	6897	2843	14,715	90,508
1862-63	...	236,949	72,003	72,003	64,130	6032	2890	14,961	90,714
1863-64	...	232,989	68,698	68,698	48,728	4265	2782	15,167	86,647
1864-65	...	237,330	69,136	69,136	44,126	3751	2313	16,537	88,491
1865-66	...	237,243	69,259	69,259	44,223	3629	2198	16,027	88,084

In 1859-60 the survey settlement was introduced into four

¹ Col. Anderson, Surv. Comr. 802 of 13th Nov. 1867. Bom. Gov. Sel. CXIX, 35-37

villages of the Chimalgi petty division.¹ Chimalgi was a wedge-shaped tract about fourteen miles long and with a base of about eight miles resting on the Krishna. It was bounded on the east by Mangoli in Golápur; on the south by the Krishna separating it from Bágalkot; and on the west and north by Bijápur. The fourteen villages of Chimalgi had an area of 54½ square miles. In respect of climate this tract held a position between Bijápur and Mangoli, the rainfall in Bijápur being generally less certain than in Mangoli. The villages of the northern end and towards the top of the ridge forming the watershed between the valleys of the Krishna and the Don, were worse off for rain than the villages nearer the rivers. Chimalgi like other parts of Bijápur was badly placed for trade with any of the great markets. Its only local markets were, both small, Vandál the chief town of Chimalgi and Nirgundi. About a twelfth of the people lived by weaving, the head-quarters of the local hand-loom industry being Vandál. Chimalgi had formed part of the estate of Ágrvád which lapsed in 1857. At the time of the transfer the villages were in a depressed state. The average acre rate under the British rule was very low. The available statistics were for the two years 1857-58 and 1858-59. The rental during the two years rose from £476 to £483 16s. (Rs. 4760 - 4838); and the collections from 165 4s. to £480 14s. (Rs. 4652 - 4807). The remissions for the two years were £10 16s. (Rs. 108) and £3 2s. (Rs. 31). Under the survey settlement the fourteen villages were arranged into two groups, one containing the five northern and the other the nine southern villages. The highest dry-crop acre rates were 1s. 3d. 0 as.) for the northern and 1s. 6d. (12 as.) for the southern group. About 100 acres of poor garden land were assessed at an average acre rate of 4s. (Rs. 2). The effect of the survey settlement was a rise in the rental from £481 to £576 (Rs. 4810 - 5760) or nineteen per cent. The details are: *Chimalgi Survey Settlement, 1859-60.*

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SURVEY.
Chimalgi,
1859-60.

CLASS.	Villages.	FORMER.		SURVEY.					
		Rental.	Tillage.		Waste.		Total.		
			Area.	Rental.	Area.	Rental.	Area.	Rental.	
		Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	
I	5	1556	6408	1902	731	137	7189	2039	
II	9	3251	9676	3855	1577	263	11,163	4118	
Total ...	14	4807	15,984	5757	2358	400	18,342	6157	

The revision survey began in 1874 and, except in a few villages, by 1877 was completed in all the north of the district where the original settlement had come to an end. During the eighteen years ending 1873 in 450 villages the area under tillage varied from 785,143 acres in 1855-56 to 1,204,043 acres in 1871-72, and averaged 995,800 acres; the revenue for collection varied from £35,612 (Rs. 3,56,120) in 1855-56 to £52,796 (Rs. 5,27,960) in 1871-72 and

TILLAGE AND
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1855-1873.

¹ Capt. Anderson, Surv. Supt. 396 of 19th Oct. 1859. Bom. Gov. Rev. Rec. 144 of 1859, 349-355.

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averaged £48,723 (Rs. 4,87,230); and the remissions varied from about £1 (Rs. 10) in 1860-61 to £53 (Rs. 530) in 1855-56 averaged £9 (Rs. 90). At Bijápur the rupee price of Indian m had risen from an average of ninety-three pounds during the years ending 1860 to fifty-three pounds during the five years ending 1873. The details are:

Bijápur Tillage, Revenue, and Prices, 1855-1873.

GROUPS.	Villages.	1855-56.				1856-57.			
		Tillage.	For Collection.	Remissions.	Jwári.	Tillage.	For Collection.	Remissions.	Jwári.
		Acres.	Rs.	Rs.	Pounds.	Acres.	Rs.	Rs.	Pounds.
Indi-Sindgi-Bijápur ...	102	204,971	79,566	45	60	231,929	90,455	13	...
Indi-Sindgi-Bijápur-Bágevádi ...	174	345,687	155,216	339	60	381,545	1,74,304	82	...
Bágevádi-Muddebihál ...	135	189,704	98,238	144	52	210,162	1,11,665	9	...
Muddebihál ...	39	44,781	23,099	8	52	51,298	20,321	...	...
Total ...	450	785,143	3,56,118	536	...	875,234	4,02,685	109	...

GROUPS.	Villages.	1857-58.				1858-59.			
		Tillage.	For Collection.	Remissions.	Jwári.	Tillage.	For Collection.	Remissions.	Jwári.
		Acres.	Rs.	Rs.	Pounds.	Acres.	Rs.	Rs.	Pounds.
Indi-Sindgi-Bijápur ...	102	237,387	91,751	65	76	250,914	96,049	2	...
Indi-Sindgi-Bijápur-Bágevádi ...	174	395,197	1,78,781	55	76	429,236	1,90,554	34	...
Bágevádi-Muddebihál ...	135	217,815	1,15,222	14	80	232,046	1,21,262	...	...
Muddebihál ...	39	53,476	28,015	...	80	59,710	30,481	...	...
Total ...	450	903,875	4,13,769	134	...	971,906	4,38,246	36	...

GROUPS.	Villages.	1859-60.				1860-61.			
		Tillage.	For Collection.	Remissions.	Jwári.	Tillage.	For Collection.	Remissions.	Jwári.
		Acres.	Rs.	Rs.	Pounds.	Acres.	Rs.	Rs.	Pounds.
Indi-Sindgi-Bijápur ...	102	258,806	98,822	19	116	264,938	1,00,683	...	...
Indi-Sindgi-Bijápur-Bágevádi ...	174	461,283	200,986	20	116	475,550	2,06,363	7	...
Bágevádi-Muddebihál ...	135	249,453	129,577	...	96	261,100	1,35,586	...	...
Muddebihál ...	39	64,062	32,740	...	96	65,809	33,689	...	...
Total ...	450	1,033,604	4,62,125	39	...	1,067,397	4,76,261	7	...

GROUPS.	Villages.	1861-62.				1862-63.			
		Tillage.	For Collection.	Remissions.	Jwári.	Tillage.	For Collection.	Remissions.	Jwári.
		Acres.	Rs.	Rs.	Pounds.	Acres.	Rs.	Rs.	Pounds.
Indi-Sindgi-Bijápur ...	102	271,873	1,02,853	2	68	279,320	1,06,233	...	...
Indi-Sindgi-Bijápur-Bágevádi ...	174	477,084	2,07,263	34	68	483,478	2,11,065	17	...
Bágevádi-Muddebihál ...	135	264,565	1,38,083	...	88	269,628	1,41,932	...	...
Muddebihál ...	39	65,067	33,690	...	88	66,358	34,426	...	...
Total ...	450	1,078,589	4,81,889	36	...	1,098,784	4,93,705	17	...

Bijápur Tillage, Revenue, and Prices, 1855-1873—continued.

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*TILLAGE AND
REVENUE,
1855-1873.

GROUPS.	Villages.	1863-64.				1864-65.			
		Tillage.	For Collec- tion.	Remis- sions.	Jedri.	Tillage.	For Collec- tion.	Remis- sions.	Jedri.
Bi-Sindgi-Bijápur ...	102	Acres. 286,509	Rs. 1,08,871	Rs. ...	Pounds. 40	Acres. 289,977	Rs. 1,09,539	Rs. ...	Pounds. 36
Bi-Sindgi-Bijápur- Bágevádi ...	174	513,456	2,20,368	17	40	528,978	2,24,537	17	36
Bágevádi-Muddebihál, Muddebihál ...	135	285,946	1,49,301	...	28	290,413	1,53,987	...	36
	39	68,962	35,671	...	28	71,856	36,850	...	36
Total ...	450	1,154,963	5,14,111	17	...	1,190,219	5,24,913	17	...

GROUPS.	Villages.	1865-66.				1866-67.			
		Tillage.	For Collec- tion.	Remis- sions.	Jedri.	Tillage.	For Collec- tion.	Remis- sions.	Jedri.
Bi-Sindgi-Bijápur ...	102	Acres. 290,161	Rs. 1,09,468	Rs. 102	Pounds. 28	Acres. 290,206	Rs. 1,09,561	Rs. ...	Pounds. 36
Bi-Sindgi-Bijápur- Bágevádi ...	174	531,696	2,25,039	134	28	527,477	2,23,979	43	36
Bágevádi-Muddebihál, Muddebihál ...	135	303,646	1,55,278	...	32	299,993	1,54,088	...	32
	39	72,115	36,953	...	32	72,155	36,983	...	32
Total ...	450	1,197,618	5,26,738	236	...	1,189,761	5,24,611	43	...

GROUPS.	Villages.	1867-68.				1868-69.			
		Tillage.	For Collec- tion.	Remis- sions.	Jedri.	Tillage.	For Collec- tion.	Remis- sions.	Jedri.
Bi-Sindgi-Bijápur ...	102	Acres. 290,206	Rs. 1,09,569	Rs. ...	Pounds. 68	Acres. 293,332	Rs. 1,09,490	Rs. ...	Pounds. 48
Bi-Sindgi-Bijápur- Bágevádi ...	174	522,688	2,22,033	47	68	524,304	2,22,985	70	48
Bágevádi-Muddebihál, Muddebihál ...	135	299,398	1,53,870	...	32	299,976	1,53,976	6	64
	39	72,031	36,889	30	32	71,421	36,631	50	64
Total ...	450	1,184,323	5,23,261	77	...	1,189,033	5,23,082	126	...

GROUPS.	Villages.	1869-70.				1870-71.			
		Tillage.	For Collec- tion.	Remis- sions.	Jedri.	Tillage.	For Collec- tion.	Remis- sions.	Jedri.
Bi-Sindgi-Bijápur ...	102	Acres. 290,446	Rs. 1,09,639	Rs. ...	Pounds. 56	Acres. 290,391	Rs. 1,09,636	Rs. ...	Pounds. 40
Bi-Sindgi-Bijápur- Bágevádi ...	174	532,560	2,24,789	7	56	534,841	2,25,488	7	40
Bágevádi-Muddebihál, Muddebihál ...	135	301,015	1,54,648	...	64	301,177	1,55,048	16	80
	39	72,034	36,847	...	64	72,833	37,078	...	80
Total ...	450	1,196,055	5,26,923	7	...	1,201,242	5,27,250	23	...

GROUPS.	Villages.	1871-72.				1872-73.			
		Tillage.	For Collec- tion.	Remis- sions.	Jedri.	Tillage.	For Collec- tion.	Remis- sions.	Jedri.
Bi-Sindgi-Bijápur ...	102	Acres. 290,546	Rs. 1,09,660	Rs. ...	Pounds. 28	Acres. 290,546	Rs. 1,09,631	Rs. 25	Pounds. 96
Bi-Sindgi-Bijápur- Bágevádi ...	174	536,166	2,25,824	76	28	535,461	2,25,639	38	96
Bágevádi-Muddebihál, Muddebihál ...	135	304,469	1,55,402	...	80	303,555	1,55,117	...	40
	39	72,862	37,076	12	80	72,965	37,123	...	40
Total ...	450	1,204,043	5,27,962	88	...	1,202,557	5,27,510	63	...

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Between 1874 and 1877 revised settlements were introduced into four survey blocks of 472 villages. In the Indi-Bijápur block of 102 villages the new settlement caused an increase of £3553 (Rs. 53,550) or 48·8 per cent; in the Indi-Bágevádi block of 182 villages an increase of £5847 (Rs. 58,470) or 24·6 per cent; in the Bágevádi-Muddebihál block of 149 villages an increase of £3576 (Rs. 38,760) or 23·9 per cent; and in the Muddebihál block of 39 villages an increase of £785 (Rs. 7850) or 21·1 per cent. Over the whole 472 villages the increase was £15,862 (Rs. 1,58,620) or twenty-nine per cent. The details are:

Bijápur Revision Settlements, 1874-1877.

GROUPS.	Villages.	Years.	Former.	Revi-	In
			Rs.	sion.	crease.
Indi-Sindgi-Bijápur ...	102	1874-75	1,09,650	1,63,207	48·8
Indi-Sindgi-Bijápur-Bágevádi	182	1875-76	2,36,925	2,95,290	24·6
Bágevádi-Muddebihál ...	149	1876-77	1,62,181	2,00,939	23·9
Muddebihál	39	1877	37,079	44,924	21·1
Total ...	472	...	5,45,841	7,04,460	29·0

Sindgi-
pur,
1-75.

In 1874-75, at the close of the thirty years' lease, the revision of the original survey settlements was begun in the forty-one villages of Indi, fifty-six of Sindgi, and five of Bijápur, which had been settled in 1844-45.¹ The total area of these 102 villages amounted to 393,884 acres of which 18,347 acres were unarable and 375,537 were arable. The villages lay between 76° 15' and 76° 30' east longitude and between 16° 48' and 17° 51' north latitude. The block of land was about eighteen miles from north to south and thirty-eight miles from east to west. It was bounded on the north and north-east by the Bhima; and on the east by villages of the Sagar district of the Nizám's territory. To the south, though the boundaries were not defined, was Bágevádi and on the west Belgaum. Except eleven in the extreme south-east,² the villages included in this tract of country lay in a fairly compact oblong group. Two villages Ainápur and Bhilavád were surrounded by the Nizám's villages. The country was an almost treeless waving plain broken by village sites which were generally relieved by trees. The soil varied little. In the uplands, where it was almost entirely of broken trap, it was generally shallow and friable, as every year rains washed away soil, and fresh soil formed from the broken trap. In the low lands the soil was chiefly the well-known *regad* or black soil of the Deccan. The tract was crossed by several broad shallow streams, about four miles apart; many of which held water

¹ Col. Anderson, Surv. Comr., 28 of 11th January 1874. Bom. Gov. Sel. CXLVIII. 3-85. Bom. Gov. Rev. Rec. 100 of 1874.

² These eleven villages were: Kainur, Murdi, Sungthán, Nandgeri, Goravngudi, Nágávi Khurd Nágávi Budruk Gubevád, Borge, Byákod, and Ainápur.

throughout the year. The rain, especially the early falls, was exceedingly uncertain, as the more certain part of the rain supply came in September and October. In all fairly deep soils the late or *rabi* was the chief harvest. The east, round Almel, had some small advantage over the west in quantity and still more in earliness and seasonableness of rain. During the six years ending 1873 the Indi rainfall had varied from twenty-eight to thirty-five inches and averaged 26·3 inches. During the four years ending 1873 at Sindgi the fall varied from fourteen to twenty-two and averaged eighteen inches.¹

At Bijápur the rupee price of Indian millet had risen from an average of 129 pounds during the five years ending 1848 to fifty-four pounds during the five years ending 1873.² During the thirty years of the survey lease the Peninsula railway had been opened, its line passing parallel to the northern frontier of these villages, and two stations Dudhni and Kadabgaon lying about twelve miles from the border. Between the villages and the railway there lay the Bhima and roadless tracts in the Nizám's country and in Akalkot, so that, in spite of the nearness of these stations, Indi and Sholápúr were still the chief centres of trade. Thus the west had some advantage over the east in nearness to markets and the east over the west in climate. The disadvantage under which the southern villages suffered from distance from the railway was to some extent met by their greater opportunity of trading west to Belgaum and Miraj. From the central town of Indi local cleared roads ran about nineteen

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REVISION SURVEY.
Indi-Sindgi,
Bijápúr,
1874-75.

¹ The details are : *Indi-Sindgi Rainfall, 1868-1873.*

YEAR.		Indi.	Sindgi.	YEAR.		Indi.	Sindgi.
		Inches.	Inches.			Inches.	Inches.
1868	...	28	...	1871	...	18	17
1869	...	35	...	1872	...	32	14
1870	...	23	22	1873	...	22	19

² The details are : *Indi-Sindgi-Bijápúr Rupee Prices, 1843-1873.*

YEAR.	INDI.		SINDGI.		TÁMBA.		BIJÁPUR.		YEAR.	INDI.		SINDGI.		TÁMBA.		BIJÁPUR.	
	Jedri.	Bijri.	Jedri.	Bijri.	Jedri.	Bijri.	Jedri.	Bijri.		Jedri.	Bijri.	Jedri.	Bijri.	Jedri.	Bijri.	Jedri.	Bijri.
	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.		Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.	Lbs.
1843-44	132	136	96	72	192	184	1858-59	...	...	104	68	80	72	92	92
1844-45	...	84	72	120	120	60	52	143	1859-60	...	...	124	116	80	76	116	116
1845-46	...	60	52	120	120	144	120	96	1860-61	...	...	56	60	80	80	72	72
1846-47	...	96	104	200	132	240	192	76	1861-62	...	...	48	48	96	80	68	72
1847-48	...	144	144	200	132	216	192	136	1862-63	...	44	44	48	48	64	56	64
1848-49	...	180	192	228	172	204	180	88	1863-64	...	56	56	44	44	48	48	40
1849-50	...	156	184	248	216	216	192	188	1864-65	...	60	56	36	36	48	48	36
1850-51	...	344	280	152	140	260	240	184	1865-66	...	32	24	24	24	24	28	28
1851-52	...	320	320	104	88	252	224	184	1866-67	...	56	44	60	48	96	80	38
1852-53	...	160	160	48	52	40	40	160	1867-68	...	64	52	60	60	72	64	68
1853-54	...	152	144	84	80	123	128	136	1868-69	...	72	56	56	60	64	60	48
1854-55	...	216	200	124	108	96	96	68	1869-70	...	40	36	56	60	72	64	56
1855-56	...	312	312	104	104	96	96	60	1870-71	...	32	32	56	56	64	60	40
1856-57	...	256	256	56	48	88	80	120	1871-72	...	32	32	40	40	40	40	28
1857-58	...	316	216	136	124	80	64	76	1872-73	...	96	88	116	104	96	88	96

Chapter VIII.

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REVISION SURVEY. Indi-Sindgi-Bijápur, 1874-75.

miles east to Almel, about twenty-three miles south to Hippargi, and twelve miles north-east to the Bijápur-Sholápur trunk road. From Almel a cleared road ran about twelve miles south to Sindgi, and one from Hippargi ran about eleven miles north-east to Chik Sindgi, about two miles south of Sindgi, and then east about twelve miles to Sunghán, a village of Sindgi on the border of the Nizám's territory. Besides the large markets of Indi, Almel, Támba, and Sindgi every village had many small markets within its reach. A comparison of the average of the ten years ending 1852-53 and the ten years ending 1872-73, showed a spread from 183,656 to 290,241 acres in the tillage area and an increase in the revenue for collection from £72,67 to £10,977 (Rs. 72,670 - Rs. 1,09,770). The following statement summarises the details :

Indi-Sindgi-Bijápur Land Revenue, 1843-1873.¹

YEAR.	LAND REVENUE.		Grazing Fees.	Total.	Remissions.	For Collection.	WASTE.	
	Area.	Rental.					Area.	Rental.
	Acres.	Rs.					Acres.	Rs.
1843-1853	183,656	72,184	3555	75,739	3063	72,676	95,374	36,388
1853-1863	238,566	91,031	1985	93,016	1367	91,149	47,966	1983
1863-1873	290,241	1,09,519	270	1,09,789	13	1,09,776	1923	534

During the thirty years ending 1872-73 the returns showed a rise in the number of people from 48,482 in 1843-44 to 72,884 in 1872-73 or fifty per cent; in field cattle from 15,263 to 25,040 or sixty-four per cent; in ploughs from 887 to 4118 or 364 per cent; in carts from thirty-six to 504 or 1300 per cent; in houses from 10,131 to 14,059 or thirty-eight per cent; in cows and buffaloes and their young from 24,474 to 37,267 or fifty-two per cent; and in wells from 305 to 522 or seventy-one per cent. Sheep and goats showed a fall from 29,969 to 22,045 or twenty-six per cent. The chief crops were *javári* both late and early, covering fifty-two per cent of the area under tillage, *bájri* covering twelve per cent, cotton 8.3 per cent, wheat eight per cent, gram four per cent, safflower seed four per cent, *tur* three per cent, and linseed two per cent. The villages were well supplied with roads and markets. Much of the produce was taken by the growers to the weekly markets at Indi, Támba, Almel,

¹ The details are :

Indi-Sindgi-Bijápur Land Revenue, 1843-1873.

YEAR.	Area.	Re-missions.	For Col-lection.	YEAR.	Area.	Re-missions.	For Col-lection.	YEAR.	Area.	Re-missions.	For Col-lection.
	Acres.	Rs.	Rs.		Acres.	Rs.	Rs.		Acres.	Rs.	Rs.
1843-44...	145,714	14,779	48,570	1853-54..	200,405	14,914	59,603	1863-64..	280,509	...	1,06,821
1844-45...	154,165	9237	53,841	1854-55..	184,960	3606	65,540	1864-65..	283,977	...	1,05,329
1845-46...	165,371	5262	61,397	1855-56..	204,971	45	79,565	1865-66..	290,161	102	1,03,696
1846-47...	199,048	721	75,822	1856-57..	231,929	18	90,455	1866-67..	290,206	...	1,03,361
1847-48...	195,744	15	77,684	1857-58..	237,387	65	91,751	1867-68..	290,206	...	1,03,569
1848-49...	200,772	40	80,039	1858-59..	250,914	2	96,049	1868-69..	293,232	...	1,03,694
1849-50...	197,474	15	74,779	1859-60..	258,806	19	98,822	1869-70..	290,446	...	1,03,623
1850-51...	185,815	81	71,276	1860-61..	264,988	...	1,00,983	1870-71..	290,391	...	1,03,623
1851-52...	199,067	214	75,926	1861-62..	271,873	2	1,02,853	1871-72..	290,546	...	1,03,623
1852-53...	187,390	269	71,270	1862-63..	279,320	...	1,06,232	1872-73..	290,546	25	1,03,621

Bhantnur, Moratgi, and Nágthán, and also at Chadchan, Sindgi, Golgeri, Hippargi, Bijápur, Tálíkoti in Muddebihál, and Afzalpur in the Nizám's territory, all of which were within or close to this survey block. Most of the cotton, a great deal of the *bájri*, and some of the linseed went to Sholápur, from which the cotton and linseed went to Bombay. The 102 villages had 287 oil-mills for pressing *kusbi* or safflower seed, most of the oil from which went to Athni and Belgaum. As *javári* was the staple food of the people, most of it was eaten in the district, but in good seasons a great deal of *javári* went out of the district wherever there might be a demand. The imports were chiefly raw sugar from Athni, betelnut from the Kánara district, cocoanuts and salt from the Konkan coast, and cloth and rice from Sholápur. The chief and only valuable local manufactures were native cloths which supported 405 and native blankets which supported 211 looms.* Of the whole area under cultivation about eighty per cent were tilled by the men in whose names the land was entered in the Government books, and about twenty per cent were let by them to tenants. The tenants paid their rents either in money or in kind. Of 4041 survey fields held by tenants 2547 paid money rents and 1494 paid grain rents.¹ The people were poor and were a good deal in debt. Still, in spite of the moneylenders' desire to get the land, that eighty per cent of the land was tilled by the holder showed that their debts did not press heavily on the majority of the landholders.

In 1844-45 when the original settlement was introduced this tract had been most backward. The people were in extreme poverty, the land half occupied, much of the occupied land was miserably tilled, and the people were unsettled and given to gang and highway robbery. During the survey lease population had greatly increased and field stock still more, facilities for growing saleable and exportable produce were not wanting, the local means of transport had been developed, and at no great distance the railway brought an unlimited opportunity of export. Land was saleable and was good security for loans. The Government revenue was realised practically without remissions or any great arrears. The original measurements were found to be faulty. Many discrepancies arose from the survey boundaries having been tampered with. The earthen boundary mounds or *bándhs* had not been raised till some years after the measuring, and the maps were often imperfect, and were of little use in proving a change of boundary especially as the land taken in was generally waste. The revision survey laid down the boundaries of villages by traverse. The maps were drawn on the usual Deccan Revenue Survey scale, eight inches to the mile, and every field and its boundary marks were shown on the map so that tampering with boundaries was no longer possible. Some of the original survey fields were of sixty and seventy acres, and

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¹ In dry-crop land subletting for half the produce was most common, and a half-crop rent was readily paid for land fairly clear of grass. In garden land the terms were from one-fourth to one-fifth of the produce to be given as rent to the owner of the land. Bom. Gov. Sel. CXLVIII. 52.

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included several holdings. In the revised survey all fields over thirty acres were broken into two or more survey numbers of fifteen to thirty acres, a change which made the land much more easily sold and transferred. The whole of the lands were reclassified. The old classification was found faulty especially in the better soils. Under the revision settlement the 102 villages were arranged in three groups: A northern group of sixty-nine villages with a highest dry-crop acre rate of 2s. 3d. (Rs. 1 $\frac{1}{4}$), and a southern group of thirty-one villages with a highest dry-crop acre rate of 2s. 1 $\frac{1}{2}$ d. (Rs. 1 $\frac{1}{2}$); the third group included two villages Ainapur and Bhillavád which were surrounded by Nizám's territory and for which a highest dry-crop acre rate of 2s. (Re. 1) was fixed. Of 557 acres of rice land 464 acres were Government land. On the 464 Government acres a highest acre rate of 8s. (Rs. 4) and an average acre rate of 2s. 7 $\frac{1}{2}$ d. (Re. 1 as. 4 $\frac{1}{2}$) were fixed.* Garden land under wells which had been in existence at the former settlement was assessed within the highest dry-crop acre rate, while for garden land under new wells the simple dry-crop rate was adopted, and for garden land under waterlifts or *budkis* a highest rate of 3s. 6d. (Rs. 1 $\frac{3}{4}$). For 280 acres of *pátasthal* or channel-garden land some of which was of excellent quality the highest acre rate was 10s. (Rs. 5) and the average 6s. 6d. (Rs. 3 $\frac{1}{4}$). The new rates caused a rise in the rental from £10,965 to £16,320 (Rs. 1,09,650 - Rs. 1,63,200) or 48.8 per cent. The details are:

Indi-Sindgi-Bijapur Revision Settlement, 1874-75.

CLASS.	Villages.	Highest Dry-crop Acre Rate.	TILLAGE.					
			Original Survey 1844-45.		Revision Survey.		Increase.	Increase.
			Area.	Rental.	Area.	Rental.		
I	60	Rs. a. 1 2	Acres. 211,226	Rs. 79,029	Acres. 223,115	Rs. 1,20,414	Rs. 41,385	Per Cent. 37.5
II	31	1 1	75,286	30,262	87,137	42,365	12,103	40.0
III	2	1 0	1034	365	1072	428	63	17.3
Total ...	102	...	290,546	1,09,650	311,324	1,63,207	53,557	48.5

Indi-Sindgi-Bijapur-
Bágevádi,
1875-76.

In 1875-76 revised rates were introduced in sixty-nine villages of Indi, seventy-seven villages of Sindgi, twenty villages of Bijapur, and sixteen villages of Bágevádi, of which the original settlement had been made in 1845.¹ The 182 villages of this tract covered 764,513 acres or 1194 square miles with a population of 123,540 or 103 to the square mile. These villages comprised four somewhat disconnected groups in Sindgi, Indi, Bijapur, and Bágevádi which lay between 75° 36' and 76° 30' east longitude and between 16° 38' and 17° 28' north latitude. The seventy-seven Sindgi villages lay in an oblong group south and west of the town of Sindgi. The tract stretched, from the Nizám's territories on the east, north-west for thirty-four miles. Seven of the seventy-seven villages lay

¹ Colonel Anderson, Survey Commissioner, 85 of 17th January 1875; Mr. Price, Assistant Settlement Officer, 113 of 16th November 1874. Bom. Gov. Rev. Rec. III part 2 of 1875.

ated to the north and north-east of Sindgi. Four of them Salgi, Sirsangi, Kunekumatgi, and Baglur lay together on the ma, and three, Mangrul, Somjál and Kurbathalli were tered six to twelve miles north and north-east of Sindgi n. Except Golsar, twelve miles east of Indi, the sixty- e Indi villages lay north-west and west of Indi. From the ma on the north, along which they lay for about twenty-four s, they stretched south for about twenty-five miles. The twenty pur villages, in a narrow slip of country about thirty by seven es, were to the north and east of the town of Bijápur. The een Bágevádi villages, to the north of the town of Bágevádi and een miles east of Bijápur, covered a tract about sixteen miles by t. Except a few hills in the east near Horti, the country was vaying trap plain, ending towards the south-east in limestone. On e tops and upper slopes of the rises the soil was generally shallow; d in the bottoms along the stream beds it was generally deep d of good quality. Through the southern villages ran the Don, whose deep black and proverbially rich soil one or two good ttings sufficed. This tract was fairly off for water as it was ossed by many streams which held water throughout the year. most villages water was found within twenty feet of the rface. A few Bágevádi villages along the Don were not so well for water as during the hot season the river became brackish. ver the whole tract the rain was somewhat uncertain, though, pecially in the east and south-east, it was much more regular and asonable than in the country further west. During the ten ars ending 1853 the average rupee price of *báji* and *javári* was out 150 pounds; during the ten years ending 1863 it was about ghty-four pounds; and during the ten years ending 1873 about ty-four pounds. The average rupee prices of the two grains at jápur in 1871, 1872, 1873, and 1874 were forty, twenty-nine, enty-one, and ninety-four pounds. During the thirty years' rvey lease the villages had gained by the opening of many fair ather roads both for local and for outside traffic. The Bijápur- olápur trunk road had been made and all large market towns had en joined with it. In the fair weather carts could go anywhere hout difficulty by the ordinary country tracks. The Peninsula ilway passed within twenty miles of the northern villages and s within little more than fifty miles of the most distant villages. ough both the Dudhni and Kadabgaon stations were considerably arer, most of the traffic centered in Sholápur. Of minor markets ere was no want, either in the tract itself or at short distances yond its borders. There were two main lines of traffic, one by olápur and the railway to Bombay, the other west to Athni, lgaum, Vengurla, and Chiplun. The southern villages had some ide with Kárwár and Kumta. *Jvári* and *báji* went in considerable antities from Sholápur to Gujarát, and wheat gram and pulse as as Madras, Velor, and Bangalor. A comparison of the average the ten years ending 1853 and the ten years ending 1873 showed spread from 312,145 to 530,955 acres in the tillage area and a

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rise in collections from £14,545 to £22,538 (Rs. 1,45,621 Rs. 2,25,380). The following statement summarises the details:

Indi-Sindi-Bijapur-Bagevadi Tillage and Revenue, 1844-1874.

YEAR.	Land Revenue.		Grazing Fees.	Total.	Remissions.	For Collection.	Wells.	
	Area.	Rental.					Area.	Value.
1844-1854...	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Acres.	Rs.
1844-1854...	312,145	1,44,765	0969	1,51,734	6279	1,45,456	299,638	71,697
1854-1864...	428,976	1,88,841	4167	1,93,008	390	1,92,618	112,028	61,668
1864-1874...	530,955	2,24,725	701	2,25,426	45	2,25,381	15,388	8,821

During the thirty years ending 1874-75 the returns showed a rise in people from 82,404 to 123,540 or 49.9 per cent; in houses from 16,831 to 26,061 or 54.9 per cent; in field cattle from 27,791 to 40,331 or forty-five per cent; in cows and buffaloes and their young from 45,318 to 57,875 or twenty-nine per cent; in ploughs from 1626 to 5211 or 220 per cent; in carts from 45 to 657 or 1360 per cent; in horses and ponies from 1625 to 2259 or thirty-nine per cent; and in wells from 1203 to 2069 or seventy-two per cent. Sheep and goats showed a fall from 52,173 to 25,825 or 50.3 per cent. The chief crops were early and late *javari* covering fifty per cent of the tillage area, *bajri* covering thirteen per cent, cotton 7.9 per cent, wheat 6.4 per cent, gram four per cent, *tur* 2.9 per cent, and *kardai* or safflower seed 2.7 per cent. Weekly markets were held at Sindgi, Hippargi, Golgeri, Chandkavtha, Chadchan, Halsangi, Horti, and Kannur; and within easy reach of the villages at Almel, Talikoti, Tumbgi, Tamba, Indi, Bijapur, Ukli, and Bagevadi. The chief exports were cotton, linseed, *kardai* oil, *bajri*, and *tur* which went to Bombay either by rail through Sholapur or by sea through Chiplun, Rajapur, and Vengurla and to Belgaum and the south by road through Athni. Cotton weaving looms had risen from 151 in 1844-45 to 504 in 1874-75 an increase of 233.8 per cent; and *kamli* or native blanket looms from ten to 190 or 1800 per cent. Chadchan in the Indi group was famous for its dyed cloths and was the centre of a considerable dyeing industry.

Since 1844 the condition of the people had greatly improved. The best part of the tract was the southern villages near the Do-

¹ The details are:

Indi-Sindi-Bijapur-Bagevadi Land Revenue, 1844-1874.

YEAR.	Area.	Remissions.	For Collection.	YEAR.	Area.	Remissions.	For Collection.
	Acres.	Rs.	Rs.		Acres.	Rs.	Rs.
1844-45 ...	276,420	16,577	1,13,689	1859-60 ...	461,253	20	2,00,086
1845-46 ...	267,611	24,051	1,09,014	1860-61 ...	475,550	7	2,06,303
1846-47 ...	301,261	218	1,46,696	1861-62 ...	477,094	34	2,07,293
1847-48 ...	318,648	93	1,52,857	1862-63 ...	483,473	17	2,11,065
1848-49 ...	338,947	431	1,56,215	1863-64 ...	513,456	17	2,20,399
1849-50 ...	329,491	219	1,46,988	1864-65 ...	528,973	17	2,24,537
1850-51 ...	309,576	500	1,40,215	1865-66 ...	531,696	134	2,25,059
1851-52 ...	335,019	413	1,49,184	1866-67 ...	527,407	43	2,23,979
1852-53 ...	316,124	597	1,41,850	1867-68 ...	522,688	47	2,22,523
1853-54 ...	331,558	19,744	1,24,400	1868-69 ...	524,304	70	2,23,362
1854-55 ...	329,942	3291	1,39,775	1869-70 ...	532,600	7	2,24,759
1855-56 ...	345,087	339	1,55,216	1870-71 ...	534,541	7	2,25,488
1856-57 ...	381,845	55	1,74,304	1871-72 ...	536,166	70	2,25,824
1857-58 ...	386,197	65	1,78,781	1872-73 ...	536,461	38	2,26,639
1858-59 ...	429,236	34	1,90,554	1873-74 ...	535,462	9	2,26,591

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Bágevádi,
1875-76.

long not a single acre had been waste and all the fields were an and well tilled. In the Survey Commissioner's opinion the prosperity of these villages was chiefly due to the fact that the bulk of the landholders were pure Kánarese, a much thriftier and better-working class than their northern neighbours the Maráthás.

boundary marks had not been put up until some time after the original survey the people had so largely encroached on the strip close to their fields and on the neutral belt of land left along village boundaries that it was found necessary to resurvey the whole tract. In the revision survey no neutral strip was left between villages; the boundary marks were set on the boundary and were common to both villages. By this change a considerable area left out in the first survey was brought to account. Roads and tracks were made of a defined and reasonable breadth. Stream and river banks were measured up to the point where the stream ceased. The result was a rise in the arable area from 1,145 to 530,955 acres, and a fall in the unarable area from 1,486 to 15,808 acres. The boundaries of villages were laid out by traverse, and the maps were drawn on the usual Deccan Revenue Survey scale, of eight inches to the mile. Every field and its boundary marks were shown on the map by scale. All survey fields of more than thirty acres were divided into numbers ranging from fifteen to thirty acres. The lands were reclassified as to old rates were found to press heavily on the poorer soils. Under the revision settlement the 182 villages were arranged in two groups. For the first group of 152 villages, which were nearer the rail and the general lines of traffic, a highest dry-crop acre rate of 2s. 3d. (Rs. 1½) was fixed and in the remaining thirty villages on the Nizám's frontier the highest dry-crop acre rate was 1½d. (Rs. 1⅙). Patches of rice land in low-lying places in many villages amounted to 1502 acres of Government land. On such a highest acre rate of 8s. (Rs. 4) and an average acre rate of 10½d. (15½ as.) were fixed. The existing well and water-lift budki garden lands, amounting to 3831 and 574 acres, were assessed within the highest dry-crop acre rate, and the former well of 4s. (Rs. 2) an acre was abolished. All the newly made garden land was assessed at the simple dry-crop rate.¹ For *tasthal* or channel-garden land of which there were 620 acres, a highest dry-crop acre rate of 10s. (Rs. 5) and an average rate of out 5s. (Rs. 2½) were fixed. The new rates caused a rise in the total from £23,692 to £29,539 (Rs. 2,36,920-Rs. 2,95,390) or 24·6 per cent. The details are:

Indi-Sindi-Bijapur-Bágevádi Revision Settlement, 1875-76.

VILLAGES.	Highest Dry-Crop Acre Rate.	FORMER SURVEY.		REVISION SURVEY.						Increase.
		Tillage.	Rental.	Tillage.	Rental.	Waste.	Rental.	Total.	Rental.	
	Rs. a.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Per Cent.
152	1 2	498,776	2,10,925	548,315	2,65,455	15,021	2063	563,336	2,67,518	26·8
30	1 1	60,345	28,000	62,888	29,936	3061	857	66,949	30,792	15·1
TOTAL.	182	559,120	2,38,925	611,203	2,95,390	18,082	2920	630,285	2,98,310	24·6

¹ Gov. Res. 1028 of 25th Feb. 1874.

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REVISION
SURVEY.Bágevádi-
Muddebihál,
1876-77.

In 1876-77, after the close of the thirty years' lease, the revision of the original survey settlements was made in sixty-eight villages of Bágevádi and eighty-one of Muddebihál, of which 135 had been settled in 1844-45 and fourteen comprising the Chimalgi petty division or *pargana* in 1859.¹ The latter villages, most of which were very small, formed part of the Kágvád estate which lapsed to Government about 1857. Of the 149 villages, the Bágevádi sixty-eight covered 299,810 acres or 468 square miles and the Muddebihál eighty-one covered 188,569 acres or 295 square miles. The total population in these 149 villages amounted to 96,254 or 126 to the square mile. They lay between $75^{\circ} 53'$ and $76^{\circ} 23'$ east longitude and between $16^{\circ} 10'$ and $16^{\circ} 44'$ north latitude. The Krishna formed the southern limit of the tract. It was bounded on the north by the villages of the Bijápur and Sindgi sub-divisions and a few of Bágevádi into which the revision of assessment was introduced in 1875; on the east by a group of villages of the Muddebihál sub-division lying north-east of Muddebihál; and on the west by Bijápur villages and a group of villages of the Bágevádi sub-division lying south of Bágevádi. The southern portion of the tract about thirty-eight by six miles was more broken by hills than the north. The rock of these hills was sandstone and gneiss. Throughout the hilly tract the poor soil was brick-red, not gray as in the north of the district. North of the hilly belt, except a few hills near Ingleshvar and Mangoli in Bágevádi, the country was a bare unbroken waving plain. Except the northern villages in the valley of the Don, the tract was well off for water both from wells and from streams. In the Don valley, for about six months after November, good drinking water was always scarce as the water in the Don and in most of its tributaries became brackish shortly after the rains ceased, and the water in most of the few wells was also generally much charged with salt. During the five years ending 1873-74, the rainfall averaged 21.47 inches in Muddebihál and 22.21 inches in Bágevádi. During 1874-75 and 1875-76 it was 42.43 and 19.71 inches in Muddebihál and 45.66 and 16.96 inches in Bágevádi. Especially in the south along the Krishna the climate was better and the rainfall more favourable than in Indi, Sindgi, and Bijápur further to the north. But the climate was decidedly better and more certain with respect to rainfall in the eastern than in the western villages.

In Muddebihál the rupee prices of *javári*, *bájri* and wheat, during the eight years ending 1843, averaged ninety-three pounds, during the ten years ending 1853 averaged ninety-nine pounds, during the ten years ending 1863 averaged seventy-three pounds, and during the ten years ending 1874 averaged forty pounds.²

¹ Mr. Price, Asst. Settl. Officer, 52 of 10th November 1875; Col. Anderson, Surv. Comr. 115 of 26th January 1876. Bom. Gov. Rev. Rec. 134 of 1876, 413-567.

² The details are: *Muddebihál Produce Prices, 1836-1874.*

YEAR.	POUNDS THE RUPEE.			YEAR.	POUNDS THE RUPEE.		
	<i>Javári.</i>	<i>Bájri.</i>	Wheat.		<i>Javári.</i>	<i>Bájri.</i>	Wheat.
1836-1843 ...	112	108	60	1854-1863 ...	86	80	52
1844-1853 ..	122	112	64	1864-1874 ...	54	50	18

The whole tract was fairly off for markets and communications. The Peninsula railway passed some sixty miles to the east and north-east and the country between, though roadless, was fairly open. Sholápur about eighty miles to the north, Athni about seventy-five miles to the west, and Bágalkot about thirty miles to the south were the leading centres of trade. Oil-seeds generally went to the western markets, and cotton, which was grown to a much greater extent than to the north, went to Vengurla, Kumta, and Kárwár. Of minor markets seven in Bágévádi and four in Muddebihál were within the group of remeasured villages. A comparison of the two periods of fifteen years and sixteen years ending in 1859 and in 1875 shows a spread in the tillage area from 181,503 to 291,165 acres and an increase in the revenue for collection from £9866 to £15,075 (Rs. 98,660-Rs. 1,50,750). The details¹ are :

Bágévádi-Muddebihál Land Revenue, 1844-1875.

YEAR.	Land Revenue.		Grazing Fees.	Total.	Re-missions.	For Col-lection.	Waste.	
	Area.	Rental.					Area.	Rental.
1844-1859 ...	Acres. 181,503	Rs. 97,142	Rs. 3770	Rs. 1,00,912	Rs. 2248	Rs. 98,664	Acres. 1,20,105	Rs. 54,144
1819-1875 ...	291,165	1,49,863	895	1,50,758	2	1,50,756	28,016	7985

During the thirty years ending 1874-75 the returns of the 135 villages showed a rise in people from 56,461 in 1844-45 to 89,108 in 1874-75 or fifty-eight per cent; in houses from 10,625 to 19,403 or 82.6 per cent; in working cattle from 19,352 to 28,803 or 48.8 per cent; in cows and buffaloes and their young from 32,544 to 46,670 or forty-three per cent; in horses and ponies from 775 to 1410 or 81.9 per cent; in ploughs from 2025 to 3835 or eighty-nine per cent; in carts from 65 to 429 or 560 per cent; and in wells from 646 to 1142 or 76.8 per cent. Sheep and goats showed a decrease from 22,326 to 21,803 or two per cent. The chief crops were early and late *javari* covering forty-eight per cent of the area under tillage, cotton 13.6 per cent, *bajri* 11.7, *tur* 4.8, wheat 4.6, gram 2.9, and *kardai* or safflower 2.3 per cent. As the villages were (1874) well provided with roads the people easily carried their surplus produce to the seven weekly markets of Bágévádi, Ukli, Mangoli, Golsangi, Vandál,

¹ The details are :

Bágévádi-Muddebihál Land Revenue, 1844-1875.

YEAR.	Area.	Re-missions.	For Col-lection.	YEAR.	Area.	Re-missions.	For Col-lection.	YEAR.	Area.	Re-missions.	For Col-lection.
	Acres.	Rs.	Rs.		Acres.	Rs.	Rs.		Acres.	Rs.	Rs.
1844-45 ...	149,701	9082	76,486	1855-56 ...	189,704	144	98,238	1866-67 ...	299,903	...	1,54,088
1845-46 ...	154,926	11,485	77,390	1856-57 ...	210,162	9	1,11,605	1867-68 ...	299,398	...	1,53,870
1846-47 ...	174,349	96	96,882	1857-58 ...	317,815	14	1,15,222	1868-69 ...	299,976	6	1,53,976
1847-48 ...	176,975	...	97,564	1858-59 ...	232,046	...	1,21,262	1869-70 ...	301,015	...	1,54,648
1848-49 ...	184,522	415	99,306	1859-60 ...	249,453	...	1,29,577	1870-71 ...	308,177	16	1,55,048
1849-50 ...	177,529	...	92,912	1860-61 ...	261,100	...	1,35,586	1871-72 ...	304,469	...	1,55,402
1850-51 ...	168,812	745	88,262	1861-62 ...	264,565	...	1,38,083	1872-73 ...	303,555	...	1,55,117
1851-52 ...	178,625	185	93,289	1862-63 ...	269,623	...	1,41,982	1873-74 ...	306,272	...	1,55,784
1852-53 ...	169,062	773	86,723	1863-64 ...	285,946	...	1,49,301	1874-75 ...	307,036	9	1,56,042
1853-54 ...	169,905	6127	81,124	1864-65 ...	299,413	...	1,53,987				
1854-55 ...	168,717	4648	87,146	1865-66 ...	303,646	...	1,55,278				

apter VIII.

Land.

REVISION
SURVEY.
Bágevádi-
Muddebihál,
1876-77.

Hovin-Hippargi, and Nirgundi in Bágevádi, and to Muddebihál, Nálátvád, Balbatti, and Tálíkoti in Muddebihál. Besides these they also resorted to Hippargi, Bijápur, Bágalkot, Hungund, and Ilál. Sholápur and Athni were the chief places to which produce intended for a distant market was taken. The weaving of cotton cloth and woollen blankets was carried on to a large extent in many of the villages. The looms increased from 164 in 1844-45 to 751 in 1874-75 or 358 per cent. The increase in population and in farm stock, the decrease in thatched houses, and the increase in the better class of houses showed great prosperity and improvement.

The 135 villages were remeasured and reclassified as in Indi, and the fourteen villages of the Chimalgi petty division were remeasured but not entirely reclassified. As regards the original classing in the 135 villages settled by the Poona Survey in 1844-45 the usual low classing of the better soils was met with, and in many villages especially in the red gravelly east the poor soils were relatively highly classified. In addition to the 149 villages was one lapsed village Khánápur, which, till 1874, had never been surveyed or settled. Of this village the survey was completed in 1874-75 and a highest dry-crop rate of 2s. 1½d. (Rs. 1½) was fixed. In 1874-75 the collections in this village amounted to £52 (Rs. 520); according to the new rates they would amount to £54 (Rs. 540).

Under the revision settlement the villages were arranged in three groups. For the first group, including 122 central villages close to the general line of trade, a highest dry-crop acre rate of 2s. 3d. (Rs. 1½) was fixed; for the second group of thirteen villages in the east far from the general line of trade, the highest dry-crop acre rate was 2s. 1½d. (Rs. 1½); and for the third group of fourteen villages whose rainfall was uncertain and scanty the highest dry-crop acre rate was 2s. (Re. 1). On 106 acres of rice land the highest acre rate was 8s. (Rs. 4) and the average was 2s. 9½d. (Re. 1 as. 6½). The garden land in these villages amounted to 1668 acres. Garden land under wells which had been in existence at the last settlement was assessed within the highest dry-crop acre rate and land under new wells was assessed at the ordinary dry-crop rate.¹ On 209 acres of *pátasthal* or channel-land a highest acre rate of 10s. (Rs. 5) and an average acre rate of about 6s. 4½d. (Rs. 3 as. 2½) were adopted. The revised rates caused a rise in the rental from £16,218 to £20,094 (Rs. 1,62,180-Rs. 2,00,940) or 23.9 per cent. The details are:

Bágevádi-Muddebihál Revision Settlement, 1876-77.

CLASS.	Vil- lages.	Highest Dry- crop Acre Rate.	FORMER.				REVISION SURVEY.				Increas-
			Tillage.		Tillage.		Waste.		Total.		
			Area.	Rental.	Area.	Rental.	Area.	Rental.	Area.	Rental.	
I. ...	122	Rs. a. 1 2	200,450	1,48,090	304,175	1,83,097	8995	1666	313,170	1,84,763	23.9
II. ...	13	1 1	16,586	7961	17,776	9513	70	29	17,846	9542	19.4
III. ...	14	1 0	18,513	6130	18,785	8329	1047	157	19,832	8486	35.9
Total...	149	...	325,549	1,62,161	340,736	2,00,939	10,112	1852	350,848	2,02,791	23.9

¹ Gov. Res. 1028 of 25th Feb. 1874.

In 1877, two years after the close of the thirty years' lease, the revision settlement was completed in the thirty-nine villages of Muddebihál, which had been settled in 1845.¹ The villages contained 96,213 acres or 150 square miles, and had 17,270 people or 115 to the square mile. They lay to the north-east of the group of villages of the same sub-division which were resettled in 1876. On the east they were bounded by the Nizám's territories and on the north by the south-eastern villages of the Sindgi sub-division which were revised and settled in 1875-76. The country was bare and flat, remarkable only for the rich black soil valley of the Don which ran diagonally through it from north-west to south-east. Its climate and rainfall were favourable. As the early rains were generally certain, a large portion of the crop often belonged to the early or *kharif* harvest. Early and late *javári* was the principal crop, and next to *javári* came *bájrí* in the poorer and cotton in the better soils. In this tract the Don valley was very wide; in some places the flat level bottom was little short of two miles broad, and nearly the whole area of its rich soft black soil was highly tilled with large quantities of wheat, gram, and cotton. Away from the valley the fields were not so cleanly tilled, for in many fields *harli* and *nat* grass choked a good deal of the ground. Garden tillage was also somewhat scarce in the tract. The water-bearing stratum was deep. Few wells were dug, and as was the case along the Don valley, the water in many of the existing wells was brackish. At Muddebihál the rupee price of Indian millet or *javári* had risen from an average of 107 pounds during the ten years ending 1843 to fifty-four pounds during the ten years ending 1873.²

No village was above eight miles from the made Muddebihál-Tálikoti road. The station on the Peninsula railway nearest to Tálikoti was Nalvar about fifty-six miles north-east in the Nizám's territories. The chief local centre of trade was the weekly market at Tálikoti. It was in the centre of the tract and at it all produce from the country round found a ready sale. Weekly markets were also held at Muddebihál and Tumbgi, but they were very small in comparison to the Tálikoti market. Cotton and linseed went chiefly to Bombay by Sholápur. A good deal of gram and wheat went to

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Land.

REVISION
SURVEY.
Muddebihál,
1877.

¹ Mr. Price, 31 of 7th September 1876; Colonel Anderson, Survey Commissioner, 695 of 18th December 1876. Bom. Gov. Rev. Rec, 153 of 1877, 363-515.

² The details are:

Muddebihál Prices, Pounds the Rupee, 1834-1873.

YEAR.	Javári.	Bájrí.	Wheat.	YEAR.	Javári.	Bájrí.	Wheat.	YEAR.	Javári.	Bájrí.	Wheat.	YEAR.	Javári.	Bájrí.	Wheat.
	Lbs.	Lbs.	Lbs.		Lbs.	Lbs.	Lbs.		Lbs.	Lbs.	Lbs.		Lbs.	Lbs.	Lbs.
1834 ...	94	86	60	1844 ...	120	132	74	1854 ...	92	104	68	1864 ...	36	38	14
1835 ...	82	82	64	1845 ...	74	70	42	1855 ...	52	52	60	1865 ...	32	32	14
1836 ...	86	94	64	1846 ...	104	120	38	1856 ...	104	104	64	1866 ...	32	10	14
1837 ...	86	104	90	1847 ...	90	88	36	1857 ...	80	72	66	1867 ...	32	32	8
1838 ...	88	90	52	1848 ...	150	134	78	1858 ...	144	104	68	1868 ...	64	64	8
1839 ...	104	104	44	1849 ...	128	120	60	1459 ...	96	92	52	1869 ...	64	64	14
1840 ...	128	120	44	1850 ...	116	120	36	1860 ...	124	112	44	1870 ...	80	80	20
1841 ...	180	130	74	1851 ...	150	120	90	1861 ...	88	88	44	1871 ...	80	80	32
1842 ...	194	112	60	1852 ...	192	116	96	1862 ...	68	56	48	1872 ...	40	36	18
1843 ...	128	134	60	1853 ...	106	106	52	1863 ...	28	32	18	1873 ...	50	80	36

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REVISION
SURVEY.
Muddebihāl,
1877.

Surpur in the Nizám's territories, and *kardai* oil seed went south to Hungund, Ilkal, and Bágalkot. Among exported products, hand-mills or querns, from the old sandstone quarries at Muddebihāl, were taken in great number to Sholápur and even as far as Poona. A comparison of the average of the two periods of the ten years ending 1853-54 and the twelve years ending 1875-76 shows a spread from 42,260 to 72,440 acres in the tillage area and an increase in the revenue for collection from £2284 to £3708 (Rs. 22,840 - Rs. 37,080). The details¹ are:

Muddebihāl Land Revenue, 1844-1876.

YEAR.	Land Revenue.		Grazing Fees.	Total.	Re-missions.	For Collec-tion.	Waste.	
	Area.	Rental.					Area.	Rental.
	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Acres.	Rs.
1844-1854 ...	42,260	22,361	1071	23,462	618	22,844	29,303	13,571
1854-1864 ...	58,243	29,968	648	30,616	187	30,429	16,241	7672
1864-1876 ...	72,440	36,982	103	37,085	9	37,076	2124	844

During the thirty-two years ending 1875-76 the returns showed an increase in people from 11,030 in 1844-45 to 17,270 in 1875-76 or 56.6 per cent; in houses from 2399 to 3785 or about fifty-eight per cent; in working cattle from 3938 to 6143 or fifty-six per cent; in cows, buffaloes and their young from 5537 to 10,230 or 84.8 per cent; in sheep and goats from 5883 to 6316 or seven per cent; in horses and ponies from 205 to 352 or 71.7 per cent; in ploughs from 237 to 1479 or 524 per cent; in carts from one to eighty-four or 8300 per cent; and in wells from 120 to 208 or seventy-three per cent. Of the main crops early and late *jirri* covered forty-seven per cent of the whole tillage area, cotton 14.7 per cent, *bājri* eleven per cent, wheat six per cent, *tur* five per cent, gram three per cent, and safflower seed or *kardai* two per cent. The manufactures were trifling. Cloth and blanket hand-looms had risen from sixty-one to seventy-five. All the villages were remeasured and reclassified. More careful measurements of roads streams and border strips added 3498 acres to the arable area. Under the revision settlement the villages were arranged in two groups according to their distance from the main lines of trade. The highest dry-crop acre rate for the first group of twenty-three villages was 2s. 3d. (Rs. 1½) and for the second group of sixteen villages on the Nizám's frontier was 2s. 1½d. (Rs. 1¼).

¹ The details are: Muddebihāl Land Revenue, 1844-1876.

YEAR.	Area.	Re-missions.	For Collec-tion.	YEAR.	Area.	Re-missions.	For Collec-tion.	YEAR.	Area.	Re-missions.	For Collec-tion.
	Acres.	Rs.	Rs.		Acres.	Rs.	Rs.		Acres.	Rs.	Rs.
1844-45 ...	36,014	2337	18,477	1855-56 ...	44,781	8	23,090	1866-67 ...	72,155	...	36,983
1845-46 ...	37,588	1840	19,460	1856-57 ...	51,298	...	26,321	1867-68 ...	72,031	30	36,989
1846-47 ...	43,169	...	23,630	1857-58 ...	53,476	...	28,015	1868-69 ...	71,421	50	36,031
1847-48 ...	42,462	...	23,116	1858-59 ...	59,710	...	30,481	1869-70 ...	72,034	...	36,847
1848-49 ...	42,772	237	23,718	1859-60 ...	64,062	...	32,740	1870-71 ...	72,833	...	37,975
1849-50 ...	41,513	...	21,196	1860-61 ...	65,809	...	33,089	1871-72 ...	73,862	12	37,976
1850-51 ...	43,364	...	22,153	1861-62 ...	65,067	...	33,690	1872-73 ...	72,995	...	37,123
1851-52 ...	47,018	...	23,716	1862-63 ...	66,358	...	34,426	1873-74 ...	72,946	...	37,091
1852-53 ...	44,686	...	22,748	1863-64 ...	68,962	...	35,071	1874-75 ...	73,013	20	37,072
1853-54 ...	44,016	1772	20,515	1864-65 ...	71,856	...	36,850	1875-76 ...	73,013	...	37,079
1854-55 ...	42,913	1869	19,675	1865-66 ...	72,115	...	36,953				

The average acre rate was raised from 11½d. (7¼ as.) to 1s. 2d. (9½ as.) for forty-five acres of rice land and sixteen acres of *pátasthal* or channel garden land acre rates of 8s. (Rs. 4) and 10s. (Rs. 5) were fractioned. The well garden land which had existed at the original survey settlement was assessed at the highest dry-crop acre rate, and gardens watered by wells made during the currency of the settlement were assessed at the ordinary dry-crop rate.¹ The new rates raised the rental from £3708 to £4492 (Rs. 37,080 - Rs. 44,920) twenty-one per cent. The details are :

Muddebihal Revision Settlement, 1877.

CLASS.	Villages.	FORMER.		REVISION SURVEY.						In-crease
		Tillage.		Tillage.		Waste.		Total.		
		Area.	Rental.	Area.	Rental.	Area.	Rental.	Area.	Rental.	
I. ...	23	44,062	23,323	47,076	29,195	825	229	47,901	29,424	25·2
II. ...	16	28,031	18,751	20,646	15,729	1239	247	30,885	15,976	14·4
Total...	39	73,013	37,079	76,722	44,924	2064	476	78,786	45,400	21·1

The following statement² shows the chief changes in remissions collections and outstandings, since the introduction of the revenue survey. These details show that the tillage area has risen from 83,675 acres in 1843-44 to 1,670,374 acres in 1881-82, the Government demand has risen from £58,425 to £88,364 (Rs. 5,84,250 - Rs. 8,83,640) in 1881-82, remissions have fallen from £8622 (Rs. 86,220) to £19 (Rs. 190), and outstandings from £5260 (Rs. 52,600) to £662 (Rs. 6620) :

Bijápur Survey Settlement Results, 1838-1882.

YEAR.	GOVERNMENT.						ALIENATED.		TOTAL.	Out-standings.	Settled Villages.
	Occupied.			Waste.			Rental.	Quit-Rent.	For Collection.		
	Area.	Rental.	Remissions.	Area.	Rental.	Grazing Fees.					
	Acres.	Rs.	Rs.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1838-39	483,675	6,30,602	1,44,068	...	...	2096	...	93,082	5,90,712	64,654	...
1842-43	498,009	6,41,173	95,370	...	...	2179	...	88,855	6,36,337	87,828	...
Survey.											
1843-44	465,877	5,84,250	86,221	...	...	4312	...	94,746	5,97,087	52,601	102
1846-47	1,053,459	6,45,038	61,442	...	...	22,633	...	1,14,276	7,20,505	35,851	450
1849-50	1,102,368	6,64,130	81,225	...	...	36,202	...	1,14,004	7,23,111	38,956	450
1852-53	1,197,692	6,10,178	79,169	...	...	30,321	...	81,296	6,42,626	16,045	843
1857-58	1,457,244	6,80,014	699	...	...	17,549	...	94,776	7,91,640	121,631	...
1862-63	1,747,796	7,05,415	125	236,729	60,571	14,844	3,23,373	1,34,753	9,44,887	20,945	...
1867-68	1,553,332	8,29,838	77	115,575	21,697	8431	3,27,261	1,39,989	9,78,181	...	...
1872-73	1,398,215	8,37,253	63	71,254	14,713	10,389	3,26,973	1,39,901	9,87,480	...	...
1873-74	1,910,049	8,38,392	9	59,259	13,441	10,168	3,26,948	1,39,918	9,88,460	...	...
Revision Survey.											
1874-75	1,932,576	8,82,956	51	58,157	13,401	10,824	3,37,505	1,39,932	10,33,661	...	102
1875-76	1,981,533	9,36,691	...	62,904	13,836	10,357	3,49,618	1,39,966	10,86,994	...	276
1876-77	1,996,619	9,74,976	...	62,617	13,276	7726	3,63,908	1,39,417	11,22,119	7,65,337	425
1877-78	1,989,208	9,73,132	...	68,671	14,704	3462	3,63,842	1,39,929	11,16,523	1,96,370	...
1878-79	1,976,223	9,77,807	...	85,785	18,227	3305	3,63,856	1,39,106	11,20,218	89,722	...
1879-80	1,735,629	8,97,795	...	7347,732	98,946	4877	3,63,340	1,38,675	10,41,340	73,796	...
1880-81	1,655,587	8,76,066	...	15,408,361	1,21,088	5072	3,62,626	1,38,242	10,19,365	36,431	...
1881-82	1,670,374	8,83,639	187	395,730	1,14,520	5240	3,61,664	1,37,895	10,26,087	6621	...

¹ Gov. Res. 1023 of 25th Feb. 1874.

² Supplied by the Survey Comr.

Chapter VIII.

Land.

SEASON REPORTS.
1865-66.

The following is a summary of the chief available season details during the eighteen years ending 1882-83 :

In 1865-66 a short rainfall of 13·06 inches was followed by a short harvest.¹ Still as the people had been enriched by several years of good crops and high prices the failure caused no loss of revenue. To lighten the distress of the labouring classes, the Government allowed the Collector to spend £1000 (Rs. 10,000) on small public works. Collections fell from £118,090 to £115,258 (Rs. 11,80,900-Rs. 11,52,580), £55 (Rs. 550) were remitted, and £165 (Rs. 1650) left outstanding. The rupee price of Indian millet fell from twenty-four to thirty-one pounds.

1866-67.

In 1866-67 the rainfall was only 11·81 inches. In June July and August little rain fell.² In September a sufficient and seasonable fall saved the early or *khariy* crops in places where they had survived the drought, and helped the sowing of the late crops which yielded about a three-quarters harvest. Cholera and cattle-disease prevailed during the year. Collections rose from £115,258 to £115,886 (Rs. 11,52,580-Rs. 11,58,860), £26 (Rs. 260) were remitted, and there were no outstanding. The rupee price of Indian millet rose from thirty-one to twenty-two pounds.

1867-68.

In 1867-68 the rainfall was 7·54 inches. The collections fell from £115,886 to £115,637 (Rs. 11,58,860 - Rs. 11,56,370), £13 (Rs. 130) were remitted, and there were no outstanding. The rupee price of Indian millet fell from twenty-two pounds to forty-five pounds.

1868-69.

In 1868-69, 15·98 inches of rain fell at Kaládgi. The fall was not seasonable³; and except in Bágalkot the early crops yielded only an average harvest, and only in Bádámi and Hungund were the late crops more than average. Slight cholera and cattle-disease were prevalent. The collections fell from £115,637 to £114,929 (Rs. 11,56,370-Rs. 11,49,290), £13 (Rs. 130) were remitted, and £2 (Rs. 20) left outstanding. The rupee price of Indian millet fell from forty-five to sixty-three pounds.

1869-70.

In 1869-70, 27·87 inches of rain fell at Kaládgi. The season was good both for the early and late crops.⁴ Heavy rain during November and December injured the cotton and *javri*. Public health was on the whole good. The collections rose from £114,929 to £115,697 (Rs. 11,49,290 - Rs. 11,56,970), £4 (Rs. 40) were remitted, and £2 (Rs. 20) left outstanding. The rupee price of Indian millet fell from sixty-three to sixty-six pounds.

1870-71.

In 1870-71, 25·92 inches of rain fell at Kaládgi. The early crops were good in Indi, Muddebihál, Bádámi, and Hungund and middling in Sindgi, Bágévádi, Bijápur, and Bágalkot.⁵ The late or *rabi* crops were good except in Indi and Sindgi where they were middling. Cholera was fatal in thirty-two cases and 1758 head of cattle died

¹ Bom. Gov. Rev. Rec. 75 of 1866, 51.² Bom. Gov. Rev. Rec. 57 of 1867, 7.³ Bom. Gov. Rev. Rec. 65 of 1869, 253.⁴ The Rev. Commissioner, 74 of 7th Jan. 1870.⁵ Bom. Gov. Rev. Rec. 95 of 1871, 148.

from cattle-disease. Collections rose from £115,697 to £117,004 (Rs. 11,56,970-Rs. 11,70,040,) £4 (Rs. 40) were remitted, and £9 (Rs. 90) were left outstanding. The rupee price of Indian millet rose from sixty-six to sixty pounds.

1871-72.

In 1871-72, 13.92 inches of rain fell at Kaládgi. Except in Muddebihal the sub-divisions north of the Krishna suffered from an almost total failure both of the early and late crops.¹ In Hungund the early crops were fair, but in Bádámi and Bágalkot they were below the average. Some parts of the district suffered from slight cholera, and 1300 head of cattle died from cattle-disease. The tillage area was 2,000,019 acres. Collections fell from £117,004 to £116,352 (Rs. 11,70,040 - Rs. 11,63,520), £5 (Rs. 50) were remitted, and £343 (Rs. 3430) left outstanding. The rupee price of Indian millet fell from sixty to sixty-one pounds.

1872-73.

In 1872-73, 26.44 inches of rain fell at Kaládgi. The early crops were very good, but the late crops, especially gram and wheat, were injured by a heavy fall of rain in the beginning of December.² Cholera was fatal in 1528 cases and 1550 animals died of cattle-disease. The tillage area fell from 2,000,019 to 1,999,609 acres. Collections rose from £116,352 to £117,483 (Rs. 11,63,520-Rs. 11,74,830), £10 (Rs. 100) were remitted, and there were no outstandings. The rupee price of Indian millet rose from sixty-one to thirty-nine pounds.

1873-74.

In 1873-74, 15.69 inches of rain fell at Kaládgi. Owing to the want of early rain the early crops were middling.³ The late crops were also not good and there was slight cattle-disease. The tillage area rose from 1,999,609 to 2,012,036 acres; collections from £117,483 to £117,583 (Rs. 11,74,830 - Rs. 11,75,830), £1 (Rs. 10) was remitted, and £87 (Rs. 870) left outstanding. The rupee price of Indian millet fell from thirty-nine to sixty-eight pounds.

1874-75.

In 1874-75, 14.30 inches of rain fell at Kaládgi. The early crops suffered considerable damage from heavy rain in September and October.⁴ The late harvest was good and the district was free from epidemics. The tillage area rose from 2,012,036 to 2,034,668 acres; collections from £117,583 to £121,688 (Rs. 11,75,830 - Rs. 12,16,880), £5 (Rs. 50) were remitted, and £51 (Rs. 510) left outstanding. The rupee price of Indian millet rose from sixty-eight to sixty-two pounds.

1875-76.

In 1875-76, 22.76 inches of rain fell at Kaládgi. The early crops were fair and except gram and wheat, the late harvest was excellent.⁵ Cholera was fatal in 1100 cases, and 1309 head of cattle died of disease. The tillage area rose from 2,034,668 to 2,084,721 acres, the collections from £121,688 to £126,054 (Rs. 12,16,880-Rs. 12,60,540), £2 (Rs. 20) were remitted, and £1 Rs. (10) left outstanding. The rupee price of Indian millet rose from sixty-two to fifty-seven pounds.

¹ Bom. Gov. Rev. Rec. 81 of 1872, 337 - 338.

² The Rev. Commissioner, 6369 of 31st December 1872.

³ The Rev. Commissioner S. D. 5026 of 29th December 1873.

⁴ The Rev. Commissioner S. D. 4718 of 29th December 1874.

⁵ The Rev. Commissioner S. D. 3876 of 31st December 1875.

Chapter VIII.

Land.

SEASON REPORTS.

1876-77.

In 1876-77, 13·40 inches of rain fell at Kaládgi and the falls were singularly useless and untimely.¹ The early crops perished, and from the almost total failure of the September October and November rain hardly any late crops were sown. It was a year of the greatest distress and famine. From want and sickness large numbers of people and of cattle died. The tillage area rose from 2,084,721 to 2,099,231 acres, while the collections fell from £126,054 to £54,642 (Rs. 12,60,540 - Rs. 5,46,420), £1 (Rs. 10) was remitted, and £74,838 (Rs. 7,48,380) left outstanding. The rupee price of Indian millet rose from fifty-seven to twenty-nine pounds.

1877-78.

In 1877-78, 31·13 inches of rain fell at Kaládgi. During July and August the fall was very scanty and much of the early sowings was damaged.² Afterwards the *javari* and *bájrí* crops suffered considerably from excessive rain in October. *Tur*, *til*, *mug*, and other pulse crops fared better. A timely fall in December secured a good cold-weather harvest and a good cotton crop. Want of food and the damp of the heavy late rains caused much sickness and a large mortality. A painful and common effect of the previous year's famine was a bad ulcer. The tillage area fell from 2,099,231 to 2,091,733 acres while the collections rose from £54,642 to £108,208 (Rs. 5,46,420 - Rs. 10,82,080); there were no remissions; and £20,396 (Rs. 2,03,960) were left outstanding. The rupee price of Indian millet rose from twenty-nine to twelve pounds.

1878-79.

In 1878-79, 32·54 inches of rain fell at Kaládgi. This season like the two before it was most unfortunate.³ Continuous and excessive rain almost destroyed the early harvest, and a promising late harvest was ruined by millions of rats. The distress was so great that relief works and kitchens had again to be opened. The tillage area fell from 2,091,733 to 2,078,769 acres, and collections from £108,208 to £104,378 (Rs. 10,82,080 - Rs. 10,43,780), £24,842 (Rs. 2,48,420) being left outstanding. There were no remissions. The rupee price of Indian millet fell from twelve to twenty pounds.

1879-80.

In 1879-80, 23·18 inches of rain fell at Kaládgi. The season was on the whole favourable.⁴ In the early part of the season rats did much damage. Active measures were taken to destroy them and between July and November more than four millions were killed. The cold and damp of November also killed large numbers, and the late crops, which were good, were saved. Public health during the year was good. The famine ulcer was disappearing. The tillage area fell from 2,078,769 to 1,828,764 acres, while the collections rose from £104,378 to £112,818 (Rs. 10,43,780 - Rs. 11,28,180). There were no remissions and £8473 (Rs. 84,730) were left outstanding. The rupee price of Indian millet fell from twenty to twenty-five pounds.

1880-81.

In 1880-81, 28·84 inches of rain fell at Kaládgi, but of this more than six inches fell in March April and May and was useless for

¹ The Rev. Commissioner S. D. 330 of 10th February 1877.

² The Rev. Commissioner S. D. 138 of 19th January 1878.

³ Administration Report, 4676 of 2nd September 1879.

⁴ Administration Report, 4757 of 9th September 1880.

ation.¹ The fall was scanty in July and August and excessive in October, damaging the early crops. Public health was good. The tillage area fell from 1,828,764 to 1,745,032 acres and the collections rose from £112,818 to £115,538 (Rs. 11,28,180-11,55,380), £4 (Rs. 40) were remitted, and £4573 (Rs. 45,730) outstanding. The rupee price of Indian millet fell from twenty-five to fifty-one pounds.

1881-82, 20.09 inches of rain fell at Kaládgi. The season was the whole favourable.² There was little rain till August and sowing of the early crops was delayed. But the late crops were good. Except somewhat mild cholera in October and June, public health was good. The tillage area rose from 1,745,032 to 1,816 acres, the collections from £115,538 to £119,780 (Rs. 11,55,380 - Rs. 11,97,800), £35 (Rs. 350) were remitted, and £ (Rs. 9440) left outstanding. The rupee price of Indian millet fell from fifty-one to sixty-three pounds.

1882-83, 20.36 inches of rain fell at Kaládgi. The average return was not so good as in the year before but the season was the whole favourable.³ Except that cholera was fatal in 794 cases, public health was good. The tillage area rose from 1,759,816 to 1,818,097 acres, collections fell from £119,780 to £113,835 (Rs. 11,97,800 - Rs. 11,38,350), £7972 (Rs. 79,720) were remitted and £9 (Rs. 7090) left outstanding. The rupee price of Indian millet fell from sixty-three to eighty-two pounds.

The following statement shows the chief available yearly statistics of rainfall, prices, tillage, land revenue, collections, remissions, and advances during the nineteen years ending 1882-83:

Bijápur Tillage and Land Revenue, 1864-1883.

YEAR.	RAIN-FALL.	TILLAGE.	LAND REVENUE.				INDIAN MILLET RUPÉE PRICES.
			Remissions.	For Collection.	Out-standings.	Collected.	
1864-65	...	...	123	11,81,986	1090	11,80,806	24
1865-66	13.06	...	545	11,54,230	1652	11,52,578	31
1866-67	11.81	...	293	11,58,861	...	11,58,861	22
1867-68	7.54	...	130	11,56,371	...	11,56,371	45
1868-69	15.98	...	132	11,49,312	21	11,49,291	63
1869-70	27.87	...	40	11,56,994	24	11,56,970	66
1870-71	25.92	...	38	11,70,127	91	11,70,036	60
1871-72	13.92	2,000,019	52	11,66,949	3433	11,63,516	61
1872-73	26.44	1,999,609	100	11,74,831	...	11,74,831	39
1873-74	15.69	2,012,036	9	11,76,701	809	11,75,892	63
1874-75	14.30	2,034,668	50	12,17,386	509	12,16,877	62
1875-76	22.76	2,084,721	20	12,60,551	14	12,60,537	57
1876-77	13.40	2,099,231	9	12,94,800	7,48,382	5,46,418	29
1877-78	31.13	2,091,733	...	12,36,046	2,03,963	10,32,083	(a) 12
1878-79	32.54	2,075,769	...	12,92,193	2,48,417	10,43,776	20
1879-80	23.18	1,828,764	...	12,12,004	84,737	11,28,177	25
1880-81	28.84	1,745,032	33	12,01,104	45,729	11,55,375	51
1881-82	20.09	1,759,816	354	12,07,230	9435	11,97,795	63
1882-83	20.36	1,818,097	79,719	11,45,443	7093	11,38,350	82

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Land.
SEASON REPORTS.

1881-82.

1882-83.

REVENUE,
1864-1883.

Administration Report, 5988 of 11th October 1881.

Administration Report, 8866 of 18th December 1882.

Administration Report, 7137A of 24th September 1883. Of Rs. 79,720 the total advances Rs. 386 were granted on account of poverty and the rest were remitted to the enhancement of assessment imposed at revision settlements within twenty per cent on the former assessment.

(a) In 1877 the price varied from nine pounds in July to twenty pounds in September. See above page 332.

Chapter VIII.

Land.

STAFF,
1884.

District Officers.

The administration of the district in revenue matters is entrusted to an officer styled Collector, on a yearly pay of £2160 (Rs. 21,600). This officer, who is also the chief magistrate, district registrar, and executive head of the district, is helped in his work of general supervision by a staff of four assistants of whom two are covenanted and two uncovenanted servants of Government. The sanctioned yearly salaries of the covenanted assistants range from £600 to £1080 (Rs. 6000 - Rs. 10,800) and those of the uncovenanted assistants or deputies from £360 to £600 (Rs. 3600 - 6000). For fiscal and other administrative purposes the lands under the Collector's charge are distributed over eight sub-divisions. Of these six are generally entrusted to the covenanted assistants or assistant collectors, and two to one of the uncovenanted assistants, called the district deputy collector. As a rule no sub-division is kept by the collector under his own direct supervision. The other uncovenanted assistant who is styled the head-quarter or *huzur* deputy collector is entrusted with the charge of the treasury. These officers are also magistrates, and those who hold revenue charges have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Sub-Divisional
Officers.

Under the supervision of the Collector and his assistants the revenue charge of each fiscal sub-division is placed in the hands of an officer styled *mámlatdár*. These officers, who are also entrusted with magisterial powers, have yearly salaries varying from £180 to £300 (Rs. 1800 - 3000). One of the fiscal sub-divisions, Bágalkot, contains a subordinate division called *peta* or *mahál* placed under the charge of an officer styled *mahálkari*, who, except that he has no treasury to superintend, exercises the revenue and magisterial powers generally entrusted to a *mámlatdár*. The *mahálkari's* yearly pay is £72 (Rs. 720).

Village Officers.

In revenue and police matters the charge of the 1159 Government villages is entrusted to 1268 headmen or *pátils*, of whom thirty-two are stipendiary and 1236 are hereditary. 111 of the hereditary *pátils* perform revenue duties only. One of the stipendiary and 110 of the hereditary *pátils* attend to matters of police only. Thirty-one stipendiary and 1015 hereditary *pátils* are entrusted with both revenue and police charges. The *pátil's* yearly pay, which depends on his village revenue, consists partly of cash payments and partly of remissions of assessment on land. The cash payments vary from 12s. to £13 8s. (Rs. 6 - 134) and average about £3 1s. 8d. (Rs. 30 as. 13½) and the remissions from 1s. to £56 (Rs. ½ - 560) and average about £2 3s. 10d. (Rs. 21 as. 14¾). The whole yearly charge is £6690 (Rs. 66,900), of which £3909 (Rs. 39,090) are paid in cash and £2781 (Rs. 27,810) met by grants of land and by remissions. To keep the village accounts, draw up statistics, and help the headmen in performing their duties, eighteen stipendiary and 926 hereditary village accountants are entertained. Each has an average charge of about 1·2 villages containing about 671 people, and yielding an average yearly revenue of about £114 (Rs. 1140). The *kulkarni* or village accountant's pay, proportionate to the village revenue,

consists partly of cash payments and partly of remissions of land assessment. The cash payments vary from 12*s.* to £18 12*s.* (Rs. 6-186) and average about £5 16*s.* 11*d.* (Rs. 58 *as.* 7½) and the remissions range from 1*s.* to £66 9*s.* (Rs. ½-664½) and average about £1 11*s.* 9*d.* (Rs. 15¼). The whole yearly charge on account of the *kulkarnis* is £7017 (Rs. 70,170), of which £5518 (Rs. 55,180) are paid in cash and £1499 (Rs. 14,990) are met by land grants and by remissions.

Under the headmen and accountants are 4491 inferior village servants. They are liable both for revenue and for police duties. They are Hindus generally of the Kumbhár, Bedar, and Mhár castes. Their yearly grants, proportionate to the village revenue, consist partly of cash payments and partly of remissions of land assessment. The cash emoluments vary from 9*d.* to £3 (Rs. ¾-30) and average about 1*s.* 8*d.* (13¼ *as.*) and the remissions range from 1*s.* 6*d.* to £74 (Rs. ¾-740) and average about £1 7*s.* 9*d.* (Rs. 13¼). Of £6598 (Rs. 65,980) the total yearly charge, £362 (Rs. 3620) are paid in cash and £6236 (Rs. 62,360) are met by grants and by remissions. The yearly cost of the village establishment of the district may be thus summarised:

Bijápur Village Establishment, 1884.

	£	Rs.
Headmen	6690	66,900
Accountants	7017	70,170
Servants	6598	65,980
Total	20,305	2,03,050

This is equal to a charge of £17 10*s.* 4*d.* (Rs. 175 *as.* 2¾) a village or about 17½ per cent of the district land revenue. In alienated villages the village officers and servants are paid by the alienees and perform police duties for Government.

Chapter VI

Land.

STAFF,
1884.

Village Serva

CHAPTER IX.

JUSTICE.

Chapter IX.
Justice.

THE present district of Bijápur was formed in 1864 by taking the sub-divisions of Bádámi, Bágalkot, and Hungund from Belgaum, Bijápur from Sátára, and Hippargi now Sindgi, Indi, Muddebihál, and Mangoli now Bágévádi from Sholápur. A separate Judge's Court was established at Kaládgi. In 1869 when the Judicial District of Belgaum was formed the Judge's Court at Kaládgi was abolished; the district of Bijápur went under the Judicial District of Belgaum; and an Assistant Judge was appointed at Kaládgi, who was invested with the powers of a Joint Judge in criminal trials and with full powers in civil matters.

CIVIL COURTS.
1870-1883.

In 1870 the number of courts including the Senior Assistant Judge's Court was four, the number of suits disposed of was 2419, and the average duration was one month and thirteen days. In 1875 the number of courts was four the same as in 1870, the number of suits had risen to 3545 and the average duration to three months and twenty-six days. In 1880 the number of courts was the same as in 1870, the number of suits disposed of had fallen to 2334, and the average duration to three months and seven days. At present (1883) the district is provided with a Senior Assistant Judge and three subordinate judges. The second class sub-judge of Bijápur has ordinary jurisdiction over 2494.83 square miles in the Bijápur, Indi, and Sindgi sub-divisions; the second class sub-judge of Bágalkot has jurisdiction over 1891.94 square miles in the Bádámi, Bágalkot, and Hungund sub-divisions; and the sub-judge of Muddebihál has jurisdiction over 1309.14 square miles in the Muddebihál and Bágévádi sub-divisions. The average distance of the Kaládgi court from the most distant six villages is 116 miles, of the Bijápur court seventy-nine miles, of the Bágalkot court fifty-nine miles, and of the Muddebihál court forty-six miles.

CIVIL SUITS.
1870-1883.

During the thirteen years ending 1882 the average number suits decided was 2722. During the six years ending 1875, the totals show a steady rise from 2419 in 1870 to 3545 in 1875. In 1876 the total fell to 3337 and in 1877 there was a sudden fall

or nearly fifty per cent. In 1878 it again rose to 2708 and 79 to 2864. During the next two years the totals fell to 2334 80 and 1984 in 1881. In 1882 the total rose to 2629. Of the number of cases decided, sixty-seven per cent have on an average been given against the defendant in his absence, the lowest proportion being fifty-three in 1882 and the highest seventy-three in 1879. Except in 1882, when there was an unusual fall to fifty-four or fourteen per cent below the average, the proportion of cases decided in the defendant's absence has risen and fallen in successive years or groups of years. During the first three years the percentage rose from sixty-three in 1870 to seventy-two in 1872. The next year the percentage remained unchanged and fell to sixty-five in 1875, and remained at sixty-five during 1876. During the three years ending 1879 the percentage rose from sixty-seven in 1876 to seventy-three in 1879; and during the three years ending 1882 the percentage fell from seventy-three in 1879 to fifty-three in 1882. The details are :

Bijápur Ex-parte Decrees, 1870-1882.

YEAR.	Suits.	Decisions.	Percentage.	YEAR.	Suits.	Decisions.	Percentage.
1870	2419	1536	63	1878	2708	1862	69
1871	2500	1676	66	1879	2864	2081	73
1872	2633	1899	72	1880	2334	1607	69
1873	3258	2341	72	1881	1984	1233	62
1874	3438	2445	71	1882	2629	1404	53
1875	3545	2322	65				
1876	3337	2159	65				
1877	1673	1120	67	Total	35,391	23,685	67

contested cases, an average of 23·6 per cent have been decided in favour of the defendant, the percentage varying from 35·83 in 1871 to 62 in 1881. Except in 1873 when it was 100, the number of cases decided for the defendant was over a hundred up to 1876; since 1877, except in 1882 when it was 101, the number has been under a hundred. In sixty-one or 2·32 per cent of the suits decided in 1882, the decree was executed by putting the plaintiff in possession of the immovable property claimed. The number of this class of cases varied from 103 out of 3337 in 1876 to thirty-three out of 1984 in 1882. In 261 or 9·92 of the 1882 decisions, decrees for property due were executed by the attachment or sale of property. Of these 182 or 6·92 were executed by the sale of immovable property and seventy-nine or three per cent by the sale of movable property. The number of the attachments or sales of immovable property varied from 952 in 1875 to 182 in 1882 and of movable property from 666 in 1874 to sixty-nine in 1877. During the ten years ending 1882 the number of decrees executed by the attachment of debtors varied from 154 in 1873 to three in 1880. During the first three years the number varied slightly, the lowest being fifty-five in 1870 and the highest ninety-eight in 1871; in 1873 the number suddenly rose from ninety-seven in 1872 to 154 or an increase of nearly sixty-three per cent. In 1874 it fell to twenty-five. During the remaining eight years the number varied from twenty-one in 1875 to three in 1880. The details are :

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Justice.

CIVIL SUITS.
1870-1882.

DISTRICTS.

Chapter IX.
Justice.
CIVIL SUITS.
1870-1882.

Bijapur Civil Prisoners, 1870-1882.

YEAR.	PRI-SONERS.	DAYS.	RELEASE.				
			By satis- fying the Decree.	At Creditors' Request.	No Sub- sistence.	Disclosure of Property.	Time Expiry.
1870	90	23	3	6	13	3	...
1871	20	56	2	1	12	4	1
1872	21	31	3	...	13	2	...
1873	10	81	...	3	6	...	1
1874	15	23	4	3	8	...	...
1875	22	84	...	3	13	4	1
1876	14	41	...	...	14	...	...
1877	4	18	1	1	1	1	...
1878	21	38	...	2	1	...	9
1879	14	103	...	2	5	...	7
1880	2	21	...	1	1	...	...
1881	7	26	4	...	2	1	...
1882	10	22	4	...	...	1	2

The following statement shows in tabular form the working of the district civil courts during the thirteen years ending 1882:

Bijapur Civil Courts, 1870-1882.

YEAR.	SUITS.	AVERAGE VALUE.	UNCONTESTED.				Total.
			Decreed Ex-parte.	Dismissed Ex-parte.	Decreed on Con- fession.	Otherwise.	
1870	2419	13.7	1586	20	78	400	2034
1871	2509	12.3	1676	25	112	343	2156
1872	2643	11.19	1899	24	97	234	2254
1873	3253	11.10	2341	60	139	246	2786
1874	3438	10.12	2445	75	146	272	2938
1875	3545	9.6	2322	316	116	329	3083
1876	3337	10.10	2159	320	110	307	2896
1877	1673	12.3	1120	93	35	109	1361
1878	2708	10.18	1862	134	96	250	2342
1879	2804	9.17	2081	140	94	240	2555
1880	2334	9.10	1607	108	49	298	2062
1881	1984	9.5	1233	168	71	171	1543
1882	2629	7.4	1404	245	90	479	2218

YEAR.	CONTESTED.				EXECUTION.			
	Plaintiff.	Defendant.	Mixed.	Total.	Arrest.	Put in Possession.	Attachment or Sale.	
							Immov- able.	Movable.
1870	261	110	23	395	85	82	687	169
1871	240	148	25	413	98	85	679	250
1872	236	142	31	409	97	92	743	183
1873	283	100	79	462	154	83	631	291
1874	327	105	68	500	21	90	756	666
1875	291	105	66	462	21	97	952	174
1876	271	116	54	441	12	103	885	156
1877	228	51	33	312	4	54	256	69
1878	284	73	9	366	4	33	650	141
1879	223	60	26	309	6	69	951	137
1880	192	45	35	272	3	46	560	113
1881	250	46	45	341	7	66	300	91
1882	263	101	42	411	10	61	182	79

REGISTRATION.

The work of Registration employs eight sub-registrars all of special or full-time officers. One of these sub-registrars is stationed at each sub-divisional head-quarters. In addition to the super-

the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the divisional inspector. According to the registration report for 1882-83 the registration receipts for that year amounted to £346 (Rs. 3460) and the charges to £426 (Rs. 4260) showing a deficit of £80 (Rs. 800). Of 1882, the total number of registrations, 183 related to immovable property, sixty-five to movable property, and fourteen were wills. Of 1803 documents relating to immovable property, 580 were mortgage deeds, 926 deeds of sale, thirty deeds of gift, 181 leases, and eighty-six miscellaneous deeds. Including the value of immovable property transferred, the total value of property affected by registration amounted to Rs. 4,62,570.

At present (1883) twenty-three officers share the administration of criminal justice. Of these five are magistrates of the first class and eighteen of the second and third classes. Of the magistrates of the first class two are covenanted European civilians, one is a European uncovenanted civilian, and two are Natives. The District Magistrate has a general supervision over the whole district; and each of the three sub-divisional magistrates, as assistant or deputy collector, has an average charge of 1919 square miles and 1,831 people. In 1882 the first class magistrates decided 235 original criminal cases and 126 criminal appeals. The average charge of the eighteen second and third class magistrates one of whom is a covenanted European civilian and the others Natives is 1,919 square miles with a population of 35,472. In 1882 these magistrates decided 1262 original criminal cases. Besides their judicial duties, these second and third class native magistrates exercise revenue powers as *mámlatdárs* or the head clerks of *mámlatdárs*. Besides these officers of 1191 village headmen who receive average yearly emoluments of £3 5s. 7½d. (Rs. 32½), under section 15 of the Bombay Village Police Act (VIII. of 1867), can in certain cases fine up to 10s. (Rs. 5). The others under section 14 cannot fine; but can imprison for twenty-four hours.

The Village Police system is regulated by the provisions of the Bombay Act VIII. of 1867. In each village there is a police *pátíl* who performs the duties of police headman. The office of police *pátíl* is hereditary, and each incumbent holds a deed or *sanád* from the District Magistrate. The police *pátíl* is aided by the village police or *shetsandis* who are subordinate to him. The Superintendent of Police has certain limited powers over the subordinate village police such as the granting of leave. All correspondence regarding their appointment or dismissal is carried on through him. The bulk of the district police are distributed over the district in posts; each of which has its appointed area, which is patrolled by the officers and men in charge of the post. The police *pátíl* has certain emoluments according to a fixed scale, determined on a consideration of the size and assessment of the village. The number of *shetsandis* or village police in each village varies according to the size and population of the village. On an average there is one police *shetsandi* to every 300 persons. Their yearly emolu-

Chapter IX.

Justice.

REGISTRATION.

MAGISTRACY.

VILLAGE POLICE.

IX. ments vary from £1 16s. to £2 8s. (Rs.18-24) in land or
ice. according to the size of the village and the amount of
work.

POLICE. The village police are generally recruited from Musalm
Kabligers or Kolis, Bedars, Kurubars or Dhangars, and Holi
Mhárs. They are generally residents of the village where
work lies or of the neighbourhood. In the south of the dis
the village police are better paid and are more fairly distrib
than in the north where they are deficient in number and in
villages are altogether wanting. The reason of this differ
is that in 1852 when the three sub-divisions south of the Kri
belonged to Belgaum, Mr. Forjett then Superintendent of P
of Belgaum with the sanction of Government appointed vil
police by grants of land valued at £1 16s. to £3 (Rs.16
according to the size of the village and the amount of work
done. In the sub-divisions north of the Krishna, which
merly belonged to Sátára and Sholápur, no change has been m
and the system of payment is imperfect. The work of the vil
police is similar to that of the district police only that it is conf
within narrower limits. They are supposed to patrol the vill
at night and keep a watch on the bad characters. They
primarily responsible to the police *pátíl* for the police of
village. If any crime is committed within the limits of the vill
they conduct the inquiry into the case until the arrival of
district police, when they help in the investigation and in guard
prisoners and calling witnesses. They are also useful in tak
reports from the *pátíl* to the nearest police post or to the chief
stable of the sub-division. A muster roll of village police is ke
by the police *pátíl* who is supposed to see that all are de
present for duty.

IE. The chief local obstacle to the discovery of crime and
conviction of offenders is the neighbourhood of native states
With the exception of about twenty-five miles belonging
Sholápur on the north and thirty miles of Dhárwár on the south
the district is bounded on the north-east, east, and south-east by
Nizám's country, and on other sides by other native states. Exce
caste disputes which often end in riots, the higher classes of
district are not addicted to any particular class of crime.
these caste disputes there is a great deal of false accusation,
the matter is generally amicably settled out of court. Except
disputes regarding fields the district is free from agrarian cri
Cases of professional poisoning are unknown.

NAL
SES. The Kaikádis, whose head-quarters are in the neighbour
native states, especially in the Nizám's country, are the chief crim
tribe of the district. Kaikádis who are gang robbers always
in bands of more than five. They are provided with swift pon
and bullocks and move so fast that the police find it difficul
seize them before they dispose of the stolen property. They
month organise bands of five to ten men and choose places
committing housebreaking during that month. They col

information from their friends and, when their information is complete, each band sends two or three men, disguised as Bráhmans or Lingáyats, to examine the house they are to break into. On the appointed night they come from a distance, sometimes of 100 or 120 miles, but generally in one night march of twenty to thirty miles, carefully avoiding places where they are likely to be recognised, and break into the house at a point in the roof, where they can work without being seen from the street.

In 1882 the strength of the district or regular police was 613. Of these under the District Superintendent one was a subordinate officer, ninety-nine were inferior subordinate officers, twenty-five were mounted and 486 were foot constables. The cost of maintaining this force was for the Superintendent a yearly salary of £547 4s. (Rs. 5472); for the subordinate officers on yearly salaries of not less than £120 (Rs. 1200) and the inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200), a yearly cost of £2379 6s. (Rs. 23,793); and for the foot and mounted constables a cost of £4860 16s. (Rs. 48,608). Besides their pay a sum of £174 18s. (Rs. 1749) was yearly allowed for the horse and travelling allowances of the Superintendent; £449 8s. (Rs. 4494) for the pay and travelling allowances of his establishment; £138 (Rs. 1380) for the horse and travelling allowances of subordinate officers; and £560 (Rs. 5600) a year for contingencies and petty charges. Thus the total yearly cost of maintaining the police force amounted to £9109 12s. (Rs. 91,096). On an area of 5757 square miles, and a population of 638,493, these figures give one constable for every nine square miles and 1037 people and a cost of £1 11s. 7½d. (Rs. 15½) to the square mile or 3d. (2 as.) to each head of the population. Of the total strength of 613, exclusive of the Superintendent, sixteen, three officers and thirteen men were in 1882 employed as guards at district, central, or subsidiary jails; sixty-eight, ten officers and fifty-eight men, were engaged as guards over treasuries and lock-ups, or as escorts to prisoners and treasure; 527, eighty-seven officers and 440 men, were posted in towns, municipalities, and cantonments. Of the whole number, exclusive of the Superintendent, 394 were provided with fire-arms, fifty-one with swords or with swords and batons, and 166 were provided with batons only. 101, of whom thirty-six were officers and sixty-five men, could read and write; and 118, of whom fourteen were officers and 104 men, were under instruction.

Except the District Superintendent who was a European, the members of the police force were all natives of India. Of these, forty-five officers and 308 men were Muhammadans, seven officers and fifteen men Bráhmans, ten officers and twenty men Rajputs, five officers and eight men Lingáyats, thirty officers and 111 men Gráthás, five officers and forty-seven men Hindus of other castes, and two officers Christians.

The returns for the nine years ending 1882 show a total of 10,000 murders, sixty-five culpable homicides, 158 cases of grievous assault, 623 gang robberies, and 22,786 other offences. During these nine years, the total number of offences gave a yearly average of 2643 or one offence for every 204 of the population. The number of murders

Chapter II Justice.

CRIMINAL CLASSES.

POLICE. 1882.

OFFENCES 1874-1882.

Chapter IX.
Justice.
OFFENCES.
1874-1882.

varied from eleven in 1880 to twenty-six in 1877 and averaged seventeen; culpable homicides varied from three in 1875 to eighteen in 1878 and averaged seven; cases of grievous hurt varied from ten in 1880 to twenty-eight in 1874 and averaged eighteen; gang and other robberies varied from twenty-nine in 1882 to 138 in 1877 and averaged sixty-nine; and other offences varied from 1750 in 1880 to 4404 in 1877 and averaged 2532 or 95·8 per cent of the whole. Of the whole number of persons arrested convictions varied from twenty-nine per cent in 1874 to sixty-nine per cent in 1877 and averaged fifty-one per cent. The percentage of stolen property recovered varied from nineteen in 1875 to fifty in 1877. The details are:

Bijapur Crime and Police, 1874-1882.

OFFENCES AND CONVICTIONS.																
YEAR.	Murders and Attempts to Murder.				Culpable Homicides.				Grievous Hurts.				Dacoities and Robberies.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874 ...	15	43	10	23	4	4	1	25	22	39	13	33	58	64	31	48
1875 ...	16	23	10	43	3	4	5	50	17	21	8	38	64	86	25	35
1876 ...	17	21	39	87	4	23	2	22	29	15	8	53	66	258	60	12
1877 ...	28	54	27	52	7	15	3	33	17	29	6	21	138	422	28	12
1878 ...	13	13	6	46	15	15	3	20	29	21	10	48	87	300	168	25
1879 ...	17	47	22	47	11	10	4	40	13	22	14	64	82	182	21	11
1880 ...	11	15	4	22	3	3	...	...	10	10	7	70	58	36	23	35
1881 ...	20	14	10	71	6	7	...	...	29	43	35	81	41	72	2	11
1882 ...	14	17	3	18	4	4	...	...	13	58	29	50	29	26	3	8
Total ...	152	319	123	40	65	85	22	26	158	288	130	50	623	1446	568	23

OFFENCES AND CONVICTIONS—continued.												
YEAR.	Other Offences.				Total.				Property.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Stolen.	Recovered.	Percentage.	
1874 ...	2453	3965	1095	28	2561	4015	1150	29	£. 3894	£. 1481	38	
1875 ...	2259	3198	1127	35	2359	3352	1172	35	6121	1113	18	
1876 ...	2114	3169	1801	47	2321	3546	1604	47	4706	1421	30	
1877 ...	4404	7426	5192	70	4592	7946	5456	69	6380	3176	50	
1878 ...	2820	3987	2457	67	2958	4036	2641	65	7811	3356	43	
1879 ...	2684	3891	2660	69	2707	4122	2721	66	6804	5089	75	
1880 ...	1750	2326	1133	48	1837	2393	1154	48	2116	895	42	
1881 ...	2015	2838	1008	43	2102	2474	1062	43	3094	1365	44	
1882 ...	2387	3382	1210	36	2447	3487	1246	36	4526	2130	47	
Total ...	22,786	33,252	17,373	52	23,784	35,351	18,206	51	45,452	18,027	40	

JAILS.

Besides the lock-up at each mámlatdár's office there is a dist jail at Kaládgi, and a subordinate jail at Bágevádi. The number convicts in the Kaládgi jail on the 31st of December 1882 was six eight of whom forty-six were males and twenty-two females. During the year 1883, 304 convicts of whom 270 were males and thirty-four

females, were admitted, and 284 of whom 247 were males and thirty-seven females were discharged. During the year the daily average of prisoners was sixty-eight, and at the close of the year the number of convicts was eighty-eight, of whom sixty-nine were males and nineteen females. Of these 234 males and twenty-nine females were sentenced for not more than one year; thirteen males and four females were for over one year and not more than two years; and six males and one female were for more than two years and not more than five years. Five men were sentenced to death. There were three life-prisoners and four convicts under sentence of transportation. The daily average number of sick was 3·2. During the year one prisoner died of bowel complaint. The total cost of diet was £86 16s. (Rs. 868) or an average of £1 4s. 5½d. (Rs. 12 $\frac{7}{32}$), or about 2s (Re. 1) a month to each prisoner.

Chapter I

Justice.

JAILS.

CHAPTER X.

FINANCE.

Chapter X.
Finance.
BALANCE SHEET.

THE earliest available district balance sheet is for 1865-66. Though since 1865 many account changes have been made most of the items can be brought under corresponding heads in the form now in use. Exclusive of £38,314 (Rs. 3,83,140), the adjustment on account of alienated land, the total transactions entered in the district balance sheet for 1882-83 amounted under receipts to £259,668 (Rs. 25,96,680) against £171,857 (Rs. 17,18,570) in 1865-66, and under charges to £279,963 (Rs. 27,99,630) against £184,148 (Rs. 18,41,480). Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the revenue for 1882-83 under all heads imperial, provincial, local, and municipal came to £160,976 (Rs. 16,09,761),¹ or, on the 1881 population of 638,493, a charge of 5s. 0½d. (Rs. 2½%) a head. During the eighteen years ending 1883 the following changes have taken place under the chief heads of receipt and charges.

LAND. Land revenue² receipts which form seventy-one per cent of the entire district revenue, have fallen from £125,671 (Rs. 12,56,710) in 1865-66 to £119,642 (Rs. 11,96,420) in 1882-23. This fall is chiefly due to the throwing up of arable land which followed the famine of 1876-77. Since 1880 applications have been made for much of the arable land which fell waste during and after the famine. But as a considerable portion of the area has been or is intended to be set apart for forests many applications have been refused.

STAMPS. Stamp receipts fell from £6154 (Rs. 61,540) in 1865-66 to £5896 (Rs. 58,960) in 1882-83, and charges from £259 (Rs. 2590) to £204 (Rs. 2040).

EXCISE. The average excise revenue for the five years ending 1876-77 amounted to £12,582 (Rs. 1,25,820). During the pressure of the famine it fell to £2484 (Rs. 24,840) and it did not recover

¹ This total is made of the following items, £142,734 land revenue, stamp, forest, excise, law and justice, and assessed taxes; £860 registration, education, and police; £17,382 local and municipal funds, total £160,976, exclusive of £569 on account of miscellaneous, interest, military, mint, medicine, jails, and sale of books.

² Land Revenue demands and collections for the nineteen years ending 1882-83 are given above under Land.

recover till 1882-83 when it rose to £12,282 (Rs. 1,22,820). In the town of Kaládgi three shops are licensed for the sale of imported foreign spirits on payment of a fee of £5 (Rs. 50) each. A fourth shop on payment of the same fee has lately been opened at Bágalkot to meet the wants of Europeans and others employed on the Railway works. The farms of country liquor are sold yearly to the highest bidders. The farms of the Bágalkot, Hungund, and Bádámi subdivisions included until 1880-81 the sale of country chiefly *mahuda* spirit as well as fermented date-palm juice or toddy. In the other sub-divisions the spirit farms were sold separately from the toddy farms. Since 1881-82 the spirit farms have been completely separated from the toddy farms. In 1881-82 the spirit farms realized £4867 (Rs. 48,670) and the toddy farms £3083 (Rs. 30,830), and in 1882-83 the spirit farms realized £7105 (Rs. 71,050) and the toddy farms £4995 (Rs. 49,950). In 1881-82 the attempt was made to levy a tax of 2s. (Re. 1) on each tree tapped for toddy, but it was found advisable to postpone the measure till the 1st of August 1884. From the same date it has also been decided to introduce the central distillery system and to levy on the liquor issued from the distillery a still-head duty at the rate of 5s. (Rs. 2½) the gallon of twenty-five degrees under-proof and 2s. 8d. (Rs. 1½) the gallon of sixty degrees under-proof, and to require the farmer to sell the twenty-five degrees under-proof liquor at not more than 9s. (Rs. 4½) the gallon; and the sixty degrees under-proof liquor at 5s. (Rs. 2½) the gallon.¹

Of 156 shops licensed for the sale of country liquor ninety-two are for the sale of toddy and sixty-four for the sale of country spirit. The revenue from the sale of intoxicating drugs has risen from £133 (Rs. 1330) in 1865-66 to £161 (Rs. 1610) in 1882-83. Thirty-five shops are licensed for the sale of these drugs the chief of which are the two preparations of hemp buds and leaves, *bháng* for drinking and *gánja* for smoking. These drugs are imported from Sholápur and Sátára. No special establishment is employed to collect the Excise or Abkári revenue. The collections are made by the ordinary revenue and police establishment.

Law and Justice receipts, chiefly fines, rose from £982 (Rs. 9820) in 1865-66 to £1100 (Rs. 11,000) in 1882-83 and charges from £9704 (Rs. 97,040) to £10,787 (Rs. 1,07,870). The rise in expenditure is due to an increase in the pay of officers and establishment.

Forest receipts rose from £152 to £2606 (Rs. 1520 - 26,060) and forest charges from nothing to £1068 (Rs. 10,680).

The following table shows, exclusive of official salaries, the amount realized from the different assessed taxes levied between 1865-66 and 1882-83. The variety of rates and incidence prevents any satisfactory comparison of results :

Chapter X.
Finance.
EXCISE.

JUSTICE.

FOREST.

ASSESSED
TAXES.

¹ The alcoholic strength of liquor is denoted by degrees over or under the standard of London Proof which is taken as 100 degrees. Twenty-five degrees under-proof, or as it is written 25° U. P., is equivalent to 75° degrees of strength, 60° U. P. is equivalent to 40° degrees of strength, while 25° over-proof, O. P., is equivalent to 125° degrees of strength.

Chapter X.

Finance.

ASSESSED
TAXES.

Bijapur Assessed Taxes.

YEAR.	AMOUNT.	YEAR.	AMOUNT.	YEAR.	AMOUNT.
<i>Income Tax.</i>	£	<i>Income Tax.</i>	£	1874-75	Profession and Trade Tax ...
1865-66...	2529	1870-71 ...	6966		185
		1871-72 ...	1141		1874-75 License Tax ...
<i>License Tax.</i>					322
1866-67...	6063	1871-72 Non-Agric-	3735		1878-79 Ditto ...
1867-68...	3087	cultural Tax.			7159
					1878-79 Income Tax ...
<i>Certificate Tax.</i>		<i>Income Tax.</i>			8
1865-66...	2776	1872-73 ...	910		1879-80 License Tax ...
1869-70...	6641	1874-75 ...	1897		7100
					1880-81 Ditto ...
					2893
					1881-82 Ditto ...
					6849
					1882-83 Ditto ...
					2450

PUBLIC WORKS. Public Works receipts, chiefly from tolls on provincial roads, rose from £2850 (Rs. 28,500) in 1865-66 to £3482 (Rs. 34,820) in 1882-83; and charges from £4810 (Rs. 48,100) to £191,931 (Rs. 19,19,310). This great rise in charges is chiefly due to the expenditure in connection with the construction of the Eastern Deccan State Railway.

MILITARY. Military receipts fell from £126 (Rs. 1260) in 1865-66 to £70 (Rs. 700) in 1882-83; and charges from £34,369 (Rs. 3,43,690) to £1506 (Rs. 15,060). The charges are payments made on account of pensions to retired soldiers.

POST. Post receipts rose from £846 (Rs. 8460) in 1865-66 to £20,794 (Rs. 2,07,940) in 1882-83; and charges from £29 (Rs. 290) to £2140 (Rs. 21,400). The increase both in receipts and charges is chiefly due to the transfer of the money order business to the post department.

TELEGRAPH. Telegraph receipts amounted to £82 (Rs. 820) in 1882-83 and charges to £1339 (Rs. 13,390). There was no telegraphic office in 1865-66.

REGISTRATION. Registration receipts fell from £854 (Rs. 8540) in 1865-66 to £368 (Rs. 3680) in 1882-83. The fall is due to the reduction made in fees and also to the decrease of registration owing to the 1876-77 famine. The charges rose from £354 (Rs. 3540) in 1865-66 to £465 (Rs. 4650) in 1882-83.

EDUCATION. In 1882-83 local funds education receipts amounted to £115 (Rs. 1150) and charges to £691 (Rs. 6910).

POLICE. In consequence of the police clothing and pension funds being brought to account police receipts rose from £21 (Rs. 210) in 1865-66 to £377 (Rs. 3770) in 1882-83. The charges rose from £10,289 (Rs. 1,02,890) to £11,375 (Rs. 1,13,750).

MEDICINE. Medical receipts amounted to £3 (Rs. 30) in 1882-83. The increase in charges from £84 (Rs. 840) in 1865-66 to £590 (Rs. 5900) in 1882-83 is due to the larger quantities of medicines used.

TRANSFER. Transfer receipts rose from £14,566 (Rs. 1,45,660) in 1865-66 to £91,147 (Rs. 9,11,470) in 1882-83. The increased revenue is due to larger receipts on account of deposits and loans and to remittances from other treasuries. Charges fell from £99,649 (Rs. 9,96,490) in 1865-66 to £32,323 (Rs. 3,23,230) in 1882-83, chiefly because of smaller remittances to other treasuries.

In the following balance sheet the figures shown in black on both sides of the 1865-66 and 1882-83 accounts are book adjustments. On the receipt side the item of £38,314 (Rs. 3,83,140) against £36,623 (Rs. 3,66,230) in 1865-66 represents the additional revenue the district would yield had none of its lands been alienated. On the debit side the items of £7631 (Rs. 76,310) in 1882-83 under Land Revenue and £6226 (Rs. 62,260) against £4694 (Rs. 46,940) in 1865-66 under police are the rentals of the lands granted for service to village headmen and watchmen. The item of £24,457 (Rs. 2,44,570) against £31,929 (Rs. 3,19,290) in 1865-66 shown under allowances and assignments represents the rental of lands granted to hereditary officers whose services have been dispensed with and of religious and charitable land grants.¹

Bijapur Balance Sheet, 1865 and 1882-83.

RECEIPTS.			CHARGES.		
Head.	1865-66.	1882-83.	Head.	1865-66.	1882-83.
	£	£		£	£
Land	125,671	119,642	Land	11,423	20,989
Stamps	36,623	38,314	Stamps	259	294
Excise	6154	6896	Excise ... ..	...	18
Law and Justice	16,933	11,040	Law { Civil	4736	5475
Forest	982	1100	{ Criminal	4909	5312
Assessed Taxes	152	2606	Forest ... ..	...	1068
Miscellaneous	2529	2450	Assessed Taxes	100	1
Interest	137	51	Allowances	{ 9870	2725
Public Works	30	357	Pensions	{ 31,929	24,457
Military	2850	3482	Ecclesiastical	467	1611
Mint	126	70	Miscellaneous ... ..	...	7
Post ... ..	...	13	Public Works	527	84
Telegraph	846	20,794	Military	4810	1,91,931
Registration ... ..	...	82	Mint	34,369	1506
Education	854	363	Post	5	45
Police ... ..	...	115	Telegraph	29	2140
Medicine	21	377	Registration ... ..	...	1339
Jails ... ..	...	3	Education	354	465
Sales of Books	1	72	Police	11,375	691
	...	3	Medicine	4694	1,6226
			Jails	84	590
			Printing	1120	764
			Other Public Works	3	18
				...	369
Total ...	157,291	168,521	Total ...	84,499	2,47,640
<i>Transfer Items.</i>			<i>Transfer Items.</i>		
Deposits and Loans	5300	14,120	Deposits and Loans	2535	13,570
Cash Remittances	2830	62,900	Cash Remittances	92,600	11,250
Local Funds	6386	14,127	Interest	60	296
			Local Funds	4454	7207
Total ...	14,566	91,147	Total ...	99,649	32,323
GRAND TOTAL ...	171,857	259,668	GRAND TOTAL ...	184,148	279,963
	36,623	38,314		36,623	38,314

REVENUE OTHER THAN IMPERIAL.

District local funds have been collected since 1863 to promote rural instruction and supply roads, water, drains, rest-houses, dispensaries, and other useful works. In 1882-83 the receipts amounted to £14,127 (Rs. 1,41,270) and the expenditure to £17,431

LOCAL FUNDS.

¹ Cash allowances to village and district officers who render services are treated as actual charges and debited to land revenue.

Chapter X.
Finance.
LOCAL FUNDS.

(Rs. 1,74,310) the excess outlay of £3304 (Rs. 33,040) being met from the previous year's balance. This revenue is drawn from three sources. A special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and some miscellaneous items. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, in 1882-83 yielded £9281 (Rs. 92,810). The subordinate funds, which include a ferry fund a cattle-pound fund and a school-fee fund, yielded £1922 (Rs. 19,220). Government and private subscriptions amounted to £2760 (Rs. 27,600) and miscellaneous receipts to £164 (Rs. 1640). This revenue is administered by district and sub-divisional committees partly of official and partly of private members. The district committee consists of the Collector, assistant and deputy collector, the executive engineer and the educational inspector as official and the proprietor of an alienated village and six landholders as non-official members. The sub-divisional committees consist of an assistant collector, the mámlatdár, a public works officer, and the deputy educational inspector as official and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committee bring their local requirements to the notice of the district committee who prepare the yearly budget.

For administrative purposes the local funds are divided into two main sections, one set apart for public works and the other for instruction. The 1882-83 receipts and disbursements under these two heads were :

Bijapur Local Funds, 1882-83.

PUBLIC WORKS.			
RECEIPTS.	Amount	CHARGES.	Amount
	£		£
Balance on 1st April 1882 ...	5258	Establishment	2086
Two-thirds of the Land Cess	6187	New Works	5297
Tolls	149	Repairs	2272
Ferries	547	Medical Charges	382
Cattle Pounds	534	Miscellaneous	1400
Contributions	1170	Balance on 31st March 1883.	2483
Miscellaneous	42		
Total ...	13,877	Total ...	13,877

INSTRUCTION.			
RECEIPTS.	Amount	CHARGES.	Amount
	£		£
Balance on 1st April 1882 ...	3305	Schools	3906
One-third of the Land Cess.	3094	School Houses, New ...	1063
School-fee Fund	702	Do. Repairs	320
Contributions Government		Miscellaneous	948
and Municipal	1391	Balance on 31st March 1883.	2776
Do. do. Private.	199		
Miscellaneous	122		
Total ...	8813	Total ...	8813

Since 1865 from local funds about 105 miles of road have been made and kept in order and the sides partly planted with trees. To improve the water-supply 160 wells and twenty ponds and reservoirs have been made or repaired. To help village instruction fifty

hools, and, for the comfort of travellers, sixty-three rest-houses
ve been built or repaired. Besides these works five dispensaries
d seventy cattle pounds have been made or repaired.

Four municipalities, at Bágalkot, Bijápur, Ilkal, and Kaládgi,
ve been established under Act XXVI of 1850. These
unicipalities are administered by a body of commissioners with
e Collector as president and the assistant or deputy collector in
arge of the sub-division as vice-president. Each municipality
is an executive commissioner instead of a managing committee.
1882-83 the district municipal revenue amounted to £3255
(Rs. 32,550) of which £1603 (Rs. 16,030) were from octroi dues,
548 (Rs. 5480) from house tax, and £1104 (Rs. 11,040) from
iscellaneous sources.

The following statement gives for each municipality the receipts
arges and incidence of taxation during the year ending the 31st
arch 1883:

Bijápur Municipal Details, 1882-83.

NAME.	DATE.	PEOPLE.	RECEIPTS.				
			Octroi.	House Tax.	Miscellaneous.	Total.	Incidence.
			£	£	£	£	s. d.
Kaládgi ...	1st Sept. 1865...	6109	194	51	9	254	0 10
Bágalkot ...	1st March 1865.	12,850	745	263	98	1106	1 9
Bijápur ...	" 1865.	10,123	252	148	56	456	0 11
Ilkal ...	" 1868.	9574	412	86	941	1439	2 0
Total ...		38,656	1603	548	1104	3255	...

NAME.	CHARGES.						
	Staff.	Safety.	Health.	Schools.	Works.	Miscellaneous.	Total.
					Repairs.		
	£	£	£	£	£	£	£
Kaládgi ...	60	20	89	10	18	19	216
Bágalkot ...	174	18	677	40	44	64	1017
Bijápur ...	69	128	141	31	8	31	408
Ilkal ...	242	13	132	13	14	253	667
Total ...	545	179	1039	94	84	367	2308

CHAPTER XI.

INSTRUCTION.

Chapter XI.
Instruction.

IN 1882-83 there were 156 Government schools or an average of one school for every eight inhabited villages, with 10,181 names on the rolls and an average daily attendance of 7630 or 4.16 per cent of 183,168 the population between six and fourteen years of age.

STAFF.

IN 1882-83, under the Director of Public Instruction and the Educational Inspector Southern Division, the schooling of the district was conducted by a staff 381 strong. Of these one was a deputy educational inspector with general charge over all the vernacular district schools drawing a yearly pay of £180 (Rs. 1800) and aided by an assistant deputy inspector. The rest were schoolmasters and assistant schoolmasters with yearly salaries of £4 16s. to £48 (Rs. 48-480).

INSTRUCTION.

OF 156 Government schools, one was a first grade anglo-vernacular school teaching English up to the fifth standard, five were second grade anglo-vernacular boys schools that is a vernacular school with an English class, 141 were vernacular boys schools, eight were vernacular girls schools, and one was a night school. Of the 156 schools, in 143 Kánarese only was taught, in four Hindustáni, in three Maráthi, and in six English and Kánarese.

COST.

EXCLUDING superintendence charges, the expenditure on these schools amounted in 1882-83 to £6332 (Rs. 63,320) of which £1420 (Rs. 14,200) were debited to provincial and £4912 2s. (Rs. 49,121) to local and other funds.

PRIVATE
SCHOOLS.

BESIDES the Government schools there were twenty-five private aided schools, twenty-four for boys and one for girls. Of twenty-four schools twenty-three were private schools registered under Part III. of the grants-in-aid rules, with 349 names and an average attendance of 310. The remaining boys school, which was established in 1858 by the Rev. Mr. Kies at Guledgudd in 1858, had 169 names and an average attendance of 109. The girls school which was started by Mr. Kies also in Guledgudd in 1854, had thirteen names and an average attendance of 10.46. In the boys

school, the rate of fee was $1\frac{1}{2}d.$ ($\frac{3}{4}a.$) and the average yearly cost to each pupil was $12s. 2\frac{1}{2}d.$ (Rs. 6 *as.* $1\frac{3}{4}$) and $11s.$ (Rs. $5\frac{1}{2}$) in the girls school. The instruction given in all of these aided schools is according to the Government standards.

In 1853 the first Government vernacular school was opened at Bijápur. In the same year in the same town a second grade anglo-vernacular school was opened. In 1855-56 the number of schools had risen to nine, of which eight were vernacular and one anglo-vernacular with 395 names and an average attendance of 305. In 1865-66 the schools had risen to forty-six with 2877 names and an average attendance of 2265. In 1875-76 there were 130 schools with 6115 names and an average attendance of 4791. Of the 130 schools two were anglo-vernacular boys schools and ten were girls schools. The 1879-80 returns show 147 schools with 7131 names and an average attendance of 5027. Compared with 1855-56 the returns for 1882-83 give an increase in the number of schools from nine to 156, and in the names from 395 to 10,181.

Before 1854 there were no girls schools. The first girls school was started in 1854 at Guledgudd by the Rev. Mr. Kies. In 1869 there were three girls schools at Bágalkot, Bijápur, and Guledgudd. In 1873-74 the number of girls schools had risen to ten with 391 names and an average attendance of 309. In 1879-80 the number of schools had risen to eleven, but the number of names had fallen to 364 and the average attendance to 239. In 1882-83 the number of schools had fallen to eight, the number of names to 297, and the average attendance to 185.

The 1881 census returns give for the chief races of the district the following proportion of persons able to read and write. Of 570,776, the total Hindu population, 7069 (males 6951, females 118) or 1.23 per cent below fifteen and 1073 (males 1068, females 5) or 0.18 per cent above fifteen were under instruction; 733 (males 689, females 44) or 0.12 per cent below fifteen and 16,010 (males 15,942 females 68) or 2.80 per cent above fifteen were instructed; 198,522 (males 97,932, females 100,590) or 34.78 per cent below fifteen and 347,369 (males 161,232, females 186,137) or 60.85 per cent above fifteen were illiterate. Of 67,066 the total Musalmán population, 543 (males 513, females 30) or 0.80 per cent below fifteen and 78 (males 76, females 2) or 0.11 per cent above fifteen were under instruction; 43 (males 39, females 4) or 0.06 per cent below fifteen and 898 (males 860, females 38) or 1.33 per cent above fifteen were instructed; 23,989 (males 12,177, females 11,812) or 35.76 per cent below fifteen and 41,515 (males 19,768, females 21,747) or 61.90 per cent above fifteen were illiterate. Of 625 Christians 55 (males 52, females 3) or 8.80 per cent below fifteen and 6 (males 5 female 1) or 0.96 per cent above fifteen were under instruction; (males 8, females 4) or 1.92 per cent below fifteen and 74 (males , females 19) or 11.84 per cent above fifteen were instructed; and 0 (males 95, females 85) or 28.80 per cent below fifteen and 298 (males 139, females 159) or 47.68 per cent above fifteen were illiterate:

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PROGRESS.

GIRLS SCHOOLS.

READERS AND WRITERS.

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Instruction.

READERS AND WRITERS.

Bijapur Education Return, 1881.

	HINDUS.			MUSALMANS.			CHRISTIANS.		
	Males.	Females	Total.	Males.	Females	Total.	Males.	Females	Total.
Under Instruction—									
Below Fifteen ...	6951	118	7,069	513	30	543	52	3	55
Above Fifteen ...	1068	5	1,073	70	2	72	5	1	6
Instructed—									
Below Fifteen ...	689	44	733	39	4	43	5	4	12
Above Fifteen ...	15,942	68	16,010	860	33	893	55	19	74
Illiterate—									
Below Fifteen ...	97,932	100,590	198,522	12,177	11,812	23,989	95	85	180
Above Fifteen ...	161,232	186,137	347,369	19,768	21,747	41,515	139	169	298
Total ...	283,814	286,962	570,776	33,432	33,633	67,066	354	271	625

PUPILS BY RACE.

Before 1855-56 no returns were prepared arranging the pupils according to race and religion. The following statement shows that of the two races of the district, the Musalmáns have the larger proportion of their boys and girls under instruction :

Pupils by Race, 1855-56 and 1882-83.

RACE.	1855-56.		1882-83.			
	Pupils.	Percent- age of Pupils.	Pupils.	Percent- age of Pupils.	School- going Popula- tion.	Percent- age on School- going Popula- tion.
Hindus ...	880	96.20	9040	88.87	163,331	5.53
Musalmáns ...	15	3.80	1132	11.13	19,642	5.76
Total ...	895	100	10,172	100	182,973	5.55

Of 10,181, the total number of pupils in Government schools at the end of December 1883, 2061 or 20.24 per cent were Bráhmans, nine Prábhús, ninety-five Kshatryás, 3336 or 32.76 per cent Lingáyats, 145 or 1.42 per cent Jains, 763 or 7.49 per cent other trading castes including 169 shopkeepers, 1133 or 11.12 per cent husbandmen, 350 or 3.43 per cent craftsmen, 458 or 4.49 per cent labourers, 690 or 6.78 per cent other Hindus including forty-nine of the depressed castes; 1132 or 11.11 were Musalmáns; four were Native Christians; three were Eurasians; and two were Pársis. Of 297 girls enrolled in 1882-83 280 or 94.27 per cent were Hindus, twelve or 4.04 Musalmáns, and five Others.

The following tables, prepared from special returns furnished by the Educational Department, show in detail the number of schools and pupils with their cost to Government :

Bijapur School Return, 1855-56, 1865-66, and 1882-83.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmáns.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>									
Anglo-Vernacular ...	...	...	6	...	...	200	...	...	...
Vernacular ...	9	46	150	380	2695	9040	15	182	1131
Total ...	9	46	156	380	2695	9040	15	182	1131

SCHOOLS,
1855-1883.

Bijapur School Returns, 1855-56, 1865-66, and 1882-83—continued.

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Instruction.
SCHOOLS,
1855-1883.

CLASS.	PUPILS.						AVERAGE DAILY ATTENDANCE.		
	Páris and Others.			Total.			1855-56.	1865-66.	1882-83.
	1855-56	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.			
<i>Government.</i>									
Anglo-Vernacular	2	...	..	210	...	...	157.1
Vernacular	7	395	2877	9971	305	2265	7472.9
Total	9	395	2877	10,181	305	2265	7630

CLASS.	FEES.			COST PER PUPIL.			RECEIPTS.		
	1855-56.	1865-66.	1882-83.	Government.			1855-56.	1865-66.	1882-83.
				£	£	£			
<i>Government.</i>				£ s. d.	£ s. d.	£ s. d.	£	£	£
Anglo-Vernacular ...	...	...	2s.	...	...	2 15 0	...	...	170
Vernacular ...	1½d.	3d.	1½d. - 6d.	0 12 3	0 8 3	0 15 7	159	721	1311
Total ...	...	...	...	...	...	...	159	721	1481

CLASS.	RECEIPTS—continued.								
	Local Cess.			Municipality.			Private Individuals.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>		£	£		£	£	£	£	£
Anglo-Vernacular	50	...	255	1
Vernacular	41	3196	...	48	21	12	686	198
Total	41	3196	...	48	71	12	941	199

CLASS.	RECEIPTS—continued.						EXPENDITURE.		
	Fees.			Total.			Inspection and Instruction.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
Anglo-Vernacular ...	...	...	154	...	255	375	...	...	366
Vernacular ...	24	222	663	195	1718	5889	186	1182	4263
Total ...	24	222	817	195	1973	5764	186	1182	4629

CLASS.	EXPENDITURE—continued.								
	Buildings.			Scholarships.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>		£	£			£	£	£	£
Anglo-Vernacular	66	...	...	432
Vernacular	154	1346	220	186	1336	5679
Total	154	1346	286	186	1336	6261

DISTRICTS.

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struction-
SCHOOLS,
855-1883.

Bijápur School Returns, 1855-56, 1865-66, and 1882-83—continued.

CLASS.	Cost to					
	Government.			Local Cess.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£		£	£
Anglo-Vernacular ...	...	...	169	...	...	57
Vernacular ...	159	721	1218	...	52	3927
Total ..	169	721	1387	..	52	3984

CLASS.	Cost to—continued.					
	Other Funds.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£
Anglo-Vernacular ...	...	..	206	...	...	432
Vernacular ...	27	563	684	186	1336	5829
Total ...	27	563	890	186	1336	6261

VERN SCHOOLS.

A comparison of the present (1882-83) provisions for teaching the town and country population gives the following result :

In the town of Kaládgi four Government schools had 417 names and an average attendance of 337·3. Of the four Government schools, one was an anglo-vernacular school, two were Kánarésé boys schools, and one was a Hindustáni boys school. There was also one police school with 74 names and an average attendance of 46·7. Besides these there were two private schools. In the town of Bágalkot five Government schools had 462 names and an average attendance of 384·5 or 3·5 per cent of the people of the town. The average yearly cost¹ for each pupil varied from 1s. 5 $\frac{3}{4}$ d. (11 $\frac{1}{2}$ as.) to 7s. 11 $\frac{3}{4}$ d. (Rs. 3 as. 7 $\frac{7}{12}$). Besides the Government schools there were six private schools. In the town of Hungund two Government schools had 157 names and an average attendance of 105 or 2·9 per cent of the people of the town. The average yearly cost for each pupil varied from 2s. 6 $\frac{1}{2}$ d. (Re. 1 as. 4 $\frac{1}{12}$) to 11s. $\frac{1}{2}$ d. (Rs. 5 $\frac{7}{12}$). In the town of Bijápur four Government schools had 403 names and an average attendance of 328·4 or 3·2 per cent of the people of the town. The average yearly cost for each pupil varied from 1s. 7 $\frac{3}{4}$ d. (13 $\frac{1}{2}$ as.) to 10s. 11 $\frac{3}{4}$ d. (Rs. 5 as. 7 $\frac{7}{12}$). In the town of Bádámi two Government schools had 168 names and an average attendance of 134·5 or 6·3 per cent of the people of the town. The average yearly cost for each pupil varied from 3s. 5 $\frac{3}{4}$ d. (Re. 1 as. 11 $\frac{7}{12}$) to 9s. 7 $\frac{1}{2}$ d. (Rs. 4 as. 12 $\frac{3}{4}$). In the town of Indi two Government schools had 168 names and an average attendance of 139 or 4·6 per cent of the people of the town. The average yearly cost for each pupil varied from 3s. 11 $\frac{1}{4}$ d. (Re. 1 as. 15 $\frac{1}{4}$) to 11s. 1 $\frac{1}{4}$ d. (Rs. 5 $\frac{5}{8}$). In the town of Muddebihál one Government

¹ The cost for each pupil shown in these statements is what the pupil costs the state, not what the pupil pays in fees. The rates of fees are given in the School Return page 521.

school had 151 names and an average attendance of 105·3 or 4·5 per cent of the people of the town. The average yearly cost for each pupil was 8s. 2½d. (Rs. 4 as. 1½). In the town of Sindgi two schools had 264 names and an average attendance of 201·8 or 3·3 per cent of the people of the town. The average yearly cost for each pupil varied from 3s. 4½d. (Re. 1 as. 11½) to 9s. 5½d. (Rs. 4 as. 11½). In the town of Bāgevādi two schools had 150 names and an average attendance of 105 or 2·3 per cent of the people of the town. The average yearly cost for each pupil varied from 4s. (Rs. 2) to 8s. 8½d. (Rs. 4 as. 5½).

Exclusive of the nine towns of Kalādgi, Bāgalkot, Sindgi, Bāgevādi, Bādāmi, Indi, Muddebihāl, Hungund, and Bijāpur, the district of Bijāpur was provided with 126 schools or an average of one school for every nine inhabited villages. The following statement shows the distribution of these schools by sub-divisions :

Bijāpur Village Schools, 1882-83.

Sub-Division	Villages.	Popu-lation.	Schools.		Sub-Division	Villages.	Popu-lation.	Schools.	
			Boys.	Girls.				Boys.	Girls.
Bādāmi ...	201	105,381	12	1	Hungund...	160	82,367	15	...
Bāgalkot ...	160	96,183	11	1	Indi ...	123	105,475	19	...
Bāgevādi ...	129	87,700	19	...	Muddebihāl	151	76,389	15	...
Bijāpur ...	93	73,373	16	...	Sindgi ...	146	99,798	17	...

In 1882-83 there were seven libraries or reading rooms, one each at Bāgalkot, Bāgevādi, Bilgi, Bijāpur, Indi, Kalādgi, and Muddebihāl. The Indi and Muddebihāl libraries are maintained from the interest of permanent funds. The Bāgalkot, Bāgevādi, Bijāpur, Bilgi, and Kalādgi libraries are maintained partly from subscriptions and partly from yearly municipal grants. The libraries subscribed to twenty-seven newspapers of which two were English, ten anglo-vernacular, and the rest vernacular. Besides the twenty-seven newspapers nine newspapers were given by subscribers in addition to their subscription for the use of the libraries. The monthly rates of subscription varied from 6d. to 2s. (Re. ¼-1).

In 1882-83 one local vernacular paper, called the *Hitechhu* or *Well Wisher* was published every Sunday at Kalādgi. It is of thirteen years standing, costs subscribers 6s. (Rs. 3) a year, and has a circulation of about eighty-five copies.

Chapter XI.
Instruction.
TOWN SCHOOLS

VILLAGE SCHOOLS

LIBRARIES.

NEWSPAPERS.

CHAPTER XII.

HEALTH.

Chapter XII.
Health.

IN the north and north-east the extreme heat and dryness of the hot months cause fever and other diseases. During the cold months, fever is common in Bijápur, passes south through Bágévádí, and is commonest and most severe in Muddebihál. Of the subdivisions south of the Krishna, Bágalkot has the best climate, while Bádámi has the worst climate, feverish during the cold months and oppressive during the hot months. Except in the hot months the climate of Hungund is pleasant. The rainfall in the district is uncertain averaging about twenty-four inches, and the district, especially the north-eastern part of it, is often subject to drought, which is generally followed by sickness. Besides fever, the prevailing diseases are rheumatism, guineaworm, and cholera.

In 1689 Bijápur was visited by a most malignant plague.¹ The disease began with a slight swelling under the ear or in the armpit or groin, attended with inflamed lungs and severe fever; the attack generally proved fatal in a few hours. All attacked gave up hope. It broke out in Aurangzeb's camp at Bijápur and carried off his queen. So sudden and fierce was this plague that seventy men of the Emperor's suit are said to have been struck down by it and to have died on the road, as Aurangzeb was being borne from his palace to the Jáma mosque a distance probably of about three quarters of a mile. A hundred thousand people are said to have perished, many of high rank. Those who recovered were maimed for life. So numerous were the victims, that the usual burial rites could not be performed. The dead were thrown into carts and buried in open spaces beyond the town. In one day 700 carts full of dead bodies are said to have passed through the Sháhápur

¹ Elliot and Dowson, VII. 337. This outbreak was apparently the true Baghdád or bubonic plague called *taun* and *wába*. It raged for several years over a great part of Western India. At Ahmadabad, where it lasted for six years (1683-1689) its visible marks were swelling as big as a grape or banana behind the ear under the arms and in the groin, and redness round the pupils of the eyes. Near Goa in 1684 it attacked Sultán Mosam's army and carried off 500 men a day (Orme's Historical Fragments, 142); it raged in Surat during the six years ending 1690 (Ovington's Voyage to Surat, 347); in 1690 it reduced the Bombay garrison to thirty-five English soldiers (Bruce's Annals, III. 94); in this year it was so violent that in a few hours at Surat, Daman, and Thána whole cityfuls perished (Gemelli Careri in Churchill's Voyages, IV. 191); and in 1696 at Tatta in Sind it killed 80,000 people (Hamilton's New Account, I. 123). Since the plague of 1690 a serious outbreak apparently of the same disease wasted Mewár and North Gujarát in 1812 and again in 1819. Ahmadabad Statistical Account.

gate. The day of judgment seemed to have come. Whole families were carried off in a night and their bodies were left to decay where they lay. None attended to the wants of others. Trade ceased and the whole city was given over to mourning. In 1818, among other districts of the Bombay Karnátak, Bijápur was visited by a severe outbreak of cholera.¹ During the 1876-77 famine the district suffered grievously. The number of recorded deaths was 69,026 in 1876 and 69,026 in 1877 in excess of the average of the five previous years, and the 1881 census returns seem to show that the famine reduced the population by about 235,000 some of whom left the district and lived but most of whom died.

Besides the Kaládgi civil hospital in 1882 the district had six grant-in-aid dispensaries in which 23,425 out-patients and 372 in-patients were treated at a cost of £1060 (Rs. 10,600). The following details are taken from the 1882 report :

HOSPITALS,
1882.

The commonest diseases were malarious fevers, diseases of the eye stomach and bowels, skin diseases, and chest affections. 2363 out-patients and 158 in-patients were treated at a cost of £365 (Rs. 3650). The Ilkal dispensary was established in 1873. The prevailing diseases were ague, syphilis, ophthalmia, ulcers, and skin diseases. No epidemic occurred. 3098 out-patients and 60 in-patients were treated at a cost of £134 (Rs. 1340). The Bágalkot dispensary was opened in 1867. The commonest diseases were malarious fevers, ophthalmia, worms, bowel complaints, and skin diseases. Cholera prevailed in the district and out of 144 cases 72 proved fatal. 6563 out-patients and 53 in-patients were treated at a cost of £203 (Rs. 2030). The Bijápur dispensary was established in 1871. The prevailing diseases were malarious fevers, rheumatic affections, ophthalmia, chest affections, diseases of the stomach and intestines, and skin diseases. Cholera prevailed in the town and neighbourhood in June. 6604 out-patients and 61 in-patients were treated at a cost of £156 (Rs. 1560). The Muddebihál dispensary was opened in 1878. The commonest diseases were malarious fevers, bronchitis, bowel complaints, and skin diseases. Cholera prevailed in the town and neighbourhood. Ninety-five children were vaccinated, and 1904 out-patients and seven in-patients were treated at a cost of £90 (Rs. 900). The Bágévádi dispensary was opened in 1879. The commonest diseases treated were ague, rheumatism, intestinal worms, and itch. Cholera

¹ The following story of the origin of the great plague of cholera in 1818 and 1819 is widely known and believed in Sátára and in the Bombay Kánarese districts. Adil Sháh of Bijápur was a magician. He had power over spirits and diseases. At Bijápur he built a house with strong walls and a round stone roof. The house had no windows and no doors. He left a little hole and by his power over them he drove in all diseases cholera, small-pox, and fever, and shut the hole. After this the people were free from disease. When the English took Bijápur an officer saw this strong building without a window or a door. He thought it was to store money. He asked the people what was the use of this strong house with neither a window nor a door. The people said cholera and small-pox and fever were shut in the house and no one should open it. The English officer thought that this showed there was money in the house and that the king had told the people this story so that no man might touch his treasure. The officer broke down the wall and the house inside was empty. Terrible cholera and small-pox spread over the land and especially in Dharwár many soldiers and many officers died.

DISTRICTS.

Part XII. of 4990 and an average of 277 varied from 158 in 1868 to 517 in 1879. Other causes with a total mortality of 78,167 and an average mortality of 4342 varied from 991 in 1867 to 27,290 in 1877.

Birth returns are available only for the thirteen years ending 1883. During those thirteen years the number of births averaged 14,596 or according to the 1881 census twenty-three to the thousand people. The yearly totals vary from a lowest of 2795 in 1878 to 22,678 in 1882. The details are:

Bijapur Births and Deaths,¹ 1866-1883.

YEAR.	TOTAL DEATHS.							TOTAL BIRTHS.
	Cholera.	Small-pox.	Fever.	Bowel Com-plaints.	Injuries.	Other Causes.	All Causes.	
1866	3896	499	4406	2784	209	2504	14,298	...
1867	47	447	3294	1068	235	991	6102	...
1868	320	687	4306	1395	158	1567	8432	...
1869	5126	1081	5778	2468	193	2259	16,900	...
1870	62	608	5825	2031	231	2832	11,589	...
1871	167	571	5189	1189	235	2959	10,310	12,570
1872	1750	1765	8396	1500	251	5990	19,652	13,742
1873	90	331	5777	720	228	3450	10,596	13,500
1874	1	286	7756	742	286	4358	13,429	18,633
1875	1365	253	9463	983	267	3818	16,149	16,156
1876	5072	87	9757	1402	242	4068	30,628	18,681
1877	7124	801	41,348	6102	488	27,290	83,083	11,467
1878	2230	18	16,872	516	451	4121	24,369	2795
1879	...	10	14,372	464	517	3817	19,190	6788
1880	4	1	11,054	1025	306	1805	14,195	10,823
1881	138	...	10,025	1284	249	1821	13,517	19,580
1882	543	7	8112	1011	224	2296	12,193	22,678
1883	1008	645	8318	1298	219	2211	13,609	22,446
Total	28,943	8097	179,944	28,002	4990	78,167	328,142	1,97,743
Average	1608	450	9997	1556	277	4342	18,230	14,596

¹ The death returns are believed to be fairly correct and the birth returns to be incomplete.

CHAPTER XIII.

SUB-DIVISIONS.

Ba'da'mi, in the south-east of the district, is bounded on the north by Bāgalkot, on the east by Hungund and the Nizām's territory, on the south by the Malprabha which separates it from the Ron sub-division of Dhārwar, and on the west by Torgal in Gad Hinglaj and Rāmdurg. It contains 173 Government and sixty-three alienated villages. Its area is 676 square miles, its 1881 population 89,047 or 131.72 to the square mile, and its 1882 land revenue £10,291 (Rs. 1,02,910).

Of the 676 square miles 607 have been surveyed in detail. According to the revenue survey returns, 169 square miles are occupied by the lands of alienated villages. The rest contains 222,799 acres or 68.68 per cent of arable land, 11,329 acres or 3.49 per cent of unarable land, eight acres of grass, 76,489 acres or 23.58 per cent of forests, and 13,736 acres or 4.23 per cent of village sites, roads, rivers, and streams. From the 222,799 acres of arable land 84,594 acres have to be taken on account of alienated lands in Government villages.

The extreme north-west of the subdivision lies high and the surface which is sandstone overlaid with trap is waving without large hills. A little further south is an open plain with few villages. In the centre of the sub-division near the town of Kerur rugged sandstone ranges are separated by plains of red sand. These ranges stretch from the west of the subdivision at Mudkavi to the east beyond Guledgudd, with branches running north as far as Kerur and Katgeri, and present very rude passes unfit for carts. The hills, particularly near Bādāmi are broken into various shapes, huge masses of many thousand tons being detached and rolled over. Little temples have been built both on the tops and in the chasms of several of the separate blocks of rock, and on two of the greater and partly detached crags stand the two forts of Bādāmi. In the south-east corner the small angle which lies beyond the Malprabha and to the north-east of Jalihāl is hilly and sandy. The whole of the sub-division which lies west of the Gajendragad ridge, a tract about eighteen miles long by an average of twelve broad, is an open plain broken only by a slight cross ridge, which looks as if it had been the south bank of the Malprabha or some other more ancient stream.

The villages on the light sandy soil are small and poor, and there is much small timber. Bādāmi, with its bold red cliffs capped with brilliant green, its sheet of water in the gorge between the cliffs, its caves, and its fine old towers, is a place of much interest and beauty. On the whole the soil of Bādāmi is not fertile, being stony, red, and hard, and, for some miles round Bādāmi, very sandy.

Chapter XIII
Sub-Divisions

BĀDĀMI.

Area.

Aspect.

Soil.

II. The climate of Bádámi is considered the worst in the district, lessish in the cold months and oppressive in the hot months. During the nine years ending 1881, the rainfall varied from 1·03 inches in 1876 to 46·98 inches in 1874 and averaged 24·27 inches.

The sub-division is poorly supplied with water. Even the Málprabha its only river yields a scanty supply during the hot months. Streams, ponds, and wells are few and their yield is scanty.

According to the 1882-83 returns the farm stock included 258 riding and 1283 load carts, 8132 two-bullock and 573 four-bullock ploughs, 25,294 bullocks, 14,641 cows, 2794 he-buffaloes and 800 she-buffaloes, 589 horses, 41,561 sheep and goats, and 466 asses.

In 1881-82 of 98,962 acres held for tillage, 13,131 acres or 13·35 per cent were fallow or under grass. Of the remaining 85,831 acres 35 were twice cropped. Of the 85,866 acres under tillage, grain crops occupied 61,266 acres or 71·35 per cent, 30,759 of them under Indian millet *javári* (M.) or *jola* (K.) Sorghum vulgare, 21,234 under spiked millet *bájrí* (M.) or *sají* (K.) *Penicillaria spicata*, 3467 under wheat *ghau* (M.) or *godí* (K.) *Triticum aestivum*, 3423 under Italian millet *rála* (M.) *káng* (M.) or *navani* (K.) *Panicum italicum*, 2163 under *sis* (K.) or *vari* (M.) *Panicum miliare*, 216 under rice *bhát* (M.) or *bhalla* (K.) *Oryza sativa*, and four under maize *makái* (M.) or *mekke jola* (K.) Zea mays. Pulses occupied 9694 acres or 11·29 per cent, 3554 of them under *kulthi* (M.) or *hurli* (K.) *Dolichos biflorus*, 2373 under *mug* (M.) or *hesaru* (K.) *Phaseolus radiatus*, 1692 under cajan pea *tor* (M.) or *togri* (K.) *Cajanus indicus*, 1371 under gram *harbhara* (M.) or *kadli* (K.) *Cicer arietinum*, and 704 under other pulses. Oilseeds occupied 2679 acres or 3·12 per cent, 879 of them under linseed *javas* (M.) or *agashi* (K.) *Linum usitatissimum*, 316 under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, and 1484 under other oilseeds. Fibres occupied 11,913 acres or 13·87 per cent, 11,891 of them under cotton *kápus* (M.) *hatti* (K.) *Gossypium herbaceum*, and 22 under Bombay hemp *tág* (M.) *sanabu* (K.) *Crotalaria juncea*. Miscellaneous crops occupied 314 acres or 0·36 per cent, 94 under sugarcane *as* (M.) or *kabbu* (K.) *Saccharum officinarum*, one under chillies *mirchi* (M.) or *menasinakai* (K.) *Capsicum frutescens*, and the remaining 219 under various vegetables and fruits.

The 1881 population returns show that of 89,047 people 82,676 or 92·84 per cent were Hindus; 5850 or 6·56 per cent Musalmáns; and 521 or 0·58 per cent Christians. The details of the Hindu castes are: 2442 Bráhmans; 17,115 Kurubars, shepherds; 6455 Bedars, 3563 Raddis, 1713 Maráthás, and 1416 Kshatriyás or Chhatris, husbandmen; 1227 Páncháls, metal-workers; 1180 Shimpas, tailors; 1110 Gavandis, masons; 650 Patvegárs, tassel-makers; 513 Gols or Gollas, cowherds; 446 Kabligers, fishermen; 380 Rajputs, soldiers; 246 Hanbárs, labourers; 212 Mushtigars, husbandmen; 197 Ilgers, palm-tappers; 197 Suryavanshi-Láds, butchers; 60 Medars, bamboo-workers; 57 Yáklars, temple-ministrants; 51 Bhois, palanquin-bearers; 47 Gujars, traders; 41 Márwáris, moneylenders; 31 Oshtams, beggars; 30 Jingars, painters; 17 Komtis, traders; 16 Ráváls, weavers; 1335 Vadars, diggers; 723

Lamáns, carriers; 714 Korvis, labourers; 395 Holedásars, beggars; 185 Kilikets, beggars; 138 Gondhlis, dancers; 121 Dásars, slaves; 54 Jogers, beggars; 50 Dombáris, tumblers; 31 Advichinchers, robbers; 29 Korchers, hunters; 24 Buddudkers and 15 Bháts, beggars; 3240 Mádigs, village-servants; and 625 Holiás, labourers; 18,335 True Lingáyats; 3935 Gánigs, oilmen; 2082 Padsális, weavers; 1868 Kurvinshetis, grocers; 1641 Koshtis, weavers; 802 Nhávis, barbers; 518 Kumbhárs, potters; 286 Arebanjigs, farmers; 202 Hande-Vazirs, shepherds; 175 Hande-navrus, husbandmen; 171 Nágliks, dyers; 115 Nilgárs, indigo-dyers; 73 Chalvadás, beggars; 68 Shivácháris, weavers; 58 Kursális, bastards; 22 Chatters, cloth-sellers; 13 Gavlis, milkmen; 3377 Hatkárs, hand-loom weavers; 682 Kabbers, husbandmen; 387 Parits, washermen; 342 Samgárs, leather-workers; 216 Sális, weavers; 72 Dhors, tanners; 25 Helavs, beggars; 11 Guravs, temple servants; and 109 Jains, husbandmen, coppersmiths, and bangle-sellers.

Chapter XI

Sub-Division

BÁDÁMI.

Bá'galkot in the south-centre of the district, on the north is separated by the Krishna from Bijápur and Bágevádi, on the east it is bounded by Hungund, on the south by Bádámi, and on the west by Mudhol and Jamkhandi. It contains 161 Government and thirty-nine alienated villages. Its area is 683 square miles, its 1881 population 96,156 or 140.78 to the square mile, and its 1882 land revenue £14,779 (Rs. 1,47,790).

BÁGALKOT

Of the 683 square miles 682 have been surveyed in detail. According to the revenue survey returns 134 square miles are occupied by the lands of alienated villages. The rest contains 272,831 acres or 89.85 per cent of arable land, 7938 acres or 2.61 per cent of unarable land, 5340 acres or 1.75 per cent of forests, and 17,512 acres or 5.76 per cent of village sites, roads, rivers, and streams. From the 272,831 acres of arable land 106,341 acres have to be taken on account of alienated lands in Government villages.

Area.

To the east and north-west the valley of the Krishna is an open well-tilled black soil plain with several rich villages. This alluvial tract, broken here and there by a knoll, stretches south till it meets either with the main range or with some outlying spur of the line of sandstone hills, which touches on the river at a few points and is generally four to five miles distant. This range with its spurs and intervening valleys, some alluvial others sandy, occupies a great part of the north-west of the sub-division as far south as Bá'galkot. Beyond Bá'galkot a broad alluvial plain stretches south as far as Sirur, and east almost to the Malprabha, occupying with few breaks a space of nearly twelve square miles. In the north-east of the sub-division between the meeting of the Ghatprabha and Krishna and the town of Bá'galkot runs west and east a range of iron-charged claystone hills, which are more rugged, less disposed to run in flat topped ranges, and much more difficult of passage than the sandstone hills. These claystone hills are much weathered and seem to have supplied one element in the mixed soil which is found on the banks of the Ghatprabha.

Aspect.

South of the Ghatprabha, which above the town of Bá'galkot has a nearly due west and east course, to a narrow alluvial stripe succeeds a

Soil.

tract where bluish clay slate alternates with alluvial land. In the north where the Ghatprabha meets the Krishna, several islands are formed by branches of the Krishna. As it draws near the hills, the black soil of the sub-division gradually passes into red and grows poor.

Bágalkot has the best climate in the district, the heat in the hot months being less oppressive than it is elsewhere. The rainfall varies in different parts of the sub-division being heavier in the hilly and river-side villages than in the higher and more open parts. At Bágalkot, during the ten years ending 1881 the rainfall varied from 2·27 inches in 1876 to 40·31 inches in 1874 and averaged 22·39 inches.

In the black soil plains to the east of Bágalkot drinking water is very scarce, and the villages are almost all along the banks of the Krishna in the north and of the Ghatprabha, which, running from west to east to the middle of the sub-division, abruptly takes a northerly course till it meets the Krishna in the north. In villages away from the rivers the supply is scanty.

According to the 1882-83 returns the farm stock included thirty-six riding and 1995 load carts, 7057 two-bullock and 1099 four-bullock ploughs, 27,733 bullocks, 16,598 cows, 3053 he-buffaloes and 11,240 she-buffaloes, 1122 horses, 43,142 sheep and goats, and 882 asses.

In 1881-82 of 153,205 acres held for tillage, 12,605 acres or 8·22 per cent were fallow or under grass. Of the 140,600 acres under tillage, grain crops occupied 100,871 acres or 71·74 per cent, 85,433 of them under Indian millet *javari* (M.) or *jola* (K.) Sorghum vulgare, 7409 under spiked millet *bajri* (M.) or *saji* (K.) *Penicillaria spicata*, 5015 under wheat *ghau* (M.) or *godri* (K.) *Triticum aestivum*, 1569 under Italian millet *rála* (M.) *káng* (M.) or *navani* (K.) *Panicum italicum*, 1476 under *vari* (M.) *sáve* (K.) or *Panicum miliare*, 27 under maize *makái* (M.) or *mekke jola* (K.) Zea mays, and two under rice *bhát* (M.) or *bhatta* (K.) *Oryza sativa*. Pulses occupied 5180 acres or 3·68 per cent, 2006 of them under gram *harbhara* (M.) or *kadli* (K.) *Cicer arietinum*, 1554 under *kulthi* (M.) or *hurlti* (K.) *Dolichos biflorus*, 705 under cajan pea *tur* (M.) or *togri* (K.) *Cajanus indicus*, 562 under *mug* (M.) or *hesaru* (K.) *Phaseolus radiatus*, and 353 under other pulses. Oilseeds occupied 2769 acres or 1·96 per cent, 606 of them under linseed *javas* (M.) or *agashi* (K.) *Linum usitatissimum*, 229 under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, and 1934 under other oilseeds. Fibres occupied 31,562 acres or 22·44 per cent, 31,541 of them under cotton *kápus* (M.) *hatti* (K.) *Gossypium herbaceum*, and 21 under Bombay hemp *lag* (M.) *sanabu* (K.) *Crotalaria juncea*. Miscellaneous crops occupied 212 acres or 0·15 per cent, 6 of them under chillies *mirchi* (M.) or *mesa-sinakai* (K.) *Capsicum frutescens*, and the remaining 212 under various vegetables and fruits.

The 1881 population returns show that of 96,156 people 85,798 or 89·23 per cent were Hindus, 10,295 or 10·70 per cent Musalmáns, 58 Christians, and 5 Pársis. The details of the Hindu castes are: 4361 Bráhmans; 15,621 Kurubars, shepherds; 6743 Raddis, 5554 Bedars,

2763 Maráthás, and 2428 Kshatriyás or Chhatris, husbandmen; 1347 Páñcháls, metal-workers; 1130 Kabligers, fishermen; 953 Shimpis, tailors; 508 Rajputs, soldiers; 383 Gavandis, masons; 319 Gols or Gollas, cowherds; 251 Mushtigars, husbandmen; 187 Suryavanshi Lás, butchers; 161 Patvegárs, tassel-makers; 138 Komtis, traders; 133 Bhois, palanquin-bearers; 117 Márwáris, moneylenders; 106 Hambárs, labourers; 88 Kunbis, husbandmen; 88 Medárs, bamboo-workers; 66 Mudliárs, petty traders; 64 Ilgers, palm-tappers; 54 Jingars, painters; 52 Yáklars, temple-ministrants; 36 Shetiárs, shopkeepers; 20 Gujars, traders; 14 Ráváls, weavers; 1320 Vadars, diggers; 853 Lamáns, carriers; 745 Korvis, labourers; 338 Dandigdásars, beggars; 95 Dásars, slaves; 43 Gondhlis, dancers; 16 Jogers and 15 Budbudkers, beggars; 13 Dombáris, tumblers; 10 Advichinchers, robbers; 10 Ghisádis, tinkers; 10 Gosávis, beggars; 4734 Mádigs, village servants; 2451 Holiás, labourers; 17,707 True Lingáyats; 7394 Gánigs, oilmen; 1023 Nhávis, barbers; 960 Koshtis, weavers; 676 Kumbhárs, potters; 626 Kurvinshetis, grocers; 276 Are-Banjigs, farmers; 84 Nilgárs, indigo-dyers; 82 Gavlis, milkmen; 81 Padsális, weavers; 69 Chatters, cloth-sellers; 39 Náglis, dyers; and 33 Kursális, bastards; 757 Hatkárs, hand-loom weavers; 439 Sális, weavers; 429 Samgars, leather-workers; 342 Paríts, washermen; 117 Helavs, beggars; 75 Dhors, tanners; 39 Kabbers, husbandmen; and 212 Jains, husbandmen, coppersmiths, and bangle-sellers.

Chapter XII

Sub-Division

BÁGALKOT.

People,
1881.

Bá'geva'di, in the centre of the district, is bounded on the north by Bijápur and Sindgi, on the east by Muddebihál, on the south by the Krishna which separates it from Bágalkot, and on the west by Bijápur. It contains 117 Government and nine alienated villages. Its area is 764 square miles, its 1882 population 86,743 or 113.53 to the square mile, and its 1882 land revenue £20,033 (Rs. 2,00,330).

BÁGEVÁDI

Of the 764 square miles, all of which have been surveyed in detail, thirty-one square miles are occupied by the lands of alienated villages. The rest, according to the revenue survey returns, contains 444,450 acres or 94.69 per cent of arable land, 19,492 acres or 4.15 per cent of unarable land, 158 acres or 0.03 per cent of forests, and 5253 acres or 1.11 per cent of village sites, roads, rivers, and streams. From the 444,450 acres of arable land 120,481 acres have to be taken on account of alienated lands in Government villages.

Area.

The north of the sub-division along the river Don is very rich, but the centre and west are sterile, consisting of bare treeless trap uplands or *máls* with occasional black soil valleys.

Aspect.

Its climate is much like the climate of Bijápur. It has the same dry blighting east winds in the cold weather and the same fierce hot blasts in April and May. The rainfall at Bágevádi during the four years ending 1881 varied from 15.75 inches in 1881 to 36.89 inches in 1878 and averaged 27.81 inches.

Climate.

The water-supply is poor. A few small streams flow to join the Don in the north and the Krishna in the south. Ponds and reservoirs are scarce, but wells abound in and close to all villages.

Water.

XIII. The Don valley in the north is very rich black soil. The rest of
sions. Bágévádi is red trap on the uplands and black soil in the hollows.
ADT. The only rising grounds worth calling hills are the laterite cappings
at Ingleshvar and Nágvád, and the granite ridge which comes across
the Krishna at Nirgundi. There are no forests.

According to the 1882-83 returns the farm stock included ten riding and 1162 load carts, 3789 two-bullock and 2092 four-bullock ploughs, 30,503 bullocks, 14,286 cows, 4292 he-buffaloes and 3370 she-buffaloes, 1315 horses, 41,555 sheep and goats, and 836 asses.

In 1881-82 of 286,799 acres held for tillage, 16,787 acres or 5·85 per cent were fallow or under grass. Of the remaining 270,012 acres 18 were twice cropped. Of the 270,030 acres under tillage, grain crops occupied 192,235 acres or 71·19 per cent, 155,611 of them under Indian millet *javári* (M.) or *jola* (K.) *Sorghum vulgare*, 26,422 under wheat *ghau* (M.) or *godí* (K.) *Triticum aestivum*, 9193 under spiked millet *bájri* (M.) or *saji* (K.) *Penicillaria spicata*, 256 under barley *java* (M.) *godhi* (K.) *Hordeum hexastychon*, 189 under rice *bhát* (M.) or *bhatta* (K.) *Oryza sativa*, 172 under Italian millet *rála* (M.) *káng* (M.) or *navni* (K.) *Panicum italicum*, 67 under maize *makái* (M.) or *mekke jola* (K.) *Zea mays*, and 325 under other grains of which details are not given. Pulses occupied 13,260 acres or 4·91 per cent, 7688 of them under gram *harbhara* (M.) or *kadli* (K.) *Cicer aris-tinum*, 2522 under cajan pea *tur* (M.) or *togri* (K.) *Cajanus indicus*, 1496 under *mug* (M.) or *hesaru* (K.) *Phaseolus radiatus*, 1191 under *kulthi* (M.) or *hurli* (K.) *Dolichos biflorus*, and 363 under other pulses. Oilseeds occupied 13,778 acres or 5·10 per cent, 6600 of them under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, 1650 under linseed *javás* (M.) or *agashi* (K.) *Linum usitatissimum*, and 5528 under other oilseeds. Fibres occupied 49,030 acres or 18·15 per cent, all of them under cotton *kápus* (M.) *hatti* (K.) *Gossypium herbaceum*. Miscellaneous crops occupied 1727 acres or 0·63 per cent, 550 of them under chillies *mirchi* (M.) or *menasinakai* (K.) *Capsicum frutescens*, 200 under tobacco *tambáku* (M.) or *haqesoppu* (K.) *Nicotiana tabacum*, 150 under sugarcane *us* (M.) or *kablu* (K.) *Saccharum officinarum*, and the remaining 827 under various vegetables and fruits.

The 1881 population returns show that of 86,743 people 76,175 or 87·81 per cent were Hindus and 10,568 or 12·18 per cent Musalmáns. The details of the Hindu castes are: 2178 Bráhmáns; 9642 Kurubars, shepherds; 4187 Raddis, husbandmen; 3177 Kabligers, fishermen; 2821 Maráthás and 1893 Bedars, husbandmen; 873 Rajputs, soldiers; 745 Páncháls, metal-workers; 713 Kshatriyás or Chhatris, husbandmen; 424 Gavandis, masons; 319 Shimpis, tailors; 246 Kunbis, husbandmen; 155 Mushtigers, husbandmen; 144 Ilgers, palm-tappers; 64 Gujars, traders; 64 Mudliárs, petty traders; 63 Suryavanshi-Láds, butchers; 40 Gols or Gollas, cowherds; 33 Lonáris, salt-makers; 32 Jingars, painters; 32 Komtis, traders; 29 Bhois, palanquin-bearers; 8 Ráváls, weavers; 4 Medárs, bamboo-workers; 1325 Vadars, diggers; 1032 Lamáns, carriers; 428 Korvis, labourers; 222 Kaikádis, basket-makers; 53 Dásars, slaves; 33 Dombáris, tumblers; 27 Budbudkers, beggars; 20 Gondhlis,

dancers; 10 Ghisádis, tinkers; 4031 Mádigs, village servants; 3510 Holiás, labourers; 21,868 True Lingáyats; 4673 Gánigs, oilmen; 1946 Kudvakkalgers, husbandmen; 1446 Hande Vazirs, shepherds; 1134 Nhávis, barbers; 1036 Are-Banjigs, farmers; 978 Kumbhárs, potters; 907 Koshtis, weavers; 342 Kursális, bastards; 109 Chatters, cloth-sellers; 91 Málgárs, flower-sellers; 70 Kalávants, dancing-girls; 65 Nilgárs, indigo-dyers; 1570 Hatkárs, hand-loom weavers; 507 Parits, washermen; 317 Samgárs, leather-workers; 213 Guravs, temple servants; 98 Dhors, tanners; 90 Helavs, beggars; 30 Sális, weavers; and 108 Jains, husbandmen, coppersmiths, and bangle-sellers.

Chapter XI

Sub-Divisió

BÁGEVÁD

Bija'pur in the north-west centre of the district is bounded on the north by Indi, on the east by Sindgi and Bágevádi, on the south by the Krishna which separates it from Bágalkot, and on the west by the Jamkhandi and Karajgi states. It contains ninety-eight Government and ten alienated villages. Its area is 869 square miles, its 1881 population 76,896 or 88·59 to the square mile, and its 1882 land revenue £12,587 (Rs. 1,25,870).

BIJÁPUR.

Of the 869 square miles 864 have been surveyed in detail. According to the revenue survey returns, sixty-seven square miles are occupied by the lands of alienated villages. The rest contains 468,501 acres or 91·28 per cent of arable land, 19,580 acres or 3·81 per cent of unarable land, 2002 acres or 0·39 per cent of forests, and 23,169 acres or 4·51 per cent of village sites, roads, rivers, and streams. From the 468,501 acres of arable land 98,787 acres have to be taken on account of alienated lands in Government villages.

Area.

In the south-east, all along the valley of the Don, Bijápur is remarkably fertile, and the villages though not frequent are rich. In the north and particularly in the north-west, the land is extremely barren, chiefly bare rocky treeless uplands.

Aspect.

The valley of the Don is very rich black soil. The centre and north of the sub-division consists of waving uplands of reddish trap with rare valleys of black soil between them. The whole sub-division is trap. There are no hills but in the extreme north is a range of uplands of unusual height, and at Mamdápur in the south-west is a notable range of six or seven low hills.

Soil.

The climate is rather feverish but on the whole is fair. The rains are cool and pleasant; the cold weather very dry and with blighting east winds; the hot weather very trying with a fierce hot wind all day relieved by a night breeze from the sea. At Bijápur during the ten years ending 1881 the rainfall varied from 5·61 inches in 1876 to 45·62 inches in 1877 and averaged 23·88 inches.

Climate.

Besides the Don a number of small streams flow through the sub-division south-east to join the Don or north-east to join the Bhima, but they never hold much water and are dry in the hot weather. Ponds are scarce and easily fill with silt, but there is an excellent supply of well water in almost every village.

Water.

According to the 1882-83 returns the farm stock included 1173 load carts, 2654 two-bullock and 1997 four-bullock ploughs, 22,747

Stock,
1882.

er XIII.
visions.

bullocks, 13,521 cows, 2635 he-buffaloes and 6883 she-buffaloes, 1888 horses, 49,040 sheep and goats, and 711 asses.

APUB.
crops,
1882.

In 1881-82 of 294,201 acres held for tillage, 42,107 acres or 14.31 per cent were fallow or under grass. Of the remaining 252,094 acres 80 were twice cropped. Of the 252,174 acres under tillage, grain crops occupied 212,784 acres or 84.37 per cent, 166,318 of them under Indian millet *javari* (M.) or *jola* (K.) *Sorghum vulgare*, 23,936 under spiked millet *bajri* (M.) or *saji* (K.) *Penicillaria spicata*, 21,421 under wheat *ghau* (M.) or *godhi* (K.) *Triticum aestivum*, and 1109 under rice *bhat* (M.) or *bhatta* (K.) *Oryza sativa*. Pulses occupied 13,886 acres or 5.50 per cent, 10,092 of them under gram *harbhara* (M.) or *kadli* (K.) *Cicer arietinum*, 1352 cajan pea *tor* (M.) or *togri* (K.) *Cajanus indicus*, 438 under *mug* (M.) or *hesaru* (K.) *Phaseolus radiatus*, and 2004 under other pulses. Oilseeds occupied 7001 acres or 2.77 per cent, 1471 of them under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, 850 under linseed *javas* (M.) or *agashi* (K.) *Linum usitatissimum*, and 4680 under other oilseeds. Fibres occupied 17,624 acres or 6.98 per cent, all of them under cotton *kapus* (M.) *hatti* (K.) *Gossypium herbaceum*. Miscellaneous crops occupied 879 acres or 0.34 per cent, 168 under sugarcane *us* (M.) or *kabbu* (K.) *Saccharum officinarum*, and the remaining 711 under various vegetables and fruits.

ople,
1881.

The 1881 population returns show that of 76,896 people 67,221 or 87.41 per cent were Hindus, 9646 or 12.54 per cent Musalmáns, 21 Pársis, and 8 Christians. The details of the Hindu castes are: 2780 Bráhmans; 8838 Kurubars, shepherds; 3964 Maráthás, husbandmen; 2208 Kabligers, fishermen; 1429 Raddis, husbandmen; 1064 Rajputs, soldiers; 968 Gavandis, masons; 675 Lonáris, salt-makers; 637 Bedars, husbandmen; 514 Shimpis, tailors; 469 Kunbis, husbandmen; 446 Páncháls, metal-workers; 257 Hanbárs, labourers; 335 Kshatriyás or Chhatris, husbandmen; 130 Suryavanshi-Láds, butchers; 98 Gols or Gollas, cowherds; 70 Gujars, traders; 65 Ilgers, palm-tappers; 61 Bhois, palanquin-bearers; 59 Ráváls, weavers; 55 Medárs, bamboo-workers; 31 Mushtigers, husbandmen; 31 Kaláls, distillers; 26 Jingars, painters; 20 Agarváls, husbandmen; and 8 Oshtams, beggars; 1335 Vadars, diggers; 1255 Korvis, labourers; 699 Lamáns, carriers; 384 Gosávis, beggars; 158 Dásars, slaves; 68 Gondhlis, dancers; 31 Advichinchers, robbers; 21 Kilikets, and 20 Buddudkers, beggars; 14 Ghisádis, tinkers; 11 Dombóris, tumblers; 6 Bháts, beggars; 3977 Holiás, labourers; 1905 Mádigs, village servants; 17,982 True Lingáyats; 4840 Gánigs, oilmen; 1974 Kudvakkalgars, husbandmen; 1305 Are-Banjigs, husbandmen; 865 Kuruvishettis, grocers; 768 Nhávis, barbers; 661 Kumbhárs, potters; 515 Koshtis, weavers; 350 Hande-navarus, husbandmen; 246 Kursális, bastards; 224 Hande-Vazirs, shepherds; 176 Gavlis, milkmen; 23 Kalávants, dancing girls; 665 Samgárs, leather-workers; 351 Guravs, temple-servants; 348 Parits, washermen; 268 Hatkárs, hand-loom weavers; 216 Dhors, tanners; 29 Sális, weavers; 25 Helavs, beggars; and 368 Jains, husbandmen, coppersmiths, and bangle-sellers.

Hungund in the extreme south-east is bounded on the north by the Krishna separating it from Muddebihal, on the east and south by the Nizám's territory, and on the west by Bádámi and Bágalkot. It contains 192 Government and twenty-five alienated villages. Its area is 518 square miles, its 1881 population 80,037 or 154·51 to the square mile, and its 1882 yearly land revenue £12,105 (Rs. 1,21,050).

Of the 518 square miles all of which have been surveyed in detail, seventy square miles are occupied by the lands of alienated villages. The rest, according to the revenue survey returns, contains 247,854 acres or 86·34 per cent of arable land, 11,906 acres or 4·14 per cent of unarable land, 13,856 acres or 4·82 per cent of forests, and 13,443 acres or 4·68 per cent of village sites, roads, rivers, and streams. From the 247,854 acres of arable land 77,531 acres have to be taken on account of alienated lands in Government villages.

Except some parts in the west bordering on the Malprabha where the flat-topped sandstone hills at some points stretch three or four miles inland, the subdivision is an open well tilled black soil plain with many rich villages. At the south-west near Gudur is an exceedingly rough and hilly sandstone tract. Almost all the villages on the southern border are in the neighbourhood of hills either in lines or detached blocks of felspar. Bush-covered patches of arable waste are the only woodlands in the sub-division. None of the hills yield useful timber and many of their sides are bare. Except in the hilly south-west the soil is mostly black and very rich.

In the hot months the heat is very oppressive, but during the rest of the year the climate of Hungund is one of the best in the district. In the hilly south-west the rainfall is partial. At Hungund during the ten years ending 1881 the rainfall varied from 8·75 inches in 1876 to 41·22 in 1878 and averaged 23·37 inches.

Hungund has a good water-supply. Besides the Krishna which forms the north boundary and the Malprabha which forms the west boundary, several streams continue to run throughout the year. In only a few places is the water unwholesome.

According to the 1882-83 returns the farm stock included forty-eight riding and 914 load carts, 5836 two-bullock and 937 four-bullock ploughs, 21,511 bullocks, 10,064 cows, 3394 he-buffaloes and 9562 she-buffaloes, 635 horses, 26,251 sheep and goats, and 450 asses.

In 1881-82 of 156,728 acres held for tillage, 8147 acres or 5·19 per cent were fallow or under grass. Of the 148,581 acres under tillage, grain crops occupied 94,577 acres or 63·65 per cent, 74,805 of them under Indian millet *javári* (M.) or *jola* (K.) Sorghum vulgare, 8600 under wheat *ghau* (M.) or *godí* (K.) Triticum æstivum, 5327 under spiked millet *bájri* (M.) or *saji* (K.) Penicillaria spicata, 4084 under Italian millet *rála* (M.) *káng* (M.) or *navani* (K.) Panicum italicum, 287 under *vari* (M.) or *sáve* (K.) Panicum miliare, 247 under rice *bhát* (M.) or *bhatta* (K.) Oryza sativa, five under maize *makái* (M.) or *mekke jola* (K.) Zea mays, and 1222 under other grains of which details are not given. Pulses occupied 5401 acres or 3·63 per cent, 2628 of them under gram *harbhara* (M.) or *kadli* (K.) Cicer arietinum, 1170 under cajan pea *tur* (M.) or *togri* (K.)

Chapter XII]

Sub-Division]

HUNGUND.

Area.

Aspect.

Climate.

Water.

Stock.

Crops,
1882.

apter XIII.
b-Divisions.

UNGUND.
Crops,
1882.

Cajanus indicus, 811 under *kulthi* (M.) or *hurlí* (K.) *Dolichos biflorus*, 681 under *mug* (M.) or *hesaru* (K.) *Phaseolus radiatus*; and 111 under other pulses. Oilseeds occupied 1292 acres or 0·87 per cent, 417 of them under linseed *javas* (M.) or *agashi* (K.) *Linum usitatissimum*, three under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, and 872 under other oilseeds. Fibres occupied 47,014 acres or 31·64 per cent, 47,010 of them under cotton *kápus* (M.) *hatti* (K.) *Gossypium herbaceum*, and four under Bombay hemp *lág* (M.) *sanabu* (K.) *Crotalaria juncea*. Miscellaneous crops occupied 297 acres or 0·19 per cent, 85 under tobacco *tambáku* (M.) or *hagesoppu* (K.) *Nicotiana tabacum*, 43 under chillies *mirchi* (M.) or *menasinakai* (K.) *Capsicum frutescens*, and the remaining 169 under various vegetables and fruits.

People,
1881.

The 1881 population returns show that of 80,037 people 73,350 or 91·64 per cent were Hindus, 6668 or 8·33 per cent Musalmáns, and 19 Christians. The details of the Hindu castes are: 1910 Bráhmans; 13,683 Kurubars, shepherds; 4265 Raddis and 3441 Bedars, husbandmen; 1083 Páneháls, metal-workers; 1036 Kabligers, fishermen; 1035 Kshatriyás or Chhatris, husbandmen; 763 Shimpis, tailors; 722 Gavandis, masons; 619 Maráthás, husbandmen; 256 Gols or Gollas, cowherds; 217 Patvegárs, tassel-makers; 188 Komtis, traders; 129 Suryavanshi Láds, butchers; 100 Bhois, palanquin-bearers; 79 Mushtigers, husbandmen; 73 Rajputs, soldiers; 61 Jingars, painters; 48 Hanbárs, labourers; 39 Gujars, traders; 33 Márwáris, moneylenders; 32 Ilgers, palm-tappers; 23 Yáklars, temple-ministrants; 17 Oshtams, beggars; 17 Rávals, weavers; 14 Medárs, bamboo-workers; 1335 Vadars, diggers; 953 Lamáns, carriers; 829 Korvis, labourers; 282 Dásars, slaves; 38 Kilikats, beggars; 31 Dombáris, tumblers; 30 Advichinchers, robbers; 13 Budbudkers and 6 Bháts, beggars; 3756 Mádigs, village servants; 2001 Holiás, labourers; 15,093 True Lingáyats; 4058 Gánigs, oilmen; 2977 Are-Banjigs, husbandmen; 1232 Koshtis, weavers; 827 Nhávis, barbers; 689 Nágliks, dyers; 675 Hande-Vazirs, shepherds; 518 Kumbhárs, potters; 189 Kuruvinsnettis, grocers; 126 Kursális, bastards; 109 Nilgárs, indigo-dyers; 78 Padsális, weavers; 65 Kudvakkalgars, husbandmen; 50 Gavlis, milkmen; 28 Chalvadis, beggars; 4790 Hatkárs, hand-loom weavers; 1156 Kabbers, husbandmen; 449 Parits, washermen; 305 Sális, weavers; 235 Chik-Kuruvinavars, weavers; 151 Sangárs, leather-workers; 64 Helavs, beggars; 14 Guravs, temple-servants; 4 Dhors, tanners; and 306 Jains, husbandmen, coppersmiths, and bangle-sellers.

INDI.

Indi, in the extreme north, is bounded on the north and north-east by the Bhima, separating it from the Sholápur sub-division of Sholápur on the north and the Akalkot state and the Nizám's territory on the north-east, on the east by Sindgi, on the south by Sindgi and Bijápur, and on the west by the Jath and SÁngli states. It contains 118 Government and eighteen alienated villages. Its area is 871 square miles, its 1881 population 71,940 or 82·59 to the square mile, and its 1882 land revenue £17,431 (Rs. 1,74,310).

Area.

Of the 871 square miles 846 have been surveyed in detail. According to the revenue survey returns 123 square miles are

occupied by the lands of alienated villages. The rest contains 454,619 acres or 94·96 per cent of arable land, 81·74 acres or 1·70 per cent of unarable land, 284 acres or 0·05 per cent of forests, and 15,648 acres or 3·26 per cent of village sites, roads, rivers, and streams. From the 454,619 acres of arable land 64,752 acres have to be taken on account of alienated lands in Government villages.

Except in and near villages where are occasional clumps of *bábhul* trees and a sprinkling of tamarind and *nim*, Indi is an unbroken and almost treeless plain. Along the Bhima the land is rich and well tilled and broken at intervals by villages. Towards the south-west and west in the old revenue divisions of Halsangi, Bárdol, and Horti the land is waving and covered with stones, which, when not too thickly strewn, are no hindrance to cultivation and by checking evaporation keep the soil moist and cool. Halsangi has not a single hill, though here and there are some rocky eminences perfectly barren except when the rainy season clothes them with a scanty covering of spear-grass and stunted brushwood. A few such eminences are found also in the north of the Bárdol division; but to the south of it in the villages of Lalatgaon, Jagjivni, Ichgeri, and Kanur, a hilly range begins which passes through the north of Horti. These brushwood-clad hilly tracts are now used for grazing. Towards the south and south-east near Hutturki, Támba, and Shirshad, and along the streams running by those villages, the country is more populous and better cultivated, and the villages are comparatively rich.

In the low lying plains and in the Bhima valley, the soil is chiefly *regur* or black; in the uplands it is poor being composed almost wholly of crumbled trap and towards the east large tracts are more or less covered with stones. On the whole the soil is rich. There is little gardening; what there is is mostly of sugarcane and plantain.

The climate of Indi is dry. During the hot season the heat is intense, unbearable during the day and in the early hours of night, and causing fever and other diseases. In April and May the thermometer sometimes rises to 108°. In the beginning of the rainy season the climate is unhealthy. Later on it improves and in the cold season it is healthy. The rainfall is capricious especially in the early part of the south-west monsoon. Near Horti and towards the hilly part of the sub-division rain is more plentiful than in the north. At Indi, during the ten years ending 1881, the rainfall varied from 4·14 inches in 1876 to 45·59 inches in 1878 and averaged 27·36 inches.

Indi is well off for water. The chief supply is from the streams which flow into the Bhima and which hold water throughout the year. The villages on the Bhima draw their supply from that river. In a few villages which have no streams that hold water throughout the year, the supply in the hot season is from wells dug in dry stream beds.

According to the 1882-83 returns the farm stock included twenty-one riding and 1262 load carts, 1948 two-bullock and 2289 four-bullock ploughs, 25,878 bullocks, 12,209 cows, 3346 he-buffaloes and 6440 she-buffaloes, 1236 horses, 56,350 sheep and goats, and 565 asses.

Chapter XI
Sub-Division

INDI.

Aspect.

Soil.

Climate.

Water.

Stock.

Chapter XIII.

Sub-Divisions.

INDI.
Crops,
1882.

In 1881-82 of 295,763 acres held for tillage, 27,942 acres or 9·44 per cent were fallow or under grass. Of the remaining 267,821 acres 184 were twice cropped. Of the 268,005 acres under tillage, grain crops occupied 222,513 acres or 83·02 per cent, 165,446 of them under Indian millet *javari* (M.) or *jola* (K.) *Sorghum vulgare*, 46,298 under spiked millet *bajri* (M.) or *saji* (K.) *Penicillaria spicata*, 7253 under wheat *ghau* (M.) or *godhi* (K.) *Triticum aestivum*, 1668 under rice *bhat* (M.) or *bhatta* (K.) *Oryza sativa*, 81 under Italian millet *rala* (M.) *kang* (M.) or *navani* (K.) *Panicum italicum*, 78 under maize *makai* (M.) or *mekke jola* (K.) *Zea mays*, 32 under barley *jav* (M.) or *godhi* (K.) *Hordeum hexastychon*, and 1657 under other grains of which details are not given. Pulses occupied 11,338 acres or 4·23 per cent, 5687 of them under gram *harbhara* (M.) or *kadli* (K.) *Cicer arietinum*, 3233 under cajan pea *tur* (M.) or *togri* (K.) *Cajanus indicus*, 671 under *mug* (M.) or *hesaru* (K.) *Phaseolus radiatus*, 596 under *kulthi* (M.) or *hurlti* (K.) *Dolichos biflorus*, and 1151 under other pulses. Oilseeds occupied 20,617 acres or 7·69 per cent, 13,477 of them under linseed *javas* (M.) or *agashi* (K.) *Linum usitatissimum*, 1104 under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, and 6036 under other oilseeds. Fibres occupied 11,788 acres or 4·39 per cent, 11,727 of them under cotton *kapus* (M.) *hatti* (K.) *Gossypium herbaceum*, and 61 under Bombay hemp *tag* (M.) *sanabu* (K.) *Crotalaria juncea*. Miscellaneous crops occupied 1749 acres or 0·65 per cent, 486 of them under tobacco *tambaku* (M.) or *hagesoppu* (K.) *Nicotiana tabacum*, 433 under chillies *mirchi* (M.) or *menasinakai* (K.) *Capsicum frutescens*, 430 under sugarcane *us* (M.) or *kabbu* (K.) *Saccharum officinarum*, and the remaining 400 under various vegetables and fruits.

People,
1881.

The 1881 population returns show that of 71,940 people 64,382 or 89·49 per cent were Hindus, 7539 or 10·47 per cent Musalmáns, and 19 Christians. The details of the Hindu castes are : 2982 Bráhmans ; 9676 Kurubars, shepherds ; 2959 Kabligers, fishermen ; 2872 Maráthás, husbandmen ; 2443 Gavandis, masons ; 682 Rajputs, soldiers ; 412 Bedars, husbandmen ; 339 Shimpis, tailors ; 305 Páncháls, metal-workers ; 191 Kshatriyás, husbandmen ; 190 Bhois, palanquin-bearers ; 170 Raddis, husbandmen ; 132 Suryavanshi Láds, butchers ; 40 Gujars ; 29 Komtis, traders ; 21 Medárs, bamboo-workers ; 19 Ilgers, palm-tappers ; 16 Rávals, weavers ; 1349 Vadars, diggers ; 540 Lamáns, carriers ; 464 Korvis, labourers ; 165 Gondhlis, dancers ; 81 Kilikets, beggars ; 56 Dombáris, tumblers ; 45 Budbudkers, and 5 Bháts, beggars ; 1654 Mádigs, village servants ; 18,704 True Lingáyats ; 4258 Gánigs, oilmen ; 2391 Kudvakkalgers, husbandmen ; 1602 Koshtis, weavers ; 1424 Are-Banjigs, husbandmen ; 806 Nhávis, barbers ; 644 Kumbhárs, potters ; 540 Hande-Vazirs, shepherds ; 360 Kursális, bastards ; 310 Náglis, dyers ; 273 Chatters, cloth-sellers ; 212 Nilgárs, indigo-dyers ; 134 Málgárs, flower-sellers ; 71 Gavlis, milkmen ; 52 Kalávants, dancing-girls ; 1247 Samgárs, leather-workers ; 1158 Hatkárs, hand-loom weavers ; 693 Guravs, temple servants ; 405 Parits, washermen ; 283 Dhors, tanners ; 85 Helavs, beggars ; 68 Sális, weavers ; 24 Kabbers, husbandmen ; and 801 Jains, husbandmen, coppersmiths, and bangle-sellers.

Muddebihal in the south-east centre of the district is bounded on the north by Sindgi, on the east by the Nizám's territory, on the south by the Krishna river separating it from Hungund and Bágalkot, and on the west and north-west by Bágévádi and Sindgi. It contains 128 Government and thirty-three alienated villages. Its area is 564 square miles, its 1881 population 65,024 or 115·29 to the square mile, and its 1882 land revenue £14,048 (Rs. 1,40,480).

Of the 564 square miles 530 have been surveyed in detail. According to the revenue survey returns, 114 square miles are occupied by the lands of alienated villages. The rest contains 272,428 acres or 94·67 per cent of arable land, 12,432 acres or 4·32 per cent of unarable land, and forty-eight acres or 0·01 per cent of forests, and 2852 acres or 0·99 per cent of village sites, roads, rivers, and streams. From the 272,428 acres of arable land 53,160 acres have to be taken on account of alienated lands in Government villages.

In the north of the sub-division is the rich valley of the Don and the central plateau of sandstone and limestone is fairly fertile. But the south and south-east is a barren tract of metamorphic granite covered with great boulders, and fairly fertile only close to the Krishna.

The soil varies greatly. In the south it is metamorphic granite, and, except close to the Krishna, is very sterile. Then comes a sudden rise to a sandstone plateau, which, further north, passes into the famous Tálikot limestone, and, on the higher ridges, is capped with the southmost flows of the Deccan trap. The soil on these trap coverings is always very poor but the sandstone and limestone when not too near the surface, yield good crops. The sandstone uplands rise sharply from the granite plain so that from one side they look like hills. Nágárbetta about ten miles east of Muddebiháal is a remarkable though low hill, a trap outlier standing by itself in the middle of the granite plain. Otherwise Muddebiháal is without hills.

The climate of Muddebiháal is reckoned more feverish than that of either Bijápur or Bágévádi, but the hot winds are perhaps not so fierce as those that blow over the trap uplands. At Muddebiháal, during the ten years ending 1881 the rainfall varied from 0·10 inches in 1876 to 42·41 inches in 1874 and averaged 23·30 inches.

The Don forms the northern and the Krishna the southern boundary of the sub-division and to join them a number of small streams flow in the cold weather through the sub-divisions but they are insignificant and disappear in the hot weather. Ponds are few, but every village has capital wells.

According to the 1882-83 returns the farm stock included fifty-six riding and 888 load carts, 4059 two-bullock and 3383 four-bullock ploughs, 21,227 bullocks, 10,803 cows, 2998 he-buffaloes and 7887 she-buffaloes, 1024 horses, 33,132 sheep and goats, and 541 asses.

In 1881-82 of 185,948 acres held for tillage, 10,054 acres or 5·40 per cent were fallow or under grass. Of the 175,894 acres under tillage, grain crops occupied 118,454 acres or 67·34 per cent, 94,295 of them under Indian millet *jeári* (M.) or *jola* (K.) Sorghum vulgare, 11,489 under wheat *ghau* (M.) or *godí* (K.) Triticum aestivum, 10,237

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Sub-Division
MUDEBIHAL

Area.

Aspect.

Soil.

Climate.

Water.

Stock.

Crops,
1882.

Chapter XIII.

Sub-Divisions.

MUDEBIHÁL.

Crops,
1882.

under spiked millet *bájrí* (M.) or *sají* (K.) *Penicillaria spicata*, 94 under rice *bhát* (M.) or *bhatta* (K.) *Oryza sativa*, 10 under barley *jav* (M.) *godhi* (K.) *Hordeum hexastychon*, and 2329 under other grains of which details are not given. Pulses occupied 6098 acres or 3.46 per cent, 3589 of them under gram *harbhara* (M.) or *kadli* (K.) *Cicer arietinum*, 1886 under cajan pea *tur* (M.) or *togri* (K.) *Cajanus indicus*, and 623 under other pulses. Oilseeds occupied 4179 acres or 2.37 per cent, 1409 of them under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, 276 under linseed *javas* (M.) or *agashi* (K.) *Linum usitatissimum*, and 2494 under other oilseeds. Fibres occupied 46,651 acres or 26.52 per cent, 46,507 of them under cotton *kápus* (M.) or *hatti* (K.) *Gossypium herbaceum*, and 144 under Bombay hemp *tág* (M.) or *sanabu* (K.) *Crotalaria juncea*. Miscellaneous crops occupied 512 acres or 0.29 per cent, 213 of them under tobacco *tambáku* (M.) or *hagesoppu* (K.) *Nicotiana tabacum*, 44 under sugarcane *us* (M.) or *kabbu* (K.) *Saccharum officinarum*, and the remaining 255 under various vegetables and fruits.

People,
1881.

The 1881 population returns show that of 65,024 people 57,813 or 88.91 per cent were Hindus and 7211 or 11.08 per cent Musalmáns. The details of the Hindu castes are : 1584 Bráhmans ; 14,218 Kurubars, shepherds ; 6212 Raddis and 2271 Bedars, husbandmen ; 1293 Kabligers, fishermen ; 1053 Maráthás, husbandmen ; 715 Gavandis, masons ; 700 Shimpis, tailors ; 435 Kshatriyás, husbandmen ; 376 Rajputs, soldiers ; 341 Páñcháls, metal-workers ; 259 Komtis, traders ; 190 Ilgers, palm-tappers ; 169 Gols or Gollas, cowherds ; 102 Jingers, painters ; 83 Suryavanshi-Láds, butchers ; 50 Gujars, traders ; 30 Márwáris, moneylenders ; 27 Kunbis, husbandmen ; 19 Bhois, palanquin-bearers ; 17 Medárs, bamboo-workers ; and 8 Lonáris, salt-makers ; 1333 Vadars, diggers ; 446 Lamáns, carriers ; 389 Kaikádis, basket-makers ; 99 Dásars, slaves ; 76 Korvis, labourers ; 50 Jogers, beggars ; 49 Gondhlis, dancers ; 22 Budbudkers, beggars ; 11 Ghisádis, tinkers ; and 11 Kilikets, beggars ; 3323 Mádigis, village servants ; 2812 Holiás, labourers ; 12,410 True Lingáyats ; 1379 Koshtis, weavers ; 1277 Gánigs, oilmen ; 689 Kumbhárs, potters ; 671 Nhávis, barbers ; 238 Kudvakkalgars, husbandmen ; 181 Kursális, bastards ; 118 Are-Banjigs, husbandmen ; 23 Gavlis, milkmen ; 22 Náglis, dyers ; 373 Parits, washermen ; 349 Hatkárs, hand-loom weavers ; 340 Guravs, temple-servants ; 212 Samgárs, leather-workers ; 130 Kabbers, husbandmen ; 63 Dhors, tanners ; 75 Helavs, beggars ; 48 Sális, weavers ; and 442 Jains, husbandmen, coppersmiths, and bangle-sellers.

SINDGI.

Sindgi in the north-east of the district is bounded on the north by the Bhima separating it from the Afzulpur state in the Nizám's territory, on the east by Shorápur in the Nizám's territory, on the south by the Don separating it from Bagevádi and Muddebihál, and on the west by Indi and Bijápur. It contains 136 Government and fourteen alienated villages. Its area is 812 square miles, its 1881 population 72,650 or 89.36 to the square mile, and its 1882 land revenue £18,823 (Rs. 1,88,230).

Area.

Of the 812 square miles all of which have been surveyed in detail, forty-eight square miles are occupied by the lands of alienated

villages. The rest, according to the revenue survey returns, contains 468,474 acres or 95·94 per cent of arable land, 16,415 acres or 3·36 per cent of unarable land, forty-four acres of forests, and 3356 acres or 0·68 per cent of village sites, roads, rivers, and streams. From the 468,474 acres of arable land 78,787 acres have to be taken on account of alienated lands in Government villages.

Except some villages on the Bhima the east of Sindgi is a rough rocky plain with rapid and, in some cases, abrupt undulations. It is scantily cultivated, treeless, and monotonous, with scarcely an object to relieve the eye. The portion of the subdivision on the banks of the Bhima to the north and east is a black soil plain separated by long, low flat step-like risings of trap. The soil is usually the wearing of the trap and laterite in belts and patches of gray and dark red and sometimes sandy. Almost the only vegetation is from stunted *bábhul* trees. The plain is well tilled, and, along the river banks, is dotted with rich villages. In the south the part watered by the Don is the best tilled portion of the sub-division. The land along the banks of the Don is extremely rich, full of gardens of mango and other fruit trees. The villages whose houses are chiefly built of compact light coloured limestone which breaks in large slabs, have a neat and clean look wanting in other parts. In the south-west the country included in the division of Hippargi, except in village sites and garden lands, is bare of trees. The plains become flatter wider and more broken by streams, otherwise the country from Sindgi by Hippargi to Ingleshvar differs little from that between the Bhima and Sindgi.

Along the banks of the Bhima and the Don the soil is deep rich *regur* or black. The uplands are covered with a shallow loam, often strewn with boulders, tillage is mostly confined to the valleys, which, enriched by the earth washed from the slopes, yield fair crops.

In the hot weather the climate of Sindgi is oppressive. In the south it is a little cooler than in the east and in the north. The rainfall, except in villages near Almel, where it is more timely than in the west, seems equally distributed. At Sindgi during the four years ending 1881 the rainfall varied from 19·89 inches in 1881 to 33·80 inches in 1878 and averaged 26·34 inches.

The supply of water is scanty. In the north and in some villages in the east it is chiefly from the Bhima. Villages on the Don get a plentiful supply of fresh drinking water during the rains. After November they always suffer from the want of good drinking water as the main stream and several of its feeders grow brackish shortly after the rains cease. Only one or two streams hold water throughout the year, the rest dry before the close of the fair weather. The bulk of the people depend for water on wells the supply in most of which is neither good nor sufficient.

According to the 1882-83 returns the farm stock included twenty-eight riding and 705 load carts, 2831 two-bullock and 2240 four-bullock ploughs, 26,819 bullocks, 12,826 cows, 3278 he-buffaloes and 7373 she-buffaloes, 1196 horses, 70,487 sheep and goats, and 472 asses.

Chapter XI

Sub-Divisi

SINDGI.

Aspect.

Soil.

Climate.

Water.

Stock.

Chapter XIII.

Sub-Divisions.

SINDGI.

Crops,
1882.

In 1881-82 of 288,210 acres held for tillage, 12,585 acres or 4.36 per cent were fallow or under grass. Of the 275,625 acres under tillage, grain crops occupied 206,378 acres or 74.87 per cent, 176,719 of them under Indian millet *javari* (M.) or *jola* (K.) *Sorghum vulgare*, 14,079 under wheat *ghan* (M.) or *godhi* (K.) *Triticum aestivum*, 13,290 under spiked millet *bajri* (M.) or *saji* (K.) *Penicillaria spicata*, 1479 under rice *bhat* (M.) or *bhatta* (K.) *Oryza sativa*, 324 under barley *jav* (M.) *godhi* (K.) *Hordeum hexastichon*, 123 under maize *makai* (M.) or *mekke jola* (K.) *Zea mays*, and 364 under other grains of which details are not given. Pulses occupied 8503 acres or 3.08 per cent, 4805 of them under *harbhara* (M.) or *kadli* (K.) *Cicer arietinum*, 2160 under cajan pea *tur* (M.) or *togri* (K.) *Cajanus indicus*, 1211 under *mug* (M.) or *hesaru* (K.) *Phaseolus radiatus*, 223 under *kulthi* (M.) or *hurlti* (K.) *Dolichos biflorus*, and 104 under other pulses. Oilseeds occupied 18,779 acres or 6.81 per cent, 11,542 of them under linseed *javas* (M.) or *agashi* (K.) *Linum usitatissimum*, 4389 under gingelly seed *til* (M.) or *yallu* (K.) *Sesamum indicum*, and 2848 under other oil-seeds. Fibres occupied 40,208 acres or 14.53 per cent, 40,037 of them under cotton *kapus* (M.) or *hatti* (K.) *Gossypium herbaceum*, and 171 under Bombay hemp *tag* (M.) or *sanabu* (K.) *Crotalaria juncea*. Miscellaneous crops occupied 1757 acres or 0.63 per cent, 653 of them under chillies *mirchi* (M.) or *menasinakai* (K.) *Capsicum frutescens*, 485 under tobacco *tambaku* (M.) or *hagesoppa* (K.) *Nicotiana tabacum*, 250 under sugarcane *us* (M.) or *kabbu* (K.) *Saccharum officinarum*, and the remaining 369 under various vegetables and fruits.

People,
1881.

The 1881 population returns show that of 72,650 people 63,361 or 87.21 per cent were Hindus and 9289 or 12.78 per cent Musalmans. The details of the Hindu castes are: 2006 Brahmins; 6680 Kurubars, shepherds; 3007 Kabilgers, fishermen; 2856 Raddis and 983 Marathas, husbandmen; 701 Gavandis, masons; 631 Bedars, husbandmen; 492 Rajputs, soldiers; 485 Panchals, metal-workers; 303 Shimpis, tailors; 298 Kunbis, husbandmen; 109 Suryavanshi-Lads, butchers; 52 Kshatriyas or Chhatris, husbandmen; 40 Gols or Gollas, cowherds; 37 Bhois, palanquin-bearers; 30 Gujars, traders; 18 Medars, bamboo-workers; 17 Kalals, distillers; 11 Ilgers, palm-tappers; 11 Jingars, painters; 9 Komtis, traders; 1356 Vadars, diggers; 462 Lamans, carriers; 374 Korvis, labourers; 55 Gondhlis, dancers; 47 Kilikets and 26 Budbudkers, beggars; 6 Dombaris, tumblers; 4193 Holiás, labourers; 2594 Madigs, village servants and labourers; 20,579 True Lingayats, 6267 Ganigs, oilmen; 1834 Kudvakkalgars, husbandmen; 1490 Are-Banjigs, husbandmen; 897 Nádigs or Nhávis, barbers; 778 Kumbhárs, potters; 663 Koshtis, weavers; 579 Hande-Vazirs, shepherds; 148 Kursális, bastards; 77 Chatters, cloth-sellers; 53 Gavlis, milkmen; 28 Náglis, dyers; 490 Hatkárs, hand-loom weavers; 424 Parits, washermen; 361 Samgárs, leather-workers; 143 Kabbers, husbandmen; 141 Dhors, tanners; 112 Helavs, beggars; 74 Sális, weavers; and 334 Jains, husbandmen, coppersmiths, and bangle-sellers.

CHAPTER XIV.

PLACES.¹

Agarkhed, originally Agra-khetaki, with in 1881 a population of 3282, is a large village on the Bhima about fifteen miles north-east of Indi. To the south of the village is an old temple (23' x 23' x 28') of Shankarlingdev facing east, with a tapering spire. The roof is supported on four quadrangular pillars and eighteen pilasters all but two of them plain. Over the lintels of two of the temple doors is a figure of Ganpati. Shankardev's *ling* which is of white marble was consecrated about 1800 by the proprietor of the village to replace the original stone which was stolen. Besides the *ling* the temple contains two images of Virbhadrā and Jakni. Outside are two small shrines one with an image of Bhar Lakshmi and the other with a stone called Hirodya. There are also figures of Nandi and Nágappa. The village has also a Hemádpanti² temple called Dhairapana Gudi with an inscribed stone dated *Shak* 1172 (A.D. 1250).

Chapter XI
Places.
AGARKHED.

Aivalli or **Aihole**, with in 1881 a population of 1254, is an old village, and a place of great architectural interest, on the Malprabha thirteen miles south-west of Hungund and sixteen miles east of Bádámi. The name Aivalli, which apparently is Ayyavole the priests' holy village, has given rise to the legend that Parshurám the sixth incarnation of Vishnu, after fulfilling his vow of revenging his father Jamadagni's murder, by destroying the whole race of Kshatriyas, came to the Malprabha to wash his axe, and, at sight of the river, cried *Ai ai! Holi! Ah the river!* In proof of the truth of this legend an axe-shaped rock is shown on the river bank to the north of the village, and, on a rock in the river, are Parshurám's foot-prints. Near Parshurám's foot-prints is a fine old temple of Rámaling which is venerated by the Hammirráy Kshatriya family whose representative performs the car ceremony every year on the seventh of the bright half of *Phálgun* or February-March. A grant inscription is carved on the rock on the river bank. Between this rock and the village

AIVALLI.

¹ Except the article on Bijápur this chapter is contributed by Mr. M. H. Scott, C.S.

² Hemádpant is believed to have been a celebrated physician in the Dváparyug or Third Age, who cured Vibhishan the brother of Rávan king of Ceylon. In return Hemádpant begged the services of some giant architects with whose help he built numerous temples and step-wells in the Deccan which are most commonly known as Hemádpanti remains. The historic Hemádpant, who was a writer and temple builder, was a minister of the Dergiri Yádav king Rámchandra (1271-1308). In Khándesh and the North Deccan his name is now applied to almost all early Hindu buildings made of cut stone without mortar. In the Kánarese districts Jakhanácharya takes the place of Hemádpant as the traditional builder of pre-Musalmán temples and wells.

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Places.

AIVALLI.

Temples.

are the remains of a paved street, and on both sides are the ruins of many temples. On a hill facing the village is a temple dedicated to Meguti built in the Dravidian or southern style of architecture. It is full of rubbish and the roof has been covered with rubble masonry. The temple is enclosed by a stone wall and has evidently been used as a fort. On the outside of the east wall of the temple is a stone inscription of the Early Chalukya dynasty recording the building of a stone temple of Jinendra by one Ravikirti in the reign of Pulikeshi II. *Shak* 556 (A.D. 634).¹ The inscription abounds in historical allusions, and contains perhaps one of the earliest mention of this part of the country as Mahārāshtra. In the court-yard of the temple a stone is inscribed in memory of a merchant of Erambarge or Yelburga in the Nizām's territories which is described as a capital of Sinda chiefs. The hill on which this temple is built commands a good view of Aivalli whose most prominent building is a temple now known as the Durga temple. This is the only known temple in India which preserves a trace of the changes through which the Buddhist temple cave passed in becoming a Jain and Bráhmānic structural temple. The inscription on the outer gateway contains the name of Vikramāditya Chalukya who reigned from about A. D. 650 to 680. This is therefore the oldest known structural temple in Western India, and is the only known temple certainly built before the decay of Buddhism under the influence of Shankarāchārya probably in the beginning of the eighth century. The roof has been formed with rubble masonry into a rude watch tower, but, except that the roof of the hall has fallen in, the walls and interior arrangements are perfect. The plan closely resembles that of the *chaitya* or Buddhist chapel at Sānchi in Málwa. Like the Sānchi chapel the apse is solid but unlike the Sānchi chapel the apse of this Aivalli temple is surrounded by a veranda whose windows light the shrine-encircling or *pradakshina* pathway. In the wall of the temple are niches with figures of the incarnations of Vishnu; between the niches are open stone-lattice windows, and below is a belt of dwarfs, mythological scenes, and arabesques. Of the twenty-eight original veranda columns twelve are sculptured, and the rest are plain square blocks. The four pillars of the inner porch are elaborately carved with dwarfs or *ganās*, medallions, and arabesque festooned drapery, and bear large figures on the outer sides. The ten hall pillars are like those in the porch. The roof is raised above the brackets by a deep architrave and again by the cross beams. The shrine has an encircling pathway or *pradakshina* and is semicircular at the back. Up to the roof the temple door is richly carved, and on the lintel Garud, Vishnu's man-eagle, grasps a handful of snakes. In front of the door the porch roof is carved with the great serpent Shesh, a circle of fishes with their heads towards the central knob, and other figures. The brackets from the side columns of the porch to the central beam have disappeared, and the roof of the front of the veranda has fallen. Two of the roof slabs are lying outside the temple

¹ The inscription is given in the Appendix.

carved with remarkable boldness and freedom. On a stone at the base of the temple in well preserved Sanskrit characters of about the end of the seventh century is cut: 'The holy temple of Jina.'

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Caves.

Aivalli has two cave temples one Jain the other Bráhmanic. The Jain cave temple is in the face of a rocky hill, west-south-west of the village facing south-south-west. The wall in front of the veranda is formed of large stones some of them containing as much as twenty-four and twenty-nine cubic feet. At one end of the veranda is Páreshyanáth the twenty-third Jain Tirthankar with a serpent hood. At the other end is a Jina with two female supporters and behind him a tree with two figures among the branches. The hall (15' x 17' 8" x 8') is entered by a door divided by two small pillars. The roof is carved with the lotus, alligators, and other figures. At the back are door-keepers with attendants. The shrine, which has a triple doorway with an ascent of three steps, contains a sitting Tirthankar. To the right and left of the hall are two cells entered by triple doors. The right cell contains an unfinished figure of Mahávir, the twenty-fourth or last Tirthankar seated on a lion throne with attendants. The left cell is plain.

Above this cave are numerous cell-tombs or dolmens, mostly imperfect, and near the foot of the hill are two old shrines one of which has two Shaiv memorial slabs.

Cell-Tombs.

The Bráhmanical cave lies to the north-west of Aivalli and faces south-west by west. It is a hall (18' 6" x 13' 6") with two square pillars in front. On each side of the hall is a chapel, and behind it is a shrine, each raised by five steps above the level of the hall floor, and the front of each divided by two pillars with square bases and sixteen-sided shafts. The chapel on the left is apparently unfinished, that on the right contains a sculpture on the back wall of a ten-armed Shiv dancing with Párvati and Ganesh all with high head-dresses. In the corners of the hall are larger figures of Ardhanári, and Shiv and Párvati with Shiv's skeleton attendant Bhringi. Shiv wears a high head-dress out of which rise three female heads, Shiv with a cobra, and Shiv and Vishnu standing together. At the left end of the chamber is Varáh the boar Vishnu and at the right Mahishásur or the Buffalo demon. The roof is carved. The shrine contains only the base for an idol. The sculptures in this cave are so simple and the arrangement so little developed, that the cave must be old, perhaps about the beginning of the sixth century. On each side of the cave is a small temple, the roof of the left temple having a figure of Vishnu with the overshadowing snake-hood. Near the left temple is an old temple with an encircling path or *pradakshina*, a figure of Shiv's son Kártikeya on his peacock in the porch, and the man-eagle Garud over the door of the shrine. In the temple is a fine inscribed stone. Close by are two small shrines, and near them five much-worn memorial slabs. // Other temples at Aivalli are the Huchimalligudi, with, on the outside wall to the north of the door, an inscription of Vijayáditya dated *Shak* 630 (A.D. 708). The Lád Khan temple, now used as a Musalmán residence, has two inscriptions of the eighth or ninth century mentioning a guild called The Five hundred of Ayyavole Svámis, and apparently

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Shaivs. Another large temple has huge pillars with a finely sculptured image of Náráyan and numerous other figures, and a small temple dedicated to Kontdev containing several inscriptions. Many *lings* are scattered round the village one of which is usually appropriated when a new temple is built. Sculptures and pillars have also been removed from Aivalli in building neighbouring temples. This ruin-robbing has been stopped, and measures have been taken to preserve the Durga temple and other important remains.

ALMEL.

Almel, twelve miles north of Sindgi, is an old village, the head-quarters of an old revenue division, with in 1881 a population of 3133. The village is said to have been founded by the Kalachari king Bijjala (1156-1167). The name Almel, which perhaps comes from the Kánarese *yelu* seven and *mel* meeting that is the meeting of seven villages, seems, from its likeness to the Kánarese *yeli* pull and *mel* up, to have given rise to the tale of some one sentenced to be trampled to death by an elephant having by virtue of his holiness floated to heaven dragging up the elephant with him. The village has a temple of Rámaling in bad repair, which contains three *lings* on one of which are four faces. Over the shrine is cut an elephant carrying three men in its trunk. Four of the ten pillars in the hall or *mandap* are sculptured and armed door-keepers and fan-bearing *nág* figures are on all the walls with a good deal of floral ornament. About the temple are numerous broken images and Basvannás or bulls and a small shrine of Lakshmi. Near the village school is a slab (2' x 1') with a Devnágari inscription on one face and Kánarese inscriptions on the other three, all dated *Shak* 1007 (A.D. 1085). A ruined temple of Hanumán outside the village has the figure of a man held up by two elephants over the shrine. Broken images also lie around. In the shrine are Hanumán, Ganpati, and two *lings*, and door-keepers on the walls. A modern temple of Ishvar and a step-well near it are built of black stone. The temple has four plain square pillars and a spire and on both sides of the shrine, over which is a lotus, is a finely carved elephant. On the walls are Bhaváni, Ganpati, snakes, and elephants. The temple was built and endowed by a Marátha officer, Rámáji Narhar Binivále about 1780 (*Fasli* 1184). Rámáji also presented lands to the temple of Ganpati, a plain building enclosing an image of Ganpati said to have been miraculously developed from a stone which one Samáji was directed in a dream to dig from a neighbouring well. A similar story is told of the finding of the stone of which the image of Bhaváni was made about 1800 when Málojiráv Ghorpade was in authority under Bájiráv the last Peshwa. The temple of Bhaváni is plain. One Sheshgírráv Deshpánde of Almel about 1788 (*Fasli* 1192), built the temple of Rámdev which contains white marble figures of Rám, Sita, and Lakshman, and was enriched with a grant of land by Bájiráv Peshwa. Every year in *Chaitra* or March-April a fair is held with a ten days feast to Bráhmans. Opposite the temple is a small shrine of Múruti. The temple of Pávádi Baseshvar is solidly built and has been lately repaired. It has a hollow spire and nine sculptured pillars and near it an inscribed stone. In the backyard of one Govindráv Mathvále's house in the village is the tomb of a saint

named Devappaya with a shrine containing a *ling*, a well, and a sacred fig tree, beneath which is a figure of Máruti. From one Chandrasenráv Jádhav the tomb enjoys a yearly cash payment of £3 8s. (Rs. 34) and a land endowment valued at £9 2s. (Rs. 91). Devappaya who died in 1774 belonged to the Almel Deshpánde family and was *Phadnis* or record-keeper of the Indi sub-division. He became a saint and a disciple of Mádhavmuni of Ainápur in Athni. When Mádhavmuni died Devappaya built a tomb in his honour and yearly offered it prayers. One year he found himself, within two days of the anniversary, with no funds for the service when fifty horsemen suddenly appeared, and each dismounting at the temple of Rámaling made an obeisance, gave the saint 4s. (Rs. 2) and rode away. About 200 cubits from the village is the tomb or shrine of one Ghálib Sáheb who is said to have disappeared at this spot after a visit to his teacher Ali Vastád whose tomb is in the house of one Meti Rudrappa in the village. Ghálib Sáheb's tomb has an endowment in land from one Ládba Jhándevále and is honoured by a yearly fair.¹ Near the shrine are an old mosque and several tombs. Some old Jain images are said to be buried to the north of the shrine. A large pond to the west of the village was repaired by Government during the 1876 famine at a cost of £4000 (Rs. 40,000). During the repairs the remains of a temple and some images were found which appear to have been used in making the masonry embankment. To the east of the pond is a small shrine of Lakshmi with four round stones in which lives the goddess.² The Government mansion or *váda* which was built during the Peshwas' rule was sold some years ago when Almele ceased to be the head-quarters of a petty division and is now in ruins. Near the police station is a ruined fort once held by a family of Nádganvdás or district headmen who are now extinct. A well in the village used to be called Rámtirth, but since, about the middle of the sixteenth century, the temple of Rámaling was turned into a mosque by Sanjit Bhái, a Subhedár of the fifth Bijápur king Ali Adil Sháh I. (1557-1580), the well is known as the mosque well. The *lings* which are of finely polished black stone were removed to a Shaivite monastery of the Páshupat sect. In the butchers and tanners' quarters of the village is a blackstone well called the Sisters' Well with steps on three sides and twelve arches on the fourth. The well is said to take its name from two courtesan sisters who built it. After it was built the well remained dry until a saint told the sisters that, unless they offered their lives, the well would never hold water. The sisters worshipped the gods, slept in the well, and in the night the water suddenly rose and drowned them. In a revenue statement of about 1790 Almel appears as the head of a sub-division in the Bijápur *sarkár* with a revenue of £15,708 (Rs. 1,57,080).³

¹ A story is told of a European officer who suffered severely for presenting ornaments at the tomb without taking his boots off.

² A European officer, who pulled down the shrine to pitch his tent, is said to have been blinded by the goddess and to have had his sight restored when he rebuilt the temple.

³ Waring's Maráthás, 242.

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ANVAL.

Anval, apparently Ananthalli or Vishnu's Snake village, five miles south-east of Kaládgi is a small village, with in 1881 a population of 801. The village has three temples of Anant Máruṭi and Rám-ling. The temple of Anant is a small square shrine without any hall or *mandap* and without pillars. It contains a fine carving in black stone of Vishnu lying shaded by the hood of the serpent Shesh, Prithivi or Brahma on a lotus issuing from Vishnu's navel, and Lakshmi at his feet. Round the upper border of the stone are carved the ten incarnations of Vishnu. Close by is a small separate slab carved with a figure which cannot be made out. The ceiling is square. The temple has an upper storey with no means of access, and is open to the road. It is said to have formerly contained a *ling* but is now empty. The door of the lower shrine is like the door of the chief Jain temple in Belgaum fort.¹ The door has no carving on the lintel and the whole structure is singularly bare. The temple of Máruṭi is modern and of no architectural interest. The Rám-ling temple is a mere room but contains an unusually fine *ling* with a rectangular case or *shálunkha* apparently brought from a larger and older temple. Anval lapsed to Government in 1836 on the death without heirs of Govindráv of Chinchni.

ARASIBIDI.

Arasibidi, or the Queen's Route, a ruined and almost deserted village about sixteen miles south of Hungund, was an old Chálukya capital called Vikrampur founded by the great Vikramáditya VI (1073-1126) under whom the power of the Western Chálukyas (973-1190) was at its highest. Vikramáditya held Goa, and carried his arms northwards beyond the Narbada and the Konkan. His kingdom was not less than the Muhammadan kingdom of Bijápur in its most prosperous times. How long Vikrampur remained a capital is uncertain, but until the Kalachuri usurpation (1160) it probably continued a place of importance. Arasibidi has two ruined Jain temples, two large Chálukya and Kalachuri inscriptions in Old Kánarese on stone tablets, and the ruined embankment of a lake.

BÁDÁMI.

Ba'dámi, 15° 55' north latitude and 75° 45' east longitude, sixty-five miles south of Bijápur, is an old town the head-quarters of the Bádámi sub-division, with in 1881 a population of 3060. Besides the sub-divisional revenue and police offices Bádámi has a third class station on the Hotgi-Gadag or East Deccan Railway 131 miles south of Hotgi, four richly ornamented and well preserved Bráhma-nical and Jain caves (500-650), ruined temples and inscriptions, and two dismantled forts.

The town lies picturesquely at the mouth of a ravine between two rocky hills on its north and south, and a dam to the east between the foot of the hills forming a large reservoir for the water-supply of the town. All along the north of the reservoir are old temples most of them built of large blocks of sand stone, and on the hill behind are the two forts.

Caves.

The caves are all in the west face of the south fort. The lowest on the west end of the hill is a Shaiv cave; the next considerably

¹ Details are given in the Belgaum Statistical Account, 539-541.

higher up to the north-east of the Shaiv cave is a Vaishnav cave; the third still further to the east on the north face of the hill is also a Vaishnav cave by far the finest of the group, and the fourth, a little beyond it, is a small Jain cave. All four are very rich in mythological sculpture and unusually well preserved.

Cave I. is on the north-west of the hill about fifty feet above the town. It is entered by a few steps rising from what may have been a small court now broken away. Along the front on each side of the steps are Shiv's dwarfs or *ganas* with men's cows' and horses' heads, capering and posing in various attitudes. On the right or west side, above the return of this base, is a figure of Shiv, five feet high, with eighteen arms dancing the wild *tándav*¹ dance which he is said to perform when he destroys the world. The only on-lookers are Nandi Ganpati and the drummer Nárada. Between Shiv and the cave is a small chapel with two front pillars, on a base or raised step, the face of which is also sculptured with the rollicking dwarfs, one of them with a tortoise hanging from his necklace. Inside the chapel, round the ends and back, are several other dwarfs. Above the dwarfs on the back wall, is a fairly perfect figure of Mahishásuri or Párvati as the destroyer of the Buffalo-demon. On the right wall is Ganpati, and on the left his brother Skanda or Mahásena the god of war. At the other end of the front of the cave is a door-keeper, 6' 2" high, holding Shiv's trident; and below is a bull and elephant figure so made that when the body of the bull is hid the elephant is seen, and when the body of the elephant is covered the rest is a bull. The veranda front has four square pillars and two pilasters, their upper halves and brackets carved with beaded festoons. Over the brackets, against the architrave and hidden from outside by the drip in front, are a series of squat male figures, each different, and acting as brackets to the roof above. Inside the veranda, at the left end, is a figure of Harihar, 7' 9" high attended by two females, perhaps Sati and Uma, with well wrought girdles head-dresses and bracelets. At the right end is a large sculpture of *Ardhanárishtar* or Shiv and Párvati, half male and half female. Near Shiv is his favourite white bull or Nandi, a form of Dharmadev the god of justice, who offered himself to Shiv as a carrier. Behind Nandi, with clasped hands, stands the gaunt and hideous skeleton Bhringi a favourite devotee or perhaps Shiv himself as Kál or the destroyer. At the left or female side stands a richly decked female figure with some flat object in her left hand. The right or male half is Shiv with the crescent moon and skull on his head-dress, a snake in his ear, another coiled round his arm, a third hanging from his belt (the heads of them broken off), and a fourth twisting round the battle-axe in his uplifted hand. A portion of the tiger-skin shoulder-cloth hangs down on his thigh. Shiv wears richly jewelled necklaces and bracelets. The left or Párvati half wears a large flat earring, necklaces, belt, armlets, and bracelets different from those on the male half. Over the shoulder is a hair-knot much as it is still worn by the lower classes in the Madras Presidency, and covered

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BÁDÁMI.

Cave I.

Siva

¹ Compare Burgess' *Elephanta*, 69.

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BADÁMI.

Cave I.

with a network of pearls or gems. A cord hangs down in front of the thigh, ending in a small flat heart-shaped finial an ornament specially notable on many of the figures in the Kailás rock-temple at Elura. The feet have two heavy anklets and the wrists long bracelets much like the bone and brass rings worn by Vanjāris and some early tribes. Pārvati holds a flower, and with the other hand grasps a stick or lute, the other end of which is held by the front hand of the male half. The attendant female wears a loose kirtle held up by a richly jewelled belt and curious earrings. Floating overhead on each side are two figures, male and female, with elaborate head-dresses, bringing offerings. The hair is done in a very elaborate style, with a profusion of pearls over the forehead. This union of Shiv and Pārvati in a single body personifies the principle of life and production in its double aspect, the active or male principle under the name of Purush, and the female or passive principle under the name of Prakriti. On the right or male side the figure of Ardhanārishvar is usually painted dark-blue or black, and vermilion or orange on the left or female side. Sometimes the colours are white for the male and yellow for the female.

The roof is divided by imitation beams into five compartments. In the central panel is a figure of the serpent Shesh. The head and bust stand out boldly from the centre of the coil. In a compartment to the right, on a cloud or boss 2' 6" in diameter, are two well cut demigods, a male and female, the male with a sword, and the female drawing forward a veil that floats behind her head. In the corresponding compartment on the other side are two rather smaller figures, and in the end panels are lotuses.

The entrance to the hall is wider than in the Buddhist caves which allowed little light. The entrance is 23 feet wide and is divided into three by two pillars. The pillars have simple bases and square shafts, the upper part of each shaft being ornamented with arabesques and birds. The capitals are round, much in the Elephanta style and of about the eighth or ninth century.¹

The hall measures 42' 1" wide by about 24' 6" deep, the roof resting on two rows of four pillars each parallel to the front and similar to the veranda pillars. The roof is divided into compartments by imitation joists and rafters. The first compartment immediately within the middle entrance has a pair of demigods, male and female, the male with a sword and shield. The next or central compartment has a lotus. The rest are plain.

The shrine is irregular varying from 6' 11" to 8' 3" deep by 9' 6" wide, and contains an altar about 4' 3" square with a small *ling*.

Cave II.

Cave II. lies a good deal to the west of Cave III. and faces north. Its front is a little raised above the level of the area before it, and the face of the basement is sculptured with dwarfs. Three steps, built against the middle of the front, lead to the narrow platform outside of the veranda. At each end of the platform is a door-keeper 5 feet 10 inches high. The veranda has four square pillars in front minutely carved from the middle upwards. Above them

¹ Compare Bombay Gazetteer, XIV. 62, 82.

thin alligator brackets project to support the drip or eave which is ribbed on the under side. The central areas of the bracket capitals of the pillars are filled with sculpture. At the left end of the veranda is Vishnu as a boar, and at the right or west end is Vishnu as the dwarf, neither of them so large as in Cave III. The roof is divided into compartments and sculptured, and the frieze that runs all round the wall head is sculptured with numerous scenes from Vishnu's life. The cave is entered from the veranda by three openings divided by two pillars, each 8 feet 6½ inches high, neatly carved with arabesques or festooned figures, standing on a step seven inches above the floor level. Inside the roof rests on eight square pillars, arranged in two rows across the hall, which is 33' 4" wide by 23' 7" deep and 11' 4" high. The brackets to the rafters are lions, human figures, vampires, and elephants. Five steps lead three feet up to the shrine (8' 9" × 7' 5½") with a square altar whose image is gone.

Cave III. is by far the finest of the series, and one of the most interesting Bráhmical temples in India. It is also the only cave-temple of which the age is certainly known. The inscription on its pilaster says that the cave was made by Mangalish (567-610) the second son of the Western Chalukya Pulikeshi I. who made Bádámi his capital. Though it cannot compare with Elephanta, or with some of the larger Elura caves, this is a large temple, the veranda measuring nearly seventy feet in length and the cave inside sixty-five feet, with a total depth, exclusive of a twelve feet deep shrine, from the front of the veranda pillars to the back wall, of forty-eight feet. The general height throughout the veranda and hall is fifteen feet. It is considerably higher in the rock than the other Vaishnav Cave II. and is entered by a stair through a door in the west end of a square front court. The north side of the court is formed by a large mass of rock, and unexcavated there; the east and west ends by old masonry walls, the east wall barring access to the Jain cave just beyond it. The cave faces north, and the level of its floor is about nine feet above the outside court. A narrow platform is built along the whole length of the front and the cave is entered by a flight of broken steps in the middle which have been torn away. The front of the platform has a moulded cornice, and under it a square or *dado* of blocks, many of them seven feet long, divided into more than thirty panels throughout the length of it, with in each panel two little fat dwarfs or *ganas*.

In front of the veranda are six pillars, each two and a half feet square, and two pilasters, with pretty deep bases and capitals, the capitals almost hid by three brackets attached to the lower part of the capitals on the backs and sides of each, and by the overhanging eave or drip. With one exception the brackets on each side of the pillars represent a pair of human or mythological figures, a male and female, standing in various attitudes under foliage, in most cases attended by a small dwarf figure. The exception to the pair of figures is one in which Ardhanári is shown four-armed and with two dwarf attendants. The brackets on the backs or inner sides of the pillars are all tall single female figures, each with one or two small attendants. The brackets stretch from near the bottom of the capitals to

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BÁDÁMI.

Cave II.

Cave III.

Vishnu

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BÁDÁMI.

Cave III.

the roof. The necks of the pillars below the capitals are carved with broad bands of elaborate beaded festoon work, and on each of the four sides of the lower parts of the shafts are medallions carved with groups of figures within a border.

The veranda, which is nine feet wide, is separated from the hall by four free-standing columns and two demi-columns, all with high bases, the two central pillars consisting of a square shaft with thin and slightly narrower slabs applied to each face. Two of the slabs are superimposed on each side, forming five exterior angles at each of the four corners. The two pillars outside these are octagons with pressed-pillow capitals. The sculptures are on the two ends of the veranda, and on the spaces on the back between the attached pillars and the ends. In the east end of the veranda is a large four-armed Vishnu seated on the body of the great snake Shesh or Anant, which is thrice coiled round below him, while its five hoods are spread over and round guarding his big crown. Vishnu's front left hand rests on the calf of his leg and his back left hand holds a conch-shell. In his front right hand he holds something perhaps representing wealth or fruit, and in his back right hand the discus or heavy sharp-edged quoit which the early Hindus used to hurl at the enemy and draw back with a string. Vishnu wears three necklaces each with a mass of gems in front. Round his waist is another belt of gems, while over his left shoulder and under his right arm hangs a thick cord apparently formed of twisted strands of strings of beads. Round his loins are other richly embroidered belts and on his arms and wrists rich armlets and bracelets. At his right, below, sits his eagle-carrier Garud. Facing Garud is a little female figure with a high crown perhaps Lakshmi the wife of Vishnu. Above these stand two taller female figures, each holding a fly-flap: they have jewelled head-dresses and large hair-knots, out of which rises a single cobra-head overshadowing the head. This large sculpture fills the end of the veranda. Under it is a plinth the front of which is carved with fat little gambolling dwarfs.

To the right on the back wall of the veranda is another large sculpture. It is the Varáh or the Boar incarnation of Vishnu. Vishnu took the form of a boar to free the earth from the demon chief Hiranyáksha, who had carried it to the bottom of the ocean. The boar dived and freed the earth after a thousand years' fight. This sculpture is common in Vaishnav shrines and also found in several of the Shaiv rock-temples of Elura. Here Vishnu or the boar is represented as four-armed, with the discus and conch in his uplifted hands and a boar's head, standing with his left foot on the coil of a snake which has a human head with five hoods behind it seen under his thigh. In one of his left hands Vishnu holds a lotus on which stands the earth or Prithivi steadying herself against his shoulder.¹ In front of the boar's knee kneels a human male figure with five cobra-hoods over his jewelled crown and behind stands a

¹ Prithivi is the wife of Vishnu in his boar form. She is represented as a woman with two arms, standing on a lotus, and holding in one hand another lotus blossom, with a crown on her head, her long black locks reaching to her feet, of yellow complexion, and with a red paste mark on her forehead.

female single-hooded fly-flapper. Another figure lies between the boar's feet holding by the long cord that hangs from his shoulder. Over the boar's shoulders two pairs of heavenly minstrels bring offerings. // On the pilaster beside Vishnu as the boar is a Sanskrit inscription in twenty-four lines dated *Shak* 500 (A. D. 578) and recording the completion of the cave as a temple of Vishnu, the installation in it of an image of Vishnu, and the grant of the village of Lanjishvar, in the twelfth year of his reign, by the third Early Chalukya, or, as the inscription says, Chalkya king Mangalish.¹ This inscription is of interest, as it determines with a new precision the starting point of the Shak era. The era is said to date from the anointment or coronation of the Shak king.² To the west of the west end of the veranda is an undated Old Kánarese inscription of Mangalish in four lines. It records a grant probably for flower garlands to the stone house that is the cave of Mangalish. On the rock to the west of the cave are four names, probably of four visitors. The letters are of about the sixth or seventh century.³

At the west end of the veranda is Vishnu as the man-lion or Narsinh. The demon Hiranayakashipu, brother of Hiranayáksha, having in consequence of austerities obtained from Brahma the boon that he should be wound-proof to gods men and snakes, troubled earth and heaven, when at the desire of Hiranayakashipu's son Pralhád, Narsinh burst out of a column and destroyed him. Narsinh is a four-armed figure, one of the left arms resting on his huge club beside which stands the eagle Garud in human form. On the other side is a dwarf and above Narsinh's shoulders floating figures bear garlands and gifts. Over the lion-head is a lotus. Narsinh wears elaborately carved jewelled necklaces.

On the other side of the front pilaster of the veranda is a large and very striking sculpture, repeated also on a smaller scale in Cave II. and at Elura and Mahábalipuram. It is called locally Virátrup, but it relates to Vishnu in his Váman or dwarf form. He is shown as eight-armed with a discus sword club and arrow in four of his right hands and a conch bow and shield in three of his left. With his left fourth hand he points to a round grinning face, perhaps Ráhu, to which he also lifts his left foot. Over this face is the crescent moon; beside Vishnu's jewelled crown is a boar and two other figures and below on his right is Garud. In front stand three figures, probably the demon king Bali and his wife with Shukra his counsellor. Bali holds the pot out of which, against Shukra's advice, he had poured water on the hands of the dwarf according to a promise to grant Váman's prayer for as much land as he could cover in three strides. Scarcely, says the legend, was the water poured on Váman's hands when he resumed his divine form. The earth became his feet, the heaven his head, the sun and moon his eyes, the demons his toes. At the sight of this divine form, Bali's subjects, animal and monstrous shapes, armed with all weapons, their heads decked with diadems and earrings dashed at him in rage.

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BÁDÁMI.

Cave III.

BG 2346

¹ Details are given in Ind. Ant. VI. 363-364.² Ind. Ant. X. 57.³ Ind. Ant. X. 59, 60.

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Cave III.

Vishnu scattered them and as he scattered them he grew until the sun and moon were no higher than his breast.

Holding by his thigh is the eagle Garud, and above the heads of the three figures before him is a falling figure with a sword and shield, and a half-figure behind.

Facing the Váman sculpture at the other end of the veranda close outside the pilaster that separates it from Vishnu on his serpent couch is another large sculpture showing Vishnu with eight arms, with discus, arrow, club, and sword in his right hands and in his left the conch, shield, and bow, the fourth hand placed against his loin. Behind the head a part of the head-dress is formed into a round frill like an aureole. He wears long links hanging from the ears, as in many Baudha images, and in the lower part of the link hangs a heavy eardrop that rests against the collar. From the top of his high cap springs a figure of Narsinh four-armed with conch and discus. Whom this sculpture is intended to represent, it is difficult to say. It may be a figure of Vishnu in his more active and terrible form or it may be Balráam the brother of Krishna. Like the others the sculpture is well cut in a close-grained rock; the only damage it has suffered is a piece out of the long sword and a slight injury near the ankle. The dress is knotted behind the thighs, and round the body and thighs he wears a belt.

The last large sculpture in this cave is a figure of Harihar.¹ The left of the figure is Hari or Vishnu with the conch in his uplifted hand, the other hand resting against his side, while the earring and cap are different from the right side figure of Har or Shiv, on which is the crescent and a withering skull, two cobras hanging from the ear and belt, a third on the front of the cap, and a fourth round the axe in his hand. The other hand holds some oval object.

The veranda roof is divided by cross beams into seven with-drawn panels filled with sculptures. In the round middle compartment in each panel is a favourite god Shiv, Vishnu, Indra, Brahma, or Kám, with, in most cases, smaller sculptures of the eight quarter guards of the compass or *Dikpáls*, the corners being filled with arabesques.²

The roof of the front aisle of the hall is also divided into compartments, the central compartment with a male and female figure floating on clouds, the male figure carrying a sword and shield. The panels to the right and left of the central panel have a blown lotus flower. The hall roof is divided into nine panels by divisions very slightly raised from the level of the ceiling. In the central panel in front is a god, perhaps Agni, riding on a ram with a figure before him and another behind. In the other central panels are Brahma and Varuna and in other compartments are flying figures. On two of the hall pillars are inscriptions in Kánarese characters which cannot be made out. One of them is dated 1555 in the

¹ The name Harihar is applied to the Ayinar of Southern India, the son of Shiv by Mohini, who is the only male village god worshipped by the Tamils. Another legend of Harihar makes him a form of Shiv assumed to contend with the demon Guha. See Foulkes's Legends of the Shrine of Harihar, 37-41; Harivamsh, 180, 181; Ward's Hindus (Edition 1817), I. 242.

² Compare Ant. VI. 362-363.

reign of the eleventh Vijaynagar king Sadáshivdevráy (1542-1573). One of the veranda pillars has an undated inscription in three lines recording the building of a bastion on Bádámi fort by the Vijaynagar king Kondráj.¹

Cave IV. the Jain rock temple is a little to the east of Cave III and was probably cut about A.D. 650. The veranda is 31' long by 6' 6" wide and the cave about 16' deep. In front are four square pillars in the Elephanta style with bracket capitals, and in the back of the veranda two free and two attached pillars. Behind the pillars is the hall 6' deep and 25' 6" broad. Four steps lead from the hall to the shrine which has on a lion throne a seated figure of Mahávir the last or twenty-fourth Tirthankar with fly flappers fancy lions' and alligators' heads in bas-relief on either side. In the veranda ends are 7' 6" high figures of Gautama Svámi the disciple of Mahávir attended by four snakes and Párshvanáth the twenty-third Tirthankar with attendants. Numerous figures of Tirthankars are also inserted in the inner pillars and on the walls.²

Besides the five in the caves Bádámi has eighteen inscriptions varying from the sixth to the sixteenth century. Most of the inscriptions are in two or three groups of ruined temples on the bank of the lake.

On the north bank of the lake is a temple of Teggina Irappa or Irappa of the Hollow. To the north-west of the temple lies a large shapeless rock with interesting fragments of two inscriptions low down on its north side. The fragments on the rock cover a space 4' 2" broad by 3' 11" high. The upper six lines forming the first fragment are in well cut characters of about the sixth century. The inscription has the special interest that it is the earliest Bádámi inscription, earlier even than the cave inscription of A.D. 578, and that it gives Vátápi the old or the Bráhmanised name of the town. From the phrase 'The Pallava the foremost of kings' in the fourth line Mr. Fleet believes that Bádámi was originally the great Western India stronghold of the Pallavas and that it was from the Pallavas that about 610 Bádámi was wrested by the Chalukyas. The second fragment was in three lines of which only a few letters remain. The characters show that it is a Chalukya inscription of the sixth or seventh century.

About the middle of the lake embankment a ruined temple, probably of the god Yogeshvar is now used as a temple of Yellamma. In front of the temple is a sandstone tablet 5' 8½" high by 1' 10½" broad with a Western Chálukya inscription in Old Kánarese characters and language. The emblems at the top of the tablet are, in the middle, Jinendra seated on a pedestal; to the right a cow and calf with the sun above them; and to the left towards the top of the stone the moon. The inscription covers about 3' 5½" of the total height and is in thirty-three lines. It records in the second year, probably 1139, of the Western Chálukya king Jagadekmalla (1138-1150), a yearly grant out of the proceeds of an impost called Siddháya to the

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Cave IV.

Jain

Inscriptions.

No.?
See G.I. 2.
Narasimh¹ Ind. Ant. VI. 362-363.² Fergusson and Burgess' Cave Temples of India, 405-416, 491.

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Inscriptions.

god Yogeshvar.¹ At the south-east corner of the town just below the lake embankment, leaning against a wall, is a fragment of a black stone tablet with a Western Chálukya inscription. At the top are unusual emblems, Brahma, Vishnu, and Shiv in the middle; a seated Ganpati on their right and a cow and calf on their left. The inscription is in Old Kánarese characters and language in well formed letters of the tenth to the twelfth century. There are remains of twenty-seven lines each of about thirty-nine letters. The rest of the stone is lost.² Inside the town is an old temple which has been made into a dwelling house and called Kalla Math or the stone house. On the pillars of this religious house or *math* are three inscriptions, two of them, one of two and the other of four lines, of no interest. The third inscription, on the front of the right pillar, is a Western Chálukya Sanskrit and Prákrit inscription in fifteen full lines and two letters in line sixteen. The first ten lines are in Sanskrit and the last five in Prákrit. The Sanskrit inscription is dated *Shak* 621 (A.D. 699) in the reign of the fourth Western Chalukya king Vijayáditya, and records the installation of the gods Brahma, Vishnu, and Maheshvar at the capital of Vátápi. The illegible Prákrit part probably recorded some grant.³ Cut on the cliff, ten or twelve feet from the ground, on the north-west of the hamlet of Tattukoti, on the north-east corner of the lake, is an undated inscription of the sixth or seventh century. The way to the cliff is on the left going up from the reservoir by the rear or east ascent to the Bávánbande-kote or north fort and about half-way up to the shrine of Tattukoti Máruti. The writing covers a space of 3' 4½" high by 2' 10¾" broad. The meaning is not clear, but it seems a record of Kappe Arabhatta, a saint of local fame. Below the inscription and covering a space of about 3' 7" is cut a round band with a floral device apparently a ten-leaved lotus inside it, and with what seems to be a fillet, with a ribbon crossed in a double loop, hanging from it.⁴ Prettily situated at the east end of the lake with red sandstone crags towering up as a background is the Bhutnáth group of temples, the most important at Bádámi, consisting of a Dravidian temple of Bhutnáth with two or three smaller shrines attached. One of the columns in the central hall of the main temple has some short much spoilt and unintelligible inscriptions. On the outside of one of the stones in the north wall of the temple is an important Old Kánarese inscription of about the ninth or tenth century. The inscription, which was hid by a thick coating of whitewash, records the grant of rich arable land to the venerable Shridhar Bhuteshvar.⁵

Near the cliff inscription of Kappe Arabhatta, a passage through the rock leads by flights of steps into the north fort. The walls of the passage have numerous short inscriptions, chiefly names of visitors and devotees in characters from the sixth or seventh down to about the thirteenth century. The longest, and one of the latest, is an unfinished inscription near a figure of Hanumant cut in the

¹ Ind. Ant. VI. 139-142.² Ind. Ant. VI. 142.³ Ind. Ant. X. 60.⁴ Ind. Ant. X. 61.⁵ Ind. Ant. X. 62.

rock on the left a short way up the steps. It mentions a visitor from Mudgal, the modern Mudgal in the Nizám's territory about fifty miles east of Bádámi, the worshipper of the goddess Kálíka and the god Kamatheshvar. Leaving the passage on the left and going round by the back of the hill up a footpath that leads to the hill top near the northern fort, about half-way up a path to the left leads to an open shrine of Tattukoti Máruti. On the rock at the back of the shrine are two one-line inscriptions in Old Kánarese characters of the eighth or ninth century. The letters are very shallow but large and well formed. The upper inscription is Shri Vitarágan Siripati, and the lower inscription Shri Shatrúkálágni Gottu, both names of visitors.¹ On the rock, a little to the south of the shrine of Tattukoti Máruti, an Old Kánarese inscription covers about 2' 10½" high by 2' 7" broad. The letters are shallow and of about the eighth or the beginning of the ninth century. The inscription is of the time of the first Vijaynagar king Harihar I (1335-1350) here called Hariappavodeya Mahámandaleshvar. It is dated *Shak* 1261, *Vikram Samvatsar* (A.D. 1339) and records the grant of the villages of Bádávi and Mundanur to the two thousand Mahájans of Bádávi and the building of the fort, apparently the northern fort, and the building of its parapet wall, by Chámráj one of the *Náyakas* of Harihar.² Standing on the flat top of a large rock, a little to the north-east of the rest-house on the north of the town, is a small temple called Málegitti Shiválaya or the Shaiv shrine of the female garland maker. On the right side of the shrine door a short inscription of the eighth or early ninth century gives the name of Shri *Aryaminchi*, a spiritual teacher. On the east or front face of a pillar in the temple porch is a Kánarese inscription in a space 2' 1½" broad by 1' 2½" high. It is dated 1543 and records the building of a bastion by a *Náyak* of the eleventh Vijaynagar king Sadáshivdevráy (1542-1573). The bastion mentioned in the inscription is probably the large and strong bastion on the crest of the hill facing Málegitti's temple and about twenty yards south of it. In a small temple of Venkatraman, used as a dwelling, a Kánarese inscription on a stone tablet covers a space of 2' 11½" high by 1' 3" broad and has the sun and moon at the top. It is dated *Shak* 1469 *Plavanga Samvatsara* (A.D. 1547) in the reign of Sadáshivdevráy and records a grant to a guild of barbers. The inscription mentions Bádávi.

Aralikatti, about half a mile east of Bádámi and a little to the right of the pathway over the hills to Mahákut, is a holy place with a pool fed by a spring, two cells, one of masonry and another of half masonry, and a row of thirty or forty well made images of Vishnu and other gods cut in the rock. Towards the east end of this row of images is an undated Sanskrit inscription in Devnágari characters in a space 1' 7" high by 1' 1¼" broad. The inscription seems to be of about the sixteenth or seventeenth century and records the arrival of the goddess Maháalakshmi from Kolhápur the best of cities. On a rock near the Maháalakshmi inscription in Aralikatti

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¹ Ind. Ant. X, 62.² Ind. Ant. X, 62-63.

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village is an undated inscription in three lines in Kánarese characters of the eighth or the beginning of the ninth century. The inscription records that on Monday the fifth day of the bright fortnight of the *Prabhava Samvatsar* one Vardhamándeva gained freedom.¹

Fortifications.

The fortifications of Bádámi consist of a lower and inner fort enclosing the town and on a level with the plain, commanded by two strong forts on the hill overhanging the town, one to the north called Bávánbande-kote or Fifty-two Rocks fort and one to the south called Ranmandal or Battle-field fort. The two forts stand about 300 yards apart each about 240 feet above the plain. Both were dismantled about 1845.

1842.

In 1842 a committee of inspection described the town or *petta* as more a fort than a walled city. It was defended on the north and the south by the two forts, on the east by stone and mud walls with loopholed parapets and a large pond, and on the west by bastioned stone and mud walls with loopholed parapets and a deep broad dry ditch. The bastions were placed at irregular intervals and some of them were fit to hold ordnance. The town had one entrance through strongly defended gateways. The water-supply was from wells and from the lake reached by a small door in the south-east corner. A part of the town was set off as an inner town and was reached by a small door from the outer town. The way to the north fort lay through the inner town.

The north fort, the larger and stronger of the two, was described in 1842 as 300 yards round, built upon detached masses of steep rock, or rather on one huge rock, cut by narrow chasms into separate blocks. The chasms were 30 to 100 feet deep, carefully filled with strong and hard masonry wherever they opened through the rock, and formed a front or revetment to the fort which added greatly to its strength. From a distance the fort appeared on the north as if wholly built of masonry, but examination showed the immense rocks joined by masonry. Over these rocks at irregular intervals were bastions of various sizes joined by strong loopholed masonry walls. These bastions were in commanding positions, all holding ordnance and defending the town and the southern fort. The walls were able to receive musketry and in some places were strong enough to hold heavy ordnance. The height of the works varied considerably. Wherever, as on the north face, the formation of the hill was weak, the works were specially high. The passage to the fort was from the inner town. It lay over a series of stone steps and through several narrow gates built in the masonry between the rocks on the south-west, the last gate being only four feet high by two feet broad. The ascent to the bottom of the chasm where the masonry began was very winding. Upwards the passage was completely defended by works raised on inaccessible crags not far from the gateways. The interior of the fort was bare, uneven, and rocky and, except a few store rooms and a magazine, contained no buildings. The chasms afforded good

shelter against shells, but except about 120 yards square in the middle near the powder magazine, they left little level ground inside the fort. The water supply of the fort was scanty from four cisterns. A conduit led the water of a large cistern outside the town through the north-east face of the hill and on through the masonry into a reservoir built in one of the chasms. The steps leading to the reservoir were in good order.

The south fort was described in 1842 as standing on the top of a bluff crag at the south-east end of the same range as the north fort. The rock was sheer and was cut from the main hill by a chasm or natural ditch twenty-six to sixty feet deep and fifteen to thirty feet broad. The fort had an inner and an outer line of works. The works were chiefly curtains ten to twenty feet high defended by bastions holding ordnance. The inner line of works was higher than the northern fort and commanded both that fort and the town. A steep and narrow flight of steps led down to one of the strong masonry walls which blocked the openings of the chasms, and, passing through a door about four feet high by two broad, the way ran up to another very small door which opened into the body of the fort. The passage was more difficult and dangerous than the passage to the larger fort. The fort had a little level space and a poor water-supply from a small cistern. The only object of interest in the fort were the caves in its west face.

Between the lake and the Bádámi rest-house are some unknown tombs, apparently Christian. The crosses over the tombs bear initial letters rudely cut in Kánarese.¹

Its strength and its neighbourhood to the sacred Aihole, Bánshankari, Mahákat, and Pattadkal combine to make Bádámi a likely site for an early capital. The Egyptian geographer Ptolemy (A.D. 150) has, though much out of place, a reference to a people called the Badiamaci, which may be a trace of Bádámi.² Inscriptions show that Bádámi, also called Vátápi and Bádávi, was a Pallav stronghold in the sixth century and that it was taken from the Pallavs about the middle of the sixth century by the Early Chalukya king Pulikeshi I. (550 [?]) who made it his capital.³ In Dr. Burgess' opinion, though the description can hardly be made to fit with the site of Bádámi, Bádámi was probably the capital of Pulikeshi II. king of Maháráshtra which the Chinese pilgrim Hiwen Thsang (640) describes as thirty *li* (sixty miles) round and lying near a river towards the west of the kingdom.⁴ An inscription at Bádámi, dated 1339 in the reign of the first Vijaynagar king Harihar I. (1335-1350), records the grant of Bádámi to the two thousand *mahájans* of Bádávi and the building of a fort, presumably the north fort and the building of its parapet wall, by one of Harihar's *náiks* or captains.⁵ Bádámi continued for several years in the possession of the Vijaynagar king Krishnaráy (1508-1542) after his defeat of the second Bijápúr king

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BÁDÁMI.

South Fort.

Tombs.

History.

9665

¹ Mr. M. H. Scott, C.S.² Bertius' Ptolemy, 204.³ Mr. Fleet in Ind. Ant. VI. 137.⁴ Ind. Ant. VII. 290.⁵ See above p. 559.

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BÁDÁMI.

History.

Ismail Adil Sháh (1510-1534).¹ Two inscriptions of Sadáshivdevráy the eleventh Vijaynagar king (1542-1573) at Bádámi show that Bádámi and other parts of South Bijápur were still in the Vijaynagar king's possession about the middle of the sixteenth century.² One of these inscriptions is dated S. 1465 (1543-44) and records the construction of a bastion; and the other dated S. 1469 (1547-48) records a grant to a guild of barbers. In 1746, by a treaty between the Sávanur Nawáb Majid Khán and Sadáshivráv Bháu the third Peshwa Báláji Bájiráv's (1740-1761) cousin, Bádámi was ceded by the Sávanur Nawáb to the Peshwa, but it did not pass to the Maráthás till in 1756 the Peshwa and the Nizám led an expedition against the Sávanur Nawáb.³ After it fell into the hands of the Maráthás the country round Bádámi seems to have fallen into the greatest disorder. The real power was divided among the *desáís* of Parvati, Jalihál, Kerur, and Bágalkot, and Rustam Ali Khán the estate-holder of Bádámi. All these proprietors kept large bodies of armed men and lived by open plunder. The roads were haunted by bands of freebooters who robbed without check or punishment. In the second year of the Marátha possession (1757) Bádámi was among the districts given in charge to Malhár Ráv Rástia who sent his agent Krishnáji Vishvanáth as his deputy or *sarsubha*. Krishnáji was a man of great vigour and within two years put down the local freebooting *desáís* but failed to check Rustam Ali who had to be bought off in 1767.⁴ In 1778 Bádámi was taken by Haidar Ali with other places in South Bijápur.⁵ In 1786 Bádámi surrendered to the allied force of the Nizám and the Peshwa under Nána Fadnavis, after a memorable siege of about four weeks.⁶ Bádámi fort was left in charge of an officer of Rástia's. With its transfer to the Maráthás Bádámi fell waste. A famine in 1790-91 was followed by a Marátha incursion in 1797 under one Blimráv who laid the whole country waste though the town escaped with little loss.⁷ About 1800, Bádámi was the residence of Mádhavráv Rástia, one of the Peshwa's estate-holders, who had a yearly revenue of £200,000 (Rs. 20 *lákhs*).⁸ In 1810 Bájiráv stripped Mádhavráv of Bádámi and Bágalkot as he refused to furnish his share of horse.⁹ In the 1818 Marátha war, General Munro attacked Bádámi on the 13th of February with a force of twelve companies of infantry, four of them Maisur troops, three troops of horse, four companies of pioneers, four long guns, four field pieces and one howitzer, and took it after considerable resistance on the 18th.¹⁰ In 1840 a band of 125 Arabs from the Nizám's territory, headed by a blind Bráhman named Narsinh Dattátraya, entered Bádámi fort after killing the guards. Narsinh took possession of the town, proclaimed himself king, plundered the Government treasury and the market, and carried the booty into the Nizám's territory. He returned to Bádámi and

¹ See above p. 412.² See above p. 413.³ Bom. Gov. Sel. CXIII. 208.⁴ See above p. 441.⁵ Wilkes' South of India, II, 186.⁶ Details of the siege are given above, pp., 443-444.⁷ Marshall's Statistical Accounts, 134-135.⁸ Transactions in the Marátha Empire (1803), 86-87.⁹ Grant Duff's Maráthás, 625.¹⁰ Details of the siege are given above p. 451.

began to administer the sub-division. Within a week of his installation a small force under Mr. A. Bettington of the Civil Service invested Bádámi and after a slight skirmish caught Narsinh and his followers who were tried and punished several of them with transportation.¹

Bá'galkot, about forty-five miles south of Bijápúr is a municipal town the head-quarters of the Bá'galkot sub-division, and the chief trade centre in South Bijápúr with a station on the Hotgi-Gadag or East Deccan Railway 115 miles south of Hotgi. In 1881 it had a population of 12,850 or, probably owing to the 1876 famine, 1152 fewer than in 1872. Of the 1881 total 10,045 were Hindus and 2805 Musalmáns. The town is on slightly rising ground on the right or south bank of the Ghatprabha. It has been surrounded with walls whose upper parts of white mud, towards the south and south-west, have ruined into quaint picturesque shapes.

In early times the town is said to have belonged to the musicians of Rávan the demon king of Ceylon.² Apparently at least between 1558 and 1565 and probably at other times Bá'galkot like Bádámi was under the Vijaynagar kings (1350-1655). The ancestors of the present *desáí* and *deshpánde* owe their original grants to Vijaynagar though the grants were afterwards increased by the Bijápúr kings. From 1664 to 1755 the district was under the management of the Sávanur Nawáb from whom it was taken by the third Peshwa Báláji Bá'jiráv (1740-1761), who handed it to the Ghorpades of Gajendragad. In 1778 Bá'galkot passed to the Sávanur Nawáb as Haidar's vassal.³ Subsequently (1800) the *sarsubha* or provincial manager Anandráv Bhikáji of the Rástia family lived at Bá'galkot and built a palace, the ruins of whose river front still face the sub-divisional offices. In 1810 Peshwa Bá'jiráv handed the district to Nilkanthráv sarsubhedár who held Bá'galkot fort with a garrison till General Munro took it on the 22nd of February 1818. Under the Peshwás Bá'galkot had a mint which was not abolished till 1835.

In 1842 a committee of inspection described Bá'galkot fort as an oblong square to the west and the north-west of the town about 260 yards long by 300 broad. The defences consisted of bastions at irregular distances joined by curtains and strengthened with stone and mud ramparts twenty to thirty feet high and five to fifteen feet broad. Except on the north where the curtains were twenty-seven to thirty-five feet high and the ramparts five to eighteen feet broad the works were surrounded by an irregular ditch ten to thirty feet deep and thirty to fifty feet broad. The

¹ Details are given above pp. 452-53.

² According to a local tradition the present town was built by a Musalmán on a site granted to him for killing a tiger, and was therefore called Bágur or the Tiger city. Under Ibráhim Adilsháh (1580-1626) Asaf Khán, his lieutenant in the southern provinces, lived at Bá'galkot. Afterwards the district was placed under Bahilal Khán the Nawáb of Sávanur, then minister of Bijápúr. About this time the Bijápúr king is said to have presented the town to his daughter Balimsháh Bibi as bangle or ornament money and the name Bá'galkot or the bangle fort is believed to have been corrupted to Bá'galkot.

³ Wilkes' South of India, II. 186-187.

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ALKOT.

entrance to the fort was by three gateways on the south and two on the north all flanked by ruinous mud defences. The water-supply was ample from a large well.

rade.

Bágalkot has three markets an old market and two Jain and Lingáyats markets. The Hale Pyatti or old market is as old as the fort. The Jain market was built during the rule of the Sávanur Nawábs (1664-1755) and in 1791 in consequence of a quarrel with the Jains the Lingáyats built a third market. The Kaul peth was built on land granted on lease by Ánandráv Rástia. The Gopálpur suburb, now called Haveli, was peopled in 1835, and, in 1856, Ráv Bahádúr Tirmalráv Sadar Amin, now a pensioned Small Cause Court Judge at Dhárwár, founded the Vyankatápur market naming it after his father. The town has a Jáma mosque, temples of Ambábái, Ánandeshvar, Basvanna, Dattátraya, Kottappa, Rámeshvar, Vyankatesh, and Yallava.¹ All of these buildings are modern and without architectural interest. Some of them contain debased and indecent sculptures. Of several fine wells one in a mango grove outside the town contains sculptures, and in a gallery over the supporting arch is a shrine of Hanumant with an inscription in Devnágari. Hand-loom weaving, especially turban weaving, for which Bágalkot was formerly famous has now fallen off. Still Bágalkot is the largest trade centre in the district. It has 225 traders of whom about 100 are Lingáyats, twenty-five each Bráhmans Márwár Vánis and Musalmáns, ten each Cutch Bhátíás Gujarát Vánis and Vaishya Vánis, and twenty weavers and dyers. Their capitals vary from £500 to £20,000 (Rs. 5000-2,00,000). More than three-fourths of the traders are independent and the rest are agents of Sholápur and Márwár merchants. The chief imports are silk, machine-spun yarn, European cloth, and gold silver and pearls from Bombay, safflower cochineal and indigo from Bombay and Tádpatri in Madras, and groceries from Athni Kolhápur and Sholápur. The chief export is cotton to Athni Vengurla and Bombay. With the opening (1st August 1884) of the railway station the trade of Bágalkot is likely to increase. Besides the sub-divisional revenue and police offices Bágalkot has a municipality, dispensary, subordinate judge's court, fourteen schools, a library, and a large upper storeyed Collector's bungalow about three-quarters of a mile to the west of the town. The municipality which was established in 1865, had in 1882-83 an income of £1106 (Rs. 11,060) chiefly raised from octroi and a house tax and an expenditure of £1017 (Rs. 10,170) chiefly incurred in works, roads, and medical relief. The dispensary was opened in 1867. In 1882 it treated fifty-three in-patients and 6553 out-patients at a cost of £203 (Rs. 2030). Of fourteen schools six are Government and eight private.

BEVÁDI.

Ba'geva'di, about twenty-five miles south-east of Bijápur, with in 1872 a population of 3672 and in 1881 of 4615 is the head-quarters

¹ Ambábái is Durga; Ánandeshvar is Shiv the Lord of Joy; Basvanna is Shiv's bull or Nandi; Dattátraya was a Bráhman saint in whom Brahma Vishnu and Shiv especially Vishnu were incarnate; Kottappa is a local name of Shiv; Vyankatesh is Vishnu; and Yallava is probably the wife of the sage Koshtaya. The Ánandeshvar temple was built by Ánandráv Rástia.

of a sub-division with revenue and police offices and a dispensary. According to one account Bagevádi is the birth-place of Basav the founder or reviver of the Lingáyat faith.¹ The temple of Baseshvar has a hall or *mandap* used as a rest-house and four shrines of Ganpati, Sangameshvar, Mallikárjun, and Baseshvar. The Ganpati shrine contains an inscribed stone. The temple faces south, has Jain figures on the lintel and finely carved doorkeepers. In the hall or *mandap* is a well which is now closed. The shrine of Mallikárjun has a spire. The image of Máruti outside the town is old but the temple is modern. In a new temple of Anantshayan the object of worship is a finely carved stone with figures of Náráyan and the ten incarnations or *avatárs* of Vishnu, said to be ancient, and to have been discovered buried in a carpenter's shop a few years ago. On the margin of a new well is a modern temple of Vithoba containing figures of Rádha Rukhmini and Vithoba. The Rámeshvar temple is old in the Jain style and faces south. One shrine is closed and the other two shrines contain *lings*. The hall has four square pillars. The temple is used by Smárt Bráhmans. Two doorways are the only trace of two mosques. Of the chief wells one named Basvanna is said to be of the same age as the Basvanna temple. The Sárang well near the Sárang monastery has an inscribed stone near the steps of the well and another in the monastery. The dispensary was established in 1879. In 1882-83 it treated thirty-three in-patients and 1859 out-patients at a cost of £62 (Rs. 620).

Bagevádi is said to have formerly been called Nilgiri Pattan and afterwards Bágodi. The sound of the name has given rise to a legend that a Bráhman woman was returning from a field with a bent ear or *bág hodi* of *javári* in the folds of her robe. Near the site of the present temple of Basvanna the ear became so heavy that the woman had to drop it. It grew into a bull which increased in size before the amazed villagers, who worshipped it and enshrined it as Shri Baseshvar. Another account derives the name from a fight between the two Basvannas of Kuntoji² and Bagevádi, in which the horn or *hodi* of Basvanna was bent *bág* and the leg of the Kuntoji bull was injured.

Basarkod,³ a small village of 1484 people, six miles north-west of Muddebihál, has a Jain temple, said to have been built by Jakhan-áchárya, two Shaiyite temples of Mallikárjun and Murlingudi, and two inscribed stones. The Mallikárjun temple is said to have been built about 1750 and the Murlingudi or Three-*ling* temple is said to have been built by one Nádgaunda Hachappa about 1805.

Belubbi, two miles east of Jainápur and about twenty-three miles north-west of Bágalkot, is a small village on the Krishna, with in

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Places.

BÁGEVÁD.

BASARKOD.

BELUBBI.

¹ Details are given above under History, 390-391.

² See below Kuntoji.

³ Basarkod is said to take its name from its being the site of the traditional combat between the Basvannas of Bagevádi and Kuntoji when the horn of the Bagevádi Basvanna was broken.

- Chapter XIV. 1881 a population of 912. The village has a temple of Malesvámi a deified saint. In the temple on a raised platform is a copper image of the saint and beneath the platform is a recess containing a *ling*. The temple has no hall or *mandap*. The spire is octagonal and the roof is of the cut-corner dome pattern. The temple has thirty-six square pillars with no sculptures. The shrine has a plain lintel.
- Places.
- BELUBBI.
- BELUR. **Belur**, nine miles south-east of Bádámi, is a large village with in 1881 a population of 1595. The village has an old fort and a temple of Máruti called Belurappa after whom the village is said to have been named. In the fort partly underground and not now worshipped is a large Jakhanáchárya temple of Náráyan with fifty round and square sculptured pillars and an inscription (5' 1½" × 1' 9½") dated *Shak* 944 (A.D. 1022) of the Western Chálukya king Jaysinh Jagadekmalla and his sister Akkádevi. The shrine contains three-feet high standing images of Brahma, Vishnu, and Shiv. All the images are finely carved and stand in a row on a bathing trough. Over the entrance door is a figure of Ganpati and of Lakshmi with elephants on the shrine lintel. In front of a modern temple of Hanumant in the fort is a Western Chálukya inscription in Old Kánarese characters. Except the date *Shak* 963 (A.D. 1041) most of it is too worn to be read. On a neighbouring hill is a temple of Yellama. Near the Belurappa Máruti's temple is the village Peth which was first peopled about 1780 when the people of Jalihál about a mile south of Belur fled from the tyranny of their *desái*. The village has some waistcloth-weavers, shoemakers, and potters.
- BEVUR. **Bevur** village, about ten miles east of Bágalkot, with in 1881 a population of 1793, has three old temples of Kálikábhaváni Náráyandev and Rámeshvar. The Rámeshvar temple which is of moderate size, is adorned with sculpture. The village has an inscription in Kánarese characters dated *Shak* 1072 (A.D. 1150) and belonging to the Western Chálukya king Trailokyamalla III. (1150-1162).
- BHAIRANMATTI. **Bhairanmatti**, with in 1881 a population of 265, is a small village six miles east of Bágalkot. The village has a modern temple of Máruti small and of no interest, and two inscriptions one dated *Shak* 911 for 912 (A.D. 990) in the reign of the first Western Chálukya king Taila II. (973-997,) and another dated *Shak* 955 (A.D. 1033) in the reign of the Sinda chiefs Nágáditya and Sevyá who were underlords of the Western Chálukya king Jaysinh III. (1018-1042).¹
- BILGI. **Bilgi**, twelve miles north-west of Bágalkot, is the headquarters of the Bilgi petty division, with in 1881 a population of 3454. The chief objects of interest in and about the town are ponds and temples from two to three hundred years old. About 200 yards from the north gate of the town is the Arettinbhávi or the Six Bullock Well fifty yards long by twenty-five broad and forty-six

¹ Fleet's Kánarese Dynasties, 41, 43, 97.



feet deep with side galleries. In the inside of the well is a shrine of Mahádev. Inscriptions in Kánarese, Maráthi, Persian, and Sanskrit record that it was built in *Shak* 1630 (A.D. 1708) by one Mádhavji Visáji. The king's well in the town bears similar inscriptions dated *Shak* 1526 (A.D. 1604) the Kánarese inscription being in relief. About a mile south of Bilgi are the pond and temple of Siddeshvar. The temple inscription bears date *Shak* 1517 (A.D. 1595) in Devnágari. In front of the temple is a lamp pillar or *dipmál* cut out of one stone and thirty feet high with an inscription recording that it was built in *Shak* 1511 (A.D. 1589) when Haidar Khán was prime minister.

Chapter XI
Places.
BILGI.

Bijápur,¹ during the sixteenth and the greater part of the seventeenth centuries (1490-1686) the capital of the Adil Sháh dynasty and the mistress of the Deccan, is in north latitude 16° 50' and east longitude 75° 48', about 1950² feet above the sea, on the north slope of the ridge which forms the water-shed of the Krishna and Bhima rivers. It is a station on the Hudgi-Gadag or East Deccan railway sixty miles south of Sholápur. Its surroundings have nothing striking or picturesque. On all sides for long distances stretch waving treeless downs, the uplands covered with a shallow stony soil, bare except during the south-west rains (June-October), and separated by dips or hollows of comparatively rich soil. To the north the country is peculiarly desolate, nothing but ridge after ridge, scarcely a village as far as the eye can see. To the very walls the country is the same, except that outside of the city the monotony of the rolling plain is relieved by tombs and other buildings. From the north the first glimpse of Bijápur is about fifteen miles distant, where the dome of the Boli Gumbaz³ (1) rises above the intervening uplands, and, as the city is neared, fills the eye from every point, looming large against the southern horizon. At five miles the whole city breaks suddenly into view, and far on every side the country is covered with buildings of varied shapes and in different stages of decay. The numbers of tombs mosques palaces and towers which lie scattered in every direction, give the scene a strangely impressive grandeur. To the right, the white domes of Pir Amin's tomb (14) gleam in the sunlight, a brilliant contrast to the dark gray ruins in the foreground. In front lie the city's massive walls and bastions, with here and there a stately building towering over the fortifications, while, on the left, the colossal proportions of the Boli or Gol Gumbaz dwarf its surroundings. Still further to the left, the plain, the old battle-field, is dotted with tombs, among which is conspicuous the massive dark gray mausoleum of Ain-ul-Mulk (10). Close round the city the land is surprisingly barren. The ground in front is bare of trees and all vegetation, and is broken into large irregular hollows, the quarries from which the city was hewn. On the west miles of

BIJÁPUR.
Aspect.

¹ Contributed by Mr. H. F. Silcock, C. S.

² The levels taken in different parts of the city are 1932 feet at the Ásar Mehel, 1940 at the Boli Gumbaz, 1960 at the plinth of the Two Sisters, 1972 at the mámlatdár's office in the Macca Gate, and over 2000 feet near the Idgáh. Mr. E. K. Reinold, C. E.

³ The number after the name of this and of other buildings is its serial number in the list of buildings described below under Objects.

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BIJÁPUR.

Aspect.

ruins of the old town of Sháhápúr (1510-1636) prevent cultivation. Close to the walls on the south are traces of tillage, but none of it shows from a distance. The only object is the great city stretching far and near in a waste whose desolate glimpses of noble buildings, some fairly preserved others in ruins, make the more striking.

South of Bijápúr the country changes. On the southern side of the ridge which overlooks the city there is considerable cultivation. The same treeless ridges remain, but between the ridges are fairly rich hollows, and, within eight miles of the walls, is the valley of the Don now as of old the granary of Bijápúr. The slope of a barren ridge, surrounded on three sides by a treeless cropless plain, seems a strange site for a capital. The desert to the north where no invading army could find food or fodder was no doubt a valuable defence to Bijápúr on the side most open to attack. But the crest of the ridge to the south, commanding the approaches on both sides, seems at first a better site for a fortress. The reason for the choice of the present site seems to have been that the crest of the ridge is waterless while within the walls of Bijápúr the supply of water is abundant. The under rock teems with splendid springs of which, to judge by the remains of wells and gardens, full advantage was taken. Later on the local supply was increased by artificial means, and the Torvi conduit and the Begam Lake made the city almost independent of its local resources.¹

Area.

Bijápúr within the walls covers about 1600 acres or two and a half square miles. The suburbs even now spread over a large area, and in the city's prime stretched for miles. The walls, which are still in fair order, are about six and a quarter miles round and form an irregular ellipse of which the major axis from the Macca Gate in the west to the Allápúr Gate in the east is about two and three-quarters and the minor axis from the Bahmani Gate in the north to the Fateh Gate in the south is about one and three-quarters miles.

Walls.

The city walls are surrounded by a deep moat forty to fifty feet broad. They are massive and strong, and, not counting ten at the gates, are strengthened with ninety-six bastions of various designs and different degrees of strength. In height the walls vary from thirty to fifty feet, and have an average thickness of twenty feet which in places they greatly exceed. The general plan of construction is much the same in the different sections, though the design and finish vary.² They seem to consist of two massive stone

¹ The Torvi water works are described at page 579.

² Major Moor (Little's Detachment, 310, 311) describes the walls in May 1792 as, A thick stone building about twenty feet high with a ditch and rampart. Capacious towers of large hewn stone were at every hundred yards much neglected and many fallen in the ditch. The curtain was of great height perhaps forty feet from the berme of the ditch entirely built of huge stones strongly cemented and frequently ornamented with sculptured representations of lions and tigers. The towers were very numerous and of vast size built of the same materials and some with top ornaments like a cornice and otherwise in the same style with the curtain. Captain Sydenham (Asiatic Researches, XIII. 435) describes the walls in 1811 as a rampart flanked by 109 towers of different dimensions, a ditch and covert way surrounding it, and a citadel in the interior. These works were very strong and were still in fair repair, their outer and inner faces being of hewn stone laid in mortar.

walls twenty to thirty feet high and twenty to thirty feet apart, with the space between filled with earth, well rammed, and covered with a masonry platform. This platform which runs all round the walls, was protected on the inside by a battlemented curtain-wall about ten feet high running from bastion to bastion and loopholed for both artillery and small arms. On this platform there was ample room for the movements of the garrison, who, from their superior station, could with ease command the ground outside. The construction of the walls was undertaken by Ali Adil Sháh I. (1557-1580), on his return from the decisive victory of Tálíkóti (1565) in which the power of the great Hindu kingdom of Vijaynagar (1335-1587) perished. They are said to have been completed in two years and a half, though as necessity arose strong bastions were added at intervals down to the overthrow of the Adil Sháh dynasty in 1686. It is locally reported that the nobles of the realm were each entrusted with a bastion and curtain wall; and that this explains the great variety in the design and detail of the different sections which adds much to the handsomeness and impressiveness of the whole. On each of the leading bastions a stone tablet commemorating its building was let into the wall. Some of these tablets remain, but many have fallen out and been carried away.

Of the ninety-six bastions, three, the Sherzi bastion on the west and the Lánda Kasáb and Firangi bastions on opposite sides of the Fateh Gate on the south, greatly exceed the others in size and strength.

The SHERZI BURUJ or Lion Tower takes its name from two heraldic lions carved in stone to the right of the entrance which leads to the tower platform.¹ The bastion is not very high, but is of great diameter and is very strong. In the centre are two raised circular platforms for cannon, on one of which lies, supported on beams of wood, the great bronze gun of Bijápur the Malik-i-Maidán

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Walls.

Bastions.

Sherzi.

The parapets which were nine feet high and three feet thick were composed entirely of stone and mortar. The towers were in general semicircular with a radius of about thirty-six feet. The curtains, which appeared to rise from the bottom of the ditch, varied from thirty to forty feet in height, and were about twenty-four feet thick. The ditch was in many places filled and was so covered with vegetation that not a trace of it appeared. In other parts it seemed to have been formed through rock, forty to fifty feet broad and about eighteen feet deep. A faced counterscarp showed in many places and the remains of a line of masonry running parallel about seventy yards in front pointed out the boundary of the covert way. In 1792 Major Moor found this covert way almost perfect. He says it was one hundred and fifty and in places two hundred yards broad. (Little's Detachment, 311). At present hardly a sign of the covert way remains. The Honourable Mountstuart Elphinstone (Colebrooke's Life, II. 70) describes the walls in 1819: The ditch and the rampart enclose a circle of six miles circumference. The rampart is of earth supported by strong walls and large stones. It is twenty-four feet thick at top, and has Indian battlements in tolerable order and large towers at moderate distances. We mounted a very lofty tower separate from the wall. From this height we saw the plan of the town, now scattered with ruins and in some places full of trees. The most conspicuous object next to the great dome is the citadel. On the whole I find Bijápur much above my expectations and far beyond anything I have ever seen in the Deccan. There is something solemn in this scene and one thinks with a melancholy interest on its former possessors. The proofs of their power remain while their weaknesses and crimes are forgotten and our admiration of their grandeur is heightened by our compassion for their fall.

¹ Bird in Journal Bombay Branch Royal Asiatic Society, I. 354.

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Bastions.

Sherzi.

or Monarch of the Plain (43) till recently almost the largest piece of ordnance in existence, and a splendid specimen of the founder's skill. The bastion is furnished with bombproof powder-chambers and water-tanks, and apparently it was never exposed to fire as the masonry is untouched. Dread of the Malik-i-Maidán prevented attacks, which was well for the garrison, as from its unwieldy size and peculiar construction the gun could not have done much harm, and, as the bastion was so low, it might have been comparatively easily scaled. The inscription tablet states that this tower was built about A.D. 1658 by Nawáb Munzli Sháh in the reign of Ali Adil Sháh II. (1656-1672). It was therefore almost the last addition to the defences. The inscription runs :

"During the reign of the victorious king Ali Adil Sha'h, who, through the favour of God gained a glorious victory, this bastion was in five months made firm as a rock by the successful efforts of Munzli Sha'h. An angel in delight gave the date of the building saying, The Sherzi bastion is without an equal."

anda Kasáb.

The numerical value of the angel's words is 1069 that is A.D. 1658. Near the Fateh Gate on the south, and about 530 yards west-south-west of it, a bastion towers above its neighbours. This is locally known as the LÁNDA KASÁB. On it is the largest gun in Bijápur, though as it is in a seldom visited part of the city, its existence has been overlooked and the Malik-i-Maidán is generally considered the largest. The bastion was built about A.D. 1609 by Hazrat Sháh in the reign of Ibráhim II. (1580-1626). A second inscription tablet seems to show that it was not finished till 1662, as this tablet, let into the inside wall of the bastion, records the completion of the walls in that year. The Lándá Kasáb seems to have been the most formidable in construction and armament of all the bastions on the south side, as, in addition to the large iron gun referred to, two other pieces of artillery were mounted on it, one of which, something like a modern mortar, still lies on it. Against this bastion Aurangzeb in 1686 seems to have directed the whole fire of his artillery, and pitted it with shot-marks.¹ Little damage was done to the tower itself, but a breach was made in the curtain-wall close by, and, as the garrison could be relieved from that side only, the steps leading to the top of the bastion were open to the fire, and the place was no doubt untenable. Both guns seem to have been more than once struck, and the larger one lies dismounted, probably from a shot which struck it near the muzzle.

Firangi.

The FIRANGI BURUJ or Portuguese Tower, about 1000 yards east of the Fateh Gate, is the most complete of all the bastions, and from its peculiar construction is extremely interesting. It is a hollow semicircular tower, in the middle of a strong battlemented curtain-wall, along every few yards of which are small raised platforms for cannon. The tower rises about thirty feet above the general platform of the walls, and about half-way up a passage-way or corridor was built running round the interior, access to which

¹ Outside the walls, near the Lándá Kasáb bastion, is the tomb of Eklas Khán the dome of which was destroyed by shots during Aurangzeb's siege. The whole tomb bears marks of heavy fire. From the direction of the shot-marks it seems that it was seized as an advanced post by Aurangzeb's army, and recovered by the defenders.

was gained by steep flights of stone stairs at each end of the tower. On this corridor masonry platforms for small cannon were constructed, while at each end are small ammunition chambers. The hollowness of this tower takes greatly from its value as a defence. It is called the Portuguese Tower because it was built by a Portuguese general who took service with Ali Adil Sháh I. (1557-1580) in 1576. As far as inscriptions show his name was Yoghrih Khán, and, on the tablet in the tower, he is called the Slave of Ali Adil Sháh. Nothing else is known of this man. The name Yoghrih was probably taken on entering the Bijápur service. To judge from the works entrusted to him he must have stood high in the king's favour. Their inscriptions seem to show that the Fateh Gate was one of the bastions of the Macca Gate, and one or two other parts of the walls were built by him or under his supervision. The north face of the walls has several fine bastions. But the Sherzi, Lánda Kasáb, and Firangi are the best worth seeing, as each is remarkable the Sherzi bastion for its armament, the Lánda Kasáb for its historical importance, and the Firangi for its construction and architecture.

Five large gates led into the city.¹ Four of these are still in use; the fifth has been closed and turned into Government offices. These gates were, the Macca in the west, the Sháhápúr leading to the Sháhápúr suburb in the north-west, the Bahmani leading to the Bahmani kingdom in the north, the Allápúr close to the Allápúr suburb in the east, and the Mangoli to the south. Close to the Macca Gate a small postern gate led west into the Zohrápúr suburb. The Macca Gate has been closed for more than a century, but communication with that quarter of the city was kept through the Postern Gate. In later years another western entrance was made close to the Sherzi Tower, the wall being knocked down and a bridge thrown across the moat. This gate, which is known as the Futka or Broken Gate, is now the chief western entrance to the city. Another gate to correspond with the Futka Gate was opened close to the Allápúr Gate in the east, and a broad road has been lately made to join the two and open this part of the city which ruins and brushwood made wholly inaccessible. The ancient gateways are models of building, and are immensely strong. The general plan in all is much the same; two massive circular towers with the doorway between, and above the door a platform guarded by a battlemented wall. In front of these towers a broad clear space is surrounded by lofty fortified walls joined with the towers and loopholed for musketry. These walls also end in small castellated towers with another gateway between, facing parallel to the city-walls, so that in addition to the fire from the gateway the approach was swept by the fire from the walls. The gates themselves, some of which remain, are of thick wooden beams about six inches square fastened together with iron clamps, strengthened with massive bars, and bristling with twelve-inch iron

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Firangi.

Gates.

¹ Near the Boli Gumbaz was a sixth gate called Pádshápúr. It was undefended and appears to have been used for much the same purpose as the postern gate near the Macca Gateway. Several small postern gates in different parts of the city opened into the moat. The Pádshápúr Gate was built up for many years and has only lately been opened.

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Gates.

spikes. With the siege appliances of the days of the Bijápur monarchy, gateways such as these were impregnable, and no attempt seems to have been made to force them. Aurangzeb did not enter the city till it surrendered, and made no attempt to gain the gateways. The name Fateh or Victory, by which the Mangoli Gate is known, preserves the conquest of Bijápur by the Emperor Aurangzeb. Through this gateway he entered the captured city in state and to mark the circumstance ordered the name of the gate to be changed from Mangoli to Fateh or Victory. A handsome gun, cast-iron inlaid with brass in a scroll pattern, which is said to have been dropped by the Emperor's troops while filing through this gateway, has been lately raised and placed on the platform of the Two Sisters (5). The Macca Gateway, which is now closed and used as the offices of the mámlatdár and subordinate judge, is by far the strongest and most complex of the gates. Its appearance is so changed by the houses built inside of it that the general plan is difficult to master. Outside it is somewhat like the others, the walls ending in two round towers with a doorway between. Inside the construction is peculiar. The gateway looks like a large bastion furnished with several platforms for the working of heavy guns and with covered ways loopholed for musketry. On the city side too it was strongly fortified, for, though the guns could not be trained on this side, a passage ran along the front loopholed for musketry and communicating with the interior of the fortification. The whole plan is more that of a strong fort than a gateway, and great pains seem to have been taken to make it impregnable not only to enemies without but to treachery within. One of the guns, which lay dismounted on the southern tower, has been raised on a masonry platform. It is interesting for its inlaid muzzle and from having apparently burst at the breech and been repaired by welding round it a massive coil of iron. Two or three fine trees on the gun-platforms add to the picturesqueness of this part of the fortification which is well worth a visit. The gate is said to have been closed and garrisoned by order of the Peshwa's government about 1762 to protect the city from robbers.

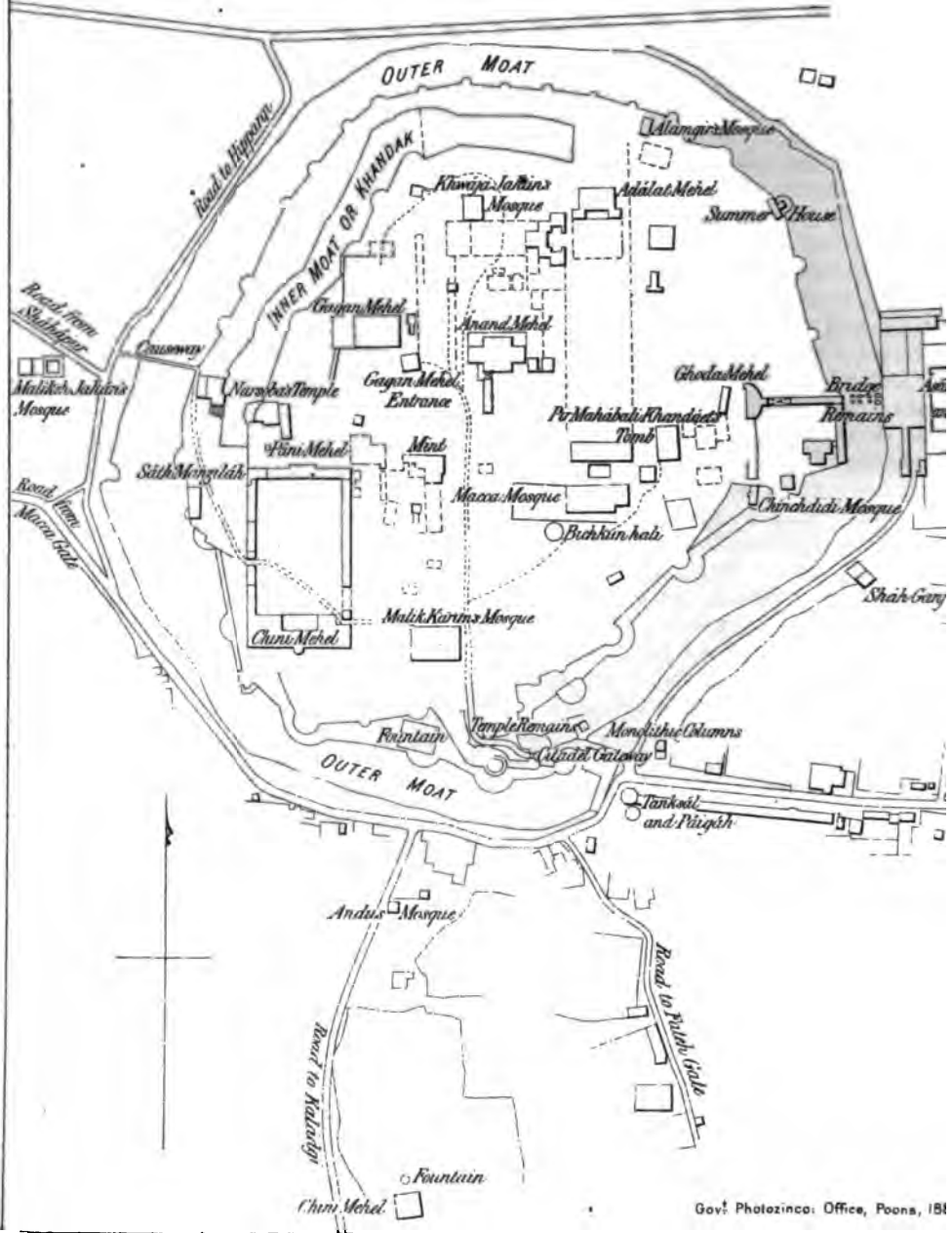
The City.

From whatever direction it is approached, Bijápur has an air of striking grandeur. Its perfect walls and bastions and the glimpses of noble buildings pleasantly shaded combine to give the impression that the city is peopled and prosperous. When the gate is passed the waste inside is a sudden surprise. From the west the approach through the modern village of Torvi is some preparation for the ruin within the walls. Long lines of fallen houses, with here and there a palace wall or a mosque mark the site of the old town of Sháhápur. Nearer the city on the south, is the beautiful tomb and mosque of Ibráhim II. (1580-1626) and in front above the almost unharmed walls Kháwas Khán's tomb now known as the Two Sisters (5) and the Seven-Storeyed Palace (15) rise in the middle distance, and further on is a glimpse of the dome of the Jáma Mosque (25) and of the Boli Gumbaz of Sultán Máhmud (1626-1656). The greater part of the people of modern Bijápur are settled close to the western gate, and though their lowly huts are a marked contrast to the stately monuments of the past, the air of life and cheerfulness is a



ÁRK-KILLÁH OR CITADEL BIJÁPUR

Scale, 500 Feet to 1 Inch



not displeasing relief among the waste of ruins. When the peopled western quarter is passed the ruin and loneliness of the inside become more and more painful, though shady gardens round tombs and other ancient buildings relieve the monotony and mask the desolation. Towards the centre of the city a road well lined with trees leads to the Citadel or *Árk-killáh* with the royal palaces and other public buildings. On all sides are splendid specimens of the builder's art. The *Sát Mazli* (15), *Anand Mehel* (17), and *Gagan Mehel* (18) within the citadel, and the *Malika Jahán mosque* (27), the *Ásar Mehel* (21), and the unfinished tomb of *Ali Adil Sháh II.* (3), immediately without, form a group rarely equalled for picturesqueness, each in itself a gem of art. Beyond the Citadel north towards the Bahmani or east towards the *Allápur* gates, is a dreary waste, with almost nothing save fallen palaces and roofless dwellings overgrown with custard-apples and other wild shrubs, while an occasional unharmed tomb or mosque makes the surrounding desolation the more complete. Even these ruins have glimpses of the Bijápur of the author of *Tára*. Amidst the ruins are enclosures that were once gardens in which broken fountains and dry water-courses suggest visions of elegance and comfort, and where low brushwood and tangled grass have choked fragrant flowers and rich fruit trees. Here and there a jasmine, run wild, trails over ruined walls and once trim terraces. Mournful as is the desolation the picturesque beauty of the buildings, the fine old trees and the mixing of hoary ruins and perfect buildings form an everchanging and impressive scene. Striking as they are, the imagination is perhaps less stirred by the grandeur of the public buildings than by the countless other ruins. Palaces, arches, tombs, and minarets, all carved from rich brown basalt, garlanded by creepers and broken and wrenched by *pipal* and *banian* roots, furnish fresh interest even after days spent in the ruins. In the height of prosperity Bijápur must have been a noble city. Still it may be questioned if its buildings were so effective in their prime as they now are deserted and in ruins.

The *Árk-killáh*¹ or Citadel, nearly in the centre of the city, is one of the most interesting parts of Bijápur, a perfect treasury of artistic buildings. It was chosen by *Yusuf Adil Sháh* (1489-1510) as the site for his fort, but was so changed and improved by his successors as to leave little of the old village of *Bichkanhali*.² The present citadel is nearly circular, a little less than a mile round measuring by the counterscarp of the ditch. Its defences are a strong curtain, with, on the south and east, several bastions of considerable strength, a *faussebraye* or rampart mound and ditch, the whole well built and massive.³ The *faussebraye* is very wide, especially on the north and north-west, where a second wet ditch was cut at the foot of the

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¹ The *Árk* of *Árk-killáh* is of doubtful origin. It is probably taken from the Sanskrit *ark* the sun.

² Captain Sykes (Bom. Lit. Trans. III. 61) says this village was called *Kejganhalli*.

³ Little's Detachment, 320. In 1819 the citadel which had a double rampart and a moat enclosing numerous and magnificent palaces was in a state of ruin and decay. The courts were overgrown with trees and choked with weeds and everything looked dismal and forlorn. Colebrooke's *Elphinstone*, II. 71.

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rampart, which on these sides was very low, apparently to give the royal palaces whose fronts all look in that direction an unbroken view over the city and country round. The citadel was begun by Yusuf Adil Shāh shortly after his revolt in 1489. A mud fort then stood on the site.¹ The mud wall was taken down and a strong stone wall built in 1493,² many of the stones being apparently taken from Hindu temples as this wall contains much carving like that found in temple stones. The citadel was not completely fortified till the reign of Ibrāhim Adil Shāh I. (1534-1557). A stone tablet in one of the bastions near the gateway marks its completion in A.D. 1546 (A.H. 953) under the superintendence of Khān A'zam Ekhtiar Khān. The original design seems to have been to build a double wall round the fort with two moats, and to have the space between the walls a garden. This design seems never to have been carried out. On the south and south-west the double wall was built, and the space between turned into a garden with ponds and fountains, but this inner wall passed only a short way west. On the east only one wall was built, though its base was guarded by a curtain-wall running from bastion to bastion. On the north side the main wall of the citadel was very low, apparently not to block the view, but on this side the double moat sufficed for protection. Though the walls are strong and massive, and several formidable bastions were built at prominent points, it seems unlikely that such a fort could have ever stood for any time against an enemy armed with artillery who had forced the city fortifications. The site is unfavourable. It is almost the lowest part of the city and is commanded by the rising ground on the north-west, on which is built the cavalier called the Upri Buruj. No doubt the deep moat, even if not swarming with crocodiles as Tavernier reports,³ made the place difficult of approach. Still this was but a slight obstacle to a well-armed enemy in possession of the north-western height, as all the palaces would be open to his fire and the place be untenable. This unprotected state of the public buildings tends to show that in later years the Ārk-killāh was never used as a citadel, but simply as a royal residence. It may have been owing to its defenceless position that Ali Adil Shāh I. (1557-1580) resolved on fortifying the whole city instead of trusting to the central castle.

At present the main entrance to the citadel is on the south-east by two traversed gateways of considerable strength. Originally⁴ five well fortified gates are mentioned but of three of these no trace remains. Apparently the gateways were added after the fortifications were complete. The original or south-east gate lay between the two lofty circular bastions in which the fort-walls ended, and the entrance seems to have led through an old Hindu temple much of which was left standing and the column used in making the gateway and the guard-house attached.⁵ Additions were built to the outside of

¹ Briggs' Ferishta, II. 462. ² Briggs' Ferishta, III. 14. ³ Harris' Voyages, II. 360.

⁴ Ogilby's Atlas (1680), V. 246.

⁵ Some hold that there was no temple here and that the columns were gathered from different places to form a guard room. Looking to the peculiar character of these columns, which differ greatly from the others in the Ārk-killāh, and to the copious

these bastions in the form of flanking walls, and a second gate, with a guard-room above it, was made in front of the earlier gate and strengthened by a fortified wall which ran parallel with the entrance and at right angles to the bridge leading over the moat.¹ Every precaution seems to have been taken to make this gateway impregnable. In itself it is very strong, and ample quarters for a large garrison were provided, while the powerful end bastions commanded all approaches. This was the only entrance till, in the reign of Máhmud Adil Sháh (1626 - 1656), a causeway was thrown across the moat on the west, but it is so narrow as to be of use only to walkers. On entering by the main gateway, after passing through beautifully carved basaltic Hindu columns, the height and massiveness of the side walls at once attract attention. No guns remain on any of the bastions, but the platforms are untouched. They are said to have formerly been armed with 100 guns, but considering their size and number this is scarcely probable.² After passing the old temple the road crosses the centre of the Árk-killáh and leaves on the left another so-called Hindu temple or college which is evidently a mosque built of temple remains.³ Beyond this it sends off one branch on the left to the Grauary or Chini Mehel I. (16) and the Sát Mazli (15) which in later years was the favourite residence of the kings and is still a singularly beautiful palace. Another branch leads to the right in the direction of the Macca mosque (26), and passes close to a low circular wall which is said to mark the centre of the old village of Bichkanhali. Following the straight road towards the north, after passing the Mint (20) and one or two other ruined buildings, the Ánand Mehel or Joy Palace (17) is reached, one of the most beautiful palaces in Bijápur, surrounded by remains of terraced walks, fountains, and gardens. On the opposite side lies the Gagan Mehel (18) famous for the large arch which spans its front, while the gateway which opens on the road, now being turned into a church, is no less remarkable for the exquisite stucco ornament of the interior. The main building of this palace which is now in ruins is one of the oldest in the city and for many years was the residence of the kings.

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Kánarese inscriptions, also to the fact that the distance of the columns from each other is much the same as if they were parts of an old Hindu temple but is not what it would have been had they been brought to form a guard-house, it is difficult to believe that the columns are not the remains of an unmoved temple. Some on each side of the gateway correspond so exactly that it is hard to believe that they are not in their original places. Moreover all the architectural remains close by are Hindu. The large slab spanning the entrance is raised on stones undoubtedly part of a temple, and close by are the remains of Hindu victory pillars. If all these were brought from a distance it is strange that they should have been centred in so comparatively narrow a space.

¹ It is curious that in this fortification, which is evidently a subsequent addition, the guard-room over the bridge is built in very much the same style as the small chambers in the towers of the Idgáh near the Upri Buruj, which is said to have been constructed by Yusuf. The main gateway and bastions were no doubt built by him and he may have also built the outer line of defence subsequently, but with the exception of this guard-room, the rest of the towers and walls seem of a later age than the main gateway.

² Ogilby's Atlas, V. 247.

³ Some hold that the four centre columns under what may be styled the dome as well as the entrance gateway are remains of a Hindu temple in place. But the rest of the building has been undoubtedly formed from the stones of other temples brought for the purpose of building the mosque.

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Afterwards when the Sât Mazli (15) and Chini Mehel I. (16) were built the Gagan Mehel was turned into a reception-hall. Here in 1686 the Emperor Aurangzeb received the submission of the last of the Adil Sháh kings, the youthful Shikandar, amid the passionate tears of the nobles and the wailing cries of thousands, which rose to the throne of God as a witness against the causeless aggressor.¹ The only other public building which can be identified is the Adálat Mehel (19) on the north-east, and of this only the bare walls are left. On the western side near the causeway the Hindu temple of Narsola (38) stands picturesquely on the side of the inner moat. In this temple it is said king Ibráhim II. (1580-1626) used to worship, when for some years he forsook the faith of his fathers.

With the rays of the morning sun streaming through the oriel windows of the Sât Mazli and the waters of the inner moat lapping its base and reflecting its climber-clothed walls, few places in Bijápur, until recent changes, were more beautiful than this Ark-killáh. Few places also are fuller of memories than the Ark-killáh. Here in 1510 the young Ismáil (1510-1534) was besieged by his traitor minister Kamál Khán; here between 1581 and 1584 the noble queen Chánd Sultána held her court, and from here was (1580) sent prisoner to Sátára; here Máhmud the Merry (1626-1656) spent happy hours with his favourite the beautiful Rhumba; and this same citadel, the scene of many a glorious pageant, witnessed also the overthrow of the dynasty of which it was the glory and the pride. Though its palaces are in ruins, its gardens choked with tangled grass and thorns, and its water-courses and fountains dry, an air of kingly dignity clings to the Ark-killáh, and rouses a feeling of reverent admiration for the noble remains of a noble dynasty.

Divisions.

Excluding the citadel, Bijápur within walls, during the days of the monarchy, seems to have been divided into thirty-three wards or *peths* most of which remain and are used for municipal purposes. Of ten the position is forgotten, and even since 1848 all trace of two has been lost. Of the twenty-three wards² into which the present city is divided, the five most important are Bara Khudan Bazár in the north-west, Máhmud Khán Bazár in the west, Áne-kendi Bazár in the east-centre, Jáma Mosque Peth in the east, and Sháh Peth in the north-east.

BARA KHUDAN BAZÁR, a corruption of Bara Khudávand in the north-west close to the Sháhápúr Gate is one of the oldest parts of the city. In it is the large Chánd well built by Ali Adil Sháh I. (1557-1580) in honour of his queen Chánd Bibi. This ward is still fairly peopled. MÁHMUD KHÁN BAZÁR, in the west close to the Macca Gate, is the

¹ Colonel Meadows Taylor in Architecture of Bijápur, 47.

² The names of these wards passing west to east, are, 1 Bara Khudan Bazár; 2 Puráni Peth; 3 Langar Bazár; 4 Haidar Bazár; 5 Pali Bazár; 6 Fateh Jáma Bazár; Máhmud Khán Bazár; 8 Mubáarak Khán Bazár; 9 Karanjín Bazár; 10 Rumi Khán Bazár; 11 Kamál Khán Bazár; 12 Murád Khán Bazár; 13 Áne-kendi Bazár; 14 Jáma Masjid Bazár; 15 Nághtán Bazár; 16 Jhakti Bazár; 17 Thána Budruk Bazár; 18 Shabutra Bazár; 19 Pádshápúr Bazár; 20 Dawlat Khán Bazár; 21 Sháh Peth; 22 Shikár Khána Bazár; and 23 Rangín Masjid Bazár. The site of the Murkho Khurd and Murkho Budruk wards is forgotten.

business centre of the city, where the weekly market is held. It was named in honour of Sultán Máhmud (1626-1656) but all the present houses are modern. To the north of this ward may be seen the ruins of Afzul Khán's palace, the victim of Shiváji's treachery at Pratápgad in 1659. The Táj well, built by Ibráhim Adil Sháh II. (1580-1626) in honour of his queen Táj Sultána, is the most famous well in the city, and with the surrounding rest-houses, is an interesting piece of architecture, the large arch which spans the entrance to the well being particularly fine. The ANE-KENDI BAZÁR, in the east centre to the north of the Jáma Mosque road, is interesting from its fine large entrance gateway. It contains the mosque of Mustápha Khán in which is some handsome stone carving, and the remains of several old palaces notably the palace of Kháwas Khán, minister to Ali Adil Sháh II. (1656-1672). The ward is said to take its name from *áne* the Kánarese for elephant, as the royal elephant stables were in this quarter. The JÁMA MOSQUE PETH has some fine old houses inhabited by the descendants of old Bijápur families. The great mosque is in this ward, and this is the head-quarters of the Musalmán community. SHÁH PETH, in the north-east near the great dome, is interesting from its being inhabited almost wholly by Gavandis or masons, who, though they no longer follow the craft, are said to be the descendants of the masons who built Bijápur. The place is frequently called the Gavandis' ward. No interest attaches to any of the other wards inside the walls most of which are almost deserted.

Were it not for its suburbs, which even now are pretty thickly peopled, the city would present a still more unfavourable comparison than it does with that Bijápur which less than three centuries ago counted its inhabitants by the hundred-thousand. Of eight suburbs only five are of importance. Of the five three are close to the city walls, Sháhápur also called Khudanpur that is Khudávandpur and Fakirabad in the north-west, Zohrápur called after Ibráhim II.'s wife in the west, and Ibráhimpur called after Ibráhim II. in the south. The remaining two are at some distance Sháhápur or Pir Amin's Darga about two miles to the north-west and Torvi about four miles to the west. The other suburbs are Allápur built by Yusuf Adil Sháh (1489-1510) a mile and a half, and Ainápur with a large unfinished tomb of Sultán Máhmud's wife Jahán Begam about two and a half miles, to the east of the city. Exactly opposite the Boli Gumbaz and about 150 yards from the wall is the railway station approached by the Hipargi road which runs east and west through the city to the north of the Árk-killáh.

Sháhápur Darga or Pir Amin's Darga, from the tomb of a Musalmán saint of that name, lies about two miles north-west of the Khudanpur Bazár, also known as Sháhápur Peth, on the side and crest of a hill which overlooks the city walls on the east and some fine mango groves on the west. The houses are clustered round the saint's tomb which is an object of great veneration and is well cared for. The tomb is gaudy, and the grounds round it are pretty and well kept, and, as the domes are regularly whitewashed, their colour from a distance forms a pleasing contrast to the gray ruins which surround them. Between Pir Amin's tomb and the city is

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the rest-house of Nawáb Mustápha Khán, a large quadrangular building made during the reign of Sultán Máhmud (1626-1656) for the use of travellers and lately (1883) turned into a jail.

West from Pir Amin's tomb, still part of Bijápur, is the hamlet of Takki or Afzulpur, called after Shiváji's victim Afzul Khán (1659) whose summer palace was in this quarter. The village itself has nothing of mark. Some little distance off is the family burial-ground of Afzul Khán, to which a curious story belongs. On a broad platform stretching along one side of what was once a large masonry pond or well, but which is now silted and embowered in mango and tamarind trees, are rows of tombs, all very closely allied. Examination shows from the device carved on their tops that these are all women's tombs and that they are ranged in eleven rows of seven tombs each. All are of the same size and shape and the same distance apart, except one on the north-west corner which is a little larger. The Bijápur story of these tombs is that when in 1659 Afzul Khán volunteered to lead the fatal expedition against Shiváji the astrologers warned him that he would never return. On the strength of this warning he set his house in order by drowning his seventy-seven wives in the palace pond, burying their bodies in the pond bank, and adorning their graves with rows of neat tombs. The story may be false; there are no means of testing its truth. Still it is strange to find so many tombs of precisely the same pattern and apparently of the same age, in what was originally a part of the private grounds of Afzul Khán's palace. The legend explains their presence fairly well, though the character of its hero is somewhat out of keeping with Meadows Taylor's chivalrous tender-hearted Afzul Khán. Near Afzulpur are the remains of some fine reservoirs made as feeders to the Torvi water-course which was the main source of the city's water-supply. The four western suburbs Sháhápur Zohrápur, Pir Amin's Darga, and Takki are remains of the great city of Sháhápur finished in 1557 by Ali Adil Sháh I. (1557-1580), which, in the days of Bijápur's greatness, from the Bahmani Gate to the north stretched as far as the present village of Torvi and appeared to have covered a larger area than Bijápur itself. Both towns were known under the general name of Bijápur, but Sháhápur seems to have been the centre of business. The population is stated at one time to have amounted to nearly a million, and judging by the wide area the streets and houses covered this is not improbable. For three miles from the walls of Bijápur the country is covered with the ruins of Sháhápur, and the city apparently spread still further, as the walls with which Ibráhim II. (1580-1626) intended to enclose the two cities are almost a mile beyond the modern village of Torvi. The greater portion of Sháhápur was destroyed by Máhmud Sháh in 1633 when he wasted the country round Bijápur to prevent the advance of the Moghals. Later on when the city underwent several sieges, it was no longer safe to live outside of the fortifications, and Sháhápur was gradually deserted. The present suburbs of Khudanpur and Fakirabad in the north-west are still known by the name of Sháhápur

¹ Briggs' Ferishta, III. 116. According to Scott (Deccan, II. 72-73) Sháhápur was begun in 1510 and was improved by Ibráhim Adil Sháh I. (1534-1557).

the houses are all comparatively modern, and the gateway quarter preserves the memory of the time when Sháhápúr large and flourishing city not inferior to Bijápúr.

to the west of Sháhápúr lay the suburb of Nauraspur, which Aurangzeb II. (1580-1626) wished to turn into a new capital, and about 1626 he began to raise magnificent palaces and other buildings. Had his design been carried out, the new capital would have been much more magnificent than Bijápúr. It is at the head of a considerable valley bounded by lofty hills, which it was intended to fortify with a strong wall, part of which was built and is still standing. Even now the view is more striking than Bijápúr whose uniform flatness is conspicuous. Ibráhim failed to carry out his design. The astrologers warned him that the removal of the seat of government from Bijápúr would ruin the state and he desisted. Still palaces and gardens were completed, and Nauraspur became the favourite hot-weather residence of the Bijápúr court. The ruins attest the magnificence of the place. One of the buildings, the Sangit or Nauras Mehel, a splendid ruin, compares favourably with any Bijápúr palace. The front arches are very fine, while the site of the palace is especially picturesque with the Torvi hills in the back ground and a valley stretching for miles full of mango and other trees.

Ever rich Bijápúr might be in springs, so large a population could not wisely be left wholly dependent on the local supply. According to Ferishta, Ali Adil Sháh I. (1557-1580) was the first king to draw attention to the water-supply.¹ He built the large well in the city now known as Chánd's well and made channels to lead water through the city. Ferishta's mention of water channels leads to the belief that the under-ground Torvi channels were the work of Ali Adil Sháh I. not as is locally believed of Sultán Máhmud (1556). The channel which brings water from Torvi, three miles from Bijápúr, and distributes it through the city, is a vast work of high engineering skill. A site was chosen on a stream about a mile above Torvi, and a masonry dam was built across the valley. The lake thus formed, a masonry channel sunk in the bed of the stream carried the water to within half a mile of Torvi, and from there an under-ground water-course was hollowed, which passed through Torvi and was continued about a mile to Afzulpur where it was to have ended in a large reservoir. Another small masonry well at the base of a hill about 400 yards west of Torvi supplemented this supply. Here the water of some very powerful springs was gathered in a reservoir and carried along an under-ground channel to Torvi, where it joined the larger channel. The same at Afzulpur seems to have been also fed by another pond on the hills, half a mile south of that village, whose water was carried in arches over the intervening houses. Traces of this high engineering remain where it crossed the old road to Torvi, and nothing about it is locally known, the site of the pond and the position in which the remains of the conduit seem to lead, leave no doubt that it was intended to supplement the Torvi water-supply.

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¹ Briggs' Ferishta, III. 143.

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The remains of the reservoir at Afzulpur show that it was a work of great size. The dam, which is now breached in two places, is nearly sixty feet high, a huge mass of masonry and earth, with curious chambers in the embankment. Below the main lake is another smaller reservoir to catch the overflow and supply the neighbouring parts of the city. From the main lake a canal, which at its start is about eight feet by six, carried the water under ground nearly three miles to the city. The cutting of this canal must have been a work of great difficulty, as in places it is sixty feet below the surface in solid rock. During part of its length it is lined with brick masonry, but in general the water flows along a rocky channel. Communication was kept with the surface by a number of vertical air shafts or *usvás* as they are locally called. These shafts which are about forty yards apart may be traced along the whole length of the canal as far as the Ibráhim Roza. There the line is lost. It is recovered in the middle of the city in a garden near the Two Sisters (5). Between this garden and the Ibráhim Roza the channel seems to have split in two, as a line of air shafts runs a good deal to the south towards the Jáma mosque. Some of these shafts are fitted with steps probably to aid in cleaning the channel which has now silted to such a depth that it is next to impossible to discover its true dimensions. Water still flows into the city by this channel. It supplies the Ásar Mehel reservoir and the outer moat of the Árk-killáh, but this water can hardly come from Torvi unless there is another unknown underground connection, as the Afzulpur lake is dry. Probably the channel is filled from springs tapped on the way. Even in the part of the canal above Torvi, water seems still to flow from the spring at the head of the water-course, as it is not uncommon to find it bubbling through holes in the masonry and forming miniature fountains in the stream bed.

In later years (1580-1686), when the number of palaces and the love of luxury and ease increased, it was felt that the Torvi water-supply was not enough for the wants of the city. It was at too low a level, and could not bring water into many palaces or be used for fountains or gardens. For this a lake at a much higher level than the city was required. A site was chosen among the hills to the south of the city, and a large lake was formed by throwing a dam about a mile in length across the valley.¹ The lake thus formed covered an area of about 500 acres, and as it was much higher than Bijápur there was ample pressure to raise the water to the required height. The water was carried through a pipe 15" in diameter cased in a mass of masonry 8' by 6' and at a depth varying from 15' to 50' below the surface, for two and a half miles to the Sháh Ganj or main distributary tower, a little to the south-east of the Árk-killáh. Along its course from the lake large square towers were built about

¹ Below the embankment of this lake are the remains of a second lake which from the traces of conduits was apparently also connected with the city. Noth is now known in Bijápur regarding it. It is not improbable that it was the work of Ali Adil Sháh I. who, according to Ferishta, brought water into the city. The conduits run in the direction of the Jáma mosque, and as Ali began that building it is not unlikely that he also provided it with water.

800 feet apart to relieve the pressure of the water and prevent the pipes bursting. Owing to the height of this lake above the city and the consequent pressure, the water in the towers inside of the walls was raised 20' to 30' above the ground. Some of the towers are very fine pieces of workmanship and many of them are still standing and show how the supply of water was conveyed all over the city from the Boli Gumbaz to Sháhápur. The largest supply of water was in the Árk-killáh, where two fine distributary towers are still standing. Here, as appears from the remains of fountains in the Sát Mazli (15), the water could be laid on some 30' above ground. All were supplied with water on the ground-floor and all the palaces had small channels and reservoirs of running water. Countless fountains embowered in trees played in every quarter, and fragrant flowers filled the air with their perfume. Few places can have been more beautiful than this Árk-killáh with its stately palaces and grounds, and the air full of the coolness and the flow of water.

To Sultán Máhmud (1626-1656) Bijápur owed most of its comfort and luxury. Other kings adorned the city with buildings, but Máhmud by making the Begam Lake which he named after his queen Jahán Begam, in 1653, made gardens and fountains possible all over the city. For this and for other reasons Máhmud's name is locally in such high repute that every work of importance, regarding which there is doubt, is attributed to him. Besides the Begam Lake, he is said to have made the Torvi water-course; and though from the works he did take in hand, it might be safe to attribute this water-course to him, still, considering his comparatively short reign of thirty years, during nearly two-thirds of which he was engaged in war with the Moghals, it is improbable that he could have made his own mausoleum and the palaces in the Árk-killáh, nearly completed the Jáma mosque, constructed the Begam Lake, and in addition have undertaken the vast labour of cutting the underground Torvi water-channel. It is more likely that, as stated by Ferishta, the city is indebted to Ali Adil Sháh I. (1557-1580) for the Torvi works. Still Sultán Máhmud did enough to raise above question his claim to be considered the greatest of the Bijápur kings, a monarch whose energy, perseverance, and genius would have dignified any time or country. During the 1876-77 famine the Begam Lake which was silted was taken in hand. A dam was built and the whole of the water-course and the twelve water-towers between it and the Ásar Mehel have been thoroughly cleaned out. Its weak point is the smallness of the catchment area.

Bijápur, properly Vijayapur the City of Victory, is on the site of the old village of Bichkanhali. It seems to have been a place of some importance at a very early date, as, a few yards east of the main gate of the citadel, is a large stone pillar, probably a Victory Pillar, whose massiveness and the character of whose ornaments are said to be not later than the seventh century.¹ It is mentioned under the name of Vijayapur in inscriptions of the eleventh, twelfth, and thirteenth centuries. In the citadel remains of Hindu temples built without mortar bear three inscriptions, one in the reign of the

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¹ Indian Antiquary, VII. 121.

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Western Chálukya Someshvar II. (1069-1075) and the other two in the reigns of the third and fourth Devgiri Yádav kings Jaitugi I. (1191-1209) and Singhan II. (1209-1247). Jaitugi's inscription is dated 1196, the sixth year of his reign, and seems to show that Bijápur or Vijayapur, as the inscription calls it, was his capital. The date of Singhan's inscription has not been made out.¹

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In 1316 and again in 1320 Karim-ud-din, who is said to have been a son of Malik Káfur Allá-ud-din Khilji's great general, is mentioned as the Delhi emperor's governor of Bijápur,² and as the builder of Karim's half Hindu mosque (34) in the citadel. In 1347 the Amir or Musalmán governor of Bijápur with others who had been in rebellion against the Emperor Muhammad Tughlik (1325-1351) was summoned to Devgiri now called Daulatabad.³ In 1435 Muhammad Khán the brother of Allá-ud-din Bahmani (1435-1457) claimed one-half of the Bahmani territories from his brother, seized Bijápur, and held it till he was ousted by Allá-ud-din. In 1444 the country round Bijápur was wasted with fire and sword by Dev Rája of Vijaynagar (1401-1451). In 1457 the government of Bijápur was conferred on Khwája Máhmud Gáwán with the title of Malik-ul-Tujár or Prince of the Merchants.⁴ About 1460 prince Hasan, brother of the Bahmani king Humáyun (1457-1461), aided by a divine named Habib Ulla, rebelled against his brother. After being defeated Hasan, with Habib Ulla and about 800 horse, came to Bijápur. Siráj Khán Junaidi, the commandant of the mud fort of Bijápur, invited Hasan to enter and promised to make over to him the fort and its dependencies. The party entered the fort and were received by Siráj Khán with apparent respect. At nightfall Siráj Khán surrounded the fort, and, in the scuffle which followed, Hábib Ulla was killed, and the prince with all his followers was sent to Bedar under a strong escort.⁵ In 1472, on his return from the capture of Belgaum, Muhammad Sháh Bahmani (1463-1482) halted at Bijápur, and the minister Máhmud Gáwán tried to console him for the loss of his mother who had died on the march from Belgaum. Muhammad Sháh liked Bijápur and would have stayed there during the rainy season had 1472 and 1473 not both been years of famine.⁶ In 1478, in the new distribution of the Bahmani territory, Bijápur and the country round was formed into a province under the governorship of the minister Máhmud Gáwán.⁷ On the execution of Máhmud Gáwán in 1481 his favourite Yusuf Adil Khán, the founder of the Bijápur dynasty, who had been appointed governor of Daulatabad, was transferred to the province of Bijápur and remained in charge of it on behalf of the Bahmani king Máhmud Sháh II. (1482-1518) till his revolt in 1489. In 1489 Yusuf Adil Khán threw off his allegiance to Máhmud Sháh Bahmani, assumed the signs of royalty, and fixed on Bijápur as his capital. He forthwith began building the fort what is now known as the

¹ Fleet's Kánarese Dynasties, 48, 72, 73. According to a local tradition, in 1294 Bijápur was under the chiefs of Mangalvedha twelve miles south-east of Pandharpur one of whom Bijanráv granted a site for a mosque to a Musalmán saint. Jour. Bom. Branch Roy. As. Soc. I. 374. Details are given below.

² Jour. Bom. Branch Roy. As. Soc. I. 373-374.

³ Briggs' Ferishta, I. 437. ⁴ Briggs' Ferishta, II. 453. ⁵ Briggs' Ferishta, II. 484-485.

⁶ Briggs' Ferishta, II. 493.

⁷ Briggs' Ferishta, II. 502.

Árk-killáh, on the site of the village of Bichkanhali. Close to the fort, in the area now included within the city walls, were six other villages, Gichan-hali, Chandu-keri, Kyádgi, Kyátunker, Korbathali, and Korunkatti, not a trace of which remains. Bichkanhali is believed to have stood near the centre of the present Árk-killáh, and a low round tower is still pointed out as part of the old village. The Musalmán historians seem to have exaggerated the smallness of the beginning of Yusuf's town. The historical references and the temple remains show that Hindu Vijayapur must have been a place of consequence.¹ About 1493 Máhmud Sháh Bahmani visited Bijápur and Yusuf showed him the new citadel and the palaces which were nearly finished. In 1503 the Italian traveller Varthema described Bijápur as a walled city very beautiful and very rich with splendid houses. The king's palace had many chambers, forty-four had to be crossed before reaching the king's chamber.² During his reign of twenty-one years (1489-1510), in his constant wars with the neighbouring Musalmán and Hindu kings, Yusuf had little time to improve his capital. Except part of the fortifications of the citadel, and some of the oldest palaces within the citadel, no great public works are attributed to Yusuf, but to his time is said to belong the suburb of Allápur about one and a half miles to the east of the city.³ To the palaces originally built by Yusuf Adil Sháh his descendants made great additions. Their remains show that they were massive, divided into storeys, and furnished with large lofty rooms. The uniformly plain architecture agrees with that of the Bedar palaces from which city the first Bijápur architects were probably brought.⁴ In 1510 the threatened usurpation of Kamál Khán the regent minister of Ismáil Adil Sháh (1510-1534) convulsed Bijápur.⁵ In 1514 in the eastern suburb of Allápur, Ismáil defeated the confederate kings of Golkonda, Ahmadnagar, and Berár and made prisoner Máhmud Sháh Bahmani and his son Ahmad. Ismáil offered to escort them in state to Bijápur, but they preferred to remain at Allápur.⁶ During Ismáil's reign a suburb was begun in the west of the city which later on (1557) rose to be the city and trade centre of Sháhápur.⁷ In 1542 the country round Bijápur was wasted with fire and sword by Burhán Nizám of Ahmadnagar (1508-1553) and Amir Berid of Bedar.⁸ In 1553 Bijápur was closely besieged by Seif-Ain-ul-Mulk a Bijápur officer noted through the Deccan for his courage and for the efficiency of his horsemen. At the cost of £420,000 (*Ps.* 12,00,000) Ibráhim gained the aid of Venkatádri the brother of the Vijaynagar king who defeated Ain-ul-Mulk in a night attack and forced him to fly to Ahmadnagar.⁹ During Ibráhim I.'s reign (1534-1557) several portions of the city were settled, but the only building of his which

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¹ In Bombay Literary Transactions, III. 61, Captain Sykes gives the legend that this tower was built by order of the king round the Hindu village, as the villagers prayed that they might not be annoyed by the works that were in progress.

² Badger's Varthema, 118.

³ Briggs' Ferishta, III. 47.

⁴ Colonel Meadows Taylor in Architecture of Bijápur, 20-21.

⁵ Details are given above pp. 410-411.

⁶ Briggs' Ferishta, III. 47.

⁷ Scott's Deccan, II. 72-73; compare Briggs' Ferishta, III. 116.

⁸ Briggs' Ferishta, III. 90.

⁹ Briggs' Ferishta, III. 110-111, 238.

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remains is a small plain mosque called the Rangin Masjid from the colouring of the walls. The citadel or Ārk-killāh was finished in this reign. A stone tablet in the south side of the great bastion at the south-east gateway bears the inscription :

The fort walls were finished under the superintendence of Kha'n A'zam Ekhtiar Kha'n Guzra'ti in the reign of Abdul Musaffar Adil Sha'h in H. 953 (A.D. 1546).

In 1557, in honour of his accession, Ali Adil Shāh I. (1557-1580) caused the western suburb which had been greatly increased during the previous reign to be raised to the rank of a city and named Shāhāpur.¹ In 1560 the palace now known as the Gagan Mehel or Hall of Audience (18), famous for its great arch, was built in the Ārk-killāh. In 1565, in honour of the great victory over Rām Rāja of Vijaynagar near Tālikoti, the city walls were begun, and, being divided among all the nobles of the kingdom, are said to have been finished within three years.² In 1579 the masonry pool or well near the Shāhāpur gate was built and called Chānd Bāvdi or Chānd's Well in honour of Ali's wife Chānd Bibi. The greatest work of Ali's reign was the Jāma Mosque in the east of the city which he began but did not finish. Numerous other works including the Ānand Mehel (17) and other palaces in the Ārk-killāh are attributed to Ali, and, though they are locally ascribed to Māhmud Adil Shāh (1626-1656), the Torvi water-works probably belong to Ali's reign. Ali died in 1580. Unlike his predecessors who were buried at Goge in the Nizām's country, he was buried in a tomb near the south wall of the city. His tomb is believed to be of later date. All his successors were buried in Bijāpur, a change which secured for Bijāpur some of its grandest buildings. In 1582, taking advantage of the quarrels among the Bijāpur nobles during the minority of Ibrāhīm Adil Shāh II. (1580-1626), the kings of Ahmadnagar, Golkonda, and Bedar appeared before Bijāpur. As not more than two or three thousand troops were at the capital the Abyssinians with Chānd Bibi at their head, who were then in power, kept themselves close within the walls till the arrival of 8000 horse. This reinforcement camped near the Allāpur gate, and, in spite of the smallness of their numbers, engaged in repeated skirmishes with the enemy. About this time heavy rain threw down about twenty yards of the city wall, but jealousy among the allies gave the Bijāpur troops time to repair the breach. Bijāpur affairs were then ably managed by Abul Hasan, the son of Shāh Tāhir,³ whose family influence enabled him to gather an army of twenty thousand men. The *bārgirs* or rider chiefs, that is the heads of the Marātha cavalry, were detached to harass and cut off the enemy's supplies, and succeeded so well that in a short time the allies were forced to raise the siege.⁴ As soon as the city was safe from outside enemies internal disorders burst forth. Dilāwar Khān, a noble who prided himself on his successes against the Golkonda troops in the late war, now aimed at usurping supreme power. The commandant of the citadel in which the young

¹ Briggs' Ferishta, III. 116 and Scott's Deccan, II. 72-73.

² Briggs' Ferishta, III. 132, 143.

³ Shāh Tāhir was the great Shia minister of Burhān Nizām of Ahmadnagar (1508-1553).

⁴ Briggs' Ferishta, III. 152-154.

king lived was bribed and arrangements were made to seize the minister Yekhlas Khán. As soon as his arrangements were completed Diláwar Khán marched to the capital, and, encamping near the Allápur gate, sent such flattering letters to Yekhlas Khán as threw him off his guard and made him neglectful of the safety of the city and palace. One day when Yekhlas Khán was asleep in his house outside of the citadel Diláwar Khán with his sons and 700 horse and fifteen elephants suddenly entered the city, and went to the king's palace into which he was admitted as arranged with the commandant. As soon as Diláwar's treachery was known Yekhlas Khán advanced towards the gate with 4000 men, but the cannon from the walls forced him to retire. He blockaded the citadel for four months, but being deserted by his followers was taken prisoner and blinded. The people suffered much from both parties and many fine buildings were destroyed by the cannon. Diláwar Khán now became regent and for eight years governed the kingdom with success.¹ In 1583 the two English travellers, Fitch and Newberry, described Bijápur as a very large town and as rich as it was large. Here the king kept his court which had many Gentiles. The houses were lofty, handsome, and built of stone. Most of the inhabitants were idolators and idols of as many shapes as there were beasts and fowls were very numerous in the groves about the city. There were numbers of war elephants, and great store of gold silver and precious stones.² In 1584 one Haidar Khán, one of the leading nobles, built the Upri tower in the west of the city close to the walls.

About 1589, as a residence for his queen, Ibráhim built the Ánand Mehel or Jõy Palace. About 1600 Ibráhim resolved to move the seat of government from Bijápur to the suburb of Nauraspur about four miles further west. With this object he set about building palaces and laying out gardens, but, under the advice of Hindu astrologers, he refrained from moving his court from Bijápur, though the palaces, some of which were very magnificent, continued to be used as hot-weather resorts.³ In 1604 the Musalmán historian Asad Beg described Bijápur as full of lofty buildings, palaces, and private houses with porticos. The situation of the city was airy and healthy. There was a market thirty yards wide and four miles long, that is from the west of the city walls to Torvi. In front of each shop was a tree and the whole market was beautifully clean and neat. It was filled with goods such as were not seen or heard of in other towns. Innumerable shops of cloth-sellers, jewellers, armourers, wine sellers, bakers, fishmongers, and cooks, were all splendidly fitted. In the jeweller's shops ornaments of all sorts were wrought into a variety of articles, as daggers, knives,

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¹ Briggs' Ferishta, III. 155-156.

² Harris' Voyages and Travels. I. 207, 280; Hakluyt's Voyages, I. 385; Jangigny's *Inde*, 384.

³ Mr. Bird states (*Jour. Bom. Branch Roy. As. Soc.* I. 369) that it was owing to the predictions of the astrologers that Nauraspur was built and that Bijápur was for some time deserted. The local account is different, and as there are no buildings at Nauraspur large enough to accommodate the court, the account given in the text is probably more correct, and that Nauraspur was merely used by the monarch as a pleasant retreat. Nauraspur was laid waste in 1635 on the approach of the Moghal army.

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mirrors, necklaces, and birds such as parrots, doves, and peacocks, studded with valuable jewels and arranged on shelves rising one over the other. By the side of the jeweller's was perhaps a baker's with all sorts of rare viands arranged in the same manner on tiers of shelves. Further on was a cloth-shop with all kinds of clothes rising in tiers. Next was a perfumer's with delicate China vessels, valuable crystal bottles, and costly cups filled with choice and rare essences arranged on shelves, while in front of the shop were jars of double-distilled spirits. Near this perhaps was a fruiterer's, filled with all kinds of fruit and sweetmeats, and on the other side a wine merchant's shop, and an establishment of singers and dancing-girls, beautiful women adorned with jewels and fair-faced choristers, all ready to perform whatever might be desired of them. In short the whole market was filled with wine and beauty, dancing-girls, perfumes, jewels, and palaces. In one street thousands of people were drinking, dancing, and pleasuring. None quarrelled or disputed and this state of enjoyment never ended. Perhaps no place in the world could present a more wonderful spectacle to the eye of the traveller.¹

In 1608 the little exquisite Andus mosque (28), with its melon-shaped dome, was built by Nawáb Etabar Khán. In 1620 in honour of his queen Táj Sultána Ibráhim (1580-1626) made the Táj Bávdí(39) or Royal Well in Máhmud Khán Bazár. In 1626 Ibráhim's own tomb, the famous Ibráhim Roza (2), about a quarter of a mile to the west of the city was completed. The beautiful Malika Jahán mosque (27) to the west of the Árk-killáh was built either by or in honour of Ibráhim's daughter and called after her, and the Mehtar Mehel(22), and the Sát Mazli (15) probably also belong to Ibráhim's reign. In 1631 a Moghal army under Ázaf Khán marched against Bijápur and camped on the borders of the lake between Naurasput and Sháhápur. The besieged every day came outside of the ditch into the plain and there was a warm interchange of rockets, arrows, and musketry. Though the besieged kept up a heavy fire from the fortifications they were regularly driven back to the shelter of the walls. Ázaf Khán took every precaution for the safety of the detachments which were sent every day to gather fodder; but this was no easy matter as the army was large and the animals were numerous. By a variety of well-planned devices Diláwar Khán, the Bijápur general, amused Ázaf Khán and delayed his operations till the Moghal stock of provisions was so exhausted that the fetching of grass and fuel from long distances was toilsome to man and beast. The siege lasted twenty days during which the supplies of the besiegers were cut off. In the Moghal camp grain became so scarce that it sold for 2s. (Re. 1) the *sher*. Men and beasts were sinking and the distress was so great that Ázaf Khán was forced to raise the siege.² Some time before 1634 the large bronze gun called Malik-i-Maidán or the Lord of the Plain³ was brought from the

¹ Elliot and Dowson, VI. 163-164.

² Elliot and Dowson, VII. 30-31; Grant Duff's Maráthás, 48; Elphinstone's History of India, 508.

³ According to Grant Duff (Maráthás, 50 note) the people of Bijápur call this gun Mulk-i-Maidán that is Lion of the Plain.

fort of Paránda in the Nizám's territory by Murári Pandit and afterwards (1668) mounted on the Sherzi bastion. In 1635 a Moghal army under Khán Daurán marched against Bijápur. Máhmud Adil Sháh (1626-1656), unable to meet the Moghals in the field, fell back on his capital, destroyed the lake and pleasure palaces at Sháhápur, and deprived the Moghals of food, forage, and water.¹ In spite of these wars, with the great spread of Bijápur power over the rich south the city increased in wealth, size, and strength. Many new suburbs sprang up and the larger city of Sháhápur with palaces and goodly shops again joined the distant Nauraspur with Bijápur.

According to the French traveller Mandelslo, who visited India in 1638 and 1639 Bijápur was one of the greatest cities in the whole of Asia more than five leagues or fifteen miles round, enclosed with a high stone wall a broad ditch and many outworks provided with 1000 pieces of brass and iron cannon. The royal palace, that is the Árk-killáh, was in the centre of the city, 3500 paces in compass, divided from the body of the city by two walls and two ditches. The city had five great suburbs where most of the traders lived, and in Sháhápur (Schanpour) were most of the jewellers, many of them dealing in costly pearls. The other suburbs were called Gurápur, Ibráhimpur, Allápur, and Bamanhali. Among the king's artillery was one great piece of brass the ball of which weighed eight hundredweights and the charge of which was 4500 pounds of fine powder. It was said to have been cast by an Italian, the most wicked of men who in cold blood killed his son to consecrate the cannon and threw into the furnace one of the treasureers who came to upbraid him with the cost of the piece.² Mandelslo found Nauraspur, which, till 1635, was the royal residence, completely destroyed, its ruins furnishing materials for building Bijápur.³ In 1648 Tavernier the traveller and diamond merchant described Bijápur as a great scrambling city about five leagues in circumference fortified with a double wall, a great many mounted cannons, and a flat bottomed ditch. The king's palace was vast but ill-built, and the access to it was very dangerous as the ditch with which it was girt was full of crocodiles. In the city itself neither the public buildings nor the trade was remarkable, though in the large suburbs were many goldsmiths and jewellers. The king was the most powerful of all the kings of the Deccan and was therefore called the king of the Deccan.⁴

During his reign of thirty years Máhmud Adil Sháh (1626-1656) was busily engaged in the construction of those palaces and tombs which are still the admiration and wonder of the world. His attention

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¹ Elliot and Dowson, VII. 51-52; Grant Duff's Maráthás, 52.

² French Edition, 232; Harris' Voyages, II. 129-130. According to Mandelslo

?) the founder of the cannon was an Italian a native of Rome. He also says (217)

! Máhmud's (1626-1656) commandant of the citadel was an Italian. Probably

is due to a confusion between Rome and Rum that is Constantinople.

³ French Edition, 217. In spite of the accuracy of his details Mandelslo seems not to have visited Bijápur. Compare French Edition, 217, 232. His informants apparently were Portuguese priests and merchants.

⁴ Harris' Voyages, II. 360. The vagueness and inaccuracy of this account seem to show that Tavernier did not visit Bijápur.

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was turned to works of usefulness no less than to works of ornament. The water-supply of the city, which seems to have at all times been fair and had been increased by the construction by Ali Adil Sháh I. (1557-1580) of the Torvi water-course, was further improved by the completion of the Begam Lake. To Máhmud also is due the fitting up of the shrine in the Jáma mosque whose gorgeous colouring is still a wonder. He did much towards completing this mosque, but left it unfinished as it is at present. The A'sar Mehel (21) or Relic Palace, formerly called the Dád Mehel or Palace of Justice, to the east of the Árk-killáh, with its lofty roof supported on massive wooden columns, and its curiously painted rooms and gilded ceiling and walls, was built by Máhmud in 1646 as a Hall of Justice. Afterwards on a remonstrance from the Delhi Emperor Sháh Jahán, the Adálat Mehel for the administration of justice was built inside the Árk-killáh and the Ásar Mehel was appropriated for the reception of the two sacred hairs of the Prophet Muhammad's beard which are still kept there. The building which is the chief honour of Máhmud Sháh's reign is his own tomb locally called the Boli or Gol Gumbaz, a fitting resting place for one who so splendidly adorned it. Another tomb on almost the same scale was begun for his wife the Jahán Begam at Ainápur, about two and a half miles to the west of the city, but it was never completed. Judging from its ruins it may have proved no mean rival to the Boli Gumbaz.

In 1656, in an unprovoked and unjust war with the new Bijápur, Ali Adil Sháh II. (1656-1672), Aurangzeb closely besieged Bijápur and was on the point of taking it when news of the imminent death of his father recalled him to Delhi.¹ In 1660, according to the Dutch minister Baldæus, who wrote from hearsay, Bijápur, about seventy leagues from Goa and eighty from Dábhól in Ratnágiri, was said to be 12 leagues in compass, with very strong walls and five noble gates which were mounted above a thousand brass and iron pieces of good cannon. The king of Bijápur, he says, was formerly absolute, but, as a result of a long and heavy war, was forced with several others in those parts to become a vassal of the Moghal emperor.² According to Thevenot (1660-1666), though it seems doubtful whether this information is repeated from earlier travellers, Bijápur was still rich and prosperous and its large suburbs were filled with the shops of goldsmiths and jewellers.³ About this time several new bastions were added to the city walls, and, a year or two later (1668), the Mal Maidán was finally placed in position on the Sherzi Bas which had been built (1658) for it under the superintendence of Nizam-un-Nizam Munzli Sháh. In 1666, a joint army of Moghals under Aurangzeb's general Jaysinh and of the Maráthás under Shiváji appeared before Bijápur. The Moghal force amounted to 25,000 horse, and was aided by Abul Majid one of the bravest of the Bijápur nobles, now a deserter. On the approach of the confederates despatches were sent from Bijápur to lay waste the Moghal country.

¹ Details are given above (pp. 429) under History.

² Churchill's Voyages, III. 540; Orme's Historical Fragments, 292.

³ Thevenot's Voyages, V. 376. Thevenot does not seem to have been at Bijápur. He probably got his information from Tavernier and he from Mandelslo.

to oppose Jaysinh and cut off his baggage. The embankments the lakes were cut, poison and carrion were thrown into wells, the trees and lofty buildings near the fortress were troyed, spikes were fixed in the ground, and the gardens and ses on both sides of the city were so wasted that not a trace tillage was left. Khwája Neknám a eunuch joined the Bijápur y with a reinforcement of 6000 horse and 25,000 infantry from b-ul-Mulk of Golkonda. Every day there was severe fighting, the men and animals which went out from the Moghal army rage were cut off. Shiváji and Netáji Pálkar distinguished selves particularly on an occasion where they had command of ear guard, and, according to the Marátha story, Aurangzeb heard wonderful accounts of Shiváji's gallantry that he invited him elhi. After Shiváji left the siege of Bijápur went on for onths and a half and many hard fights took place under lls. Neither cavalry nor infantry had any rest. For eighty undred miles round Bijápur not a trace of grass or fodder ft. The Moghal army was brought to great straits, and to their distress a plague broke out in their camp. The ers raised the siege and retreated to Aurangabad pursued he Bijápur horse among whom the Marátha contingent with unusual spirit.¹ In 1671 the French physician Bernier bed Bijápur as very strong, in a dry barren country, with no good water except in the town.² In 1672 Pratáprávj Gujar Shiváji's commanders appeared plundering near Bijápur.³ 9 a Moghal army under Diláwar Khán again besieged Bijápur, hrough Shiváji's efforts, who, on this occasion, sided with r and cut off the Moghal supplies, the siege was raised and ar Khán retreated.⁴ In 1680, according to the English apher Ogilby, who prepared his account from older travellers, pour, Bizápor, Visipor, or Vidhikpor, five leagues in circum- ce, was surrounded with high walls of stone and deep moats several places. On the walls and platforms were mounted e 1000 brass and iron guns some of which were of incredi- ize. The city wall had five gates Sháhápura, Gurápura that is ápura, Abráhimpura or Ibráhimpura, Bamnenaly or the Bahmani and the Allápura. Before each gate was a trading suburb most of the merchants and tradesmen, each suburb having same name as the gate. In the middle of the city was the royal ce or castle about 3000 yards round enclosed by double walls and ng moats planted with a hundred great and small guns. The le had a very wide entrance shut by five gates and guarded by 00 armed soldiers. None but those allowed by the king entered e castle. There was a governor both over the castle and the city h 5000 men under his command. About a league and a half m Bijápur was Nauraspur formerly the residence of king Ibráhim ose palace and several fair structures were (1680) seen

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Elliot and Dowson, VII. 277-278; Grant Duff's Maráthás, 95.

Bernier's History of the Late Revolution of the Great Moghal (1671), 171.

Grant Duff's Maráthás, 116. ⁴ Details are given above (p. 432) under History.

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though quite ruined, the materials being used for building the present king's houses and palaces.¹

Towards the end of 1685 Bijápur was besieged by a Moghal army under Sultán A'zam the second son of Aurangzeb, who, in 1683, had marched with a large army to conquer the Deccan. Before the arrival of the invading army the Bijápur officers, whose factious spirit was quieted by the pressure of the common danger, shut themselves in the capital. This was judicious. Little rain had fallen and scarcity prevailed, while what grain had grown round Bijápur was gathered into the fort. The Moghal army had to draw all its supplies from the emperor's camp at Sholápur. Here too grain grew dear and to convey supplies to the besieging troops was a task of great danger. The Bijápur cavalry under Abdu-r-Ruf and Sharza Khán were constantly cutting off convoys. Their repeated attacks reduced the Moghal army to such distress that in their camp it was difficult to get a loaf.² At length about 20,000 bullock-loads of grain from Ahmadnagar escorted by Gázi-ud-din marched towards Bijápur. The Bijápur troops were baffled in their attempt to cut off this convoy, and, after a well-fought action, A'zam's army was saved from threatened ruin. On this occasion A'zam's wife the princess Jámi Begam marched with the convoy to join her husband and drove her elephant into the thick of the fight encouraging the troops. Aurangzeb expressed himself more gratefully to Gázi-ud-din for relieving his son than for any service ever performed by his officers.³ To complete the investment of Bijápur, Aurangzeb, who was directing operations against Haidarabad, patched up a treaty with Haidarabad and marched for Bijápur with all available troops. He found the place partially invested by his son's army and his own completed what was wanting. His presence caused to the besieged much uneasiness. He appointed several of his best officers to help A'zam in carrying on the siege and addressed to them some soul-stirring words. They set heartily to work constructing lines of approach, driving mines, and filling the ditch. Of several breaching batteries the chief under the immediate superintendence of Tarbiyat Khán was on the south face of the Bijápur fort. Sharza Khán, Abdu-r-Ruf, and Sidis Sálím and Jamshed were among the faithful officers who defended the fort. The garrison was not numerous but though ill-paid and short of provisions they showed a high and stubborn courage. The city was surrounded on all sides and many of the foraging parties were attacked. The besieged daily sallied from the town and a few of the Moghal officers were either killed or wounded. The besieged continued gallantly to oppose the approaches. The grand powder magazine which was placed under ground in the camp accidentally blew up with a noise which was heard for sixty miles.⁴ As the country round Bijápur had long been wasted supplies were cut off to the great distress of the besieged. Still the Bijápur soldiers resisted gallantly until the walls were breached in several

¹ Ogilby's Atlas, V. 246-247.² Elliot and Dowson, VII. 322.³ Grant Duff's Maráthás, 149.⁴ Scott's Deccan, II. 71.

places. On the 15th of October 1686¹ the garrison, reduced to the last extremity, capitulated. It was settled that the young king Shikandar should pay his respects to the emperor, and that his chief officers should be raised to high rank in the Moghal service. The emperor entered the conquered city in state followed by his principal officers and generals. Through weeping crowds he passed in through the Mangoli gate in the south, whose name he changed to Fateh or Victory gate, to the great Audience Hall in the citadel where he received the submission of the leading nobles. The unfortunate Shikandar, who was then only in his nineteenth year, was brought before Aurangzeb in silver chains more like a captive rebel than a vanquished sovereign. After paying his compliments Aurangzeb allowed him to sit and bestowed on him many favours. Sharza Khán was raised to the title of Rustam Khán, Abdu-r-Ruf Khán to that of Diláwar Khán, and both to commands of seven thousand. The Sidis Sálím and Jamshed were honoured with titles and commands of five thousand, and all the officers were promoted according to their quality. Sitting on a travelling throne Aurangzeb passed to view the fort through the breach by which the assault was intended to have been made. From that he went to the great mosque where he offered thanks for his success. Syed Lashkar Khán was appointed governor of the citadel, and on the large bronze piece of ordnance called the Malik-i-Maidán a new inscription was carved in place of the old one. After 1686 the waters of the Bijápur reservoirs and wells grew low, the country round remained waste, and much of it was seized by landholders who acknowledged no over-lord. The great city of Sháhápur the second Bijápur, two miles to the north-west of the city, was empty and ruined.² The captive king Shikandar was not removed from Bijápur. Aurangzeb assured him of protection and assigned him £10,000 (Rs. 1 *lák*) for his yearly charges. He died some years after the fall of the city.³ At his own request he was buried in a lowly grave in the north-east of the city, in front of the tombs of two

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¹ The date of the capitulation is variously stated. The date in the text is from Grant Duff's *Maráthás*, 150. According to Orme (*Historical Fragments*, 148) the date is the middle of June; according to Gentil quoted by Orme (*Historical Fragments*, 149) the city was taken on the first of September 1687 and Shikandar appeared before Aurangzeb on the 14th; according to Anquetil du Perron the city was taken in the beginning of October 1686; according to Scott (*Deccan*, II. 71) Bijápur capitulated in 1689; Kháfi Khán (*Elliot and Dowson*, VII. 322-324) gives October 1686. The correct date seems to be October 1686.

² Scott's *Deccan*, II. 72-73. The account of the siege is from Grant Duff's *Maráthás*, 149-151; *Elliot and Dowson*, VII. 322-324; Scott's *Deccan*, II. 71-73; and Orme's *Historical Fragments*, 148-149.

³ According to Grant Duff (*Maráthás*, 151) Shikandar was kept a close prisoner in the Moghal camp for three years when he died of poison believed to be given by Aurangzeb in consequence of some popular rising in his favour. The statement that Shikandar was poisoned by Aurangzeb three years after the fall of Bijápur has been questioned by Orme (*His. Frag.* 149). It is apparently incorrect. In 1695, nine years after the fall of Bijápur, the Italian traveller Gemelli Careri (*Churchill's Voyages*, IV. 248) when in the Moghal camp at Galgale about thirty-two miles south-west of Bijápur, saw Shikandar, a sprightly youth of twenty-nine of good stature and of olive complexion, going with a handsome retinue to pay his respects to Aurangzeb. According to Grant Duff (*Maráthás*, 114) Shikandar was born in 1667 so that his age in 1695 would closely agree with the age given by Careri.

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saints, one of whom Pir Nasru-lláh had been his spiritual teacher. Here, in fitting contrast with the stately tombs of his powerful ancestors, the remains of the last of the Adil Sháh kings were laid unmarked it is said even by a stone.

Aurangzeb remained at Bijápur till 1689 when the true Baghidá plague called *taun* and *wába* forced him to leave the city. About 100,000 people are said to have died and many more left the city. When the disease abated Aurangzeb caused a census to be taken. It was found that the population still amounted to 984,000 living in 184,000 houses or 1,016,000 people less than the number recorded for Bijápur and Sháhápur in Máhmud Adil Sháh's reign (1626-1656).¹ From this time the city decayed with a speed for which it is difficult to account. It is not that it was neglected, or that no efforts were made to preserve it as left by the Adil Sháh kings. Aurangzeb was most anxious that Bijápur should keep its former importance. The grants of land, cash allowances, and endowments given by the kings were confirmed by him and even increased. Every inducement was held out for men to settle there; the nobles of the kingdom were kept in their posts; and many of the soldiers were enlisted in the Moghal army. Every effort was in vain, with its surrender all life seems to have left the city. Misrule during Shikandar's minority had greatly weakened the security of life and property, trade was almost at a stand, and the distress which the people had suffered during the different sieges, culminating in the surrender of the city and the deadly plague in a place famed for its wholesomeness, broke their spirit. Still Aurangzeb did not relax his efforts to repopulate the city. His governors were instructed to persevere, and Nawáb Ázaf Jáh, in particular, strove to restore the city. All was to no purpose. The people gratefully acknowledged the care bestowed on their city, but nothing was able to check the decay. The answer of one of the people to the enquiries of the Nawáb as to the state of Bijápur was the well known wailing couplet:

'The spider weaves her web on the palace of Cæsar,
'The owl stands sentry on the tower of Afrasiab.'²

In 1703 Chin Kilich Khán, who twenty years later established the family of the Nizáms of Haidarabad, was made governor of Bijápur.³ Shortly before his death in 1707 Aurangzeb appointed his favourite son Kám Bakhsh governor of Bijápur. He sent the prince with all the signs and honours of royalty to Bijápur, and the drums of the royal *naubat khána* were ordered to play as he started. The news of Aurangzeb's death overtook Kám Bakhsh before he reached Bijápur, but in spite of desertions he continued his march in the hope of seizing the Bijápur fort. On arriving near the place he sent a kind and flattering message to Niyáz Khán the commandant to induce him to give up the fortress. Niyáz Khán refused and set about putting the

¹ The decrease of 1,016,000 in the number of inhabitants was due partly to the plague, but mainly to the destruction of Sháhápur in 1635.

² Busátin-i-Salátin.

³ Eastwick's *Kaisar Námáh-i-Hind*, I. 3.

fortifications in order. Intrenchments were thrown up opposite one of the gates. Rumours of the death of Aurangzeb had been floating in the air before the arrival of Kám Bakhsh and were now confirmed. Negotiations were opened, and, through the skilful management of one Ahsan Khán, the keys of the fortress were given up by Niyáz Khán who waited on the prince and made his submission. At the end of two months order was restored in the city and neighbourhood. Ahsan Khán was made *bakshi* or paymaster and the post of *vazir* or minister was given to Hakim Muhsin with the title of Takarrab Khán. Other followers were rewarded with jewels and titles. The prince then assumed the throne. He was mentioned in the *Khutba* or public prayer under the title of Din-panáh or the Home of the Faith, and coins were issued with this title. He became cruel and whimsical, put to death several of his officers among them Ahsan Khán, and was deserted by most of his troops. His brother the Emperor Bahádur Sháh (1707-1712), after defeating and killing his second brother A'zam at the battle of A'gra, wrote a kind letter full of advice to Kám Bakhsh promising, on condition that coins were not struck in the name of Kám Bakhsh, to give him the governments of Bijápúr and Haidarabad, instead of Bijápúr alone as planned by their father, with all the subjects and belongings. Bahádur also promised to remit the tribute which had hitherto been paid by the governors of the two provinces. To this letter Kám Bakhsh sent a provoking reply. The result was a battle near Haidarabad in which Kám Bakhsh was defeated and slain.¹ After the death of Kám Bakhsh Bijápúr passed under the rule of the Emperor's governor or *sarsubhedár* at Haidarabad. In 1710 a severe famine impoverished the city, and a second famine seven years later (1717) deepened the distress. Thousands perished and the memory of the hardships lingered for years. In 1723 when the Nizám proclaimed his independence Bijápúr became part of his kingdom, and remained for some years under the governorship of his son Násir Jang. In 1744 Bijápúr passed from Násir Jang to his nephew Muzaffar Jang and became his head-quarters.² In 1750 the French priest Tieffenthaler described Bijápúr, from hearsay, as one of the greatest cities of Southern India, the old capital of the Adil Sháh kingdom. It was about five miles round, furnished with high solid walls, and was formerly very populous and prosperous.³ In 1760, after the battle of Udgir, Bijápúr was ceded by Nizám Salábat Jang (1750-1761) to Peshwa Báláji (1740-1761) and a Marátha governor was sent to Bijápúr. The devastation of Bijápúr dates from its transfer to the Maráthás. The Moghals had regarded the stately buildings with veneration, and, though they had done nothing to preserve them, neither had they helped to ruin them. Under Moghal rule the palaces and other buildings in the Árk-killáh remained as if their royal masters had left them the day before. With the Maráthás matters were sadly different. The

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¹ Elliot and Dowson, VII. 386-390, 406; Grant Duff's Maráthás, 186.² Eastwick's Kaisar Námáh-i-Hind, I. 26; Grant Duff's Maráthás, 262.³ Tieffenthaler's Description Historique et Geographique de L'Inde, I. 498.

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beautiful open-carved palace windows and doors, even the very floors ceilings and roofs, were torn up for their timber, and all that could be pillaged or spoiled was carried away. Every governor was intent only on enriching himself. No attention was paid to the people, and day by day the place grew more desolate. To add to the general distress a severe famine broke out in 1784 and lasted for three years. The bones of the dead whitened the ground for miles. In May 1792 Lieutenant Moor of Captain Little's Detachment visited Bijápur. There was a pretty little clean town in the west near the Ibráhim Roza and in the north-west were several neat markets. But the place abounded with thieves. The walls and towers were neglected, in many places tumbled into the ditch. Except one little mosque the citadel was a heap of ruins.

1803.

In 1803 the distress caused by a scanty harvest was deepened by Pendhárís who plundered and destroyed all they could lay hands on. Again did the city pass through the horrors of famine. Distress was heightened by the Peshwa, who, about this time, confiscated nearly all Musalmán *inám* lands and endowments, and large numbers went to Haidarabad. Never was desolation more complete, except perhaps the ruin of Vijaynagar by the confederate Musalmán kings in 1565, for which, according to Hindu belief, the destruction of Bijápur was a judgment.

1808.

In November 1808 Sir James Mackintosh, then Recorder of Bombay (1804-1811) visited Bijápur.² The country north of Bijápur was a desert. For fourteen miles the only living creatures were some pretty parroquets, a partridge, a hare, and a herd of deer. About ten in the morning they were astonished by the sight of two men on horseback. One of the domes of Bijápur was seen about eleven miles off rising with great majesty, and many others rose upon their view as they drew near. After travelling over ruins with mosques and tombs on all sides the party went to the fort escorted by the Marátha governor who had come to receive them. On entering the gate Mackintosh was struck with the massiveness of the stones which composed the wall. He had never seen so many stones of such a size, so solidly held together in a building of such height. The party encamped under a tower called the Kopri (Uprí) Buruj or lofty tower to the top of which they climbed by a broken stair leading up the outside. On the top were two monstrous pieces of ordnance. One of them, measured by an umbrella, was guessed to be about thirty feet long. This tower had a very extensive view across a naked and barren plain scattered with noble edifices, the remains of a city, which, in the beginning of the seventeenth century was probably the fourth of the Muhammadan world; only Constantinople, Ispahán, and Delhi could have surpassed Bijápur. There were no traces of private dwellings, and the scanty population was huddled in the ruins. They afterwards went to a bastion where was the Malik-i-Maidán or Monarch of the Plain, a piece of brass ordnance, supposed to be the largest, and in Mackintosh's opinion certainly the most useless, in the world. They

¹ Little's Detachment, 310-321.² Life, I. 461-470.

walked towards the north-east, through rows of small mosques, of which, according to their guide, there remained about 1400. This was the more likely as nine-tenths of them were not larger than summer houses. They passed on their right the fortification which contained the palaces, and on their left an immense unfinished building begun by Ali Adil Sháh II (1656-1672). In several of the mosques and tombs, the minute work in stone was exquisite, and surpassed by no cathedral which Sir James had ever seen. The arches had every gradation from the roundest Saxon to the most pointed Gothic ; but, as they had not been built till the sixteenth and seventeenth centuries after architecture had passed through all its stages in Europe, they did not properly constitute any monuments of the history of that art. After walking about two miles they found on their right the great Mosque, to build which like St. Paul's had taken the reigns of five kings. Like St. Paul's, while building, it witnessed political revolutions and was completed under a foreign sovereign. Aurangzeb added some small buildings that he might have some pretence to rank as a fifth among the royal founders. On entering, they saw three sides of a square opening on the fourth side to a garden and large pond. On the side opposite to the pond was the mosque, a building of a very graceful effect. It consisted of five rows of noble cloisters, each twenty-two feet wide, very lofty and supported by massive pillars. They were divided into small squares, each square covered by a small dome, and the central part of the third and fourth rows from the outside formed one square of seventy feet across covered with a correspondent cupola. In the centre of the fifth was a shrine, which, when uncovered, appeared full of passages from the Kurán, in letters once gilt. The verandas of the wings, stretching on the right and left of the garden, were high and spacious. The whole was in excellent repair and very few buildings composed only of stone could have Sir James thought a more dignified appearance. At some distance was the Boli Gumbaz or great dome of Sultán Máhmud Adil Sháh the building they had seen eleven miles off. It certainly deserved the name of Great. It was a most noble mausoleum, though, as it had no more building than was necessary to support the cupola, it was not to be compared with St. Peter's or St. Paul's, where the domes are only grand parts of immense structures. In the centre was a large elevated platform with three monuments. The breadth was about forty-eight paces or eighty cubits. At each corner was a minaret which went to the top. By a staircase in one of the minarets they climbed, rather laboriously, to the top, which they found on the inside of a dome one hundred and thirty-two paces round. Here was a whispering gallery, where the lowest distinct articulation produced a very clear and loud echo ; no sound was lost. Mackintosh made it resound with the first verses of Alexander's Feast and the Bard, with some stanzas of Chevy Chase, two strophes of the Progress of Poesy, the Exordium of Paradise Lost, and, lastly, as applicable to the scene, with 'The cloud-clapt towers, the gorgeous palaces.' Every word of the poetry was most harmoniously reverberated. They returned to breakfast a little after ten almost exhausted.

Sir James then received a visit from the Marátha governor attended

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by the governor of Dhárwár. After some unmeaning compliments, they requested Sir James to retire to the private tent, and there entreated his interposition with the Peshwa in behalf of Visáji Pant, the hereditary quarter-master-general or *Binivála* of the empire, who was then not a favourite at court. Sir James answered them cautiously that he should represent his case through Colonel Close, and that the Peshwa would no doubt treat so distinguished a family with indulgence as well as equity; but that it was impossible for him to be answerable for the decision of a great prince, on whose mind his allies, the English, would be most unwilling to exercise the least influence inconsistent with independence and dignity. They appeared to be satisfied, and requested a visit in the afternoon on Sir James' way to the palace. About three, the party went by one of the southern gates to the mosque and tomb of Ibráhim Adil Sháh II (1580-1626). The buildings were about a quarter of a mile without the gate. Their distant effect was finer than that of any of the other buildings, except the impression made by the loftiness of the Boli Gumbaz. Time and desolation had made their situation far more beautiful than it could have been in the days of their splendour. They were in a lonely grove of noble trees, instead of being surrounded, as they probably were, by paltry huts and mean streets. The mosque was smaller than the great mosque of the city of three cloisters, with small domes, like the great mosque. The massiveness of the walls, and the elegance of the minute workmanship in stone, were most admirable. It seemed almost impossible that such a material could have been wrought into such slender and elegant forms. In the tomb, a dark hall, were six or seven monuments of the Sultán, his mother, and some of his children. From the Ibráhim Roza they were led to the Táji Bávdí, a handsome reservoir, surrounded by a low but not inelegant range of buildings, where the great persons of the court sat to look at the water-shows, for which the place was constructed. They walked through a fine park, once a garden, but then more pleasingly covered with fine trees and verdure. Beyond it they found a monument erected to a daughter of Aurangzeb the conqueror of Bijápur. It was of white marble brought from Delhi, and was the only marble monument they had seen. They were told that the princess became enamoured of the famous Marátha chief Shiváji during his visit to Delhi; that Aurangzeb offered her to him in marriage on condition that he became a Musalmán; that he rejected the condition; that the princess, in consequence, refused all offers of marriage, and died single in the city, three years after the conquest.¹ Near were two elegant monuments, apparently the Two Sisters (5), one of a Musalmán saint or *pir*; the other of a virgin of Bijápur, two persons who had probably little intercourse during life. In the evening they visited the *subhedár* at a most miserable house. There was a little mimicry of state. A coarse Surat cloth was laid on the floor, and towards the centre a little scarlet cushion was placed against the wall, on an old bit of

¹ The tomb is believed to be of the wife not of the daughter of Aurangzeb. See below p. 615.

in carpet about a foot square. There Sir James was seated and was obliged to undergo a *nách*.

On the question how so great a city as Bijápur came to be in the Deccan Mackintosh moralised as follows: Bijápur the capital of a kingdom which, in its most flourishing state, extended further than from Goa to Kulbarga and from Poona to the Tungbhadra.¹ Those who told Major Moor it once contained nearly a million of houses, made rather a bad experiment on the credulity of a stranger. They told at the same time that the circuit of the city walls was a day's journey. Now as twenty-five miles may be considered a day's journey, this account of Bijápur makes its circuit to have been not more than that of London; and as there were such vacancies in gardens mosques and palaces, it cannot have been as populous as London. Its population may be probably estimated at four or five hundred thousand²; and the difficulty seems to be, how a kingdom of no larger extent or greater resources could have produced a capital so splendid and well peopled. The climate in tropical countries may undoubtedly take a much larger proportion of the produce of the soil, without ruin, than in temperate climates, because the necessary wants of the inhabitants are much fewer. Clothing fire and habitation articles of such great use in Europe are here trifling; superstition too, probably increased by climate, has confined them to the cheapest food. As the government's share of the produce may be larger than in temperate countries, so the modes in which the sovereign and his chiefs expend it are much less various. Except the pay and support of military expeditions, the whole current expense of an Indian chief may be reduced to his stable and zenana; and, considering the necessarily great expenditure of women imprisoned, it is probable that, some of the capricious bounty to favourites excepted, the expense of the most splendid zenana falls far short of any calculation made on European standards. All that remains of the surplus income of the country could have been spent in buildings, and that in the capital for there is no other considerable town. The vanity of wealth, which in Europe assumes a thousand fantastic forms, could here assume only one form. The erection of mosques and monuments was the only mode in which the rich man could display his riches and leave behind him a name. Though the great men were likely to have been generally superstitious, and perpetrated atrocities enough to increase their superstition by remorse, yet we must not ascribe these things to superstition alone, but to the desire of popularity, the love of wealth, the desire of courting the favour of the sovereign, the love of fame, and every other passion which could wear the guise of the prevalent principle or predominant fashion. In this respect there seems no difficulty in accounting for the splendour of Bijápur, which the whole plunder of this and the neighbouring

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¹ This is incorrect. See above pp. 426, 428.

² This estimate seems much too low. Even shortly after the 1689 plague there were probably more than a million inhabitants. At its prime (1580-1630) there were probably more than a million inhabitants in Sháhápur alone. At that time it seems likely that the population was much smaller than it became after the destruction of Sháhápur.

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countries was employed to adorn. The governor informed Sir James that within the previous twenty years (1788 - 1808) the city contained five or six thousand inhabited houses, or perhaps nearly thirty thousand inhabitants, and that at present the houses and people were reduced to one-sixth.

In 1818 on the overthrow of the Peshwa Bijápur, then at its lowest depth of poverty, was included in the country assigned to the Rája of Sátára. In 1819 when Mr. Elphinstone visited Bijápur all was desolate, even the modern villages were ruined and deserted.¹ In 1826 Grant Duff described Bijápur as a city surrounded with lofty walls of hewn stone. The freshness of the walls, and of the cupolas and minarets of the public buildings which showed over the top of the walls, gave it the appearance of a flourishing city. Within all was solitude, silence, and desolation. The deep moat, the double rampart, and the ruins of the splendid palaces in the citadel showed the former magnificence of the court. The great mosque was a grand edifice, and the tomb of Ibráhim Adil Sháh was remarkable for elegance and grace. The chief feature in the scene was the mausoleum of Máhmud Adil Sháh, the dome of which filled the eye from every point, and, though entirely without ornament, its enormous dimensions and austere simplicity invested it with an air of melancholy grandeur which harmonised with the surrounding wreck and desolation. In the climate of Bijápur the progress of decay was extremely rapid, and until lately nothing had been done to stay its effects. As mere ruins the remains were exceedingly grand and as a vast whole far exceeded anything of the kind in Europe.²

Under the Sátára Rájás, as under the Peshwás, palaces and private houses were unroofed for the sake of their noble teak beams. Windows and door-frames, with their exquisitely carved lattice-work, were carried away in cart-loads and almost inconceivable damage was done to the public buildings. The Rája himself, Pratápsinh (1818 - 1839), while visiting the city, was struck with the gilding on the walls of the palaces, especially in the Sát Mazli, and conceiving they contained a treasure of gold, he ordered all the gilding to be scraped off and an army of workmen was employed for the purpose. Their labour was productive of no result as the gilding fell away in dust. By this act the Marátha prince greatly defaced the royal apartments of the palace and irretrievably destroyed the portraits of Sultán Máhmud and his favourite Rhumba, which adorned the walls.³ Of all the palaces in the city the only one that escaped the general destruction was the Ásar Mehel, and this immunity was no doubt owing to the sanctity it enjoyed as containing the relic of the Prophet. Viewing this palace as it now stands after the lapse of years, the injury to the other buildings which has reduced them to their present state can be faintly estimated. Both Pratápsinh and his successor Sháháji (1839-1848) visited the city several times. It was during the reign of the latter prince that several of the more important public buildings, which from neglect and

¹ Colebrooke's Life, II. 72.² Grant Duff's Maráthás, 151.³ It is locally reported that these portraits were destroyed by order of the Emperor Aurangzeb, as pictures are forbidden by the Muhammadan religion. Several figure paintings in the Ásar Mehel were also, it is said, destroyed by his orders. See below p. 622.

causes were fast falling into ruin, were put in repair. Captain R. E., was appointed to superintend the work, and the Ibráhim and Asar Mehel owe a good deal of their present state of vation to the exertions of this officer, though the taste with these repairs were executed may be questioned. The state Ibráhim Roza especially was at this time deplorable. The central stone roof of the inner colonnade of the tomb had fallen in many places, and the necessity of restoring the roof was urgent. Mr. Hart was very successful, and the Roza is at the present most perfect. Fortunately it is wholly built of stone and thus escaped the destructive ravages of the Maráthás.

At the death of Sháháji in 1848, Bijápur, with the rest of the kingdom, passed to the English. It was incorporated into the Sátára collectorate part of which it remained till in 1863 it was added to Sholápur, and, in the following year, when the Kaládgi collectorate was formed, it was incorporated into it. It was then raised again to secondary importance, as Kaládgi was made the headquarters of the district, while Bijápur, though its situation was good and its climate healthy, was reduced to the level of a secondary town. Since 1848 little of importance has occurred in the city.

In 1857 an outbreak among the Muhammadans was feared. Mr. Rose the Collector applied for a body of troops. A detachment of the Southern Marátha Horse, 400 Native Infantry, and several pieces of cannon were accordingly stationed in the city under the command of Captain Kerr, V.C., and remained till 1859. The presence of the troops had a quieting effect and no attempt at a rising was made.

During twenty of the twenty-five years which have passed since the Mutinies Bijápur changed little. £100 (Rs. 1000) a year were spent for repairs, and the publication of the magnificent work on Bijápur by Colonel Meadows Taylor and Mr. Fergusson with photographs by Colonel Briggs did much to raise pride in its buildings and ruins. In 1876 Colonel, now General, St. Clair Wilkins, Superintending Engineer for the Southern Division, proposed that the head-quarters of the district should be moved from Kaládgi to Bijápur. A new jail, police lines, court-house and hospital must be made for the district. The old Bijápur buildings would be cheaper and cheaper than new buildings; Bijápur was more central and its air and water more wholesome. Plans and estimates for adapting our buildings for offices and residences were completed and sanctioned in November 1876. But the famine left no funds and the work had to be put off. Since 1879 repairs and changes have been pushed forward and are still unfinished. Of eleven chief works in progress (June 1880) two are outside of the city walls, five are between the city and the citadel walls, and four are within the citadel. The two works outside of the city walls are turning Mustáfa Khán's rest-house into a school and Aurangzeb's Prayer Place (42) into police lines. Mustáfa Khán's rest-house, the new district jail, is about a mile north-west of Bijápur or north-west gate. When completed this building will afford room for 350 prisoners and will contain jailor's quarters, hospital and other buildings. The cost of conversion will be nearly £6000 (60,000). In the 400 feet square enclosure of Aurangzeb's

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Idgáh or Prayer Place, about 600 yards west of the centre of the west face of the city, are being built quarters for about 10 constables, besides a school, chief constable's office, and quarter guard, and, on the outside, quarters for twenty-eight mounted police and stables for their horses. In the space between the city wall and the citadel four buildings are in course of conversion, two are under consideration, and one new house has been built. The four changes are the conversion of Yákat Dábuli's tomb, to the right of the Futka-Pádshápur road about 160 yards north-east of the citadel, into a Second Assistant Collector's residence; one of the Two Sisters (5), to the right of the Macca-Allápur road about 50 yards east of the Macca Gate, into a residence for the Executive Engineer; of the Chini Mehel II. (23), about 300 yards south of the Ark-killáh, into a residence for the District Superintendent of Police; and of the Bukhára Mosque (29), to the left of the Futka-Pádshápur road about 600 yards north-east of the Futka Gate, into a post office. A house has been built for the Huzur Deputy Collector, and houses for the District Forest Officer and District Deputy Collector are under consideration. Within the citadel four buildings have been converted and one is under consideration. The building known as the Granary or Chini-Mehel I (16), in the south-west corner of the citadel, has been arranged so as to provide room for the offices of the Collector, his two assistants, and two deputies; a court room for the Judge and other rooms for his clerks and for pleaders, and corresponding accommodation for the subordinate judge. The Adálat Mehel or Palace of Justice (19) in the north-east, has been restored as a residence for the Collector and the Árash Mehel thirty yards east-south-east of the Adálat Mehel for the Civil Surgeon. Of the Ánand Mehel or Pleasure Palace (17) near the centre of the citadel the centre and east have been set apart for the First Assistant Collector and the west wing for the Judge. The conversion of an old palace to the north of the Granary into a mámlatdár's office is under consideration. It is also proposed to turn into a chapel a small building near the centre of the citadel, about fifty yards west of the Ánand Mehel, which is known as the entrance to the Gagan Mehel or Great Hall of Audience (18). The outside of the building is plain but the inner decorations in elaborate stucco coloured and gilt must at one time have been superb. Enough of the design remains to show what its former style must have been and this it is intended as far as possible to restore. The form of the arches and of the groined ceiling is exceptionally graceful. When completed this will be internally one of the prettiest places of worship in India.

These works, especially the works in the citadel, have greatly changed the appearance of Bijápur. The buildings have as far as possible been treated so as to preserve their original appearance. But it is doubtful how far this attempt has succeeded as the restored buildings want the bands and panels of bright enamelled tile which when fresh must have been one of the original building's most beautiful features. More than the changes in the building the smoothing, clearing, and filling needed to make the place wholesome have robbed Bijápur of its mystery, glamour, and romance. These, to lovers of the old the chief charms of Bijápur

not be saved. As the head-quarters of a district and a railway station it may be hoped that, with the loss of its most characteristic charm, Bijápur will also lose the characteristic air of decay and deadly poverty that so greatly marred its mystery and beauty.¹

The following account of the Objects of Interest in and round Bijápur was written in 1879 when few changes had been made. (1883), especially in the Árk-killáh, the changes are so great that it is difficult to realize that the place is the same. The old descriptions have in several cases been left as they were in the hope of giving some idea of the royal ruin which, for years, has been the traveller's delight and wonder. The misdeeds of the doings of the Maráthás, in their dear work of robbing and dishonouring Musalmáns, however heartless and evil they may seem, give no idea of the completeness of the ruin they wrought in their hundred years of possession. Of the palaces, once the pride of the Deccan, scarcely a trace remains. Masses of crumbling ruins alone mark their sites. Tombs, mosques, and minarets stand on every side in various stages of decay, and the few remaining buildings add to, rather than lessen, the feeling of desolation. The scanty population is lost in the vast area enclosed by the walls. Except in the west, the centre of trade, the city is deserted. In wandering over it, in a desolate waste suddenly appear a cluster of houses, and again, beyond the houses, is a solitude where here and there a ruined palace or a tomb. After a time comes a small hamlet. And though the hamlet and suburb have together seen them as many as 12,000 people so vast is the city that it is almost empty. The contrast between the peopled parts and the wastes is strikingly abrupt. Here a busy hive of men, there a sterile tract; in one place a wooded garden, in the next a dry stream.

Entering the city from the west by the Futka Gate, and passing through the houses in that quarter, a mile of the Futka-Pádshápur road may be passed without seeing an inhabited house or a human being. On the right, soon after passing the Futka Gate, a glimpse may be had of the Malika Jahán Mosque (27), while the distant view is bounded by the domes of the Two Sisters (5) and the lofty wind trees of the ancient deer-park. About 500 yards further on the right are the walls and stately ruins of the citadel, and, on the left, the magnificent foundation of Ali Adil Sháh II.'s tomb (3). Further east, for about a mile, in a vast ruin-strewn plain, some one or two tombs stand as if on guard over the surrounding desolation. At the end of this waste the massive tomb of Sultán Humáyd (1) rears its vast bulk against the sky, dwarfing all neighbouring buildings. Outside the walls, Ain-ul-Mulk's dark gray tomb (10) is faintly visible, in a plain roughened with decaying stones and bounded by the bare ridge on whose northern slope the city is built. The south of the city is a little more cheerful. There are more trees, especially towards the west where there are more tombs, and the ancient buildings are better preserved.

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¹ Mr. E. K. Reinold, C. E. Executive Engineer.

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The following order is suggested as perhaps the most convenient in which to see the leading objects of interest at Bijápur. Starting from one of the new residences in the citadel, and leaving the citadel by its south-east or main gate, the Fateh-Sháhápur road leads about 1300 yards north-west, past the Bukhára mosque (29), the Upri tower (41) and the Chánd well (40) to the Sháhápur Gate. Beyond the Sháhápur Gate the road runs nearly west, through Sháhápur suburb, past Malik Rehan Khoja's tomb (12) on the left, across the Sholápur road, past Sháh Nawáz Khán's tomb or the Twelve Columns (13) on the left, to Pir Amin Sáheb's white tomb at Dargáh (14) about two miles north-west of the Khudanpur Bazar. Returning from Dargáh to the Sholápur-Kaládgi road, about 800 yards south along the road, Aurangzeb's Idgáh (42) is on the right, and the Sherzi Bastion bearing the great brass cannon Malik-i-Maidán or Lord of the Plain (43) is nearly opposite on the left. About 400 yards further south, after crossing the roads that run west to Nauraspur and Torvi, about 300 yards to the west is the Ibráhim Roza (2), and, in the plain behind about 500 yards to the south-west, is the tomb of Haidar Khán, and about 300 yards north of Haidar Khán's, the Moti Gumbaz or Pearl Dome (11) and several other buildings in various stages of decay. The road that passes west by north-west of the Ibráhim Roza runs four miles to Torvi where are the ruins of Nauraspur including the Nauras Palace. The head-works of the Torvi water scheme in the same neighbourhood are worth a visit and so are the large reservoirs about a mile down the stream at Afzulpur. This completes the chief objects of interest to the west of the city.

From the west the city is entered by the Futka or Broken Gate about 150 yards south of the Sherzi Bastion with the great Lord of the Plain. Inside the wall, about 80 yards north of the road, is Yusuf Adil Sháh's Idgáh or prayer place (36), and, about 70 yards further north is the Upri with its long iron guns. From the Upri tower about 300 yards north is the Chánd Well. Returning to the Futka Gate and passing south the road skirts the inside of the wall, about 80 yards, past the Postern Gate 250 yards to the Macca Gate where are now (1884) the mámlatdár's and sub-judge's offices. The plan of the gateway and also the two guns should be examined. From the Macca Gate the Macca-Allápur road runs east but a pathway along the walls leads about 650 yards south to the Jamát Well and the tomb of the Pir Shaikh Hamid Khádir (8) in the south-west corner near the wall. Returning from the Jamát Well to the Macca Gate and passing east along the Macca-Allápur road about 160 yards on the right is the Táj or Royal well (39), and, about 100 yards further, also on the right, Kháwas Khán's tomb or the Two Sisters (5). About thirty yards east of the Sisters are the Gorak Imlis or Blood trees (44). About 200 yards south of the trees is the square enclosure surrounding what remains of the Begam Sáheb's tomb (6). About 150 yards south of the Begam Sáheb's tomb is the tomb of Ali Adil Sháh I. (4), and, close by, the beautifully carved green stone coffin. Returning to the Two Sisters the road runs about 250 yards

east between lines of trees to the edge of the Árk-killáh moat. About 160 yards to the north is the Malika Jahán mosque (27), and the causeway leading into the citadel. For about 300 yards to the south-west the road skirts the moat, as far as the great gateway of the Árk-killáh. To the right about half-way to the gate is Andu's mosque (28) with its cluster of minarets and melon-shaped dome, and, close to the gateway, is the old Tanksál or treasure-house, a ruined eight-sided building, on the right of the roadway. From this point the road divides, one branch passing south-east about 1000 yards to the Fateh Gate and the other branch passing east over 2000 yards to the Allápur or Eastern Gate. The south road leads to the Fateh Gate about 300 yards west of which is the Lánda Kasáb Bastion with its large iron gun, and about 1000 yards to the east is the Firangi Tower.

Returning north to the gateway of the Árk-killáh, inside the second gate are the remains of the ancient (700-1000) Hindu temples (37) with inscriptions cut in the bases of the columns. On the left about 160 yards north of the gateway is Malik Karim-u-din's mosque (34), with carved columns supporting a flat stone-roof and handsome portico. A road runs about 60 yards west along the north face of Malik Karim's mosque, and, passing under an archway, enters a large quadrangle in the north-west or most distant corner of which rises the Sât Mazli (15), while close on the left the south face is occupied by the Granary or Chini Mehel I. (16). The road passes about 100 yards north-west across the quadrangle and comes out, through another archway, on the faussebraye of the citadel, along which it runs about 160 yards north to the causeway, where is the temple of Narsoba with its sacred *pipal* tree (38).

Returning south-east to Karim's mosque, a road branches north-east about 150 yards to the Macca mosque (26), with two tall round front towers, and close by a large Water-tower connected with the Begam Lake. Close to the Macca mosque is Bichkanhali the site of the old Hindu village. On the top of the citadel wall, about 150 yards east of the Macca mosque the Chinch-didi mosque (31) commands a picturesque view of the city. At irregular distances to the north of the Macca mosque is a row of three palaces, the Ánand Mehel (17) about 100 yards to the north in the centre, the Gagan Mehel (18) famous for its large arch about 60 yards to the west, and the Adálat Mehel (19) about 100 yards to the north-east. About 80 yards west of the Adálat Mehel or Collector's house is the temple-like mosque of Khwája Jahán (35). Returning south about 60 yards to the north-west of the Macca mosque are the remains of the mint, treasury, and other public offices (20). Passing south to the citadel gateway and turning to the left, a road leads about 400 yards north-east to the Ásar Mehel a Relic Palace (21). Close to the right of the road, just after leaving the citadel gate, are the so-called monolithic columns of an ancient Hindu temple. In the yard of the Ásar Mehel other black basaltic columns may have belonged to a similar temple. And some large slabs of green stone and slate on the bank of the pond in front of the palace are worth examining.

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Returning from the Ásar Palace to the citadel gate and passing east, the road crosses the remains of the old cavalry lines or Paigáh, at the east end of which, on the right about 600 yards from the citadel gate, is the Mehtar Mehel (22) with carved stone balconies. About 130 yards south of the Mehtar Mehel is the mosque of Ali Shahid (33), with remains of enamelled tiling. Returning north to the Allápur road at the Mehtar palace a little further east is the lofty entrance to Mustápha Khán's palace within which about 30 yards north of the road is Haidar Khán's mosque (32). Returning to the Allápur road and passing about 650 yards east of the Mehtar Mehel the Jáma mosque (25) begins and with outlying buildings stretches east about 300 yards to Pir Syed Háji Husain's Tomb (7) with painted interior. At Pir Syed's tomb, about 500 yards west of the Allápur Gate, a road runs about 400 yards north to Máhmud's great Boli Gumbaz or Speaking Dome (1). The Great Dome is to the north of the Futka-Pádshápur road which passes from the Pádshápur Gate on the east nearly parallel to the Macca-Allápur road and rounding the north of the citadel leaves the city by the Futka Gate in the west. Near the Árk-killáh, this road passes the mighty unfinished tomb of Ali Adil Sháh II. (3). About 200 yards south-west of Adil Sháh II.'s tomb is the Bukhára mosque (29), and about 80 yards to the north Malik Sandals' mosque (30), close to the west of which runs the road to the Bahmani or Northern Gate.

In treating of the more important objects of interest in and around Bijápur, it is convenient to group them into five classes, Tombs, Palaces, Mosques, Temples, and Miscellaneous Objects including wells, towers, and guns. In each class the objects are arranged in the order of importance. To each a serial number is given for ready reference in the suggested order of visiting.¹

I.—TOMBS.

Tombs.
Máhmud's
(1).

The most famous tomb in Bijápur is that locally known as the Gol or round and the Bol or Boli that is the Speaking Gumbaz or Dome. This is the most remarkable building in the city, and in some respects is one of the most remarkable buildings in the world. It stands on rising ground in the east of the city, within and near the walls, and its colossal proportions and height make it a landmark for twenty to twenty-five miles. It is locally said to have taken ten years to build, but little is known about the time it took, the cost, or the architect. The tomb was built by Sultán Máhmud (1626-1656) as a resting place for himself and his family. It is a square surmounted by an immense dome of solid masonry, each side of the square being 135 feet long and the height of the dome being 198 feet outside and 175 feet inside. The area of the tomb is 18,225 feet or nearly one-eighth more than that of the Pantheon at Rome, which hitherto has been considered the largest existing single apartment covered by a dome. The sides of the square, which are nine feet thick, are built of cut stone, the ordinary dark gray basalt of Bijápur,

¹ The chief authority for this section is Architecture at Bijápur by Meadows Taylor and Mr. Fergusson (1866).

and rise externally to a height of over 100 feet. They are now solid, but traces of a large archway, subsequently built up and pierced with small lancet-shaped windows, are visible on three faces, so that possibly the architect originally designed to leave the tomb an open building. On the north side the archway is still open, as, after the tomb was finished it was evidently intended to make an addition to it in the shape of an octagon chamber. This chamber or mortuary chapel is said to have been designed for Máhmud's queen. But she was buried at Ainápur about two miles east of the city and the octagon room was never finished. At each corner of the square, outside, is an octagonal tower divided into seven storeys, the outer face of each storey being pierced with lancet-shaped windows. The corner towers are continued for several feet above the top of the square portion of the tomb, and are surmounted by miniature domes with small minarets at the base. The number of windows in the towers does much to relieve the monotony of the main building. At their meeting with the sides of the square a circular flight of stone steps leading to the base of the dome is constructed in the thickness of the walls, but, except the steps at the south-west corner, all have been closed.

At fifty-seven feet from the base a series of pendentives,¹ as ingenious as they are beautiful, begin to contract the sides of the square into a circular opening ninety-seven feet in diameter. On this circular platform rests the dome about ninety feet high and 124 feet in diameter, leaving a passage more than twelve feet wide all round the interior which forms a fine whispering-gallery. The dome is of brick and apparently has an average thickness of ten feet, except in the centre, where it has the enormous thickness of twenty-three feet. It appears to have been built in concentric circles gradually decreasing in diameter. To bear this great weight the architect was obliged to construct his pendentives so that the mass of masonry hung inside the building should more than counteract the outward thrust of the dome. The form of pendentive used in the Bijápur domes is peculiar, and, in Mr. Fergusson's opinion, is perhaps the happiest thought in dome-building which has yet come to light. At the points of support of the dome a very complex arrangement of piers changes the square into an octagon. In ordinary Saracenic domes the lines of the square are carried up to the dome, and the octagon, at the springing of the dome, has the same diameter as that of the square; at Bijápur this space is contracted by inscribing in it two squares resting on alternate piers of an imaginary octagon. These by their intersection form an inner octagon whose angles are opposite the centre of the sides of the larger octagon. By this means an enormous mass of masonry is hung as a bracket inside the square. The inward drag of this mass is counteracted by the circular gallery, but, at the same time, it balances the tendency of the dome to spread at the base and thrust the walls outward. In western domes this object is gained by

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Máhmud's
(1).

¹ A pendentive is the architectural device by which a square is gradually contracted into a circle.

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heaping masonry outside on the haunches of the dome destroying the beauty of form.

The great size of the pendentives in this tomb is very striking, but, apparently from the same reason, the curves of the intersecting arches are in several places untrue, and rather mar their otherwise graceful appearance. The tomb has little ornament. Its outside appearance is somewhat displeasing. The lower portion is too broad in proportion to its height, and the dome itself, rising abruptly from the square, seems to sink into the body of the building. Only from some distance does its appearance become really noble and graceful. Its great outward defect is the want of height, though in this it is said to be superior to either the Pantheon or St. Sophia.

At the base of the dome outside, a platform runs round the building, protected on the outer side by a masonry parapet in the form of detached ternate leaves, and at fixed intervals ornamented with minarets. This platform, which is reached by flights of stairs in the wall, commands a view of the city and surroundings, which well repays the labour of climbing. The platform gives entrance to the interior of the dome through a doorway at each angle of the building, and the vastness of the area can thus be faintly realized in the dim light which pervades the interior of the tomb. Surrounding the outside of the square portion of the building, about twenty feet below the base of the dome, a massive stone cornice rests on highly carved ornamental stone corbels which project about ten feet from the walls. The great breadth of this cornice, which is formed of single blocks of stone, shows that even in ornament the architect kept in view his design of producing the most mechanically imposing building he was able to conceive. Unfortunately exposure and pressure have broken the corbels in several places and brought down the supported cornice. To preserve those that remain is difficult, if not impossible, as, unless at great expense, no stones sufficiently large could be inserted to aid the corbels in bearing the weight of the cornice. Though this cornice is almost the only ornamental detail of the building, immediately above it the square is on every side pierced by a number of small arched windows, which light a covered passage running round the building, and these openings tend somewhat to relieve the otherwise heavy style of construction.

Above the south-door hanging from an iron chain, is a large stone which is locally said to be meteoric and to have been brought from Arabia. In 1879 as the corbels from which it hung were in a dangerous state, the stone was taken down. On examination it appeared to be a pebble of green quartzite or hornstone much water-worn and rounded. The people believe that this stone guards the tomb from lightning. The dome it is true was once struck. But this, they argue, was a special bolt. The stone scares ordinary lightning. Had it not been for the stone the dome would have been struck a hundred times. It has since been identified as nephrite or jade, and has been replaced.

On entering the tomb by the south doorway, a raised stone platform, seventy-seven feet square and twenty-four feet high, fills the centre of the great square. On this platform are the tomb stones of Sultán Máhmud, and four others, those of his wife and

children. The king's tomb stone, which is a plain piece of masonry, is surmounted by a wooden canopy strangely out of keeping with the rest of the building. The outside want of height disappears in the inside of the building, the proportions of the dome being most pleasing. In the dim light the size of the building gives a feeling of awe and solemnity which no other building in the city inspires. Beneath the central platform are the vaults of the tomb which can be entered through a door on the west side. Here the massive foundations of the mausoleum form a vast gloomy crypt in the centre of which, under the tomb-stones on the platform above, are plain earthen mounds, the last resting-place of Máhmud and his family. Near the south door three Persian date-lines engraved on stone give the year of the king's death. One runs :

Sulta'n Ma'h'mud was taken to Paradise.

The second is :

The death of Ma'h'mud was peaceful.

And the third :

Ma'h'mud Sha'h entered Paradise.

The value in numbers of each of these lines is 1067 that is A.D. 1656.

As has been stated the octagon chamber to the north was never finished, and seems never to have been used. Some say it was meant for the king's favourite mistress Rhumba, others say for his queen Jáhán Begam who is buried at Ainápur. Had the chamber been finished, and, as the architect seems to have intended, been domed, it would have been a pleasing addition, breaking the uniformity of the square. As it is, with only the walls standing, it takes greatly from the complete and finished appearance of the interior.

Opposite the tomb on the west side, and included in the square enclosure with which the building was to have been surrounded, is the mosque attached to the tomb. Compared with the tomb the mosque is insignificant. But, were it placed anywhere else in the city, it would be considered handsome though small, as the lines of the arches are beautifully exact and the columns delicate and graceful. Between the mosque and the tomb is a large fountain, formerly fed from the Begam Lake, but long since disused and now in ruins.¹

¹ In 1819 Mr. Mountstuart Elphinstone describes (Colebrooke's Life II. 71-72) Sultán Máhmud's tomb as spacious, lofty, and solemn from within ; from without inferior to Humáyun's at Delhi. It is, he says, dimly lighted through the broken dome of a chapel joined to one of the large arches. Men look quite diminutive as they walk under this vast cupola, and the sound of their feet makes a strange whispering amidst the echoes of the dome. This swells when people speak into a sound like the chanting of a distant choir. The hall is larger than Humáyun's and it is simpler and inspires more awe. There are none of the apartments that surround the other ; you step from the open air at once into the hall. The whole is almost entirely devoid of ornament, and at first sight seems unfinished. In the centre is a very wide terrace, on which are the tombs. The whispering gallery is 105 feet above the pavement and 123 in diameter. The distance is considerable in itself and there is something in the dome overhead, in the vacant space between, and in the imperfect light, that increases the effect, and makes a group of figures seen across the dome seem remote and diminished. The voice is heard with remarkable distinctness, but the power of the whispering gallery is very small compared to that of St. Paul's. From the terrace the view of the town and the surrounding country was admirable. From the

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Tomba.

Ibráhim Roza
(2).

The Boli Gumbaz is on slightly raised ground to the east of the city within the walls. The *Ibráhim Roza*, the tomb next in interest, is on low ground to the west of the city, about 600 yards outside of the walls. The Boli Gumbaz is remarkable for its size and simplicity; the *Ibráhim Roza* for its lightness and its elaborate ornament. The group of buildings, known as the *Ibráhim Roza* or mausoleum of *Ibráhim Adil Sháh II.* (1580-1626), is about 200 yards to the south of what was once the royal road from the Macca gate to Nauraspar. It is on three sides surrounded by gardens, and is therefore more picturesque than any other tomb in the city. *Roza* is said to mean garden, but the name is always applied to the tomb the most important of this group of buildings. A Persian inscription on the tomb walls states that this *Roza* was completed in 1626, after twelve years' building. *Ibráhim's* reign from 1580 to 1626 was the longest and on the whole the most peaceful of any of the Bijápur kings. He began his tomb on a somewhat moderate scale, and tried to make up for the want of grandeur by covering every part of it with the richest ornament. The result is a group of buildings which, according to Mr. Fergusson, is more elaborately adorned than any in India.

The *Ibráhim Roza* is a rectangular enclosure about 400 feet square, with a lofty entrance tower in the middle of the north side ornamented with four graceful minarets, and, on a raised platform in the centre of the enclosure, a square tomb and mosque. On the north a door in the gateway enters on a square whose centre is filled by a large platform of solid masonry about twelve feet high. A flight of stone steps flanked by a graceful minaret on each side leads to the top of the platform, in the centre of which and opposite the steps, is a large fountain and reservoir both long disused. To the right hand is the mosque; to the left the tomb or *Roza*. The tomb, which is by far the most ornate building in Bijápur, forms a square of 116 feet, and consists of an inner chamber about fifty-four feet square surrounded by a double row of arches forming two open colonnades. It is surmounted by a dome resting on a second square rising out of the flat roof of the building, with its base ornamented by a number of small minarets. At each corner of the main building a graceful minaret rises about eighty feet, and at intervals along the parapet or perforated balustrading which surrounds the roof, are other ornamental minarets. On each side of the square, the outer colonnade of the tomb is formed by seven arches enclosing a platform about twenty feet broad, which extends to the inner row of arches and is slightly raised above the level of the great platform on which the *Roza* stands. The arches are of the usual Saracenic shape and have a general span

east, which was the most sheltered side of the tomb, the view stretched over the broken ramparts, and a few scattered tombs just beyond it, to a wide waste of naked plain, that accorded with the feelings of loneliness and desolation which the situation was calculated to inspire. The plain formed the landscape on all sides except the west, where the buildings beyond it filled up the prospect. The nearest part of the town was bare except for some modern villages, themselves ruined and deserted. In the furthest part was the citadel filled with trees and buildings, presenting an appearance of splendour and prosperity strongly contrasted with its actual shattered and forsaken condition.

of about sixteen feet, except the second and sixth arch on each side which have spans of only ten feet, in order to correspond with the end arches of the inner colonnade. At the corners of the outer colonnade massive stone columns form as it were the pedestals of the lofty minarets. They are curiously carved to a height of ten feet from the base and are about eight feet square. The outer arches support a flat stone roof extending to the walls of the inner chamber and forming on the summit the broad platform which surrounds the square on which the dome rests.

The inner colonnade is formed similarly to the outer of five arches enclosing on each side a platform about twelve feet broad and surrounding the inner chamber. The floor, which is of large blocks of polished stone, is raised about six inches above the level of the floor of the outer veranda. The columns of this colonnade are curiously wrought from the springing of the arches, in imitation of wood-carving, and the arches themselves are of a very quaint shape and are incrustated with carvings in a beautiful variety of design. These arches support a roof perfectly flat and formed of blocks of dark basalt, divided into compartments by a series of arches springing from the piers of the colonnade which act as buttresses to the chamber. The stones of each compartment are exquisitely cut in a variety of patterns, the ornaments in one differing from those in the next. Above this roof a covered passage runs round the building, and, by a number of lancet-shaped windows, opens on the outer colonnade. This veranda is reached by flights of stone steps built in the thickness of the east and west walls of the tomb.

Enclosed by this inner colonnade is the square chamber forming the tomb. The walls, which are built of massive blocks of dark gray stone, are divided into panels carved in high relief, and ornamented with fantastic profusion. Persian inscriptions, flowers, and arabesque patterns, exquisitely cut in the stone, form a dazzling and bewildering mass of carving. The greater part of the Kurán is said to be engraven on the walls, and the letters to the present day are as clear and sharp as when the building was finished.¹ This art of carving appears to be lost. A comparison of the old letters with an inscription cut in the lintel of the east doorway when the tomb was repaired in 1846 shows how carving has declined in clearness and finish. Originally the whole of the inscriptions and other ornaments seem to have been picked out in gold on a groundwork of brilliant azure and scarlet, the gray stones of the colonnade forming an admirable frame-work and toning the brilliancy. The colouring has long since faded, only here and there faint traces give some slight idea of the magnificence of the newly finished tomb.

Of the inscriptions on the walls, one over the north door and the

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Ibrdhim Rosa
(2).

¹ Of this ornament Major Moor wrote in 1792 (Little's Detachment, 314): All the door frames, windows, and every part are ornamented with innumerable conceits executed in the most masterly manner. Indeed from the designs fancy seems here to have opened her richest and from the variety her exhaustless stores. In point of execution the artist was certainly worthy of so exquisite a delineator. Every excellence of architecture seems here united, and makes this tomb one of the noblest productions.

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Ibráhim Rosa
(2).

other over the south door have been translated. Both refer to Ibráhim's queen Táj Sultána, for whom the tomb was originally built. The inscription over the north door runs :

"Heaven stood astonished at the height of this building. When its head rose from the earth another heaven seemed to be raised. The garden of Paradise has borrowed its beauty from this garden, and every column in this building is graceful as the cypress-tree in the garden of purity. An angel from heaven told the date of the building in the words 'This heart-gladdening building is the memorial of Táj Sulta'na'."

The value of this last sentence in numbers is H. 1036 that is A.D. 1626.

The inscription over the south door records the death of Táj Sultána in 1634, eight years after her husband's death.

In the centre of each side of this chamber a square doorway opens into the interior, the door being ornamented with gilt knobs and Arabic inscriptions cut in the wood. On each side of these doors are arched windows, the upper portions filled with lattice-work formed by Arabic letters beautifully cut in stone. Through this open work a faint light passes into the chamber, which is forty feet square and contains the tomb-stones of the king and five of his family including his wife Táj Sultána and his daughter Malika Jahán. The graves of all six are in the crypt immediately below the tombs. Though the walls are highly polished, the interior of this chamber is without ornament, and the tomb-stones are merely plain blocks of stone of the usual shape without carving. The roof of the tomb-chamber is as remarkable as any other part of the building. As the dome is built on a square rising out of the flat roof of the mausoleum, a roof is interposed between the dome and the chamber containing the tomb-stones. This is the only instance in Bijápur where the roof of the tomb is not the dome, and where the dome is solely employed as an external ornament irrespective of the internal arrangements. The tomb-chamber is a square of forty feet. At the height of twenty-four feet a coved ceiling begins standing out about ten feet all round and leaving a flat space twenty feet square in the centre, which is covered by a roof formed of small stones set side by side but without any trace of an arch. Nine builders out of ten would say it was impossible that such a roof should stand. But when the great thickness of the roof, which is in fact a mass of concrete fifty feet square by six feet thick, is taken into account, the mystery is explained. This mass is supported for fifteen feet on every side and is free only in the centre, but it is too heavily weighted on the outer edges to spread, and consequently it cannot break in the centre unless it were compressible on its upper surface, which of course it is not. Surrounding the outer edge of the mausoleum about thirty feet from the ground, a broad handsome stone cornice is supported on elaborately carved stone brackets, and, immediately above the cornice, is the open cut-stone balustrade which forms the parapet of the flat roof.

From the extent to which skilled labour must have been employed in this tomb, the expense of building must have been very great. A

Persian inscription near the south door gives some record of the cost. This inscription has been translated: 'Malik Sandal by spending 1,50,000 *huns* and 900 more caused this tomb to be completed after great exertions.'¹ This, calculating the *hun* at 7*s.*, would give £52,815. If, as seems intended, the inscription refers only to the tomb the cost of the whole group of buildings can have been little short of a million sterling. The same inscription states that 6533 workmen were employed and that the work lasted for thirty-six years eleven months and eleven days. This is the only record of the cost of any of the public buildings at Bijápur. It seems probable that the amount recorded does not give the whole cost of the building. The cash expenditure was probably chiefly if not entirely on skilled labour. The masses of unskilled workmen who must have been employed on these and other Bijápur buildings were probably chiefly paid in grain.

Opposite the tomb is the mosque. It is of the same size in front as the tomb and has a depth from east to west of sixty-six feet. Its front is perhaps a more pleasing composition than the front of the tomb, the five arches being simpler and grander, and the ornament more suitable. The mosque has only one ornamental front, while the tomb has four, and the dome of the tomb is much the grander, the mosque dome being small, ill-shaped, and out of proportion to the building. At each corner of the mosque is a tall graceful minaret, and between each of the corner minarets are six smaller ones, richly decorated in plaster-work. The carving of the cornice and brackets of the mosque is equal if not superior to the carving in the tomb, while the front is further ornamented by hanging stone chains, each carved out of one stone ending in thin carved elliptical stones whose meaning is not apparent. Surrounding the platform on which the mosque and tomb stand, is the quadrangular building which forms the sides of the great enclosing square. Round the roof runs a walled terrace commanding interesting views of the walls of the city and other surroundings. The side buildings are divided on all four sides into a number of small rooms, the whole being excellently suited for a rest-house. From some little distance, the general appearance of the Ibráhim Roza with its stately colonnade and graceful minarets, its gateways and terraces, is superb. The group would be difficult to match in any part of the world. During the great siege of the city in 1686, the Roza is said to have been held as an advanced picket by the Moghal troops, and, in attempting to dislodge them, a ball fired by the garrison from the Malik-i-Maidán struck the outer colonnade of the tomb, and destroyed one of the arches at the north-east corner. This was the only damage done to this splendid building during the many sieges the city endured. Several shot-marks are visible on the solid walls of the mosque, but the tomb seems to have most fortunately escaped, for one or two shots would have caused irreparable damage. The tomb was repaired in 1846 under the superintendence of Captain Hart, R. E.

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Tombs.

Ibráhim Roza
(2).

¹ Another reading makes the amount 1,59,000 *pagodás* (*huns*) nine times told. Taking the *pagoda* at its highest value this represents nearly £700,000 sterling. Little's Detachment, 133.

striking ruins in the city. It is to be regretted that the stone pavement is so much destroyed by the wild shrubs and creepers which have pushed their way through every crevice, for, though they add much to the picturesqueness of the tomb, they take much from its stability.

Some consider that the unfinished tomb just described is that of Ali Adil Sháh I. (1557-1580), the first great patron of architecture at Bijápur. But local tradition points to a building in the south-west of the city, in the deer-park between the Two Sisters and the south walls, as the tomb of Ali Adil Sháh I. The correctness of the local tradition is supported by the consideration that the grandness of design in the unfinished tomb tends to show that it belongs to a late period of Bijápur architecture. Its unfinished state is also a strong argument against its being the tomb of one of Bijápur's most famous kings, while it is natural that it should have been left unfinished when the kingdom was strained to breaking by the attacks of invaders. There seems little doubt that, as local report says, the tomb behind the Two Sisters is the tomb of Ali Adil Sháh I. At the same time its general appearance and design seem of later date than any of the tombs yet described. Though local tradition agrees that Ali Adil Sháh was buried on this spot the date and the builder of the tomb are doubtful. Both Máhmud Sháh and Aurangzeb are credited with making it. But as Ali Adil was a Shia Aurangzeb is unlikely to have had any share in a heretic's tomb. Sultan Máhmud (1626-1656) was the probable builder, but the architect can hardly have been the man who designed the Boli Gumbaz. Ali Adil Sháh's tomb is a plain building about 100 feet long by sixty feet broad, consisting of an outer row of five open arches enclosing a central chamber. The outer arches have afterwards been closed with loose stones which takes much from the appearance of the building. The inner chamber has three arches on each face, but they are solid with a doorway in every central arch. The side arches have a series of lancet-shaped windows in stone, which allowed light to pass into the chamber containing the tomb. The outer walls of this room were painted in colours, and Persian inscriptions were also painted on them instead of being cut in the stone, as is the case in almost every other building in the city. Large archways divide the ceiling of the chamber into three compartments which serve as supports of the roof which is flat and surrounded by a plain masonry parapet. The absence of all approach to the dome for which Bijápur is famous, and the absence of ornament are curious, and can be accounted for only by the carelessness of the architect or the hurried manner in which the tomb was built. It may be too that Máhmud, who was a devout Sunni, did not care to exult over-much the fame of a Shia and heretic by constructing a magnificent tomb, while, at the same time, he considered it his duty to guard the spot where the remains of his famous ancestor were buried. The stone coffin and carved wooden canopy which once surmounted the grave have been removed and destroyed. A low earthen mound in the centre of the chamber now marks the last resting place of the most warlike king of Bijápur.

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Ali Adil Sháh I.
(4).

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Stone Coffin
(4).

On a raised stone platform, at the south-east corner of this building, is a massive block of green-stone beautifully carved and polished. It was once supposed to be the tomb of Shikandar Sháh the last of the Bijápur kings, but later research has shown that Shikandar was buried in an ordinary grave in another part of the city. The owner of the green-stone tomb is unknown. The platform on which the coffin stands is in itself a splendid work of art, the dark-brown basalt blocks of which it is built being exquisitely carved in different designs, while the tomb-stone rising from the centre of the platform in its simple grandeur is not surpassed by any of the more stately tombs of the city.

Two Sisters
(5).

About 500 yards north of the green-stone tomb, and to the right of the road from the Macca gate to the Citadel are two domed buildings whose nearness to each other has gained them the name of the Two Sisters. They are known as the tombs of Kháwas Khán, the minister of Ali Adil Sháh II. (1656-1672), who was slain in a tumult in 1675, and of Abdul Razath Khádir, his religious teacher. Kháwas Khán's, or rather Khán Muhammad's tomb,¹ is an eight-sided building with turrets standing out from the cloisters at each of the eight corners. Each side contains a filled-in arch, with the upper part ornamented with a stone screen to allow light. The tomb is built on a broad platform about fifteen feet high, on the western end of which is a small mosque with a melon-shaped dome, and between the mosque and the tomb was formerly a large fountain and reservoir now filled. The tomb is peculiar as it has both graves and tombstones in the crypt below, which is formed by the foundations of the building, while on the level of the platform the roof of the crypt forms the floor of a large apartment immediately below the dome. This arrangement, which is also in the neighbouring tomb, occurs nowhere else in Bijápur. It was evidently designed that the building might be used as a residence.

The tomb of saint Abdul Razath Khádir, though less pretentious than Kháwas Khán's, is larger. It is a simple square surmounted by a dome, without ornament, and having the grave in the crypt below. It is regarded with great reverence at Bijápur and is one of the few buildings of which the Musalmáns of the place take careful charge. To the west of this mausoleum is a third tomb built on a platform like Kháwas Khán's but smaller. This is known as Sidi Rehan's tomb, but, except for the connection with the two other tombs, it is not of much importance. This group of buildings is more interesting and picturesque than any others within the walls of Bijápur. The garden and lofty tamarind trees of the ancient deer-park give them a pleasing setting of green, and the subdued sounds of life from the neighbouring market-place give the place an air of cheerfulness, an unusual feeling among the widespread

¹ Though called Kháwas Khán's tomb, local accounts apparently correct say that it is the tomb of Kháwas Khán's father Khán Muhammad, who was murdered at the Allápur Gate in 1658. Aurangzeb is said to have ordered its construction in memory of Khán Muhammad and as the style is decidedly modern compared with other tombs in the city, this account is probably correct.

ruin and desolation of Bijápur. Kháwas Khán's tomb has been made the residence of the Executive Engineer.

About 150 yards south of the Two Sisters, in what is now known as the Nav Bág or New Garden, is the walled enclosure within which, in 1689, the wife of the Emperor Aurangzeb is said to have been buried. The enclosure is a square whose corners rise in small castellated turrets, with, in the centre of each side, a projecting pavilion whose roof is supported on arches. The tomb, of which little trace is left, was apparently on a raised platform in the centre and was surmounted by a canopy. Numerous water-courses and traces of trees and shrubs show that the enclosure was a garden.¹

The tomb of Pir Syed Háji Husain in the east of the city opposite the road from the Jáma mosque to the Boli Gumbaz has little architectural interest. It is the usual square topped with a dome. But it is curious as one of the few tombs in Bijápur which have a decorated interior. As a rule, all the ornament of a tomb is outside, where carved stones and stucco-work relieve the monotony of the architecture. In the interior of Háji Husain's the base of the dome and the upper part of the octagon on which the dome rests are divided into three rows of panels, each panel painted in colours with flowers and other designs. The date is unknown, but the rudeness of the paintings, which compare unfavourably with those in the Asar Mehel, and the general want of finish, seem to point to a period later than that of the Adil Sháh dynasty. This view is supported by the inferior stucco ornaments, the carelessly turned window arches, and the use of wood.

In the south-west corner of the city, close to the walls, an unfinished tomb, with a large well and mosque, is worth a visit. It is the tomb of Pir Shaikh Hamid Khádir, and is somewhat doubtfully said to have been built by the mother of Ali Adil Sháh I. (1557-1580). The well or pond is not particularly interesting, for though it was formerly very fine, it is silted and only the upper portion of the masonry is visible. The tomb is the usual dome-topped square, but the way in which the square passes into the dome is peculiar. In the interior of other Bijápur tombs a series of pendentives gradually narrows the square into a circle on which the dome rests. In Khádir's tomb the circle is formed, not by the ordinary pendentives, but by cutting off the angles of the square by a lintel and ornamental arch of stone, strengthened by a buttress springing out of the angles. In stability this device ought to be inferior to the ordinary method in use in Bijápur, but it simplifies the construction,

¹ In 1792 when Moor visited the city this tomb seems to have been almost entire. A square range of one-storeyed buildings of considerable extent open only on the inside enclosed the tomb, which was raised a few steps in the centre and was built of white marble beautifully cut and polished. The tessellated pavement was also of marble inlaid with agates. Moor adds this monument has suffered from sacrilegious hands. (LITTLE'S Detachment, 316). In 1808 Sir J. Mackintosh was informed (see above p. 596) that a daughter of Aurangzeb was buried here. Moor says she was the wife of Alamgir, probably the mother of Kám Bakhsh. It is locally known as the tomb of the Queen that is of Aurangzeb's wife. Some marble slabs, preserved in a room in the Asar Mehel, probably are portions of this tomb.

Chapter XI

Places.

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Tombs.

Beqam's
(6).*Háji Husain's*
(7).*Hamid Khádir's*
(8).

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Tombs.

Hamid Khádir's
(8).

and, as there is no sign of this building giving way, its strength must be greater than at first appears. If the tomb is as old as it is locally said to be, it must be among the first efforts at dome-building in the city. It would be curious to know if this constructive artifice was the forerunner of the pendentives, though this hardly seems likely as the skill that poised the dome of the Jáma mosque could have been little indebted to architecture of this class. Probably the tomb is of a later date, as its general appearance, with the surrounding chambers and open lancet-shaped stone windows, suggests, and with a confidence and boldness engendered by success in dome-building, the architect may have endeavoured to discover a simpler mode of raising a dome on the summit of a square. The roof of the side-chambers was never completed, and the masonry courses are as they were left some hundreds of years ago.

Yákut Dábuli's
(9).

Yákut Dábuli's Tomb and Mosque to the north-east of the Árk-killáh a short distance outside of the moat is an extremely pretty little square building surmounted by small minarets, the whole beautifully proportioned. The side walls are ornamented with handsome open stone windows, well carved, as are also the recesses near the door. The mosque is close by, a plain building with an oblong vaulted roof resting on three arches of the usual shape.

Of the other tombs in and about the city none are important enough to call for a detailed description. Near Máhmud Sháh's tomb is the tomb of that monarch's spiritual teacher. It is a plain white dome raised on open arches, with the stone coffin on a platform in the centre. Round two sides of the square enclosing the tomb, on a raised platform about three feet high, are several rows of tombstones parted from the saint's tomb by a carved wooden screen. The curious arrangement of this cemetery repays a visit.

Ain-ul-Mulk's
(10).

Ain-ul-Mulk's tomb is a prominent feature in the landscape about 1500 yards north-east of the eastern Pádshápur Gate. It is close to the village of Fatehpur and is a very massive closed square surmounted by a dome. It is the burial-place of Ain-ul-Mulk, the general who rebelled against Ibráhim I. (1534-1557). Another tomb of similar make and design is at the opposite extreme of the city, in the open country to the south-west of the Ibráhim Roza. Here is buried Haidar Ali Khán the famous general of Ali Adil Sháh I. (1557-1580).

Haidar Ali's.

The stone coffin inside is a large beautifully carved block of polished green stone. Though not so large as the green-stone coffin near the Ali Roza it is still a fine piece of work. Near this tomb a number of other tombs of the usual domed shape are rapidly falling into decay. One of these, about 300 yards to the north of Haidar

Moti Gumbáz
(11).

Khán's tomb, locally called the Moti Gumbáz or Pearl Mosque, is in fair order being still cared for by the Musalmáns of the city as the burial-place of Pir Maulvi Habib Ulla who in 1460 was killed at Bijápur in a tumult raised by Hasan against his brother Humáyun Bahmani (1457-1461). Its white dome is seen from a considerable distance. Of the origin of the name Pearl Mosque the story is told that the inside of the tomb was whitened with a wash largely composed of pearls ground to powder. The wealth of one of the Bijápur nobles chiefly in pearls was so great that some of the courtiers out of envy tried to work his ruin. The ladies of his family

hearing of the plot had their pearls ground to powder and presented the powder to Pir Maulvi, who used it to whiten the tomb.¹ Pir Maulvi was a great seaman's friend. One day while playing chess with one of his disciples, the saint remained for an hour in a dreamy state, out of which the disciple was afraid to rouse him. At last the saint roused himself, and said that one of his followers in a storm in the Persian Gulf had prayed to him and he had gone to his help and saved the ship as it was going down. As the chess-player doubted, the saint asked him to wring his clothes, and out dropped salt water. The day and hour were noted, and when the mariner arrived, the times agreed, and the saint's fame spread.²

The tomb of Malik Rehan Khoja in Sháhápúr, outside of the walls to the north-west, is a large oblong building filled with stone coffins, uninteresting, except for its curious interior. Nothing is known of the Khoja; the tomb was probably built in the time of Shikandar (1672-1686).

Of minor tombs the most picturesque is Sháh Nawáz Khán's generally known as the Tomb of the Twelve Columns. It is a square building on low ground about 1500 yards west of the city, on the road to Dargáh, a double row of three lofty arches on each face surmounted by a dome. As the arches are open and rise from a ten feet plinth to a height of about forty feet, the building has a very pleasing lightness and airiness. The site of the tomb in a mango grove, and the good order which the building preserves add to the general effect. It is the burial-place of Sháh Nawáz Khán Vazir.

The tomb of Fir Amin at Dargáh, about two miles to the north-west of the city, has been noticed in the general description of the Khudanpur Bazár. So many other tombs are scattered near the city that it is impossible to name even half of them. The most important have been referred to, and what remain are in great part variations of the forms described.

II.—PALACES.

From every quarter of the city and citadel the very picturesque *Sát Mazli* or Seven-Storeyed Palace in the west of the citadel stands high above the other ruins. In design as well as in detail it is an extremely beautiful specimen of Deccan Muhammadan architecture. From 1583 when it was built by Ibráhim II. (1580-1626) it was the chief residence of the kings of Bijápúr, the Gagan Mehel, about 700 yards to the north, which up to this time had been the royal residence, being now used as an audience hall. Though built by Ibráhim, the palace owed its gilding and exquisite ornament to the taste of his successor Máhmud, by whose orders the whole was fitted up sumptuously for his favourite mistress Rhumba. The palace is the corner structure of a large quadrangular range of buildings on the west of the *Árk-killáh* overlooking the inner moat or *khandak*. Only five of its seven storeys remain, and it seems

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Moti Gumbaz
(11).

Malik Rehan's
(12).

Sháh Nawáz's
(13).

Pir Amin's
(14).

Palaces.

Sát Mazli
(15).

¹ Little's Detachment, 332. ² Captain Sykes in Bom. Lit. Soc. Trans. III. 67.

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BIJÁPUR.
Palaces.
Sát Masli
(15).

doubtful if there ever were seven. A portion of the palace still stands apparently as it originally stood, and, though there may have been one roof above the present top, it seems improbable that there were two, unless, as is likely, the terrace of the top was counted as a storey. This palace is interesting from the fact that all great cities of antiquity have remains of these seven-storeyed palaces, a form of building which is believed to have originated in Babylon. The palace is not large. The aim apparently was to make up by height for want of breadth. Besides much space was not required as the surrounding buildings gave ample room for a large retinue. On every storey one large room looks east and west, each room ending in a handsome oriel window. On the sides were similar windows of equal size and the walls were pierced in different places with small arched openings. On the fourth storey the room ends on the east in a terrace with an extremely pretty view of the city, while from the western oriel window of the room below the view is no less beautiful. At the south-west corner of each room are smaller rooms reached through a handsome arched doorway which apparently curtains shut off from the main building. No other Bijápur palace has rooms equal to these for beauty of design or for the finish of the stucco-work. Each ceiling is of solid masonry supported on shafts and groins, which spring from the sides and corners and spread with fan-like pendentives of almost pure Gothic form and of most delicate design. The walls and roofs were gilt and painted in blue and other colours, while in one of the panels of the walls in the second storey room were the portraits of Máhmud and Rhumba. This was apparently the favourite room in the palace and was lavishly ornamented in stucco-work, most of which is still unharmed, while faint traces of the colouring and gilding remain on the walls. The portrait of Rhumba can be traced, but all signs of Máhmud's have gone.¹ In the centre of every storey was a small ornamental reservoir, no doubt supplied with a constant stream of water from the Begam Lake. All the wood-work of the windows and doors, as well as that of the upper roof, was removed by the Maráthás at the beginning of the present century, and even the gilding on the walls did not escape their greed. It was in the room on the third storey that, report has it, Pratápsinh of Sátára (1818-1839) was standing when his attention was drawn to the gilding, and he ordered it to be stripped off, an order which was only too faithfully obeyed. The appearance of the palace from the outer edge of the moat is extremely picturesque. Its tall elegant form and richly ornamented oriel windows, through which the light streams, and the citadel walls and water in the foreground form a combination of rare beauty. The upper part of the palace was for long very ruined. Part of the outer wall had fallen and injured the floor as well as blocked the stairway. This has been removed, and, as the staircase

¹ In this room Meadows Taylor places the incidents of the famous night scene in Tára when young Ali Adil Sháh II. learns the faithlessness of his minister Khan Muhammad and the treachery of Shiváji. His description of the palace does not seem exaggerated.

repaired, access to the roof is easy and gives a view of the city which well repays the toil of climbing. The southern portion of the range of buildings to which the Sât Mazli belongs consists of one large lofty hall in the centre and of a series of rooms on each wing. In front of this hall a wide veranda formerly faced the Sât Mazli, with a broad sloping platform leading to the entrance from the quadrangle. From this veranda, which ended in lofty arched arches, the hall is entered by an arched doorway in the centre, immediately facing which, on the opposite side of the hall, is a small octagonal room whose floor is raised a few inches above the main room. This raised room was probably intended for the king, as from it he could overlook his nobles assembled in state meetings. Of the veranda nothing remains but the west archway. All the rest of the structure, including two fine entrance columns, probably of teakwood to judge from the circular pedestals, have either fallen or been knocked down and the wood carried away. The roof of the hall is still entire, as well as the roof of the side rooms. The terraced top of this building commands a fine view of the ruins of the Árk-killáh. Remains of China vessels found in this hall have given the range of buildings the name of the Chini Mehel or China Palace. It is also known as the Granary, as remains of grain stores were found in it. Neither of these is its true name; the true name and the use of the hall are unknown. It seems in every respect most suited for a reception-hall, but Bijápur tradition points to the Gagan Mehel close by as the Hall of Audience, where public assemblies were held. It may have been a banqueting-hall, and this would account for the china and grain. No room in any other palace can compare with it for size and loftiness. With its splendid veranda in front it must have been a princely hall. The upper rooms on each wing are interesting from the fine series of arches which support the roof and divide the wings into compartments. The Chini Mehel or Granary has been turned into offices for the Collector and his assistants and for the Judge and subordinate judge.

The Anand Mehel or Joy Palace, which stands facing north, in the centre of the Árk-killáh was built by Ibráhim II. (1580-1626) in 1589. It is one of the handsomest palaces in Bijápur, but like all the others is sadly ruined. It has a centre and a wing, and is four storeys high with an open front platform about ten feet high, reached at each end by a broad flight of stone steps. This platform runs along the front of the central face of the palace which consists of a spacious veranda opening on the platform by a lofty central and smaller side archways. The roof of this veranda has been destroyed for its wood and the arches stood unsupported for years. Lately new arches have been added joining them with the main building and ensuring their steadiness. From the veranda another lofty archway led into the central hall of the palace which was open to the roof and ended in two other arches of nearly equal size, which divided the central room into three parts. The roof was throughout beautifully ornamented in stucco-work, while the central wall opposite the entrance seems to have been inlaid with coloured stones and ornamented with inscriptions and paintings, faint signs of which

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Sât Mazli
(15).*Chini Mehel I.*
or Granary
(16).*Anand Mehel*
(17).

originally called the Dád Mehel or Adálat Mehel. To make it accessible from the royal residence, a covered passage was carried on piers across the moat and connected it with the Árk-killáh. When, as is locally related, the Moghal emperor Sháh Jahán (1627. 1658) obliged the king to build a Palace of Justice inside the citadel, the former Justice Palace was kept as the place of deposit¹ for two hairs from the beard of the Prophet Muhammad which had been brought to Bijápur some time before by Mir Muhammad Salli Hamadani. The bridge joining the palace with the Árk-killáh was then destroyed, the piers being left standing as they are at present. The relic saved this building from the destruction that fell on other palaces, and to this day it remains probably as it was left by Sultán Máhmud.²

The ground plan of the Ásar Mehel is a rectangle 135 feet long by 100 broad, and consists of a ground-floor and an upper storey, in which are the chief rooms. It opens east in a lofty veranda 120 feet long by thirty-three feet wide running the whole length of the building. The roof which is of painted wood is supported on four tall teak pillars thirty-five feet high and four feet in diameter at the base. These beams are dressed into an octagonal shape and support curiously-shaped wooden brackets on which the flat roof rests. From this veranda a broad flight of stone steps leads to the upper storey. The first room entered is a noble hall eighty-one feet long, twenty-seven feet broad, and twenty feet high, lighted by three large windows opening on the moat. The walls are of plain masonry pierced with niches, and the roof is of dark stained wood resting on large cross beams of the same colour. At either end is an archway in which are the doors, while the angle of the arch above is filled with a wooden screen still entire. In the centre of the east end of this room a doorway leads to a small balcony overlooking the front veranda. The roof is borne by three wooden columns fifteen feet high and the front is ornamented by a wooden trellis work railing about three feet high. The walls and ceiling of this balcony were richly gilt, and most of this gilding is untouched. To the right and left of the entrance are doorways. The door on the left opens into the relic room which is locked, except during the yearly festival, when the committee open the door and strew the room with flowers. The door on the right leads to a suite of rooms, in which is a miscellaneous collection of carpets, tapestry, velvet hangings, and other relics of the kingdom's glory, together with a number of brass and copper cooking vessels, some very quaint, and all said to have been brought from other palaces. Formerly many manuscripts relating to Bijápur were here, but they have been carried away and all trace of them lost. These manuscripts are apparently the same as the collection of old Persian and Arabic manuscripts which in 1853 were sent from Bijápur to the Court of Directors to be placed in the East India House. The manuscripts are said to have been the remains of a

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Ásar Mehel
(21).

¹ Bird (Journal Bom. Branch Roy. As. Soc. I. 351) says it was used as a place of deposit after the former Ásar Mehel in the citadel was burnt.

² The palace is also called Ásar Sharif or the Holy Relic and Ásar Mobáarak or the Great Relic.

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Ásar Mehel
(21).

Royal Library, which with other valuables seems to have been bestowed by the Bijápur kings on the Ásar Mehel. In the decay of buildings which marked the Marátha rule in Bijápur, some of the manuscripts were damaged by moths, rats, and white ants, and some especially the more showy ones were stolen and sold by the needy custodians of the building or by the greedy state servants who had access to the library. These volumes remained uncared for till 1844 when steps were taken for their preservation. They were catalogued both in Hindustáni and in English, and the catalogues were sent to the late Dr. Wilson for opinion on the European value and interest of the works. According to Dr. Wilson the collection was of considerable value and on his recommendation it was sent to the India Office. After an examination of them the Librarian of the Court reported that the manuscripts formed a collection made by the Bijápur kings whose seals many of them bore, and had afterwards passed to the hands of Aurangzeb whose seal also frequently occurred. The collection was almost confined to religious works: *Tasar* or commentaries on the Kurán; *Hadis* or traditions on the acts and sayings of Muhammad; *Kalaor* or divinity, *Waez* or admonition, *Saluk* or religious conduct and the like. Some works were on law, grammar, logic, metaphysics, astrology, and arithmetic; none were on history, nor were any poetical works included in the collection. Except one or two the works were in Arabic.¹

The walls and ceilings of these rooms are painted with landscapes and figures and leaves, the prevailing colour of each room being different, in one crimson and black, in another blue. The last of the rooms had a portrait of Sultán Máhmud, which the zeal of the Emperor Aurangzeb defaced so that it cannot be recognized. To a height of four or five feet the walls of this room were ornamented by scenes apparently from Biblical history and western mythology. Time and neglect make it difficult to discover what the paintings represent. One is evidently a banquet-scene, and from the glass vessels must have been the work of a European artist. All the features have been defaced and daubed with cement, but the rest of the paintings are entire and could be renewed. The doors leading into these rooms are inlaid with ivory and must have been very handsome. But the woodwork is now old and shrunken, and the ivory, stained and warped with age and heat, has dropped out in many places or been picked out from greed or mischief. The details of these doors and the carved windows and verandas of the palace, show that the wood-carvers of Bijápur were little behind its masons in the peculiar excellence of their work. How exquisite must have been the woodwork of the other palaces when the woodwork in a building by no means the handsomest or most favourite is so beautiful. In front of the palace a small pond twenty-five yards long sixty yards broad and six deep, draws its water from the Begam Lake and the Torvi conduit and has still an unfailling supply. On the edge of this pond, near the entrance to the Mehel, are several wonderfully

¹ Bom. Gov. Sel. XLI. 215-242.

large slabs of green stone and slate, and in the front veranda is a beautiful oblong slab of shell marble said to have come from Arabia.¹ No one now knows why these stones were brought or what they were meant for. A yearly festival in honour of the Prophet Muhammad is held in this palace in the month of Rabi-ul-Avval. The festival which is called the Ásar Urus or Relic fair lasts three days. On the first day or Sandli Urus the people meet. On the second or great day, called Urus, the palace is brightened with coloured and white lights, and all Musalmáns present are fed. On the third day or Báshi Urus, the festival ends and the people leave. The fair is said to have been started by the Emperor Aurangzeb who granted £60 (Rs 600) a year for lighting the palace during the festival and for feasting the people. This allowance the Inám Commission reduced to £30 (Rs. 300) a year which is still paid by the British Government. The festival is attended on an average by about 2000 people, and, except during the period allotted to feasting on the second day, the whole time is supposed to be devoted to religious exercises and fasting. The relic is entrusted to a committee of five, who alone are allowed, and only during the festival, to enter the room in which it is kept. The two hairs are said to be enclosed in a glass tube, in a small box of ebony and gold, in a triangular box, enclosed in a strong blackwood case. No one living has seen the relic. The box is never opened, and the account of how it is kept is handed down by hearsay. In one of the rooms of the ground-floor of the palace is a somewhat curious wooden model of the mosque at Medina. In this room also are marble slabs possibly from the Begam Sáheb's tomb.²

The Mehtar Mehel is about 650 yards outside of the south-east and only gate of the Citadel on the right side of the Allápur road. Strictly it is not a palace, but the ornamental gateway leading to a mosque and garden. Still as it is always called a palace, it may be treated as one and described here. The origin of the building and of its peculiar name is disputed. According to one account the name means the Sweeper's Palace, and of the name-giving sweeper the following tale is told.³ Ibráhim I. was stricken with leprosy. After trying many remedies he applied to an astrologer for advice. The astrologer told him that if he gave a large sum of money to the first person he saw on waking next morning, the money would be spent in works of charity, and the king would recover. The astrologer meant to be the first man whom the king should see next morning. The king passed a restless night, rose early, and on going out the first person he saw was a sweeper.

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Ásar Mehel
(21).*Mehtar Mehel*
(22).

¹ Sydenham (*Asiatic Researches*, XIII. 444) says this stone, which he calls Seng-i-Sumák, was considered very valuable, and water rubbed on it was supposed to have some healing virtue (1811). At present (1880) the stone is no longer anything but a curiosity.

² To the right of the south entrance of this palace are the black basalt columns, which Sydenham says were presented to Ali Adil Sháh I. by the widow of Rám Rája of Vijyanagar. They were formerly in the Ark-killáh near the entrance and there Sydenham and Bird saw them. For years they have been kept in the Ásar Mehel, where they were placed by Captain Hart in 1846.

³ Captain Sykes in *Bom. Lit. Soc. Trans.* III. 63.

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Mehtar Mehel
(22).

Following the advice of the soothsayer, the king called the sweeper and gave him a treasury order for a large sum. The poor man, thinking the order was for his execution, at first hesitated to go, but, knowing that resistance was idle, he went to the palace, and was astounded to find himself the owner of vast wealth. He was forced to take the gift, and being unable to spend it, resolved to fulfil the wise-man's prophecy and build a mosque which would eclipse all the buildings in Bijápur. This mosque was the Mehtar Mehel. This legend throws back the date of construction to an early period, between 1534 and 1557. Looking at the other buildings which belong to that period, it is difficult to imagine that one, so lavishly ornamented, could have been built at so early a date. Besides the building is not a mosque but a gateway. As the truth of the legend is doubtful the style of the ornaments and the carvings on the walls seem to point to the time of the Ibráhim Roza (1590-1626) when the decorative art of Bijápur was at its best. This period agrees with a second account which assigns the building to a certain Mehtar Gada, who is stated to have been a minister of Ibráhim II. Nothing has been discovered regarding Mehtar Gada and only some local accounts attribute the building to him. A third account, also current in the city, is that the gateway and mosque were built by a head or Mehtar among the *fakirs* or Musalmán beggars. The story is that during the reign of Ibráhim II. Bijápur was so prosperous that a beggar was hardly to be seen, and the king was unable to distribute the sum he usually set apart for alms. To prevent any harm happening to the kingdom from the want of charity the money was handed to the community of *fakirs*, of whom Mehtar Gada was the chief, and that it should still be applied to purposes of religion, the mosque and entrance-hall now known as the Mehtar Mehel were built and called after the chief *fakir*. This account, like the others, is purely legendary.

Exclusive of the projecting windows the Mehtar Mehel forms a square of twenty-four feet, and to the top of the minarets is sixty feet high. For its want of size the richness of ornament and the beauty of detail fully make up. On the ground-floor is an entrance-hall with a staircase leading to the principal room above. The roof of the hall is of handsome carved stone, supported on ornamental stone brackets springing from the corners of the room. With its panels and brackets, this ceiling closely resembles the carved wooden roofs so often met in eastern houses; only that in this ceiling the details are in stone. The stone roof of the upper room is one of the most curious features in the building. It is flat and is apparently supported on what might be termed massive cross-beams of stone two feet square. These beams, which are formed of several blocks of stone, stretch across the room without visible support. And as the walls of the Mehel are too thin to act as buttresses to what otherwise might be considered a cleverly designed flat arch, the whole is mysterious and has not been explained. No doubt the plan is simple, but the architect has been able to hide it completely, and the roof remains a puzzle to engineers. On this room the decorative skill of the architect has been most lavishly spent. The roof is most beautifully carved, and

on each side of the room stone balconies stand out a few feet from the walls, and the cornices brackets and eaves of these balconies are most richly ornamented with flowers, fruit, and arabesque patterns cut in stone, most perfect specimens of the art of carving. From a little distance the brackets resemble beautifully carved wood. The material is a slate, which must have been brought from a long distance, as there is no slate within fifty miles of Bijápur. Though for more than 200 years open to the climate, the lines of carving are as clear as if cut only the other day. Above this room the terrace of the Mehel is surrounded by a pierced stone balustrade, from whose northern or road-side corners rise two rather pretty minarets. According to Mr. Fergusson in elegance of finish and beauty of design, the ornament of the Mehtar Mehel is equal, if not superior to anything in Cairo. In comparison with its details the details of the Alhambra are common.¹ On account of the essentially wooden character of the stone ornaments Mr. Fergusson assigns the Mehtar Mehel to an early date (about 1540). He states that when this building was undertaken the Moslems had clearly little experience in stone building and as little knowledge of their own later style. Mr. Fergusson seems never to have seen the building. He was judging from photographs and plans, accurate no doubt, but failing to show some of the most important details of the building, notably the perfectly flat roof of the second floor room. The skill with which the ornaments are carved shows that, if the Mehel were built at that early time the art of stone-carving had advanced rapidly in the city. And as, till the Ibráhim Roza was made in 1626, no other building was so exquisitely ornamented as this Mehel, the art must have disappeared in the interval. It is unlikely that the two most ornate buildings in Bijápur should be separated by over fifty years. It is more natural to conclude that both are specimens of the architecture of Bijápur when stone decoration was at its highest. The carvings on the columns of the inner colonnade of the Ibráhim Roza have also been imitated from a wooden original. It is probable that a caprice in ornamenting the Roza should have become part of the design of the humbler Mehel, the architect trying how far he could imitate wood-carving in stone. Still until the date of the building is discovered it is impossible to fix with certainty the period of Bijápur art to which the Mehtar Mehel belongs. The mosque, to which the Mehel is the entrance, is a small low building of little architectural importance. Its chief objects of interest are the highly polished black basalt columns of the arches and the wall to the left of the *mehráb* or prayer niche which is decorated with designs cut in the stone. These designs are curious and interesting, not only for the decorations themselves, but for the skilful manner in which this extremely hard stone has been cut and polished, the most delicate lines of the carving being perfectly clean and sharp.

All the other palaces in the city are crumbling ruins. Of the palaces of Kháwas Khán and of Afzul Khán, the latter so familiar

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Mehtar Mehel
(22).*Chini Mehel II.*
(23).¹ Architecture at Bijápur, 87.

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Sangit Mehel
(24).

to readers of Tára, little more than bare walls are left. Of private palaces the best example is the Chini Mehel, in broken ground to the east of the Fateh gate road about three hundred yards south of the Árk-killáh. As the roof and main walls are entire this gives a fair idea of the residences of the Bijápur nobles. This building is being made into a residence for the First Assistant Collector.

Of the many handsome palaces built at Nauraspur about four miles to the west of the city during the reign of Ibráhim II. (1580-1626) only one remains fairly entire. It is locally called the Nauras or Sangit Mehel, and is a beautiful specimen of Bijápur art. In front is a large central Saracenic arch and smaller lancet-shaped side arches lead into corridors separated from the main hall by another set of arches of similar size. All are entire. Though most of the palace is a mass of ruin, with here and there an archway among the stones, the general appearance is pleasing. In front is a large fountain and reservoir fed from the Torvi conduit. A small stream encircles the palace on two sides, and surrounding all about 100 yards off a lofty wall secures privacy. With the hills round Nauraspur in the back-ground and the ruins of other palaces on every side the situation of the Sangit Mehel is extremely picturesque.

III.—MOSQUES.

Mosques.

Jáma
(25).

The *Jáma mosque*, the largest mosque in the Deccan, is in the east of the city about 1200 yards east of the citadel and to the south of the Allápur gate road. It is said to have been begun about 1537 (H. 943)¹ by Ali Adil Sháh I. and, though both he and all the later kings paid much attention to it, it was never finished and the minarets, which should crown the end of each wing, remained unbuilt. The outside of the mosque is somewhat grim. On the north and south sides solid lofty dark-gray walls are relieved at intervals by the arched openings of a corridor which runs round the building about thirty feet from the ground. Above, resting on the centre of the western part of the building, rises the dome surmounted by the usual crescent but without any minaret. As it now stands, the mosque is a rectangle about 400 feet from east to west and 280 from north to south. The main entrance is on the east side, but the most used entrance is on the north, to which a broad flight of stone steps leads, the steps being flanked by a porch ending in a handsome square tower about forty feet high. As originally designed the mosque would apparently have been open on the east side, and would thus have consisted of a body and two wings. In 1686, on the capture of the city, Aurangzeb is said to have built the fourth side, and raised an ornamental gateway, with four minarets, as the main entrance.² The Rája of

¹ Bird in Jour. Bom. Branch Roy. As. Soc. I. 377. This is the date in the inscription. As Ali did not come to the throne till 1557 he must have begun the mosque during his father's lifetime. Moor (Little's Detachment, 317) says Sultán Máhmud began the mosque, but this is an error.

² It is also said that this entrance gate was built before the capture of the city, and that Aurangzeb for some reason refused to use it, and had a new entrance made for himself at one side of the gateway. No trace of this doorway remains; it was possibly built up in later years.

Sátára is reported to have built the side walls which unite the original mosque with the east wall. The building now forms a compact rectangle. The main or eastern gateway enters on a large quadrangle the three sides of which are the mosque, and in the centre is a large fountain and reservoir now dry. Opposite the gateway the main hall of the mosque opens on the quadrangle by seven graceful Saracenic arches, each 27' 9" in span and 25' in height from the level of the floor, the centre arch being richly ornamented in stucco work, with a delicate arabesque pattern. This hall, which is 257 feet broad by 145 feet long, with a frontage of seven arches, has a row of arches five deep, the pillars, which support the arches and domed roof, forming solemn and striking aisles. The hall covers more than 37,000 square feet or about the same as a small mediæval European cathedral. If the fifty-six feet long wings are added the area of the square equals that of the largest European cathedral. The columns in the main building divide the floor into forty-five equal squares, each 27' 9" in diameter, and, in the centre, twelve squares are occupied by the space below the dome which covers a square of seventy-five feet. A series of black borders divides the polished cement floor into spaces,¹ each large enough for one worshipper and gives it the appearance of a chequered or tessellated pavement, which harmonizes well with the interior. The main building has 2286 such spaces, so that taking into account the area covered by the two wings, without trenching on the open quadrangle, the mosque has room for nearly 4000 worshippers. Each of the unfinished wings opens inwards by seven arches of 27' 9" span and of equal depth; the floor was never finished, and is still the original rough stone pavement. The most beautiful feature in the building is the dome. This, though less than half the diameter of the Boli Gumbaz dome, 57 feet instead of 124, makes up for want of size by extreme elegance. It rises 120 feet from the floor and covers an area seventy-five feet square. By the contraction of space, through the double series of octagons described in the account of the Boli Gumbaz, the diameter of the circle on which the dome rests is reduced to fifty-seven feet. Both outside and inside it is the handsomest dome in Bijápur. Indeed it is hard to say which view is the better, as the curves inside are so true and correspond so well with the outer lines, that it is equally graceful from every point. Outside the dome rests on a small square rising out of the broad flat roof of the mosque, and having its sides pierced externally with open arches, while immediately round the base is a small ornamental balustrade with minarets at intervals on each face.² The arches of the central

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Jáma

(25)

¹ These spaces or *mussallis* are said to have been made by order of Aurangzeb. Bird in Jour. Bom. Branch Roy. As. Soc. I. 379. Aurangzeb is charged with having spoiled the mosque of velvet hangings and carpets and of a large ruby hung by a massive silver chain from the inside of the dome (Sydenham in As. Res. XIII. 441).

² The dome was struck by lightning some forty or fifty years ago, and the hole made is still visible at the base. The mosque was full at the time but no one was killed though several were injured. Moor (Little's Detachment, 377) says the front of the mosque has been shivered by lightning. He must refer to the projecting cornice which has fallen away in front, due possibly to lightning. The rest of the mosque is unharmed.

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(25).

square on which the dome rests were formerly ornamented with setting of enamelled blue and yellow tiles some of which remain. Immediately opposite this square is the *mehráb* or prayer-niche, on the west wall, gorgeously decorated in black and gold, with six Persian inscriptions in gold letters on a lapis-lazuli ground. These inscriptions, some of which are taken from the *Diwán-i-Hafiz Shirázi*, are :

- I.—Put no trust in life ; it is short.
- II.—This passing world has no rest.
- III.—The world pleases the senses.
- IV.—Life is the best of gifts, but it lasts not.
- V.—Malik Ya'kub, a servant of the mosque and the slave of Sulta'n Ma'h'mud finished the Mosque.
- VI.—This gilding and ornament were done by order of Sulta'n Ma'h'mud Adil Sha'h, A.H. 1045 (A.D. 1636).

Round the mosque, about thirty feet above ground, a corridor opens externally through a series of arched windows. From this corridor light passes into the interior through a number of windows of pierced stone work, beautifully carved in a variety of patterns. Flights of steps lead from the corridor to the broad flat roof which commands a fine view of the city. The mosque is still used by the Musalmáns of the city, and the call to prayer may be heard to-day as in the time of the monarchy.

Macca
(26).

Near the centre of the *Árk-killáh*, about 130 yards south-west of the *Ánand Mehel*, a lofty wall encloses the *Macca mosque*, so called because it is supposed to be a correct imitation of the mosque at Macca. It is one of the prettiest as well as the smallest mosques in *Bijápur*, little more than thirty feet square (32' 3" by 30' 8"), and the details so minute as to give it the appearance of a toy-mosque. It stands in the centre of a paved yard, and is surrounded by an arched corridor supporting a terrace, which runs round the mosque on a level with the roof. The stone is a dark-brown amygdaloid, but the columns of the arches are so delicate that, in spite of the dull colour, in no building in *Bijápur* does the stone look so well. The front is of five arches of 4' 3" span, rather more pointed than usual, and without the graceful curve at the spring which is one of the chief beauties of the *Bijápur arch*. The central arch as usual is decorated with an ornamental pattern cut in the stone. The mosque inside is five arches deep, and is therefore divided into twenty-five squares each 4' 3" in diameter. In the centre nine of these squares are covered by the dome which is a feature of no special interest. The arches are only 7' 3" high from the floor of the mosque. The prayer-niche is adorned with beautifully carved mosques, domes, and swinging-lamps clearly and sharply cut in the polished stone. In front of the mosque the eaves and supporting brackets form a rather pretty cornice. The stone is a greenish slate, somewhat like the stone used in the windows of the *Mehtar Mehel*, and the prevailing ornament is a hanging bulb cut so small as to have a very pretty effect. From each bulb hangs a small ring, apparently to fasten lights to, and, as every bracket has two bulbs and the brackets are numerous, the place when lighted must have been very pretty. From the terrace to the east of the mosque rise two tapering circular towers whose tops were originally covered with a roof of which the projecting eaves alone remain. A spiral

staircase formerly led to the top but it too has been destroyed for the sake of the wood. These towers are said never to have been used as prayer-calling towers and to be merely imitations of two Macca towers. According to local tradition this mosque was built by a famous Háji Pir Mhabrai Khandait, who is said to have taken up his residence in Bijápur towards the close of the thirteenth century. The general style of the building and its architectural details seem to belong to the reign of Ibráhim II. (1580-1626). It was perhaps built under the supervision of Malik Sandal, the architect of the Ibráhim Roza, in honour of the Pir,¹ on the site of a mosque built by the Pir who lies buried close by. According to the story,² about the year A.D. 1305 (A.H. 704), Pir Mhabrai Khandait, with his son and a considerable body of armed followers, arrived at the place now known as Bijápur and took up his residence close to the present Ark-killáh, where were a number of Hindu temples. The country was held by the Rájás of Mangalvedha thirteen miles south-east of Pandharpur and the town, or rather collection of villages, seems to have been a stronghold of Hinduism. The people resented the presence of Musalmáns, but the Musalmáns were well armed and held their own in numerous quarrels. As they could not drive them away, the villagers resolved to starve the Musalmáns out, refused to sell or give them anything, and drove all their cattle to a distance. They forgot that several sacred cows or bulls wandered about the temple enclosures. One of these the Musalmáns, as they could get no meat in any other way, seized and killed. This act of sacrilege so enraged the Hindus that they rose in a body and in the tumult the saint's son and several of his followers were slain. When the riot was over the saint was summoned before the Rája Bijanráv, and asked why he had killed a sacred animal. He replied that he and his followers were starving and they had no resource but to kill it. At the same time he declared they did not know the animal was a sacred cow, and, as it had proved to be sacred, he promised to bring it to life again. He gathered the bones, repeated a charm, and the cow sprang up alive. The Rája was astounded at such a proof of the saint's power and allowed him to stay at Bijápur. He also presented him with the plot of ground on which the Macca mosque stands, that he might be able to practise his religion. The saint surrounded the plot with a large wall and built a mosque, on the site of which, it is possible, the Macca mosque has been built. An old almost illegible Kánarese deed is shown by the saint's so-called descendants as the original deed granted by Bijanráv. In the courtyard of the temple-like building in the Ark-killáh, sometimes called the Agráhár, a low dome is shown as the place where the saint's son and his followers were buried.³ This Ganj Shahid or Martyr Group as it may be called, gives a slight air of probability to the story, as this Hindu-like building may well be one of the earliest architectural efforts of the Musalmán invaders. The saint

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Macca
(26).

¹ Moor, Sydenham, and Bird all state that the mosque was built by Ali Adil Shah I., on what grounds is not apparent. The details seem to belong to a later period.

² Jour. Bom. Branch Roy. As. Soc. I. 374.

³ Jour. Bom. Branch Roy. As. Soc. I. 374.

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Malika Jahán's
(27).

himself lies buried near the Macca mosque. His and the Ganj Shahid were the only tombs in the Árk-killáh during the days of the monarchy.

* Facing the causeway leading across the outer moat to the west of the Árk-killáh, is the mosque called *Malika Jahán's*, in honour of the princess of that name, daughter of Ibráhim II. (1580-1626), by whom it was built in 1587. The mosque, which has a front of five arches, stands on a platform about four feet high, in the centre of which, and in front of the mosque, is a large fountain and reservoir formerly connected with the Begam Lake. The building is a very fine specimen of the more delicate phase of Bijápur architecture. The columns of the arches are very elegant, and the stucco work is extremely good. The carving of the stone cornice in front of the mosque will bear comparison with any other stone work in the city. The portion which encircles the minarets is particularly good. These minarets which rise from the face of the mosque are very graceful, and, running along the roof between them, was formerly a beautifully carved pierced stone balustrade set off with miniature minarets in the centre. Most of this balustrade has now fallen, but enough remains to show how exquisite the whole must have been. For lightness and elegance this *Malika Jahán* mosque compares favourably with any other specimen of Deccan Muhammadan architecture.

Andú's
(28).

To the right of the road which skirts the Árk-killáh on the south, a building of rather curious shape on examination is found to be a double-storeyed mosque, the mosque proper being on the upper storey and about twenty feet from the ground. The building is small about twenty feet square and forty feet to the top of the dome, which is one of the few melon-shaped domes still entire. The mosque which has a front of three arches is built on the west end of the high platform, and is reached by a narrow wall stairway. The arches and interior are of exquisitely carved cut-stone; for crispness and finish the tracery is not surpassed in Bijápur. The roof is ornamented by a number of delicate stone minarets, and, at the back of the dome, the projecting cove, which forms the *mehráb* or prayer niche, is crowned by four minarets which quaintly cluster round the base of the dome. A lengthy Persian inscription over the doorway records that the mosque was built about 1608 by Nawáb Etabar Khán, minister to Ibráhim II.

Bukhára
(29).

About 160 yards south-west of Ali II.'s unfinished tomb, close to the road which skirts the Árk-killáh outer moat, is a mosque and unfinished courtyard locally known as the *Bukhára* mosque. It is said to have been built (1580-1590) by the famous Chánd Bibi for a Bukhára family. Little is known about it, and the name is given on the authority of a Persian inscription over the doorway. The mosque is in a large square once enclosed by a row of archways of which only those on the south and east are left. In the centre of the east side is a handsome gateway of polished green-stone ornamented with carvings, while above the door is a Persian inscription also cut in a polished green-stone slab. The carved brackets and the eaves over this doorway are beautifully shaped

and highly finished. Entering by the gateway the superior style and finish of the architecture of the mosque at once draw attention. The building is not large, only three arches long and three arches deep. But the carving of the brackets and corbels which bear the front eaves is exquisite. Four large brackets and smaller ones between are beautiful specimens of carving. The arches within the building are very handsome, and the stucco work and ornaments at the sides of the arches especially those of the centre arch are elegantly wrought. Nothing regarding a Bukhára family has been traced in the history of those times.

About 75 yards north of the Bukhára mosque, in a peculiarly shaped courtyard, is the mosque of Malik Sandal, the minister of Ibráhim II. (1580-1626) and of Sultan Máhmud (1626-1656). It is said to have been built about A.D. 1630. This mosque and its courtyard, is a strange mixture of Hindu and Musalmán architecture. The roof is borne not on arches but on eight-sided columns with Hindu pedestals and capitals. Except a central dome and the western *mehráb* or prayer-niche the place is purely Hindu. The courtyard, on the west side of which stands the mosque, is formed by a series of peculiar zig-zag cloisters all the doors of which open inwards. Some of the archways are cells and one or two of them, which seem meant for ascetics, are closed except a small opening on a level with the inmate's face. The roof of these cloisters forms a platform guarded inside and out by a small parapet wall. In the centre of this platform on the east is a deep well, possibly for the use of the inmates of what seems to have been a monastery. On the north-east corner a small two-storeyed building of one room on each floor is reached through a small lancet-shaped window, while steep stone-stairs lead into different parts of the building and to the ground-floor. In the courtyard of the mosque are several graves, another curious fact since, unless it has been specially built for a graveyard, Musalmáns do not generally bury near a mosque, and judging from the cloisters the yard was not meant as a graveyard. The clumsiness of design and the want of ornament make it most unlikely that Malik Sandal, the architect of the Ibráhim Roza, had anything to do with this mosque. As far as style goes its neighbour, the so-called Bukhára mosque, is much more likely to be Malik Sandal's. According to one account this Malik Sandal's mosque was built by a courtesan who tired of her gay life grew religious and built a mosque. The small rooms and cells might then be intended for other women of her class who wished to follow her example. The fact that the chief tomb stone in the courtyard is a woman's supports this story. Some say the group of buildings was meant for a prison, but there is no authority for this and the place seems too small. It is a matter of regret that the date is not known as it would be interesting to ascertain whether it represents an early transition stage between Malik Karim's mosque and the purely Saracenic form, or is a later style corrupted by a mixture of Hindu architecture.

In the east-centre of the Árk-killáh about 160 yards south-west of the Asar or relic palace, on one of the loftiest bastions of the

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Chinchdidi
(31).

Ārk-killáh, the *Chinchdidi mosque* commands a wide view over the inside of the city. It seems originally not to have been a mosque as the walls show traces of changes to fit it for worship. Besides the faint wall frescoes its chief interest is the view from the small platform in front. Close to the foot of the bastion from the level of the moat, rises one of the large square water-towers which belonged to the Begam Lake works, while in the bed of the moat is the masonry channel through which the water flows. On the other bank of the moat is the large Ganj or water-tower which was built by Afzul Khán in 1651 and called Sháh Ganj in honour of Sultán Máhmud (1626-1656).

Haidar Khán's
(32).

Of other mosques inside the city walls, the two most important are *Haidar Khán's* and *Ali Shahid's*. *Haidar Khán's* was built by *Ali Adil Sháh I.'s* (1557-1580) famous general of that name. It lies about 500 yards north-west of the *Jáma mosque* close to the palace of *Nawáb Mustápha Khán*. The approach to the mosque and to the palace is the same and passes under a gateway of four notably large Gothic arches. The mosque, which is of the usual domed shape, is apparently an imitation of the *Malika Jahán mosque* (27) except that the dome instead of rising at once from the roof of the mosque stands on a smaller square, on much the same plan as that of the *Jáma mosque*. In front are handsome and well cut brackets and cornice. About 400 yards south of *Haidar Khán's* mosque and about 150 yards south of the *Mehtar Mehel* is the *Ali Shahid mosque* which differs from most other buildings in having no dome. The roof is oblong and shaped something like a barrel, and the main hall not being broken by the usual lines of arches is very striking. The arch of the prayer-niche was formerly beautifully decorated with coloured enamelled tiles, and with a mosaic of white marble and blue enamel in which the Musalmán confession of faith was wrought. Unfortunately a great deal of this work has been lately destroyed, as the few patches which remain show how handsome it originally was. Only one other building near *Bijápur* has a roof shaped like *Ali Shahid's*. This is a tomb in the old city of *Sháhápur* to the west of the walls.

Ali Shahid's
(33).*Malik Karim's*
(34).

All mosques and other buildings described belong to the *Adil Sháh* dynasty, and are characteristic of the architectural style of that time. Two other mosques *Khwája Jahán's* and *Malik Karim-u-din's*, one almost 200 years older than the revolt of *Yusuf Adil Sháh*, deserve notice. *Malik Karim-u-din's* mosque in the south-centre of the *Ārk-killáh* about 100 yards east of the *Chini* palace has been rather unfortunately described. Mr. Bird, who visited *Bijápur* in 1844, calls it an *Agráhár* or *Bráhma*n college, which he says the *Muhammadans* turned into a mosque.¹ Captain *Sydenham* (1811) speaks of it as a *Hindu temple* much in the style of the rudest excavations at *Elura*.² Colonel *Meadows Taylor* advances further, and, by taking photographs of it from two different points, separates it into two buildings, and describes it as two buildings, a *Hindu college* and a mosque. There can be little doubt that the

¹ Jour. Bom. Branch Roy. As. Soc. I. 373.² Asiatic Researches, XIII. 447.

building taken as a whole was always a mosque, and that the peculiar style which has led to its being classed as a Hindu college, was owing to the fact that it is made of carved stone columns from neighbouring Hindu temples, and to the fact that the architect was a Hindu. It is known locally as the Jain temple though there is nothing Jain about it. It is a rectangular enclosure with a handsome vestibule in front, the portico of which spreading into wings fills the front of the mosque. The vestibule which faces east opens on a quadrangle, in which the mosque presents a front of ten tall single stone columns six or seven feet from each other, and deepening backwards at right angles in rows of six columns each.¹ The style of architecture belongs to the oldest Hindu buildings in the Deccan, massive slabs of granite, passing from one column to the other to form the roof, and lying in close contact with each other without cement or other joining substance. The upper surface of these stones is covered with a thick bed of concrete, which kept the apartment water-tight. This roof is continuous except in the centre of the building, where an opening was left over the space between the four central columns. At each corner of this opening rises a stone column about the same height as those forming the main part of the building, and over these four columns other slabs were laid, and thus formed a roof over what may be called the skylight of the mosque. It does not appear that this upper part ever extended over the lower building, and Colonel Meadows Taylor and Mr. Bird seem to be incorrect in calling it a double-storeyed mosque.² The raised portion takes the place of the dome of later mosques and it may be that the Delhi Musalmáns, who then held Bijápur, directed that as far as possible the centre of the mosque should resemble the domed buildings of Northern India. Their crude ideas prevented them accurately explaining their wants to the builder who, working in Hindu style and ignorant of the true arch and dome, raised this central part on square columns as in the rest of the mosque. Traces of mortar on the summit of this raised portion show that it was originally covered by a masonry roof, but of what nature is not clear. That this superstructure was not accidental but was part of the original design, is shown by the fact that the columns on which it is raised are much larger and stronger than any others in the mosque. It is also likely that the architect intended to fill the sides of this superstructure, as the pillars are carved only on the inner side, and the other sides, which are as rough as when they came from the quarry, would naturally have been imbedded in the walls. Some of the roof-bearing pillars are fine specimens of early Hindu carving notably one of black basalt, which appears to be a portion of the basalt columns to which reference is made later on (37). The variety of columns in this building and the careless way in which the roof has been laid on, the absence of capitals from many of the pillars, and the fact that judging from their bases many have been raised higher

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Malik Karim's
(34).¹ Jour. Bom. Branch. Roy. As. Soc. I. 373 (note).² Jour. Bom. Branch Roy. As. Soc. I. 373.

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(34).

out of the ground than was intended, combine to show that this is not an original building, but is made out of the stones of Hindu temples, of which there seems to have been no lack. Some of the columns were no doubt taken from the large temple near the gateway of the Ark-killáh, others of a less ornate character from temples in the neighbourhood, possibly from the temple whose remains may still be seen on the road to the Fateh gate. Inscriptions in Persian, Devnágari, and Kánarese occur on the columns of the mosque but the Devnágari inscription alone gives historical information regarding this building. The translation runs :

"In the fortunate year of Shak 1242 (corresponding to A.D. 1320) in the Rudra year of the Cycle, the hero and Victorious ruler, Malik Karim-u-din, who like the Sun is all-powerful, erected the upper part of this mosque. Revoya, a carpenter of Salhaodage, constructed the mosque and agreed to receive, as the price of his labour, a saleable estate of twenty chavars of land of twenty cubits, which was fixed and given. May it greatly prosper."

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The Karim-u-din referred to here was a son of Malik Káfur, the famous general of Allá-u-din Khilji of Delhi, who in the early years of the fourteenth century (1300-1311) pushed his conquests over almost the whole of Southern India. His son Karim seems to have become governor of Bijápur. Though the inscription speaks of the upper part as built by Karim he probably had the whole mosque built. In the open quadrangle is a tomb, said to be that of the son of the Pir Mhabrai Khandait, whose account has already been given (p. 629), and who was slain some fifteen years before the mosque was made. The presence of this tomb makes it unlikely that the building was originally a temple, for the Hindus would hardly have allowed a burial within temple limits. Were the other inscriptions translated, more light might be thrown on the history of the building; but the writing is very illegible. In any case there seem fair grounds for concluding that the building was originally neither a Hindu college nor a temple, but what it is at present, a mosque, and that its peculiar structure is owing to the training of Revoya the architect and builder who was a Hindu and familiar only with Hindu construction.

Khwája Jahán's
(35).

Khwája Jahán's mosque, about 100 yards north of the Anand Mehel, still more closely resembles a Hindu temple than Karim-u-din's. It too is built of single columns and large slabs of stone laid across to form the roof, but there is no vestibule and no superstructure. Were it not for the prayer-niche and pulpit the mosque would pass anywhere for an old Hindu temple. It was built by order of Khwája Jahán, minister of the Bahmani king Máhmud Sháh and its probable date is about 1488. The work was evidently entrusted wholly to Hindu masons who built after the only manner they knew. Though there is not the same variety of style in the columns, or the same amount of carving on them as in Malik Karim's (34) mosque, it is probable that some of the neighbouring Hindu temples were robbed of stones as the columns seem not to have been cut for their present places but to have been raised out of the ground to suit the building.

In a purely Musalmán city like Bijápur it is natural to find so many mosques that it is useless to describe them all. At the same

time though the more important have been referred to numbers well worth a visit remain. One other religious structure may be noticed, the Idgáh or Prayer Place close to the south of the tall tower in the west of the city called the Upri Buruj. This Idgáh, which is said to have been built by Yusuf Adil Sháh shortly after his revolt, is of the usual plan, a broad masonry platform ending on the west in a thick wall tapering from base to top and with a three-stepped pulpit in front. Even in this simple building the Muhammadans of Bijápur were not content to follow the ordinary design, as on the west side are three chambers with windows. The use of these outstanding chambers is unknown; they are too small to live in. They give a quaint look to this old prayer place and make its construction rather curious.

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Yusuf's Idgáh
(36).

IV.—TEMPLES.

The remains of temples especially in the Árk-killáh show that Bijápur was at one time a considerable Hindu centre. The south-east gateway of the Árk-killáh was apparently built through an ancient temple whose stone columns were used in the gate and guard-rooms. Close by Malik Karim's (34) large mosque was no doubt built from remains of these temples, as was also in later years Khwája Jahán's (35). Part of the citadel wall is built of Hindu stones and the city wall in several places has stones whose elaborate carving shows that they were torn from some Hindu temple. In all these temples carved stone columns support a flat stone roof. The columns of the temple in the gateway of the Árk-killáh are very handsomely carved, and are about six feet high. Several of them bear on their bases Sanskrit inscriptions in the Old Kánarese character, commemorating grants of land and money to the temple by the Western Chálukyas and by the Yádav chiefs of Devgad or Devgiri.¹ The oldest of these inscriptions in the reign of the Western Chálukya Someshvar II. (1069-1075) records a gift of land to the temple of Narsinh the Man-lion incarnation of Vishnu. Two other inscriptions record grants in the reigns of the third and fourth Devgiri Yádav chiefs Jaitugi I. (1191-1209) and Singhan II. (1209-1247). Close to this temple the entrance to the Árk-killáh is spanned by a massive block of granite about twelve feet long, raised twelve or fourteen feet from the roadway. This block is supported on the left side by a carved stone, evidently the remnant of a temple, and the whole is said to be part of a temple of Shiv which formerly existed close by and was probably of the same age as the temple of Narsinh.² One other relic of Hinduism is the large column which lies outside the Árk-killáh gateway on the road to the Asar Mehel. It is three feet square throughout and fourteen feet long, besides a basal tenon of nine inches. Of this great mass eleven feet ten inches and the tenon are in one block, and the rest is so closely united to the main body as to look like and generally to be taken for one stone. The moulding and massiveness of the pillar seem to be not

Temples.

Árk-killáh
Gateway
(37).¹ Jour. Bom. Branch Roy. As. Soc., I. 372.² Indian Antiquary, VII. 123.

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Bijápur.

Temples.

Árk-killáh
Gateway
(57).

later than the seventh century.¹ Close to this column an ornamental base imbedded in the ground seems to have been the pedestal of the column, as its proportions are suitable, but it more probably is the base of another column, which has been made use of in building the guard-house immediately within the entrance to the *Árk-killáh*, and both stones belong to a Chálukya temple.² The polished black basalt columns in the courtyard of the *Ásar Mehel* were possibly portions of the same temple, though Captain Sydenham states that they were presented to Ali *Ádil Sháh* I. after the battle of *Tálikoti* (1565) by the widow of *Rám Rája*. Other remains of Hindu architecture are found in different parts of the city, all on much the same plan.

Narsoba's Temple
(58).

Of more modern Hindu temples the most famous is the temple of *Narsoba*, prettily placed under a *pipal* tree on the bank of the inner moat in the west centre of the *Árk-killáh*. A plain square building coloured red and yellow rises over the shrine into a conical roof. The temple is dedicated to the three-headed god *Dattátraya*, and the roots of the *pipal* tree over which the temple is built are said to have risen three feet out of the ground to form in the shrine the symbol of this deity. The shrine is interesting as it is connected with the conversion of *Ibráhim Adil Sháh* II. (1580-1626) to Hinduism. According to a Hindu work called the *Guru Charitra* in former days a washerman of the village of *Vádi*, on the *Krishna* near *Kurungvádi*, became a devoted follower of the god *Dattátraya*, who was then living in that village. At first the god was somewhat annoyed at the washerman's persistence in following him, but hearing from him that he did it from religious reverence *Dattátraya* took him into favour and allowed him to attend on him. One day while the god was bathing in the river, with the washerman in attendance, the state barge of a king passed down the stream and the washerman could not help comparing his wretched existence with the pleasant life of the king. The god, aware of his murmurings, asked if he would like to become a king at once, or wait till after his death. The washerman, reflecting that in the ordinary course of nature he could not live long, replied that he would like to become a king in the next life. Shortly after the washerman died, and *Dattátraya* moved to a village called *Gángápur* further down the river. After *Ibráhim Adil Sháh* II. (1580-1626) had ascended the throne, he was smitten with a disease which none of his physicians could cure. After trying many remedies, he was advised in a dream to go to *Gángápur*, where he would be cured by a holy man who lived there. At the entrance of the village he was met by the saint, who was the god *Dattátraya*, and who recognized him as his former acquaintance of *Vádi*. The king did not know the saint but when the saint addressed him as *Dhobi*, he at once recollected his former condition, and the deity's promise which had thus strangely been fulfilled. The king was cured of the disease, and after great efforts induced the holy man to accompany him to *Bijápur*. When he reached the city he sat under the *pipal* tree which now overshadows the temple, and

¹ Indian Antiquary, VII. 121.² Indian A

II. 121.

the root rose out of the ground to form a seat. A temple was built and the root of the tree was enclosed in the shrine as the symbol of the deity to whom the temple was dedicated. For some years Ibráhim took great interest in the temple, and is reported to have worshipped in it, till news of his heretical conduct reached Macca, and a holy Syed was sent to remonstrate with him. It is curious to compare this legend with the story of the Mehtar Mehel though the king referred to there is Ibráhim I., but this may be a mistake for Ibráhim II. That Ibráhim II. had a strong leaning to Hinduism seems certain. The Musalmáns of Bijápur believe that he forsook Islám and observed the Hindu ritual even in his acts of state. Some of the state papers of his reign which are still in existence are headed with the Hindu legend '*Shri Sarasvati Prasanna.*' His allowing a Hindu temple to be built close to his fort is also strange. To the present day the ordinary Musalmáns of Bijápur think it no wrong to visit this temple on their festivals and strew flowers in front of the shrine.

One or two other modern Hindu temples in other parts of the town have no historical or architectural importance.

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Temples.

Narsoba's Temple
(38).

V.—MISCELLANEOUS.

The Táj Bávdí or the Táj Well or rather pool is in the west centre of the city about 100 yards east of the Macca gateway and close to what is now the business centre of the city. It is bounded on the south by the deer-park and the large arch which spans the entrance forms an effective eyebrow to the view of water and trees. It is stated to have been built by Malik Sandal the architect of the Ibráhim Roza in 1620 in honour of Queen Táj. Of his reason for building the well another story gives the following account¹: Sultán Múhmud, who was a great admirer of female beauty, commissioned Malik Sandal, at that time one of his principal ministers, to bring the famous Rhumba to his court. Malik Sandal, aware of the risk he ran and of the certainty that he would be accused of betraying the king, left behind him proofs of his innocence. On his return with Rhumba, as he had foreseen, he was accused and ordered out for execution. He laid the proofs of his innocence before the king, who was so struck with his injustice that he commanded Malik to ask anything he wished and it would be granted. Malik replied that as he could no longer hope for children he would like to leave a building which would keep his name from being forgotten. The king agreed to supply the funds and the Táj well was built. The well, which is 223 feet square and fifty-two feet deep, fronts the roadway with an arch of thirtyfive feet span, flanked by two octagonal towers surmounted with domes and two wings passing east and west and forming a spacious rest-house. Inside of the archway a small platform juts into the well, and flights of stone steps lead on each side to the water's edge. A gallery runs all round the well, about

Miscellaneous.

The Táj Bávdí
(39).

¹ Bom. Lit. Trans. III. 64.

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SHÁHPUR.

cellaneous.

Chánd Well
(40).

ten feet above the water level, and in the centre of each side large rooms for the use of travellers, with lancet-shaped windows overlook the water. The western wing of the front is still used as a rest-house and part of it has been made a sub-jail. The eastern side was ruined during Marátha times by an explosion of gunpowder.

The Chánd Well which was built by Ali Adil Sháh I. in 1579 in honour of Queen Chánd is in the north-west corner of the city about 150 yards south-east of the Sháhápur Gate and about 200 north of the Upri tower. The size and general plan are much the same as those of the Táj Well and this being older is apparently the original from which the Táj Well is taken. The entrance is spanned by a single arch, but unlike the Táj well there are no towers or wings. A passage runs round the well as in the Táj well, and rooms were built in the centre of the three sides but the work has none of the finish and taste which adorn the other. The present surroundings of this well also take much from its beauty, as the front is blocked by a modern rest-house with a mean doorway. The water of this well is good, that of the Táj well is unfit for drinking.

Upri Tower
(41).

On high ground about 260 yards south of the Chánd well and 150 east of the Sherzi bastion, is the isolated tower or cavalier locally known as the Upri Buruj or Lofty Tower. A Persian inscription near the top states that it was built about A.D. 1584 by Haidar Khán the famous general of Ali Adil Sháh I. (1557-1580) and of Ibráhim II. (1580-1626). The tower is round and about eighty feet high, and is climbed by a flight of stonesteps winding round the outside. The top commands a good view of the city walls and the country to the west and north as well as of the city. After the battle of Táikoti in 1565, when Ali Adil Sháh began to build the city wall he allotted a section to each of his chief nobles. Haidar Khán was absent conquering towards Belgaum and Dhárwár and did not return for several years. When he came the walls were finished. He upbraided the king for not allowing him to share in so noble a work, and was ordered to build a tower which should overlook all the others. The Upri Tower was the result. It is by no means handsome, but as it stands on the highest ground within the walls, it is seen from all sides. Whether it was ever useful in defence is unknown. It was furnished with all necessary war materials, guns, powder-chambers, and water cisterns. Its two guns are curious, as they are of great length though of somewhat small calibre. The largest, called the Lumcherri¹ or Far-flyer, is 30' 8" long, 3' 2" in diameter at the breech, 1' 11" in diameter at the muzzle, 11½" in calibre, 28' 4" in length of bore, and about twenty-two tons in weight.² It is of round wrought-iron rings shrunk on longitudinal iron bars and hammered together. The other gun is smaller both in length and diameter (19' 9" long and 8" calibre), and is made of the same material and in the same manner. The rings are much better

¹ Little's Detachment, 323.

² Measurements taken by Messrs. F. D. Campbell, C.E., and R. B. Joyner, C.E.

welded and the gun shows more careful work than the Far-flyer. Both are furnished with trunnions, apparently more for ornament than for use. Along both sides of the guns are massive iron rings, which were probably used in working them. Remains of circular grooves on the platform suggest that these rings were to sling the guns on carriages, working on a pivot with wheels in the grooves, or there may have been a combination of slinging from iron tripods and carriages. The guns lie on blocks of wood which were probably used in working them. Whether they were built on the tower after it was finished or raised to the top of it in their present state is unknown. If they were raised, it would be interesting to know how they were raised to such a height. Their great length and weight would make it very awkward to lift them by ropes, even if there were room on the tower to fix the masonry scaffolding. Perhaps they were drawn up an inclined plane formed by a ramp of earth, as the earth slope at Bijápur as elsewhere seems to have been a usual contrivance in carrying on work at any height.

From the Upri Tower, about 600 yards west beyond the Sholápur road, the large square-walled enclosure is the *Ídgáh* or Prayer-place built by Aurangzeb in 1687 after the capture of the city, as a place of assembly for Musalmáns on the Bakar-Íd and other festivals. Originally it was a fifteen feet wall enclosing a space 130 yards square, with an entrance on every side except the west, where, for eighty feet, the foundation is raised half the height of the wall and paved with large flag stones. The building, which is uncovered, is uniformly plain, except the western end where the wall facing east has a central arched prayer-niche or *mehráb* and smaller arches on each side along the whole course of the wall. Close to the prayer-niche is the usual pulpit from which the people were addressed, while at each corner of the enclosure are small towers with steps leading to the top, probably for the *bángi* or prayer-crier. This prayer-place has lately been turned into police lines.

On the walls and on other parts of the city are ten pieces of ordnance, some of local make, others brought from a distance, and one apparently European. Two of these pieces the Far-flyer and the Shorter-flyer have been referred to in describing the Upri tower (41). Of the others the *Malik-i-Maidán* or great bronze gun of Bijápur on the Sherzi bastion, and the large iron piece on the Lánda Kasáb Bastion to the south, are noteworthy both for their enormous size and their historical importance. The *Malik-i-Maidán* or Lord of the Plain lies on the Sherzi Bastion near the west centre of the city wall, which was probably built to receive it. It is a colossal piece of ordnance and differs from the other Bijápur guns in being cast not welded. Its composition is unknown, but when struck it sounds like a bell, and is probably of the same alloy as is used in making gongs that is 80·427 parts of copper to 19·573 parts of tin.¹ As a weapon of offence its unwieldiness must have taken much from

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BIJÁPUR.

Miscellaneous

The Upri Tower
(41).*Aurangzeb's**Ídgáh*

(42).

Guns.

Malik-i-Maidán

(43).

¹ Bird in Jour. Bom. Branch Roy. As. Soc. I. 385. Sydenham (*Asiatic Researches*, XIII. 444) says it is of the composition called *pañch rasi* or five metals. The *Busátin-i-Salátin* says it is composed of eight metals.

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BIJÁPUR.

Guns.

Malik-i-Maidán
(43).

its usefulness, but as a specimen of founding it is unrivalled. Outside it is of a dark-green the surface polished like glass, while it is adorned with inscriptions in Persian and Arabic beautifully cut in relief on the upper surface in three separate panels. According to the latest measurements the dimensions of the gun are, length 14' 3½", general diameter 4' 4", diameter at breech 4' 8½", diameter at muzzle 4' 9½", total length of bore 12' 10", length of powder-chamber 5' 7", diameter of chamber 1' 3", calibre 2' 4", diameter of touch-hole ¾ inch nearly, weight 42 tons 17 cwt. 2 qrs. 22½ lbs. taking it at 530 lbs. the cubic foot, the average weight of the different compositions of bronze and gun-metal. The muzzle is wrought into the nose eyes and open jaws of a monster, probably a Shirza, devouring an elephant whose hind quarters are disappearing down the throat.

The original inscription in the central panel states that the gun was cast at Ahmadnagar in 1549 by Muhammad bin Hasan Rumi a Turkish officer in the service of Burhán Nizám Sháh I. (1508-1553), and the pit or mould in which it was cast is still visible in the enclosure called the Pila Ghumat to the north-east of the town.¹ This inscription, which is beautifully cut in Arabic letters more than a foot long, has been translated:

"There is no God but Alla'h and none beside him. Abul-ghazi Niza'm Sha'h servant of the race of the Apostle and of the house of God, 956 A.H."

In another compartment, surrounding the vent, the maker's name is given:

"Made by Muhammad bin Hasan Rumi."

In 1686, when Aurangzeb took Bijápur, he had another inscription with an ornamental border cut in Persian between the central compartment and the muzzle. The letters want the care and finish of the original inscription. Aurangzeb's inscription runs:²

"Sha'h Alamgir Gha'zi, the Asylum of religion, who granted the claims of the just, took possession of a kingly country and conquered Bijapur. For the date of the conquest good fortune came and said 'He subdued the master of the fields.'"

"In the thirtieth year of his exalted reign, corresponding to the 1097th year of the Hijri."

It is not certain when the Lord of the Plain passed from Ahmadnagar to Bijápur. According to one account it was lost by Husain (1553-1565) of Ahmadnagar in 1562 when a storm forced him to retire from Kalyán and leave most of his artillery. According to the author of the *Busátin-i-Salátn*, it played a conspicuous part in the battle of Tálíkoti in 1565, and was then in the possession of Husain Nizám Sháh of Ahmadnagar. This is unlikely. It could not have been conveyed so far without enormous trouble and expense. It is too unwieldy for a field-piece. After it came into the hands of the Bijápur kings it is said to have been left in the fort of Paránda, a strong frontier fortress of the Ahmadnagar kingdom. According to a third statement it passed to Ali Adil Sháh I. in 1564 when the forts

¹ Moor (Little's Detachment, 322) states that the gun was cast by Aurangzeb in 1686 to commemorate the conquest of Bijápur. He overlooked the original Arabic inscription.

² Bird in Jour. Bom. Branch Roy, As. Soc. I. 387.

of Sholápur and Paránda were handed to him as part of the dowry of Chánd Bibi. According to a fourth account it remained with the Ahmadnagar kings till in 1632 Paránda was delivered to Sultán Máhmud, and Morári Pandit brought the gun to Bijápur with the infinite exertion of ten elephants, 1400 oxen, and an incredible number of men.¹ At any rate the Master was in Bijápur in 1634, as in that year the Emperor Sháh Jahán demanded its surrender.

It was formerly mounted on a revolving iron pivot on a grooved stone platform, it now rests on a heap of stones and wood. Its value as a piece of ordnance is questionable, for though the ball must have been very large, owing to the expanding shape of the bore, the range cannot have been great.² It is locally stated that during Aurangzeb's siege a ball from it struck the Ibráhim Roza and broke one of the columns of the outer veranda. The Roza is about 1000 yards from the bastion, and if the account is true, the gun was capable of doing greater execution than would appear probable at first sight.³ Close beside the gun platform are several pieces of granite shot but none are entire. In other parts of the city stone shots also occur, but none appear to belong to the Malik-i-Maidán as the measurements do not correspond with its calibre. During the seventeenth century the story was current that when the gun was finished Rumi Khán slew his own son and baptised the gun with the child's blood.⁴ For many years, the gun has been turned by the Hindus into an object of worship, and offerings of flowers and of oil are often made to it.⁵ It was several times proposed to take it to England as a curiosity but the difficulty of carrying it to the sea-coast was considered too great. In 1852 the Court of Directors finally negatived the proposal on the grounds that the estimated cost of £3000 (Rs. 30,000) required for carrying the gun to the coast was heavy, and that the services of trained officers to superintend the conveyance could be ill spared.⁶ The Malik remains one of the most interesting and historical objects in Bijápur.⁶

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Miscellaneous
Malik-i-Maid
(45).

¹ Ogilby's Atlas, V. 250.

² Allowing for windage, Moor calculates that the ball weighed 2646 pounds, but as the shots were stone, the weight would be less. (Little's Detachment, 422). A calculation by Mr. Joyner, C.E. (1882) fixes the weight of a shot, to fit the bore, at 1100 lbs. for stone shot and 2774 lbs. for an iron shot. The charge of powder is calculated to have been 376 lbs.

³ The gun was greatly feared. It is said to have made a breach in the Sholápur fort, fifteen yards long, at the first shot, and at the second to have broken down the whole of one side, when the besieged at once surrendered. (Ogilby's Atlas, V. 250). The same author also relates (Atlas, V. 246) that it required a charge of 1500 lbs. Ogilby's details are from Mandelslo's French Edition.

⁴ Mandelslo (1639). The object of the blood baptism seems to be to drive out the evil spirits which had made their home in the gun while it was being cast. It corresponds to the wine baptism of newly built ships.

⁵ A tradition of the horrors which followed its firing during Aurangzeb's siege long lived in Bijápur. But in 1829 the Rája of Sátára had it charged with 80 lbs. of powder and fired. The explosion was loud, but did not come near the ideas of the people, who had left their houses on hearing of the proposed experiment. *Asiatic Journal Selections*, 979; *Jour. Bom. Branch Roy. As. Soc.* I. 385.

⁶ Despatch from the Court of Directors, No. 37 dated 3rd November 1852, General Department.

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Miscellaneous.

Guns.

In 1792 Moor refers to the iron gun on the Lándá Kasáb Bastion about 600 yards west-south-west of the Fateh or south gate of the city. He gives the dimensions fairly correctly, but, surprised by their size, says they are evidently faulty, as they did not agree with the received belief that the Malik-i-Maidán was the largest gun in the city. In fact the iron gun is the heavier piece of the two, and as a local specimen of a form of construction to which European nations have only lately turned their attention, this iron gun in its own way is quite as remarkable as the Malik-i-Maidán. According to Mr. Joyner's measurements its length is 21' 7", its diameter at the breech 4' 4", its diameter at the muzzle 4' 5", its average general diameter 3' 8", its calibre 1' 7½", its length of bore 18' 7½", and its weight 46 tons 14 cwt. 1 qr. 19 lbs.¹ Its make is like that of the Far-flyer on the Upri Tower, circular rings shrunk on longitudinal iron bars and then welded together. It was apparently mounted on an iron pivot, but now lies propped on logs of wood. On the muzzle and on one side are marks where it has been struck by cannon balls, one of which probably dismantled it. In describing the Lándá Kasáb Bastion it has been noticed that Aurangzeb besieged the city from this quarter, and the gun was no doubt struck by his fire, which seems to have been centred on this bastion. The high quality of the iron with which the Bijápur cannons were made, may be judged from the fact that the shots which struck it only slightly dented the surface. Close by on the same bastion, is another iron gun, which Moor calls Kacha Bacha or the Infant a name by which the Far-flyer seems to have been also known.² The outside of this small piece is like that of a modern howitzer, but the calibre is small, about 9½ inches. It was probably intended for fighting at close quarters, as it is only 5¾ feet long, although immensely thick. On one of the bastions of the Macca or west gate is another gun made in the same way only much better finished, the surface being smooth and polished. Round the muzzle of the gun an Arabic inscription in brass, inlaid in the iron, gives the names of Muhammad and his twelve successors. The

¹ In a note (p. 421) Major Moor refers to a large iron gun at Dacca in Bengal. In make and appearance the Dacca gun is much like the Bijápur gun, but its weight is only 29 tons. The weight of an iron shot for the Dacca gun would be about 417 pounds and for the Bijápur gun 1000 pounds. A stone shot for the Bijápur gun would weigh 400 pounds. The big gun near the Central Museum of Láhor called the Zam-Zamah or Bhanjianvati Top, seems to have held much the same place with the Sikhs as the Malik-i-Maidán held in Bijápur. Both were cast, the Láhor gun in 1761 by Sháh Vali Khán Vazir of Ahmad Sháh Duráni. A gun at Bedar in the Deccan is much like the long iron Lándá Kasáb gun in Bijápur. It is made in much the same way, bars of laminated iron bound with hoops beautifully welded and forged, the surface well polished and bronzed (Ind. Antiquary, III. 149). An Arabic inscription in letters of gold is inlaid in the iron. It is said to have a wonderful length of range. A breach in a pond bank some seven miles from Bedar, is pointed out as caused by one of its shots. The Bedar piece is smaller than the Bijápur gun, its weight is estimated at only 20 tons, though its length is said to be twenty-three feet. Its description corresponds with that of the gun on the Macca gate at Bijápur, the surface of which is polished but not bronzed, while the muzzle is ornamented with Arabic letters in brass (or gold?) inlaid in iron. It seems possible that the Bedar and the Bijápur guns are the work of the same man. The Bijápur artillery was well known in India and neighbouring rulers were always ready to buy cannon made in the Bijápur workshops.

² Little's Detachment, 421.

curious point in this cannon is that it appears to have burst at the breech and to have been repaired by coiling massive rings of iron round it for about four feet. The centre of the gun was then necessarily nearer the breech than before, and a new pair of trunnions had to be made to work the gun, the original pair being still left on. The repaired portion is of very crude workmanship, rough and unfinished, and compares unfavourably with that of the gun itself. It was probably repaired during the hurry of the last siege. On the platform of the Two Sisters (5) is a gun which belonged to Aurangzeb's army and was dropped by his troops while making their triumphal entry into the city through the Fateh or south gate. For long the gun lay close to that gateway, till, about twenty years ago it was brought to a platform inside of the Macca or western gate, and in 1882 was placed on the platform of the Two Sisters. It is a rather handsome piece, iron inlaid with brass in an intricate scroll pattern. It seems to have been made in much the same way as the Bijápur guns, but it is hard to prove this, as the gun, though some six feet long, is only about three inches in calibre, and the smooth and polished outer surface shows little trace of its construction. It was apparently a field-piece and mounted on a carriage. Inside the mámlatdár's office a brass or bronze mortar, seemingly of European manufacture, is locally stated to have been brought from Goa to the village of Tikoteh, twelve miles east of Bijápur, whence it was brought to the city. It bears no marks of service and probably was never mounted on the walls. The two other guns are not remarkable. One is on a tower to the west of the Lánda Kasáb and the other on the Ali Madad Bastion near the Allápur or eastern gate. Both are made of iron in the usual fashion.

It is curious that these guns, though for more than 200 years exposed to the wasting of an Indian climate, show no sign of rust or decay. This is no doubt due to the iron of which they are made. The ore used seems to have been hæmatite or oxide of iron, which though somewhat difficult to work, when extracted is very malleable and tough, and capable of being beaten into shape when cold. This ore is obtained in small quantities close to Bijápur and south of the Krishna it is abundant, and till lately was smelted in Bádámi and Bágalkot.¹ It is not known where the iron for the Bijápur guns came from, probably there were smelting furnaces close to the city. In one place is a substance like slag perhaps the residue of a furnace.

Of the remaining miscellaneous objects of interest the most noteworthy are the two *gorak imli* baobab or *Adansonia digitata* trees a little to the right of the road leading past the Two Sisters (5) in the west of the city about 500 yards east of the Macca or western gate. These trees are remarkable not only for their size, but because tradition points them out as the old execution-trees of the city, the Tyburn of Bijápur. Colonel Meadows Taylor in Tara perpetuates this tradition by placing the scene of the execution of Jahándar Beg under the larger of the two trees. Colonel Taylor's statement in the Architecture of Bijápur that the close greenward, moistened with the blood of thousands, never withers, is no

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The Gorak Imli
(44)

¹ Some details of iron smelting are given above pp. 51-53.

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Gorak Imli
(44).

longer correct. The grass which may formerly have encircled the has long disappeared, and the ground is broken and tilled every year. Three feet from the ground the larger tree is 50' 3" in girth but the height is small, and the branches stand out stiff and bare with a somewhat repulsive look. Six other baobabs in different parts of the city and suburbs, are all during the greater part of the year equally gaunt and cheerless, a favourite perch for kites and other birds of prey. The baobab is said to have been introduced from East Africa.

In addition to these forty-four chief objects of interest are countless smaller works of art, fountains, gardens, arches, and towers. To describe them would be endless, to name them useless. They must be seen. 'No one,' said Meadows Taylor, 'has succeeded in awaking for Bijápur an interest such as surrounds the Alhambra. Far grander as its memorials are the accounts of them are listened to with coldness if not with unbelief. Yet, stirred by these beautiful ruins, with the glory of an Indian sun lighting palace and mosque, prison and mansion, tower and rampart, some poet will surely gather the fleeting traditions and breathe into them a classic and undying life.' Tára goes far to fill the place of Meadows Taylor's poet. Even without the interest and the memories of Tára few are so dull as to pass unmoved through the massive and the dauntily adorned buildings and the miles of ruins which still make Bijápur the Queen of the Deccan and one of the grandest cities in India.

BOBLESHPUR.

Bobleshvar is a large village fifteen miles south-west of Bijápur and eight miles north of Mamdápur, with in 1881 a population of 4400 chiefly husbandmen. The present village is said to have been established by the people of the seven surrounding villages, who, finding that it was the resort of dacoits and lawless characters, cut down a *bábhul* grove in which the god stood and removed the god to the temple of Siddheshvar in the middle of the village which was built by one Marlingappa Jangamsetti about 1780. The temple has a front hall or *mandap* and a sculptured spire, and contains twenty square pillars. On the shrine lintel is a figure of Virbhadrá and on either side of the shrine door is a doorkeeper. Outside the village, on the east, is a temple of Ambal Mutiappa¹ built like a mosque and with no images. The village has two small mosques of no architectural interest and a school with about 105 boys.

HANDKAVTE.

Chandkavte is a small village eight miles north-west of Sindgi, with in 1881 a population of 1658. The village has a temple of Rámaling with a flat roof and six square sculptured pillars. The door lintel is broken and the temple, though in use, is much out of repair. On either side of the shrine door is a male and female figure and outside are a lion and lioness. About half a mile from the village is a temple of Parmánanddev the Lord of Supreme Happiness that is Vishnu. Except part of it which is used as a rest-house, the temple is much out of repair. The hall or *mandap* contains a stone with footprints and an image of Parmánanddev.

¹ Muttiappa is Kánarese for grandfather.

On the lintel of the south door is a Ganpati, and on the left of the south door is the figure of a woman. In a revenue statement of about 1790 Chandkavte appears as the head of a sub-division in the Bijápúr *sarkár* with a revenue of £3525 (Rs. 35,250).¹

Chatarki, a small village ten miles west of Sindgi, with in 1881 a population of 549, has a temple of Dattátraya with thirty square sculptured pillars and a square spire. On the shrine lintel are female figures and on each side of the door is a Narsinh. The images in the temple are of Ishvar, Ganpati, and several figures both male and female which cannot be made out. Outside the temple are numerous figures of men and animals, the chief animals being the elephant and the lion. The temple is in good order and is still used. It contains a worn-out and unreadable inscription.

Chimalgi, with in 1881 a population of 999, is a holy village in Bágévádi, four miles from the meeting of the Krishna and the Ghatprabha. Its old name is said to be Chinmayakshetra. According to the Krishna Máhátmya 108 *lings*, some of which still remain, were in and near the village of Chimalgi. In the bed of the river is said to be a temple of Shiv which has never appeared above water. The village has two Old Kánarese inscribed stones, but so worn as to be almost entirely unreadable. At the meeting of the Krishna and the Ghatprabha near the village of Kappadi Sangam is a temple of Shiv where a yearly fair is held on the full-moon of *Chaitra* or March-April. In a revenue statement of about 1790 Chimalgi appears as the head of a sub-division in the Bijápúr *sarkár* with a revenue of £1847 (Rs. 18,470).² Chimalgi lapsed as part of the Kágvád estate in 1857.

Devangaon is a village on the Bhima about twelve miles north-east of Sindgi, with in 1881 a population of 1348. The village is said to have been founded by a Bráhmaṇ named Devanbhat, and has temples of Kalmeshvar, Mallikárjun, and Shankarling. The old temple of Kalmeshvar contains a *ling* and a *Nandi*. The temple of Shankarling is on the bank of the river. Opposite Kalmeshvar is an old temple with a *ling* and on the shrine lintel figures of Ganpati, Garud, Nág, and the seven sages with their wives. The temple contains four square sculptured pillars and has a flat roof with a *Nandi* at each corner. The village has a school.

Devar Navadgi village, thirty miles east of Indi, is interesting as the place where Vásudev Balvant Phadke, a Bráhmaṇ leader of dacoits was captured in July 1879.³ Vásudev, who was then on his way to Pandharpur from the Nizám's territories, was staying at Ghanur or Gangápur in the Nizám's dominions forty-six miles east

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CHATARKI.

CHIMALGI.

DEVANGAON.

DEVAR
NAVADGI.

¹ Waring's Maráthás, 242.

² Waring's Maráthás, 242.

³ Vásudev Phadke was a Konkanasth Bráhmaṇ of Shirdhon in Panvel a strongly made man about six feet high. He was employed as clerk on Rs. 40 a month in the Poona Military Finance Office. A diary which he kept showed that his great hope and ambition was to head a rising against the British power. He took advantage of the distress which prevailed in the Deccan districts after the famine of 1876 and 1877 to stir up Rámoshis and others of the old unsettled tribes to join in disturbing the country by gang robberies and dacoities. He was engaged in dacoities between 1878 and 1879. Bombay Administration Report, 1878-79, xxvi. - xxxvii.

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DEVAR
NAVADGI.

of Indi, where he had gone to enlist a force of Arabs, Rohillás, and other mercenaries with whose aid he meant to renew his depredations on a formidable scale towards the end of the rainy season. Want of funds was the chief obstacle to the success of his undertaking, and Vásudev was on his way to Pandharpur to raise money to pay his recruits when he was captured at Devar Navadgi. Major H. Daniell, the Police Superintendent of Poona and Syed Abdul Hak, C.I.E. the Police Commissioner in the Nizám's territories, while pursuing Vásudev from village to village on the Bijápúr-Nizám frontier, learnt, about midnight on the 21st of July, that Vásudev had come to the village of Devar Navadgi. They pushed on and dismounted near the village, and five or six of their party went on foot to search the places where, as they had previously ascertained, travelling Bráhmans usually found shelter. The first of these places was an old temple to which a guide led the party. By the light of a lamp Major Daniell saw two forms lying asleep wrapped in sheets. He stepped over the nearest form and secured the further person whose length of body showed him to be Vásudev Phadke. Syed Abdul Hak caught Vásudev's companion and both were secured. They resisted violently and Vásudev received a slight wound.¹

DHANUR.

Dhanur, with in 1881 a population of 719, is a small village on the Krishna, ten miles north of Hungund. Outside the village is a small temple in the Jain style with round pillars. The temple is dedicated to Dhaneshvar or Kuber the Lord of Wealth, and contains a *ling* and *Nandi* and some stones carved in the form of snakes. The village has an ordinary *math*-like temple of Máruṭi in the wall of the courtyard of which are numerous snake stones. The battle of Tálíkot (1565), which resulted in the destruction of the Vijaynagar dynasty, took place a few miles to the east of Dhanur.²

DHULKHED.

Dhulkhed, with in 1881 a population of 740, is a holy village on the Bhima fifteen miles north of Indi. Dhulkhed is said to have been the scene of the legendary sacrifice of Daksha Prajápati which he had begun but not finished at Yedur on the Krishna in Belgaum. As Shiv was not invited to this sacrifice his wife Uma, a second birth of Sati and daughter of Daksha, urged her husband to show his power and avenge the slight. Shiv created the terrible form Virbhadrá who, accompanied by thousands of powerful spirits, rushed upon the assembly, spoilt the sacrifice, and severely punished the gods. In fright Daksha propitiated the angry god and acknowledged his supremacy.³ At the spot where the sacrifice is

¹ Major Daniell's letter in Bom. Gov. Judicial Department File 1879 Dacoits. Vásudev was tried in Poona and sentenced to transportation for life. He was sent to Aden. He succeeded in escaping from jail in 1880 but was caught. He died in jail at Aden on the 17th of February 1883.

² See above p. 417.

³ In some versions Daksha is said to have been decapitated and restored to life by Shiv but as his head could not be found it was replaced by the head of a deer. He was raised to the sky by Brahma and became the constellation Capricornus or *mriga shirsh* that is Deer-head. According to the Harivansh, when the gods fled in dismay, Vishnu interfered and seizing Shiv by the throat compelled him to acknowledge him as master. This legend has been considered by H. H. Wilson and others to refer to the struggle between the worshippers of Shiv and Vishnu. It seems also to be a reminiscence of the struggles by which the early god Shiv rose to power over the northern Bráhman gods.

said to have been performed, large quantities of ashes are still found under the ground and bones of vast size have more than once been unearthed. The village has an old temple of Shankarlingdev and the *ling* is greatly venerated as having been erected by Brahma in person. The temple measures twenty by thirty feet, and, including the *shikhar* or spire which is of brick, is forty feet high. On the lintel of the shrine door is Lakshmi with elephants, and over three other doors is a figure of Ganpati and the fifth bears a lotus. In the *mandap* is an inscribed stone, four finely carved central pillars, and eight plain pilasters. All are quadrangular. The *mandap* contains figures of Baseshvar, Shakti, two figures of Ganpati, and a cobra or Nágappa. The chief shrine contains the chief *ling* and figures of Māruti, Ganpati, and a cobra or Nágappa. There are two side chapels each with a *ling*.

Gadankeri, on the Bágalkot road, about eight miles east of Kaládgi, is a small village with in 1881 a population of 374. On a hill near the village are buildings in the Bijápúr style of architecture conspicuous for miles round. They are the tombs of a prophet Malyappa Ayanava and his son Monappa. Malyappa was a Pánchál of Úkli village twelve miles north-west of Bágévádi, a great traveller and in high esteem as a prophet. On the death of his wife Tippava at Murnal on the Ghatprabha three miles north-west of Bágalkot, Malyappa came to Gadankeri, and at his death the White Temple so called from its whitewash was built over his grave. The brass screen of his shrine is still venerated. His son Monappa a devotee and, like his father, a prophet, is buried beneath the Black Temple so called because it is not whitewashed. Near these two are plain tombs of members of the family and a shrine of Hanmant. The temple of Monappa is worshipped in seasons of scanty rainfall.

Gajendragad or the Fort of the Lord of Elephants, so called from the strong fort on a neighbouring hill, is a large town about twenty-eight miles south of Bádámi, with in 1881 a population of 5458. The 1872 census showed 7665, of whom 6560 were Hindus and 1105 Musalmáns. The 1881 census showed 5458 or a decrease of 1102, of whom 4689 were Hindus, 764 Musalmáns, and five Christians.

The town belongs to the Ghorpade family of Mudhol. The fort of Gajendragad was built by Shiváji and contains a magazine and two ponds; and the Unchigiri fort was built in 1688 by Daulatráv Ghorpade. The town has a ruined temple of Virupáksh with an unfinished hall or *mandap*. Over the door is a figure of Sarasvati. Outside of the village is a modern temple of Durga Devi, with a domed roof and round pillars. In a field near the village burial ground is a temple of Rámaling, with a hall or *mandap* and round pillars. In the weavers' quarter is a temple of Rámdev containing figures of Rám and Sita, with Ganpati on the shrine lintel. The temple is unfinished but in good order. A ruinous temple of Pándurangdev contains figures of Pándurang and Rukhmái with Dvárkábái on the lintel. Near the fort three miles north-west of the village on the hill side is a cavern a noted

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DHULKHED.

GADANKERI.

GAJENDRAGAD.

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ENDRAGAD.

place of pilgrimage. The cavern with an image of Shiv is about half-way up the hill at the foot of its precipitous sandstone top. It is reached by steps, wide at the foot and narrowing to the last gallery. The cavern is a natural opening between two huge blocks of granite, and the whole of the flat ledge above, about 300 feet in height, with precipitous sides, rests on granite which was raised from the plain by some upheaval. Near the cavern are two *tirths* fed by unfailling springs, and two lamp pillars each about fifteen feet high. A shrine of Virbhadrā has painted plaster figures on the lintel and has a small pond in front called Antargangi or the Midair Tirth, which is supplied with water through the roots of a tree 100 feet high on the hill. North of the cavern are two caves, separated by walls, and containing two *tirths* called Yemi Gonda and Arshar Gonda.¹ The shrine of Kálkeshvar which is held in high local repute as a place of pilgrimage, contains a silverplated *ling* and a silverplated lintel. To the left of the *ling* is a basin containing water, called Pátálgangi, and a niche with a figure of Basvanna or *Nandi*. The bull, which is said always to be growing, is worshipped by barren women. Many other niches contain *lings* and *Nandis*.

The Ghorpades were originally called Bhonsles. According to their family legend the present surname was obtained under the Bahmanis (1347-1526) from a Ghorpade having been the first to climb an impregnable Konkan fort by tying a cord round the body of an iguana lizard or *ghorpad*. The Ghorpades were Deshmukhs under the Bijápur Adilsháhi dynasty (1489-1687) and were divided into two distinct families, of Kápsi near the Várna and of Mudhol near the Ghatprabha. The title of Amir-ul-umra was conferred on a member of the Kápsi family by the Bijápur kings,² and Santáji Ghorpade was one of the eight ministers of Rájárám. He was made the Senápati or commander-in-chief, styled Hinda Ráv Mumlukat-mudar was entrusted with the new standard of the Jari Patka or the Golden Streamer and allowed to beat the *naubat* or large drum.³ Báji Ghorpade, the chief who seized Shiváji's father Sháháji, and who was afterwards surprised and killed by Shiváji, also belonged to this family.

GALGALI.

Galgali, about fourteen miles north of Káládgi, is a large village on the Krishna, with in 1881 a population of 2252. The village is said to have been originally called Gálav Kshetra, after a mythic seer Gálav Rishi who is said to have lived here.⁴ The seer's hermitage was about a mile to the south of the village, and among the rocks lying in that neighbourhood are still to be seen, says the story, the ruined abodes of Gálav and six other sages. It is said that about a mile and a half north of Galgali is a large temple in the bed of the Krishna and that during the famine of 1876-1877 when the water became unusually low, the upper part of a temple

¹ Gonda is the Kánarese for *kund* or pond. ² Grant Duff's *Maráthás*, 39.

³ Grant Duff's *Maráthás*, 164. Details of the Ghorpade family are given under Mudhol State.

⁴ Kshetra is a holy spot frequented by pilgrims usually on the banks of holy rivers. There are said to be 108 such holy spots or *tirths* on the Krishna.

about ninety feet square was seen. On the bank of the river near the village is a small temple dedicated to Yellama. The village has four other temples small and of no interest.

After the capture and execution of Sambháji in 1689, Aurangzeb hoping to draw the Maráthás southwards, moved with his grand army from Brahmápur in Sholápur to Galgali. In 1695 the Italian traveller Gemelli Careri made a journey from Goa to Galgali specially to see the Moghal camp. At Galgali Careri was told that the forces in the camp, which was thirty miles in extent, amounted to 60,000 horse and 1,000,000 foot, for whose baggage there were 50,000 camels and 3000 elephants. The whole camp was a moving city of 5,000,000 souls with 250 markets. The Emperor's and the Prince's tents took up three miles and were guarded on all sides with palisades ditches and five hundred falconets. Careri was admitted to a private audience with Aurangzeb who asked him from what country of Europe he had come, the object of his visit, and various other questions.¹ In a revenue statement of about 1790 Galgali or Kulabad appears as the head of a sub-division in the Bijápur *sarkár* with a revenue of £1919 (Rs. 19,190).²

Golgeri village, about ten miles south-east of Sindgi, is said to have been founded about the middle of the fourteenth century by a Dhangar of Dhavalkur on the site of his sheepfold. According to the legend the shepherd requested pilgrims to the Shrishail fair of Mallikárjun in Telangan to bring him a *ling*. Instead of the *ling* they brought him a piece of sheep's dung which he set up and worshipped devoutly until it grew into a *ling*. The temple of Golaishvar (30' x 18') to the south of the village was built to receive the miraculous *ling* and in course of time came to be regarded as very holy. The temple is in good order, contains twelve stone pillars, and is frequented by all classes of Hindus. A yearly fair is held on the new-moon of *Chaitra* or March-April which lasts fifteen days. From 40,000 to 50,000 persons assemble and the sales are said to amount to £5000 (Rs. 50,000).

Gudur, that is Gudiuru or Temple town, with in 1881 a population of 1182 chiefly husbandmen, is a small village thirteen miles south-west of Hungund and seven miles east of Pattadakal in Bádámi. In the middle of the village is an old temple of Rámeshvar containing a *ling*. All except the shrine is ruined, and the spire was destroyed by lightning about 1830. The temple has twelve square and six round sculptured pillars. On the shrine lintel is Gaj-Lakshmi or Lakshmi with elephants pouring water over her from jars held in their trunks. The chief manufactures are a superior kind of *chollchans* or bodicecloths, brass and copper vessels, and images.

Guledgudd, or the Emigration Hill, is a large town fifteen miles north-east of Bádámi, with in 1881 a population of 10,649. The 1872

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GALGALI.
Aurangzeb's
Camp,
1695.

GOLGERI.

GUDUR.

GULEDGUDD.

¹ Details of Careri's account of the Moghal camp at Galgali are given above pp. 438-439.

² Waring's Maráthás, 242.

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GULEDGUDD.

census showed 10,674, Hindus 9584 and Musalmáns 1090. The 1881 census showed 9490 Hindus, 985 Musalmáns, and 174 Christians. Among the people of Guledgudd are 500 families of hand-loom weavers. A fort was built in 1580 in the reign of Ibráhim Adil Sháh II. (1579-1626) by a Bijápur officer Singappa Náik Desái. The present town was built in 1705 (*Shak* 1627) on the site of a dry lake. About 1750 when the Rástiás held Bágalkot, one of their officers Krishnáji Vishvanáth besieged Guledgudd and plundered the town and fort. In 1787 (*Fasli* 1188) Tipu Sultán took Parvati and Guledgudd was again plundered by the Marátha forces under Parshurám Bháu Patvardhan. The town was deserted for a time, but re-peopled by the Desái, but again plundered and deserted in the disturbances caused by Narsappa Sulikeri. In 1818 Major Munro through the Desái induced the inhabitants to return. In 1826 Guledgudd fell to the British. Guledgudd had a municipality which was abolished in 1878. The Basel German evangelical mission has a branch at Guledgudd since 1851 with ten out-stations two missionaries and one mission lady.

HALLUR.

Hallur,¹ with in 1881 a population of 1194, is a small village nine miles east of Bágalkot. To the west of the village is the temple of Baseshvardev said to have been built under the Cholas (870-1070). The temple (70' x 30') is built of stone blocks and has a cut-corner roof. The shrine has a large image of Baseshvar, surrounded by Sangameshvar, Siddheshvar, and *lings*. In front of the shrine are two stone pillars between which is a *rangmandap* or hall on four well carved round pillars. On the lintel of the shrine door is Lakshmi with elephants, and at the entrance door are demon door-keepers. Near the temple are a well and a pond. A yearly fair is held at the temple in *Márgshirsh* or December-January. About 1820 a spring of fresh water is said to have miraculously flowed out of a niche in the temple and continued running for about three hours. On the hill to the north of the village is Melgudi that is the hill temple² (76' x 43' x 21') facing south, a fine old Jain temple converted into a *ling* shrine. The shrine contains a *ling* and a *Nandi* in front of it, and has no spire. Outside the shrine is a *rangmandap* on four square sculptured pillars with a flat roof and four carved stone windows. A stone ladder leads to the roof on which is a small shrine. On the front and side walls are eight standing Jinas five feet high, four of them with canopies of seven-hooded cobras, and four others with two single-headed cobras coiled and erect with expanded hoods. By the feet of each figure is a cobra on the outside of each foot. Some of the figures are broken and the temple has been injured by lightning. A single-stone lamp pillar so placed that the light falls upon the *ling* stands at some distance from the temple. The village has two Old Kánarese inscribed stones almost unreadable.

¹ The name Hallur is said to be derived from its being built on the site of two *hál uru* or deserted villages.

² From *mel* hill and *gudi* temple.

Halsangi, apparently taking its name from a *hal* or channel by which it has more than once been overflowed, with in 1881 a population of 366, is a large village about twelve miles north of Indi, four miles south of the Bhima, and about a mile east of the Sholápur road. In 1553 Halsangi was given as a *jágir* to his minister by Máhmud Ali Adilsháh after a victory over the nagar forces, and in 1556, three years later, a fort was built by him to the east of the village. In the fort is a temple of *Shiva*. A domed tomb was built for himself by the minister in 1556 and another tomb for his spiritual teacher Dádesáhí who was buried there and at whose tomb a yearly fair is still held. In 1673 Udáji Chavhán Himmatbahádur, an officer who had been sent by the Nizám to demand tribute from the *jágirdár*, rebuilt an old temple of Amriteshvar which now has an octagonal spire with a *prabhavali* building in front used as a rest-house. In a revenue document of about 1790 Halsangi appears as the head of a sub-division under the Bijápur *sarkár* with a revenue of £6398 (3,980).¹

Hebbal,² about twelve miles south of Bágévádi, is a small village, with in 1881 a population of 948. About 300 yards from the village, on the Bágévádi-Nidgundi road, behind a clump of *Acacia* bushes and hidden by a high wall, is a fine Jain temple, consisting of an open hall or *mandap* and a shrine. The hall is entered by three doors and is surrounded by a low wall formed as a *prabhavali* with a sloping back. The hall has twenty-two pillars and six pilasters, the four central pillars being about eight feet high and the other pillars which rest on the surrounding wall, about six feet high. The ceiling is not carved, but is deeply recessed with the *prabhavali* within square or cut-corner dome arrangement.³ Except the *lingas* on the walls the building has scarcely any carving. On either side of the door into the hall is a recess containing a *Nandi*. The inner temple or *shála* is twenty-five feet square with a door on the north side, the roof resting on four pillars. In the centre is a well, which is said to have been disused, since two women were drowned in it and is now covered by a round stone slab on which stands a *Nandi*. The shrine which is plain contains a *linga* in a case or *shálunkha*. A *prabhavali* is also built into the wall of the *shála*. Of three other temples near the Jain temple one consisting of a hall and a shrine and another of one room only are built in the bank of the hollow in which the temples lie. The third temple has some architectural details, but the rough stone of which the temples are built has in the course of time given way and displaced the outside mouldings.

Hippargi, about fifteen miles south-west of Sindgi, is a large village with in 1881 a population of 2847. Pippali, the old name of the village, was changed to Hippargi under the Bijápur dynasty (1518-1687).⁴ Hippargi has to its east an old temple of Kalmeshvar

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HALSANGI.

HEBBAL.

HIPPARGI.

¹ King's Maráthás, 242.² From notes furnished by Mr. A. N. Pearson. Description of this style of roofing is given in Fergusson's Indian and European Architecture, 213.³ Pippali is the Sanskrit for long pepper, also means long pepper in Kán⁴ from which H

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HIPPARGI.

said to have been built by Jamadagni¹ the father of Parshurám in the third or *dvápar* age.² The temple is in a large quadrangular courtyard and measures thirty feet by fifteen. It has a brick spire and contains sixteen plain four-sided stone pillars. On the lintel of one of the doors is Lakshmi with elephants. The chief object of worship is a *ling* called Kalmeshvar. On one side of the temple door is an image of Ganpati and on the other a broken figure of Virbhadrá. Outside the temple are two *lings*, a figure of Virbhadrá, and a *Nandi* or bull. In the north-east corner of the court of the temple on a stone (4' x 1'4" x 6") in the wall is an inscription in Old Kánarese in fifty-five lines and dated *Shak* 1176 *Paridhávī samvatsar* (A.D. 1254). The temple is frequented by Hindus of all sects. About half a mile east of Hippargi is a temple of Shri Mártand. The object of worship is a shapeless mass of stone marked with turmeric and redlead. The temple is said to be more than 500 years old but contains no inscription and the name of its builder is unknown. The temple (34' x 46') is in a courtyard surrounded by rest-houses and contains eighty-two stone pillars. To the east of the temple is a carved stone lamp post. The temple is frequented by Hindus of all castes and a well attended yearly fair is held in *Ashvin* or September-October.

HIRUR.

Hirur, *Iru uru* or the temple village, is a small village of 1039 people eighteen miles north-east of Muddebihál. The temple is dedicated to Bhageshvar and is said to be of considerable age.³ It seems to have been in local repute and enjoys a grant of land for the service of the temple. Salt used to be made in the village but the manufacture is now stopped.

HORTI.

Horti, a large village on the Sholápur-Hubli road about twelve miles south-west of Indi, with in 1881 a population of 3193, has two old temples of Siddheshvar and Mallikárjun, and two small temples one of Ishvar and the other whose name is not known. The Siddheshvar temple has an octagonal spire, with figures of the eight quarter guards or *asht dikpáls*, Shiv in his Ishán form being the guardian of the north-east quarter. The spire of the Mallikárjun temple is pyramidal and is adorned with figures of the ten incarnations of Vishnu. Outside the village are temples of Ishvar and Siddheshvar with *lings* but no spires. The Siddheshvar temple which is the older of the two has twelve pillars sculptured with cobras and many other figures. The pillars in the Mallikárjun temple are of wood. The temple of Ishvar has figures on the outer wall and contains twelve square and fourteen round pillars. The

¹ Jamadagni was a son of the Bráhman Richika and Satyavati a Kshatriya princess. His fifth son was Parshurám, the sixth incarnation of Vishnu, who waged war against the Kshatriyas in revenge for the murder of his father by the sons of Kártaviryá king of the Haihayas.

² The *Dvápar* age, the third age of the world, is said to have lasted 2400 years. The system of *yugas* and *maháyugas* is believed to have been invented between the age of the Ríg-veda and that of the Mahábhárat.

³ Bhaga is a deity mentioned in the Vedas but of very indistinct personality and powers. He is supposed to bestow wealth and preside over marriage and is classed among the Adityas and Vishvadevas.

lintels of the shrines in all these three temples bear a figure of Ganpati and the fourth temple has lions' heads in addition to Ganpati.

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Hungund,¹ with in 1881 a population of 5416, is the head-quarters of the Hungund sub-division, about sixty miles south-east of Bijápur. The 1872 census returns showed a population of 6296, Hindus 5318 and Musalmáns 978. The 1881 census returns showed 5416 or a decrease of 880 of which 4544 were Hindus and 872 Musalmáns. Besides the sub-divisional revenue and police offices Hungund has a post office and two schools. Most of the wells in Hungund are impregnated with sulphuretted hydrogen. On the hill overlooking the town are the remains of a Jain temple called Meguti or the hill temple. The temple pillars are square, massive, and of unusual design. One pillar is left finely carved with arabesques, but the greater part of the sculptures and much of the temple itself have been removed. Two large slabs, each bearing a finely carved female figure, lie near the new sub-divisional office and some of the sculptures have been built into a well opposite the office. Another well, about two miles on the Ilkal road, is adorned with sculptures evidently taken from this temple. Near the old sub-divisional office and north of it is a ruined Jain cave. The image is gone but the shrine and hall or *mandap* remain in fair repair. The pillars are square and plain. A passage now closed is said to lead from this cave to the top of the hill in which gold coloured talc and iron stone are found. In the town just below the hill is the temple of Rámalingdev with sixteen Jain pillars square and tulip-shaped. The roof is flat and sculptured but much defaced by whitewash. On either side of the shrine are the attendants Jaya and Vijaya with clubs and female attendants and on the lintel is Lakshmi with elephants. Imbedded in the ceiling are two clearly cut inscribed stones one of them much worn. The other stone records that king Ayyanorva of the Ballál family whose wife was Satyavati Mahádevi, and who had three sons Bijjaldevráy, Vikramdevráy, and Kumárráy, granted lands to the god Malikárun. Near Rámaling's temple in the courtyard of a house is another small temple with old square Jain pillars. The shrine which is empty has Lakshmi and elephants on the lintel.

HUNGUND.

Ilkal, a municipal town, one of the largest trade centres in the district, with in 1881 a population of 9574, lies about eight miles

ILKAL.

¹ Of the origin of the name, which is probably Hon-gonda or the Golden Well, two stories are told. According to one legend the giantess Mangalava who lived on the Bádámi hill, where the fort of the fifty-two rocks now stands, had four sons Han, Naval, Nar, and Mul. Troubled by one Kálidás the four sons retired to a hill near Nágarhal in Bádámi where Mangalava's temple now stands. The coincidence of Mangalava and Bádámi is curious as the Early Chalukya king Mangalish (557-610) was commanding for his elder brother Kirttivarma I. at Bádámi when the great cave was made. The sons went different ways. Han took Hungund and the surrounding villages and the other sons inhabited Navalgund Nargund and Mulgund in Dhárwár. According to the other legend a woman washing in a pit near the hill found her hands and feet changed to gold, hence the village came to be called *honin kund* or the golden pit, *honin gund* or the golden flower, and *hon gund* or abounding in gold. The gold or *hon*, which is apparently the origin of the name, is probably the yellow talc which is found on the hill overlooking the town.

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ILKAL.

south of Hungund. In 1851 Ilkal had 7041 people and according to the 1872 census 10,107. Ilkal is the centre of the weaving and dyeing industries in Hungund and had 684 looms in 1883 against 500 in 1851.¹ Besides the sub-divisional revenue and police offices Ilkal has a municipality, dispensary, eleven schools, and three temples. The municipality established in 1868 had in 1882-83 an income of £577 (Rs. 5770) chiefly from octroi, and an expenditure of £543 12s. (Rs. 5436) chiefly incurred on roads and medical relief. The dispensary, established in 1873, treated in 1882-83 sixty in-patients and 3098 out-patients at a cost of £134 (Rs. 1340). Of the eleven schools two are Government and nine private. The three temples are of Bānshankari, Basvanna, and Vyankoba. The temples of Bānshankari and Basvanna are modern in the open or *math* style and have no architectural interest. The figure of Bānshankari is in a small open shrine at the right hand corner of the temple. A yearly fair is held in honour of the goddess on the full-moon of *Paush* or December-January. The temple of Vyankoba² is a solid stone structure in a small court. It was built some years ago by Bhimanna Nāik a merchant of Ilkal. The pillars are said to have been brought from Aivalli thirteen miles south-east of Hungund. The stone roof is carved into rafters and battens in imitation of old temples but the temple is open fronted. Over the shrine lintel are Narsinh the fourth form of Vishnu and Krishna. The brackets under the eaves represent the incarnations of Vishnu, sages, demons, and other mythological subjects carved in stone, but in a debased style and some of them obscene.

Flood,
1882.

The average yearly rainfall of Ilkal is about fifteen inches. On the 26th of November 1882 nine inches of rain suddenly fell and so heavily was Ilkal flooded that 266 houses were washed away with much field stock and produce. About 164 persons were left destitute and the total loss to the sufferers, most of whom were poor people, was estimated at about £3000 (Rs. 30,000). About £1500 (Rs. 15,000) were subscribed in Bombay and sent to Ilkal for charitable relief. To guard the town from future floods the municipality of Ilkal has undertaken protective works estimated to cost £1500 (Rs. 15,000).³

INDI.

Indi, perhaps the Inde of Ptolemy (A.D. 150), with in 1881 a population of 3667, is the head-quarters of the Indi sub-division about thirty miles north-east of Bijápur. In the Bhima Máhātmya Indi is described as Payahkshetra or the milk spot⁴ and later on the town appears to have been known as Chik Indi or Little Indi.⁵ According to the legend, about the eleventh century, a forest stood

¹ Bom. Gov. Sel. New Series, CLXIV. 5, 7.

² Vyankoba is the Marátha form of Vyankatesh or The Lord of Sin a name of Vishnu. Vyankoba's chief shrine is at Tirupati in North Arkot also called Vyankatgiri.

³ Government Resolution, Revenue Department, 4359 of 9th June 1883.

⁴ Probably in allusion to the stream of sweet water flowing near the town.

⁵ The meaning of the name Indi is not known. The place was called Chik or Little Indi as a village called Hireh Indi or Great Indi already existed close by. No trace of this old village remains. It may have been where the deserted village of Hirdi, perhaps a corruption of Hireh Indi, is marked on the maps about a mile south of Indi.

on the site of the present town. A herd boy, noticing that one of his cows daily dropped her milk on a certain spot, told his parents, who, with their neighbours, dug the spot and found a stone. Finding that as they dug the stone sank, they thought that it was a self-made *ling* and built a small shrine over it. A few days later the god Kanteshvar appeared to the headman of Hireh Indi and commanded that the *ling* should be worshipped daily. A village was established and as the fame of the new shrine of Kanteshvar increased, people flocked to the new village of Indi and the old village of Hireh Indi was deserted. Some dealers in copper pots who had put up near the shrine, being injured by lightning and vowing to build a temple on recovery, built the present shrine and hall. The temple is in good repair and is still in use. It has an octagonal spire, adorned with figures and a roof of the square in square pattern. The four hall pillars are of wood. At the entrance of the hall are door-keepers and on the shrine-lintel is Ganpati with the sun the moon and a *ling*. Near the temple is a small stone 3' 9" high with a Kánarese inscription. At the top of the stone are a *ling* and a *Nandi* and, below, figures of animals, worn and not easy to make out. In front of the police station is a stone (3' 9" x 1' 4" x 8") brought in 1872 from Salotgi six miles south-east of Indi. It has the usual *ling* and figures and bears an inscription in Old Devnágari characters on three sides and in Old Kánarese on the fourth side. In a revenue statement of about 1790 Indi appears as the head of a sub-division under the Bijápúr *sarkár* with a revenue of £ 11,427 (Rs. 1,14,270).¹

Ingleshvar, with in 1881 a population of 2461, is a large village six miles north-east of Bágevádi and a short distance from the ruined city of Tingaleshvar.² In the village are three Jain temples, which appear from inscriptions to have been built in *Shak* 1050 (A.D. 1128) by one Nilkanth Náik. The largest temple (60' x 45') now dedicated to Someshvar is out of repair and contains thirty-six round pillars. On each side of the *ling* are stones each carved with ten female figures. On an octagonal stone in the roof of the porch are representations of the nine planets. At the door are female door-keepers, and on each side of the door are cells in one of which is a *ling* with Ganpati. Over the shrine is Lakshmi with elephants. On each side of the shrine are three female figures and one of the left figures holds a cobra. The shrine contains a *ling* and a *Nandi* and a figure of Ishvar is carved on the lintel. The Náráyan Devargudi (45' x 35') has twenty-four round pillars. It was formerly called Gopnáthgudi from the image of Gopnáth which, under the Peshwás, was replaced by a finely carved image of Náráyan about

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INDI.

INGLESHVAR.

¹ Waring's Maráthás, 242.

² Tingaleshvar is said to take its name from the practice of its founder taking the people once a month or *tingalu* to Kailás or Shiv's abode of bliss. The village became overpeopled; a new one was built and named Hin Tingaleshvar that is behind or after Tingaleshvar, and this is said to have been corrupted into Hingaleshvar and latterly to Ingaleshvar or Ingleshvar. Another account derives the name from *śogá* fire in allusion to a story that the town was at one time threatened by demons with firebrands.

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INGLESHVAR.

four feet high. On a stone in the wall are sculptured ten female figures. Above the door and on the lintel of the shrine which contains the *ling* are elephants. Above the shrine of Náráyandev are the ten incarnations of Vishnu and on both sides are carved figures of sages. The third temple dedicated to Kaimeshvar is about the size of the temple of Náráyan. A ruinous temple of Kalappa has eight square and ten round pillars. Among the sculptures are four cobras, of which two are five-hooded, one three-hooded, and one single-hooded. On a square stone near the cobras are female figures and birds probably Garuds and heavenly damsels. The shrine contains a *ling*. The hall or *mandap* has been destroyed by seekers after treasure. In the waste lands to the north of the village is a temple of Parmánand. It has a spire, but is of no architectural or other interest. To the south of the village is a temple of Shobhandev facing east. On the ceiling are finely carved quarter guards or *dikpáls* surrounded by other figures. Over the shrine is Lakshmi with elephants. The shrine contains a *ling* and the image of a woman. Of eighteen pillars four are sculptured and one is inscribed.

Cave Temples.

In a hill about half a mile from the village of Ingleshvar are two cave temples. One named Akka Nágamana Gudi or Lady Snake's temple, is ruined and inaccessible. The other Siddheshvar Gudi is in good order. The entrance is through a window-like door facing north-east. Passing through a room ten feet square and fifteen high and out by a door in the south wall a descent of two steps leads to a round room about twenty feet round and about six feet high. Passing through two similar rooms, each two steps lower than the last, the passage inclining all the while to the left, comes the shrine a room about fifteen feet below the level of the first excavation. The image of Siddheshvar is sitting and wears the Lingáyat's silver box or *chauk* and on its arms are cobras. This image appears to have replaced a naked figure of Battal Bhauramma,¹ which now lies in a corner of the cell. The ascent from the shrine is by a winding passage similar to that by which it is reached. All the excavations are badly lighted and ill-aired, the doors of the rooms and of the shrine being only three feet high by two feet wide. A neighbouring cave dedicated to Sangameshvar contains a *ling* on a raised platform. On a stone are five female figures. In Akka Nágamana's cave is a female image and in front of it a round stone called Alya or son-in-law Chenbasappa.

Inscriptions.

The temple of Náráyan contains two inscriptions, and the temple of Someshvar one, all in Old Kánarese characters and fairly legible recording the names of the builders, the dates, and the grants relating to the temples.

JAINÁPUR.

Jaina'pur, on the left bank of the Krishna on the Bijápur-Bágalkot frontier, about twenty-five miles north-west of Bágalkot, is an old village with in 1881 a population of 1663. The name of the village is said to be derived from its old Jain inhabitants, but

¹ Battal is the Kánarese for naked and Bhauramma or Bhairamma is Devi the wife of Shiv. The Bhairavs are eight inferior manifestations of Shiv.

it may also be the Musalmán Zainápur. The village has three temples Lingad Katti, Pápnáshan Katti, and Rámtirth all on the Krishna, which here flows to the north and is therefore called *Uttarváhini* or North Flower in the Krishna Purán. The object of worship in the Lingad Katti is a stone marked with the footprints of a cow and called Gopál Krishna;¹ in the other two temples the objects of worship are *lings*. The temples are used and in good repair but have no hall or spire, and are void of sculpture. The roofs of all are in the square within square fashion. The village has a mosque.

Kakhandki is an old village sixteen miles south of Bijápur and five miles north-east of Mamdápur. On the south-west of the village is the temple of Mahipati Svámi. It has a *vrindávan* or basil stand and above the entrance door is a place for keeping an elephant kettledrum. The temple has no roof and is apparently unfinished. Mahipati was accountant of Aigali village twelve miles east of Athni, and rose to be minister to Aurangzeb (1686-1707). His barren wife Timava daily worshipped Bháskar Svámi at Sarvad village about nine miles south of Bijápur. At his direction she attended with her husband and they received a present and were instructed in divine truth. Mahipati returned to Bijápur, resigned his office, and gave away his property in alms. He and his wife became beggars. At Kakhandki the village authorities gave them a house and some land and they remained there engaged in devotion till Timava gave birth to twin sons. Mahipati died at Colhár on the Krishna twenty-two miles south-west of Bágevádi and was buried at Kakhandki as he had wished and the basil stand was raised over his grave. On the new moon of *Márgshirsh* a yearly worship called *árádhana* takes place at the tomb before which two lamps are always kept burning. The *inám* is still enjoyed by the ministrants who are descendants of Mahipati. The village has three other small temples of Sangameshvar, Mallikárjun, and Karvirbhadrá. To the north-east of the village is Dastgir Sahib's shrine, a domed building built at the dying wish of the saint on the spot where he used to perform his devotions under the shade of a banian tree, where a yearly fair is held. On the north-west of the village is the Kari or black mosque a domed building in good repair and still used.

Kaládgi, north latitude 15° 11' and east longitude 75° 33', on the right or south bank of the Ghatprabha about seventy-two miles north-east of Belgaum, seventy-six miles north of Dhárwár and forty-five miles south-west of Bijápur, is the head-quarters of the Kaládgi now the Bijápur district, with in 1881 a population of 7024. The town lies about 1744 feet above the sea and about 125 miles in a straight line from the coast. It is on a rising plain treeless except along the roads and in the gardens close to the town. The surrounding hills draw away the clouds and

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JAINÁPUR.

KAKHANDKI.

KALÁDGI.

¹ Gopál or Govind the cowkeeper is a name of the youthful Krishna who lived with the cowherds in the Vrindávan wood in the Mathura district of the North Provinces.

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KALÁDGI.

reduce the yearly rainfall to about 22·39 inches. The climate is both hot and dry, and during the greater part of the year the plain round the town is dull and dreary. Close to the town, near the Ghatprabha, very rich land yields some of the best millet crops in the Bombay Karnátak. The station, which stretches half a mile to a mile to the west of the town, is crossed by a water course which runs north to the Ghatprabha with a bridge on the camp road. Though dry during the greater part of the year, after heavy rain this stream becomes an impassable torrent. To the south-west of the station, a deep *khind* or old river bed, more or less covered with grass, gives pasturage to herds of cattle and sheep. Between the town and the public buildings and officers' houses an open barren stretches which yields grazing during the rains. Further to the north and north-east are a range of low bare hills.

Kaládgi includes the town, civil station, and camp. The Sadar Bazár and cantonment of the Southern Marátha Horse were handed to the civil authorities when Kaládgi was given up as a military station. The civil station now includes the houses that formerly belonged to the military cantonment. The Collector's house lies about two miles north-west of the town close to the Ghatprabha and the esplanade on which is the civil hospital divides the treasury and court-house from the native town. Close to the treasury and court-house are a few bungalows inhabited by the civil, medical, and police officers, and the travellers' bungalow, and at the farthest corner the European graveyard¹ on the edge of the old race course which is beside the Belgaum road. The jail, which formerly consisted of mud houses surrounded by a mud wall and a cactus hedge, lies close to the Collector's office, while the post office and the school are close to the town. The term camp is now applied only to a few huts, close behind the Collector's bungalow, left of the lines formerly occupied by the Southern Marátha Horse. The lines are just enough for a company of Native Infantry which is relieved from Kolhápur Belgaum or Dhárwár. The head-quarters are now (August 1884) being transferred to Bijápur and as it has no natural advantages Kaládgi will probably sink to insignificance. The 1872 census showed a population of 6592 of whom 4120 were Hindus, 2459 Musalmáns, and thirteen Others. The 1881 census showed an increase of 432 or 7024 of whom 4439 were Hindus, 2521 Musalmáns, fifty-eight Christians, and six Others. The municipality which was established in 1866, had in 1882-83 an income of £254 (Rs. 2540) and an expenditure of £215 (Rs. 2150). The water-supply is from wells in the town but chiefly from the river. The hospital treated in 1883, 187 in-patients and 2483 out-patients at a cost of £379 (Rs. 3790).

KARDI.

Kardi village ten miles north-east of Hnngund and five miles south of the Krishna has three temples and three old inscriptions. The temples appear to be of Jain origin. One of them dedicated

¹ In the graveyard is a tablet over the tomb of Mr. C. J. Manson who was murdered in 1858 by the Bráhmañ chief of Nargund. Compare Dhárwár Statistical Account, Dhárwár Nargund and Suribán.

to Basvanna is in local repute, and the image of the bull resembling a bear or *kardi* is said to have given its name to the village. Two of the inscriptions are dated 1153 and 1553 the latter of the eleventh Vijaynagar king Sadáshivdevráy (1542-1573).

Kattageri,¹ with in 1881 a population of 1019, is an old fortified village about twelve miles south-east of Kaládgi and twelve miles north of Bádámi. The village has a temple of Hanmant and the remains of a large series of ponds of which two only are now in use. One of them to the north is two acres in extent, the other on the south has been recently repaired. Near the temple and on the bank of the southern pond are two Old Kánarese inscriptions one dated 1096 in the twenty-first year of the great Western Chálukya king Vikramáditya VI. (1075-1126) and the other about the same time. Kattageri has a third class station on the East Deccan Railway 123 miles south of Hotgi and eight miles north of Bádámi.

Kelva'di, eleven miles north of Bádámi and about four miles east of Kattageri, is a small village with in 1881 a population of 250. On the east of the village near a pond is a well carved old temple of Rangnáth. In front is a *rangmandap* and a temple of Máruți before which is a stone bearing footprints. A yearly fair is held at the temple in *Phálgun* or February-March in honour of the god. In the temple of Rangnáth is an Old Kánarese stone inscription of the Sínda chiefs (1210-1280), under whom Kelvádi was the headquarters of a sub-division called the Kelvádi Three hundred.²

Kerur is a flourishing fortified village on the Sholápur-Hubli road, eleven miles north-west of Bádámi, with in 1881 a population of 3833. The Sholápur-Hubli road formerly passed through a forest and a sandal maker established himself near the road and made money by repairing travellers' shoes. A wealthy Pathán Salábat Khán a-hunting asked water of the cobbler. Finding from his conversation that the road was much frequented, and struck with the natural advantages of the valley, with the help of the cobbler's money he founded a village and dug a pond. The village was called *Keravanuru* or the Cobbler's village. A stone with a figure of the cobbler still stands in one of the towers to the north of the fort.

In 1842 a committee of inspection described Kerur as a weak and indifferent fort facing west on a gentle slope about 300 yards south-west of the town. The fort about 500 yards by 400 was round with square bastions joined by curtains all built of loose stone. Including the parapets which were six to eight feet high the works were twenty to twenty-five feet high. The ramparts were six to nine feet broad. Round the fort was a poor ditch seventeen to fifty feet broad. The fort was weakest on the west face. The entrance was on the north by two ruinous gates. As the village increased, a new market was built to the east of the fort and

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KATTAGERI.

KELVÁDI.

KERUR.

Fort.

¹ The name of the village is said to come from the *katta* or seat of a Bairági, who formerly lived on the site of the southern pond or *keri* which was dug in the belief that a spring of water existed under the Bairági's resting place.

² Fleet's Kánarese Dynasties, 96.

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KERUR.

weavers established themselves in the market on the south where they still carry on a flourishing trade. The fort has temples of Chhappardappa, Máruti, and Vithoba; the old market has temples of Durgava, Dyámava, Ganpati, Kalava, Máruti, Nagareshvar, Rachhotesvar, and Vyankatpati. The new market has a temple of Bánshankari. All the temples are in use but the *mandaps* or halls of some have fallen. The Bánshankari, Kalava, Nagareshvar, and Vyankatpati temples have spires, the spire of the Nagareshvar temple being octagonal. Some of the temples have wooden pillars. The Nagareshvar temple has a *ling* and a *Nandi*. To the right of the *ling* is a *Nágoba* and to the left Ganpati; at the back are Shakti and the sun. Figures of lions and elephants are sculptured on the walls of the Vyankatpati temple. The Rachhotesvar temple is in local repute, and after the Rámnavami car ceremony in *Chaitra* or March-April, devotees walk several paces unharmed over red-hot embers. Outside the village on the bank of the pond is a temple of Kodi Yellama. There are believed to be several inscriptions relating to the Nagareshvar temple which was built about 1505. In consequence of a statement in one of the inscriptions that the image of Ganpati held treasure, the image was broken and was found to be hollow but nothing is known about the treasure. To the south of the Nagareshvar temple is a large open space called Pathán-keri.

KHÁNÁPUR.

Kha'na'pur, also called Gagnápur, is a very small village of forty-nine people about eighteen miles south-east of Muddebihál. According to a local story Gangapaya a Lingáyat priest, who lived in the village about 1730 with his servant Manapaya, wishing for an associate went to Nálátvád thirteen miles south-east of Muddebihál. Taking a fancy to a shepherd named Badesáhib at Nálátvád he followed him for several days, till Badesáhib puzzled at his pursuit asked his mother who bade him make an offering to Gangapaya. Badesáhib accordingly offered Gangapaya some sugar which Gangapaya asked him to distribute among the villagers all of whom received an ample supply without any decrease in the original quantity. Finding that Gangapaya was a saint working miracles, the people prayed to him for rain which had not fallen for three years. Gangapaya granted their prayer, and, having performed several miracles, returned to his village taking with him Badesáhib and Manapaya. After living in holiness for many years they dug two graves into one of which Gangapaya and Badesáhib retired while Manapaya occupied the other. The tomb of Gangapaya and Badesáhib stands in a small mosque and the tomb of Manapaya in the mosque courtyard. The tomb in the mosque is venerated by Musalmáns while the Lingáyats pay their devotions to Gangapaya through a small hole in the northern wall of the mosque. Manapaya's tomb, on which is a square *ling*, is worshipped by Páncsháls only.¹ A yearly car festival is held in honour of

¹ The name Khánápur is derived according to one account from Badesáhib Khán and the name Gagnápur from the Lingáyat priest, but according to other accounts Khánápur took its name from a family of Musalmán *Kháns* who lived here under the Adil Sháhi dynasty (1489-1687).

Gangapaya on the tenth of the bright half of *Mágh* or January-February, but owing to disputes between the Desái and Nádgaunda of Nálavád regarding the observance of some formalities the festival has lost much of its importance and interest.

Kundargi, with in 1881 a population of 902, is a small village on the Ghatprabha twelve miles north-west of Bágalkot. The village has an open-fronted temple of Hanmant with square stone pillars with chamfered sides. The bracket capitals are different in style and in the stone of which they are made. In the courtyard is a one-stone lamp pillar square with chamfered sides. A little further on is a temple of Shiv facing east and differing in plan from the usual temples. The hall or *mandap* is gone but was probably in the usual style with short pillars and a low wall with a running stone bench. The inner temple or *shála* has four pillars in the sharply cut round style. On the north, south, and west sides is a shrine with an ante-room, each shrine with a *ling* in a *ling* case or *shálunkha*. On each side of each ante-room is a cell. On the lintel of each shrine a trident is carved and round the doors of the ante-room are floral and arabesque sculptures. Facing the western shrine are two *Nandis* one of which was probably formerly in or outside of the *mandap*. On the back of the original *Nandi* two entwined snakes are carved in the knot pattern. The *shála* roof is recessed in the square in square form and over each shrine are the remains of a spire in the Chálukyan style. When entire the temple appears to have been a graceful structure. The temple apparently belongs to the twelfth century, but no inscription has been found.

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KUNDARGI.

Kuntoji village, about two miles north-east of Muddebihál, with in 1881 a population of 1271, contains a four-sided temple of Baseshvar (70' x 24'). At each end is a shrine, the east shrine containing a *ling* and the west shrine a large figure of the bull Basvanna in black basalt with a bent foreleg.¹ Between the two shrines is an open courtyard with a veranda on the north and south. Of the thirty-four Jain pillars in the temple twenty-two are round and twelve square. Over each shrine is a plain spire. In a well outside the temple is an inscribed stone worn and unreadable. Imbedded in the wall of the village fort is the central slab of a ceiling carved with a large lotus, and part of a shrine lintel with Lakshmi and the elephants. Other sculptures mostly weather-worn and not easy to make out have been built into the walls. A yearly fair is held at Kuntoji on the full-moon of *Shrávan* or July-August.

KUNTOJI.

Maha'kuta. See NANDIKESHVAR.

MAHÁKUTA.

Mamda'pur, six miles north of the Krishna and about twenty-two miles south-west of Bijápur, is an historical village with in 1881 a population of 1771. The story goes that Máhmud (1626-1656) sixth Bijápur king wishing to know what the Konkan was

MAMDÁPUR.

¹al story the Basvanna of Kuntoji fighting with the Bágévádi
* legs whence the village came to be called Kuntoji from the
See above Bágévádi p. 565.

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MAMDÁPUR.

like, his prime minister the celebrated Jagad-Murári built ponds, laid out fields, and planted Konkan trees and vegetables on the site of Mamdápur which so pleased the king that, about 1633, he consolidated the villages of Antápur, Barigi, Khásbágh, and Chavdápur, and named the new village after himself, fulfilling the prophecy of a saint Kamálsáhib of Chavdápur who had foretold the event. The saint's tomb is in the middle of the market and is highly honoured. In the shrine is the grave of a saint Sadlesáhib of Macca who died here and in whose honour a fair is yearly held. Outside the village is the temple of Bail Hanmant or Hanmant of the Plain. The image was formerly in the village of Barigi but was lost when the village was destroyed. The god appeared in a dream to Hariappa a Mamdápur Bráhmañ who had lost several children in childhood, and promised that if a shrine were built the Bráhmañ would have some more children who would grow to be men. Hariappa brought the image and set it in a new temple, placing a *ling* on its left and an image of Ganpati on its right. A Máruñ from Antápur has also been enshrined in the village. An image of Vithoba was brought into the village about 1825 by Subráv a village accountant and established in an empty shrine of Ganpati. A temple of Siddheshvar in the village is a good specimen of modern stucco architecture and contains a large stone image of Basvanna. The temple is in local repute and its devotees pride themselves on the number of the offerings and the peculiar manner in which they are arranged for display. In the middle of a pond in the east of the village is a large temple now almost entirely under water. The temple of Maháalakshmi was built when the village was founded and contains an image of Maháalakshmi. In a plain spireless and disused temple on the side of the pond used to be a *ling* of Siddheshvar. The *ling* has been removed. Near the disused temple of Parvat Mallappa is a little old shrine. On the hill north of the village is a large temple of Guddad Mallappa which contains no image but some stones which are objects of worship. All these temples have recessed roofs of the square in square pattern and the lintels of the shrines of Siddheshvar and Parvat Mallappa bear a figure of Ganpati. The village belongs to the Jainápur Desái and has a well-built old palace. A high tower near the palace contains a well, and a large well in the Desái's garden is one of the chief sources of the village water-supply.

Lakes.

Mamdápur has two large lakes called the Great and the Small made by king Máhmud (1626-1656) when the town was built. Both the lakes are formed by earthen dams faced on the water side by strong well built stone walls. The Great lake is probably the largest existing reservoir in the Bombay Presidency of native make. When full its surface area is 864 acres or $1\frac{1}{2}$ square miles. The dam is 2662 feet long or just over half a mile and its greatest height is twenty-seven feet nine inches. Except in seasons of unusual drought the water in this lake lasts throughout the year. The smaller lake to the east of the large lake when full has a surface area of 428 acres and a greatest depth of twelve feet. The dam is 1180 feet long. The lake dries in March or April and grain is sown in its bed. The area watered by the two lakes is about 674 acres

and yields a yearly consolidated land and water revenue of £278 8s. (Rs. 2784). The following inscriptions cut on the dams show that both were built in 1633 at a cost of about £21,250 (50,000 *huns*) by Sultán Máhmud (1626-1656) the sixth king of Bijápur. .

The first inscription cut in Persian on the revetment wall of the great lake runs :

During the career of Kha'va's Kha'n, who was equal in rank to Asaph whose family was sprung from Solomon's minister, the building of this lake, generally known as Hauz-i-Sulta'n, was completed on the 1st of Muharram. Victory and fortune shall be in the stirrup of the King's horse as long as the sun reigns in the sky. May the just King Sulta'n Ma'hud always be at the head of this prosperous country. This King of heroes ordered his minister Kha'va's Kha'n to perform such virtuous actions as find favour with the Almighty. Bearing his precept in mind Kha'va's Kha'n, the very fountain of benevolence, built this lake with a never-failing supply of water. What an excellent lake? The sea even fails or is ashamed to equal it; nay, more than this, it excels the seven seas of the world in beauty. Its waves are bright and pure and its every bubble is like the moon. The fountain of immortality is as nothing compared to this lake and before it appears as dishonoured as fermented liquor. This reservoir is Hauz-i-Kansar a well in Paradise and its water is ever far better than rosewater. The prophet Khiyer with divine inspiration uttered the words 'Hauz-i-Sulta'n is rare' which gives the year in which the dam is built. The cost was 50,000 *huns* (about £21,250). Hijri 1043 (A.D. 1633).

The inscription which was on the smaller service dam has been removed to the village and is very similar in meaning to the first inscription. On one of the lakes are temples of Mahálingeshvar and Madivaleshvar.¹ The Madivaleshvar temple has an image of Virbhadrá; the temple is ruined, but is much frequented by persons possessed of evil spirits. The chief local industry is the weaving of waistcloths robes and bodices.

Mankni, a small village of 395 people on the right bank of the Krishna, twenty miles north-east of Bágalkot, contains a small stone temple of Ishvar facing west. Set into the wall inside the temple is a Kánarese stone tablet of the fifth Devgiri Yádav king Singhan II. (1209-1247). Near the village is a pool which is flooded every year by the Krishna. The water of the pool is reputed to be poisonous, and is enclosed by a hedge to prevent cattle from drinking it.

Muddebihál, about forty-five miles south-east of Bijápur, with in 1881 a population of 5325, is the head-quarters of the Muddebihál sub-division with a subordinate judge's court and a dispensary. The town comprises the villages of Parvatgiri to the east and of Muddebihál to the west of a large drain running north and south of the town. Muddebihál was founded about 1680 by Parmanna an ancestor of the present Nádgaunda of Basarkot six miles north-west of Muddebihál, and the fort was built by Parmanna's son Huchappa out 1720. About 1764 (*Fasli* 1165) the village came under the shwás, the whole district of Tálíkoti being then under Nádgaunda ivshankarráy son of Huchappa, who surrendered it to Mádhavráv

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MANDÁPUR

Inscriptions

MANKNI.

MUDDEBIHÁ

¹Madivaleshvar called after Madival a built the temple.

ingáyat reformer Basav

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MUDDEBIHÁL.

the fourth Peshwa's officers for a grant of ten villages. The Nádgaundera finally received three villages, one of them Muddebihál, but a few months later Muddebihál was also resumed and Basarkot given instead. On account of its large buildings, formerly the residence of the Nádgaundera, Muddebihál was made the subdivisional headquarters and the town fell to Government in 1817. The town has a small temple of Ishvar with a *mandap* surrounded by a low wall and a shrine with a *ling*. The temple has round pillars and a plain lintel but a small Ganesh in relief stands near the door. The temple has no spire and the octagonal superstructure is newly built. The temple courtyard has a small shrine of Hanmant with a black stone image in relief and a small shrine of Dattátraya against a *pipal* tree. Some Jain pillars lie scattered about the town. The dispensary was opened in 1878. In 1882-83 it treated seven in-patients and 1904 out-patients at a cost of £90 (Rs. 900).

MUDKAVI.

Mudkavi, about twenty-four miles north-west of Bádámi on the borders of the Rámdurg state, is a village of some size, with in 1881 a population of 1236. The village takes its name from Mud, a local poet or *kavi*, and was formerly called Gahandurg.

MUSHTIGIRI.

Mushtigiri is a small village seven miles north-east of Bádámi with in 1881 a population of 587. The village takes its name from a devotee of Dyámava,¹ whose temple was in a *bábhul* grove at the foot of the hill, on which the village was then built. The devotee used to give a fist or *mushti* full of ashes to those who prayed to the goddess to help in their marauding and hunting expeditions. As the village on the hill or *giri* became too small for its population it was removed to its present site and the wooden image of Dyámava was placed in a temple in the centre of the new village. The village has another shrine of Kariava the Black goddess or Durga with a wooden image and temples of Hanmant, Honna Heva,² Durgava in the Mhár's quarter, and Kod Hanmappa³ on the edge of the pond outside the village. There are two shrines dedicated to Basvanna. A temple of Kotra Basappa⁴ is on the hill on the old site of the village. Except the temples of Hanmant and Kariava all the temples are in repair and are still used. The temple of Honna Heva contains a wooden image. The shrine of Kotra Basappa is in a natural hollow in the rock. Opposite the shrine of Dyámava is a large stone pillar surrounded by a masonry seat on which are carved the eight quarter guards or *asht díkpáls* and several other figures. In the village is a branch of the Basel German Mission.

MUTTIGE.

Muttige village seven miles south-west of Bágevádi, has nine temples the chief of which are of Káshivishveshvar, Lakshmi-Náráyan, Lakshmi-Narsinh, and Mukteshvar. The Mukteshvar temple is held in great veneration. The Lakshmi-Narsinh temple octagonal and sculptured has a black stone image. The Lakshmi-

¹ Dyámava is supposed to have been a Bráhman woman who married a Mhár and afterwards killed him. See Kánara Statistical Account, Part II. p. 344.

² Honna Heva is a local deity.

³ Kod Hanmappa is Hanmappa of the forest.

⁴ Kotra Basappa from *kotra* the Kánarese for a room or recess.

Náráyan temple has an inscription dated *Shak* 1111 (A.D. 1189) in the reign of the Devgiri Yádav king Bhillam¹ (1187-1191).

Nálatváḍ, or the Forty Gardens,² originally called Nilavati Pattan, is a large village about thirteen miles south-east of Muddebihál, with in 1881 a population of 4293. The village has three temples and four inscriptions. The temple of Ishvar contains a *ling* and has a Ganpati on the shrine lintel. The spire is out of repair but the temple is still in use. The temple of Basvanna has a male figure on the shrine lintel, and the temple of Virbhadrá has three figures of Kamala or Lakshmi on the door frame. The four inscribed stones are one before the *Chuppi Chávdí* with the sun, moon, scales, bull, and Ishvar; another in the Máruti temple with the sun, moon, Ishvar, and bull; a third at the gate bearing the sun and moon, and the fourth at Benkan Bhánvi or Ganpati Well with the sun, moon, Ishvar, and bull. One of the inscriptions belongs to the Western Chálukya king Jagade-kamalla II. (1138-1150).³ The tombs of Sangappa and Badesáhib of Khánápur are in this village.⁴ In 1802 Nálatvád was plundered by the Berad chief of Shorápur in the Nizám's territory.⁵

Nandikeshvar,⁶ with in 1881 a population of 927, is a group of villages three miles east of Bádámi and of great interest as containing **Mahákuta**⁷ the site of numerous temples and *lings*. On the left of the Bádámi road is a pond called Tondchinchí in which a saint named Koshtraya is said to have bathed and been cured of leprosy. In gratitude for his cure he built several ponds. In a cave to the east of the Tondchinchí pond is Koshtraya's shrine and to the west is the shrine of his wife Yallava, which contains her effigy in white marble. In front of the temple is an inscribed stone. The enclosure in which the Mahákuta temples lie is reached from the Bádámi side down a steep flight of stone steps, at the foot of which is a doorway guarded by doorkeepers said to be figures of the demons Vátápi and Ilval.⁸ A fluted pillar much weather-worn lies on the ground. Outside the enclosure are some fine specimens of the *keora* or screw pine. The enclosure which is bounded by a stone wall is small but contains numerous temples in various styles chiefly Chálukyan and Dravidian, many *lings*, and some snake stones. In the middle of the enclosure is a pond called Vishnu Pushkarni Tirth said to have been built by the sage Agastya.⁹ The water of the pond is said to remain at an

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NÁLATVÁD.

NANDIKESHVAR

¹ Dr. Burgess' Lists, 50.

² From *nalvat* forty and *bád* vegetables.

³ Fleet's Kánarese Dynasties, 53. ⁴ See above Khánápur p. 660. ⁵ See above p. 447.

⁶ Nandikeshvar or Nandishvar was a monkeyfaced dwarf, Shiv himself in another form, who barred Rávan's passage to Sharavana, saying that Shiv and Párvati were together and must not be disturbed. Rávan replying contemptuously, the dwarf retorted that a race of monkeys should destroy Rávan who then derisively lifted the mountain. Párvati was alarmed and Shiv pressed down the mountain with his toe crushing the arms of Rávan whom after 1000 years of propitiation Shiv released giving him the name Rávan from the cry or *ráv* he had uttered.

⁷ From *maha* great and *kuta* a collection so called from the numerous *lings* at the Mahákuta is also called Dakshinkáshi or the Benares of the South probably in reference to the legend of the Benares king given in the text.

⁸ Ant. VIII. 23; X. 102-105. Ilval and Vátápi were twin demon brothers in the Dandaka forest and played tricks upon several Bráhmans. The latter is said to have eaten Vátápi and burnt Ilval.

⁹ Agastya is the reputed author of several of the Rigveda hymns and a

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NANDIKESHVAR.

unvarying depth. In the masonry margin of the pond is a *ling* shrine the entrance to which is under water, and in the pond is a *chhatra* containing a four-faced image of Brahma. According to a legend the daughter of Devdás king of Benares was born with the face of a monkey and her father was directed in a dream to take her to bathe in the Mahákuta pond. He brought her and built the temple of Mahákuteshvar and some smaller shrines of Mudi Mallikárun and Virupáksheshvar all containing *lings*, and his daughter was cured. To the north-east of the entrance is a shrine of Lajja Gauri or the modest Gauri a well carved blackstone figure of a naked headless woman lying on her back. The story is that while Devi and Shiv were sporting in a pond a devotee came to pay his respects. Shiv fled into the shrine and Párvati hid her head under the ground and stayed where she was. The figure is worshipped by barren women. Outside of the enclosure is a pond called *Pápvínáshi* or the Sin Destroyer said to have been built by a seer in the first or *krita* age the water having been produced by the sweat of Mahádev. A car with large stone wheels stands just outside of the enclosure.

The Mahákuteshvar temple has six inscriptions all on pillars. One, dated in the reign of the Western Chalukya king Vijayáditya (696-733) records a gift by a harlot; another dated *Shak* 856 (A.D. 934) records a grant by Bappuvaras a chief of Katak and the third records the gift of a pillar as a votive offering. The other three inscriptions are of no interest.¹

NANDVÁDIGE.

Nandvádige is an old village close to the Nizám's frontier ten miles south of the Krishna and fifteen miles south-east of Hungund with in 1881 a population of 1001. The village consists of a ruined fort and a *peth* or town about 400 feet apart. The village is said to have been formerly the capital of Nand Ráj. In front of one of the gates is a raised seat or *katta* on which is an old *nim* tree and a stone bearing the *chakra* or discus of Vishnu which if devoutly walked round is supposed to cure pain in the stomach. To the west of the fort is an old step well with brackish water. On the margin of the well is an old temple of Náráyandev with an Old Kánarese inscription dated *Shak* 824 (A.D. 902) in the reign of the Ráshtrakuta king Krishna II. (902-911).² To the west of the fort is a ditch and beyond the ditch a large pond with masonry sides now disused. In the fort is a large temple of Ishvar with a *ling* and *Nandi* and a broken spire. Near the temple is a one-stone pillar about nine feet high exclusive of the capital which is missing. The pillar has Old Kánarese inscriptions on its front and sides mostly unreadable. It is probably a triumphal column or *jaya stambha* built by one of the later Kádamba kings of Banavási or Goa (1007-1210).

very celebrated personage in Hindu story. The Rámáyan describes his power over the Rakshasas and also his hospitable reception of Rám and Sita. He is venerated in the south as the first teacher of Sanskrit science and literature to the people of Southern India. Bishop Caldwell and Professor H. H. Wilson think that he may have flourished in the seventh or sixth century before Christ.

¹ Fleet's Kánarese Dynasties, 103-105, where another version of the Lajja Gauri legend is given.

² Fleet's Kánarese Dynasties, 35

Navraspur¹ near Torvi is a small village of 151 people four miles west of Bijápur. The village was built in 1602 by Ibráhim Adil Sháh II. (1580-1626). Nawáb Sháh Nawáz Khán, to whom the building of the place was entrusted, invited the most famous artists and architects of India, and by employing, it is said, as many as 20,000 labourers, with great exertions, the new town was speedily finished. The chief officers of the state were ordered to build residences for themselves, and certain favourites had large sums granted to them. The royal palace was elegantly built, its walls and pillars were plastered with azure, and adorned with exquisite paintings. Round the palace was a garden containing a pond and behind it were the ladies' palaces lavishly and tastefully decorated. A road with double storeyed shops on either side led to Bijápur and the locality abounded in gardens, fountains, and wells. The whole is in ruins. Ibráhim meant to move the seat of government to his new town. When all the arrangements for the transfer were complete, the king, who was much under the influence of Hinduism; was warned by a Hindu astrologer that the removal of the seat of government would be fatal to the kingdom. He heeded the warning and kept his court at Bijápur, but, as the new palaces at Navraspur were finished, he spent most of his time there as a hot-weather retreat.²

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NAVRASPUR.

Nimbargi with 1327 people lies about twenty-seven miles north-west of Indi. The only object of interest in the village is an old temple of Máruti on the bank of a watercourse to the north-west. The temple called Prándevar or Máruti Gudi faces north and is fifteen feet square, and, including a brick spire, twenty-five feet high. It contains four pillars and eight pilasters, plain, quadrangular, and about eight feet high. Over the lintels of two doors are figures of Ganpati and a third has a lotus. Round the spire are numerous figures. The shrine has an image of Sitárám, two images of Máruti, and a *ling*. In the hall or *mandap* are images of Ganpati, Nágappa, and a *ling*, and outside, in front of the temple is a figure of Máruti on a stone platform. The temple is said to have been built about 1480 by Dhanáyi a Kurubar or shepherd woman. The surrounding verandas were added about 1730 by Parshurám Bháu Patvardhan of Tásgaon and the chief of Akalkot. The temple receives a yearly grant of £64 (Rs. 640) from the Nizám's government.

NIMBARGI.

The temple legend is that Dhanáyi finding one of her cows always dry at milking time, watched it, and found that she every day dropped her milk into a snake's hole. Dhanáyi kept the cow at home for a day and that night was ordered in a dream to build a temple over the snake hole and close its doors for nine months. The impatient shepherdess opened the door before the nine

Legend.

¹ A story thus accounts for the origin of the name Navraspur. An inhabitant of having presented king Ibráhim with a flask of locally made wine, Ibráhim said that the wine of so small a village as Torvi should rival the choicest liquors. He presented the gift as a newly received or *navras* sign of future prosperity. *own Navraspur. So pleased was the king with the name and himself Navras Ibráhim and coins and seals bearing this name

² See above p. 423 and note 1.

Chapter XIV. months were over, and found that a half finished image of
Places. Sitárám and a *ling* had sprung from the ground.

PATTADAKAL.

Temples.

Virupáksheshvar.

Pattadakal, 15° 57 north latitude and 75° 52 east longitude, the ancient **Kisuvola** or Pattada Kisuvola¹ on the left bank of the Malprabha about eight miles north-east of Bádámi, is an old town with temples and inscriptions, and in 1881 a population of 678. In a space of four acres, surrounded by a stone wall with doors on the east and west, are four large and six small temples. The larger temples are all pure examples of the **Dravidian** or southern style of architecture, square pyramids, divided into distinct storeys, and each storey ornamented with cells, alternately oblong and square. The style of ornamentation differs from and is coarser than the **Chálukyan**, and is less elegant, but the Dravidian temples have a certain boldness, stability, and grandeur. The great temple, which is dedicated to **Virupáksheshvar**, is enclosed in a large quadrangle surrounded by small cells or shrines, much in the style of Jain temples. It has a massive gateway in front and a small gate behind. The floor is raised by five or six steps above the level of the court. The great hall (50' 8" × 45' 10") is entered by doorways on the east, north, and south, and its roof rests on sixteen massive square single block columns in four rows. At the west end are two more pillars, beyond which is the shrine entered by a lobby about a foot above the level of the floor. The shrine is twelve feet square, with a circuit path or *pradakshina* lighted by six windows. Over the plain plinth is a semicircle filled with sculpture and, above the sculpture, a band of flowers nine inches wide leads to a deep belt of festooned sculpture round the pillar. Then follow two bands, one of sculptured human figures and the other of leaves. Above the two bands is a semicircle filled with figures, and above the semicircle begins the massive bracket capital, very deep, and often with its details unfinished. Over the brackets, east and west, lies a heavy beam of stone, moulded with horseshoe-shaped compartments. Over this beam is another beam, narrower and divided by small pilasters, each compartment containing a little cell with a horseshoe-shaped roof. Over the pillars of the nave this is doubled, and the roof slopes slightly upwards and rests upon it. Above this, in the nave, are deep cross beams richly carved on the under sides, the spaces between the beams being filled with carved slabs. Under the cross beams in the nave are projecting brackets carved into elephant and lion heads. In the compartment in front of the shrine is **Lakshmi** on a triple lotus, with elephants holding water jars over her. Against the walls in a line with the columns are sixteen pilasters, only the lower part of which, except the corner pilasters, is carved. Some of the pilasters are much defaced. The female figures wear their hair in a style like that still in use among the *devdásis* of the Konkan, and the males wear a short sword on the right hip. The capitals of the pilasters bear curious fame-faces or *kirtimukhs*. Over the door and south side of the temple is a moulded architrave, like that on the pillars, and above it a frieze on which are carved dwarfs carrying a serpentine

¹ Pattadakal means in Kánarese the anointing or coronation stone and Kisuvola means the Ruby city. Ind. Ant. X. 163.

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PATTADAKAL.

roll. On the north wall the frieze is the lower belt, and a line of florid sculpture runs along above it. On the front of the posts of the shrine door are groups of female figures, and on the lintel and above the cornice are female deities with attendants. The exterior of the wall is covered with sculptures of Vishnu and Shiv. The walls are of immense blocks of stone, closely joined without cement. The base of the temple is carved, and shows much elegance and variety of detail. Under a canopy in front of the temple is a large stone bull.

The temple has twelve inscriptions. The first inscription is in the east gateway of the courtyard on the front face of a pilaster to the right or north of the doorway. It is an Old Kánarese inscription of ten lines in letters of about the middle of the eighth century. The inscription records the name of one Gund as the builder of the temple made by the queen of the fourth Western Chalukya king Vikramáditya II. (733-747) and the return to caste of some outcasted artisans.¹

Inscriptions.

The second inscription is on the front face of a pilaster on the left or south of the doorway in the east gateway of the temple. It is an Old Kánarese inscription of twelve lines in letters of about the middle of the eighth century. The writing covers a space 2' 8½" high by 2' 4" broad. The inscription records the building of the temple for Lokamahádevi the queen of Vikramáditya II. in celebration of her husband having thrice conquered Kánchi or Conjeveram the Pallava capital, and mentions the return to caste of the craftsmen of the locality. The builder of the temple is called Sarvasiddhi Achárya.²

In an open cell in the back or west wall of the temple courtyard is placed a roughly shaped red sandstone tablet which was found in the fields about half a mile west of Pattadakal. The tablet is 4' 10" high of which the writing in fourteen lines of Old Kánarese covers a space 2' 9" high by 1' 8½" broad. The emblem at the top of the stone is a sitting figure of the bull *Nandi* to the left. This is the earliest known stone tablet with the bull emblem. The inscription is undated and belongs to the time of the fourth Western Chalukya king Vijayáditya (697-733) and his son Vikramáditya II. (733-747). It records the grant of apparently a stone throne or pedestal and of a bracelet or bangle to an image of the god Lokpáleshvar in a temple built by the architect Anantaguna. No traces of this temple seem to remain.³

The east porch of the temple has five undated inscriptions in letters of about the eighth and ninth centuries. The first inscription No. 4 is on the front face of the front pillar on the right or north side of the porch. The writing is in eight lines of Old Kánarese and covers a space 1' 8" high by 2' 2" broad. It is in the reign of Vikramáditya II. (733-747) and records that his queen Lokamahádevi confirmed the singers of the locality in the enjoyment of the grants and privileges conferred on them by her father-in-law Vijayáditya (697-733).⁴

Inscription five in three lines is on the same pillar below the first inscription in characters of about the ninth or tenth century. The writing covers a space 10" high by 1' 8" broad, and the language

² Ind. Ant. X. 164-165. ³ Ind. Ant. X. 164-165.

⁴ Ind. Ant. X. 166.

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appears to be Old Kánarese. The meaning is not clear but it seems to record the name of Dhuliprabhu perhaps a visitor.¹

(6) Inscription six on the back face of the pillar, on the front face of which is inscription four, is in five lines in characters of the eighth or ninth century. The inscription consists of two Sanskrit verses in praise of a dramatic author Achalada Bharata.²

(7) The seventh inscription is in six lines of Old Kánarese, on the front face of the front pillar in the left or south of the porch, covering a space 1' 10" high by 2' 3" broad. The inscription is of the time of Vikramáditya II. (733-747) and records the grant to the temple of Lokeshvar of the district of the Nareyangal Fifty and of a contribution of grain. Nareyangal is the modern Naregal in Dháryak about twenty-five miles south of Pattadakal.³

(8) Inscription eight in four lines of Old Kánarese is on the north or inner face of one of the pillars on the south of the east porch. The inscription is in letters of the eighth or ninth century, and records the names of two visitors to the temple.⁴

(9) Inscription nine is on one of the front pillars in the north porch. It is an undated Old Kánarese inscription in the reign of the third Ráshtrakuta king Dhárávarsha, Kalivallabha or Dhruva whose date was about 778.⁵

(10) Over an image of Shiv near the west end of the north face of the temple is inscription ten in one line in the Old Kánarese and Sanskrit languages in characters of the seventh or eighth centuries. The inscription records the making of a sculpture on the temple.⁶

(11) Inscription eleven is in three lines of Old Kánarese on the south front face of a pillar in the west of the south porch. The inscription is over the sculptured figure of some god and is in characters of the eighth or early ninth century.⁷

(12) Inscription twelve is in two lines of Old Kánarese under a figure of Shiv on the south face of the temple. The inscription is of the eighth or early ninth century, and records the making of the figure by one Chengamma.⁸

Inside the temple on the south of the nave is a pillar with four panels of sculptures giving scenes from the Rámáyan. Each panel has a line of writing above it in characters of about the middle of the eighth century and gives the names, usually in corrupt Prákrit forms, of the figures in the sculptures.⁹

(13) In the house of the temple ministrant on the north of the temple enclosure is a red sand-stone monolith pillar eight-sided at the top called Lakshmi-Khám and worshipped as a god. The pillar has two inscriptions thickly covered with oil offered to it in worship. The first is a Sanskrit inscription in early Old Kánarese characters on the north-west, south-west, and south faces of the pillar. The

¹ Ind. Ant. X. 166.² Ind. Ant. X. 166.³ Ind. Ant. X. 167.⁴ Ind. Ant. X. 167.⁵ Ind. Ant. X. 168.⁶ Ind. Ant. X. 168.⁷ Ind. Ant. X. 168.⁸ Ind. Ant. X. 163.

⁹ Ind. Ant. X. 168. The Sanskrit names given are of Rám, Rávan, Khar Rávan's brother and Jatáyu a vulture; the Prákrit names are of Lakshman, Sita, Shurpanakha Rávan's sister, Dushan Rávan's general, Márich a demon, and Supáshv Rávan's minister. The names of Rám, Rávan, and Sita occur five times in the writing and of Lakshman four times.

inscription is in twenty-five lines each line beginning on the north-west face and running round to the south face, each face having about eight letters in the line. The inscription records that a large stone temple of the god Lokeshvar was built by the queen of Vikramádityadev the son of Vijayáditya Satyáshraya, that she was of the Haihaya family, that the temple so built was placed on the south of a temple of the god Vijayeshvar which had been built by her father-in-law Vijayáditya, and that lands were granted to the temple for its maintenance.

The second also a Sanskrit inscription of twenty-eight lines each of eight or nine letters is on the east north-east and north faces, the south face being blank. It is more spoilt than the first but enough can be made out to show that it has the same names as in the first and the same general sense.

Below the octagonal part of the pillar which contained these two inscriptions is a square four-sided division. On the west face are remains of twelve lines each of about twenty-one letters, apparently in continuation of the first inscription. On the east face are traces of eight lines each of about twenty-one letters, apparently in continuation of the second inscription.¹

Of the other temples three are dedicated to Mallikárjun, Sangameshvar, and Chandrashekhar. The others are named Belagudi, Galagnáth, and Adikeshvar. The temples are similar to the great temple in plan and in most of their details. They each contain a finely polished black basalt *ling*. The upper part of the Sangameshvarling is said to have been broken by order of a Musalmán officer of Bijápur. Except Virupáksha's none of these temples are used for daily worship. Besides these four temples in the Dravidian style, Pattadakal has a group of temples, not remarkable for size or architectural beauty, but interesting as showing the two chief styles of Indian architecture side by side. The details and ornamentation of the temples built in the northern style are Dravidian, and there is a good deal of carving on these temples. The *mandaps* or halls are small, having only four columns in the form of duodecagons with a corresponding number of pilasters. In addition to the above there are numerous temples, more or less ruined. One of these ruins is notable as showing the plan and structure of a Shiv temple. Six massive square pillars with one cross lintel are still standing, in a line with them are four others, and then the *ling*, the walls and roof having entirely disappeared. West of this, in another field is an old Jain temple built in the Dravidian style with an open hall, supported on eight pillars, twelve pilasters, and four slender columns. On each side of the temple door is the front half of an elephant with a rider, reaching nearly to the roof, the rider on the right side being canopied by a five-hooded snake. The inner hall contains four are pillars and four pilasters. The antechamber has two round ars in front and two square pillars in front of the shrine, the or of which is plainly moulded, with alligators at each end of the

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¹ Ind. Ant. X. 163-169.

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lintel. The shrine is empty. A standing naked male figure canopied by a seven-hooded snake lies on the floor broken off at the knees. A single stone ladder leads to the roof from the hall. The tower above the shrine has a room which has the usual circuit path or *pradakshina*. The outside of the temple is plain but has some curious carvings. The temple faces east and has a window on the north and south sides.

Lying originally in a dark corner against the west wall of the centre hall of the Sangameshvar temple and now placed against one of the temple pillars is a large stone tablet with an Old Kánarese inscription. The tablet is 8' 6½" high of which the body of the inscription covers a space 4' 6½" by 2' 6" broad. At the top of the tablet are emblems a *ling* and priest in the middle; on their right the bull *Nandi* with the sun above and on their left a cow and calf with the moon above them. The inscription is of the Sinda chief Chávunda II. a feudatory of the Western Chálukya king Taila III. It bears date *Shak* 1084 for 1085 (A.D. 1163-64) and records grants made to the temple of the god Vijayeshvar of Kisuvolal by Chávunda's chief wife Demaldevi and his eldest son Áchi II. who were governing at the capital of Pattada Kisuvolal.

On a stone in the west wall of the centre hall of the temple on the right or north of the door leading into the shrine is an inscription of seven lines each of about twenty letters. The letters of the inscription are of about the seventh century. It is thickly covered with grease and dirt and nothing can be made out of it.

On the corresponding stone in the wall on the left or south of the same door are traces of an inscription in six lines each of about thirty-five letters in seventh century characters. The inscription has been intentionally defaced with the chisel and mallet and nothing can be made out of it.

On the north face of a pillar in the south side of the nave in the centre hall are the words *Svasti Shri Vidyáshivara kambha* marking it as the votive pillar of one Vidyáshiva.

On the east face of a pillar on the north of the nave is an Old Kánarese inscription in two lines. The pillar is an integral part of the building, and the writing on it covers a space 4" high by 2' broad. The inscription records that this and some other pillar were the votive offerings of one Mátibhodamma.

On the north face of another pillar on the south of the nave is an Old Kánarese inscription. The pillar is an integral part of the original building, and the writing on it covers a space 8" high by 2' 1½" broad. The inscription records that this and two other pillars were the gift of a harlot of the temple.

Pápnáth Temple.

At the south-east corner of the village, partly on the wall, is the temple of Pápvínáshan or Pápnáth one of the oldest in Pattadakal. It has been elaborately finished in the northern or Chálukyan style and has still some remarkable pierced windows. The external sculptures are from the Rámáyan, a name being engraved against each figure. On the roof inside are two large serpents with other figures. The brackets are carved with lions and elephants. The inner lines of pillars are octagons, the outer square, and each of

5th Cent
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the pillars of the nave has a female figure in front of the shaft. The first pillar on the left has a pair, and the pilasters have a pair each. The bracket capitals are large and heavy. The columns of the inner temple are plain. There is a narrow circuit path or *pradakshina*, with windows on each side. On the lintel of the shrine is the eagle Garud with a sword in each hand. High above Garud is Lakshmi with elephants and other figures. On the roof before the shrine is the serpent Shesh with flying figures, and the cross beam between the compartments of the roof is finely carved. The roof of the outer hall is carved and represents Lakshmi, the serpent Shesh with female cobras, a cobra king, and numerous small figures. The architrave contains horse-shoe shaped niches surrounding heads, and above these are representations of Dravidian shrines, with other ornamentation. The frieze round the wall head is carved with dwarfs bearing a garland of flowers. In a niche in the north wall is a figure of Maheshvar and in a recess in the south wall is a figure of Ganesh. In the bed of the Malprabha below the village are several *lings*.

Besides the names engraved over or against many of the sculptures on its north and south faces the Pápnáth temple has three Old Kánarese inscriptions. One is on the face of one of the pilasters in the north wall of the centre hall of the temple and consists of a few letters in Old Kánarese characters from which nothing historical could be made out.

The second is a short inscription in five lines high up on the front or east face on the south side of the door. It is in characters of about the seventh century and covers a space 10½" high by 9" broad. The inscription is in praise of one Chattara Revadi Ovajja who is described as having made the southern country, meaning probably that he was the builder of the most celebrated temples in the southern country including the Pápnáth temple. He is also described as knowing the secrets of the Shilemuddas probably a guild of stone masons and as being one of the Sarvasiddhi A'charyas the guild to which, according to inscription 2, the builder of the Virupáksha or Lokeshvar temple belonged.

The third is a seven line inscription in Sanskrit on three stones in the north face in characters of about the seventh century. The writing covers a space 1' 3½" high by 1' 1" broad and contains the following curious record 'Hó! ye tigers of men! on the mountain bodies; why have I the face of a hog? Many and various gifts were given by me but that which is called (the gift to commemorate) a time which is not one of misery was not given; therefore have I the face of a hog. Gandhamála.' No sculptures can be found to show what the inscription refers to.¹

Pattadakal is a very old town apparently the Petirgala of the Egyptian geographer Ptolemy (A.D. 150).² In the fifth century was built the temple of Pápnáth which is still preserved in the village³ and, except burial mounds, is one of the oldest buildings in India.

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Pápnáth Temp

Inscriptions

History.

¹ Ind. Ant. X, 170-171. ² Bertius' Ptolemy, 205. ³ See above p. 672.

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Under the Western Chalukyas in the seventh, eighth, and ninth centuries a feeling of great holiness seems to have clung to the village.¹

RAKHASHGI.

Rakhasgi is a small fortified town of 643 people, five miles west of Hungund. The village belongs to the Desái of Amingad in Hungund. Opposite to the Desái's mansion or *váda* is an old temple of Kalappa, with square pillars, and an ornamented spire all thickly whitewashed. In the shrine are images of Mahádev, Nandi, Virbhadra, and Ganesh. Outside the mansion is a large stepwell in bad repair, and a graveyard in which the Desáis are buried.

SALOTGI.

Salotgi is a large village of 2427 people six miles south-east of Indi. At the north end of the village is an old temple (75' x 75' x 30') dedicated to Shivyogeshvar. The *mandap* has six round stone pillars and is surrounded by verandas the arches of which are supported by ninety-six plain quadrangular pillars each twelve feet high. Instead of a spire the building is surmounted by four domes of which the chief is eighteen feet high and is finished with a brass cupola. The outer door lintel has Lakshmi with elephants and the other lintels have a lotus. The object of worship, which is venerated by all except Vaishnavs, is the *ling* which is said to be hid beneath the stone platform of the shrine. It is said to have been so hidden by Shivyogeshvar's order which the priests learnt in a dream to save it from being destroyed by Mahmud of Ghazni (1024) who had just destroyed the *ling* at Somnáth Pátan in Káthiáwár. In the hall are four large square stones supposed to be the seats of gods. Outside the shrine is a Nágappa and near it a stone crown, but the image to which the crown belonged is broken. From its peculiar form the temple is supposed to have been built by one of the kings of Bidar, and some lands granted by Bidar kings are still enjoyed by the temple. The temple verandas were built about 1680 by Malkájappa and Yogeshvarappa two bankers of Athni. No Musalmáns or low caste Hindus may enter within the outer walls of the temple except at a yearly fair on the full-moon of *Chaitra* or March-April when Bráhmans, Musalmáns, Mhárs, and Mángs mingle together within the temple walls and eat of the same food.²

Legend.

According to a local story a king of Svánti in the Nizám's dominions having no issue prayed to Basveshvar, who in reply caused himself to float down the Bhima in the form of an infant. On his touching the bank at Svánti, the villagers drew him from the river and took him to the king who adopted him as his son and named him Shivyogeshvar. He lived as an ascetic, retired to Salotgi, and disappeared on the spot where the temple stands. A *ling* was erected and named after Shivyogeshvar. The temple had an inscribed pillar (4' 10" x 1' 2" x 1' 9") which has been removed to the village gate. The inscription is dated *Shak* 867 for 869 (A.D. 947-8) in the reign of the Ráshtrakuta king Krishna IV. (945-956) and records the establishment of a college at Pávittage

¹ See above pp. 670-671.² Ind. Ant. I. 205.

village in the Karnapuri district and a grant of land for its maintenance.¹

Sangam, at the meeting of the Malprabha and the Krishna, is a village of 1596 people, about ten miles north of Hungund. On the river bank is the temple of Sangameshvar about thirty-six feet square with a porch and a shrine over which is a spire. Of the twenty-seven pillars in the temple twelve are round, of the sharply cut later style, and fifteen are square and sculptured with figures at the base. The temple is built in the Jain style and the shrine contains an image of Shiv, in front of which is a cased *ling*. On each side of the shrine is a doorkeeper with a club, and the shrine is shut off from the inner temple or *shála* by a screen in front of which are two *Nandis*. The courtyard has two shrines, in the wall outside one of which is an inscribed stone, weatherworn and unreadable. In the wall in front of the temple is the top of an inscribed slab, and in the doorway behind lies a block of black basalt, with a partly legible inscription. The temple is said to have been built about 800 years ago by a Jain named Dyáva Náik Ganjihál. In a recess on either side of the door behind the temple stands a large car. One of the cars is finely carved and resembles the Bámshankari car. It was presented about 1840 by Baslingappa a Kaládgi banker. In a room over the doorway are some well executed mythological paintings, among them Manu and the fish, Krishna and the Gopis, the churning of the ocean, and the elephant and buffalo. These paintings were executed by order of Baslingappa and are fast fading. At the foot of the steps leading from the temple to the river is a stone *chhatri* or shade, supported by four round Jain pillars of dark green basalt containing a *ling*. Beside the *chhatri* is a round stone on which are three hemispheres in relief, probably in allusion to the legend that Parshurám played at ball on this spot. The ball falling to the ground is said to have become a *ling*. The *ling* in the temple is greatly revered as having sprung of itself from the ground. The Basav Purán says that Basav the reformer, having ordered the assassination of the Kalachuri king Bijjala (1156-1167) on account of his cruelty to two pious Lingáyats, and having cursed Kalyán, withdrew to Sangameshvar. Before he reached Sangameshvar he heard that his orders had been carried out and that the king was dead. Basav hastened on and having prayed to Shiv to receive him, the *ling* opened and took him in. A depression is still shown in the stone as the spot at which Basav entered. A rock in the bed of the Malprabha is pointed out, through which, it is said, the stream used formerly to flow. Shiv, being displeased at the greater reverence paid to this *tirth* than to his own shrine, is said to have blocked the hole with a mass of stone which still remains bearing a rudely sculptured *ling*. Strange sounds are said to issue at times from the hollow rock. Near the temple is a mosque and just below the mosque is a modern looking tomb of a Musalmán saint. A yearly fair is held at Sangameshvar. It used to take place in *Chaitra* or March-April but the date has been changed to *Mágh* or January-February.

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Places.

SANGAM.

¹ Ind. Ant. I. 206. Pávittage may be Salotgi as *sale* is the Kánarese for a college.

Chapter XIV.

Places.

SHIVPUR.

Shivpur is a small village of 347 people, nine miles north-east of Muddebihál. The old name of the village was Sudgad Siddar Hatti, but a colony of grave-diggers established their residence here near a plain temple of Shiv which gave its name to the village. The temple is used but is in bad repair and the spire has fallen. Near the village in the Nizám's territory are the celebrated *tirths* of Hagaratgi or Hagaratangi.

SINDGI.

Sindgi, thirty-five miles north-east of Bijápúr, is the headquarters of the Sindgi sub-division with a population in 1881 of 3154. The town is said to have been founded by one Sindu Ballál about A.D. 1200, with several other villages of which traces remain which were afterwards consolidated under the name of Sindápúr by a sage named Padmaya a follower of Sindu Ballál. The name was changed to Sindgi by Kalshetti a disciple and successor of Padmaya. To the south of the village is a temple of Sangameshvar, a small square building with a spire. The east door is closed and bears a Ganpati and the serpent Shesh on the lintel; the lintel of the north door also has a figure of Ganpati. The temple devotees have to pass through five doors before they reach the shrine, which contains a *ling*. Numerous *lings* are scattered about the temple, one of which is called Mudi Sangappa.¹ The temple contains large Jain figures some of them broken. All the figures are four-armed, and each carries a sword. On the 12th of January every year is celebrated the marriage of Sangameshvar with Párvati whose image is in a separate place in the temple. The village *kulkarni* a Bráhmañ officiates as the bridegroom, and the *pátíl* a Lingáyát as the bride. The ceremony lasts over four days, the deity being carried in a car procession on the fifth day. The village has another old temple small and of no interest, except that a curious legend attaches to it. A man who had stolen cattle was pursued by the owner and sought protection from Shiv who changed the colour of the cattle, and as the owner failed to recognize his cattle the thief succeeded in carrying them off. The thief and his descendants used to pay visits of thanksgiving to the deity at this temple, each man walking round the temple with his wife, the hands and feet of both being tied and the bonds falling loose at the third circuit. The ceremony has fallen into disuse, but the descendants of the cattle-stealer still call themselves Bammanavas. The village has a monastery or *math* of the sage Takkapaya, an old *kulkarni* of Sindgi. Takkapaya's father was a recluse and is buried in the monastery, and a *ling* called Shankar stands on his tomb. A yearly festival is held in memory of his death for three days from the full-moon to the dark third of *Ashvin* or September-October. On the dark second, the anniversary of the death of the recluse, the feet of Bráhmañs are washed, the bath water falling into a small jar, which, however large the quantity of water it receives, is said never to become full.² Sindgi has a palace-like temple of Nilganga or

¹ Mudi Sangappa is a name of Shiv. *Mudi* in Kánarese means old.

² The story of the jar has given rise to a local proverb 'Like the Bindgi of Sindgi, meaning a thing that never ends.'

Bhágirathi established by the Lingáyats. In the chief room representing the goddess are three waterpots or *lotás* filled with water two of gold and one of silver. On each pot are placed three *lings* of the same metal as the *lotás*. Every year on the full-moon of *Ashád*h or June - July unwidowed women go to worship the goddess. The number of women devotees was originally five but an addition of one every year has raised the number to 125 women who now go through the ceremony which takes place in a room 200 feet square of which fifty are occupied by the platform on which the pot deity is placed. As the worship lasts from nine in the morning to six or nine at night with a number of lamps and a quantity of camphor burning, many of the women faint when, or before, the worship is over. The people ascribe their swoons to the power of the goddess. Each Lingáyat family pays £10 (Rs. 100) or more yearly to the temple funds and sends a representative to the yearly worship.

In December 1824 a band of insurgents led by a Bráhmaṇ named Divákar Dikshit marched on Sindgi, took Sindgi fort, and plundered the town and the surrounding villages. A detachment of troops from Dhárwár, then the head-quarters of the district, took the town and caught the ringleaders who were found guilty and punished. The fort was destroyed in 1866 and the materials were used in building the sub-divisional offices. Sindgi has a dispensary which was opened in 1882. In 1882-83 it treated 1044 out-patients at a cost of £50 (Rs. 500).

Sirur, a large village with in 1881 a population of 3272, lies nine miles south-west of Bágalkot. The village has five temples and three inscriptions. The temple of Kámling (50' x 20') has an image of Ganesh in front of an image of Mahádev. On either side of the shrine is a slab with a sitting Tirthankar in relief shaded by an umbrella. The temple has a broken inscribed stone in two pieces which are both well preserved. Facing the Kámling temple and slightly larger than it is a Vaishnav temple of Lakshmi Náráyan. It contains images of Lakshmi Náráyan and Mahádev and a worn out inscription. The dates on this and the first stone are *Shaks* 1071, 1095, 1096, and 1108 (A.D. 1149, 1173, 1174, and 1186). Outside of the village is an open temple of Lakshmi with Jain pillars. At the east end of the village pond, which is one of the finest reservoirs in the district and waters eighteen acres of land, is a solid square temple consisting of one room with four sharply cut round columns and a pyramidal roof formed of slabs tapering to the summit and curiously mortised together. A large broken image of Ganesh rests against the south wall. Near the temple are the remains of other shrines. On the south bank of the pond is an old and interesting temple of Siddheshvar (60' x 32') originally Jain. The temple faces west and has a large shrine containing two smaller shrines in each of which is a *ling*. On the architrave are small groups of sculpture on detached blocks of stone. Over the door are Lakshmi and elephants. The sloping slabs of the roof are supported by an intricate system of stone rafters and battens. The walls and columns are well carved but the whole building is so thickly coated with whitewash that

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SIRUR.

much of the carved work cannot be made out. At each corner of the courtyard is a small *ling* shrine. The south side of the temple is almost covered with inscriptions mostly well preserved. Some of the inscriptions are in Sanskrit and others in Old Kánarese. They relate to a Kolhápur family feudatory to the Chálukyas and bear dates extending from *Shak* 972 to 1021 that is A.D. 1050 to 1099. The chapels also bear inscriptions and rude sculptures of swans on the south. To the south of the temple is a rest-house for travellers, and in front of the temple is a hall of audience or *rang mandap* with four fluted pillars. Beyond the hall is a *Nandi* and further on another *Nandi* and some fragments of sculpture and building. On a hill with steep rocky steps to the south-east of the pond is an image of Hanmant on a *ling* case or *shálunkha*. According to a tradition Hanmant was at his own request removed to this spot from the village but declined to have a temple built. A stone lamp pillar with an iron lamp-stand faces the image. To the north of the pond near the waste weir is an upright stone with figures of the sun moon and *ling* but no inscription. At the east entrance of the shrine on a masonry platform two Jain pillars support a stone beam on which rests a large stone trident. Numerous Jain pillars are scattered about the village.

TÁLIKOTI.

Tálikoti, about sixteen miles north-east of Muddebihál, is a town of great historical note, with in 1881 a population of 5325. The 1872 census showed 7459 people, 5275 Hindus and 2184 Musalmáns; the 1881 census showed 5325 or a decrease of 2134 of whom 3965 were Hindus and 1360 Musalmáns.

The town comprises the villages of Tálíhalli,¹ Kamankallu, and Alachkeri. About 1750 the third Peshwa Báláji Bájiráv gave the town as a military or *saranjám* estate to his wife's brother Anandráv Rástia who built the markets called Anandráv and Kailás Pyati. On the fall of the Peshwás in 1818 Balvantráv Mádhavráv or Bálásáheb Rástia grandson of Anandráv made Tálikoti his headquarters, built the present mansion or *váda*, and made extensive repairs to the town. The town has two mosques and a temple of Shiv. The Jáma mosque is a ruinous building with Jain pillars. Panch Pir is a modern mosque so called after five tombs said to belong to five officers of the Delhi army Shaikhs Budan, Hasan, Husain, Ibráhim, and Karim who had been sent to conquer Komárám said to be a king in the Telugu country. While going to fight the five heroes were met by a woman who described the king as so terrible that the heads of his enemies fell at the sound of his voice. On this the five heroes leaving their heads at Komárám's capital fought with Komárám and returned headless to Tálikoti, where they disappeared. The story perhaps refers to some officers who took part in the expeditions of the thirteenth Bahmani king Muhammad Sháh II. (1463-1482) against east Telangan about 1470.

¹ Tálíhalli from *táli* a pile of cowdung fuel and *halli* a village. According to the local name-explaining story the giant Bakásur killed by the giant Pándav Bhimsen at Hagaratgi village close by within Nizám's limits is said to have been burnt at Tálíhalli with cowdung cakes. The name was changed to Tálikoti when the fort was built.

The tombs are venerated by both Hindus and Musalmáns the Hindus referring them to the Pándavs probably on account of their number.¹ The temple of Shiv is old and contains a *ling* and some Jain images. The roof is of the square-within-square pattern, the pillars are round and on the lintel are Jain figures and elephants. Superior carpets or *jájams* are made at Tálíkoti. In the bed of the Don near the town are found clay slate slabs on which the permeation of oxide of manganese has left figures resembling moss or sea weed. A species of pyrites is also found.

The battle of Tálíkoti in 1565 between the united Musalmán kingdoms of Ahmadnagar Bidar Bijápur and Golkonda on one side and Vijaynagar on the other, which ended in the utter rout and ruin of Vijaynagar was fought on the right bank of the Krishna about thirty miles south of Tálíkoti and six miles south of Nátatvád. The ford by which the Musalmáns crossed was at Ingalgi on the left bank and Tondihal on the right and some of the earth works by which the ford was protected are still traceable near Tondihal village. The battle was named after Tálíkoti as it was the headquarters of the allies from where they marched to meet the Vijaynagar army.²

Tolachkod,³ or the Basil Hill, about three miles south of Bádámi is a small village, with in 1881 a population of 1257. The chief object of interest in the village is the temple of Bánshankari or Shákambhari Devi worshipped as the goddess of forests. Near the temple is a lake 362 feet square with a greatest depth of twenty-five feet and formerly known as Harishchandra Tirth. The lake is believed to have been built about 1680 by two Jains Shankarshet and Chandrashet. It has solid masonry retaining walls on four sides and three sluices on the east. Except on the west the lake is surrounded by a colonnade. On the west is a hall resting on twenty-four columns in four rows and a lamp pillar, consisting of a basement eight or nine feet high supporting three storeys surmounted by a spire. Close by are fragments of old lamp pillars. The old temple is in the Dravidian style, the roof of the hall gone and the whole structure half buried in the earth. The present temple is a modern granite building with a small Musalmán dome on the spire which rises from a broken square and changes into a duodecagon. The temple contains a black basalt image of the goddess Shákambhari and inscriptions about the courtyard. Round the temple is a rest-house of mixed Hindu and Musalmán architecture. Numerous fragments of buildings and sculpture lie about and a large inscribed column is greatly injured. According to the legend the goddess Shákambhari assumed three incarnations, Shri Mahákáli, Maháalakshmi, and Mahásarasvati.⁴ It is said that no rain fell for a hundred years.

¹ Legends about the Pándavs abound in the Bijápur district, and temples dedicated to Kunti the mother of the three eldest Pándavs are occasionally met. It is said that during their exile the Pándavs came to Tálíkoti and that Kunti feeling thirsty Bhím sank the well now called Bhíman Bhánvi with a blow of his mace.

² Details of the battle of Tálíkoti are given above pp. 417-418.

³ From *tolach* basil and *gudd* hill.

⁴ Káli was the wife of Shiv, Lakshmi of Vishnu, and Sarasvati of Brahma.

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TOLACHKOD.

The sages prayed to the goddess who, pleased with their devotion, took the form of Shákambhari and took up her abode in the pond. As some of the gifts offered to her were eaten by a child, the goddess swallowed the child, but the legs hung out of the goddess's mouth. The child was known by its silver anklets and prayers were offered to the goddess to restore it. This she did and directed that she should be placed in the lake. Since that time the water has remained at an uniform height. About 1750 one Parshurám Náik Anagale of Sátára, came to pay his devotions to the goddess, and, finding her temple ruinous, built a new temple at the request of the goddess in which he placed her image, repaired the lake, and built the great door of the temple enclosure. On the right and in front of the image are two springs of holy water. On the east of the temple is a pond named Haridra Tirth, on the north is a pond called Tail Tirth, and to the south a watercourse named Sarasvati Halla all of which are esteemed holy. Outside the north gate of the temple stands the wooden car of the image beautifully carved and with stone wheels about eight feet in diameter.

TORVI.

Torvi, or the Cow Village, from *tura* a cow, is a large village four miles west of Bijápur, with in 1881 a population of 2408. The village was raised to importance by the sixth Bijápur king Ibráhim Adil Sháh II. (1580-1626) who about 1600 built several palaces in the village which are now in ruins. The mounds on both sides of the broad street between Torvi and the city gate of Bijápur prove that there was a grand road four miles long. It is said that during a royal jackal hunt the jackal turned and seized one of the dogs. The king took this as a bad omen, left Torvi for Bijápur, and the buildings at Torvi were allowed to go to ruin. The Tagani, Nári, and Sangit palaces, and the Khidaki, Ali, and Urmundin mosques are on the east of the village. Only the last two are in good order. There are several Hindu temples in the village, the chief of which, Narsinh's, has gained for Torvi the honour of being a *tirth* or holy spring. Narsinh's is a square temple with brick arches. In the centre is a square raised basil pot or *vrindávan* with an image of Hanmant in a niche. To the south of the hall is the shrine on the lintel of which is Ganpati. In a niche close by is another small image of Ganpati. The shrine, which has an anteroom, contains a recess in which are Narsinh and a *ling* called Bhimáshankar. One of the verandas is used as a rest-house. The temple of Hanmant is small with a spire and a domed roof. To the west of the village, near the water-course, is a temple of Lakshmi, said to have been built by Parshurám Bháu Patvardhan (1790). It has a spire with brick arches, and is used as a rest-house. A small shrine contains seven round stones marked with red paint. The temples of Jagadamba, Basvanna, Margava,¹ Jogeshvar, Vithoba, Ningaya Golgeri, and Kalmeshvar are small modern brick buildings. Behind the temple of Lakshmi is a domed tomb of Kalesáhib a Musalman saint where a yearly fair is held. West of the village near Lakshmi's temple is a pond of sweet water in which is a recently

¹ Margava, a terrific goddess, probably Durga.

repaired well called Narsinh Tirth 400 yards square. The village has forty old wells some of which are still in use, and the springs used by Ibráhim for his water works have overflowed and formed a water-course. Part of the rampart which once surrounded the village remains but is much out of repair.

Tumbgi village, thirteen miles south of Indi, has a temple of Máruti with in front of it a Kánarese inscription (2'6" × 1'6" × 1'). At the top of the stone are emblems a *ling* in the middle with on the sides a cow and calf and a sword and the sun and moon. Near the village police station is another stone (3'6" × 1'3" × 1') with an inscription of thirty-one lines each of thirteen or fourteen letters. One of these is dated *Shak* 926 (A.D. 1003-4) in the reign of the Western Chálukya king Satyáshraya II. (997-1008).¹

Yelguri, near the Krishna thirteen* miles west of Muddebihál, is a small village with in 1881 a population of 456. The name of the village is derived from a temple of Hanmant who is called *Yel-ur-appa* or the Lord of Seven Villages, as none of the neighbouring villages of Araldinni, Kasinkunti, Budihal, Nagsampgi, Besur, and Masuti has an image of the monkey god. The temple is to the north outside of the village and is said to have been built by Padappa a *desái* of Nidgundi. It is well built and contains sixteen square sculptured pillars and a spire ornamented with figures and surmounted by a brass cupola.

Three miles from Yelguri on the south bank of the Krishna is a small village called Sitimani, to the south of which is Sitigiri a hill said to have been inhabited by Rám, Lakshman, and Sita. The hill has a pond with a small temple dedicated to Sita Devi. North of the temple is the hermitage of Janak Muni, which Rám is said to have committed to the safe keeping of Máruti.

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TUMBGI.

YELGURI.

¹ Dr. Burgess' Lists, 52; Fleet's Kánarese Dynasties, 42.

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APPENDIX.

AIVALLI INSCRIPTION, A.D. 634.¹

Appendix.
AIVALLI
INSCRIPTION
(A.D. 634).

IOUS is the holy one, Jinendra; the whole world is, as it were, in the centre of the sea which is the knowledge of him who was! After that, victorious for a long time is the cean of the Chalukya family, which is immeasurable, and which rigin of jewels of men, who are the ornaments of the diadem of ! Victorious for a very long tim^e is Satyáshraya, who adheres to ises even though they are not actually enforced by precept, g charity and honour on the brave and the learned at the same time e same place. Many members of that race, desirous of conquest, tle of 'favourite of the world' enjoyed for a long time the of being a title the meaning of which was obvious and suitable, ased away: There was a famous king Jayasinhavallabha of the lineage, who, with his bravery, won for himself the goddess of fickle though she is, in warfare in which the bewildered horses soldiers and elephants were felled by the blows of many hundreds as, and in which there flashed thousands of the rays of the s-hide armour of dancing and fear-inspiring headless trunks.

n was he who bore the name of Raṇarāga, of god-like dignity, the of the world; verily, through the excellence of his body, mankind d, even while he was asleep, that he was of more than human

n was Polekeshi, who, even though he possessed (the city of) i, and though he was the favourite of the goddess of fortune, he bridegroom of the bride which was (the city of) Vátápipuri.² w no kings upon the earth can imitate his practice of the three of life; and the earth became radiant in being endowed by him, brated horse-sacrifices, with the purificatory ablutions that are d after sacrifices.

n was Kirttivarmá, the night of death to the Nalas and the and the Kadambas; though he withheld his thoughts from the other men, yet his mind was attracted by the goddess of the of his enemies. Straightway the *kadamba* tree, which was the cy of the mighty Kadambas, was broken to pieces by him, the me, a very choice elephant of a king, who had acquired the f victory by his prowess in war.

he had concentrated his desires on the dominion of power and f the lord of the gods³ his younger brother Mangalisha, whose re picketed on the shores of the oceans of the east and the l who covered all the points of the compass with a canopy

F. Fleet, C.S., C.I.E. in Indian Antiquary, VIII. 243-245.
his expression it is to be inferred that it was Polekeshi or
made Vátáni al of the family, and that he c
held ca^r inti, which is probably to be
in the ne it is, when he died.

Appendix.

AIYALLI
INSCRIPTION
(A.D. 634).

through the dust of his armies, became king. Having with hundreds of scintillating torches, which were swords, dispelled the darkness, which was the race of the Mátangas, in the bridal pavilion of the field of battle he obtained as his wife the lovely woman who was the goddess of the fortune of the Katakchuris.¹ And again, when he wished quickly to capture (the island of) Revatidvipa, straightway his mighty army, which abounded in splendid banners, and which had beset the ramparts, being reflected in the water of the ocean, was if it were the army of Varuna, that had come at his command.

When his elder brother's son named Pulikeshi, of dignity like that of Nahusha, was desired by the goddess of fortune,² and had his actions and his determination and his intelligence perverted by the knowledge that his uncle was enviously disposed towards him, he, Mangalisha, whose advantage of power was completely destroyed by the use of the faculties of counsel and energy that were accumulated by him, lost his not-slender kingdom and life in the attempt to secure the sovereignty for his own son. The whole world, which then, in this interregnum, was enveloped by the darkness of enemies, was lit up by the masses of the lustre of his unendurable splendour; otherwise, when was it that the dawn (again) bespread the sky, which was of a dark colour, like a swarm of bees, by reason of the thunder-clouds which had the glancing lightning for their banners, and the edges of which were bruised (by striking against each other) in the rushing wind? And when, having obtained an opportunity, Govinda,³ who bore the title of Áppáyika, came to conquer the earth with his troops of elephants, then at the hands of the armies of him who was straightway assisted even by the western (ocean), he, whose path was the ocean of the north, acquired in war a knowledge of the emotion of fear, the reward which he there obtained.⁴ When he was laying siege to Vanavási, girt about by (the river) Hamsánadi which disports itself in the theatre which is the high waves of the Varada,⁵ and surpassing with its prosperity the city of the gods, the fortress which was on the dry land, having the surface of the earth all round it covered by the great ocean which was his army, became, as it were, in the very sight of those that looked on, a fortress in the middle of the sea. Even the princes of the Gangas and Alupas, though they had already acquired prosperity, were always eager in drinking the nectar of close attendance upon him, being attracted by his dignity, and having abandoned the seven sins. In the Konkanas, the watery stores of the pools which were the Mauryas were quickly ejected by the great wave which was Chandadanda who acted at his command. When he, who resembled the destroyer of cities, was besieging Puri, which was the goddess of the fortunes of the western ocean, with hundreds of ships that had the resemblance of elephants mad with passion, the sky, which was as blue as a newly opened lotus, and which was covered with masses of clouds, became like the ocean and the ocean was like the sky. Being subdued by his prowess, the Látas and the Málavas and the Gurjaras became, as it were, worthy

¹ Probably the Kalachuris are referred to.

² That is, was preferred by the people to Mangalisha and his son.

³ Probably a Ráshtrakuta king, several of whom bore this name, and who were always famous for their elephants.

⁴ The meaning would seem to be that Govinda came in ships by way of the sea from the north, and that Pulikeshi was assisted to defeat him by some seafaring allies of the western coast.

⁵ The modern Varda which flows close under the walls of the town of Banavási in North Kánara. Hamsánadi is probably a tributary of the Varda.

people, behaving like chieftains brought under subjection by punishment. Envious because his troops of mighty elephants were slain in war, Harsha, whose lotuses, which were his feet, were covered with the rays of the jewels of the chiefs that were nourished by his immeasurable power, was caused by him to have his joy melted away by fear. While he was governing the earth with his great armies, the Revá, which is near to the venerable (mountain of) Vindhya, and which is beautiful with its varied sandy stretches, shone the more by virtue of his own glory, though it was deserted by its elephants from envy of the mountains in the matter of their size. Being almost equal to Shakra by the three constituents of kingly power that were properly acquired by him, and by his own virtues which were his high lineage and others, he attained the sovereignty of the three (countries called) Maháráshtraka which contained ninety-nine thousand villages. The Kosalas and the Kalingas, who, by possessing the good qualities of householders, had become eminent in the three pursuits of life, and who had effected the humbling of the pride of other kings, manifested signs of fear at (the appearance of) his army. Being reduced by him, the fortress of Pishtapura became not difficult of access; the actions of this hero were the most difficult of all things that are difficult of attainment. The water which was stirred up by him having its interstices filled by his dense troops of elephants, and being coloured with the blood of the men who were slain in his many battles, surpassed the hues of evening, and was like the sky when it is full of clouds and of swarms of cuckoos.¹ With his armies, which were darkened by the spotless flyflaps and hundreds of banners and umbrellas that were waved over them, and which annoyed his enemies who were inflated with valour and energy, and which consisted of the six constituents of hereditary followers &c. he caused the leader of the Pallavas, who aimed at the eminence of his own power, to hide his prowess behind the ramparts of (the city of) Kánchipura, which was concealed under the dust of his army. When he prepared himself speedily for the conquest of the Cholas, the (river) Káveri, which abounds in the rolling eyes of the carp, abandoned its contact with the ocean, having (the onward flow of) its waters obstructed by the bridge formed by his elephants from whom rut was flowing. There he caused the great prosperity of the Cholas and the Keralas and the Pándyas, but became a very sun to (melt) the hoar-frost which was the army of the Pallavas. While he, Satyáshraya, possessed of energy and regal power and good counsel, having conquered all the regions, and having dismissed with honour the (subjugated) kings, and having propitiated the gods and the Bráhmans, and having entered the city of Vátápi, was governing the whole world, which is girt about by a moat which is the dark-blue water of the dancing ocean, as if it were one city:

Thirty (and) three thousand, joined with seven centuries of years (and) five years, having gone by from the war of the Bharatas up to now; and fifty (and) six (and) five hundred years of the Shaka kings having elapsed in (their subdivision of) Kali time; This stone temple of Jinendra, which is the abode of glory was caused to be constructed by the learned Ravikirtti, who had acquired the greatest favour of that same Satyáshraya whose commands were restrained (only) by the (limits of) the three oceans.² The accomplished Ravikirtti himself is the composer of this

¹ The clouds are compared with the elephants and the cuckoos with the blood.

² That is, who was the king of the whole country bounded by the eastern, the western, and the southern oceans.

Appendix.

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AIVALLI
INSCRIPTION
(A. D. 634).

Appendix.

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AIVALI
INSCRIPTION
(A. D. 634).

enulogy, and the person who caused to be built this abode of Jina the father of the three worlds. Victorious be Ravikirtti, who has attained the fame of Kálidása and of Bhárávi by his poetry, and by whom, possessed of discrimination as to that which is useful in life, the firm abode of Jina has been invested with a dwelling place! This is the possession of this god (The hamlet of) (!) Mulavalli, (the town of) Velmaltikaváda, (the village of) Pachhannur, (the village of) Gangavur, (the village of) Puligere, (and the village of) Gandavagrám. To the west of the slope of the mountain (there is) (!) (the field called) Nimuvári, extending up to the boundary (the city of) Mahápathántpura, and on the north and on the south¹.....

¹ The last word of the inscription can only be partly read, and the effaced letters cannot be supplied. It is probably the name of some place.

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