

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 Don by a ford at Sávanhalli (52 miles); the Krishna by an ordinary ferry at Kolhár (70 miles) and a ford at Baloti 3½ 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, Mudebihál, 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 Huvin-Hipargi, from Bágévádi twenty-nine miles south-west to Kolhár, from Muddebihál fifteen miles north-east to Tálíkoti, from Hipargi thirty miles south-east to Tálíkoti, 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-Huvin-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 Karnatak, the East Deccan or Hotgi-Gadag alone directly affects Bijápúr. 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 Bijápúr 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 Bijápúr. From the Bhima to this point has been an almost continuous rise. Hence the line passes on to Minchal station. About the fifty-third mile the line gets on a straight flat hard *murum* ridge to which it keeps up to the Bijápúr station, close to the east of Bijápúr town. South of Bijápúr the line is carried along the high ground west of the Bijápúr-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, Índi 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,

Chapter VI.
Trade.
RAILWAYS.

TOLLS.

FERRIES.

Chapter VI.

Trade.

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 *dharmshálds*. 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 Karnátak postal division. It contains thirty post offices, of which two are head offices, fifteen sub-offices, and thirteen village offices. Of the

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 *dharmá natv*.

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, Bágevádi, 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 Karnáta^k 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 Bágevádi.

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

Chapter VI.
Trade.
POST OFFICES.

TELEGRAPH.
TRADE.

TRADING CLASSES.

¹Trade and Craft details are compiled from materials supplied by Mr. H. F. Silcock, C.S., and Ráv Sáheb Náráyan Chintáman Soman, Mámlatdár.

Chapter VI.
Trade.
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 Muddebihal, 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 *javári*, *báji*, 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 Guledgud, 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 Tálíkoti, 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 *kirmanji*, and indigo from Bombay and Tádpatri in Madras;

Chapter VI.

Trade.

TRADE CENTRES.

*Bijápur.**Muddebihál.**Bágalkot.*

Chapter VI.

Trade.

TRADE CENTRES.

Bádámi.

and groceries from Athni, Kolhápur, and Sholápur. The chief export is cotton to Athni, Vengurla, and Bombay. During the last fifteen years the most marked change has been that most of the imports now come from Bombay instead of from Bangalur. The four trade centres in Bádámi, Belur, Gajendragad, Guledgad, and Kerur, have together about 235 traders, mostly Komtis, Lingáyats, Márwár Vánis, Bráhmans, Jains, Nilgars, Pategars, 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 indigo 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, and *bugdis* or women's robes which are sent to Belgaum, Belári, Hubli, Poona, Sholápur, and Vengurla. The two trade centres in Hungund, Ilkal and Amingad, have together about 500 traders, mostly Lingáyats, Márwar Vánis, Komtis, Bráhmans, Hatgárs, and Musalmáns. Their capital varies from £500 to £15,000 (Rs. 5000-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, Bombay, 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 Bombay. The trade greatly suffered during the 1876-77 famine, but since the famine it has revived. Though Bágévádi has no important trade centre the villages of Bágévádi, Golsangi, Huvin-Hippargi, Kolhár, Mangoli, Nidgundi, Ukli, and Vandál have between them 200 to 250 petty traders who deal in cotton, grain, and groceries. These traders are chiefly Márwár, Gujarát, and Deccan Vánis, and Chattis and have 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 Athni, Bágalkot, and Sholápur. The chief exports are cotton, wheat, gram, Indian millet and linseed to Athni, Bágalkot, Sirsi, and Sholápur.

*Hungund.**Bágévádi.*

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 Halsangi on Thursdays. They are attended by 150 to 2000 people. Eight are held in Sindgi, at Hippargi on Mondays, at Bhatnur and Moratgi 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 Kannur on Mondays, at Bablád Mamdápúr and Shivangi on Thursdays, and at Bijápur on Sundays. They are attended by 200 to 2500 people. Eight are held in Bágévádi, at Bágévádi on Mondays, at Kolhár on Wednesdays, at Golsangi and Ukli on Thursdays, at Vandál on Fridays, at Mangoli and Nidgundi on Saturdays, and at Huvin-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, coconuts, 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.				
Salotgi ..	April - May.	2	100	2500	Khánápur ...	Feb. - Mar.	8	100	1000
Nimbargi ...	" "	11	330	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 ...	Muharram.	1	60	5000	Sitmani ...	March	3	30	4000
SINDGI.					Mallápur ...	September.	1	40	2000
Golgeri ...	April - May.	5	1200	2600	Murnál ...	March	1	40	2000
Hippargi ...	Oct. - Nov...	15	5000	30,000	Tulasigeri ...	December	7	60	6000
Kalkeri ...	Dec. - Jan...	5	200	5000	Sangam ...	April	7	20	2000
Almel ...	Oct. - Nov...	3	40	2000	BÁDAMI.				
Sindgi ...	" "	2	"	3000	Cholachgud...	Jan. - Feb...	4	550	30,000
BIJÁPUR.					Ganjendragad	April - May.	4	650	20,000
Bijápur Darga	Ramjón ...	1	10	2000	Nandkeshvar.	" "	3	30	4000
Kakhandki ...	Dec. - Jan...	3	30	6000	HUNGUND.				
Bábleshtar ...	June - July	1	20	5000	Sangam ...	April - May.	3	700	60,000
Upaldini ...	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
Devargerur...	Jan. - Feb...	1	5	500	Amingad ...	May - June.	1	50	2500
BÁGEVÁDI.					Kardi ...	Aug. - Sept.	1	20	1000
Mangoli ...	Aug. - Sept.	5	600	2000					
Mulvad ...	Nov. - Dec	1	20	3500					
Mutgi ...	March ...	1	20	1500					
Araldini ...	" "	2	30	3000					

Chapter VI.

Trade.

MARKETS.

FAIRS.

Chapter VI.

Trade.

FAIRS.

These fairs are chiefly distributing centres. The sellers are Lingáyats, Komtis, Páñcháls, 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*, *bájri*, 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

market 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 for drawing and storing water. Carpets, which are also locally woven, are sometimes brought in small numbers from Navalgund in Dhárwár and from the Yeravda jail in Poona. Stationery, glassware, sackcloth, padlocks, matches, and hardware are brought from Sholápur and Bombay by Lingáyats, Gujarát and Márwár Vánis, Bohoras, and other Musalmáns. These articles are sold either retail to the people or wholesale to village shopkeepers who sell them 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, drink drugs and stimulants rice and groundnuts are brought chiefly by Lingáyat traders from Belgaum, Hukeri, Hubli, and Sholápur. These articles are sold both retail to the people and wholesale to petty 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, cocoa-kernel, and coconut oil are brought by Lingáyat, Gujarát Váni, 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. Except coconut oil which is used both as lamp and hair oil all these articles are used in eating. Molasses come from Athni, Hukeri, Kolhápur, 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. Kerosine 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 trade centres 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 Bágalkot and Bijápur license vendors; most of it is sold to Europeans. Opium is brought from Bombay to Government treasuries and is there sold wholesale to licensed vendors who retail it. In Kaládgi opium is never taken by grown people. It is used in medicine and is sometimes given to infants to make them sleep. *Bháng* and *gánja* drinking and smoking preparations of hemp, come chiefly from the village of Lengra in Sátára; they are brought for sale to Kaládgi by Lingáyat traders of Sátára, who sell them wholesale to Kaládgi licensed vendors at 6*d.* the pound (8 *as.* the *sher* of eighty *tolás*), and the vendors retail them at 1*s.* 4*d.* 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 pickaxes 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 *rumáls* and waistcloths or *dhotars* are brought through agents or

Chapter VI.

Trade.

IMPORTS.

Chapter VI.

Trade.

IMPORTS.

brokers from Bangalur, Belári, and Tádpatrí. The importers of cloth are mostly large cloth merchants of the Márwár and Gujarát Váni, Lingáyat, Bráhmañ, and Komti castes. In the northern sub-divisions these goods come by rail, and in the southern sub-divisions in carts. They are sold both retail to the people and wholesale to petty traders who retail them. Fine laced headscarves and waistcloths are bought by the well-to-do, and plain headscarves 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 Sholápur. Women's robes or *lugdis* are locally woven of superior quality in Ilkal, and of inferior quality in most large villages. They are also brought from Jamkhandi, Kalburga, Sholápur, and Sháhápur and Rabkavi in Sängli. Superior silk waistcloths or *pitámbars*, of which a poor variety is woven at Govankop in Bádámi, are brought from Poona, and sold to Bráhmans, Prabhus, Gujars, and Shenvis, 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 rich moneylenders of Bágalkot, Guledgud, Bijápur, and Ilkal. They are sold wholesale to petty traders who dye them and then sell 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. Pictures from Bombay and Gokák, and frames, coloured glass, wooden balls, whistles, wind puffs, and other toys from Bombay are brought by the Lingáyat, Bohora, and Musalmán traders of large trade centres and retailed.

EXPORTS.

The chief exports are of cotton and cotton cloths, cotton, floor cloths or *jájams*, women's robes or *lugdis*, bodices or *cholis*, coarse cloth or *khádi*, and coarse waistcloths or *dhotars*; of grain and 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 from husbandmen, generally for cash at thirty pounds (15 *shers* of 80 *tolás* each) the rupee. Before it is exported, cotton is ginned by women either on the foot-rollers called *páya rapát* or on the ginning wheel or *charki*. The ginning costs about $\frac{3}{4}$ d. the pound ($\frac{1}{4}$ a. the *sher* of 80 *tolás*). A woman can gin on an average twenty to twenty-four pounds (10-12 *shers*) a day. Of late, the ginning by *charki*, which being superior to the ginning by the foot-roller, fetches higher prices, has got more in favour with traders. Cotton when ginned gives 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 is sent 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, Bádámi, and Hungund passes through Belgaum by the Amboli pass road and is shipped at the Ratnágiri ports of Anjanvel and Vengurla.¹ The

¹ Details of the Vengurla cotton trade are given in the Belgaum Statistical Account.

cotton of the northern sub-divisions finds its way to Bombay by rail from Sholápur. For one cart-load of 960 to 1080 pounds (40-45 *mans*) of cotton, the cost of carriage from Indi to Sholápur is 8s. (Rs. 4), 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 Muddebihál to Sholápur £1 4s. to £1 10s. (Rs. 12-15), from Bágalkot to Vengurla £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), to Sholápur £2 (Rs. 20), and to Vengurla £2 10s. (Rs. 25). Of late a few 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. *Jájams* or floor cloths, which are woven at Tálíkotí in Muddebihál, are sent to Sholápur, Poona, and the Nizám's country, either direct by the weavers or by local moneylenders who employ weavers to piece together *pásodis* or dungry cloth to make *jájams* or floor-cloths. Women's robes or *lugdis*, of which superior kinds are woven by Julai 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, Gajendragad, Guledgud, Kerur, and Ilkal, and which are considered of the best quality both by Hindus and Musalmáns, are sent by local traders to Belgaum, Dhárwár, Poona, and Sholápur, and from these towns over almost the whole Deccan. Dungry cloth or *khádi* and coarse waistcloths or *dhotars* which are woven by Julai Musalmán and Dhangar weavers over almost the whole of the district, are sent by local traders to Athni, Belgaum, Dhárwár, Poona, and Sholápur. Wheat, *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 articles wheat and linseed go to Bombay and from Bombay to Europe. As all the country round Bijápur is a grain growing country there is little export of *javári*. When the yield is large, *javári* gets cheap and sometimes enough for ten to fifteen years is stored in grain pits.

During the last twenty-five years there has been a large increase in the import of European and Bombay and Sholápur mill-made cloth, 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 Hotgi-Gadag line is likely to add largely to the trade of the district and to make trade centres at Bijápur, Bágalkot, and other local 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 copper and brass vessels, earthen pots, shoes, paper, saltpetre, and *saháns* or sandalwood grindstones.

Chapter VI.
Crafts.
DYEING.

Chiefly in twelve places, in Bágalkot, Bhatnur, Bijápur, Chadchan, Golgeri, Guledgud, Ilkal, Kamatgi, Sulibhávi, Nalatvád, Rámpur, and Sindgi, cotton yarn is dyed either red or black. The dyers of red are Naglik Lingáyats and of black Nilgar Lingáyats. Of about 400 families of dyers nearly 200 are in Kamatgi and 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 on 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. 2-3). Of the raw materials required for dyeing red, *surunj* or cochineal and *pathik* or alum are brought from Sholápúr, and the ashes 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 twelve *shers* of eighty *tolás*), of alum about 14s. (Rs. 7 the *man*), and of 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. This 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 *tákl*i seed are obtained locally, indigo is chiefly brought from Sholápúr 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 *tákl*i 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-looms 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 Óhadchan, Lálsunghi, Hatargi, Sátalgaon, Havinal, and Támbar; in twenty-one towns and villages of Sindgi, at Almel, Aski, Bamanjoghi, Bhanturn, 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, Bábleshtar, 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 Muddebihal, at Handral, Herur, Kalghi, Konur, Kodganur, Muddebihal, Nálatviár, Tálikoti, Tumbghi, and Tungurghi; in eleven towns and villages of Bágalkot, at Bágalkot, Belghi, Benur, Beur, Gulgalli, Halur, Kaládgi, Kolor, Mankni, Roli, and Sirur; in seven towns and villages of Bádami, at Bádami, Belur, Gajendragad, Govankop, Guledgud, Kerur, and Mudkavi; and in eleven towns and villages of Hungund, at Aiholi, Amingad, Gudur, Hungund, Ilkal, Kamatgi, Karadi, Kolhár, Kodihal, Kundgal, and Sulibhavi, 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 Lingayat, 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

Chapter VI.
Crafts.
WEAVING.

PIECEGOODS.

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.

Chapter VI.

Crafts.

PIECEGOODS.

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 Bráhmánic 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, Ikal, 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. Of

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.

Pitámbars 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 *Patvegárs* 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 *pitámbars* 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 *pitámbars* valued at £50 (Rs. 500). Besides at Govankop and Guledgud a few *pitámbars* 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

Chapter VI.

Crafts.

FINE WOMEN'S
ROBES.SILK
WAISTCLOTHS.

BODICE CLOTHS.

Chapter VI.

Crafts.

BODICE CLOTHS.

Mallápur in Bágalkot, squares for bodices or *cholis* are woven by about 1000 families of Hindu Hatkárs Sális and Khetris, and of Julais Momins and other Musalmán weavers. Of the 1000 families about a quarter work on their own capital, a half on borrowed capital, and a quarter as labourers. Silk is brought by local traders from Bombay and Belári, and European and Bombay machine-spun cotton yarn from Bombay. The local traders, who in selling the yarn to the weavers make a profit of 6*d.* (4 *as.*) the bundle, import white cotton yarn at 12*s.* 6*d.* (Rs. 6½) the bundle of six pounds or 240 *tolás*, red yarn at 13*s.* (Rs. 6½) the bundle of five pounds or 200 *tolás*, and green yarn at 8*s.* 6*d.* (Rs. 4½) the bundle of four pounds or 160 *tolás*. Squares for bodices or *cholis* are woven into pieces, each piece twenty-one 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 sold retail each piece is cut into thirteen equal parts. Kaládgi *cholis*, especially those woven at Guledgud, are known for colour, strength, variety, and fineness of texture. They are largely sent by local traders to Ahmadnagar, Belgaum, Dhárwár, Poona, Sátára, 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 eight hours a day, four in the morning and four in the afternoon. Except during the rains when the damp makes weaving difficult, the work is brisk throughout the year. The Hindu weavers keep Hindu 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 Sulibhávi 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 7½ by 4½ feet about 16*s.* (Rs. 8). Most of them are sold locally. 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.* (Re. 1). The yearly outturn is estimated at about 300 carpets valued at £200 (Rs. 2000). A capital of about £1 (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. 100-150). 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 Muddebihal, twenty-five of Bijápur, twenty-four of Bágévádi, fifteen of Bágalkot and

Chapter VI.

Crafts.

BLANKETS.

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. $1\frac{1}{4}$ -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 $7\frac{1}{2}$ 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

METAL VESSELS.

Chapter VI.
Crafts.

METAL VESSELS.

(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*, *paráts*, 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 3*d.* to 6*d.* (2-4 *as.*) each, *ghágars* or pitchers at $\frac{3}{4}$ *d.* to $1\frac{1}{4}$ *d.* ($\frac{1}{2}$ -1 *a.*), *moghas* or narrow-necked pitchers at $\frac{3}{4}$ *d.* to $\frac{3}{4}$ *d.* ($\frac{1}{4}$ - $\frac{1}{2}$ *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 $\frac{3}{4}$ *d.* ($\frac{1}{4}$ - $\frac{1}{2}$ *a.*). A Kumbhár can make six to ten pots in one day worth $4\frac{1}{2}$ *d.* to 6*d.* (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 6*d.* (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 Chámbhárs 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 *alíkya*, 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

Chapter VI.

Crafts.

SHOES.

PAPER.

Chapter VI.

Crafts.

PAPER.

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 films, 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 preps costing 3s. (Rs. 1½), a wooden plank costing 4s. (Rs. 2), a water vessel costing £1 (Rs. 10), and glossing stones 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.

SALTPETRE.

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 cement-lined pans about ten feet by ten feet which are built close in a line about ten yards from the enclosure. For about fifteen days thirty baskets or 300 pounds of salt earth are every day heaped in the earthen enclosure and sixty gallons or twenty *ghágars* of water are poured over it. The salt-water which is allowed to filter slowly and constantly,

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 *ullí* 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).

Chapter VI.

Crafts.

SALTPETRE.

SANDAL STONES.