CHAPTER XIV.

PLACES.

Abbigeri, a large village seven miles south of Ron with in 1881 a population of 3268, has black stone temples of Ishvardev and Jotlingdev, each with an inscription.[1]

ABLUR.

Ablur village two miles west of Kod, with in 1881 a population of 752, has temples of Basappa and Somnáth. There are three inscriptions in the temple of Basappa, dated 1100, 1119, and 1144, and one in the temple of Somnáth to the right of the god dated 1168.[2]

ADUR.

Adur is a large village ten miles east of Hángal, with in 1881 a population of 1151. It is mentioned in a twelfth century inscription under the name of Pándipur, and till 1862 was the head-quarters of a petty division. To the east of the village is the temple of Kalleshvar Mahádev with an inscription on the south face dated 1044. There are two other inscriptions one in a field dated 1034 and another undated. The undated inscription is in twenty lines on a stone tablet filling a space 3′ 7″ high and 2′ 3½″ broad. The first fourteen lines are in Sanskrit and the last five in Old Kánarese. The Sanskrit inscription records the grant of a field for the charity hall or *dánashála* and other purposes of a Jain temple built by one of the village headmen. In the fourth line Vaijayanti or Banavási in North Kánara seems to be mentioned; but lines two to five are too worn to be read. The Kánarese inscription in the last five lines is well preserved. It records that during the reign of Kirttivarma about A.D. 560 as supreme sovereign, and during the government of the city of Pándipura by a certain chief Sinda, Donagámunda Elagámunda and others, with the leave of king Mádhavatti, gave to the temple of Jinendra for worship and offerings, eight *mattals* of rice land, by the royal measure, to the west of Karmagalur village. Though the inscription is not dated, the titles of Kirttivarma and the style of the characters leave little doubt that the Kirttivarma is the sixth Early Chalukya king of that name (A.D. 567). The existence of this inscription in the heart of the Kadamba territory supports the statement made in the inscription (A.D. 634) of

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[1] The temple and inscription details in this chapter are from Dr. Burgess' Lists of Antiquarian Remains in the Bombay Presidency, pp. 11-48.

[2] Mr. Fleet (History of the Kánarese Districts of the Bombay Presidency, 52, 55, 59) also mentions inscriptions of the Western Chálukya kings Someshvar III. (1126-1138) and Someshvar IV. (1182-1189), and of the Kalachuri usurper Bijjala (1156-1167).

Kirttivarma's son Pulikeshi II. at Aihole in South Bijápur that Kirttivarma defeated the Kadambas.[1] Adur has a fourth inscription dated 904 of the thirteenth Ráshtrakuta king Krishna II. (A.D. 875-911) or Akálavarsha as he is called in the inscription. The inscription also mentions a chief noble or *mahásámanta* of the Chellketan family as governing the Banavási Twelve-thousand.[2] The first or 1044 inscription is of the sixth Western Chálukya king Someshvara I., of whose time forty inscriptions have been found varying in date from 1042 to 1068.[3]

ADUR.

Airani, twelve miles east of Ránibennur, is a large village on the Tungbhadra with in 1881 a population of 1778. Melons are grown in the river, and before the 1876-77 famine superior blankets used to be made for local use by Kurubars. The people died or left the place and the blanket-weaving has stopped. In 1790 Captain Moor, who accompanied an English detachment sent to help the Maráthás against Tipu Sultán, mentions Airani as a respectable little fort, a town of some note with a weekly market.[4] In 1800 (20th June) Colonel Wellesley, afterwards Duke of Wellington, in his expedition against the notorious Marátha freebooter Dhundia Vágh, sent a patrol to reconnoitre Airani fort. He meant to attack the fort on the morning of the 21st June, but the garrison left it during the night of the 20th and the troops took peaceful possession on the 21st.[5] In 1842 Captain Burgoyne and Lieutenant Bell, who were appointed to examine the Southern Marátha forts, described Airani as a work of considerable strength on the left bank of the Tungbhadra which ran close under the east front with high banks. The fort was built irregularly on a small knoll. It had an inner line of works surrounded for about fifty yards by an outer line with a ditch on the west and south-west fronts. The outer line of works consisted of a faussebraye or mound outside the rampart much injured on the north and south but in good repair on the east or river side. The entrance to the outer works was on the north by three gateways through the works leading over the ditch. All the gates as well as their flank defences were out of repair. Three ruined gateways led from the outer into the inner works. The inner fort stretched north-east to south-east about 250 yards long by 100 yards broad. The west and south-west defences, being the strongest parts of the inner fort, consisted of five large stone bastions about twenty-five feet high joined by stone curtains. The east face had no bastions, and like the north-east face it works were much ruined. There was nothing inside the fort except a ruined palace and a small well with a doubtful supply of water. A small passage led out of the fort to the river whence an ample supply could be obtained. The ditch on the west and south-west fronts of the outer line of fortifications was dry and useless, being easy of ascent and descent. The village of Airani lay above 100 yards to the north of the fort. To the south-west of the village, separated from the ditch by a road, was a large

AIRANI.

Fort.

[1] Compare Indian Antiquary, VIII. 237. [2] Fleet's Kánarese Dynasties, 36, 85.
[3] Fleet's Kánarese Dynasties, 47.
[4] Moor's Narrative of Captain Little's Detachment, 236.
[5] Duke of Wellington's Supplementary Despatches, India (1797-1805), II. 28.

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pond, and about 800 yards further was a hill which commanded the fort. The greater part of the inner fort was in good order and strong, and the broken part was easy of repair. The outer line could not be held.[1]

ALNÁVAR.

Alna'var, twenty miles west of Dhárwár, is a large village well placed in the south-east corner of the crossing of the Belgaum-Haliyál and Dhárwár-Goa roads. When the Marmagao-Belári railway is completed, Alnávar will have a third class station 165 miles west of Belári.

AMARGOL.

Amargol is a large village on the Dhárwár-Hubli road five miles north-west of Hubli, with in 1881 a population of 1547. In the middle of the village is a partly ruined temple of Shankarling built by Jakhanáchárya, who, according to one account, was a Kshatriya prince who atoned for the sin of Bráhman killing by building temples; according to another story he was a Pánchál pupil of Vishvakarma the divine architect who built the temples to try his skill. Near it is the temple of Bánshankari Devi. The Shankarling temple is built of black and light-coloured granite, and has walls and pillars carved with figures of gods. The expenses of the temple are met from alienated lands. In front of the temple is a broken and defaced inscription slab.

AMINBHÁVI.

Aminbha'vi is a large village about seven miles north-east of Dhárwár, with in 1881 a population of 3392. Under the Peshwás it was the chief town of a group or *samat* of eight villages. To the north of the village is an old Jain temple of Neminath the Twenty-second Tirthankar about 120 feet long, with numerous pillars. There are two small blackstone Shaiv temples of Kalmeshvar and Mallikárjun. On two wooden pillars of the Kalmeshvar temple nine feet apart is a record of the Vitthalpanti land measure.[2] Six inscriptions have been found in the village, one in each of the three temples, two dated 566 and 1113 near an old well to the south of the mansion of the Aminbhávi Desái, and one near the house of a barber dated 1547. The inscription dated 566 is on a stone-tablet which has disappeared. The name of the king is the early Chalukya Pulikeshi II. (610-634), the contemporary of the Chinese pilgrim Hiwen Thsang (629-645), but the date in the inscription appears from other evidence to be wrong.[3]

ANNIGERI.

Annigeri, on the Dhárwár-Gadag road with in 1881 a population of 7211, is an old petty divisional centre about ten miles south-east of Navalgund. The 1872 census showed a population of 7098, of whom 5371 were Hindus and 1727 Musalmáns. Annigeri is remarkable for a temple of Amriteshvar locally ascribed to Jakhanáchárya. It is in the middle of the town built of black stone, of considerable size, with a roof supported on seventy-six pillars. The walls are covered with interesting mythological sculptures. There are six inscriptions in the temple varying from 1157 to 1208. The

[1] Report dated Belgaum, 5th July 1842.

[2] The record is in Devnágari letters 'Shri Vitthalpanti Chammár don mekha,' that is The two marks of the illustrious Vitthalpant (?). See above p. 440.

[3] Fleet's Kánarese Dynasties, 23.

earliest is dated 1157; the next to the west of the south gateway of the temple is dated 1189; the third is dated 1200; the fourth, which is very long, is dated 1202; the fifth on a pillar in the south gateway is dated 1207, and the sixth to the east of the south gateway is dated 1208. There are seven smaller temples, each with one or two inscriptions. Banadashankari's temple has two inscriptions, one in front of the temple door dated 1162, the other in the temple yard dated 1186. Basappa's temple to the south of the Hubli gate has in front of it an inscription dated 1172. There is a Jain temple or *basti* with an inscription dated 1071. Gachchin Basappa's temple near the police station has two inscriptions, one on a pillar dated 1197, the other to the south of the temple dated 1539. The 1539 inscription is well preserved and belongs to the Vijaynagar king Achyutráy (1508-1542). Hiri Hanumant's temple has to the left of the temple door an inscription dated 1157. Mailar's temple has near a well close to the south wall of the temple an inscription dated 1097, and Puraddappa's temple, to the east of the town, has an inscription dated 1184.

History.

The earliest date at Annigeri is 1071, but at present the earliest information regarding the town is that in 1161 the Kalachuri chief Bijjala, who overthrew the Western Chálukyas, made it his capital.[1] In that year Bijjala's governor Dandnáyak Shridhar is mentioned as governing at the capital of Annigeri. As inscriptions of Bijjala's son Someshvar (1167-1175) are found at Annigeri, it probably remained under the Kalachuris at least till 1175. In 1184 the Western Chálukya king Someshvar IV. (1182-1189), taking advantage of the religious dissensions between the Jains and the newly started Lingáyats at the capital Kalyán, succeeded for a short time in re-establishing the semblance of Chálukya sovereignty. In 1184 Someshvar's feudatory Dandnáyak Barmarasa is mentioned as governing at the capital of Annigeri.[2] In 1189 an inscription at Annigeri mentions it as the capital from which the Mahámandaleshvar Báchirája or Báchana, the feudatory of Bhillama the third Devgiri Yádav (1187-1191), was governing the Belvola country.[3] Soon after Annigeri appears from one of his inscriptions to have passed with the greater part of Dhárwár to the great Hoysala Ballál ruler Vir Ballál or Ballál II., whose inscriptions range from 1192 to 1211. Annigeri appears in the inscriptions as one of Vir Ballál's capitals in Dhárwár.[4] On the 17th of July 1800, Dhundiah Vágh the Karnátak freebooter, when pursued by Colonel Wellesley, is mentioned as encamping at Annigeri in his flight from Dambal.[5] In October 1800 Colonel Wellesley gave orders for making tents at Annigeri, Dhárwár, and Hubli, three places famous for cloth.[6] At the beginning of British rule Annigeri and the villages belonging to it formed the *jághir* of the Nipáni chief. It lapsed to Government in 1839 from failure of heirs. In 1827 Annigeri had 450 houses, fourteen shops, and some wells.[7]

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[1] Fleet's Kánarese Dynasties, 54.
[2] Fleet's Kánarese Dynasties, 55.
[3] Fleet's Kánarese Dynasties, 72.
[4] Fleet's Kánarese Dynasties, 67, 68.
[5] Supplementary Despatches, II. 57.
[6] Supplementary Despatches, II. 203.
[7] Clunes' Itinerary, 72.

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Arlekatti, a small village five miles north of Kod, with in 1881 a population of 465, has three inscriptions in Old Kánarese characters.

ARLESHVAR. **Arleshvar,** a small village five miles north-east of Hángal, with in 1881 a population of 779, has a stone temple of Kadambeshvar with three inscriptions, one on a pillar dated 1076 to the south of the image, the second dated 1088 on the alligator arch of the temple, and the third on a pillar in front of the chief temple gate whose date is of doubtful accuracy.

ARTAL. **Artal,** nine miles north-west of Bankápur, has several temples and old inscriptions.[1]

ASUNDI. **Asundi,** a small village three miles south-west of Gadag, with in 1881 a population of 848, has a temple of Bommappa with an inscription dated 1027 and a temple of Hanumant with an inscription dated 1053.

ÁSUNDI. **A'sundi,** a small village about five miles west of Ránebennur, has a temple of Kalleshvar outside village limits. The temple has three inscriptions, two of them dated 1112 and 1143 (*S.* 1034 and 1065). The third is much worn.

BALAGNUR. **Balagnur,** a large village fourteen miles north of Gadag, with in 1881 a population of 1734, has behind the wall of a temple of Virbhadra an inscription dated 1192 in the reign of the great Hoysala king Ballál II. or Vir Ballál (1192-1211).[2]

BALAMBID. **Balambid,** a small village about five miles south-west of Kod, with in 1881 a population of 391, has a temple of Vishpariháreshvar and Basava in the Jakhanáchárya style.[3] The temple has five inscriptions, one to the left of the god dated 1057 (*S.* 979), another dated 1079 (*S.* 1001), the third on the south of the temple door dated 1087 (*S.* 1009), and the fourth and fifth dated 1118 and 1228 (*S.* 1040 and 1150).

BÁLAMBID. **Ba'lambid,** a small village eight miles east of Hángal, with in 1881 a population of 845, has a temple of Kallameshvar (30 × 22) with carvings both inside and outside and a temple of Rámeshvar. In front of the Kallameshvar temple are two inscriptions dated 1122 and 1165. The Rámeshvar temple also has two inscriptions one to the south dated 1117, the other to the north whose date has not been read.

BÁLEHALLI. **Ba'lehalli,** or the Village of Plantains, a small village six miles south-west of Hángal, with in 1881 a population of 270, has temples of Mailárdev and Mallikárjun and eleven inscriptions. Mallikárjun's temple has two inscriptions one on a hero-stone or *virgal* dated 1076, and the other dated 1049. Mailárdev's temple has one inscription dated 1144, which, like the 1148 inscription, is in the reign of the Western Chálukya king Jagadekamalla II. (1138-1150).[4] The other six inscriptions have not been read. Outside of the village in survey number 136 is a twelfth inscription.

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[1] Mr. J. R. Middleton, C.S. [2] Fleet's Kánarese Dynasties, 67.

[3] Part of the stones of the temple have been used to build a pond at Hirekerur about two miles to the south.

[4] Fleet's Kánarese Dynasties, 52. Under the Sanskrit name Kadalipura, Bálehalli is mentioned in the 1148 inscription as a minor capital of Jagadekamalla II, Ditto, 53 note 2.

Ba'lur, a small village three miles south-east of Hángal, with in 1881, a population of 251, has a temple of Rámling with an inscription dated 1125 (*S.* 1047). To the south of the village near a pond is an inscribed hero-stone or *virgal* dated 1242.

BANIKOP.

Banikop, a small village two miles north-east of Shiggaon, with in 1881 a population of 269, has a temple of Dharvaráy, with two inscriptions one 2′ × 1′ on its wall, and the other 2′ 6″ × 1′ 9″ in front of it.

BANKÁPUR.

Banka'pur or SHÁHÁBÁZÁR, with in 1881 a population of 6037, is the chief town in the Bankápur sub-division about forty miles south of Dhárwár. The 1872 census showed a population of 6268, of whom 4498 were Hindus and 1770 Musalmáns. The 1881 census gives 6037 or a decrease of 231. Of the 1881 total 4298 were Hindus and 1739 Musalmáns. The greater part of the Hindus were Lingáyats. Bankápur has a ruined fort, a post office, and two temples. A weekly market is held on Tuesdays when coarse cloth, blankets, oil, and metal vessels are sold.

Fort.

In 1826 a committee of inspection described Bankápur fort as once a strong fortress with a large and deep ditch, but either allowed to go to decay or demolished on several sides. The granite ramparts and gateways on one side were in good order, the rest was out of repair.[1]

Temples.

The two temples are a Jain *basti* or dwelling, that is shrine, of Rangasvámi Nagareshvar, and a Shaivite temple of Siddheshvar. The Jain shrine, which is usually called Arvattukambhada-basti or the sixty column temple, is a fine large old building partly ruined and a good deal buried. The temple is in a corner of the old fort.[2] One of the fort walls runs across the back of the shrine and is built on it. The great open hall of this temple is supported by sixty columns, which give it its name. These are all very carefully wrought in close-grained dark slate. Most of the middle pillars have round finely polished shafts. The outer face of the low parapet wall which runs round the hall is towards the top divided into small panels by pairs of little pilasters. Below the panels is a band of little *shikhars* or spires of the northern type set so close together that there are upwards of 200 of them round the building. About the outer pillars runs a fine deep carved cornice ribbed underneath. Between the hall and the shrine have been one or two smaller rooms, but they are so ruined that their outline cannot be made out. Traces remain of two beautiful open carved windows once filled with florid work. Just in front of the shrine is a small closed hall. The doorway under the porch on the south side of this hall is one of the best doorways in the Bombay-Karnátak. Unfortunately the human figures which adorned the bottoms of each side have been removed leaving unsightly sockets. If this temple were less ruined and overgrown, it would rival, if not surpass, the Trikuteshvar and Sarasvati temples at Gadag. There are six inscriptions four within and two without the temple in Old Kánarese character and language. Of the four within the

[1] In 1750 Tieffenthaler (Description, 500) notices Bankápur as a well guarded fort.
[2] Mr. H. Cousens, Head Assistant Bombay Archœological Survey.

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temple three are let into the wall to the right of the shrine door and one is on the left wall. Of the first three the uppermost on the right is in thirty-nine lines of about twelve letters each. It records grants made to the god Nagareshvardev of Bankápur in 1138 the twelfth year of the reign of the Western Chálukya king Bhulokamalla.[1] The next below consists of sixteen lines of about twenty-three letters each. It records a grant by a private individual named Bhammagávunda of Kiriya or Little Bankápur to the god Nagareshvardev of Bankápur. The lowest of the three is in twelve lines of about twenty-three letters each. It records a grant made by a local governor or Dandanáyak in the reign of the Western Chálukya king Tribhuvanmalla II. better known as Vikramáditya VI. (1073-1126). The date is effaced, but, as the name of the year is Shrimukh, it must be the eighteenth year of Vikramáditya's reign or A.D. 1091. The inscription on the left hand is in thirty-seven lines of about sixteen letters each. It records grants made by one Mádigávunda and other headmen to the Jain temple of Kiriya Bankápur in the *Shubhakrit samvatsar* being the forty-seventh year (1120) of the Chálukya king Vikrama that is Vikramáditya VI. (1073-1126). The two outside inscriptions are one above another on the walls to the left of the south entrances of the shrine. They are both in Old Kánarese character and language and are well preserved. The upper inscription is in nine lines and has several rudely cut emblems at the top. In the centre are a *ling* and priest, on their right a cow and a calf, and on their left a figure of Basava. The inscription is incomplete. After a salutation to Shiv it appears to record something regarding a Kádamba chief, who, among other titles, is called the excellent supreme lord of Banavásipur, and the favoured of the god Jayanti Madhukeshvar.[2] Two blank stones separate the lower inscription from the upper with which it seems not to be connected. It is in six lines of verse, each line about twenty-three letters and two letters over in the seventh line. The verses are in praise of a certain Simha or Singa of whom no details are given. The verses contain nothing of interest and the inscription is undated.

The temple of Siddheshvar is smaller than the Jain shrine, and is not so old. It is built of black stone with three doors on the east. The walls have carved figures and the roof is supported on eight pillars. The temple enjoys a Government grant of land. Leaning against a wall to the right of the east entrance of the fort is a large inscribed stone tablet of fifty-nine lines each line of about thirty-seven letters in Old Kánarese. At the top of the tablet are defaced emblems, a *ling* in the middle, a seated or kneeling figure on the right, with the sun above and a cow and calf beyond it. To the left of the *ling* is an officiating priest with the moon above him, and, beyond the moon, a figure of Basava. The inscription is dated 1055-56 (S. 977 *Manmatha samvatsara*), and records a grant of land to a Jain temple while the Chálukya king Gangapermánadi

[1] This is Someshvar III. (1126-1138). Fleet's Kánarese Dynasties, 52.

[2] Madhukeshvar is the great temple in Banavási in North Kánara. Details are given in Bombay Gazetteer, XV. Part II, 261.

Vikramádityadev,[1] son of Trailokyamalladev, was ruling the Gangavádi Ninety-six thousand and the Banavási Twelve-thousand, and while the great chieftain Harikesaridev, the glory of the family of the Kádamba emperor Mayurvarma, was governing the Banavási Twelve-thousand as his underlord. The grantors are Harikesaridev and his wife Lachchaládevi, the assemblage of the five religious colleges of Bankápur, the guild of the chief townspeople or *nagarmahájan* and The Sixteen.[2]

History.

The earliest known mention of Bankápur is in a Kolhápur Jain MS. dated 898 where the famous city of Bankápur, the greatest among cities, is described as having been called after himself by the Chellaketan chief Bankeyaras or Bank the Dhárwár underlord of the Ráshtrakuta king Amoghvarsh (851-869).[3] In 1055 Bankápur was governed by the Kádambas (1050-1200) as vassals of the Western Chálukyas (973-1192). At that time Bankápur seems to have been an important Jain centre with a Jain temple[4] and five religious colleges. In 1071 Udayáditya of the Ganga family was reigning at the city of Bankápur.[5] In 1091, 1120, and 1138 grants were made to the Jain temple, which is called in the inscriptions the temple of Nagareshvar, during the rule of the Western Chálukya kings Vikramáditya VI. (1073-1126) and his son Someshvar IV. (1126-1138). In the latter part of the fourteenth century the third Bahmani king Mujáhid (1375-1378) demanded Bankápur fort from the Vijaynagar king Bukka (1350-1379), who refused to give it up.[6] In 1406 the eighth Bahmani king Firoz Sháh (1397-1422) sent a party of troops to besiege Bankápur which is described as the most important fortress in the Karnátak. The fort fell, and in the treaty which followed, it was agreed that, to prevent disputes, the fort and its valuable dependencies should be ceded to the Bahmanis for ever.[7] In 1443 Dev Ráy, the fourth Vijaynagar king (1401-1451) sent an expedition to reduce Bankápur, but Alá-ud-din I. (1435-1457) sent Malik-ul-Tujár with the Daulatabad division to oppose him, and the Vijaynagar troops were forced to raise the siege.[8] In 1472, at the instigation of the Vijaynagar king, the Hindu chief of Bankápur and Vikram Ráy the chief of Belgaum sent troops to retake the island of Goa, but the attempt failed.[9] In 1512 the Vengápur, that is Bankápur, chief is noticed as sending an embassy to the great Portuguese general and statesman Dalboquerque (1508-1512) to congratulate him on his success at Goa. The ambassadors

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[1] This is the Western Chálukya king Vikramáditya VI. As 1055 falls during the reign of his father Someshvar, Vikramáditya was probably at this time his father's viceroy in charge of the two districts mentioned in the inscription. Indian Antiquary, IV. 203; Fleet's Kánarese Dynasties, 87.

[2] Ind. Ant. IV. 203; Compare Fleet's Kánarese Dynasties, 45, 87.

[3] Ind. Ant. XII. 217; Fleet's Kánarese Dynasties, 35.

[4] This is probably the great sixty column temple of Rangasvámi. See above, p. 653.

[5] Fleet's Kánarese Dynasties, 48.

[6] Briggs' Ferishta, II. 330. Ferishta calls the Vijaynagar king Krishna Ráy. Unless Krishna Ráy is another name of Bukka, this cannot be right, as the great Krishna Ráy ruled from 1508 to 1542. Caldwell's Tinnevelly, 47.

[7] Briggs' Ferishta, II. 385.

[8] Briggs' Ferishta, II. 432-433; Waring's Maráthás, 21.

[9] Briggs' Ferishta, II. 491.

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brought sixty beautifully trapped horses and asked that they might have 300 horses a year and the management of the land of Goa. Dalboquerque gave them the horses, because their chief was a useful ally as his land was a veritable and safe road to Vijaynagar, and as his people were skilful saddlemakers.[1] In 1573 Ali Adil Sháh the fifth Bijápur king (1557-1579) took Dhárwár and marched on Bankápur which was then the capital of Velapa Ráy formerly a servant of the Vijaynagar kings, but now independent. After vain appeals for help to Venketádri, the brother of his former master, Velapa Ráy defended himself with such vigour that he nearly forced the Bijápur troops to raise the siege. The Musalmáns were especially annoyed by night attacks from the Karnátak infantry, who, valuing their lives but little, entered the tents at night naked and covered with oil and stabbed the Musalmán soldiers in their sleep. This unusual form of warfare caused a panic among the Musalmáns and their sufferings were increased by the activity of the enemy in cutting off supplies. Mustapha Khán, the able Bijápur general, with the help of his Berji, apparently Badagi or northern that is Marátha-Telugu cavalry, reopened his lines of communication and, by placing a strong cordon of sentries round the camp, checked the night attacks. The siege was pressed, and, after a year and three months, the Musalmáns were rewarded by the surrender of Bankápur. The king ordered a superb temple within the fort to be destroyed and himself laid the foundations of a mosque on the site of the temple. Many towns and districts were conferred upon Mustapha, and, till his assassination in Bankápur in 1579, the whole of the conquered country remained under his management.[2] In 1673 Abdul Karim Khán, the ancestor of the present Nawáb of Sávanur was appointed governor of the province of Bankápur on behalf of Bijápur.[3] In 1747 the Nawáb of Sávanur made a treaty with the Maráthás and gave up the whole of the present subdivisions of Dhárwár, Navalgund, and Gadag, and parts of Ránebennur and Kod, keeping Hubli Bankápur Háugal and other districts together with his family possession the fort of Bankápur.[4] In 1755 Sávanur was besieged by the French general Bussy, and so heavy a fire was opened on the town that to buy off the withdrawal of the Marátha troops the Nawáb had to pledge Bankápur fort to Holkar.[5] In 1776 Haidar took Bankápur and Savánur and returned to Maisur, leaving a chosen body of troops in Bankápur with directions to watch, and, as far as possible, prevent supplies

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[1] Commentaries of Dalboquerque, III. 246, 247.

[2] Briggs' Ferishta, III. 135-139; West's History, 11-12.

[3] Orme's Historical Fragments, 276; Stokes' Belgaum, 42. The Bankápur *sarkár* included sixteen subdivisions or *pargands*, of which Waring (Maráthas, 246) gives a list taken from a Marátha statement prepared about 1790. The details are: Bajgal £3750, Banehalli £6876, Dhárwár or Nasratabad £12,013, Gadmi £31,310, Haliyál £2458, Harihar £1036, Haveli or Bankápur £25,745, Karajgi £12,000, Kumdaran £4125, Kundgol £90,903, Lakshmeshvar £25,953, Másur £1500, Misrikota £9750, Naregal £54,377, Rainabeli £8250 and Risihalli £13,190.

[4] Stokes' Belgaum, 46; West's History, 22.

[5] Grant Duff's Maráthás, 287; West's History, 23. The artillery practice during this siege so astonished the people that the year when one and a quarter *lákhs* of balls were fired against Sávanur is still a local era. Bom. Gov. Sel. CXIII. 210.

passing to the Dhárwár garrison which had not been reduced.[1] In 1780 Tipu (1783-1799) took Sávanur and retired to Bankápur to celebrate the Muharram festival.[2] According to a statement prepared from Marátha records of about 1790 Bankápur was the head-quarters of a *sirkár* of sixteen *parganás* with a yearly revenue of about £254,299 of which the Haveli or Bankápur sub-division had a revenue of £25,745 (Rs. 2,57,456).[3] In 1792 Bankápur is mentioned as a large town with a ruined fort to the west. Before it was dismantled by Tipu's army Bankápur fort was the chief fortification in the province of Savánur which lay five or six miles north-east and the two were together known as Sávanur-Bankápur. The fort seemed to have been well built and strong. The ditch was deep and faced with stone and the curtains and bastions showed skill. Outside of the town to the south was a large reservoir and a handsome but neglected well.[4] In 1802, in accordance with the terms of the treaty of Bassein, the Sávanur country with twenty-six *tálukás* and a yearly revenue of £102,284 and the Bankápur *táluka* with a revenue of £55,676 were ceded to the British by the Peshwa. They were restored to him in 1803 in exchange for territory in Bundelkhand.[5]

BANKÁPUR. *History.*

Bannihatti, a small village about ten miles north of Kod, with, in 1881 a population of 309, has in a field an inscribed slab dated 1314.

BANNIHATTI.

Bardur, a small village twenty miles south-east of Gadag, with in 1881 a population of 659, has a temple of Bharateshvar with an inscription dated 1382.

BARDUR.

Belgal, a village seven miles north-east of Hángal, with in 1881 a population of 1387, has three inscriptions, one near the waste weir and two on the dam of a large pond.

BELGAL.

Belvantra, a small village three miles south of Kalghatgi, with in 1881 a population of 686, has two inscriptions one to the north between the village and a pond, and the other to the west.

BELVANTRA.

Belvatgi, a small village three miles north-east of Navalgund, has a ruinous temple of Rámling and inscriptions.

BELVATGI.

Belvatti, a small village eight miles north-east of Hángal, with in 1881 a population of 285, is said to be the site of an old city called Lilávati. It has a large black stone temple of Gokuleshvar with carved walls and five inscriptions. Three other inscriptions occur in the village.

BELVATTI.

Benkankond, a small village about five miles south of Ránebennur, with in 1881 a population of 914, has a temple of Kalmeshvar with four inscriptions. Two of the inscriptions to the south of the temple are dated 1033 in the reign of the Western Chálukya Jayasimha III. (1018-1042) and 1202 in the reign of the Hoysala

BENKANKOND.

[1] Wilks' South of India, II. 179; Grant Duff's Maráthás, 400.
[2] Wilks' South of India, II. 555.
[3] Waring's Maráthás, 246. See above p. 656 note 3.
[4] Moor's Narrative, 51.
[5] Aitchison's Treaties, V. 59-60; Grant Duff's Maráthás, 580.

Vir Ballál (1192-1211); the third on the lamp pillar is dated 1109; the fourth is on a hero-stone or *virgal* dated 1284 (S. 1206).

BHAVIHÁL. **Bhaviha'l,** a small village about twelve miles north-west of Dhárwár, has a black stone temple of Siddheshvar with twenty-four square pillars and an inscription. The temple enjoys a grant of land.

BIDARKATTI. **Bidarkatti,** about twelve miles west of Ránebennur, with in 1881 a population of 193, has a temple of Sangameshvar with an inscription dated 1032.

BOKYÁPUR. **Bokya'pur,** a small uninhabited village thirteen miles north-west of Dhárwár, has a temple of Virbhadradev built of black stone with an inscription.

BYÁDGI. **Bya'dgi** is a municipal town on the old Bankápur-Ránebennur road about ten miles north-west of Ránebennur, with in 1881 a population of 4117. A weekly market, one of the largest in the district, is held on Saturdays when rice, molasses, groceries, and chillies are sold in large quantities. Byádgi has a post office and a municipality. The municipality was established in 1879. In 1882-83 it had an income of about £482 (Rs. 4828) and an expenditure of £383 (Rs. 3834). The income is chiefly from octroi, house, and other taxes. The municipality has done good work. From being a dirty town with streets full of holes and with filthy pits in all empty places, Byádgi has become clean and has a number of good roads. The water-supply is from six public cisterns or *hauds* and one well within the village, and several private wells in the village and surrounding betel and cocoa palm gardens. Byádgi has two schools, a Government and a private school, and a temple of Rámeshvar with two inscriptions, one in front dated 1092, the other to the left dated 1620. In 1847 Byádgi was described as the most important market town in Ránebennur with 250 looms.

BYÁHATTI. **Bya'hatti** with in 1881 a population of 3084, is a large village on the Dhárwár-Gadag road about eight miles north-east of Hubli. It has a temple of Virbhadradev of hewn stone said to be about 200 years old and another of Rámling with an inscription. There are two Lingáyat religious houses called Kambhalli Math and Charanti Math, each with an inscription. There is a fourth inscription near a well called Dhumakarva. The people of Byáhatti have two copper-plates one recording a grant by Singhana the last son of the Kalachuri Bijjala (1183), and the other by a minister of Kanharadev (1247-1269) the seventh Devgiri Yádav. The Kalachuri grant consists of three plates ($1\frac{1}{2}'' \times 7\frac{3}{4}''$) strung together by a heavy ring, the seal of which bears a figure of the bull Nandi with the sun and moon above it. The inscription, which is in the Sanskrit language and is written across the breadth of the plates, covers the inside of the first plate, both sides of the second plate, and the inner and part of the outer side of the third plate. The inscription mentions eight princes of the Kalachuri family, Krishna, Jogama, Paramardi, Vijjana or Bijjala, and Vijjana's four sons Soma, Sankama, Áhavamalla, and Singhhanadeva. The object of the inscription is to record the grant of Kukkanuru village in the Beluvala (Belvola)

Three-hundred, to one thousand Bráhmans by Singhanadeva, in the year 1184-85 (S. 1106 *Shubhakrit samvatsara*).[1] The Devgiri Yádav plates record that in 1253-54 (S. 1175 *Pramáthi samvatsar*) Kukkanuru, the chief town of a circle of thirty villages, was bestowed or rather re-bestowed upon one thousand and two Bráhmans by Kanharadeva's minister Chaundarája.[2] In 1827 Byáhatti had 600 houses, twelve shops, and some wells.[3]

CHABBI.

Chabbi, with in 1881 a population of 1615, is a large village about eight miles south of Hubli. The old name of Chabbi is said to be Shobhanpur. In early times it was the capital of a Jain prince when it had seven Jain temples of which one is now left in the middle of the village. The earliest known mention of Chabbi is in a stone inscription dated 971 at Adargunchi four miles to the north which records a grant made by one Pánchala who governed the Sebbi or Chabbi Thirty.[4] The Vijaynagar kings (1348-1567) are said to have improved Chabbi. Krishna Ráya (A.D. 1509-1529) is said to have lived in it and built a fort as at Hubli. Under Musalmán rule it formed part of the territory of the Sávanur Nawáb and the Peshwás had an arsenal in it. A small but old temple of Mallikárjun stands near a pond, and, to the north-east of the village, is a plain temple of Nettagalla Basvanna. In the middle of the fort is an old well with an inscription. Another inscription occurs near a temple of Kálkádevi.

CHALMATI.

Chalmati, a small village about ten miles north-east of Kalghatgi, with in 1881 a population of 155, has a temple of Budangudd Basappa. About a mile and a quarter from the village is a much frequented den called Ajvankatti.

CHAUDADÁMPUR.

Chaudada'mpur, a village of 376 people, on the left bank of the Tungbhadra about fifteen miles north of Ránebennur, has temples of Mukteshvar, Ishvar, and Gopdevsvámi and eight inscriptions. Mukteshvar's is a black stone temple less graceful than the Dodda Basappa temple at Dambal, but a fine bold building of the same age and style (1000-1100) with its detail more completely finished than in the Dambal temple.[5] Mukteshvar's temple contains three inscribed stones, one dated 899 (S. 821 *Siddhárthi samvatsara*), another dated in the reign of the Western Chálukya king Vikramáditya Tribhuvanamalla (A.D. 1076-1127), and a third with three inscriptions dated 1226, 1259, and 1262. Ishvar's temple on the bank of the Tungbhadra has an inscription of the great chieftain Vikramáditya of the lineage of Chandragupta. It is dated 1191, the solar eclipse on the no-moon of *Kártik* (December-January). Four other inscribed slabs occur, one bearing three Devgiri Yádav inscriptions dated 1242, 1263, and 1263, another behind the image of Vir Bhadra in the temple of Gopáldevmuni dated 1262, a third dated 1264, and a fourth dated 1291.

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[1] Ind. Ant. IV. 274. Kukkanuru is the town of the same name in the Nizám's territory about nine miles south of Yelburga and twenty miles north-east of Mundargi.
[2] Fleet, 73. [3] Clunes' Itinerary, 72. [4] Ind. Ant, XII. 255.
[5] See below, p. 660. As a design the chief defects of the Mukteshvar temple are the form of its dome, and the smallness of its crowning pot or *kalash*. Fergusson in Architecture of Dhárwár and Mysore, p. 57 photograph 39.

Chapter XIV. Places.

Chhapardhalli, a small village about ten miles south-east of Kod, with in 1881 a population of 179, has an old temple of Hanumán. Outside of the village to the north stands an inscribed slab.

CHIKANJI.

Chikanji, a village two and a half miles west of Hángal, with in 1881 a population of 218, has four inscriptions outside of a Smárt temple of Amritling. The temple has carved pillars and walls, and is said to be 500 years old.

CHIKKANARTI.

Chikkanarti, a small village about eleven miles south-east of Hubli, with in 1881 a population of 401, has a temple of Kalmeshvar with a stone inscription.

CHIKKERUR.

Chikkerur, with in 1881 a population of 1550, is a market town about ten miles west of Kod. A large weekly market is held on Wednesdays. Chillies and rice are the chief articles sold. Chikkerur has a large pond called Hirikere with two inscriptions dated 1094 and 1163, and temples of Bánshankari, Hanumant, and Someshvar each with an inscription dated 1053, 1101, and 1101. It also has two hero-stones or *virgals* dated 1077 and 1222, and two other inscribed stones dated 1125 and 1129.

CHIN MULGUND.

Chin Mulgund,[1] a large village of 1584 people about six miles north-west of Kod, has a black granite temple of Chikeshvar to the north-east of the village. The walls of the temple are carved with figures and the roof is supported on forty-four pillars. On a small hillock to the east of the village is a self-made *ling* of Siddheshvar. A little to the left of the *ling* is said to be an underground cave. Two inscriptions occur, one in eighteen lines of Old Kánarese characters to the left of the central door of the temple of Chikeshvar; the other dated 1243 is near a temple of Ishvar outside of the village.

DAMBAL.

Dambal, in north latitude 15° 12′ and east longitude 75° 50′, with in 1881 a population of 3770, is an old town on the Gadag-Mundargi road about thirteen miles south-east of Gadag. Till 1862, when it was removed to Mundargi, Dambal was the head-quarters of a petty division. Guavas and grapes are grown in large quantities at Dambal and sent to various parts of the district. Dambal has temples of Dodda Basappa, Káleshvar, and Someshvar, all much injured. The[2] temple of Dodda Basappa, outside the town to the north-east, is of a different style from any other temple either at Gadag or Lakkundi. The base both of the shrine and of the hall is star-shaped. As explained by Dr. Burgess, a star-shaped form is obtained by the overlapping of a number of equal squares over a common centre, with their corners all equi-distant from one another, in a circle whose radii are the semi-diameters of the squares. These projecting corners form the perimeter of the building. The interiors of both the shrine and hall are square. In the shrine, which as usual is dark, is a *ling*. In front of the shrine door is a large flat

[1] The village takes its name from the gold or *chin* dust which is found in the neighbouring hills. According to a tradition a hermitage of the sage Machhakandaráya stood on the site of the village. [2] Contributed by Dr. J. Burgess.

door step beautifully carved in low relief with rosettes, festoons, and small figures. This is perhaps the most beautifully designed door step in any temple in Western India. Above the entrance to the little antechamber, immediately in front of the shrine, is another piece of fine work, a sculptured architrave spanning the two slender pillars on either side of the entrance. It is one block about eight feet across and three to four feet deep. On each side, close above the pillars, is carved the conventional griffin-like monster, often called a *makara* or alligator, with an elaborate florid tail coiling over his back, and great square jaws from which issues an ornamental wreath or arch. Under the wreath was some figure or group of figures which have been broken. Four carefully finished pillars support the dome of the hall which has two entrances one on the south the other on the east. Outside of the east door, in continuation of the length of the building, a long porch or room of rough material has been built over a gigantic bull or *nandi* who sits facing the shrine. The outer face of the walls both of the shrine and of the hall are carried up from the star-shaped base in vertical projecting corners. The horizontal basement mouldings are very deeply cut, and, with their strong lights and shadows, surround the building by an effective series of light and dark bands. These are slightly broken by little ornaments on the face of each angle. Along the top of the upper moulding of the basement are little groups of elephants and lions fighting or feeding. The facets of the walls, above this and up to the eaves have long slender double pilasters with little tops or *shikhars*. Above each is a group of tiny figures dancing or playing instruments. The recesses between the corners have also pretty carving. Unlike most Chálukyan temples this has no cornice except round the porch which is in advance of the south doorway. The spire runs direct from the eaves as a truncated cone. The step-like appearance disappears, the storeys dwindling into mere horizontal mouldings. The doorway on the south is very richly carved but has been covered with plaster and paint till the carvings are nearly hid. The two pillars in this porch are very minutely moulded in an abundance of perpendicular projecting and recessed angles. Close to the temple of Dodda Basavanna is a little temple of Dabgadi or Someshvavar. It is very plain, its most marked feature being a very deep flat straight-lined cornice which runs round over the eaves of the hall or *mandap*. The temple includes an open hall or *mandap*, an antechamber, and a shrine. The antechamber is separated from the hall by a perforated stone screen through which is a doorway. A bull or *nandi* lies in the antechamber and a *ling* is set in the shrine.

Outside of the town on the Gadag-Mundargi road is the Totadsvámi *math* or monastery a large modern building of black stone. Over the tomb of Totadsvámi the founder of the monastery is a well worked stone lotus. The pillars are hewn in imitation of the turned pillars of older times, and the door is carved with a pattern in very low relief. A door into a side cloister was brought about 1870 from Lakkundi about seven miles to the north. The Lakshmi on the door has been hewn into a *ling*, but elephants remain. The present head of the Totadsvámi monastery is one Andavisvámi

Chapter XIV. Places.

DAMBAL. *Fort.*

and under him are branch monasteries in most of the villages near Dambal, all endowed with lands.

To the west of Dambal is a ruined stone rubble fort with a Jain temple much out of repair. The fort is a large enclosure with walls in fair repair. The walls are high, and for the most part are built of large cut stone blocks into which are built parts of pillars, door lintels, and side posts. In 1750 Tieffenthaler notices it as a stone fort surrounded by a ditch between which and the wall was a rampart of earth.[1] In 1800 Colonel Wellesley described the fort as strong and well built with a dry and in some places deep ditch and walls about thirty feet high. In 1826 a committee of inspection described it as a square stone fort of some strength. It was surrounded by a dry ditch about ten feet deep and by a glacis or raised earthen mound which covered the works to a considerable height except on the south where a large pond exposed the ramparts. The ditch was well flanked by round towers projecting about twenty feet from the ramparts and situated about fifty feet apart. There were a few unserviceable guns. The committee found the works well built and wanting little repair. They recommended that a garrison of one or two companies of sepoys should be stationed in the fort with a hundred irregulars and a brace of twelve pounders.[2] In 1842 Captain Burgoyne and Lieutenant Bell, who were appointed to examine the Bombay-Karnátak forts, described Dambal as a large stone fort about 100 yards west of the town. It was nearly round, being about 420 yards long by about 400 broad. The chief entrance was on the east by four gateways, one within the other, all covered and flanked by strong works. On the north and west were single gates, both from within. There was a covered way with a parapet and a blocked small glacis out of repair. The defences of the fort consisted of eleven unequal faces with angular bastions strongly built and fit for ordnance. The curtains were of the same material and were in good order. The ramparts were seven to fourteen feet wide and had three to four feet high parapets. The entire height of the works including the parapet varied from sixteen to thirty feet. The south face of the fort, where was a small berm eight feet round, was entirely destroyed. The counterscarp of the fort was revetted or faced with stone work generally in good order. Round the fort was a ditch about fifty feet wide and fifteen feet deep. Inside of the fort were a few inhabited houses and the court of the petty divisional officer. There was a palace and the ruins of a number of houses. The water-supply was from a large pond on the west, the dam of which ran obliquely north and south to within a hundred feet of the south-west corner of the fort. On the north large gardens came to within a short distance of the works. The committee found that, if the south parapets were put in order, from its general good condition and the strength of its masonry, the fort was strong enough to face heavy ordnance.[3] By 1862 the fort had

[1] Description, I. 501. [2] MS. Report, pp. 38-39.
[3] Report dated Belgaum 5th July 1842.

fallen into ruin. To the west of the town is a pond covering 455 and watering 143 acres. Its dam was raised at a cost of £993 (Rs. 9930) by the Irrigation Department. It now holds 108,402,000 cubic feet of water and is largely used for watering the neighbouring crops.

Inscriptions.

Of five inscriptions at Dambal the earliest and the most important is an excellently preserved inscription in forty-five lines dated 1095, on a stone-tablet to the left of the small Jain shrine in the fort. At the top of the stone are several emblems. In the centre is the figure of a woman, apparently the Buddhist goddess Tárá or Tárá-devi who is mentioned in the inscription. She is seated in a shrine facing full front, and holds in her left hand an opening water-lily, and in her right hand some other objects. To her right are a cow and calf with the sun above them; and to her left is the standing figure of a man with his hands joined and held to his face in the act of salutation. In front of his hands is the flower of an eight-leaved water-lily, behind him are two lamp-stands with burning flames, and above him is the moon. The body of the inscription which is in the Old Kánarese language, in finely engraved and well preserved characters of the end of the eleventh century, covers a space about 3′ 1″ high by 2′ 1″ broad. Round the top of the tablet are also two long lines of writing in the same character and containing three Sanskrit verses. The inscription begins with a salutation to Buddha and Tárá. It records that on Sunday the fifth day of the bright half of *Mágh* or February-March in the nineteenth year (1095) of the reign of the Western Chálukya king Tribhuvanamalla II. or Vikramáditya VI. (1076-1127), grants were made to two Buddhist monasteries or *viháras* at Dambal. One of the monasteries is mentioned as built in honour of Buddha by the sixteen *settis* or head merchants of Dambal, and the other as having been built in honour of the Buddhist goddess Tára by the merchant Samvágayya of Lokkigundi the modern Lakkundi about eight miles north of Dambal. The head merchants who built and endowed the monasteries are said to be of the Vira Balanja sect,[1] the class of merchants or traders who afterwards became the chief supporters of the Lingáyat religion. The inscription mentions Lakshmádevi the chief queen as governing the district called the eighteen *agraháras* and the city of Dharmápura or Dharmavolal apparently Dambal.[2] The second inscription at the temple of Dodda Basavanna is dated 1184 in the reign of the Western Chálukya king Someshvar IV. (1182-1189) with whom ended the supreme power of the Western Chálukyas. Of the three other inscriptions two are on pillars at the entrance of the temple of Káleshvar, and the third is on a stone built into the wall of a well close by and nearly buried. The present *desái* of Dambal has nine copperplates of the

[1] Other forms in inscriptions are Balanju, Bananja, and Bananju. The modern form is Banajiga and Banijiga. There is still a division of the Banajigas called Jain Banajiga. Mr. J. F. Fleet, C.S., C.I.E., in Ind. Ant. X. 185.

[2] The eighteen *agraharas* appear to have been eighteen important towns scattered over the Belvola Three-hundred. Huli in Belgaum was one of them, Nargund another, and Dambal was perhaps a third. Fleet's Kánarese Dynasties, 48 note 3; Ind. Ant. XII. 47.

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DAMBAL. *Inscribed Copper-plates.*

third Vijayanagar king Harihar II. (1379-1401). The plates are about $7\frac{1}{2}''$ broad by $10\frac{3}{4}''$ long, and are strung on a massive ring, the seal of which bears the figure of a boar with the sun and moon above it. The plates are strung very irregularly though some of them are numbered. The inscription in Sanskrit characters and language is written across the breadth of the plates. It records how in the year 1379 (*Shak* 1301 *Siddhárthi samvatsar*) Harihar II., while ruling at Vijaynagar, divided the district of Gadag consisting of sixty-six villages in the kingdom of Hastinávati into three equal shares. One was kept as the king's share, the second was bestowed for the religious rites of the gods Trikuteshvar and Virnáráyan, and the third was granted to minor village gods and to Bráhmans.[1]

History.

In the eleventh and twelfth centuries Dambal called Dharmápura or Dharmavolal, that is the city of religion, was under the Western Chálukyas. In 1095 it had two Buddhist monasteries to which grants were made by merchants who professed the Buddhist faith. About 1690 under Aurangzeb's governor of Sávanur Dambal was the head of a revenue division managed by an hereditary Hindu officer called the *desái* of Dambal.[2] In 1778 Haidar Ali (1763-1783) took Dhárwár, Bádámi, and eventually the whole country south of the Krishna, but left Dambal, Nargund, Navalgund, and Sirhatti in the hands of their chiefs on their acknowledging his supremacy and agreeing to pay tribute.[3] In April 1800 Dhundia Vágh the great Maratha freebooter laid siege to Dambal. During the course of the siege Áppa Sáheb, the son of Parashurám Bháu, detached against him a force of 5000 cavalry and a large body of infantry. Dhundia defeated the detachment and took possession of Dambal on the 5th of May. On the 20th of July Colonel Wellesley appeared before Dambal. He describes Dambal fort as strong and well built, the wall about thirty feet high, with a dry ditch, in some places of considerable depth. In the fort were about 1000 men who were summoned to surrender. An hour was given them to consider the offer. They declined to accept the summons and the place, which had held out against Dhundia for several weeks, was attacked and carried by escalade with the loss of a very few men wounded. The fort was surrounded by a body of cavalry under Colonel Stevenson and by the Maráthás under Gokhla. It was attacked in three places: at the gateway by Major Deese with the piquets supported by two companies of the second detachment of the Second Regiment; on one face by Lieutenant-Colonel Capper with the grenadiers and light infantry of the 73rd and the second company of the Second Regiment; and on the other face by Captain Macpherson with the grenadiers and light infantry of the 77th and the remainder of the second detachment of the Second Bombay Regiment. It was impossible to force the gateway, and the party on that attack entered the fort by escalade; the other two attacks succeeded nearly at the same time.[1] Almost the only loss to the

[1] Journal Bombay Branch Royal Asiatic Society, XII. 338-339.
[2] Stokes' Belgaum, 44; West's History, 21. [3] Wilks' South of India, II. 187.
[4] Wellington's Supplementary Despatches, India (1797-1805), II. 73.

assailants was caused by the breaking of a ladder. The commandant of the fort, a Smárt Bráhman named Shrinivas Venkatádri Bahádur Desái was summarily hanged, apparently because he refused to give up the fort.[1] During the Third Marátha War General Munro appeared before Dambal on the 7th of January 1818. After about four hours' firing from two batteries, on the morning of the 8th, the garrison amounting to 450 men capitulated and engaged not to serve against the British during the war.[2] In 1827 Captain Clunes notices Dambal as a usual halting place on the Dhárwár-Belári road with 500 houses, twelve shops, and wells.[3] In the 1858 mutinies the chiefs of Mundargi and Sirhatti attacked the Dambal treasury. But as on the previous day all the money had been sent to Gadag the insurgent chiefs gained but little.[4]

DAMBAL.

Devar Hubli village, on the Dhárwár-Haliyál road six miles south-west of Dhárwár, with in 1882 a population of 674, has a Jakhanáchárya temple of Shri Rangnáth.

DEVAR HUBLI.

Devgiri, with in 1881 a population of 2618, is a large village on the Bankápur-Ránebennur road about six miles west of Karajgi. Devgiri has an assistant collector's bungalow and temples of Hanumán, Basavanna, and Yellamma. Yellamma's temple is said to have been built by Jakhanáchárya. It has an inscription dated Monday the bright half of *Áshádh* or June-July 1538 (*S.* 1460 *Vilambi samvatsara*). In 1875-76 three sets of copper-plates of three and four plates each were found in digging the bed of a pond at Devgiri. They are all early Kadamba grants, and, though not dated in any era, are placed by Mr. Fleet about the close of the fifth century after Christ. One of these grants is on three plates about 7″·5 long by 1″·8 broad. The ring joining the plates is 0″·2 thick and is an oval 2″·4 by 1″·8. The seal also is oval 1″·7 by 1″·4. The device on the seal is a good deal worn. It is an animal standing towards the right with its head turned to the left, with the figure of a god or a man leaning against it or sitting on it. The first plate has four lines of writing on the inner side, the second has four lines on each side, and the third has four lines on the inner side. All are in Old Kánarese characters in the Sanskrit language. The plates record a grant of a field for the use of a Jain temple by the heir apparent Devavarma, son of Krishnavarma, who is styled the great Kadamba king. The second grant is in three plates, about 2″·5 long by 2″·3 broad. The ring which joins the plates is about 0″·3 thick and is almost a circle 2″·3 in diameter. The seal is oval, 1″·5 by 0″·9; the device or writing cannot be read. The first plate has five lines on the inner side, the second five lines on either side, and the third five lines on the

DEVGIRI.

Inscribed Copper-plates.

[1] Governor General to Secret Committee of the Board of Directors, 31st August 1800; Wellington's Despatches, I. 69. General Wellesley seems to have afterwards regretted that the commandant was hanged without further inquiry. Before he left India Colonel Wellesley induced the Government of Bombay to allow the widow of the commandant to adopt a son and the son to bear the hereditary title of the family. The commandant's grandson joined the rebellion of 1858 and forfeited his life and estates. See above, p. 425.

[2] Blacker's Marátha War, 287.

[3] Clunes' Itinerary, 72.

[4] Mr. F. L. Charles, C.S.

DEVGIRI.

inner side. The language is Sanskrit and the characters are Old Kánarese, small and neatly cut and mostly well preserved. The grant is issued from Vaijayanti or Banavási and records the gift of fields for the use of a Jain temple by Mrigeshvarma, the great king of the Kadambas, the son of Shri Shántivarma in the family of Kákustha, on the tenth lunar day in the dark fortnight of *Kártik* or November-December in the third year of the king's reign. The third grant is on four plates about 8″ long by 2″·5 broad. The ring on which the plates are strung is rather bent. It seems to have originally been circular about 2″·5 in diameter and 0″·2 thick. The seal is oval 1″·2 by 1″. The device, which is very indistinct, seems to be a sitting or a kneeling figure of a god or man, probably of the Jain Jinendra. The first plate has four lines on the inner side, the second five each on either side, the third four on the inner and five on the outer side, and the fourth has five on the inner side. The language is Sanskrit, and the character is Old Kánarese, large bold and well preserved. The grant is issued from Vaijayanti that is Banavási. It records the gift of a village to a Jain temple and two Jain sects by Mrigeshvarma the pious great king of the Kadambas on the full-moon day, the eighth fortnight of the rainy season, in the fourth year of his reign.[1]

DEVIHOSUR.

Devihosur village, about ten miles south-west of Karajgi, with in 1881 a population of 1286, has temples of Bánshankari, Basvanna, and Bhogeshvar, the Bánshankari temple with four inscribed slabs, the Basvanna temple with one, and the Bhogeshvar temple with two of eleven and twenty lines. Four other inscriptions occur in the village, two in the yard of one Kajannivali, one in a field, and one on the dam of a pond to the east of the village.

DHÁRWÁR.

Dha'rwa'r,[2] in north latitude 15° 27′ and east longitude 75° 6′, forty-eight miles south-east of Belgaum, 110 miles south-west of Bijápur, and about 300 miles south-east of Bombay, is the head-quarters of the Dhárwár sub-division and district. The 1881 census returns show that Dhárwár is the fifteenth city in the Bombay Presidency, with a town site of 735 acres and a population of about 27,000 or thirty-six to the square acre.[3]

Aspect.

Dhárwár stands 2580 feet above the sea, about seventy miles north-east of the coast town of Kárwár in North Kánara, forty-eight miles south-east of Belgaum, and twelve miles north-west of Hubli. To the north-east, east, and south-east the country round Dhárwár is open for upwards of thirty miles. On the west and south-west, within a mile of the town, are several small waving hills. From the north-east, east, and south-east, the town and fort hardly show until close at hand. From the south, the Collector's office, the temple of Ulvi Basappa, a few trees on the north-west, and Mailarling hill on the north first catch the eye, and on nearer approach, the upper parts of the German Mission Chapel, and the south of the town come into view. The approach from the west shows nothing until the

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[1] Ind. Ant. VII. 33-38; Jour. Bom. Br. Roy. As. Soc. XII. 300-325.
[2] Contributed by Ráo Bahádur Tirmalráv Venkatesh.
[3] This includes 671 the population of Dhárwár Cantonment.

high ground is climbed on which are the Collector's office and Ulvi Basappa's temple. The crest of this high ground commands an excellent view. The Collector's office, which is probably the highest point for miles round, occupies a most prominent position and commands a view of the surroundings of the town and of the country near. Immediately below the office, is Ulvi Basappa's temple and beyond Ulvi's temple the Mailarling hill slopes to the Bágh pond on the south of the town. The town itself, with its seven straggling villages, is half hidden by the rising ground above the Lál pond, and by the fort and station which are embosomed in trees.[1] Beyond the town a wide and rich plain, about sixty miles long by thirty-six broad, stretches east and north-east to a low range of hills, among which, in the far distance, appear the holy hill of Yellamma and the hill fort of Parasgad. Between April and mid-May the whole of this plain is one vast sheet of bare black soil, dotted with green village sites. During the rest of the year the plain is green with Indian millet cotton and wheat. To the north-east the country rolls thirty miles to the hill fort and town of Nargund. To the west the plain rises in low hills to the eastern end of a spur which stretches thirty-seven miles from the Sahyádris.

The rock on which Dhárwár is built belongs to the metamorphic series and is composed of layers of schist so twisted in places as to be almost vertical. This stone is unfit for building houses or drains, and house-building stone has to be brought from a distance. Its position on a slight rise gives Dhárwár excellent natural drainage. The storm-water discharges north into a water-course which runs north-east to the Govankop brook, about three miles north of Dhárwár. The surface drainage, from the quarter of the town which lies to the south-east of the hill, falls into the Bágh pond and the rice fields below it.

Fort.

The station of Dhárwár may be divided into five parts the fort, the town, the civil station, the cantonment, and the suburbs. The fort covers about seventy-six acres, and has an outside diameter of about 800 yards. It has ruinous mud fortifications, which were partially destroyed by Government after the 1857 mutinies. In 1826 Grant Duff described the fort as guarded by an outer and inner ditch twenty-five to thirty feet wide and nearly as many deep. The defences were of mud and were irregular and much decayed.[2] When built in 1403 (*Shak* 1325 *Subhánu samvatsara*) the fort had only one entrance from the east with four gateways one inside the other. In 1660 the gates were improved by order of the

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[1] The municipal limits of the city of Dhárwár include the village site of Kasba Dhárwár, together with fifty-two full and parts of four survey numbers; the village site of Hosyelláp ur, together with forty-five full survey numbers; the village site of Náráyanpur, together with four full survey numbers; the village site of Gulganjikop, together with eight full and part of one survey numbers; the village site of Saidápur, together with two full survey numbers; the village site of Málápur together with six full and parts of nine survey numbers; four full survey numbers belong to the uninhabited village of Saptápur; and sixteen survey numbers belonging to the uninhabited village of Bágátaláo.

[2] First Preface, Third Edition (1873), and p. 486.

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eighth Bijápur king Ali Adil Sháh (1656-1679). The four gateways remain, but are much out of repair. From the inside of the fort the first gateway, built in a line with the inner fort wall, is in fair order. It is 12½ feet high and 11½ feet broad. The arch above the gateway and the sides are built with cut granite and iron stone and mortar. Its wooden doors, three inches thick, still stand but cannot be shut. The inner ditch surrounds the inner fort wall. The second gate from inside, thirteen feet high and 15½ broad, is the largest in the fort and looks fresh and handsome. Its massive wooden doors are four inches thick, and have several beautifully carved wooden bars fastened to them by strong iron nails. The upper part and sides of the gateway are built with good cut granite stone cemented with mortar. On the top is an oblong slab with, in a large oblong space in the middle of the slab, the following writing in Persian :

> When torn by sorrow and ill fortune, call on the famous and wonderful Ali. Through the favour of Ali and the might of Muhammad, you are sure to find instant relief.

At the right ends of the text are two small circles, the upper circle recording the date 11th *Muharram* of the year H. 1071 that is A.D. 1659, and the lower recording:

> On Friday Ehidi Sittine-O-Allaff 1071 (that is 1659).

At the left ends of the square are two similar circles the upper circle recording :

> Abdul Gaffar Commandant of the fort of Dha'rwa'r.

And the lower circle recording :

> Abdulla Captain of the fort of Dha'rwa'r.

The workmanship of this gateway is different from that of the fort wall, the gate being Muhammadan and the wall Hindu. This gateway is built in a line with the outer fort wall. Beyond are the third and the fourth gateways both of which are totally ruined. The four gateways are so placed that an assailant attempting to enter has after forcing each gate to pass some distance to one side before reaching the next. The three inner gateways face east, and the fourth or the outermost gateway faces north. Between the second and third gateways, a little towards the east of the road, stands a thick slab of stone about five feet high and one and a half broad called the Field Pillar or *Ran-Stambh*. Prisoners condemned to death were formerly beheaded in front of this pillar. The practice has been continued till within the last few years, heads of sheep being offered instead of human heads.

The residences in the fort were formerly occupied by officers of the Native Infantry Regiment stationed at Dhárwár. Since 1875 when new lines were built they have been occupied by officers in the civil employ of Government. The water-supply of the fort is from a large reservoir or *haud*. Outside the fort is surrounded by a broad earthen mound or glacis.

Town.

The town occupies the ground to the east and south of the fort and includes the lowest part of Dhárwár with its suburbs. The original town or *petta* attached to the fort was to the south-east outflanking the fort on the east. It was defended by a low mud

wall with a poor ditch. It included the streets now called Mangalvár, Shukruvár, and Kamánkatta and their intermediate cross lanes. The mud wall round the town had five gates, on the north the Kille gate leading to the fort; on the north-east the Mudi-Hanumán gate near Mudi-Hanumán's temple leading to the village of Hebli; on the south-east the Navlur gate leading to Navlur and Hubli; on the south-west the Nuchambli gate leading to the Nuchambli well; and on the north-west the Tegur gate leading to Tegur village on the Poona road. There was a small private gate somewhere between the Kille and Tegur gates for the garrison to escape if suddenly surprised. The Navlur gate alone remains and it is ruined. Originally the town did not extend much beyond the present municipal office, where were the houses of Mhárs and Chámbhárs. The suburb of Dhárwár stretched from these houses to the Halkeri or Moti pond. At present the native portion of the city of Dhárwár may be divided into two chief parts, the town proper or *kasba* and the suburbs of Dhárwár including Saidápur, Háveripeth, Madihall, Gulganjikop, Málápur, Kamlápur, Náráyanpur, Hos-Málápur, and the European Civil Station. The town or *kasba* proper of Dhárwár is bounded on the east by the lands of Dhárwár; on the north by the open space between the town and Háveri peth, on the north-west and west by the fort and the European station, and on the south by the large Hirekeri pond. Two long streets, an eastern and a western running almost parallel to each other from south to north, divide the town into three parts, east, middle, and west Dhárwár. Three large streets run east and west almost parallel to each other and crossing the north and south streets almost at right angles. The first east and west street, towards the north of the town, is called the big pond road. The second in the middle of the town is called the Kamánkatta, and the third is to the south of the town. These cross streets divide the town into two distinct parts, one on the north of the Kamánkatta street and the other to the south. Each of these parts may be considered to include three sub-divisions, a western, a middle, and an eastern, as divided by the two main north and south streets. Thus the town proper includes six sub-divisions, a western middle and eastern to the north of Kamánkatta street, and a western middle and eastern to the south of Kamánkatta street. The northern portion is known as Mangalvár peth that is Tuesday town, because in former days a market was held there on Tuesdays; the southern portion is known as Shukravár peth or the Friday town, because a market was held there on Fridays. At present Tuesday is the market day for the whole city; no Friday market is held. All the streets and lanes of the town proper are well made. Portions of them have been metalled and the rest well beaten. On both sides of the roads are drains partly built with stone and mortar to carry off storm and sullage water. In most of the main streets and in several of the lanes kerosine lamps are lit on moonless nights. About seven-eighths of the houses are flat roofed, with roof openings for light and air. The rest are tiled. Windows on the side walls of houses are rare.

The limits of the wards or divisions of the town are complicated and in some cases disputed. Each division has several lanes running

Chapter XIV. Places. DHÁRWÁR. *Town.*

east and west. The south-east division has ten lanes.[1] It is inhabited by Bráhman priests and Government servants, the hereditary astrologers of Dhárwár, a large number of Lingáyat and Marátha husbandmen, labourers, and Bedars, two or three goldsmiths, one or two Lingáyat priests, and a few Muhammadans. It has two Lingáyat monasteries, and three Hindu temples of Ráyar Hanumán, Gopálkrishna, and Mahádev.

The north-eastern division has eleven lanes.[2] It is inhabited by Pendháris, Musalmán labourers, betel leaf sellers and gardeners, Lingáyat grain merchants, retail shopkeepers and husbandmen, goldsmiths, weavers, and shoemakers, and two Vadars. In this subdivision is the chief native liquor factory, a few Bráhman priests and Government servants, a Lingáyat and a Vellál mason, a few blacksmiths, rope-makers, and dealers in skin, and three temples of Ishvar Hanumán and Kalva, and a goldsmiths' and three Lingáyat religious houses.

The north middle division has seven lanes.[3] It is inhabited by several Bráhman priests, Government servants, the *desái* of Dhárwár, several rich Bráhman Lingáyat and Muhammadan merchants, Komti merchants, Jingars, retail shopkeepers and grain merchants and their shops, a few oil pressers, some copper and brass vessel sellers, and a few Lingáyat priests. In this division are the mámlatdár's office, Government Maráthi and Kánarese schools, the old market, the chief police station, two Lingáyat monasteries, Hindu temples of Vithoba, Venkoba, Mudi-Hanumán and Ishvar, Rághavendra Swámi's shrine, a Lingáyat temple of Basvanna, Nálband's mosque, and a few lime kilns.

The south middle division has ten lanes.[4] It is inhabited by Mádhva Bráhman priests, Government servants and pleaders, Marátha Lingáyat and Jain husbandmen and labourers, a few Musalmáns and cotton cleaners, goldsmiths, earthen-pot makers, Lingáyat merchants weavers and priests, three or four retail shops, and dancing girls. The chief objects of interest in this division are three Bráhmanic temples of Kalmeshvar, Hanumán, and Ishvar, a Jain temple, a Lingáyat temple of Virbhadra, two Lingáyat monasteries, and a mosque.

The south-western division has seven lanes.[5] The chief inhabitants are Lingáyat merchants priests and husbandmen, Bráhman

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[1] Beginning from the Navlur gate, the names of the lanes are two Bedar lanes, Kolikera, Udpiraya-galli, Marátha-galli, Kalli-voni, Attikole-voni, Shudra Joshi's vadha, Korvars' or musicians' galli, and Gondhli's galli.

[2] Muchandya-galli, Gavachari-galli, Madansetti-galli, Adki-galli, Bhus-galli, Gunari-galli, Mensinkai-galli, Viraktmath-voni, Ghall-voni, Motchigerri, and Kambar-galli or blacksmith's lane.

[3] Mudihanumán-galli, Dattobrao's galli, Táluk Kacheri-galli, Hiremath lane, Desai-galli, Javali or cloth-seller's bázár, Vibhuti-galli, Nandikole-galli, Zingar-galli, and Rajput-galli.

[4] Kumbár-galli, Lukmánhalli, Basti-galli, Deshpándi-galli, Hembli-galli, Mondgalli and Hosvoni.

[5] Kodanpur-galli, Weavers' lane, Dundi-galli, Velligar-galli, Hanumán-galli, Kasba Dyamava-galli, and Mollia-galli.

priests, merchants, Government servants and pleaders, weavers, a blacksmith and several goldsmiths, carpenters, a few Muhammadan washermen, dancing girls, and a few indigo dyers. The chief objects of interest are four Lingáyat monasteries, a temple of Chauri-Basappa, two Bráhmanical temples of Bánshankari and Venkoba, and a mosque.

The north-western division has ten lanes.[1] The chief inhabitants are Muhammadan merchants husbandmen and labourers, Government messengers, tinmen, coppersmiths, traders, water-carriers, grass-cutters, washermen, barbers, cow-keepers, a few Bráhman priests, Government servants and pleaders, indigo-dyers, a few Marátha and Lingáyat husbandmen, and labourers, goldsmiths, dancing girls, carpenters, earthen-pot makers, and Lingáyat priests. The chief objects of interest are Bráhmanical temples of Dattátraya, Narsinh and Hanumán, a Lingáyat monastery, the Jáma and four or five minor mosques, the Persian school-house, and the German Mission school-house, on the bank of the Halkeri Pond.

Suburbs.

The suburbs fall under five divisions. To the north of the main east and west street, and to the east of the Hirekeri or Moti pond, are nine lanes.[2] This part is peopled by Muhammadan and Marátha husbandmen, labourers, Government messengers, constables, and some Hindustán Bráhmans. There are three temples of Báláji Hanumán and Ganesh, and three mosques. To the north of this nine-lane sub-division is the European Protestant burying ground, and north of this burying ground is the European cricket ground. Beyond the cricket ground to the east is Háveripeth. On the extreme north-east about a mile distant is the new village of Madihall.

Madihall.

It is bounded on the north, east, and south by Dhárwár lands and open country, and on the west by Háveripeth. In 1832, under the patronage of Mr. Josiah Nisbet the Principal Collector, Judge and Sessions Judge, and Political Agent in the Southern Marátha Country, Bráhman public officers and agents of landholders built the new village of Madihall towards the east of Háveripeth. For some time it was called Nisbetpur after Mr. Nisbet but it is now called Madihalla, from the neighbouring brook or *halla* on the banks of which the long and strong grass called *madi*, used in making ropes and sweeping brooms, is grown. Madihalla includes two long streets running parallel to each other east and west. There are no cross lanes. All the houses here are built of sun-dried bricks, and covered with tiles. The higher public servants and agents of landholders and sardárs built several good houses on both sides of the southern street. Many are now in ruins, and the few that remain are occupied by Bráhman priests and poor public servants. In the northern street live several Marátha husbandmen messengers and constables. At the end of the village is a large temple of Narsinh which was built by the late Ráo Bahádur Shrinivásráo

[1] Pendhári-galli, Tadkode-galli, Gavli-galli, Langoti-galli, Kumbhár-galli, Daroga-galli, two Rassálpur-galli, Sodágar-galli, and Bisti-galli.

[2] Mutgar lane, Haddukhán's lane, Bára Imám lane, Bhovi Mandi lane, Mankalváda, Mochi-galli, Kodi lane, Kirpárám lane, and Marátha lane.

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DHÁRWÁR.

Sangit, *diwán* to the Principal Collector and Political Agent in 1832, in front of his house where his family now lives. There are four or five houses of Muhammadans. The population is entirely dependent on the Dhárwár market. The well water is sweet and close to the surface.

Háveripeth.

About three-quarters of a mile north of the town is the modern village of Háveripeth. It is bounded on the north by the lands of Dhárwár and Madihall, on the south by the open ground between Háveripeth and Dhárwár, and on the west by the open ground between Háveripeth and Náráyanpur. Under Bijápur (1489-1686) and afterwards under Aurangzeb (1658-1707), Dhárwár fort was in charge of a commandant, who had a small territory assigned to him for the maintenance of the garrison. The town or *petta* was placed under the manager or *sarsubhedár* of the district. The same form of government was continued under Peshwa Báláji after he took the fort in 1753. The merchants lived in the *petta* and the markets were there. Owing to continual dissensions between the commandant and the civil authorities in the town, the garrison were not allowed access to the *petta* and had much difficulty in getting provisions. The commandant represented the matter to the Peshwa, who ordered a new *petta* or market to be built for the use of the garrison. It was built towards the north-east of the fort in 1753, and was called *Sadáshiv peth,* in honor of the Peshwa's cousin Sadáshivráv, who had obtained the order for its building. As the market days in the Mangalvár and Shukravár street in the town of Dhárwár were Tuesdays and Fridays the new market was ordered to be held on Sundays. It was therefore also called *Áditvár peth* or the Sunday street. When and why the old names were changed into the present Háveripeth is not known. In Háveripeth two long streets, one north and south, and the other east and west, cross each other almost at right angles. The chief inhabitants are Lingáyat merchants shopkeepers and oil-pressers, Pendháris, cotton-cleaners, carpenters, and blacksmiths. Some rich Muhammadans, several Lingáyat and Marátha husbandmen and labourers, and Lingáyat priests and Musalmán beggars also live in this division. The chief objects of interest are four Bráhmanical temples of Hanumán, Ishvar, Kareva, and Dyámava, a Lingáyat temple of Basvanna, two Lingáyat monasteries, and three mosques. Outside the northern entrance of Háveripeth are the Purmankatti pond and a rest-house.

Gulganjikop.

About a mile and a half to the north of the town is a group of five hamlets Gulganjikop, Kamlápur, Hosmálápur, Málápur, and Náráyanpur, all near one other and forming one large village. Gulganjikop lies to the east, Málápur and Kamlápur to the north, Hosmálápur to the west, and Náráyanpur to the south. The boundaries of this group are on the north the lands of Gulganjikop and Málápur, on the east the lands of Málápur between this group and Háveripeth, on the south the open space between this group and the fort, and on the west the lands of Gulganjikop and the jail. The whole group is more like a separate

village than a portion of the city. The streets are more like lanes than roads, being neither paved nor metalled. Except about ten with tiles the houses are small and flat roofed. They are chiefly peopled by Lingáyat and Marátha husbandmen and labourers. There are ten or twelve houses of carpenters and as many more of blacksmiths and earthen-pot makers. There are four or five retail, but there is no large wholesale shop. Four rich merchants three Lingáyat and one Rajput, several Musalmán and Marátha Government messengers and constables, eight or ten families of Musalmán beggars, and about ten families of Lingáyat priests live in these villages. The headman of Málápur is a Musalmán, and the headmen of the other villages are Lingáyats. The accountants of these villages are Bráhmans who live in the town. The only objects of interest in the group are two temples of Hanumán, a Lingáyat temple of Basvanna, two Lingáyat monasteries, and two mosques. A little trade in cotton is carried on in these villages.

Saidápur.

To the south-west of the Gulganjikop group is Saidápur village. It is bounded on the north by the open ground south of Gulganjikop, on the east by the fort, on the west by the ground behind the jail, and on the south by the Dhárwár-Belgaum road. It is peopled by poor Musalmán, Marátha, and Lingáyat husbandmen and labourers. There are some tiled and several small flat-roofed houses, but no merchants or Bráhmans live here. The village has a Roman Catholic chapel, with a few resident Catholic Christians. To the south-east and west of Saidápur is the civil station and the fort. Between the south-east of the Collector's garden and the west of the town, almost in a line with the middle Kamánkatta street, is a small nameless village. It is bounded on the north by the road from the town to the Collector's office, on the east by the north and south main road from Hubli to Belgaum and the west of Dhárwár, on the south by the Kempgeri pond, and on the west by the Collector's garden. About 1824, the private servants and messengers of the Principal Collector, and the military officers of the regiments then stationed in the fort, built several small huts and houses at this place. Several Musalmán labourers, and Government servants of the messenger and constable class, several Bhois formerly palanquin-bearers but now fishermen, some Roman Catholic Christians, clerks in Government offices, and some Hindustáni Bráhmans live here. About 1833 the jailor dug a public well with the help of a few convicts, and his family enjoy a piece of rent-free land for its repair. To the south-west of the town is a village originally called Baberpur after Mr. T. H. Baber the Principal Collector who built it. It does not now retain that name. The boundaries of this village are on the north the southern slope of the Madármardi hill, on the east the south-west of the town, on the south the Hirekeri pond, and on the west the open country towards the main Belgaum-Hubli road. The great south-east and west road of the town passes through this village towards the west to

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the Collector's office, District Judge's, and First Class Subordinate Judge's courts, Ulvi Basappa's temple, the European part of the town, and the main road from Belgaum to Hubli. On the south side of this street are Ráo Bahádur Tirmalráv Inámdár's dwelling, Satya Bodh's Hanumán's temple, and four or five houses of Bráhman priests and others. On the northern side are Venkatráv Bahádur's large well, Tirmalráv's rest-house, and houses of three or four Bráhman Government servants and others. The smaller lanes in this new village are one called the Chávni, and three Berad lanes. The Chávni was originally occupied by the *savárs* or horsemen of the Political escort. It was next occupied by police constables until when they were removed to the new police quarters. Marátha labourers and others now live there. The three Bedar lanes are so called from about a hundred Bedars and some Hulsars who live there. The Bedars hire themselves for daily labour or sell firewood. Some trade in mango and guava fruit in their season. There is a small Hanumán's temple in the Chávni lane occupied by a Bairági ministrant. To the north of the new village and towards the west of the town are several small and irregular lanes of Holerus or Mhárs, Talvarus or village constables, Kurbarus or shepherds, weavers, basket-makers, and Kasberus or prostitutes. There is an Akhani lane, where live Muhammadan sellers of beads and needles and some workers in silk, Gaulis' or cowherds' lane, the two market lanes of the old regimental lines where live two or three Muhammadan cloth merchants, Kákar lane where live some Pendhári fishers, firewood sellers and pony hirers who give ponies on hire and buy and sell fish, Madrási lane and Korvarus' or low musicians' lane where live Native Christians from Madras most of them employed as servants in European households. Most of the people of this locality are poor and live chiefly on labour or service and some by begging. Most of the houses in these lanes are small clumsy and dirty and the lanes themselves are not clean. Of religious buildings the Holerus have three temples of Durgava the goddess of cholera and her sister Mátáji, the Muhammadans have one or two mosques, and the Roman Catholics have a chapel and a burying ground. To the north of the lanes in the west of the town are the new police lines down the north slope of the rising ground towards the south-west of the fort. The police force consists of Muhammadans, Maráthas, a few Rajputs, and a very few Bráhmans. Close to the lanes are a small temple of Murgamma and a mosque. Beyond the Police lines are the civil station on the north and west, and the fort on the east. Outside to the south-east of the town are two Lingáyat monasteries called Churmuri and Chilal, several houses of Bedars and Lingáyats, Ráo Bahádur Venkatráv Principal Sadar Amin's cenotaph, a public sweet water round well known as Kopramma's Well and a rest-house both built by Ráo Bahádur Tirmalráo Inámdár the former in memory of his mother.

Population.

The 1872 census returns showed a population of 27,136, Hindus

19,836, Musalmáns 6797, Christians 493, and ten Others. The 1881 census returns showed a population of 27,191, including 671 in the cantonment, of whom 19,709 were Hindus, 271 Jains, 6545 Musalmáns, 618 Christians, twenty-four Pársis, and twenty-four Others. Excluding the 671 in the cantonment, the remaining 26,520 give an average density of thirty-six to the square acre over 735 acres the whole area of Dhárwár town. As regards condition the people of Dhárwár town may be arranged under four classes, the rich with yearly incomes of more than £100 (Rs. 1000), the upper middle with £100 to £50 (Rs. 1000 - 500), the lower middle with £50 to £20 (Rs. 500 - 200), and the poor with less than £20 (Rs. 200). Of the rich there are 125 to 150 families. They are chiefly priests, Government servants, lawyers, landlords, pensioners, traders, moneylenders, liquor and toll contractors, and copper or brass smiths. Of the upper middle class there are 200 to 400 houses belonging to almost the same classes as the rich. Of the lower middle class there are 500 to 1000 families, belonging almost to the same classes, with the addition of some oilmen and tailors. Of the poor there are 2000 to 2500 families, chiefly retail dealers and craftsmen, excepting copper and brass smiths; a few oilmen and tailors, husbandmen, labourers, wanderers, and beggars.

Daily Life.

Except Government servants, whose office hours last from ten to five, men of all classes work from seven to twelve, dine and rest for two hours, work from two to six, sup about eight or nine, and retire to rest about ten. Among the rich the women rise about six, clean the gods' room, light lamps before the house gods, help to make ready the midday meal, dine after their husbands, rest till two, go to the temple to worship or hear sacred books or sew or embroider at home, help in making supper, and retire to rest about ten. In many families, servants clean the hearth, bring water and cook, while the women supply them with provisions for cooking, feed anoint and dress their children and do other light work. Except that they rise before six and bring water and cook, middle class women pass the day like the rich. Poor women, except among Bráhmans and other high classes, rise about four and grind grain till daylight. After a light breakfast, they work till about twelve, dine, and rest. After two they work till six, make supper ready, and, after supping, go to bed about nine. A husbandman's wife takes his breakfast to the field about nine, goes home, and makes dinner ready about twelve. In the afternoon, she does house work and in the evening makes supper ready and sups. In busy times, the men carry their breakfast with them to the fields at about six in the morning. The wife takes her husband his dinner at twelve, and after two hours' rest, works with him in the fields till evening. She bathes at home on Mondays and Thursdays, anoints herself with oil and warm water once in a fortnight, and goes to the temple on every Monday, and on *Makarsankránti* that is January 12th, *Mahásivrátri* in February, *Diváli* in October or November, and the first *Kártik Ekádashi* or eleventh in November.

Chapter XIV. Places. DHÁRWÁR. *Living.*

The rich generally live in their own houses, which, if let, might command a yearly rent of £3 to £10 (Rs. 30 - 100). They have one or two servants to cook and bring water, each at a yearly cost of £10 to £15 (Rs.100 - 150) and their dinner,[1] and one or two buffaloes and a cow, whose milk curds butter and buttermilk are used by the family. Buttermilk is sometimes distributed in charity. Few keep either a horse or a bullock carriage or a pony cart. The yearly cost of food for a family of five, a man a woman, two children, and an aged member of the family, varies from £25 to £50 (Rs. 250 - 500), and the cost of clothes from £10 to £20 (Rs. 100 - 200).[2] A son's marriage costs £80 to £200 (Rs. 800 - 2000), and a daughter's, because no ornaments are given, £60 to £120 (Rs. 600 - Rs. 1200). The dowry given to the bridegroom is not included in the latter sum. A death costs £15 to £30 (Rs. 150 - 500); and a birth £5 to £15 (Rs. 50 - 150).[3] Upper middle class families live in houses with a yearly rent of £3 to £5 (Rs. 30 - 50); servants cost them about £3 to £6 (Rs. 30 - 60) a year besides dinner. They keep a cow or a buffalo, whose milk is used by the family. Most of them if Bráhmans, Maráthás, Jains, or Musalmáns, keep a small pony and if Lingáyats, a bullock to ride on, food costs £20 to £40 (Rs. 200 - 400), clothes £6 to £12 (Rs. 60 - 120); a son's marriage £40 to £100 (Rs. 400 - 1000), and a daughter's, exclusive of the dowry paid to the bridegroom, £30 to £50 (Rs. 300 - 500); a death about £12 to £20 (Rs. 120 - 200); and a birth £4 to £12 (Rs. 40 - 120).[4] Lower middle class families live in houses with a

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[1] The average wage details are: Cook £10 (Rs. 100) and dinner, water-bearer the same, house servant £6 to £10 (Rs. 60 - 100), stable servant £7 8*s.* (Rs. 74), barber and washerman £2 (Rs. 20), and family priest £5 (Rs. 50), and dinner and clothes. If the priest's wife lives with the family her cost will be £2 8*s.* (Rs. 24), and dinner and clothes.

[2] The clothing details are: The woman two robes or *sádis* Rs. 12 each, four bodices Rs. 1½ each, one *pitámbar* or silk robe Rs. 125 and one *paithani* or silk and cotton robe Rs. 120 lasting five years. The man a lace-bordered *rumál* or handkerchief Rs. 40 lasting six years, a coat or *angarkha* of broadcloth Rs. 20 or Rs. 30, and twelve cotton coats Re. 1 each, two pairs of waistcloths Rs. 10 - 15 a pair, and a pair of shoes Rs. 2 each. A child's clothes cost Rs. 10 - 15.

[3] The ceremonial expenses are: Marriage for a boy, ornaments to the bride Rs. 2000, clothes Rs. 500, food Rs. 1000, charity Rs. 200, fireworks Rs. 75, musicians Rs. 50, *yelliadaki* or betel leaves and nuts and dancing girls Rs. 100 and dinner, labour Rs. 75, miscellaneous Rs. 500, and in the case of a girl a dowry of Rs. 1500 to the bridegroom, total Rs. 6000. Death, wood Rs. 7, priest Rs. 75, money gifts to begging Bráhmans and *dashadán* or ten gifts Rs. 100, and *annakharch* or dinner to Bráhmans Rs. 100, total Rs. 282. Birth, confinement charges Rs. 30, gifts to Bráhmans Rs. 25, sweetmeats Rs. 15, betel leaves and musicians Rs. 10, clothes for the mother and babe Rs. 50, total Rs. 130. The charges for a girl are Rs. 25 to Rs. 30 more than for a boy.

[4] The total details are: Cook Rs. 72, house servant Rs. 60, stable servant Rs. 60, and barber and washerman Rs. 15, household priest Rs. 36, *muttaidi* or priestess Rs. 12. Clothes, the woman two robes at Rs. 8 each and four bodices at Re. 1 each, *pitámbar* Rs. 100, good robe Rs. 30 or Rs. 40; the man two pairs of waistcloths Rs. 8 each, lace headscarf Rs. 25, coat of *banát* Rs. 15 - 20, eight *ángis* or small coats Re. 1 each, and a pair of shoes Rs. 1¼ each; the boy's and the girl's clothes cost Rs. 8 each. Marriage, a son's marriage, ornaments Rs. 800, clothes Rs. 300, food Rs. 500, charity Rs. 75, fireworks Rs. 30, *yelliadaki* and dancing girls Rs. 75 and dinner, labour Rs. 50, miscellaneous Rs. 300, and dowry to bridegroom in the case of girls Rs. 1000. The expense of a daughter's marriage is the same except that there are no ornaments. Death, wood Rs. 7, priest Rs. 50, beggars Rs. 75, *padadán* Rs. 10, *annakharch* Rs. 75, miscellaneous Rs. 50. Birth, confinement charges Rs. 25, Bráhman beggars Rs. 20, sweetmeats Rs. 15, *yelliadaki* Rs. 10, clothes Rs. 30.

yearly rent of £2 10*s.* to £3 (Rs. 25-30); their servants cost them about £2 (Rs. 20) and dinner, and the barber and washerman cost them 12*s.* (Rs. 6). They keep a cow or a buffalo about half of the produce of which is used in the house and the rest they sell; their food costs them £18 to £30 (Rs. 180-300), their clothes £4 to £8 (Rs. 40-80), a son's marraige £30 to £60 (Rs. 300-600) and a daughter's, exclusive of the dowry paid to the bridegroom, £20 to £40 (Rs. 200-400); a death £8 to £10 (Rs. 80-100); and a birth £3 to £6 (Rs. 30-60).[1] The poor live in houses with a yearly rent of 12*s.* (Rs. 6), the barbers and the washermen costing them 6*s.* (Rs. 3) a year. They keep a cow or a buffalo about one-fourth of whose produce is used in the house and the rest is sold; food costs them £10 to £15 (Rs. 100-150); clothes £2 to £3 (Rs. 20-30); a son's marriage costs £4 to £8 (Rs. 40-80) in addition to the dowry or *terunu*; a daughter's marriage costs £5 to £10 (Rs. 50-100); a death £3 to £5 (Rs. 30-50); and a birth £1 to £1 10*s.* (Rs. 10-15).[2]

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

Priests.

Priests, of whom there are about 400 families, are found in all parts of the city. They are of two main classes Hindus and Musalmáns. There are about seven-sixteenths of Bráhman priests of sects, one-sixteenth of goldsmiths carpenters and blacksmiths, four-sixteenths of Lingáyats, and four-sixteenths of Musalmáns. As it is not a holy place like Násik or Pandharpur, Dhárwár has no Bráhman priests with hereditary supporters or *yajmáns*. Several priests are attached to families as family priests, and officiate at all their religious ceremonies. Some hold *ináms* or rent-free lands, others are temple priests and beggars. Very few of the priests are well off and able to save and occasionally to lend money. Their wives do nothing but house work. Many send their boys to school, teaching them Kánarese, Maráthi, Sanskrit, and English, and striving to get them into Government service. They live chiefly

[1] The total details are: House servant Rs. 48, barber and washerman Rs. 8. Clothes, the woman two robes at Rs. 6 each, four bodices at 12 *annas* each, two good robes Rs. 20; the man a two or four year simple headscarf Rs. 10, two pairs of waistcloths each at Rs. 3, four *ángis* at 12 *annas* each, one coat at Rs. 5, and one pair of shoes 12 *annas*; the children cost Rs. 6 each. Marriage for a boy, ornaments Rs. 400, clothes for both boy and girl Rs. 100, food Rs. 100, charity Rs. 50, fireworks and oil Rs. 10, music Rs. 15, *yelliadaki* and dancing girls Rs. 25 and dinner, labour Rs. 25, miscellaneous Rs. 100, and dowry to bridegroom in the case of girls Rs. 150. Death, wood Rs. 7, priest Rs. 25, gifts Rs. 40, *padadan* Rs. 10, *annakharch* Rs. 50. Birth, confinement Rs. 20, ceremonies Rs. 10, charity Rs. 5, sweetmeats and musicians Rs. 8, feast on twelfth day Rs. 8, clothes for mother and babe Rs. 15, total Rs. 66. The charges on account of the last three items are greater on the birth of a son than on the birth of a daughter.

[2] The total details are: Barber and washerman Rs. 4. Clothes, the woman two robes at Rs. 3 each and one bodice at *annas* 2, good robes Rs. 10; the man a simple headscarf Rs. 5, two pairs of waistcloths at Rs. 2 a pair, two *ángis* at 12 *annas* each, and a 12 *annas* pair of sandals, the boy and girl together cost Rs. 4. Marriage for a son, ornaments Rs. 100, clothes for both boy and girl Rs. 25, food Rs. 50, oil gift and music Rs. 5, labour Rs. 5, miscellaneous Rs. 5, and dowry to bridegroom in the case of girls Rs. 100. Death, wood Rs. 5, priest Rs. 5, gifts to beggars in money Rs. 10, in food Rs. 25. Birth, confinement charges Rs. 10, gifts to Bráhmans Rs. 5, sweetmeats Rs. 4, *yelliadaki* and musicians Rs. 4, and clothes Rs. 10.

in the north, south-east, and middle parts of the town, and in the Madihall village. Goldsmiths, blacksmiths, and other craftsmen support their own priests. Some Lingáyat priests hold *inám* or rent-free lands and others are beggars. Of Musalmán religious officers, some are Kázis or marriage registrars, Mullás or priests, Khatibs or scripture readers and mosque servants, who hold rent-free lands. The rest live by begging.

Lawyers.

Lawyers or Vakils, of whom there are about fourteen houses, chiefly in the town, are Mádhva, Smárt, Konkanasth, and Sárasvat or Shenvi Bráhmans. Some of them are rich and save. The rest are just able to make a living. Their wives do house work generally with the help of servants. Their boys go to school and learn Maráthi Kánarese or English. Few of them have risen to high places in Government service.

Government Servants.

Government servants numbering about 1000 houses live in all parts of the town. They are Bráhmans of different classes, Maráthás, Lingáyats, Musalmáns, Pársis, and Christians. Of the Bráhmans and Maráthás some hold high places in the revenue judicial police and educational branches of the service, others are clerks and a few especially Maráthás are messengers and constables. A few Lingáyats hold high places in the revenue department and the rest are clerks. The Musalmáns are messengers and constables. Three or four of them are clerks, and a few hold higher posts. Of the Pársis and Christians a few hold high positions and the rest are clerks. Of Government servants those in high positions are alone able to save. Their wives do nothing but house work, and all but a few messengers and constables send their boys to schools.

Practitioners.

Besides the Civil Surgeon and hospital assistants, there are about eight practitioners, four of them Bráhmans, one a goldsmith, and one a Marátha, known as *vaidyas,* one a Musalmán *hakim,* and one is a Pársi who is a licentiate of medicine and surgery of the Bombay University. The *vaidyas* live in the Hindu quarter of the city, the *hakims* in the Musalmán quarter, and the Pársi in the European station. There are also two female medical practitioners one a Marátha and the other a Telinga woman. They belong to the prostitute class and live in the Hindu quarter of the city. Except the Pársi none of these practitioners perform surgical operations. They are called in cases of sickness and are generally paid 2*s.* to £5 (Rs. 1 - 50) including all presents, besides the price of the medicine. They neither save nor lend money; but are fairly off, free from debt, and live in rented houses. The wives of the male practitioners do nothing but house work and their boys go to school. Besides these regular doctors, three or four barbers bleed and set dislocated bones, three or four Marátha and Lingáyat women act as midwives, and about four wandering Vaidus prescribe pills or *mátrás.*

Men of Means.

Of men of means, there are about one hundred and twenty-five landlords, including Desáis, Deshpándes, Inámdárs, and Government pensioners. Of the landlords some are Bráhmans, and some Lingáyats who live in the Hindu quarter of the city, and the

rest Musalmáns who live in the Musalmán part of the town. Partly from the number of dependants and partly from the large sums they are obliged to spend on marriages and other ceremonies, men of this class are badly off. Some of them are in debt. They send their boys to school and some of them have risen to high posts in Government service. The Government pensioners are Bráhmans, Maráthás, Musalmáns, Lingáyats, and Christians. They educate their children chiefly for Government service and as pleaders.

Moneylenders.

Of moneylenders there are four Bráhmans of all subdivisions, a Komti, a Musalmán, and a Lingáyat. All are settled in Dhárwár. They are sober, fairly thrifty and hardworking, and well-to-do, some of them with capitals of £500 to £800 (Rs. 5000 - 8000), and one with nearly £5000 (Rs. 50,000). No Dhárwár moneylender is worth more than £5000 (Rs. 50,000). They live in their own houses worth a yearly rent of £4 to £8 (Rs. 40 - 80). Their women do nothing but house work and are helped by servants, and their boys go to school from seven to fifteen learning Kánarese, Maráthi, and a few English. They lend money to traders, husbandmen, and brass-workers, chiefly for trade purposes; but sometimes to meet marriage and other special private expenses. Advances are made sometimes on the security of land houses and ornaments, and sometimes on personal security. Their rates of interest vary from nine per cent when gold and silver ornaments are pleged, to twenty-four per cent on personal or landed security. Either bonds, or signature in the day books, with a 6*d.* (4 *as.*) stamp affixed, are always taken. Two books are kept, a day book called *rojnáma* or *kirdi* and a ledger or *kháta*. Though they often take their debtors into the civil courts, the moneylenders bear a good name for patience and fair dealing. Márvádi moneylenders number four to six houses, chiefly in the town of Dhárwár. They are most hardworking sober and thrifty, but very harsh and grasping. They are well off, some of them with capitals of £200 to £400 (Rs. 2000 - 4000), living in rented houses worth a yearly rent of £1 16*s.* to £2 8*s.* (Rs. 18 - 24). Their women do nothing but house work. Their boys are in Márwár. They make advances to traders shopkeepers and husbandmen, chiefly for trade purposes and sometimes to meet marriage and other expenses. They always require bonds and mostly take houses, fields, and ornaments in mortgage. Their nominal rates of interest are the same as those charged by Bráhman, Lingáyat, and Musalmán moneylenders, but in addition to interest, when making an advance, under the name of discount *manoti* and *batta*, they levy special cesses each of two to five per cent on the amount borrowed. They keep the same books as Bráhman moneylenders. As creditors they have a bad name for harsh and unscrupulous if not dishonest practices. Besides these moneylenders, an oil-seller and one or two pulse-sellers lend money. Moneylenders' clerks are almost all Bráhmans. They write Modi and Kánarese and are paid £7 4*s.* to £9 12*s.* (Rs. 72 - 96) a year.

Moneychangers.

Moneychangers or *saráfs*, numbering about twelve houses, are chiefly Bráhmans, Komtis, and one or two Lingáyats. They are patient and thrifty and fairly well-to-do with capitals of £10 to £50 (Rs. 100 - 500). They live in houses of their own, worth a

Moneychangers.

yearly rent of 12*s.* to £1 4*s.* (Rs. 6 - 12); their women do nothing but house work, and their boys go to school, where many of them learn English. They enter Government service and one has risen to the post of deputy collector. The moneychanger sits in his shop or by the roadside, buying and selling ornaments, and changing copper and silver coins or copper coins. Those who sit by the roadside are called *chinvárs*. They give copper for silver and silver for copper and levy a charge of ($\frac{1}{8}d.$) ($\frac{1}{12}a.$) on each rupee. *Kavdis* or shells are never used in Dhárwár. Besides the above classes one or two Shimpis earn their living as moneychangers.

Grain Dealers.

Grain-dealers, numbering 200 to 300 families, are found all over the town and suburbs. They include Lingáyats, Bráhmans of all classes, Maráthás, Musalmáns, Shimpis, Gavlis, and Kurubars. They belong to two classes, wholesale and retail dealers. The wholesale merchants, of whom there are altogether about twelve or thirteen, are chiefly Lingáyats with two or three Musalmáns. They are rich, bringing or buying wheat and millet from Bágalkot in North Bijápur and Ránebennur and Gadag in Dhárwár and the neighbouring villages; and rice from Haliyál and Mundgod in Kánara, Hulkop, Honigatti, Karkop, Kalghatgi, and other neighbouring villages. They dispose of the grain to retail sellers. They live in their own houses worth a yearly rent of £2 4*s.* to £6 (Rs. 24 - 60). Their wives do nothing but house work and their boys go to school. The retail grain dealers, who are chiefly Lingáyats, Maráthás, Musalmáns, and a few Bráhmans, are found all over the city. They often carry on their trade partly by borrowed capital. As a class they are poor, living some in their own and others in hired houses worth a yearly rent of 6*s.* to 10*s.* (Rs. 3 - 5). The wives of some of them sell in their shops. They buy partly from husbandmen in the markets, and partly from wholesale grain dealers. They are hardworking, sober, and thrifty. Some have a bad name for cheating their customers by using more than one set of measures.

Vegetable Sellers.

Vegetable-sellers, of whom there are about one hundred houses in different parts of the city are Lingáyats, Maráthás, Musalmáns, and Bedars. They are hardworking, thrifty, honest, and sober. As a class they are poor, living from hand to mouth in houses of a yearly rent of 1*s.* to 2*s.* (Re. $\frac{1}{2}$ - 1). Their wives work as saleswomen, and their boys do not go to school. The gardeners grow their own vegetables, and the others buy from gardeners. They sell to all consumers and to neighbouring villagers, who buy on market days. Head-loads of fuel in the morning and of grass in the evening are brought for sale in the market or in the town by Bedar, Kákar, Pendhári, Mhár, and other women. Bedars and Mhárs bring fuel from eight or nine miles and do not get more than 6*d.* (4 *as.*) the head-load. They live from hand to mouth. The grass is their own property or is brought from wholesale sellers who buy up entire meadows or *kurans* and stock the grass in large heaps or *banvis* outside the town.

Sugar and Spice Dealers.

Sugar and Spice dealers are of two classes, wholesale and retail. The wholesale dealers Lingáyats and Komtis number about eight houses. They live chiefly in Dhárwár town in Háveripeth. They

are thrifty, sober, hardworking, and well-to-do with capitals of £100 to £200 (Rs. 1000 - 2000), living in houses worth a yearly rent of £1 4*s.* to £1 16*s.* (Rs. 12 - 18). Their women do nothing but house work and their boys go to school from seven to fourteen. They bring spices from Belári, Kadapa, Bangalur, and Bombay and sell them to retail dealers. Of retail sugar and spice dealers there are about thirty houses chiefly Lingáyats, Komtis, and one or two Musalmáns. The retail dealers are not well off. Their capitals vary from £10 to £20 (Rs. 100 - 200), and they live in houses worth yearly rents of £1 4*s.* to £1 10*s.* (Rs. 12 - 15). Their women do house work and sometimes sell in their shops; their boys are sent to school. They buy from wholesale dealers and sell to consumers. Dealers in sugar and spice also deal in salt. There are no separate salt sellers.

Sugar and Spice Dealers.

Oil-sellers are of two classes, Lingáyat Ganigerus and others of all castes. About eight families of professional oil pressers and sellers are scattered over the town, besides four families in Náráyanpur. All of these are Lingáyats. Each family or group of families has one or two oil presses in their houses, in which they press sweet oil from the seed of the *yellu* and *gur yellu* varieties of sesamum, from *pundi* or hempseed, *agsi* or linseed, and *helkadli* or groundnuts. Many of them are wholesale dealers. They buy large quantities of imported sweet oil, as well as oil pressed in Dhárwár and sell it retail. Besides these most grain and other merchants deal in sweet oil. They live in substantial houses of their own worth a yearly rent of £2 8*s.* to £4 16*s.* (Rs. 24-48). The retail sellers live in houses yielding a yearly rent of 6*s.* to 12*s.* (Rs. 3 - 6). Their wives sell oil in their own houses or in the market. Their boys seldom go to school. Of late the Dhárwár oil-pressers and dealers in country oil have suffered greatly from the competition of kerosine oil. Almost every shopkeeper, and every other person who has a few rupees to spare, imports and sells kerosine oil. Even some of the professional oil-pressers themselves sell kerosine. So keen is the competition that some professional oilmen have been obliged to give up their hereditary trade in oil and take to new pursuits.

Oil Sellers.

Of Butter-sellers there are about twenty-seven houses of Gavlis or cowherds living in Dhárwár town and in Saidápur. Their women sell milk and curds or *mosaru*. As their buttermilk is mixed with water, Bráhmans, Lingáyats, Jains, Komtis, and Rajputs do not buy it as they hold it impure. They live in houses worth a yearly rent of 6*s.* to 12*s.* (Rs. 3-6). Their wives do house work, churn buttermilk and make and sell butter. Their boys do not go to school. The local supply of butter falls short of the demand and large quantities of butter are brought by hte Hindu market women from the surrounding villages in small earthen jars called *chatgis* to the Tuesday market. People buy and clarify this butter and use it. Grain and spice dealers also buy a good deal of this butter on market days, clarify it, and keep it for retail sale, in large round earthen jars called *kodás*. They sometimes export the clarified butter in tin cans to Bombay.

Butter Sellers.

Milk-sellers or Gavligerus, numbering about fifty houses, are Lingáyats and Maráthás. They are settled in Dhárwár and Saidápur.

Milk Sellers.

Chapter XIV. Places. DHÁRWÁR.

They are poor but not in debt living in their own houses with a yearly rent of 12*s.* to £1 4*s.* (Rs. 6-12). The women sell milk and their boys do not go to school. They keep cows and buffaloes and sell milk to all classes.

Liquor Sellers.

The liquor contract of the Dhárwár sub-division is farmed every year to the highest bidder. In 1883-84 it was let for £3400 (Rs. 34,000). The contractor manufactures country liquor in his distillery in the north-east of the town and sells the liquor in two retail shops. The liquor is made by boiling coarse sugar or *gul* with a bark called *biallad toti,* or *ippi* that is Bassia latifolia flowers, or with the kernel of the woodapple. Country liquor is sold at 1*s.* to 1*s.* 6*d.* (8-12 *as.*) a bottle, according to its strength and quality. Except Bráhmans, Lingáyats, Komtis, and Jains, all classes drink openly. The chief consumers are Musalmáns, and Holerus, Bedars, and other low caste Hindus. European liquor is imported into Dhárwár and sold in retail by two or three Pársi merchants in the town. Besides country spirits toddy or fermented palm juice is sold at 1½*d.* (1 *a.*) the bottle. The right of tapping wild-date palms in the Dhárwár sub-division was sold in 1883-84 for £1102 10*s.* (Rs. 11,025).

Honey Gatherers.

Bedars and Maráthás gather honeycombs when in the forests and hills cutting firewood. They sell the honey to townspeople or sugar and spice merchants at about 6*d.* to 2*s.* (Re.¼-1) according to the size of the comb and the kind and quantity of the honey. Honey is of two sorts, a superior kind gathered by large bees and an inferior kind gathered by small bees. Up to about 1840, the privilege of gathering honey from the forests of each revenue sub-division of the district of Dhárwár was yearly sold to the highest bidder. About 1840 Government abolished honey sales. Within the last ten years the officers of the forest department every year sell the right of gathering forest honey to the highest bidders. During the three years ending 1882-1883, the honey farm yielded £60 16*s.* 6*d.* (Rs. 608¼) in the four sub-divisions of Dhárwár, Kalghatgi, Bankápur, and Hángal. Sugar and spice merchants buy honey from the honey-gatherers and keep it in earthen jars or glass bottles and sell it to consumers at about 6*d.* (4 *as.*) a *sher* of twenty *tolás* or rupees. Sometimes the honey-gatherers sell the honey direct to consumers.

Cloth Sellers.

Sellers of cotton wool and silk clothes number about fifty. They live chiefly in Mangalvár Peth street, while some who live in Háveripeth have shops in Mangalvár peth. They are chiefly Lingáyats, a few Bráhmans, eight or ten Shimpis, and about fifteen Márvádis. All the Lingáyat and Márvádi merchants are wholesale traders, five or six of them rich with capitals of £500 to £800 (Rs. 5000-8000). The rest have little capital and carry on their business by borrowing. There are also two joint stock company cloth shops. They sell both hand-loom and factory-made cloth, and besides importing from Bombay, Bangalur, Belári, Belgaum, Gadag, Hubli, and Tadpatri, buy cloth from the hand-loom weavers in Gadag, Hebli, and the neighbouring villages of the Dhárwár district and in Kittur, Hongal, and other neighbouring villages in Belgaum.

They sell the cloth to retail dealers and consumers. The women of the cloth sellers do nothing but house work and most of their boys learn to read and write. The retail sellers are Shimpis and Márvádis, of whom there are about twenty houses. The woollen cloth is chiefly flannel, and broadcloth brought from Bombay, and used by Government servants, lawyers, and others of the richest class. White blankets called *dháblis* are in great demand both among the rich and poor, as all high caste Hindus wear them after bathing. Silk waistcloths, bodices, and handkerchiefs are brought from Bombay and Poona and sold to almost all the rich and middle classes who buy them at the time of weddings and when a woman comes of age. Besides by the regular dealers, cotton cloth is sold by one or two Bombay Bohora peddlars. The Sális sell the produce of their looms in the market on Tuesdays. Rough blankets or *kámblis* are brought from the neighbouring villages and sold by Kurubars or Dhangars. All the leading cloth shops are in Javli Peth, which is a portion of the old market in the Mangalvár part of the town. Most of the valuable cloths are sold here. Hand-woven cloth of small value, brought by weavers living in the neighbouring villages on market days, is sold in the new Robertson market outside of the town.

Cloth Sellers.

Shoe-sellers are all Madegerus and Mochigararus. Details are given under Leather Workers.

Shoe Sellers.

Ornament-sellers of whom there are about fifty houses in all parts of the city include five moneylenders or *saráfs*, twenty goldsmiths, five Manigars, and fifteen bangle-sellers. Some account of them has been given under these heads. Saráfs and goldsmiths sell gold and silver ornaments, Manigars sell lac and China glass bracelets, and bangle sellers sell glass bracelets of different colours, description, and sizes.

Ornament Sellers.

Animal-sellers are generally poor though some of them are men of capital. They bring cows, bullocks, buffaloes, ponies, sheep, and goats on Tuesdays to the market from the surrounding villages, and from Nargund, Navalgund, Hubli, Ránebennur, and Maisur. They are Lingáyats, Maráthás, Musalmáns, and Jains. The cattle of this country is of the common sort and costs £2 to £6 (Rs. 20-60) for bullocks and buffaloes, £1 10*s.* to £3 (Rs. 15-30) for cows, and 2*s.* to 8*s.* (Rs. 1-4) for sheep. Maisur cows and bullocks of superior breed are brought only by Maisur people. They cost £10 to £30 (Rs. 100-300) a head.

Animal Sellers.

Besides sugar, kerosine oil, and furniture, Pársis, Bombay Musalmáns, one or two Dhárwár Shimpis and a few ordinary tradesmen sell drugs, hardware, paper, and almost all European articles except liquor which is sold by Pársis and Bombay Musalmáns only. The miscellaneous articles of European make which are most used by natives are paper, castor oil, lavender-water, scents, quinine, penknives, scissors, needles, inkstands, and match-boxes.

Europe Shops.

There are about twelve brokers or *daláls* in Dhárwár. Two or three Komtis are employed exclusively upon this work, and get from the sellers a commission of 3*d.* to 6*d.* (2-4 *as.*) for each cartload

Brokers.

of goods other than grain, such as sugar, coarse sugar or molasses, betelnuts, cocoanuts, cocoa-kernels, salt, turmeric, dates, and spices. The remaining ten brokers are Lingáyats, who keep their own shops and act as brokers to other shopkeepers and traders.

Husbandmen.

Husbandmen, of whom there are about 400 houses, are found in all parts of the city. They are Lingáyats, Maráthás, Bedars, Mhárs, and Musalmáns. They are hardworking and sober, and are not extravagant on marriage and other occasions. At the same time they are careless and wanting in thrift and wasteful in many of their ways, and free-handed to excess in their gifts to village servants. Except in ploughing, the women help in almost every process of husbandry, and after they are eight years old, the boys are too useful in minding cattle and watching fields to be spared to attend school. They have houses of their own worth a yearly rent of 8*s.* to 12*s.* (Rs. 4 - 6) ; they have generally two pairs of bullocks and sometimes four and a pair of two he-buffaloes. Some Maráthás Lingáyats and Mhárs employ themselves as farm servants; others have rich watered land well tilled and yielding valuable crops. Still most of them are in debt, foolishly taking advantage of the money-lender's readiness to make them advances. The chief fruit and vegetable growers are Maráthás, Lingáyats, and Musalmáns.[1]

Several moneyed men, Lingáyats, Maráthás, Gavlis, and Musalmáns purchase yearly from Government the grass grown on meadows, and hire servants to cut, sheave, and carry the grass, which is stored in large heaps or *banvis* outside of the town. The grass is sold at about 6*s.* to 10*s.* (Rs. 3 - 5) the thousand bundles.

Rice Pounders.

Rice is pounded or ground in wooden grinding-mills by Lingáyats Musalmáns and Maráthás of the labouring class. They pound or grind and clear the rice and sell it throughout the year. They also sell rice wholesale and sometimes in retail. Their women help in cleaning rice. They are fairly well-to-do and live in all parts of the town. Sometimes the rich employ them in pounding and cleaning rice for home use.

Almost all sellers of articles of native furniture, earthen pots

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[1] The vegetables grown in the rainy season are : (1) Vegetables whose fruit only is used *bendi, mullsavati, savati, hagal, heri, padval, chavalli, mensin, donmensin, tottal, badni, kumbal, chepar-badni, cembi, alasandi, advi-hagal, tupad-hiri,* besides such European vegetables as peas and beans. (2) Vegetables whose leaves only are used *rajiger, harvi, menthe, chuki, kadigargu, siavgi, kiraksali, gholi, kiresoppu, sabaski, chakott, pullampuchi, chandrabatoi, honganni, vanderga, kottambri, chityonni, kaki, agatmavu,* and *goryi,* besides such European vegetables as cabbage. (3) Vegetables whose roots only are used *ullegaddi, mulangi, gajri, urlegaddi, savarugaddi, bálrakshagaddi, sambranigaddi, margenasu,* and *siavagigaddi.*

The vegetables grown in the cold season are : (1) Vegetables whose fruit only is used *avari, badni, chegachi, savati, bendi, nuggi, tottal, halgumbal, sandigigumbal, kasiavari, cheparadavari, baladavari, batkadli,* and *chellavari.* (2) Vegetables whose leaves only are used *kadli, kusibi, genasu,* and *pundi.* (3) Vegetables whose roots only are used *genasu, uralegaddi,* and some other roots grown in the rainy season.

In the hot season, except where pond, well, brook, or river water is available, vegetables are seldom grown. The fruits are : *nirala, mavin, piárla, halsin, anjur, dálimb, sitaphalla, ramphala, bali, nimbi, paragi, bori, kavalli, atti, belvil, putti,* black and white grapes, water and musk melons, *pappai, kaki, kambli, papelmous.* Pine-apples and oranges do not grow except in one or two gardens at Dhárwár.

wooden boxes, bedsteads, stools, carpets, and mats, are makers as well as sellers. They are settled all over the town living in houses worth a yearly rent of £1 4*s.* to £2 8*s.* (Rs.12-24). Brass and copper vessels are made at Dhárwár only by two Muhammadan families. But they are imported from Hubli, Poona, and Násik by Jain Bogars who sell them retail. The Bogars live in houses worth a yearly rent of £2 8*s.* to £4 16*s.* (Rs. 24 - 48). Couches, chairs, and other articles of European furniture are sold by about three Pársi merchants and two or three Hindu carpenters.

Furniture Sellers.

The women of the rice pounding and grinding class purchase *togari, kadli, uddu, hesaru,* and other pulse from husbandmen or shopkeepers and prepare *biáli* or split pulse. They grind the pulse and separate the fine parts called *biáli* from the husk and sell the *biáli* wholesale or retail to consumers, of whom there are many from the neighbouring villages. The husk is sold and given to cattle. Pulse-sellers live in all parts of the town. Sometimes rich people employ them in grinding pulse and making it into *biáli* for home use.

Pulse Sellers.

Grain is roasted by Pardeshis, Lingáyats, Maráthás, and Komtis, who roast rice, gram, and peas. Roasted rice is prepared in three forms, *avalaki, churmuri,* and *aralu.* Roasted *kadli* pulse is called *puthání.* Some of the grain-roasters have shops. They are poor and live in different parts of the town.

Grain Roasters.

Sweetmeat-makers also called Halvais or Mithaigars, of whom there are about twenty-five families, are Maráthás, Pardeshis, Lingáyats, and Konkani Bráhmans living in Mangalvár Peth and in the old Regimental Lines. Many of them are old settlers in Dhárwár. They prepare *pedhes, barfis* of three kinds, *haliva, khobri,* and *keshri,* and *bathása, bendhu,* and *kalliansái.* At fairs and during the *Holi* festivals in March - April they prepare necklaces of figures of sugar and milk as also sugar figures of cocoanuts, temples, palanquins, horses, elephants, and fruit. All classes buy these. Pardeshis and Bráhmans prepare *bundeda* and other *laddigi* or sweetmeat balls and three other kinds of sweetmeats *jilibi, chekli,* and *gillginchi.* Very religious Bráhmans do not eat these as they are considered impure.

Sweetmeat Makers.

Some account of oil and liquor makers and sellers has been already given.

There are about sixty families of butchers. About twenty of them are Láds and the rest Musalmáns. The Láds are mutton butchers alone, and of the Musalmáns some are mutton and some beef butchers. They live in the north-east and north-western parts of the town and a few live in Háveripeth. They buy cattle and sheep on market days from shepherds or other cattle dealers. Lingáyats and Bráhmans object to sell their animals to these men. A mutton and a beef market have been newly built by the municipality. There are also two slaughter houses; one for slaughtering sheep and goats and the other for slaughtering cows and bullocks.

Butchers.

Fishermen, numbering about twenty houses, belong to the Bhoi or Ambikar that is river sailor classes and are all settled in the town.

Fishermen.

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Fishermen. They are hardworking and orderly but fond of liquor, and poor, living in houses with a yearly rent of not more than 6*s.* to 8*s.* (Rs. 3-4), and earning about 6*d.* to 9*d.* (4-6 *as.*) a day. They are generally in debt. Their women help in selling fish; their boys do not go to school. Besides selling fish the men carry palanquins. Several Bhoi women buy dried fish from the neighbouring Portuguese territory and sell it to consumers.

Hens and eggs are sold by Musalmáns, Maráthás, and Bhois, on market days or daily in their houses. Some Marátha and Musalmán husbandmen also sell hens and eggs.

Stone-cutters. Stone-cutters or Kallukattakarus are Maráthás and Vaddars. There are about twenty families. They live in different parts of the town. They are sober and hardworking and earn 1*s.* to 1*s.* 6*d.* (8-12 *as.*) a day. They prepare carved stone work, stone idols, and all stone work. The women gather and sell dried cowdung cakes and help the men.

Brick-makers. Bricks are made by about twenty families of Maráthás Musalmáns and Lingáyats. They live chiefly in the town of Dhárwár and in the village of Málápur, and make burnt bricks and small red tiles in the neighbourhood of the Gulganjikop and Kempkeri ponds. The bricks sell at about 14*s.* (Rs. 7) and tiles at 8*s.* to 14*s.* (Rs. 4-7) the thousand. They are sober, honest, well behaved, and hardworking but dirty. They are a poor class, living in their own houses worth a yearly rent of 6*s.* to 12*s.* (Rs. 3-6). With the help of their wives they gather rubbish for their kilns and bring it either on their heads, on asses, or carts. Their boys, who never go to school, help them when about ten years old. They earn 6*d.* to 7½*d.* (4-5 *as.*) a day. They make no earthenware. People of the labouring class make sun-dried bricks but not tiles, and sell them at 6*s.* to 8*s.* (Rs. 2-3) the thousand.

Tilers. See Brick-makers and Earthen-ware makers.

Carpenters. Carpenters, all Pánchál, number about seventy houses and live in all parts of the town and in Saidápur and Hosyellápur. They are hardworking and sober, and have steady and well-paid employment. They have no capital and live in houses worth a yearly rent of 6*s.* to 12*s.* (Rs. 3-6). Their wages are high varying from 1*s.* to 1*s.* 6*d.* (8-12 *as.*) a day and they are seldom without work. They do not work as labourers. Their women do not help except in looking after the house. Boys begin to work from ten or twelve. Some go to school. Besides house-building, which is their chief occupation, they make carts, field tools, and furniture. They have no special skill and only make articles to order.

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

Lime-burners. Lime-burners or Sungardrus, of whom there are about forty houses living chiefly in the town, prepare lime or chunam. The lime is prepared by burning in kilns two parts of small pieces of limestone and three parts of charcoal. The limestone they bring in carts from fields about two miles east of Dhárwár and the charcoal is brought from charcoal-makers. They buy

manure in Dhárwár, at about ten cartloads the rupee, carry it, and spread it on the fields. In return, the owners of the fields allow the lime-burners to dig for limestone in different parts of their fields, and to carry away as many cartloads of it as they can so long as they fill the holes. Thus limestone costs the burners as much as they pay for the manure and the hire of labour, that is about 6*d.* (4 *as.*) for a cartload of ten baskets full. Each basket holds about eight Dhárwár *shers* of twenty *tolás* or rupee-weights each, and one hundred and twenty *shers* make one *heru*. Charcoal is bought at a rupee for a *phara* of eight baskets full. One hundred and twenty-eight *shers* of limestone and 192 of charcoal are put into a kiln and the kiln is lighted. In twelve hours the limestone is turned into one hundred and twenty-eight *shers* of lime, which fetches about 6*s.* (Rs. 3). Each lime-burner's house has three or four kilns in front of it. The kilns are circular in form and about five feet high with an inner diameter of two and an outer diameter of four feet. The women help in doing the kiln work and selling the lime either in the market or in their houses. They are poor, but have houses of their own worth a yearly rent of 8*s.* to 12*s.* (Rs. 4-6). Their boys do not go to school; they begin to help their parents when twelve years old.

Lime-burners.

Thatchers are Lingáyat Maráthás or Musalmán labourers. They are employed to thatch houses in the beginning of the rainy season. They are engaged either by contract or daily wages averaging about 9*d.* (6 *as.*) a day. The thatching season lasts for about six weeks from early April to mid-May.

Thatchers.

There are about eleven houses of painters called *chitrakars* or *jingars*. They live in their own houses worth a yearly rent of 6*s.* to 12*s.* (Rs. 3-6). They paint house fronts with well drawn and well coloured figures of considerable grace and naturalness. They also draw similar figures on paper and paint wooden cradles and figures of native idols, especially earthen figures of Ganpati and Kám during the *Ganesh-chaturthi* in September-October and the *Holi-hunvi* in February-March. The figures sell at 1*s.* to £5 (Rs. $\frac{1}{2}$-50).

Painters.

There are about 400 houses of weavers, most of them Lingáyats. They are hardworking sober and orderly. Some live in their own, and others in hired houses, paying a yearly rent of 6*s.* to 12*s.* (Rs. 3-6). They work on borrowed capital and are generally in debt. The women arrange the threads and do almost every part of the process of weaving. The children are early useful and are seldom spared to go to school. They weave waistcloths, women's robes or *siris*, and all sorts of coarse cloth with silk or cotton borders. They suffered much in the 1877 famine, but are again (1884) well employed though poorly paid. Most of the cloth used at Dhárwár is brought from Hubli.

Weavers.

Tailors or Shimpigerus, numbering about 120 houses, are mostly in the town of Dhárwár. They are hardworking sober and thrifty, but have a bad name for stealing portions of cloth given to them to sew. A few are fairly off, free from debt, having credit and being able to save. The rest are poor, some free from debt, and others in debt.

Tailors.

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They live in houses of their own, worth 12*s.* to 16*s.* (Rs. 6-8) a year. They make and sell clothes. Some are employed on regular wages in European families and all have steady employment. The men earn about 6*d.* (4 *as.*) and the women 1½*d.* (1 *a.*) a day.

Leather Workers.

Leather-workers, numbering about seventy-five houses are of four classes, Holerus, Madigerus, Dhorarus, and Mochigararus. Most of them live in the outskirts of Dhárwár town and in the village of Hosyellápur. They are hardworking and fairly sober and well behaved. But they are very dirty, quarrelsome, and fond of liquor and amusement. Many of them are in debt, and live in small houses and huts worth a yearly rent of 4*s.* to 8*s.* (Rs. 2-4). They have steady employment, the men earning about 6*d.* (4 *as.*) a day and the women about 3*d.* (2 *as.*). Boys help after they are ten and are almost never sent to school. The Dhors tan and dye leather red, the Madigerus and Mochigararus make shoes, boots, sandals, water-bags, leather ropes and whips, and sell their wares partly in the market place and partly in their houses.

Ornament Makers.

Ornament-makers are chiefly goldsmiths of whom there are about eighty-eight houses in all parts of the city. They are fairly sober and hardworking but have a bad name for cheating and delay. Many live in their own houses and are well-to-do. Others live in hired houses worth a yearly rent of 6*s.* to 12*s.* (Rs. 3-6), and many are in debt. When at work they earn about 1*s.* (8 *as.*) a day, but work is not constant, and some of them, both men and women, have to eke out their living by labour. They make gold and silver ornaments to order and also a few brass vessels for sale. People have no faith in their honesty, and when they employ them, either call them to their houses or watch them when at work. A goldsmith is paid 1½*d.* to 3*d.* (1-2 *as.*) for gold work and sometimes as high as 2*s.* (Re. 1) the *tola* or rupee weight, and for silver work ¾*d.* to 6*d.* (½-4 *as.*). Though not prosperous as a class some of them send their children to school and one of them is in the service of the Dhárwár municipality.

Casters.

There are six casters' houses in the town of Dhárwár. They make bellmetal toe-rings which are worn by women of the labouring class. They are fairly off and have shops. The women do house work and sometimes help the men.

Brass and Copper Workers.

Except by two Musalmáns, no brass or copper ware is made in Dhárwár. About thirty families in Dhárwár bring brass and copper vessels from Hubli, Terdal, Poona, and other places and sell them in Dhárwár. Of these about ten are Jains. They obtain soldered copper and brass vessels from Hubli and entire ones from Terdal. There are two Telingás and a few Musalmáns who obtain soldered brass and copper vessels from Poona. All of them are settled in Dhárwár in their own houses, worth a yearly rent of £1 4*s.* to £2 8*s.* (Rs. 12-24). They are intelligent, sober, prosperous, and hardworking. Some of them have capital and all are free from debt. The women do house work. Jain women purchase glass bangles and fit them on to the wrists of other women. Their boys go to school. Their net yearly earnings vary from to £10 to £50 (Rs. 100-500).

Iron Workers.

Iron-workers, numbering about thirty houses, are found in different parts of the city. They are of three classes, Kambars Nálbands and Ghisádis. The Kambars of whom there are about twenty houses, live in different parts of the city. They are dirty hardworking and fairly thrifty, but fond of liquor. They live in hired houses paying yearly rents of 6*s.* to 12*s.* (Rs. 3 - 6). Their state is middling; most are in debt. The women help by blowing the bellows, and sometimes by working in their own fields, or as labourers. Their boys are seldom sent to school, and begin to help their parents about ten. Their daily earnings are not more than 6*d.* to 1*s.* (4 - 8 *as.*). They make hooks, nails, and iron bands, links for swinging cots and cradles, iron baskets, buckets, large sugarcane pans, field tools, stone chisels, carpenter's tools, razors, country knives, scissors, and padlocks. The competition of cheap English hardware has greatly reduced the demand for their work and presses heavily on them. The Ghisádis are a wandering tribe, poor, dirty, and unthrifty. They make horse-shoes and field tools, but are chiefly employed as tinkers. Nálbands or farriers are Musalmáns. They are paid 1*s.* 6*d.* to 3*s.* (Rs. $\frac{3}{4}$ - $1\frac{1}{2}$) for shoeing a horse or bullock, and, as their number is small, they are well-to-do.

Basket Makers.

Basket-makers, Miadars by caste, numbering about ninety families, are all settled in Miadar Street in the town of Dhárwár. They are fond of liquor and amusement, quarrelsome, and unthrifty. Several of them live in their own houses, but most of their houses are mortgaged and many of the Miadars are in debt, having wasted their earnings in show and pleasure. They have good employment, some of them bringing bamboos from Haliyál in North Kánara, and the rest making baskets, matting, and wicker work. The women do nearly as much work as the men; between them a family earns about $7\frac{1}{2}$*d.* (5 *as.*) a day.

Barbers.

Barbers or Navalgerus, numbering about eighty-five houses, are of four divisions, Maráthás, Lingáyats, Musalmáns, and Pardeshis. Of the Maráthás, there are about twenty-five houses in Hosyellápur, and of the Pardeshis about three houses; of the Musalmáns there are about twenty houses in the Musalmán quarter and the rest live in the town of Dhárwár. Barbers as a class are hardworking, sober, and thrifty. Besides shaving, some of the Marátha barbers act as torch-bearers, and a few of the Musalmáns bleed and practise some other branches of surgery. The women do house work. The boys do not go to school and begin to help their fathers after they are fifteen. They are hardworking, sober, and thrifty, and though poor, few are in debt and most have credit. They live in their own houses which are worth 4*s.* to 8*s.* (Rs. 2 - 4) to rent. They make about 6*d.* (4 *as.*) a day, charging about $1\frac{1}{2}$*d.* (1 *a.*) for a shave.

Washermen.

Washermen or Agsarus, numbering about a hundred houses, are found chiefly in the town of Dhárwár. They are of five divisions Lingáyats, Maráthás, Pardeshis, Tamals, and Musalmáns. They are hardworking, sober, thrifty, and free from debt, but have little credit. Their houses are worth a yearly rent of 12*s.* to £1 4*s.* (Rs. 6 - 12). The women do nearly as much work as the men, and

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their boys do not go to school, but after twelve help their fathers. They wash all clothes and have constant work, making with the help of their wives about 7½*d.* (5 *as.*) a day. The great fault of the washermen is that when good clothes are given to them to wash, they wear them for three or four days before they wash and return them to their owners.

Bedars.

The Bedars who correspond to the Rámoshis, Kolis, and Bhils of the Deccan are not like them employed as watchmen. Some are settled towards the east of Dhárwár near the Navlur gate and others to the west of the town near Tirmalráo's street. They live in small tiled and thatched houses. Both men and women act as labourers. During the tamarind season they gather the ripe fruit from the trees and separate the pulp from the berries. They sell the pulp to shopkeepers and consumers and the berries to blanket-makers. In their season (April-June) they buy and sell mangoes and guavas. At other times they bring sticks, banyan and *muttala* leaves from the forests and sell them to the townspeople, the sticks as fuel and the leaves as plates and for cups. The men go to hunt regularly in January. Both men and women are fond of liquor and of quarrelling. Bedars have given up robbing and open violence but still steal to some extent.

Labourers.

Labourers live in all parts of the town. They are chiefly Lingáyats, Maráthás, Musalmáns, Bedars, and Mhárs. When other work fails the destitute of almost all classes take to labour.

Field Workers.

Field workers generally Lingáyats or Kánarese, Marátha, Musalmán, Bedar, and Holeru women earn 3*d.* (2 *as.*) a day for weeding, and, in harvest time, are paid five sheaves out of every hundred. By grinding grain and pounding rice poor women of almost all classes make 2¼*d.* to 3*d.* (1½-2 *as.*) a day.

Carriers.

Carriers of bundles chiefly Maráthás, Lingáyats, and Musalmáns are paid 1½*d.* (1 *a.*) for a trip to any place within the town and 1½*d.* (1 *a.*) a mile outside the town within municipal limits. There is a special class of carriers known as Motligars, who store grain and unload carts getting 6*d.* (4 *as.*) a day for their labour. There is a considerable demand for labour on the earth work now in progress for the Marmagoa-Belári railway and on public roads. The workers are chiefly Holerus, Bedars, Musalmáns, Maráthás, and Lingáyats. The men earn daily 6*d.* (4 *as.*), the women 3*d.* (2 *as.*), and the children 2¼*d.* (1½ *a.*).

House Builders.

House-building causes a considerable demand for unskilled labour chiefly in making cement and helping the bricklayers and masons. The ordinary wages are 6*d.* (4 *as.*) for a man, and 3*d.* (2 *as.*) for a woman. Every year before the rains, tile-turning employs a large number of Lingáyats, Maráthás, Bedars, and Musalmáns.

Players.

Players or Bájantrigararus, include Kshetridásás and Korvars who play on three flutes two called *bájantris* and the third *suti*, a drum called *sambal* worn at the waist, and cymbals or *jhampali*, *sárangi-válás* or harpers, and *tableválás* or drum beaters, who play for dancing girls, and, if Bráhmans, perform in temples or houses when the religious service called *Harikatha* is going on; Dasaru

players, who play a drum called *daf*, a musical stringed instrument called *tuntune* and cymbals or *jhanji*; and Rádha players who play on the drum called *madli* and strike the *tála* a small and massive cymbal. No actors or Bahurupis live in Dhárwár.

Animal Trainers.

Among animal-trainers are the Gárudis who go about with serpents, and the Nandiyeth-navarus who have performing or misshappen bullocks.

Athletes.

There are no resident professional athletes in the town of Dhárwár; but several young Lingáyats, Maráthás, Musalmáns, and Bedars perform athletic exercises and wrestle with each other in public for pleasure's sake on great festivals.

Religious Beggars.

Besides the large class of the old destitute and idle of almost all castes, there are in Dhárwár three leading schools of ascetics, Sanyásis, Bairágis, and Gosávis. There is only one Sanyási at Dhárwár, who belongs to the Smárt sect. He lives in a temple and goes for his meals to any Bráhman's house of his sect. He eats only once a day between sunrise and sunset. He does not accept any money offerings. His clothes are of a red ochrey colour and are supplied to him as gifts. His wardrobe includes a white blanket, two waist and two shouldercloths and two loincloths or *langotis*, and a covering cloth for use at night. He has a vessel to hold water called *kamandal* made from a dried gourd, and a staff called *dand*, to hold in his hand. He never cooks. Some Sanyásis worship idols and others do not. *Bairágis.* Bairágis marry and form a distinct sect but there are some celibates among them. There are four families of Bairágis in Dhárwár who live in their own houses. They do not eat from the hands of Bráhmans. They keep the rules regarding ceremonial cleanliness and worship idols. They do not drink liquor or eat animal food. They marry among themselves. Bráhmans and Maráthás may become Bairágis. But a Bráhman Bairági will not eat at the hands of a Marátha Bairági. Some travel and the others remain in one place. The travelling Bairágis move as pilgrims over the whole of India staying for months together at any place which takes their fancy, or where they can get plenty to eat. The settled Bairágis do not travel. At Dhárwár they dress like Bráhmans and worship idols. If they have no children of their own they adopt boys of their own sect, and failing this their property goes to the chief disciples. There is only one Gosávi in Dhárwár. *Gosávis.* He belongs to the sect of Puri and lives in a temple of Hanumán. He is poor and lives by begging. He does not wear the sacred thread. He eats animal food and drinks liquor, and takes food from Bráhmans and Maráthás. It is from the Marátha caste that Gosávis are chiefly recruited. They worship idols. Their birth and marriage customs are the same as those of Maráthás and they bury their dead. They rub ashes on their body and gather alms in a wallet called *jolgi*, which hangs from the left shoulder. At Marátha caste dinners Gosávis are given the first seats, and are treated with more respect than any other class except Bráhmans.

Potters.

Potters, of whom there are about fifty families, are all

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Lingáyats. They live in different parts of the town of Dhárwár, Háveripeth, Saidápur, Málápur, and Náráyanpur. They bring earth on asses from the Kopadkeri pond and the valley of Attikole about a mile south of Dhárwár, mix the two earths together and from the mixture make pots, cups, and dishes of various shapes and sizes to hold water, to cook in, and to eat from. They do not make bricks. They also bring earth from the Herekeri pond and from it make large tiles, which they sell at about 14*s.* (Rs. 7) the thousand. Their women and boys who do not go to school help their parents. They are poor and live in their own houses worth a yearly rent of 8*s.* to 12*s.* (Rs. 4-6), They are sober, honest, well behaved, and fairly hardworking but dirty.

Potters.

Cart Hirers.

Of cart-hirers there are about 133 families, who live upon hiring their carts at about 18*d.* to 2*s.* (Re. ¾-1) a day. If they have to go any distance the hire is arranged by contract. By caste the hirers are Lingáyats, Maráthás, and Musalmáns and one or two Rajputs. Their women do not help; and their boys do not go to school. They are settled all over the town. Altogether about 500 country carts are owned by the townspeople and about 133 are offered for hire.

Betel Leaf Sellers.

Betel-leaf Sellers, numbering about twenty-six are settled chiefly in the town of Dhárwár. Some of them are Musalmáns and others Chatris and Maráthás. They buy betel leaves wholesale at Ránebennur, Háveri, Shiggaon, and one or two other places, bring them in cart-loads, and sell them retail at Dhárwár at the average rate of 1½*d.* (1 *a.*) for a hundred leaves. Their women help them in keeping the leaves clean and selling them in their shops. Their boys go to school. Their net monthly earnings are 8*s.* to 12*s.* (Rs. 4-6).

Cooks.

Of Bráhman cooks and water-bearers, there are about forty-four. Some of them are employed in Bráhman families on monthly wages varying from 10*s.* to £1 4*s.* (Rs. 5-12). Others work on contract when dinners are to be given to large parties of Bráhmans. The hire of watermen, in such cases, is three-fourths the hire of the cook. The contract is made according to the kind of dinner and the number of guests. They live in houses yielding a yearly rent of 6*s.* to 12*s.* (Rs. 3-6). Very few have families; the rest are bachelors. They dress in such rich clothes that it is difficult for a stranger to know that they are cooks and watermen. Only when at work do they appear in dirty clothes.

Pony Hirers.

About 200 Pendháris and 100 Kákars let ponies on hire at about 1*s.* (8 *as.*) a day. For greater distances their hire is about 6*d.* (4 *as.*) the *kos* of three miles. They are settled in two or three parts of the town and in Háveripeth. All are Musalmáns and they eat together. The Kákars do not marry with the Pendháris. Those who have no ponies bring firewood or grass and sell it at 4½*d.* (3 *as.*) a head-load. They sometimes work as labourers. The women help the men, and the boys do not go to school.

Snuff Makers.

Three snuff-makers in the town of Dhárwár all belong to the Velál or Modliár caste. They make fine snuff like Belári snuff

and sell it at 3*d.* (2 *as.*) the quarter *sher* weighing six rupees. They speak the Tamil language and came from the Madras Presidency about fifteen years ago. Since their arrival all the old Lingáyat snuff-makers have lost their trade. One of the three Veláls also binds books and another sells stamps in addition to making snuff. As snuff-makers their yearly profits are about £10 (Rs. 100). Their women help in making snuff, and their boys go to school.

Stamp Vendors.

Of four stamp-vendors one is a Velál, one a Komti, and two Bráhmans. They are settled in the town of Dhárwár. The women of the Komti and Bráhmans do nothing but house work. Their yearly profits are about £15 (Rs. 150). Their boys go to school.

Printing Presses.

Five private printing presses are employed in the town and lithograph newspapers and other small papers in Kánarese Maráthi and English.

Gold Washers.

Of gold washers there are thirteen houses in the town of Dhárwár. They belong to the fishermen caste. Both men and women collect the sweepings of the houses of goldsmiths and the rubbish of the bath-room watercourses of the houses of the rich and wash it in hopes to find particles of gold which they melt and sell. Each family earns about £10 (Rs. 100) a year. They also sometimes work as labourers. Their boys do not go to school.

Bhistis.

About sixteen Musalmán families of Bhistis carry water in large leather bags on bullocks and in smaller bags on their shoulders. They are settled in the Musalmán quarter of Dhárwár. Their wages amount to £1 to £1 10*s.* (Rs. 10 - 15) a month. Their women do not help and their boys do not go to school.

Perfumers.

Nine Musalmán and one Lád perfumer are settled in the town of Dhárwár. They make native perfumes and sell them to the townspeople. The yearly profit of each family is about £10 (Rs. 100). Their women help in their work and their boys do not go to school.

Timber Sellers.

Of fifty-five timber traders two are Pardeshis, one a Konkanasth Bráhman, and the rest are Lingáyats and Musalmáns. The Pardeshis and the Konkanasth are settled in the Hindu quarter, and the Musalmáns in the Musalmán quarter of the town. They bring timber from Haliyál in North Kánara and other Government wood stores, and sell it in retail at Dhárwár. Much of this timber is exported to East Dhárwár. The yearly profit of each family of timber-dealers is £10 to £50 (Rs. 100 - 500). Their women do not help except by minding the house and their boys go to school.

Bead Sellers.

About twenty sellers of beads, small looking-glasses, thread, needles, small tin boxes, and wooden combs, are called Manigararus and are settled in the town of Dhárwár. About half of them are Telangis and the rest Musalmáns. Their women do house work and sell some of the articles. Their boys do not go to school. Each family earns about £10 (Rs. 100) a year. Some of them are very poor.

Bakers.

Seventeen Musalmán bakers are settled in the Musalmán quarter of the town. They make bread for the use of Europeans and Eurasians

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in the civil station and for some Musalmáns, The women help and do house work. Some of their boys go to school. The profit of each family is about £10 (Rs. 100) a year.

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Chalvadi.

In the whole of Dhárwár town there is one family of Chalvadis which is of the Holeru or Mhár caste. He is the religious servant of the Lingáyat community. His duties are to walk before Lingáyat processions and to stand at all Lingáyat meetings and marriages with a huge brass spoon on his shoulder to the end of which a bell is fastened with a long brass chain. Every now and then he loudly sings the praises of Basava, the founder of the Lingáyat religion, and gives a jerk to the bell. The community gives him presents in coin, cloth, and money. His profits are estimated at about £20 (Rs. 200) a year. His wife does house work and his boys go to school.

Basvi.

There is also a female religious servant called the Basvi. She is a Lingáyat and attends all Lingáyat meetings where women assemble, serves them with betelnuts, flowers, and perfumes, and calls Lingáyat ladies to these meetings. It is her duty also to invite Lingáyat women to dinner on important occasions. She never marries and is allowed to practice prostitution. She receives presents from the Lingáyat community and her profits amount to about £10 (Rs. 100) a year. No Lingáyat assembly is considered complete without the Chalvadi and the Basvi. When a Chalvadi has no son or a Basvi no daughter, he or she adopts a boy or girl of their own class.

Tinners.

Two Musalmán tinner families at Dhárwár tin all copper and brass cooking vessels. Their women do not help and their boys do not go to school. The profit of each family is about £20 (Rs. 200) a year.

Blanket-edgers.

Two Kurubar or shepherd families employ themselves in edging country blankets with silk or woollen thread. They are paid 1*s.* to 2*s.* (Re. ½ - 1) for each blanket. Their yearly profits are about £5 (Rs. 50) each. Their women help, and their boys do not go to school.

Vibhuti or White Ash-makers.

Dhárwár has four Lingáyat families who make white cowdung ashes, and sell them to Lingáyats. Their women help and their boys do not go to school. They are poor earning just enough to live on.

Cotton Cleaners.

Of cotton cleaners in the town of Dhárwár there are thirty-six Musalmán families. They beat and clean cotton at the rate of about 1*s.* (8 *as.*) a *man* a day. They are poor and live in their own houses worth a yearly rent of about 12*s.* (Rs. 6). The women help and roll the beaten cotton into rolls about a foot long and half an inch thick, which the women of the Lingáyat husbandmen spin into thread.

Cotton Traders.

Twelve families of cotton traders are settled in Dhárwár. They live in houses yielding a yearly rent of £1 4*s.* to £2 8*d.* (Rs. 12-24). Besides these, grain and other merchants trade a little in cotton.

Private Servants.

About 300 Bráhman, Bedar, Jain, Kurubar, Lingáyat, Marátha and Musalmán families serve in the houses of the rich as horse-

keepers, carriage drivers, cow-dungers, cloth-washers, and messengers. Their yearly wages vary from £3 12*s.* to £9 12*s.* (Rs. 36-96). They are sometimes paid by the month and sometimes by the year.

Indigo Dyers.

Indigo-dyers number about six, of whom two are Maráthás and the rest Lingáyats. They are settled in the town. They dye cloths in indigo, and the women help. Their boys go to school. Each family saves £10 to £20 (Rs. 100-200) a year. They are well-to-do and able to save.

Cocoanut and Lemon Sellers.

About nine Lingáyat families import for sale cocoanuts from Nandgad, Háveri, and Ránebennur, and lemons from the two last places. The cocoanuts sell at the rate of about 1*d.* to 1½*d.* (¾-1 *a.*) each, and 100 lemons for 9*d.* (6 *as.*). Their women help and their boys go to school. Their yearly profits are about £3 (Rs. 30).

Bangle Sellers.

Bangle-sellers number about twenty-five families, who have settled in Dhárwár. About ten of them are Musalmáns and the rest Jains. They buy glass bangles of various colours and fit them to the wrists of women in the town. The price of the bangles vary according to their quality and size from ¼*d.* to 1*d.* (⅙-⅔ *a.*) a bangle. Their women help; their boys do not go to school. They are poor and unable to save. They earn just enough to maintain themselves. Besides these in Háveripeth one family makes glass bangles.

Marriage Crown Makers.

Two Lingáyat families in Dhárwár make marriage crowns or *bhásings* literally brow-horns. The Lingáyat marriage crowns are very large and ornamental, and are made of a light spongy water-plant and coloured paper and tinsel. Each crown costs about 2*s.* (Re. 1). The marriage crowns of other Hindus are triangular in form and are made of paper and cost about 1½*d.* (1 *a.*). Their women help, and their boys do not go to school. They are poor and unable to save.

Blanket Weavers.

About forty families of blanket weavers, belonging to the shepherd caste, are settled in the town of Dhárwár. Their blankets cost 2*s.* to 8*s.* (Rs. 1-4). They are well-to-do but unable to save. Their women help and their boys after twelve.

Dancing Girls.

Of professional dancing and singing women, there are fifteen families, Maráthás, Lingáyats, and Musalmáns by caste. The Hindu and the Musalmán women who dress like Hindus and bear Hindu names, live in the Hindu quarter, and the Musalmán women who dress like Musalmáns and bear Musalmán names, live in the Musalmán quarter of the town. They sing Kánarese Maráthi and Musalmáni songs and dance both Karnatic and Hindustáni dances. They are a thrifty and well-to-do class with property worth £50 to £500 (Rs. 500-5000) and live in houses worth a yearly rent of £2 8*s.* to £4 16*s.* (Rs. 24-48). Their boys and girls go to school from seven to twelve and learn to read and write. At home the girls learn to sing and dance. The women also practise prostitution. Besides these, there are 105 families of women, who cannot sing or dance and gain their livelihood by prostitution alone. They are Maráthás, Lingáyats, Kurubars, Holerus, and Rajputs, and live in all parts of the city, in small houses or huts

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worth a yearly rent of 12*s.* to £1 4*s.* (Rs. 6-12). They do not save, and their children go to school. They are not held in the same respect as the professional dancing and singing prostitutes.

Rope Makers.

Seven Musalmán families are employed in making hemp or coir rope. The ropes are six to eighty feet long and of varying thickness. A rope half an inch thick and eighty feet long costs 4*s.* (Rs. 2). They are a poor class and are unable to save. The women help and the boys do not go to school. They are settled in the town of Dhárwár.

Midwives.

Two Marátha and two Musalmán midwives are settled in the town and in Háveripeth. They charge 4*s.* to 10*s.* (Rs. 2-5) for each lying-in and also get the robe worn by women at the time of childbirth. Their husbands are labourers. They are poor and unable to save.

Bookbinders.

Two families of bookbinders, one a Musalmán and the other a Velál or Modliár family, are employed in the public service as bookbinders.

Cane Workers.

Two Chinamen settled in Dhárwár make and sell cane chairs and boxes. They are poor and have no credit.

Bamboo Sellers.

Three bamboo dealers bring bamboos wholesale from forests and sell them retail at Dhárwár, each making a profit of about £10 (Rs. 100) a year. They live in houses yielding a yearly rent of £1 to £1 4*s.* (Rs. 10-12).

Tinmen.

Three tinmen in Dhárwár make lanterns and small tin boxes. The lanterns, including glass panes, are sold according to size at 6*d.* to 4*s.* (Rs. ¼-2). Their yearly profits clear of all expenses are about £20 (Rs. 200) each. Their women do not help, and their boys do not go to school.

Nightsoil Men.

Bhangis or Sweepers, mostly Musalmáns, number about sixty families. They live chiefly in Saidápur. Several of them are employed by the Dhárwár municipality to clear privies and remove nightsoil, and some are employed by the townspeople on similar duties. Their women do not help, and their boys do not go to school. They earn 6*s.* to 8*s.* (Rs. 3-4) a month.

Houses.

The 1881 census showed 5331 houses in Dhárwár, of which 1331 were of the better and 4000 of the lower class. The better class of houses are built with sun-dried bricks of reddish earth, and, except about one hundred with whitewashed walls, the walls of all are plastered with mud. The lower class of houses are built with sun-dried bricks of black or reddish earth. The walls are strong and suited to the climate as they keep out the heat. As they have no windows the ventilation is imperfect, air coming in through the main door when open, through skylights in the case of flatroofed houses and through the tile partings in tiled houses. Most of the houses have a back courtyard, usually dirty and spoilt by a pit privy which sometimes remains uncleaned for years. Almost all the better built houses are modern. Not a single substantially built house is more than sixty or seventy years old. Owing to the anarchy which prevailed at the close of the eighteenth century, the

Houses.

country was so often overrun and plundered that most of the houses were either pulled down or burnt. People were chary of building large and substantial houses. In 1818 when the British took Dhárwár, the houses were small and few. The only two large buildings were the mansion of Bápuji Sindia, the commandant of Dhárwár fort, and the mansion of Trimbakráo Anna the Sar Subhedár of Dhárwár which was built about 1792. During the first fifteen years of British rule, the number of houses began to increase, but they were not of any size or beauty, as people were not sure how long British rule would last. Since then, though Dhárwár has fallen from its position, a good many new houses have sprung up on all sides and landed property has risen greatly in value.

Roads.

Within the limits of the Dhárwár municipality, are estimated to be about one hundred roads and lanes with an aggregate length of about sixteen miles, of which 3½ miles are metalled. Besides the great north and south Poona-Harihar road which passes between the town of Dhárwár and the civil station, and the east and west Bijápur-Haliyál road which passes between the town and the fort of Dhárwár and thence through the civil station, there are seven or eight chief roads in the city. Two east and west roads, the northern and the southern, run parallel to each other in Madihall. The northern road joins the southern at the west end of Madihall by a small cross lane and passes west through Háveripeth, then turns a little to the south, and passing between the fort and the town, goes straight to the Collector's office and to all the bungalows in the civil station. It branches in two directions near the south gate of the fort, the north-west branch leading to the District Court, post office, travellers' bungalow, and the jail. Near the jail it joins the main Poona-Harihar road. The southern branch goes into the town of Dhárwár. The east and west Hubli main road, entering the town on the east, proceeds westward through the town, first under the name of Mochigar lane, and, farther on, under the name of the big pond road, to the Kempkeri pond. From the pond it passes west to the German Mission house, Ulvi Basappa's temple, the Collector's office and other bungalows, and on to Haliyál in North Kánara. The great road known as Kamánkatta in the middle of the town starting from the east of the town, passes west as far as Kempkeri, from whence it follows the east and west Hubli main road. The eastern Hubli road enters the town on the east at Navlur gate and under the name of Hosvoni lane, passes the street bearing that name, turns a little to the north and then again to the west, under the name of Kodanpur street, and turns to the south to the Nuchambli well. From its turning point it passes west, under the name of Tirmalráo's street, as far as the end of the new village. It then branches in three directions, to the south to Mailarling hill Someshvar temple and Hubli, to the west to Ulvi Basappa's temple and Haliyál, and to the north-west to the Kempkeri reservoir, from where it follows the east and west Hubli main road. The Aminbhávi road enters Háveripeth in the north, passes south, and crossing the east

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Hubli road, crosses the town under the name of Mangalvár street until it reaches the Kamánkatta cross street, and then under the name of Shukravárpeth street passes through the Navlur gate to Hubli. The sixth is another parallel north and south road which from the European burying ground near the fort, passes south through the town first under the name of Mangalvár street road, as far as the cross Kamánkatta street, and then under the name of Shukravár street road, joins the east Hubli road at the point where it turns a little to the north and then follows it. Two or three north and south roads pass through the civil station and cross as many more east and west roads in the same locality. Several smaller lanes join the above main roads throughout the city and serve as short cuts to the main roads. Many of these lanes are extremely narrow and winding.

Gates.

Before the beginning of British rule the old town of Dhárwár was surrounded with a mud wall six or seven feet high with bastions at intervals. The town had five entrances adorned with square topped gateways, which were closed at night, and watched by the village police. These bastioned walls have fallen. In some parts they have completely disappeared, in others the ruins give an idea of what they formerly were. The town has grown so much on all sides that there are no traces of the old gateways. Even the exact position of four of the gateways is not easily traced. The fifth gateway to the south-east of the town, known as the Navlur gate is also in ruins. The tops of the gateway and the doors have vanished. The two sides alone remain and they are much out of repair. The only two gateways in the city of Dhárwár which have any top arches are the two in the east entrance to the fort of Dhárwár.

Management.

Dhárwár is throughout the year the seat of a District Judge and Sessions Judge, a first class subordinate judge, and a Civil Surgeon. During the rains it is the seat of the Collector, the assistant and deputy collectors, the officers of the Southern Marátha revenue survey, the police superintendent, the district engineer, and officers of the forest and railway departments. It is also the head-quarters of the chief revenue and police officers of the Dhárwár subdivision and is provided with a jail, two court-houses, a municipality, and civil hospital, a high school, a training college, an Anglo-vernacular school, post and telegraph offices, a travellers' bungalow, and four rest-houses for native travellers.

Municipality.

The municipality was established in 1856 and was raised to a city municipality from the 1st of April 1883. In 1882-83 besides a balance of £321 (Rs.3212) the municipality had an income of £2510 (Rs.25,104) or a taxation of about 1*s.* 11*d.* (15 *as.*) a head on the population within municipal limits. The income is chiefly drawn from octroi, house, wheel, and other taxes. During the same year, the expenditure amounted to £2299 (Rs.22,990) of which £499 (Rs.4986) were spent in conservancy and cleansing, and the rest in repairing and lighting roads, in police charges, and in other miscellaneous objects. In 1876 the municipality

borrowed £3600 (Rs. 36,000) from Government to improve its water-supply. The chief works which have been carried out since the establishment of the municipality are sixteen miles of made road, of which three and a half are metalled, vegetable beef and mutton markets and slaughter-houses, an improved water-supply, three miles of drains, and three latrines.

Water Supply.

Within municipal limits are six reservoirs, three ponds or *kuntas*, two cisterns, and 614 wells. Of the six reservoirs five Hirekeri or Bág, Kempkeri or Lál, Kopadkeri, Halkeri or Moti, and Parmankatti are large, and are the chief sources of the city's water-supply. The sixth is a new large reservoir made by the municipality. The three ponds or *kuntas*, Margamma Saidápur and Ulvi Basappa, are small and used for watering cattle and trees, and for washing.

Reservoirs.

The Hirekeri or Bág reservoir is on the south of the town near the village of Hosyellápur. It is the largest of the six reservoirs, being $42\frac{3}{4}\frac{5}{0}$ acres in area, and capable of holding 568,332 cubic feet of water. It is much filled with silt and is used only for bathing washing and watering some lands to the east of it. The eastern part of the reservoir was once banked with huge stones and mud; but the whole is in ruins. If the embankment was repaired, and the silt removed, it would be able to hold three times as much water as at present. This reservoir has no steps. The temple of Ráyar Hanumán stands close by on the north-east bank of the reservoir. It becomes dry as early as December. The Kopadkeri pond between the villages of Málápur and Gulganjikop on the north-west of the town has an area of $24\frac{1}{1}\frac{}{0}$ acres and is capable of holding 356,388 cubic feet of water. It is divided into two by a dam, the part on the high ground being used by the people of Málápur, Gulganjikop, and Kamlápur for drinking, and the part on the low ground for washing and for watering cattle and trees. At the end of 1881-82 there remained in it 48,333, and at the close of 1882-83 about 32,000 cubic feet of water. This pond has a strong mud and stone embankment, but no steps. The Halkeri or great reservoir, the chief source of the water-supply of the town, lies between the fort and the town. It has an area of $6\frac{1}{2}\frac{}{0}$ acres and can hold 564,648 cubic feet of water. At the end of the south-west monsoon of 1881-82 it contained 483,984 cubic feet of water, and at the end of March 1882, 322,656 cubic feet; at the end of the south-west monsoon of 1882-83 it contained about 338,460 cubic feet, and at the end of March 1883, 315,500 cubic feet of water. It has stone and mud embankments in good order. Four flights of stone steps lead to the water's edge. On the southern embankment stand the German Mission Anglo-vernacular school, temples of Hanumán and Dattátraya, and two rest-houses. Formerly this reservoir used to fail in the hot season but it does not now, as it is fed by the new municipal reservoir on the south-west of the town, which is built from the Government loan of £3600 (Rs. 36,000) and is intended to supply the town with water through pipes. The Kempkeri or Lál reservoir, in the west of the town and to the south of the road from the town to the Collector's office, has an area of $3\frac{1}{4}\frac{9}{0}$ acres and is capable of holding 138,996 cubic feet of water. It is used

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for drinking and washing by the lower classes who live near it. It has embankments built of clay, stone, and mud, and on one side are steps. It dries in December. The Parmankatti reservoir, to the north of the town and Háveripeth street, and on the west of the Dhárwár-Aminbhávi road, has an area of 2½ acres and can hold 112,220 cubic feet of water. In March 1882 it contained 33,666 cubic feet. It is used for drinking by the people of the neighbourhood and on one side is furnished with steps. It dries by December. The new reservoir to the south-west of the town which is intended to supply the town with drinking water by pipes was built in 1880 from a Government loan of £3600 (Rs. 36,000). It has an area of $16\frac{18}{40}$ acres. It contained 361,665 cubic feet of water in November 1882. As it is more than a mile from the town it is not directly used. When necessary its water is led to the Halkeri or Moti reservoir. Of the three smaller ponds, Margamma, called from a small temple of Margamma or the Hindu cholera goddess lies a little to the west of the Dhárwár fort. It is used for watering cattle and trees. The Saidápur pond to the north-east of the village of Saidápur is used only for watering cattle. Ulvi Basappa's pond, to the west of the town and near the Lingáyat temple of Ulvi Basappa is used for washing and watering cattle and also for watering a small garden.

Cisterns.

There are two large cisterns or *hondas* in the west part of the fort. The smaller cistern, about 2833 square yards and thirty-six feet deep, is in the ditch between the outer glacis and the fort wall. Water collected in the catchment of the western parts of the fort runs into this reservoir through a channel built on a level with the ground, under the outer glacis of the fort. From this the water runs into the inner and larger cistern within the fort, by means of another channel, on a level with the ground, built under the fort walls. The larger cistern is within the inner wall of the fort. It has an area of 5856 square yards and is about eighty feet deep from the surface of the ground. It is cut out of the hard schistic rock on which the fort stands. Except at a few places near the surface the sides are not built but in the upper and eastern side are some rude steps. In very hot seasons both cisterns run dry. In the inner cistern is a well about ten feet square and twenty feet deep, and round the big well are smaller wells each three or four feet square. All these wells had sweet water springs. The big well had solid wooden shutters which can be opened or shut at pleasure. From these wells people used to draw their water-supply. A temple of Vithoba or Pándurang stands close to the north-east bank of the cistern.

Wells.

Of the 614 wells within municipal limits in December 1883, 485 contained brackish water fit only for bathing and washing, and 129 contained sweet water fit for drinking. Of the sweet wells twenty-two were step-wells, and 107 were draw wells. All the wells inside the town and villages are draw wells and are four to six feet square and seventy-five to eighty feet deep. All the wells inside the town of Dhárwár and the village of Hosyellápur are brackish. The people of this part of the town use the water of the Moti reservoir and of thirteen sweet water wells outside the town, six on the west, five on the south, one on the north, and one on the

south-east. The villages of Háveripeth, Kamlápur, Málápur, and Náráyanpur have 153 wells all brackish and they therefore depend on the Kopadkeri and Moti reservoirs. The Madihall, Saidápur, and Gulganjikop villages have 116 sweet wells each about twenty-five feet deep. Besides these there are thirty-eight sweet wells in the European part of the station. They are ten to twelve feet square and vary in depth from seventy to eighty-eight feet. Agsar Bhávi a draw well on low ground to the west of the town is about six feet square and twenty-six deep. It is chiefly used by washermen. It had thirteen feet of water in December 1883. The Jekni well to the north of the town takes its name from a Jekni or female spirit who haunts it. Thirty years ago it looked more like a pit than a well. Since then the Municipality have built stone steps on the east and south sides and the townspeople use its water for drinking. It is sixty-two feet deep, and has an area of 484 square yards on the top and about 150 square yards at the bottom. In December 1883 it had twenty-six feet of water. The Nuchambli well is to the south-west of the town near the village of Hosyellápur. It is called after a mixture of *jvári* and *ragi*, called *nuchambli* or millet gruel which was given to the labourers who dug it in a season of great drought about 120 years ago.[1] The well looked like a large pit till 1832 when it was repaired by public subscription. Steps have been built towards the north and east sides of the well, and its water is used for drinking. It occupies an area of 523 square yards, and is thirty feet deep. In December 1883 it contained seventeen feet of water. Ráyar Bhávi, on the south-east of the town near the Navlur gate was built by Vyásráy a Vaishnav Mádhva pontiff. It covers an area of about 500 square yards and is lined with deep steps from the surface to the water's edge. It had seventeen feet of water in December 1883. For want of cleaning and repairs the water is dirty and is used only for washing. The temple of Ráyar Hanumán stands on the northern brink of this well. Three wells were built between 1835 and 1860 by Ráo Sáheb Shrinivásráo Hanumant now a retired Government pleader. One of the wells built about 1835 is in the old District Judge's office. Its water is excellent and is generally used. The other built about 1842 is on the Dhárwár-Hubli road near a garden planted by Mr. Shrinivás. This well covers an area of about twenty-five square yards and is forty-eight feet deep with steps on the southern side. The well is now chiefly used by wayfarers. The third well was sunk by Mr. Shrinivás in 1861-62 in the present District Judge's office. The Udpiráyar well on the south-west of the town was built about 1780, by one Udpiráo an officer under the Peshwa's governor or sarsubhedár. It covers an area of thirty square yards and is about thirty feet deep with steps on the west side. Its water is used by the people of the neighbourhood. A temple of Hanumán, built by Satya Bodh Svámi, a great pontiff of the principal sect of the Mádhva Bráhmans about 1780, stands on the north side of this well. Venkatráo Bahádur's well, to

[1] *Nuchu* is *jvári* boiled in water and made into a hard mass, and *ambli* is the gruel of *ragi* flour.

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Wells.

the south-west of the town was begun by the late Ráo Bahádur Venkatráo Subáji principal sadar amin or native judge of Dhárwár, after a succession of three years of drought ending in 1840. Mr. Venkatráo died in 1846, and his son Ráo Bahádur Tirmalráo Inámdár, formerly a Judge of the Small Cause Court at Dhárwár and Hubli and now a pensioner and a honorary magistrate of the first class, completed it in 1847 at a great cost. The Bombay Government expressed themselves gratified at the public-spirited liberality shown by Mr. Venkatráo Subáji in making the well. In 1849 they conferred on his son Ráo Bahádur Tirmalráo forty acres of rent-free land in perpetuity as a reward for completing and for maintaining the well. The well is used by all classes of people and did not fail even in the great drought of 1874, when almost all other wells were dry. The well has an area of about 610 square yards and is seventy-nine feet deep. On the eastern side five cut stone steps lead from the surface to the water's edge. In December 1883 the water in the well was thirty-five feet deep. Kopramma's well on the south-east of the town, and near the Navlur gate, was built by the same Ráo Bahádur Tirmalráo in 1880, at a cost of about £140 (Rs. 1400) and named after his late mother Kopramma. The well is circular, about six feet in diameter and forty-seven feet deep, and is very substantial being built from top to bottom entirely with dry plate stones. The water of the well is sweet and is used by the people of the neighbourhood, by travellers, and by market people on market days. It had twenty feet of water in December 1883. Two large circular wells are within the jail limits, one in the jail itself, the other in front of the jail gate. The water of both wells is sweet and is used by the inmates of the jail for drinking and washing as well as for watering the jail garden where European and native vegetables are grown. The finer vegetables are sold for the benefit of Government, and the country vegetables are used by the prisoners. The wells are each about twenty-five feet in diameter, and about eighty-eight feet deep. In December 1883 they had sixteen feet of water.

Markets.

Outside of the town on the north, and between it and the fort, are the Robertson Fruit and Vegetable Markets. They are most convenient and spacious and next to the new market at Hubli, are among one of the finest up-country markets in the Bombay presidency. They include a quadrangular building with a corrugated iron roof containing on each side of the square twenty stalls back to back. Each of the forty stalls on the southern and western sides is provided with an enclosed brick wall covered with a wooden lid, in which the dealers keep their goods at night. The remaining forty stalls on the northern and eastern sides have no such enclosures. Outside the quadrangle are three blocks of shops one on the north-western, another on the south-western, and the third on the south-eastern sides, each block containing fourteen shops or rows, with a stall seven feet broad, and a veranda in front also seven feet broad. The space on the north-eastern side of the quadrangle is still empty. The right to trade in this vacant space is sold every year to the highest bidder. Besides these, two other blocks of shops one on each side of the public road lead from the market into the

town, each block containing fifteen shops or rows, and a veranda in front of the same breadth as the shop. The present total number of stalls is eighty, and of shops seventy-two, and the total building cost to the municipality has been £2775 (Rs. 27,750). The privilege of occupying and trading in each of the eighty stalls and seventy-two shops and on each of the separate portions of empty ground to the north-east of the quadrangular building, is sold by public auction every year to the highest bidder. In 1883-84 the rents amounted to £193 (Rs. 1937). No shop tax is levied on these stalls, shops, or empty plots, as they form municipal property. The average yearly cost of repairing the stalls and shops is about £20 (Rs. 200). The remaining twenty shops were sold to different persons, who occupy and trade in them, paying the municipality a yearly shop tax of £6 4*s.* (Rs. 62). Mutton and beef markets were built by the municipality in 1881. The mutton market is a square building with thirty-four stalls and cost £92 8*s.* (Rs. 924). The beef market is a square building with twelve stalls and cost £49 (Rs. 492). There are two slaughter houses one with a paved floor for slaughtering sheep and goats, and the other for slaughtering cows and bullocks. The old market within the town of Dhárwár consists of rows of shops on each side of two long streets known as the north and south Mangalvár Piati-voni and the east and west street known as Javlivoni, crossing each other at right angles. Each shop consists of a room with a veranda in front and a store room behind. Articles for sale are kept in baskets and shown in the veranda.

Markets.

The only industries in the town are the weaving of coarse woollen blankets and coarse cotton cloth. The jail manufactures are carpets, towels, table cloths, quilts, cane chairs, and boxes. The Government cotton gin factory, which used to repair cotton gins and do miscellaneous iron work, was closed in July 1883.

Industries.

Dhárwár has thirteen large Hindu temples and three Muhammadan mosques. The temples, which are mostly plain and modern are three of Hanumán, two each of Durgádevi, Narsinh, Pándurang, and Venkatesh, and small shrines of Dyamava and Rághavendra Svámi. The oldest is Ráyar or Vyásráy Hanumán's temple near the Navlur gate. It is said to be one of 360 temples which were built throughout the Vijaynagar territory about A.D. 1510 in honour of Hanumán.[1] Vyásráy who built the temples was a Mádhav pontiff, who is said to have managed the country for twelve years during the minority of a Vijaynagar king. The temple is held in much reverence. The other two temples are Mudi Hanumán's shrine near the old gate of that name, and Hanumán's shrine near the reservoir built about 1790 by Satya Bodh Svámi another great Mádhav pontiff. Of the two Durgádevi shrines one is in the fort and the other in the town. Of the Narsinh temples one is in the town and the other at Madihall within a mile of Dhárwár; the latter was built by the late diwán Ráo Bahádur Shrinivásráo

Temples.

[1] This date falls in the reign of the famous Krishna Ráy (1508-1542) the ninth king of Vijaynagar.

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Temples.

about 1832. Of the two temples of Pándurang one in the fort was built by the Peshwa's last commandant Bápuji Sindia (A.D. 1800), and the other in the town was built about 1820 by Ramanna Náik a rich Dhárwár merchant. Dyamava's and Rághavendra Svámi's are two minor shrines, the latter built by a Dhárwár priest about 1830. There is also a small temple of Tripurling near the 262nd mile-stone where the Dhárwár road branches from the Hubli-Belgaum road. It is an old and substantial building of stone and mortar and has lately been repaired and whitewashed. There is also a Jain temple in Dhárwár, and Lingáyat temples of Virbhadra and Ulvi Basappa.

Mosques.

Of three chief mosques, two the Jáma and the Bára Imám's are in the town, and one Hatel Pátchá's is in the fort. The *panjás* or iron hands which are worshipped in Hatel Pátchá's mosque are said to have been brought from Bidar in the Nizám's dominions.

Maths.

Within municipal limits are twenty-five large and small Lingáyat monasteries or *maths* built by different Lingáyats at different times.[1] Six of these monasteries are of special importance, Hire's, Dodya's, Charanti's, Huchya's, Javatiavara's, and Karibasya's. These were built by different Lingáyat merchants at different times and are used only by Lingáyat priests. The Lingáyat laity never live in these monasteries.[2]

Chapel.

Dhárwár has a German mission chapel and two Roman Catholic chapels. The German Mission chapel is seventy-six feet long by forty-two broad and twenty-four high and has a forty-feet high tower. It was built in 1844-45 and dedicated on the 14th of December 1845. The service by the missionaries is in Kánarese and once in English on Sundays. Attached to the chapel is a small cemetery in which several missionaries and their wives and children have been buried.

Travellers' Bungalow.

There is one travellers' bungalow and four rest-houses within municipal limits. One of the rest-houses was built by the municipality, and the other three by private persons one of whom a Muhammadan enjoys a grant of rent-free land from Government for the repair of his rest-house. The best of the three rest-houses is that built by Ráo Bahádur Tirmalráo Venkatesh near his father's big well at a cost of £500 (Rs. 5000). The rest house is commonly used by travellers, and, on important occasions, by townspeople for holding caste dinners and other entertainments.

European Grave Yard.

The European grave-yard is a little to the south-east of the fort. It has a tablet to the nephew of Sir Thomas Munro with this inscription:

> 'To the memory of John Collins Munro Esquire of the Madras Civil Service who being present with the force assembled for the reduction of Kittur, was unfortunately carried by his ardent temper to share in the storm of the enemies works on the 3rd of December 1824, when he received a mortal wound, of which he

[1] To consecrate a Lingáyat monastery a priest is brought into the new building. His feet are washed and the floor is sprinkled with the water. Four *lings* are consecrated and one is buried under each corner of the building with prayers. A few priests are fed and the building is fit for use as a monastery.

[2] Details are given above pp. 108-110.

> died on the 11th of December 1824, at the early age of 26 years. This monument was erected by his uncle, Major General Sir Thomas Munro.

There are tablets also to Captain Black and Lieutenants Sewell and Dighton of the Madras Horse Artillery,

> "Who lost their lives in gallantly attempting to quell the insurrection at Kittur, on the 23rd of October 1824. This monument was erected by their three friends who witnessed their devoted conduct at that unfortunate affair."[1]

To the south-east of the town near the Navlur gate is a monument raised in memory of the late Ráo Bahádur Venkatráo Subáji Principal Sadar Amin of Dhárwár who died in 1846.

The monument of most historical interest at Dhárwár is an obelisk about sixty yards from the travellers' bungalow. The obelisk which is twenty-eight feet high, was built in memory of Mr. Thackeray and Mr. Munro two officers in the civil employ of Government who lost their lives in the Kittur insurrection in 1824. The obelisk has inscriptions in Persian on the south face, in Kánarese on the west, in Sanskrit on the north face, and in English on the east face. The English inscription is

> "Erected by their friends to the memory of St. John Thackeray, Esquire, Principal Collector and Political Agent, Southern Mara'tha Doab killed in the insurrection at Kittur, October 23rd 1824, and of John Collins Munro, Esquire, Sub-Collector who died December 11th of a wound received at the reduction of that place."

Civil Station.

The civil station occupies the extreme west of the town and the fort. It is bounded on the north and east by the road from the town to the village of Málápur and by the open country on the south and west. The station is about a mile and a quarter from east to west and a mile from north to south. It is crossed by broad streets shaded by beautiful avenues of trees. Most of the bungalows, of which there are about eighty outside of the fort, are substantial buildings in large enclosures each with a well, and most with flower, vegetable, and fruit gardens. The bungalows in the fort are smaller, are not so strongly built, and have no wells and smaller gardens. According to its size and position the cost of a bungalow varies from about £30 to about £2000 (Rs. 300 to Rs. 20,000). Forty-six of these bungalows yield yearly rents varying from £3 to £100 (Rs. 30 - Rs. 1000). They pay a yearly municipal house tax of 6*s.* to 12*s.* (Rs. 3 - 6). The remaining thirty-four bungalows are either public offices or churches, yield no rent, and pay no municipal tax. The Collector's office lies at the extreme south of the station and the Government treasury is kept there. The Collector's residence is close to his office. To the north of the Collector's garden are the training college and the high school. To the west is the executive engineer's office, and to the north the revenue survey office, and the residence of the Judge. Towards the east of the Judge's residence is Thackeray and Munro's obelisk and the European church. To the east and south-east of these are the new District Court, post office, and a Roman

[1] Murray's Bombay Handbook (2nd Edition), 240.

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DHÁRWÁR. *Civil Station.*

Catholic chapel. The rest of the civil station is filled with bungalows occupied by other officers and gentlemen. Three of the bungalows are used by Pársi shopkeepers. At the eastern gate of the Collector's garden is the first class subordinate judge's court, and to the south are other bungalows and the chapel and residence of the German missionaries. At the extreme north-west corner of the civil station are the lunatic asylum and the jail. The jail is surrounded by a high quadrangular wall with its chief entrance on the north. Outside the building are working sheds for the prisoners and these, with the gardens, are surrounded by a strong fence of prickly pear, a deep ditch, and for some distance, a dry stone wall. Up to 1882, the Civil hospital was in the same enclosure as the lunatic asylum. It has since been moved into a new building in the fort, which forms the eastern part of the civil station. Inside the fort are several houses of Europeans, Eurasians, and others, the new Civil hospital and the station library. A few Muhammadans, one of whom is the Káji of Dhárwár town and a few native servants also live in the fort. The chief Muhammadan mosque called the Hatel Pátchá's *Dargha*, the Hindu temples of Durgádevi, Vithoba, Hanumán, and Margamma, and the mansion of Bápuji Sindia (1800) the last Peshwa's commandant are also within the fort.

Military Cantonment.

The Military Cantonment, in the open country about a mile and a half north-west of Dhárwár, and on the west of the Belgaum road, occupies an area of 331 acres, just enough to accommodate one Native Regiment. The cantonment is open to the prevailing breeze and being built on a slope has a good natural drainage. In 1872 it had a military population of 1634 of whom 661 were fighting men and 973 were followers. In 1876 of a total of 1655, 720 were fighting men and 935 were followers. In December 1883 there was a total strength of 506, of whom 310 were fighting men and 196 followers.

Mailargudda Hill.

About two miles south of Dhárwár is the Mailargudda hill on whose top is a small square stone temple facing east built in the Jain style. It has round pillars and square massive stone beams, with a somewhat plain ceiling. It is not known who built the temple but on the front pillars are two Persian inscriptions. The inscription on the (visitor's) right pillar is lost; the left pillar inscription runs:

> In the reign of Muhammad A'dilsha'h king of Bija'pur this building acquired by the favour of God, was converted into a mosque by Muhammad Khan Ulla Sar Hava'lda'r of the fort of Dha'rwa'r, for the use of all Muhammadans to offer up prayer without fear, in the year Rhide Samanin va Allaf 1081 (that is A.D. 1670).

When the Maráthás took Dhárwár in 1753 this building was turned into a Hindu temple and dedicated to the god Mailarling. Its chief worshippers are Dhárwár Komtis.

History.

Dhárwár is not an old town. In a legendary account of the old temple of Someshvar two and a half miles south of Dhárwár, Navlur and other places in the neighbourhood are said to be noticed but there is no mention of Dhárwár. The local belief is that the

Dhárwár fort was built in 1403 and called after its builder Dhárráv[1] an officer of the Vijaynagar king Rám Rája.[2] The first certain notice of Dhárwár is in 1573 when the fifth Bijápur king Ali Adil Sháh (1557-1579) is mentioned as marching on Dhárwár one of the strongest forts in the Karnátak. It was then held by an officer of the late Rám Rája of Vijaynagar who had assumed practical independence. The fort fell after a siege of six months and the surrounding country was annexed to Bijápur.[3] In 1660 one of the Dhárwár fort gates was re-built with well cut granite stones. Over this gateway is a Persian inscription dated A.D. 1660 (H. 1071) giving the name of one Abdul Gaffar as the commandant of the fort under Bijápur. In 1662 lands were granted to the Káji of Dhárwár by the Bijápur king and the Káji's descendants still hold that grant dated H. 1073 that is A.D. 1662.[4] An inscription dated 1670 in the temple on the Mailarling hill two miles south of Dhárwár is another local remnant of Bijápur rule.[5] In 1673 Abdul Karim Khán, the ancestor of the present Nawáb of Sávanur was appointed governor of the Bijápur district or *sarkár* of Bankápur with sixteen sub-divisions or *parganás*. The chief of these sub-divisions were Nasratabad or Dhárwár and Gadag.[6] In 1674 Shiváji fortified Nargund thirty miles north-east of Dhárwár and took Dhárwár.[7] In 1685 Sultán Muazzim, Aurangzeb's son, marched, in the name of the Delhi emperor, to regain the south-west parts of the Bijápur kingdom which Shiváji had overrun. He took Hubli and Dhárwár, a place of respectability and strength, and placed garrisons in them.[8] During the sixty-eight years of Moghal supremacy, from 1685 to 1753, Dhárwár was held by four commandants sent from Delhi, and acting under the orders of the Moghal Governor at Bijápur.[9] The last commandant surrendered Dhárwár in 1753 to the third Peshwa Báláji Bájiráo (1740-1761) who presented the commandant with £4000 (Rs. 40,000) as arrears

[1] It is said that Dhárráv meant at first to fortify Navlur two miles south-east of Dhárwár and began the work, traces of which remain. The widespread legend that the founder when hunting started a hare which turned on and killed his dogs is told of Dhárwár. It seems probable that Dhárráv, after making a beginning at Navlur, found that the neighbouring hills would give cover to an enemy and accordingly chose the more open site of Dhárwár.

[2] This date is probably correct as it has been handed down according to four different chronological systems, *Shak 1325 Subhánu Samvatsar*, *Sursan Arab Miya Sumani 804*, *Hijri 806* and *Fasli 813*. The name of the king appears to be wrong as the Vijaynagar king in 1403 was Deva Ráya Vijaya Ráya Vijaya Bukka or Bukka II. who ruled from 1401 to 1451. The only Rám in the Vijaynagar list is the regent of the eleventh chief Sadáshiv (1542-1573) who usurped the throne from 1542 to 1565. Caldwell's Tinnevelly, 46.

[3] Briggs' Ferishta, III. 135 [4] Ráo Bahádur Tirmalráv. [5] See above p. 706.

[6] Orme's Historical Fragments, 286; Stokes' Belgaum, 42.

[7] Stokes' Belgaum, 42; Bom. Gov. Sel. CXIII. 173.

[8] Grant Duff's Maráthás, 148; Stokes' Belgaum, 43; Orme's Historical Fragments, 144; Moor's Narrative of Captain Little's Detachment, 42.

[9] The first Moghal commandant of Dhárwár was Mirza Saifulla valad Muhammad Murda from 1685 to 1699, the second commandant was Alaf Khán Kallandukhán from 1700 to 1718, the third was Muhammad Nasrullákhán from 1719 to 1733, and the fourth was a Hindu Prithvising son of Bhagirathsing from 1734 to 1753. During the rule of the second and third commandants the peace of the district was twice disturbed once by the Nawáb of Sávanur, and once by a rising of *desáis* and *páligárs*. In both cases the insurgents proved too strong for the Government and had to be bought off. Ráo Bahádur Tirmalráv.

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of pay due to the garrison. In 1764, as the Nawáb of Sávanur refused to separate from the Maráthás, Haidar marched to Sávanur and reduced the Nawáb to submission, while his general Fazl Ullah Khán took Dhárwár and overran the country as far north as the Krishna.[1] On the approach of Mádhavráv Peshwa's (1761-1772) army of 30,000 horse and as many foot, Fazl Ullah had to fall back on Haidar's army leaving a strong garrison at Dhárwár.[2] After Haidar's defeat at Annavatti in Maisur twenty-five miles south of Bankápur[3] Mádhavráv laid siege to Dhárwár which capitulated after a breach had been made.[4] In 1776 Haidar left a chosen body of troops in Bankápur to watch and, as far as possible, prevent supplies passing to the Dhárwár garrison which had not been reduced. In 1778 Haidar took Dhárwár after a protracted siege.[5] In 1784, Tipu, then in the height of his glory, compelled the Maráthás to cede Dhárwár with other forts and districts, he agreeing to pay a tribute for them.[6] In 1788 Dhárwár was besieged and taken by the Maráthás.[7] In a Marátha revenue statement prepared about 1789 Dhárwár or Nasratabad appears as a *pargana* or sub-division of the Bankápur *sarkár* with a yearly revenue of £12,013 (Rs. 1,20,130).[8] In September 1790 as part of the joint attack of the English and Maráthás on Tipu of Maisur, during the Third Maisur War (1790-1792), a Marátha force of about 20,000 horse and 10,000 foot under Parshurám Bháu, a man rather under the common size about fifty years old not well looking though with an air of interest and much good nature,[9] with an English detachment of 1600 bayonets and three companies of artillery commanded by Captain Little appeared before Dhárwár which was held by Badr-al-Zamán Khán[10] one of Tipu's most trusted generals,[11] with a garrison of seven thousand regulars and three thousand militia armed with matchlocks and swords. The army took up its ground near Narendra village about three miles north-west of Dhárwár. On the 18th of September the Maráthás and English advanced against the fort but were forced to withdraw with considerable loss. After this for about six weeks the Maráthás contented themselves with dragging guns to a rising ground about 2000 yards from the fort, firing during the day, and dragging them back at night. On the 30th of October the assailants moved from the north to the south of the fort and the English detachment attacked a body of the enemy who were posted outside of the walls. The enemy were driven from the post within the walls of the town with the loss of three guns. The defendants' loss was considerable. Of the English ten were killed and fifty-nine wounded. After this success until the 13th of

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[1] Grant Duff's Maráthás, 330.
[2] Grant Duff's Maráthás, 330-332; Wilks' South of India, I. 461-464.
[3] See above p. 412. [4] Grant Duff's Maráthás, 331.
[5] Wilks' South of India, II. 186; Grant Duff's Maráthás, 401.
[6] Hamilton's Description of Hindustán, II. 238. [7] Rice's Mysore I. 282, 284.
[8] Waring's Maráthás, 246. [9] Moor's Narrative, 17.
[10] Badr-al-Zamán is described as a man of fifty-five of good appearance and middle stature with a handsome beard dressed very neatly in plain white. Moor's Narrative, 37.
[11] The details of the English detachment were the 8th Battalion of Native Infantry under Capt. Little and the 11th Battalion under Capt. Alex. Macdonald of 800 bayonets each, and one company of European and two companies of Native Artillery with six-pounder field pieces. Moor's Narrative, 1.

December nothing was done beyond daily dragging guns to the high ground to the north of the town and firing at the walls. On the 13th of December a smart attack was made on the town and the enemy were driven out of it. The English detachment drove the enemy out and the Maráthás followed and burnt and plundered the greater part of the town and then retired. The English lost sixty-two killed and wounded and the Maráthás 150 killed and several hundreds wounded. When the Maráthás returned the defendants again took possession of the town but were driven out by the Bháu's infantry on the 18th, who plundered the town so completely that not a piece of wood was left standing. As the siege made such poor progress an additional force under Colonel Frederick was sent from Bombay on the 19th of November and reached Dhárwár by Sangameshwar and the Ámba Pass on the 29th of December 1790.[1] On that day the attacking force had a slight success taking a battery about 200 yards to the south-east of the fort. On the 2nd of January 1791 there was a formal meeting between Colonel Frederick and the Bháu at a temple on Parshurám's hill a mile to the south of the fort. During the next ten days the Maráthás continued to batter the fort but without doing much harm. The English meanwhile were preparing a battery and received three good guns from the Maráthás a twenty-two, a twenty-four, and a thirty-six pounder. The battery opened fire on the 14h and continued till the 16th, making a breach, but the defendants were able to repair it. The ammunition then failed and little more was done till the 28th. The battery again fired at a fresh part of the wall and caused a breach which it was determined to storm. The English detachment was strengthened by the corps of Mr. Yvon's, an English gentleman in the Peshwa's service, about 300 strong fifty of them being Europeans of all nations and the rest natives. The storming party moved out at four in the morning of the seventh. But as the Maráthás failed to make a separate attack the whole of the defendant's fire was directed against the storming party and the attack failed. During the next ten days little progress was made. In spite of the length of time the Maráthás had been firing there was little appearance of a breach. With twenty guns the Maráthás could not approach and breach Dhárwár in seven years. The English detachment were unable to be of much assistance as the Maráthás failed to keep them supplied with ammunition. On the 13th of March Colonel Frederick died. The siege was continued till the end of March when the defendants made offers to capitulate and a truce was concluded. Negotiations were completed, the garrison marched out of the fort on the third of April, and the fort was finally handed over on the seventh. During the siege from casualties and desertions the garrison had been reduced from 10,000 to 3000. The loss of the English detachment was 500 killed and wounded of whom one hundred were Europeans. The Marátha loss was estimated at 3000. Mr. Moor gives the following details of the fort. The fort was an irregular circle. The entrance was on the

[1] The details were, the 2nd Bombay Regiment, the 9th battalion of Native Infantry with European Artillery and lascars and a light field piece. Moor's Narrative, 7-8.

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eastern side through three pretty strong gates the middle of which was very handsome. The gateway was defended by a battery of three guns. The outer ditch was twenty to twenty-five feet deep and twenty-five to thirty-five feet wide with a stone facing in places. The curtain of the outer wall was thick and strong and the rampart though too narrow had guns mounted on it. Behind the rampart was a second ditch twenty-five feet wide and deep. The inner rampart and curtain were much the same as the outer. In both curtains were many towers mounting twenty-two guns two mortars and a number of fixed wall pieces called *jingals*. The area inside was small and the whole most forlorn. The powder magazine was underground in the rear of the cavalier tower. The commandant's residence and his office were near the centre of the fort and were much battered. There were no handsome or convenient buildings. It was very dirty as so many people had been so long living in it. There were several guns of iron bars hooped round and beaten into shape which were known as Malabár guns.[1] The town which stretched from about 250 yards to the south and east of the fort was enclosed by a weak wall in bad repair and a shallow ditch. The wall was square each face a little less than half a mile. Part of it was strengthened by a thick hedge. Before the sack of the town the space inside the wall had been well filled with houses though few or none of them had been handsome. A stone mosque in the middle of the town had escaped without much damage.[2]

In October 1800 Colonel Wellesley, afterwards Duke of Wellington, expressed his opinion that Dhárwár could be taken by a coup-de-main, and he drew up a plan of attack on the south-west side.[3] Some officers of Colonel Wellesley's army rode to Dhárwár, and one party was received in the fort by Bápuji Sindia the commandant. Another day Colonel Wellesley rode near the fort and examined it. The commandant remonstrated, and at the Peshwa's request Colonel Palmer, the British Resident at Poona, wrote to Colonel Wellesley for an explanation.[5] In 1803 the same commandant invited Colonel Wellesley to an entertainment in the fort and to his surprise the invitation was accepted. Bápuji afterwards expressed astonishment that he had allowed Colonel Wellesley to leave the fort, adding 'Am I not a Marátha.'[6] In 1814 Bápuji Sindia came to pay his respects to Bájiráv, who was then

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[1] Moor's Narrative, 1-41. [2] Moor's Narrative, 41.

[3] Supplementary Despatches (India, 1797-1805), II. 198. In one despatch (dated Hubli 9th October 1800) Colonel Wellesley mentions Dhárwár with Hubli and Annigeri as places famous for cloth. Ditto, 203.

[4] To calm the commandant's suspicions Colonel Wellesley gave him to understand that if he had wished to know anything about Dhárwár he would have referred to his own plan of the place, or would have made inquiry of one of the British officers who had taken Dhárwár for the Maráthás of whom there were several in his camp. He reminded the commandant that, except Dhárwár, all the forts in the Marátha territory had passed through his hands, and that after getting hold of them he never kept them a moment but gave them over to their owners, as became a faithful ally. Supplementary Despatches, II. 280-281.

[5] Supplementary Despatches, II. 280-282.

[6] Despatches (Gurwood's Edition), II. 332; Murray's Handbook of Bombay (2nd Ed.), 239; Mrs. Guthrie's Western India, 319-320.

on his way to the Madras Karnátak. He was told to give up the fort to Trimbakji Denglia. Bápuji answered 'If your Highness will send a gentleman to relieve me in the command, or if you will send my clerk in your own name, I will deliver the keys to him, but I will never give over the fort to such a person as Trimbakji Denglia.' For this speech as soon as he left the Peshwa's tent Bápuji was seized, bound and tortured by Trimbakji until a promise of surrender was extorted. Bápuji gave the keys to his clerk, a Bráhman on whom he could rely, and the clerk, accompanied by a body of troops, started for Dhárwár. As they drew near the fort the clerk asked leave to go in advance. As soon as he entered the fort he closed all the gates and opened such a fire that Trimbakji and his men were forced to retire. The faithful clerk did not surrender until an order was obtained from his imprisoned master through the interposition of Bápu Gokhle.[1] On the 13th of June 1817 under the treaty of Poona the Peshwa among other cessions agreed to hand to the British Dhárwár and Kushgal about fifteen miles south of Dhárwár and other districts south of the Varda.[2] To take possession of this territory, General, afterwards Sir, Thomas Munro marched to Dhárwár. Major Newall who was sent in advance at the head of a battalion of Native Infantry managed matters with such address that though in a state of mutiny, he prevailed on the garrison to yield. In July 1817 when General Munro and his party arrived they found the fort in the hands of the Company's troops.[3] A battalion of Native Infantry and two six-pounder field pieces were left under the command of Major Newall to hold Dhárwár, Kushgal, and Ránebennur.[4] During the Third Marátha War, Dhárwár was taken on the 15th of June 1818 by Lieutenant-Colonel Newall with the second battalion of the Fourth Regiment, and all the heavy guns and ordnance stores were thrown into the fort.[5] In 1837 Dhárwár was the scene of such violent feuds between the Bráhmans and Lingáyats that Government were forced to interfere.[6] During the 1857 Mutinies, on account of the disaffection of the surrounding chiefs, especially the chiefs of Nargund and Mundargi, in case it might fall into the hands of mutineers, it was thought advisable to breach Dhárwár fort. Since 1833 from various causes Dhárwár has lost its importance as a place of trade. The opening of a station on the Marmagoa-Belári line, 150 miles from Marmagao and 142 miles north-west of Belári, will probably increase the trade of Dhárwár. Still Hubli will remain the commercial centre of the district.

DHUNDSHI.

Dhundshi, on the Kánára frontier, six miles north-west of Shiggaon, is an important market town in the Bankápur sub-division with in 1881 a population of 2374. It has a large number of shops, and at the weekly Thursday market, betelnuts, black pepper, cardamoms, chillies, cocoa-kernels, molasses, rice, salt, sugar, and tobacco are sold in large quantities.

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[1] Grant Duff's Maráthas, 623-624.
[2] Grant Duff's Maráthás, 635.
[3] Gleig's Life of Munro, I. 460.
[4] Blacker's Marátha War, 59-60.
[5] Blacker's Marátha War, 314.
[6] Murray's Handbook, 240.

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Didgur, about fifteen miles south-west of Karajgi, with in 1882 a population of 598, has a temple of Hanumán with six inscriptions. Two other inscriptions occur one in the yard of one Pujar Bandiya, and the other on the waste-weir of the village pond.

EDLABAD.

Edlabad is an uninhabited village about four miles west of Shiggaon, the head-quarters of the Bankápur sub-division. Within its boundary is a holy well called Gangábhávi or the Ganges Well where a yearly fair attended by about 2000 persons is held in January. The well is thickly shaded by mangoes in a pleasant spot surrounded by woody hillocks. A small brook rises from the well and flows down the valley. On the edge of the well is a domed stone and mortar temple of Kámeshvar with a self-made or *svayambhu ling*. To the north-west of the well is a cave said to have been used as a hermitage by the sage Janhu, who used to drink the well dry, and let it trickle from his ear. The three holes from which the well water oozed are still shown on the north side of the well. The temple has a Government grant of £9 6*s*. (Rs. 93) in land and £2 4*s*. (Rs. 22) in cash, enjoyed by a ministrant who is charged with the worship and the lighting of the temple. Pilgrims to the number of 2000 mostly Bráhmans, Vaishyas, Sonárs, and Lingáyats, come from all parts of Dhárwár, from Bádámi and Bágalkot in South Bijápur, and from Mundgod and Sirsi in Kánara. The fair is held for one day on the 13th of January, the day following the sun's passage into Capricornus that is the *Makarsankránt*. Pilgrims bathe in the well and worship Kámeshvar. The bath and worship are said to be an unfailing cure for fever. The fair is not of any trading importance, the only things sold are plantains and cocoanuts which pilgrims buy to offer to the god.

GADAG.

Gadag, north latitude 15° 96′ and east longitude 75° 43′ usually called Gadag-Bettigeri from the village of that name a mile to the east, is a municipal town, the head-quarters of the Gadag sub-division with in 1881 a population of 17,000. Gadag is a noted cotton mart and its trading importance will greatly increase when it is the junction of the South Deccan or Marmagao-Belári and the East Deccan or Hotgi-Gadag railways. The 1872 census returns showed within municipal limits a total population of 19,035, of whom 15,604 were Hindus, 3349 Musalmáns, and eighty-two Christians.[1] The 1881 census showed a population of 17,000 or a decrease of 2034. Of these 13,493 were Hindus, 3176 Musalmáns, and 331 Christians, giving a density of ninety-one to the square acre on 178 acres the total municipal area. The average cotton trade at Gadag, which is carried on by nine large traders with capitals of 500 to £20,000 (Rs. 5000-Rs. 2,00,000), is worth upwards of £50,000 (Rs. 5,00,000) a year. Gadag has two steam cotton presses owned by the West Patent Press Company and Messrs. Framji and Company and a hand or half press belonging to Messrs. Robertson Brothers and Company. There is also a Government Sawgin factory. Gadag is also noted for its fine deep

[1] The details were: In Gadag Hindus 8266, Musalmáns 2046, and Chirstians seven, total 10,319; and in Bettigeri, Hindus 7338, Musalmáns 1303, and Christians seventy-five, total 8716.

coloured robes or *sádis*. Weekly markets are held at Gadag and at Bettigeri on Saturdays when cloth and rice are chiefly sold.

GADAG.

Besides the sub-divisional revenue and police offices Gadag has a municipality, a sub-judge's court, post and telegraph offices, a dispensary, a ruined fort, two temples, and twenty inscriptions. There is also a branch of the Basel German Mission at Bettigeri and eight schools. The municipality was established in 1859. In 1882 it had an income of £1548 and an expenditure of £1268. The income is chiefly from octroi and miscellaneous direct taxes. The dispensary was opened in 1864, and treated in 1882-83 forty-six in-patients and 13,703 out-patients at a cost of £343 8*s*. (Rs. 3434) or 6*d*. (4 *as*.) a head.

Fort.

In 1842 the fort was described as a small rectangular work with a mud and stone wall about eighteen feet high and a dry ditch and glacis round part of the works. The committee of inspection recommended that a company of regular troops with fifty or sixty irregulars should be stationed at Gadag to be withdrawn as the country grew more settled. In 1750 Gadag fort is described as a well guarded fort of stone and mortar on slightly raised ground. The height of the wall varied. The old wall was 6½ yards high; the new wall was half a yard less. The inner circuit was 1534 yards. It had twenty-one towers. Inside was a large reservoir of rain water and there were several wells some with and some without steps.[1]

Temples.

Gadag[2] has the remains of some of the most richly carved temples in the Dhárwár district. The chief temples are of Trikuteshvar, Sarasvati, Náráyan, Someshvar, and Rámeshvar. The temples of Trikuteshvar and Sarasvati are in one large court. Trikuteshvar's is the principal and occupies the centre; and Sarasvati's is built on the south side of the court at right angles to and almost touching Trikuteshvar's central hall. Perhaps of all Dhárwár buildings the little temple of Sarasvati takes the first place for delicacy and beauty of detail. The richness and grace of some of its columns are not surpassed. The whole temple, even to the figure of Sarasvati in the shrine, has been wrought with immense care and elaboration. The building consists of an open hall or *mandap* and a shrine, which has long lost its spire. As in all Chálukyan temples the walls are broken into vertical projecting and recessed panels, which with the deep overhanging cornice and other horizontal mouldings, allows of a pleasing balance of light and shade on the faces of the building. The panels are ornamented with pairs of little pilasters surmounted by miniature spires throwing numerous light shadows which harmonise with the leading lights and shades and unite them in one well balanced whole. The hall or *mandap* is surrounded by a low plinth wall whose outer face is minutely and lavishly carved. It is a repetition of little pilasters separating recessed niches in each of which is a tiny female figure. Along the edge of the plinth a low parapet wall slopes outwards and forms a back on the upper surface of the plinth which may be used as a seat. The outer face of this parapet is adorned with little groups of pilasters with circular

Sarasvati.

[1] Tieffenthaler's Description Historique et Geographique de l' Inde, I. 500.
[2] Contributed by Dr. J. Burgess.

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medallions between them. From the top of the plinth rise the pillars which support the eaves round the hall. The entrance is between the two front pillars. Fourteen pillars round the hall support the eaves and four other pillars standing in the floor support the central dome. The four pillars at the entrance, two on either side, and the four supporting the dome are exquisitely worked. The first pair in front have a band of pure and elegant diaper pattern. It is of lozenge shaped flowers separated by very deep clear cut lines. It occurs nowhere but on a small portion of the upper parts of the shafts of these pillars and strikes the visitor as an exceedingly choice bit of design, so effective and so pretty, that more of it would have been welcome. The next pair of pillars are like the first pair of square shafts with notched corners, but are totally unlike the former in their details. The carving on these two pillars is perhaps the most delicate stone carving in the Bombay Presidency. The whole shaft is a series of horizontal bands of carving, each band of little pilasters separated by niches holding figures in high relief. Each little pilaster is complete with all its vertical and horizontal mouldings, bases, and capitals. The pilasters on the lower band are surmounted by little ornamental spires. The figures are most delicately chiselled. Though but two to three inches high they stand in almost full relief, connected with the pillar only by a small portion of their backs. The brackets above the capital that support the ends of the cross beams of the roof are no less carefully finished than the rest of the pillar. The flower scroll which fringes them is deeply cut and effective. The four pillars which support the central vault are of one pattern quite different in design from the entrance pillars. The upper half of the shafts with the capitals are round and beautifully wrought with horizontal bands of bead festoons, scroll Fame Faces, figures, niches, and leaves, the niches forming the most striking ornament. Eight of the niches are enclosed by eight little pilasters with florid arches thrown over from top to top of each, and each pilaster is again crowned with a miniature spire. In the niches, in high relief and carved with spirit, are prancing horses with riders and dancing figures. The band of niches is octagonal in plan each niche occupying a face of the octagon the pilasters being at the corners. Below this are four larger niches and pilasters each niche occupying the face of a square, and each pilaster surmounted by a miniature spire. Along the upper edges of the architraves over the pillars has been a band of fretwork. This, which is about six inches deep and about an inch thick, is carved so as to stand out from the architrave and is connected with it by only a few little blocks left here and there. Most of this delicate fret has broken away. The central ceiling is vaulted on the square of the four pillars, and is unlike the usual ceilings which are generally domes formed of horizontal circular courses of mouldings. It is prettily ribbed with principal horizontal and vertical and subordinate horizontal vertical and diagonal ribs. Between these, where the minor ribs cross each other, little knobs depend. In the shrine sits Sarasvati cross-legged on a throne. It is a life-sized figure in black stone most delicately and carefully wrought. At first sight the figure seems naked but examination shows a fine textured garment with a

GADAG.

Temples.

prettily wrought pattern passing over the limbs. Sarasvati wears a very elaborate head-dress like a high crown. Round her neck a lavish profusion of necklaces, carved in imitation of beads, pearls, and other precious stones falls gracefully over the bosom. Like her neck her wrists and arms are heavily laden with ornaments. The cornice of the hall or *mandap* is made of large flat straight stones sloping downwards at an angle of almost 45° and projecting considerably over the pillars. Above the cornice is a moulding of horse-shoe arches surmounted by Fame Faces.

Trikuteshvar.

In front of and at right angles to Sarasvati's temple, filling the centre of the courtyard, is the larger temple of Trikuteshvar. This consists of two halls, or a double hall, running east and west, with a shrine at each end and a small minor shrine attached to the north side of the double hall. In the west and principal shrine a *shálunkha* or *ling* case holds three *lings* from which the temple takes its name of Trikuteshvar the Three-pointed Lord. The building is really a double temple or rather two temples facing one another and joined together. Between the two halls is a small space with a doorway to the north and south. The doorway to the north enters the small attached shrine while the south doorway enters on the courtyard. This small *ling* shrine has been built on the north doorway at some time later than the building of the temple. In the shrine on the east is an unused throne on which a figure was originally placed. The inside of the temple on the whole is plain, but the workmanship of the outside claims attention. The outside of the east hall is specially good. Its south doorway is a few feet in front of, and looks into the entrance of, the temple of Sarasvati. Its north door enters the courtyard. A plinth, surmounted by a low sloping parapet like that of Sarasvati's hall, runs round the north and south sides of the hall. Instead of the little pilasters on Sarasvati's plinth is a close succession of figured niches representing mythological personages, and the medallions of the parapet are replaced by niches with figures. Between the top of the parapet and the eaves and from pillar to pillar completely enclosing the hall, are slabs of stone on which is worked a diaper pattern of squares with scroll-work running through them. Alternate squares have a lozenge-shaped flower set into them, with the corners of the square perforated and thus in addition to the doorways allowing air and a faint light to pass into the hall. The profusion of small figures averaging six inches in height which abound on the outside of this hall is remarkable. They are neatly and carefully cut in high relief and their limbs are in many cases detached from the back ground. The door on the south side of the west hall is beautifully worked, but paint and plaster almost hide its delicate traceries. The rest of the walls are the usual style of vertical mouldings pilasters and niches found in almost every Chálukyan temple. The spire or *vimán* above the shrine is an ugly late addition of brick and plaster.

Someshvar.

The temple of Someshvar is now used as a school-room. It has one of the most profusely decorated exteriors in Dhárwár. Not a square foot on the walls but has some moulding or ornament. The sanctuary is square outside with four thin parallel projections

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added to each face, the outermost projection being about one-fourth the length of the side of the square and the others going back in lessening steps. These projections are carried right up the walls and the spire, the corners of the square being more strongly marked than the other corners. The great amount of moulding and ornament on the walls and spire break and to a certain extent hide the continuity of these projections. The very strongly marked horizontal recessed mouldings in the basement, a deep overhanging cornice, and deep step-like storeys in the roof give the architecture a horizontal accentuation as strongly marked as its vertical accentuation. The lines of the basement are covered with scrolls of little elephants, tigers, and horses. Miniature spired shrines or niches fill the centre of each face one in each. The walls above the basement are carried all round with pairs of pilasters supporting small spires. On the front of each pair of pilasters is a little niche with an arch of scroll-work over each. The centres of the north, west, and south walls have a large principal niche, each of which held an image at least eighteen inches high. The hall or *mandap* is square with a porch and doorway on the south and a doorway on the east. The ornamentation and the moulding round the shrine are carried over the south and north walls of the hall. The east wall is plain rubble with pilasters and projecting brackets, which show either that the building originally stretched beyond its present limit or that the original wall, like the north and south walls, has fallen away and the end been closed by a plain wall. The doorway on this side is very finely carved, after the style of the doorway of the Káshivishveshwar temple at Lakkundi, though perhaps not so elaborate. The ceiling of the south porch is very richly wrought in slabs of arabesque with a lotus in the centre of each panel. The interior of the temple is plain and the dome in the hall rests on four central pillars. To the south of Someshvar's is Rámeshvar's temple. Like Someshvar's only two courses of the spire are left. The walls are plain but little of them can be seen, so thickly built round by dwellings is the temple, which is now used as a store room.

Virnáráyan.

Virnáráyan's temple in the market is built of black hornblende. It is remarkable neither for its architecture nor for its age, as it probably belongs to the thirteenth or fourteenth century. The chief point of interest is a large and lofty gateway or *gopur* in the eastern wall of the courtyard, built in the South Indian style. The gateway is over 100 feet high and has a richly decorated brick top. Some curious carvings supposed to be the remains of earlier buildings have been worked into it.

Hero Stones.

In a walled enclosure in Bettigeri village is a group of fifteen old hero-stones which look like the huge old head-stones which have been found in some English graveyards. Of the fifteen stones the largest stands about thirteen feet above the surface of the ground. The faces of the stones are generally divided into three sculptured panels or compartments. The lowest panel shows a battle scene where the deceased met his death, he himself figuring in the panel as the hero of the fight. Some of the stones have a plough or an oil-mill carved in this panel perhaps to mark the caste of the deceased. The second panel shows the deceased being carried to

the gods between winged figures. The first or topmost panel shows a god or the hero seated on a throne. The tops of the stones are cut into long Dravidian roofs with an urn on the top. Several of these stones have inscriptions in Old Kánarese characters, and one with the largest inscription is just in front of the village gate. A platform has been built round it and a small *ling* set before it. The stone itself is black and caked with dry oil which is daily applied.[1]

Inscriptions.

In the Gadag mámlatdár's office are several copperplate grants and about twenty inscriptions occur in or near the temples. Of the twenty inscriptions ten are in or about the Trikuteshvar temple seven of which vary from 1002 to 1539 and of the other three the dates have not been made out. The first inscription consists of thirty-two lines in the Old Kánarese character and language, each line containing about forty-three letters. The characters are large and slanting and the tablet is chipped in places. Though not easy to read the inscription on the whole is well preserved. It records a grant in 1002 (S. 924 *Shubhkrit samvatsar*) to Trikuteshvar while the great chieftain king Sobhan was governing the Belvola Three Hundred and some other districts under the Western Chálukya king Satyáshraya II (997-1008). The emblems at the top of the stone are in the middle a shrine containing a *ling* with a priest to its right and Basav to its left. To the right of the shrine are two seated figures, a man with a lute and a woman. To the left of the shrine is a cow and calf and above it are the sun and moon. The second inscription, also in the Old Kánarese character and language consists of forty-five lines, each line containing about fifty-one letters. There are many flaws in the tablet and the inscription is rather hard to read. It gives the names of the Chálukya kings Jayasimha III. (1018-1042), Áhavamalla II. (1042-1068), and Vikramáditya VI. (1075-1126) and of a princess Báchaldevi who appears to be the wife of Vikramáditya VI. The inscription records a grant made in 1100, the twenty-fifth year of the reign of Vikramáditya VI. by a subordinate chieftain. The emblems at the top of the tablet are a *ling* and a priest in the middle, a cow and a calf to the right, and Basav to the left. The third inscription is in the Old Kánarese character and language. It has about fifteen lines above the ground, each line of about thirty-seven letters. It is fairly preserved and refers to the time of the Kalachuri chief Sankamdev (1175-1180), one of the sons of Bijjala. The emblems at the top of the tablet are in the middle a *ling* with a seated figure on its right and a standing figure on its left. To the right of this central group is a figure of Basav with the sun beyond it, and to the left is a cow and calf with the moon beyond them. The fourth inscription in Old Kánarese characters and the Sanskrit language consists of fifty-six lines each of about fifty-four letters and well preserved. It records in 1193 (S. 1115 *Paridhávi samvatsar*) a grant to the god Trikuteshvardev by the Hoysala chief Vir Ballál

[1] Details of Konkan memorial battle-stones are given in Bombay Gazetteer, XIV. 57-59, 309-311. A representation of a battle-stone is given by Mrs. Guthrie in her Life in Western India, II. Title-page.

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(1191-1213), who, having wrested Kuntala from the Devgiri Yádavs, is mentioned as fixing on Lokkigundi, the modern Lakkundi, as his capital. The emblems at the top of the tablet are, in the middle, a man worshipping three heads on an altar.[1] To the right of the central group is a figure of Ganpati, and beyond Ganpati a figure of Basav; and to the left a female deity with a cow and a calf and a crooked knife beyond. The fifth inscription also in Old Kánarese characters and language is on a tablet which lay on the edge of a small pond outside the temple enclosure, but was removed and placed against the outer side of the south wall of the temple courtyard. The inscription is in fifty-seven lines each of about thirty-eight letters. It records a grant in 1199 (S. 1121 *Siddhárthi samvatsar*) by the great chieftain Ráydev the supreme lord of Ásatimayurpur, the prime minister of Vir Ballál (1191-1213) the son of Hammidev who was the son of Ráydev and the governor of the Belvola Three Hundred. The emblems at the top of this tablet are a *ling* and a priest in the middle; Basav with the moon above to the right and a cow and a calf with the sun above to the left.

The sixth inscription is in Old Kánarese characters and is partly Sanskrit and partly Old Kánarese in language. It consists of fifty lines, each line containing about thirty-seven letters. Except in one or two places where the surface of the tablet has been chipped the inscription is well preserved. It begins with a description of the gift village[2] of Kratuka that is Gadag in the Belvola Three Hundred,[3] and records a grant made in 1213 (S. 1135 *Ángirasa samvatsar*) to the god Trikuteshvardev, while the governing king was the fifth Devgiri Yádav Singhana II. (1209-1247). The emblems over the inscription are a *ling* and a priest within a shrine in the centre, to the right a cow and a calf with the sun above them, and to the left a figure of Basav with the moon above it.

The seventh inscription is in the Kánarese character and language on a tablet standing just inside of the west gateway of the temple courtyard. It consists of fourteen lines each of about thirty-five letters. It is dated 1539 (S. 1461 *Vikári samvatsar*) and records a grant made by or at the order of the Vijaynagar king Achyutráy. A few badly cut emblems adorn the top of the tablet, a *ling* in the middle, a figure of Basav with the sun above it to the right, and a cow and a calf with the moon above them to the left.

Of the three inscriptions, whose dates cannot be made out, the first is a very short inscription in an angle outside the temple shrine. Perhaps it records the name of the builder. The second inscription is in the Devnágari character and Sanskrit language. Eleven lines are above ground each of about thirty-one letters. The inscription

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[1] The three heads probably denote Shiv as representing the Brahma Vishnu and Shiv triad. The female deity to the left of the altar appears to be Shiv's wife or the female principle Párvati.

[2] The word in the original is *agrahára* which means lands or villages granted to Bráhmans for religious purposes.

[3] Belvola Three-Hundred means the Belvola subdivision of three hundred villages. Belvola or Belpola is an old Kánarese word meaning a field of standing corn. The name was given to the fertile district near the centre of which are Dambal, Gadag, and Lakkundi.

is in good order, but the portion above ground is not enough to make out its contents. The emblems at the top of the tablet are a *ling* and a priest in the middle. To the right of this central group are a cow and a calf with the sun or moon above them, and to the left Basav with the moon or sun above it. The third inscription is in Old Kánarese characters and language, and has above ground eighteen lines each of about twenty-five letters. The first seven or eight lines are in good order; in the lines that follow the letters are rather faint and a large portion of the face has been chipped off in the centre of the tablet. The emblems at the top are a *ling* and priest in the middle; to the right a cow and a calf with the sun above them, and to the left a figure of Basav with the moon above it.

Of seven inscriptions in or about the Virnáráyan temple, four vary from 1037 to 1539 and of the other two the dates have not been made out. The first inscription dated 1037 (S. 959) is behind the temple on a stone built into the lower part of the enclosing wall; the second dated 1098 (S. 1020), is on the roof of a room in or at the same temple; the third, dated 1100 (S. 1022), is in the enclosure to the north of the temple; and the fourth is dated 1539 (S. 1461). Of the three inscriptions whose dates cannot be made out one is in the enclosure wall short and partially effaced. The second inscription is on a stone leaning against the western wall of the temple court-yard. It consists of seventy-two or seventy-three lines, each line containing about sixty-three letters. The characters are Old Kánarese rather small. The surface of the stone is too worn to be read, but the inscription appears to be about 400 years old. Emblems over it represent Ganpati, Náráyan, Sarasvati, and Virbhadra, a cow and a calf, and the sun and moon. The third inscription, also in Old Kánarese characters, stands up against the east wall of the court-yard. At the top is a well carved representation of Krishna playing the pipe to which men women and animals dance. It is in sixty-nine lines, each of about forty-two letters. It appears to be about 400 years old but is more legible than the first. On a stone lying on the threshold of the temple of Narsimh to the south of the Virnáráyan temple is an inscription dated 1539 (S. 1461), and at the small rest-house east of the south gateway behind the temple of Narsimh is a partly hewn-out inscription dated 1124 (S. 1016). A stone inscribed in Devnágari characters lies on its face on the bank of the Gadag pond.

History.

The old, perhaps the Sanskritised, name of Gadag was Kratuka. The two temples of Trikuteshvar and Virnáráyan[1] are of about the tenth or eleventh century, and the inscriptions in them, varying from 973 to 1539, show that Gadag was at different times under the Western Chálukya (973-1190), Kalachuri (1161-1183), Hoysala Ballál (1047-1310), Devgiri Yádav (1170-1310), and Vijaynagar kings (1336-1587).[2] About 1673 Gadag appears with Nasaratabad or Dhárwár as one of the chief districts in the Bankápur district or

[1] According to a local manuscript account of Shrávan Belgola in Maisur, the Virnáráyan temple is one of the five Náráyan temples built about 1117 by the fourth Hoysala king Vishnuvardhana (1117-1137) on his conversion to the Rámánuj faith. Indian Antiquary, II, 131.

[2] See above, pp. 717-719.

sirkar.[1] On the capture of Dambal fort on the 26th of July 1799, Colonel Wellesley marched on the 27th to Gadag, but found it evacuated by Dhundia's men. Colonel Wellesley gave over charge of both the Dambal and Gadag forts to the Peshwa's commandant, whom Dhundia had confined in chains at Gadag.[2] In the last Marátha war General Munro invested Gadag on the 5th of January 1818. It surrendered on the 6th after a few shells had been thrown and a battery raised.[3] In 1827 Captain Clunes notices Gudduck as a usual halting place with 800 houses, thirteen shops, and wells.[4] In 1844, Gadag-Bettigeri had 2090 houses and 12,302 people, 3468 of them weavers with 1507 looms; in 1874 there were 3453 houses with 18,154 people, 5043 of whom were weavers with 1399 looms.[5]

GADAG.

GALAGNÁTH.

Galagna'th on the left bank of the Tungbhadra about twenty miles north-east of Karajgi, with in 1882 a population of 342, has temples of Gárgeshvar and Hanumant. The Gárgeshvar temple to the north of the village, at the holy meeting of the Varda and the Tungbhadra, is built of black granite and is about eighty feet long by forty broad with four pillars supporting the roof, and walls covered with mythological figures. The temple has two inscriptions dated 1080 and 1147 (S. 1002 and 1069). The Hanumant temple has a monumental hero-stone or *virgal* to the right of the image dated 1011.

GARAG.

Garag, a large village about ten miles north-west of Dhárwár, with in 1872 a population of 4350 and in 1881 of 4465, has a district bungalow and a large trade in coarse country cloth. In 1827 Captain Clunes mentions Gurrug as a *kasba* and post station with 500 houses, fourteen shops, and a temple.

GEJJIHALLI.

Gejjihalli, a small village two miles south of Hángal, has a temple of Basaveshvar with two inscriptions, dated 1103, on either side of the image.

GUDGUDDÁPUR.

Gudgudda'pur or DEVARGUD, a municipal village of 546 people, on the top of a steep hill eight miles north of Ránebennur, has a large fair in October with an attendance of 5000 to 10,000 people. The fair is held in honour of the god Mallári or Shiv, the slayer of the demon Malla. In the village is a temple of Mailár or Mallári built of black polished stone with a brick spire. The roof is supported on twenty pillars four of them round and sixteen square. The outer walls are adorned with carved figures. Near the main temple are several smaller shrines two of them of fair size, consecrated to the goddesses Mallasama and Mallárideví.[6] The chief temple enjoys a yearly Government grant of £33 8*s*. (Rs. 334) in land and £1 (Rs. 10) in cash. Presents valued at about £100 (Rs. 1000) are made yearly by pilgrims. The temple also owns £1500 (Rs. 15,000) worth of clothes and ornaments. The local

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[1] Orme's Historical Fragments, 286.
[2] Supplementary Despatches, II. 74-80. Six of Colonel Wellesley's despatches are dated Gudduck, 27th July 1800.
[3] Blacker's Marátha War, 287. [4] Itinerary, 72. [5] Bom. Gov. Sel. CLIV. 8.
[6] Dr. Burgess' Lists; Mr. F. L. Charles, C.S.; Ráv Bahádur Tirmalráv.

story of Mallári is that he became incarnate here as Bhairav, and, with his fifteen feet long bow,[1] killed the demon Malla, who infested the neighbourhood. He thereupon won the title of Mallári or the Malla-slayer and was enshrined in the temple on the hill. Mallári used to go hunting with a pack of hounds. When he was enshrined on the Devargad hill, the dogs became men and served as his ministrants under the names of Vággyás and Goravarus. Sixty families of these dog-ministrants live on the hill round the temple. The fair begins on the day before *Dasara* in September-October and lasts two days. From 5000 to 10,000 people attend from all parts of Dhárwár and from Belgaum, Bijápur, and Maisur. On the fair days pilgrims pay their devotions to the god and feed the poor. Dancing girls dance before the god at the nightly lamp-waving or *árti*. The fair owes its chief interest to the Vággyás, who dressed in black woollen jackets or *kámlis* with quaint head-kerchiefs or *rumáls*, to the great amusement of the people, play the part of dogs in remembrance of their life with Mallári the huntsman. The Vággyás wear cowrie shell necklaces, tie bells and tiger and bear skins round their waists, hold in their hands a wooden bowl about eight inches square and four inches deep, and try to look as ugly and wild as possible. When pilgrims come the Vággyás bark most furiously at them and hold out their bowls. Each pilgrim pours a little milk and clarified butter into the bowl, throws in plantains sugar and other eatables, and gives each Vággya a farthing ($\frac{1}{6}$ *a.*). Sometimes ripe plantains milk curds clarified butter and sugar are mixed together and poured into the bowl. The Vággyás set the bowls on the ground, run each to his bowl, begin to bark and howl like dogs, quarrel between themselves, lie flat on the ground, and, putting their mouths into the bowl, eat like dogs. When they have finished eating the Vággyás sing a verse in honour of Mallári; loudly howl out *Elkote Mallári Mártand* that is Mallári Mártand (with his army of) seven crores, and bless the pilgrims for feeding them. This satisfies the pilgrims that Mallári has been pleased and has blessed them through his dog ministrants. At a fixed hour on Dasara Day the great bow of Mallári is brought out and set on the ground before the pilgrims. A ministrant climbs to the top of the bow, becomes possessed by Mallári, and calls out Thunderbolt strikes earth, Cat quarrels with dog, Head cut off, which foretell for the new year famine, war, or a change of rulers. Unlike Jejuri and Alandi in Poona no girls are married to the god and allowed to live near the temple as prostitutes. But a woman, who to get children or for some other reason has vowed to be the god's concubine, on the fair days, presents the god with betel as though he were her husband.[2] The trade at the fair is mostly local, chiefly in cattle, grocery, ironware, and pottery.

[1] This long bow is still preserved and daily worshipped.

[2] Among Hindus, women after a meal sit near their husbands, rub wet-lime on a betel leaf, divide the leaf in two, fold each piece in a fanciful shape, and present it to their husband, with betelnut cardamoms cinnamon and cloves. No modest woman will make up and give betel to any man but her husband. Ráv Bahádur Tirmalráv Vyankatesh.

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GUDGUDDÁPUR. *Municipality.*

On the 22nd of January 1878 a municipality was established at Gudguddápur. It is maintained from a pilgrim and shop tax levied during the fair days. Except during the two days of the fair there is almost no work. In 1882-83 the pilgrim tax and shop cess yielded £73 (Rs. 730) against £52 (Rs. 526) in 1881-82 ; the increase was due to a rise in the number of pilgrims of whom about 10,000 are estimated to have attended the fair. The expenditure in 1882-83 was £171 (Rs. 1710) most of which was spent in water works, repairing roads, and planting roadside trees. The municipality owns a rest-house built at a cost of £301 (Rs. 3010) and a pond for water-supply.

GUDGUDI.

Gudgudi, a small village five miles north-west of Hángal, with in 1881 a population of 237, has a temple of Kallapa with two inscriptions dated 1038 and 1072.

GUTTAL.

Guttal, with in 1881 a population of 3176, is a large village about twelve miles east of Karajgi. Guttal was a petty divisional head-quarter till 1862. A weekly market is held on Mondays when all kinds of field produce are sold. Guttal has a black stone temple of Chudshekhar with two inscriptions of twenty-four and ninety-five lines ; and an old irrigation reservoir with very handsome outlets through the dam formed of elaborately and handsomely carved stone work. Behind the reservoir are square ornamental cisterns with beautifully chiselled stone pavilions in the centre.[1] Guttal is perhaps the Guttavolal of a Kálachuri inscription dated 1181 (S. 1103 *Plava samvatsar*). The inscriptions mention the city of Guttavolal governed by the Gutta chieftain Vikramáditya as an underlord of the sixth Kalachuri king Áhavamalla (1176-1183). In 1237 in an inscription of the Devgiri Yádav king Singhan II. (1209-1247) a grant is mentioned as having been made near Guttal with the permission of the Gutta chieftain Joyidev.[2]

HALLUR.

Hallur, a village of 654 people on the left bank of the Tungbhadra about eighteen miles south-east of Kod, has an old temple of Rangnáth and an inscription. At the northern boundary of Hallur is the old village of Bhairavanpad with 100 people, the capital of the Sindhu Ballál dynasty, whose family god Bhairav gave his name to the village. The old temple of Rangnáth was ruined by Tipu Sultán (1782-1799) ; the present building was made by the Svámi of Kudálgi to whom the village was granted by Hanmant Gaud a chief of Hávnur.

HAMGI.

Hamgi near Sirhatti is the family residence of the *desáis* of Sirhatti. In 1858 Kenchangauda Bahádur Desái of Hamgi joined the Nargund rebellion, was killed at Kopal in the Nizám's dominions, and his estates confiscated.[3]

HÁNGAL.

Ha'ngal, in north latitude 14° 46′ and east longitude 75° 12′ about fifty miles south of Dhárwár, is the head-quarters of the Hángal sub-division. Hángal is an old town the Pánungal of inscriptions. Besides the sub-divisional revenue and police offices, it has a Collector's bungalow, a ruined fort, temples, and inscriptions. In

[1] Mr. R. B. Joyner, C.E. [2] Fleet's Kánarese Dynasties, 6 note 4.
[3] Mr. J. R. Middleton, C.S.

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HÁNGAL, *Fort.*

1872 Hángal had a population of 4990. The 1881 returns showed a population of 5272 or an increase of 282. The 1881 details are Hindus 3271, Musalmáns 1997, and four Christians. A municipality was established in 1879 and abolished in 1883. The ruined fort is a mud *ghadi* about 1900 feet round with walls and sixteen bastions. Inside of the fort is a temple of Virbhadra shaded by trees and brushwood. The walls are on all sides easy of escalade and the dry bottom in front hardly looks like a ditch. The village is near the fort and its streets would cover an attacking force. Round this inner tower are traces of a wall which is locally called the Halekot or old castle. The citadel is situated on the left bank of the Dharma river which flows round its southern and western faces, and turning to the west, falls into the Varda near Naregal about twelve miles further down the valley. The south-east corner of the citadel rests on the Anikeri pond,[1] after which the single outer wall is developed on the eastern face into three lines of defence, which, sweeping round the north side, join the works on the river, where it diverges to the west. Besides the outer defences the outermost line of the triple wall is carried onward, from the point where it turns to the west, to a low range of hills through which a ditch has been cut near a large tree from which the wall is continued round to the river. As the range of hills still commanded the place a further work can be traced, though very faintly in places, to a trench dug through the hill to a Musalmán tomb from which the rampart is continued till it joins the fourth wall, making in all, exclusive of the walls of the citadel, five lines of defence. Traces of other mounds can be seen beyond these stretching eastward, but whether connected with the defences of Hángal cannot be made out. The diameter of the fort wall is about seven or eight hundred yards and of the central tower about 350 yards. The circuit of the old fortified area is upwards of four and a half miles and the earthwork is on an unsually large scale. The lines have disappeared in places and can be traced with difficulty; in others they are well marked.

Temples.

Hángal has thirteen temples, three of Hanumán and one each of Durga, Gopálráv Desái (the builder's name), Ishvar, Náráyan, Rámling, Tárakeshvar, Virbhadra, and Virupáksh. The other two, one of which is called Kichakájit's, are ruined. The Tárakeshvar temple is the most interesting.

Tárakeshvar.

It is a large and elegant cut stone building of black granite a little to the east of the modern village of Hángal. The temple is in four parts, a small anteroom (24′×24′) with four pillars, an audience hall or *sabhámandap* (60′×40′) with twenty pillars twelve pilasters and eight small pillars, the porch of the shrine (30′×30′) and the shrine which is irregularly round. The roof of the temple is so covered with plaster that it is difficult to make out its original form, but the plaster serves to protect the interior which is perfectly preserved. In the porch of the shrine is a beautiful lotus pendant. It is a solid octagonal stone, nearly thirty feet in diameter, carved like a lotus and supported on eight richly

[1] The stone facing of the long dam of the Anikeri pond is formed of old carved temple stones, some of which have writings upon them. Mr. R. B. Joyner, C.E.

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sculptured pillars. Round the walls of the interior of the same compartment, in panels pointing towards their respective stations, are figures of the eight guardians of the quarters in bold relief. The walls of the entire temple are covered with mythological sculptures. Two or three remarkable hero-stones or *virgals* rest against the outer wall near the south entrance. They are very large and contain many figures. One of the stones represents the storming of a fort. Near one of the Hanumán temples in the citadel is a small temple with some curious and interesting sculptures of Nága men and women. About half a mile to the south of Hángal is the temple of Bileshvar. It is said to be 500 years old and contains some carving.[1]

Inscriptions.

There are eleven inscriptions at Hángal of five of which the dates have been made out. The earliest is dated Wednesday the first of the bright half of *Chaitra* or March-April in 1113 (S. 1035 *Vijaya samvatsar*), the thirty-eighth year of the reign of the Western Chálukya king Vikramáditya Tribhuvanmalla. Two are of the Western Chálukya king Nurmadi Taila, but whether the first (973-997) or second (1150-1162) cannot be said as the inscriptions are both undated. There is a hero-stone or *virgal* at a monastery called the Budimath, dated 1175; two inscriptions in Tárakeshvar's temple dated 1179 and 1196, the latter of the time of the Hoysala king Ballál II. (1191-1211) and of the Kádamba chief Kámdev (1181-1203). This inscription is on a hero-stone or *virgal*, on which battle scenes are very vividly sculptured. It records that in 1196 Ballál II. came and pitched his camp at the Anikeri pond and thence besieged the city. He was defeated and repulsed for a time by Kámdev's forces under his generals Sohani and his son Padmayya or Padmana. As Sohani was killed in the battle, he is probably the hero of the stone.[2] Another undated inscription of Kámdev, and an undated hero-stone or *virgal* are inside of the temple. In the temple of Ishvar is an inscription dated 1189, and there are two undated inscriptions one on a dust-heap in front of the temple of Mailardev and the other at the temple of Hanumán in the citadel.

Old Mound.

About 600 yards west of modern Hángal is a remarkable conical mound locally known as Kuntina Dibba or Kunti's hillock. It is believed to have been formed of the husks of the grain ground for her sons by Kunti, the mother of the Pándav princes, during their twelve years of exile part of which they spent in Hángal.[3] About 1830 Sir Walter Elliot ran a trench nearly into the centre of the mound at the base and also dug down a few feet from the top, but it appeared to consist entirely of earth.[4]

History.

Hángal, called Virátkote Virátnagari and Pánungal in inscriptions, is locally believed to be the place where the Pándavs lived during part of their exile from Delhi. The names Virátkote and

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[1] Indian Antiquary, IV. 205, V. 177-180; Dr. Burgess' Lists, 22-23.
[2] Fleet's Kánarese Dynasties, 86.
[3] In connection with the same local tradition a small ruined temple in Old Hángal within the citadel is dedicated to Bhim the giant Pándav as Kichakájit or the conqueror of the demon Kichak.
[4] Indian Antiquary, V. 179.

Virátnagari the Fort and City of Virát which occur in inscriptions support the tradition, as, according to the Mahábhárat, Virát was the king at whose court the Pándavs spent the thirteenth year of their exile and whose daughter Uttara was married to Arjun's son Abhimanyu.[1] The dated inscriptions in Hángal vary from 1113 to 1196 and show that Hángal, generally called Pánungal[2] was the head of a subdivision of five hundred villages which was generally attached to the Banavási district of twelve thousand villages. Until conquered by the Hoysala king Ballál II. (1192-1211) about 1200, Hángal was governed, as vassals of the Western Chálukyas, by the dynasty of the Kádambas of Banavási and Hángal (1068-1203). Ballál II. (1192-1211) led an attack on Hángal in person, and, though repulsed for a time, he appears to have completely overcome the Kádambas and annexed their territory about the beginning of the thirteenth century. As late as 1251 a chief named Vir Mallidev or Mallikárjun is recorded as governing the Banavási Twelve-thousand and the Pánungal Five-hundred; whether he was independent or feudatory is not known.[3] The four and a half miles of fortifications traced by Sir Walter Elliot, seem to belong to the Kádamba Hángal when it was the seat of government. No references have been traced to Hángal in the Musalmán and Marátha periods. In the Marátha war of 1818, on the seventh of February, General Munro detached a company of the 2nd Battalion of the 9th Regiment under Lieutenant Scott, to keep in check the Hángal garrison of about 800 men. The detachment drove in an outpost, and, on the afternoon of the eighth, was attacked by the garrison. The loss of the besieging force was two killed. The garrison retired and surrendered on the morning of the ninth.[4]

HARALHALLI.

Haralhalli, a small village on the left bank of the Tungbhadra fifteen miles east of Karajgi, with in 1881 a population of 129, has black stone temples of Someshvar Káleshvar and Udchamma and three inscriptions of 76, 94, and 110 lines. In 1880 a copperplate grant, of the fifth Devgiri Yádav Singhan II. (1209-1247), was found buried behind the temple of Udchamma. The plates, which are now in the museum of the Bombay Branch of the Royal Asiatic Society, are three in number each about $11\frac{1}{8}''$ high by $7\frac{1}{8}''$ broad. The edges of the plates are made into rims to protect the writing and except in a few places where the surface has badly rusted the inscription is fairly preserved and readable. The ring on which the plates were strung is about $\frac{3}{8}''$ thick and $4\frac{3}{8}''$ in diameter. The emblems on the seal are the man-eagle Garud carved in relief, kneeling with folded hands and facing full front. Over his right shoulder is the sun and over his left shoulder is the moon. The character is Devnágari and the language Sanskrit in lines 1-91 and lines 99-100. The eight lines 92-98 describing the boundaries of

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[1] Compare Virát Parv, 4th book of the Mahábhárat. Fleet's Kánarese Dynasties, 7 note 2. The position of Virát is not determined. Wilson places it in Berár and General Cunningham in the North-West Provinces. Indian Antiquary, V. 179.

[2] H. and P. change according to the usual Kánarese rule. Rice's Mysore and Coorg, I. 395.

[3] Fleet's Kánarese Dynasties, 84-88. [4] Blacker's Marátha War, 291.

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the land granted are in Old Kánarese. The inscription is dated the seventh day of *Phálgun* or March-April in the year 1237 (*Shak* 1160 for 1159) and records a grant of land in thirty shares of two *nivartanas* each at the village of Ritti the modern Rattehalli about six miles east of Karagji. The granter is the Dandesh Chikkadev an underlord of Singhan II. and the names and family stocks or *gotras* of the grantees are given with the share of each. The inscription mentions the Varda river among the boundaries.[1]

HATTI MATTUR.

Hatti Mattur five miles north of Karagji has an inscribed stone tablet which was found buried to the west of the village pond. The sculptures at the top of the stone are the Nandi bull and the sun and moon. Towards the bottom of the stone, dividing lines ten to nineteen of the inscription in half vertically, is a sculpture of a Jain flower vase with flowers or leaves hanging over its rims. Above the vase is a plain circle with a *svastik* or lucky cross work in the centre. The writing covers a space of about 2′ 8″ high by 2′ 3½″ broad in nineteen lines recording two inscriptions. The language throughout is Old Kánarese. Lines one to thirteen record an inscription in the reign of the eighth Ráshtrakuta king Indra IV. or Nityavarsh I. The inscription is dated 916 (*Shak* 838) and records a grant of Vutvur of Kachchavar Kádanuna by the *Mahásámant* Lendeyaras, governing the Purigere or Lakshmeshvar Three hundred in the presence of the assembly of 220 *mahájans* of Paltiya Maltavur the modern Hatti Mattur. The object of the grant is not stated; but the vase sculptured at the bottom of the stone shows that the grant must have been made to some Jain establishment. The second inscription, in lines fourteen to nineteen is undated, but appears to be of the eleventh or twelfth century. It records grants of oil and rice to the god Bhogeshvar. As both inscriptions are on the same stone it seems probable that, by the time of the second inscription, the Jain establishment to which the first grant was made, had been turned into a temple of Shiv under the name of Bhogeshvar.[2]

HAROGOP.

Harogop, a small village about eight miles south of Ránebennur, with in 1881 a population of 393, has a temple of Hanumán with a much worn inscription in twelve lines.

HAVASBHÁVI.

Havasbha'vi, a large village on the Kod-Hángal high road about seven miles north-east of Kod, with in 1881 a population of 1273, has a hero-stone or *virgal* on the bank of a pond dated 1206 (S. 1128).

HAVANGI.

Havangi, about seven miles south-east of Hángal, with in 1881 a population of 839, has a temple of Rámeshvar, with, on its south face, three inscriptions dated 1026, 1117, and 1131, the first in the reign of the Western Chálukya king Jayasimh III. (1018-1042). Of four other inscriptions in the village the dates cannot be made out.

HÁVERI.

Ha'veri, about seven miles south-west of Karajgi, is a large municipal town on the Dhárwár-Harihar trunk road with in 1881 a population of 5652. Besides the municipality, Háveri has a post office, sub-judge's court, dispensary, temples, and inscriptions. The

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[1] Mr. J. F. Fleet, C.S., C.I.E., in Jour. Bo. Br. Roy. As. Soc. XV. 383-385.
[2] Ind. Ant. XII. 224-225.

1872 census gave a total population of 5465 of whom 4659 were Hindus and 806 Musalmáns. The 1881 census showed a population of 5652 or an increase of 187. Of these 4828 were Hindus and 824 Musalmáns. Háveri is noted for its trade in cardamoms which are brought from the Kánara uplands, washed, and sent to Dhundshi Hubli and Maisur. Háveri has a small well of brackish water impregnated with lime and possessing good bleaching properties. The bales of cardamoms imported from Kánara are unpacked and washed in the water of this well. When dry the husks become of a light cream colour. Besides this cardamom trade, Háveri has a considerable general traffic in cotton and other commodities.[1] The municipality was established in 1879. In 1882-83 it had an income of £146 (Rs. 1460) chiefly from a house tax. The expenditure of £219 (Rs. 2190) was chiefly on sanitation, roads, and improving the water-supply. The dispensary, the only one of its kind in South Dhárwár, was opened in 1878. It is in charge of an hospital assistant, and in 1882 treated fifty-nine in-patients and 12,874 out-patients. Háveri has temples of Halevur, Basvanna, and Kalappa, and a monastery of Rághavendra Svámi. Basvanna's temple has four inscriptions, two of them dated 1134 and 1157. Sidhe Devpur, about a mile east of Háveri, has a temple said to have been built by Jakhanáchárya.

HÁVERI.

Hebli is a large alienated village about eight miles east of Dhárwár, with in 1872 a population of 4839, and in 1881 of 4592. The village stands on rising ground and has a ruined fort. A weekly market is held on Wednesday. Hebli was given in 1748 by Báláji Bájiráv Peshwa to an ancestor of the present *sirdár* in lieu of Nargund, of which the *sirdár* had been deprived by his servant. In 1818 Sir Thomas Munro gave the proprietor the neighbouring villages of Kurdápur and Talva for service to Government. To the south of the village is the temple of Shambhuling about fifty-seven feet long and in the Jain style of architecture. The temple has an inscription, dated the eighth of the bright half of *Bhádrapad* or August-September in the year 1244. Hebli has a ruined temple of Changalovádevi.

HEBLI.

Heggeri, about sixteen miles south-east of Kod, has a temple of Kallapa with an inscription dated 1182.

HEGGERI.

Herebidri, a small village on the left bank of the Tungbhadra about ten miles north-east of Ránebennur, with in 1881 a population of 1177, has an old temple and three inscriptions one of them in fifty lines dated 1283.

HEREBIDRI.

Herur, a small village ten miles east of Hángal, with in 1881 a population of 553, has a temple of Basappa with, near a pond, a hero-stone or *virgal* bearing an inscription dated 1157.

HERUR.

Hire Ba'sur, a small village fifteen miles south-east of Hángal, with in 1881 a population of 322, has a temple of Vishveshvar with an inscription (1′6″ × 1′6″), and a temple of Hanumán also with an inscription (3′ × 1′6″). On rising ground near the village is a cave which is believed to pass a great distance underground.

HIRE BÁSUR.

[1] Details are given above pp. 355-356.

HIREBENDIGERI.

Hirebendigeri, about seven miles north of Shiggaon, is a large village in the Bankápur sub-division with in 1881 a population of 1362. A weekly market is held on Wednesdays when grain is chiefly sold. The village has a temple of Kalappa and two monasteries called the Hire and Koradya *maths*. Kalappa's temple has an inscribed stone (5′6″ × 2′3″) much worn; the Hire monastery has a second inscribed stone 6′ 6″ long by 1′ 6″ broad, and the Koradya monastery a third stone 6′6″ long by 1′ broad.

HIREHALLI.

Hirehalli, about twelve miles north-west of Kod, has an old temple of Ganpati and an inscribed slab.

HIREKERUR.

Hirekerur, 14° 28′ north latitude and 75° 28′ east longitude about seventy miles south-east of Dhárwár, is the head-quarters of the Kod sub-division, with in 1881 a population of 2348. It is the head-quarters of the mámlatdár and has the usual sub-divisional revenue and police offices. About two miles to the north of the village is a large pond used for irrigation. A weekly market is held on Mondays when rice and chillies are chiefly sold. The climate is unhealthy, and fever and ague generally prevail in the cold and rainy months. Hirekerur has four temples and eleven inscriptions varying in date from 1062 to 1172. The four temples are of Durga, Totad-Virbhadra, Varáhkáleshvar, and Vishpariháreshvar, the last of whom is believed to cure snakebites. Totad-Virbhadra's temple has four inscriptions, three of them dated 1065, 1099, and 1172. The large pond is ascribed to the Puránik king Janamejaya, and an inscribed slab near the Vishpariháreshvar temple is said to give an account of its construction. Five inscribed stones in different places on the banks of the pond vary in date from 1096 to 1131.[1] A stone in the burning-ground is dated 1062, and another to the east of the mosque near the village gate 1143.

HIRUR.

Hirur, a village four miles south of Hángal, has a temple of Sangam-Basaveshvar, with, to the left of the image, an inscription dated 1018.

HOLIANVERI.

Holianveri, about twelve miles south-east of Ránebennur, with in 1881 a population of 431, has a temple of Kalappa, with an inscription dated 1182 in the reign of Áhavamalla (1176-1183) a son of the Kalachuri Bijjala.

HOMBAL.

Hombal is a large village seven miles north-west of Gadag, with in 1881 a population of 3226. It has a temple of Ishvar with an inscription dated 1049 (S. 971). To the south on a well near a temple of Bhogeshling is another inscription dated 1115.

HOSHALLI.

Hoshalli, about four miles south of Kod, with in 1881 a population of 461, has on its west a temple of Mallapa with two inscriptions, one of them dated 1242. The other inscription whose date has not been made out is on the south wall of the temple.

HOSUR.

Hosur, a small village ten miles south-east of Gadag, with in 1881 a population of 510, has a temple of Balláleshvar with painted

[1] The details are: 1096, 1101, 1103, 1109 or 1131. The date on one stone is doubtful.

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walls. It has three other old temples rapidly falling into decay, and one inscription dated 1207 recording a grant by one Yádav Ballál Náráyandev.

HUBLI.

Hubli[1] correctly **Hubbali** in north latitude 15° 20′ and east longitude 75° 13′, the head-quarters of the Hubli sub-division, on the Poona-Harihar road, about thirteen miles south-east of Dhárwár with in 1881 a population of 36,677, is the most important town in the Bombay Karnátak, and the tenth in the Bombay Presidency. Besides the sub-divisional revenue and police offices, Hubli has a sub-judge's court, a municipality, post and telegraph offices, a dispensary, the establishments of two European firms, and cotton gins and presses. A station on the Marmagoa-Belári railway, about 112 miles east of Marmagoa and 132 miles west of Belári, and a steam spinning and weaving mill are being built.[2]

Position.

The town is in two parts Old Hubli and New Hubli, which together cover an area of 1778 acres or about 2¾ square miles. Hubli stands about 2500 feet above the sea on a gently waving plain rising towards the west. Except a few small hills to the west, south-west, and north-west, the country round is a black soil plain. Old and New Hubli are not more than 400 yards apart, Old Hubli to the west and New Hubli to the east. Neither town is visible from any great distance. About 4½ miles from the north a large grove of trees and the chimney of the Southern Marátha Spinning and Weaving Mill come into sight. About a mile to the north of the two towns is a temple of Basvanna with a double-storeyed gateway.[3] From the east the first signs of the town are within half a mile of New Hubli some gardens and mango groves. The entrances from this side are Ganeshpeth street from the north-east and Bhandivád street from the south-east. From the south a large stretch of trees can be seen from high ground about two and a half miles distant. From the west also groves of mango and other trees completely hide the town buildings. The town of Old Hubli stands on the village lands of Krishnapur, Marian-Timságar, and Ayodhia. In 1727 Basappa the head trader of Old Hubli quarrelled with the commandant of Old Hubli fort, and with the leave of Abdul Majid Khán Dilávarjang Bahádur Nawáb of Sávanur, built the town and fort of New Hubli on the site of Bomápur village. Afterwards the town spread on all sides and now covers portions of nine villages Bomápur, Marian-Timságar, Mádináikan Arlikatti, Bidanhál, Yellápur, Virápur, Náráyanpur, Nágsettikop, and Keshavpur.

Divisions.

Between 1873 and 1882 Old and New Hubli were surveyed and divided into four parts A, B, C, and D. The inhabited portions of both towns together cover an area of about 755 acres of which Old Hubli occupies about 200 and New Hubli about 555 acres. The suburbs within municipal limits cover about 1023 acres more.

[1] Contributed by Ráv Bahádur Tirmalráv Vyankatesh.
[2] Details of the mill are given above under Trade.
[3] In the early years of British rule when the Principal Collector came to Hubli, the officials and leading men of the town used to meet in Basvanna's temple, and with music and dancing girls, escort the Collector to his camp or to the old travellers bungalow which has since been pulled down.

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An official account of the fort and town of Old Hubli in 1823-24 (*Fasli* 1233) shows that the fort was then in good order with twenty-eight good and eight ruined bastions, and was surrounded by a dry ditch. There was a reservoir near the temple of Bhaváni-shankar with bad water, two sweet water wells called Asárbávdi and Kotarbávdi, and seven brackish wells. The town had three main divisions Chennapeth, Kasba or the town proper, and Vithalpeth, and ten sweet water and thirty-eight brackish wells. The fort and town had between them twenty-nine Hindu temples, twenty-two Lingáyat monasteries, and twelve mosques. A market was held on Saturdays. The town had 416 houses, 345 families, 508 looms, eighty-nine shops, and eleven oil presses. The Government tax on houses amounted to £364 14*s.* (Rs. 3647).

Old Hubli Fort.

Old Hubli Fort covers an area of about twenty-three and a half acres, and contains 225 houses and a population of about 1000. About two-thirds are Bráhmans, some of them landholders, but chiefly priests. The remaining one-third are Musalmáns, most of them weavers husbandmen and labourers. The fort had two covered entrances. The chief entrance was to the east with three doorways one inside the other, and the smaller entrance was towards the west with two doorways one within the other. All traces of these gates have been removed. Parts of the walls and bastions of the old fort fell down; other parts were pulled down during the 1876 famine as a famine relief work. Parts of the fort wall and the ditch remain overgrown with prickly-pear. Almost all the houses in the fort are old and ruined. The mansion of the Musalmán proprietor of Old Hubli, who belonged to the powerful Tárin family and was at one time a general in the Moghal army, was levelled to the ground about 1780 by Tipu and his officers.[1] The old town of Hubli seems never to have been walled, at least no traces of walls are left. The town has several gateways each called after the street to which it gives entrance. The southern entrance is called the Bankápur gate, as it led to Bankápur thirty-three miles to the south then the seat of the Bijápur governor. A large covered gateway is said to have adorned the Bankápur entrance, but no trace of it remains.[2] The houses in the town are old, but not so ruined as the houses in the fort. Three or four substantial dwellings and a temple have lately been built to the east of the old town on the road to New Hubli.

New Hubli Fort.

New Hubli Fort covers an area of eight acres, and contains 147 houses and a population of about 750 mostly Bráhman moneylenders pleaders and Government servants. The water-supply is from one hundred sweet draw-wells. The mámlatdár's office, the

[1] In a dirty room on the site of the palace lives Pádsháhmiya *alias* Fatedin Khán Tárin the seventh in descent from the original Jágirdár Sháh Muhammad Khán Tárin, who received a part of Hubli about 1677. He maintains himself by tilling a Government field.

[2] In the centre of the gateway, where the halves of the shut door meet, a stone used to stand about six inches above ground. A few years ago, as it came in the way of carts, the stone was lowered to the level of the road. The poorer townspeople on festive days still pour milk over and otherwise worship this stone as the home of the guardian of the Bankápur entrance.

New Hubli Fort.

subordinate judge's court, and the municipal office are held in the fort. The fort had only one entrance towards the south-east with two doorways one inside the other. The outer doorway was pulled down about 1864. The inner gateway which has an arched roof and immovable doors alone remains. About 1840 on the east wall of the fort a small door was opened to allow the fort people to fetch water from a small pond. The fort walls are neither strong nor high. They look more like a large bastioned garden wall than a fort. Several parts of the wall were pulled down in 1854 and 1856 and the ditch near them filled. In 1874 and 1875, the north and north-west parts were pulled down and a public road made. About half of the line of wall remains much ruined. New Hubli had never either walls or arched gateways. The only gateway, a plain structure at the west or Old Hubli entrance, was pulled down in1830. The new town has several entrances or *agsis*, the chief of which are the Bhandivád *agsi* on the east, the Bankápur *agsi* on the south, the Bomápur *agsi* on the west, and the Dhárwár *agsi* on the north.[1]

Sub-Divisions.

The original town built in 1727 by Majid Khán Dilávarjang Bahádur the Nawáb of Sávanur included six peths or sub-divisions Hirepeth, Ráchanpeth, Linganpeth, Mangalvárpeth, Sidanpeth, and Kaulpeth. In time the limits of these sub-divisions were changed and parts of them came to be included in other subdivisions. Of the four city survey (1873-1882) sub-divisions A, B, C, and D, A includes the south-east of New Hubli and the lands of Bidanhál, Náráyanpur, Yellápur, Bomápur, and Virápur villages. Division A has thirty-seven streets and is peopled by Bráhman priests, money-changers, cloth dealers, Lingáyat merchants, shopkeepers, cotton dealers, weavers, husbandmen, and labourers; Musalmán carpet and cloth weavers, labourers, and cultivators; Patvegar weavers of silk and cotton cloths; and a few Jain and Marátha cultivators and labourers. The chief objects are the head police station, the Robertson market, and temples of Vithoba, Venkatraman, and Rádhákrishna. Sub-division B forms the town of Old Hubli. It is described later on. Sub-division C includes parts of the lands of the villages of Marian-Timságar, Nágsettikop, and Mádináikan-Arlikatti, and lies to the north-east of New Hubli fort. To the north of this sub-division are the German Mission house, church, and school-house. In the streets close to these buildings, live native converts many of them weavers, some gold and coppersmiths carpenters and labourers, some cultivators, and some of the workers in the Southern Marátha Spinning and Weaving mill. To the west of the mission buildings is the Southern Marátha Spinning and Weaving factory and to the east a cotton cleaning and pressing factory, and travellers' bungalow, and some private bungalows, and gardens. Further to the south are two public rest-houses, one built out of local funds, and the other built about 1840 by a rich merchant and endowed by Government with a piece of rent-free land. Further to the south are Gurshidappa's Math, the chief Lingáyat monastery,

[1] The Bhandivád and Bankápur *agsis* take their name from the towns of Bhandivád and Bankápur to which they lead. Bomápur takes its name from the old village of Bomápur on whose lands it was built in 1727.

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and the large reservoir known as Gurshidappa's Honda. To the south and west of the monastery and reservoir fifteen chief streets of the native town form part of sub-division C. The chief inhabitants are Jain traders in copper and brass vessels, merchants, cultivators, and labourers; Musalmán copper and brass vessel makers, cultivators, and labourers; Lingáyat cultivators, oil pressers, and weavers; blacksmiths, Jingar saddlers, and Patvegar weavers in silk and cotton. To the south of these is a large stone temple of Hanumán built by a tailor.

Sub-division D stands on parts of the lands of Mádináikan-Arlikatti, Keshavpur, and Nágsettikop and includes in the middle the fort of New Hubli.[1] To the north of sub-division D are the bungalows of the First Assistant Collector and the Cotton Inspector, the Electric Telegraph office, and the new court-house, near which a new sub-divisional office is to be built. This sub-division has thirty-three chief streets forming part of the native town. Of the people of sub-division D, Marátha cultivators, labourers, and messengers live round the fort, and Patvegar weavers in silk and cotton Musalmán cultivators, labourers, weavers in cotton and silk, Vaddar stonecutters, shepherds, Bíádarus, Lingáyat merchants, cultivators, labourers, weavers, and priests, pot makers, basket makers, some Bráhman priests public servants moneychangers, Jains and Gaulis inhabit the rest of the sub-division.

Sub-division B includes the fort and town of Old Hubli. It covers land belonging to the villages of Krishnapur, Ayodhia, Marian-Timságar, and Bomápur, on the west of New Hubli. The town consists of three parts with about forty chief streets. Of the people of sub-division B, Bráhman priests and village officers live in the fort; a few poor Bráhman moneychangers live in the town; Lingáyat merchants husbandmen and labourers, Musalmán weavers, Holerus, and shoemakers live in Krishnapur, and Hatkars or Devang weavers abound in Chennapeth. In Vithalpeth live a few landholding Maráthás and a few Bráhmans and in Berband street a large number of Musalmáns as well as a few Maráthás Lingáyats and Sungars or lime-burners. The whole town looks more like a large village, with crooked narrow and dirty lanes, and bad roads, with half-fallen and otherwise ruinous small flat-roofed houses along their sides. Vithalpeth has a Roman Catholic chapel where services are occasionally held by a priest from Dhárwár.

Population.

In 1872 Hubli had a population of 37,961 of whom 26,554 were Hindus, 11,270 Musalmáns, and 137 Christians. The 1881 census showed a decrease of 1284 that is to 36,677 of whom 25,471 were Hindus, 10,902 Musalmáns, 298 Christians, and six Pársis. The opening of the Marmagoa-Belári railway with a large station at Hubli, is likely to increase the importance of Hubli as a trade centre and to add to its population. The following is a short summary of the present strength and condition of the different classes in Hubli:

Priests.

Priests of whom there are about 250 families, are found in all parts of the city. They are of two main classes, Hindus and Musal-

[1] See above p. 730.

máns. Among Hindu priests are about eighty Bráhmans, eighty Lingáyats, and three goldsmiths. The number of Musalmán priests is about eighty. Of the Bráhman priests some are attached to families as family priests and officiate at all their religious ceremonies. Some are temple priests, others are holders of rent-free lands, and the rest are religious beggars. Four or five are well off and able to save, and occasionally lend money. Many send their boys to school to learn Kánarese, Maráthi, Sanskrit, and English, and several of them strive to get their sons into Government service. They live chiefly in New Hubli, in Mangalvárpeth, Valvekar and Belárivar streets, and also in Old Hubli. Some Lingáyat priests hold rent-free lands and others live on alms. Of the Musalmán religious officers some are Kázis, Mullás, Khatibs, and mosque servants, who hold rent-free lands ; the rest live on alms.

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Priests.

Lawyers or *Vakils* of whom there are eight families of Mádhva and Konkanasth Bráhmans live in different parts of New Hubli. Three of them are rich and save ; the rest just maintain themselves. Their boys go to school and learn Maráthi, Kánarese, or English. A son of one of the Vakils has risen to be a subordinate judge.

Lawyers.

Government servants numbering about 426 include all the paid servants, *kárkuns* or vernacular clerks, messengers, bailiffs, and other paid servants in the sub-judge's court, and in the revenue, police, and municipal offices. They live in all parts of the town and are Bráhmans of different sects, Maráthás, Lingáyats, and Musalmáns. Of the Bráhmans some hold high places in the revenue, judicial, police, and educational branches of the service. Others are clerks and a few are messengers and constables. Of Maráthás one is an assistant surgeon in the Hubli dispensary and the rest are messengers and constables. One Lingáyat is a municipal overseer. Other Lingáyats are *kárkuns* in public offices and schoolmasters. Of Musalmáns one is the Názir of the sub-judge's court another a head constable and the rest are messengers and constables. Of Government servants only those in high positions are able to save. All but a few messengers and constables send their boys to school.

Government Servants.

Besides the assistant surgeon and his servants there are about eighty-five country practitioners. About twenty Musalmáns who live in the Musalmán quarter of the city prescribe for ordinary diseases, while one of them has a large practice and treats difficult cases. Fifteen Lingáyats treat ordinary cases of fever and live in all quarters of the town. Six Bráhmans, ten Maráthás, eight Chetris, and six Jains also give medicines in cases of ordinary sickness. The Hindu leeches are called *Vaidyas* and the Musalmán leeches *Hakims*. They are generally paid about 6*d.* (4 *as.*) a visit, besides the price of the medicine, and a present of two shillings to two pounds (Rs. 1-20) when the patient is cured. The assistant surgeon performs all difficult operations and when sickness grows serious most people who can afford it call him in.

Practitioners.

Of men of means there are about 100. About twenty are landholders including *desáis, deshpándes, inámdárs,* and Government servants. Of the landholders some are Bráhmans and some Lingáyats

Men of Means.

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and the rest are Musalmáns. Partly from the number of dependants and partly from the large sums they spend on marriages and other ceremonies men of this class are badly off and some of them are in debt. They send their boys to school. Among Government pensioners are three Bráhmans and one Musalmán. They are well-to-do and educate their children chiefly for Government service.

Moneylenders.

Of moneylenders the chief are Bráhmans, Lingáyats, and Márwáris. The Bráhman moneylenders number eighteen families of whom about fifteen are settled in New Hubli and three in Old Hubli. Some of them have capitals of £1000 to £10,000 (Rs. 10,000-Rs. 1,00,000), and three have between £1000 and £2000 (Rs. 10,000-Rs. 20,000). They lend money to traders husbandmen and brass workers chiefly for trade purposes and sometimes to meet marriage and other special expenses. If the borrowers are men of credit advances are made on personal security, otherwise land, houses, and ornaments are taken as security for loans. The yearly rates of interest are nine to twelve per cent when gold and silver ornaments are pledged, and twenty-four to thirty-six per cent on personal security. Except when gold and silver are pledged bonds are always taken. Most moneylenders keep day and ledger books. Though they often take their debtors into the civil court, they bear a good name for patience and fair dealing. There are about thirty Márwári moneylenders in New Hubli. They are most hard-working, sober, and thrifty, but very harsh and grasping. They are well off some of them with capitals of £5000 to £10,000 (Rs. 50,000-Rs. 1,00,000). Their boys go to school from seven to sixteen and learn Kánarese and English at school and Márwári at home. They make advances to traders and others like other moneylenders but more carefully. They never, if they can avoid it, take houses and fields in mortgage. As creditors they have a bad name for harsh and unscrupulous, if not dishonest, practices. Besides professional moneylenders some poor people of all castes lend small sums of money varying from Re. 1 to Rs. 20 at a monthly rate of $\frac{1}{12}$-$\frac{1}{3}$ *a.* the rupee that is about 1½ to six per cent a month. Moneylenders' clerks are almost all Bráhmans and Lingáyats. They write Maráthi and Kánarese and are paid 16*s.* to £5 (Rs. 8-50) a month.

Moneychangers.

Moneychangers or *saráfs*, numbering about forty-two houses, are Bráhmans of different sects settled in New Hubli. They are patient, thrifty, and fairly off with capitals of £10 to £100 (Rs. 100-1000). Their boys go to school where many learn English. The moneychanger sits in his shop or by the roadside, buying and selling ornaments, and changing copper and silver coins. Those who sit by the roadside are called Chinvars. They give copper for silver and silver for copper and charge a fee of $\frac{1}{12}$ *a.* or half a farthing on every two shillings exchanged. Shells or *kavdis* are not in use. Besides the Bráhmans one or two Patvegars earn their living as moneychangers.

Grain Dealers.

Grain-dealers chiefly Lingáyats number about eighty-seven families and are found all over the town. About ten Bráhmans, three or four Musalmáns, and three or four Maráthás also deal in grain. Besides these, men of all castes sell grain on market days. The grain-

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dealers are either wholesale or retail. The wholesale merchants, of whom there are about ten Lingáyats and ten Bráhmans, are rich, buying grain in large quantities chiefly rice, wheat, and millets, and selling it to retail sellers. Their boys go to school. The retail grain-dealers, who are chiefly Lingáyats, are found in New Hubli. They often carry on their trade with the help of borrowed capital. The wives of some Lingáyats sell in their shops, and only a few of their boys go to school. They buy partly from husbandmen in the market and partly from wholesale grain-dealers.

Vegetable Sellers.

Vegetable-sellers, of whom about fifty-five houses are in the Bágwáns' or vegetable seller's street in Peth Majidpur, except two Lingáyats, are all Musalmáns. They are hardworking thrifty and sober. As a class they are poor, living from hand to mouth, in houses with a yearly rent of 12*s.* to 16*s.* (Rs. 6 - 8). Their wives work as saleswomen and none of their boys go to school. Some grow vegetables, others buy from gardeners. They sell to consumers and to the surrounding villagers who retail the vegetables in their villages. Headloads of fuel are brought in the morning by Pendhári, Biádaru, Holeru, and other women. Headloads of grass are brought in the evening by women belonging to the cultivating and gardening classes. The grass is their own property or bought from wholesale sellers. It is stacked in large heaps or *banavilks* (K.) outside of the town. These grass stacks are generally the property of large dealers who buy entire meadows or *kávlás* (K.). Biádarus and Holerus bring firewood six or eight miles and do not get more than 4½*d.* (3 *as.*) the headload. A number of cultivating women bring headloads of cow and buffalo dung cakes and sell them at about twenty cakes for a ¼ *anna* or 1½ farthing. None of the retail grass and fuel dealers are well-to-do.

Sugar and Spice Dealers.

Sugar and spice dealers are of two classes wholesale and retail. The wholesale dealers number about twenty-five houses. They live both in the new and old towns and are Bráhmans, Lingáyats, Jains, Komtis, and Devangs. They are thrifty, sober, hardworking, and well-to-do with capitals of £10 to £5000 (Rs. 100 - 50,000). They bring spices and sugar from Bombay, Belári, Bangalor, and Kárwár and sell to retail dealers. Of retail sugar and spice dealers there are about seventy-five houses chiefly Lingáyats, Komtis, Jains, and Devangs. Some retail dealers are well off. Their capitals vary from £10 to £20 (Rs. 100 - 200). Their women sometimes sell in shops. They buy from wholesale dealers and sell to consumers.

Salt Sellers.

Hubli has no separate salt-dealers. Dealers in grain, sugar, and spices also deal in salt. The salt comes from Vengurla and Kárwár in carts and on bullock back. The wives of some of the retail traders sell salt in the market to consumers and make about 3*d.* (2 *as.*) a day.

Oil Sellers.

About ninety Lingáyat families, in all parts of the town, are oil pressers and sellers. Each family has an oil press in its house, in which sweet oil is pressed from the seeds of the *yellu* and *gurellu* varieties of sesame, *pundi* or hemp seed, *agsi* or linseed, and *nelagudi* or groundnut. Wholesale oil sellers buy some of these oils, as well as large quantities brought from Bársi and Vairág in Sholápur and retail it. Their wives sell oil in their own houses or in the market. Kerosine

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oil has of late greatly interfered with the sale of country oil. Almost every shopkeeper in the city and every other person who has a few rupees to spare, imports and retails kerosine oil. Even some professional oil-pressers buy kerosine to maintain their trade. The competition of kerosine has forced some oilmen to give up their hereditary calling and take to new pursuits and a few have been ruined.

Butter Sellers.

Butter-sellers, Gavlis by caste, have about twenty-seven houses and live both in Old and New Hubli. Their women sell butter, curds, and milk. As the local butter supply is not enough for the wants of the town, on market day large quantities are brought in by Hindu women from the surrounding villages in small earthen jars or *chatgis*. As the Gavlis mix the buttermilk with water, Bráhmans, Lingáyats, Jains, Komtis, and Rajputs do not buy from them. Grain and spice dealers also buy a good deal of butter on market days, clarify it, and keep it in large round earthen jars or *kodás* and retail it.

Milk Sellers.

Hubli has no separate class of milk-sellers. The milk is sold by Gavlis as well as by several women of the labouring and cultivating classes who keep one or more buffaloes.

Liquor Sellers.

The liquor contract of the sub-division has been farmed for £3400 (Rs. 34,000) for the year 1883-84. The farmers make country liquor in their distillery in the west of the new town and sell it in four retail shops at about 1*s.* 3*d.* (10 *as.*) a bottle. The right of tapping palms for toddy in the Hubli sub-division has been farmed for £1050 (Rs. 10,500) for the year 1883-84. Except Bráhmans Lingáyats Komtis and Jains all classes openly drink country liquor and palm-juice. The chief consumers are Musalmáns Holerus Biádarus and other low caste Hindus. European liquor is not imported in any large quantity. Musalmáns and other consumers, when they want it, get small quantities from Dhárwár.

Cloth Sellers.

Sellers of cotton, wool, and silk cloth, Bráhmans, Lingáyats, Musalmáns, Shimpis, Patvegars, and Sális by caste, number about 660 houses. They live in all parts of the town. Many of them are wholesale traders with capitals of £500 to £5000 (Rs. 5000 - 50,000). The rest have little capital and carry on their business on borrowed funds. Their women do nothing but house work and most of their boys learn to read and write. They sell both handloom and steam-made cloths and besides importing from Bombay, Belári, Bangalor, Gadag, and Belgaum, employ handloom weavers of Hubli and the surrounding villages. They sell the cloth to retail dealers and consumers. The retail sellers are about fifty tailors and about fifty Lingáyats. The woollen cloth is chiefly flannel and broadcloth brought from Bombay and used by Government servants lawyers and other rich people. White blankets or *dháblis* are much in use. Silk waistcloths bodices and handkerchiefs are brought from Bombay and Poona and sold to almost all the rich and middle classes, who buy them for weddings and on other festive occasions. Besides by regular dealers, cotton cloth and silk are sold by tailors. Sális and Patvegars also sell the produce of their looms in the market on Saturdays. Rough blankets or *kambals* are brought from the neighbouring villages and sold by shepherd weavers.

Ornament-sellers, of whom there are about twenty-three houses both in the old and new towns, include fifteen *saráfs* or money-changers and eight goldsmiths. Glass bangles are sold by Baligararus some of whom are Musalmáns and bring bangles from Bombay and also make and sell lac bracelets.

Animal Sellers.

Animal-sellers number about sixty-eight houses. About fifteen of them are Lingáyats, five Maráthás, twenty-five Musalmáns, fifteen Jains, and eight Biádarus. As a class they are poor. They bring cows, bullocks, buffaloes, ponies, sheep, and goats from the surrounding villages and from Navalgund and Ránebennur and offer them for sale on market days. The bullocks and buffaloes cost £2 to £8 (Rs. 20 - 80), the cows £2 to £4 (Rs. 20 - 40), and the sheep 2*s.* to 8*s.* (Rs. 1 - 4). Some Maisur dealers bring valuable Maisur bullocks and cows worth £9 to £28 (Rs. 90 - 280) a head.

Furniture Sellers.

Almost all sellers of native house gear, earthen pots, wooden boxes, bedsteads, stools, carpets, and mats, are makers as well as sellers. They live both in the old and in the new town. Musalmáns, a few Maráthás, Lingáyats, and Pánchál make brass and copper vessels, which are largely used at Hubli and the rest are sent to Poona, Sholápur, Belári, Maisur, and Kánara by Jain Bogars. Couches, chairs, and other articles of European furniture are not made at Hubli.

Stationers.

Besides sugar, sugarcandy, almonds, raisins, and furniture, the Bombay Musalmán shopkeepers of Hubli sell drugs, hardware, paper, and almost all European articles except liquor.

Brokers.

Of seventy-five brokers, thirty are Lingáyats, fifteen Bráhmans, fifteen Musalmáns, ten Maráthás, and five Jains. They are employed in all kinds of transactions between sellers and buyers.

Husbandmen.

Husbandmen, Lingáyats, Maráthás, gardeners, Kurubars, Holeras, and Musalmáns, with about 400 houses, are found in all parts of the city. They are hardworking and sober. Except in ploughing and working the water-bag, the women help in almost every field process. Boys over eight are too useful in minding cattle and watching fields to be spared to attend school. They have generally two or four pairs of bullocks. Some employ Maráthás Lingáyats and Mhárs as farm servants. Four or five have rich watered land well tilled and yielding valuable crops and several are in debt. The chief fruit and vegetable growers are Lingáyats and gardeners.

Grain Roasters.

About twenty-two families of Jains, Maráthás, and Komtis roast Cicer arietinum or *kadli* pulse, and separate the inner split parts called *puthani*, from the bran. They sell the roasted gram to consumers and export large quantities to Dhárwár, Belári, Kánara, and Ránebennur. The bran is sold as cattle food. A measured *sher* of *kadli* weighs about three and a half pounds and costs 3*d.* (2 *as.*). When roasted and prepared it yields about two and a half pounds of *puthani* which is sold for about 4½*d.* (3 *as.*), leaving a profit of 1½*d.* (1 *a.*) in working one *sher* or three and a half pounds of *kadli*. Rice is also roasted and made into three kinds of eatables *avalakki*, *churmuri*, and *aralu*. None of these varieties is made at Hubli.

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Ready-made *avalakki* is imported from Misrikot village about nine miles to the south-west, and *churmuri* is largely imported from Nandgad in Belgaum and Haliyál in North Kánara.

Population.

Butchers number about eighty families, fifty of them Hindu Láds and thirty Musalmáns. Of the Musalmáns some are mutton and the rest beef butchers. About ten Lád and thirty Musalmán butchers live in Old Hubli and about forty Láds live in different parts of New Hubli. The municipal slaughter-house is near Gulkava's pond to the north of New Hubli where the New Hubli Láds slaughter their sheep. If they can avoid it, Hindus do not sell cattle to butchers.

Fishermen.

Fishermen number about twenty-two families ten of whom are Musalmáns and the rest Bhois. They are fond of liquor and are poor, making about 6*d.* (4 *as.*) a day. Their women help in selling the fish. When wanted the men also carry palanquins and several of the women sell dried fish brought from the neighbouring Portuguese territory.

Poulterers.

Hens and eggs are sold by Musalmáns, Maráthás, Koravarus, and Vaddars, both in the market and at their houses.

Stone-cutters.

Stone-cutters, or Kallukatakarus, number about fifty families of Pánchál, Maráthás, Musalmáns, and Kurubarus. They earn 1*s.* to 2*s.* (Re. $\frac{1}{2}$-1) a day. They carve stone pillars and stone idols, and make *ashikallu* and *gundakallu* or chilly and spice pounding and grinding stones. Their women gather and sell dry cowdung and carry bricks and tiles. The men also quarry stones and bring and sell them in the town.

Brick Makers.

Brick-makers number ten of whom five are Lingáyats and five Musalmáns. Some live in the old and others in the new town. They make burnt bricks and red tiles, both within and outside of the town. Good bricks are sold at about 14*s.* (Rs. 7) a thousand and small tiles sell at 5*s.* to 7*s.* (Rs. $2\frac{1}{2}$ - $3\frac{1}{2}$) the thousand. With the help of their wives, they gather rubbish for kilns and bring it either on their own heads or in carts. They make no earthenware. Sun-dried bricks are made by the labouring classes and sold at 6*s.* to 8*s.* (Rs. 3 - 4) the thousand.

Carpenters.

Carpenters numbering eighty-one houses are found in all parts of Hubli, but chiefly in the carpenter's street in the new town. About sixty of them are Pánchál, ten Musalmáns, ten Maráthás, and one is a Lingáyat. They have no capital. Their wages vary from 6*d.* to 2*s.* (Re. $\frac{1}{4}$-1) a day. The demand for their work is always great as the town is growing and several new houses are always being built. Except by minding the house and spinning a little yarn, the wives do not help their husbands.

Painters.

Painters, that is Chitragars or Jingars, number about fifty houses all in New Hubli. They adorn house fronts with well drawn and well coloured figures and also draw figures on paper. They paint wooden cradles and Hindu gods. They make earthen figures of Ganpati and paint and sell them. They also make children's caps

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and ornamental cars of paper and tinsel. The women draw flowers and figures some of them with great taste on women's robes and bodices with a strong paint which does not fade when washed. This process of painting is called *chándrahákon*.

Population. Weavers.

Wool is not woven in Hubli. The blankets which are sold in the market come from the neighbouring villages. Cotton and silk weavers number 1425 families of whom 500 families are Patvegars, 300 Devangs, 250 Musalmáns, 200 Sális, 150 Lingáyats, and twenty-five Native Christians. Many of them live in their own houses and others in lodgings paying a yearly rent of £1 to £6 (Rs. 10-60). Most of them have capitals of £10 to £2000 (Rs. 100-Rs. 20,000). The rest carry on their work by borrowed money and earn 6*d.* to 2*s.* (Re. ¼-1) a day. The women, who arrange the threads and do almost every part of the process including weaving, earn 6*d.* to 1*s.* (4-8 *as.*) a day. Children are early useful and are seldom spared to go to school. The weaving classes suffered much during the 1876-78 famine, but are again (1884) well employed. Momins or Musalmán weavers live in large numbers in Old Hubli. The women help and the boys are too useful to be spared to go to school.

Tailors.

Tailors or Shimpigerus number about ninety houses. Most of them live in the middle of the new town and a few in the old town. They make and sell clothes and are mostly poor. Tailors have steady employment, but have a bad name for stealing part of the cloth given them to sew. Men earn 6*d.* to 2*s.* (Re. ¼-1) and women 3*d.* to 6*d.* (2-4 *as.*) a day and their boys go to school.

Leather Workers.

Leather-workers, numbering about 150 houses, belong to four classes, Holerus, Madigerus, Dhorarus, and Mochigararus all of whom live in the outskirts of the town. The Holerus remove carcasses of cattle from the town and sell the skins to Dhors, who tan and colour them. The Madigerus buy uncoloured skins and make leather ropes and water bags. The Mochigararus make shoes and sandals. All four classes are dirty, quarrelsome, and fond of amusement. They are free from debt and live in small houses. One Dhor has a capital of about £500 (Rs. 5000) and lives in a house worth a yearly rent of £2 (Rs. 20). He is able to read and write, and, owing to his knowledge of astrology and power of scaring evil spirits, his services are in great demand and are well paid. All four classes have steady employment. The men earn 6*d.* (4 *as.*) and the women 3*d.* (2 *as.*) a day. Boys help after they are ten years old and some of them go to school. The Madigerus and Mochigararus sell part of their wares in the market and the rest in their houses.

Ornament Makers.

Ornament-makers are chiefly goldsmiths of whom about 130 families are settled in Hubli. They are fairly sober and hardworking but have a bad name for cheating and for delaying work. When at work they earn about 2*s.* (Re. 1) a day, but their work is not constant. They make gold and silver ornaments to order and a few make brass and copper images. Goldsmiths are paid for gold work from 1½*d.* to 1*s.* (1-8 *as.*) and sometimes as high as 2*s.* (Re. 1) the *tola* or rupee weight of gold and for silver work ¾*d.* to 6*d.* (½-4 *as.*) the *tola*.

Yarakadavarus, or casters, numbering about sixty houses, live in the west and north of the new town and all over the old town. Besides bellmetal brass and copper images they make bellmetal toerings which are worn by all classes of women except Bráhmans. They are fairly off and have shops. The women mind the house and sometimes help the men in their work.

Brass and Copper Workers.

Brass and copper work is a most prosperous industry in Hubli. It supports about 350 houses. The workers are of four classes Pánchál, Musalmáns, Maráthás, and Kurubars. The Pánchál or Kanchagár numbering about fifty houses live in the north west and south of the new town and in several parts of the old town. The Musalmáns number about 200 houses and live in both New and Old Hubli. The Maráthás number seventy-five and the Kurubars twenty-five houses. Both classes are intelligent skilful sober and hardworking. They never work on festive or mourning days. They live in their own houses worth a yearly rent of £1 to £10 (Rs. 10-100) and are free from debt. Some of them have capital and buy brass and copper. Others work for hire. They get much work and earn 4½*d.* to £1 (3 *as.* - Rs. 10) a day. Besides brass vessels, bowls, and cups they make beautifully turned and polished images and ornaments. Visitors to Hubli take with them some brass ornaments or vessels, and Hubli brass work is in demand as far as Sholápur, Belári, Kadapa, Bangalor, Maisur, Shimoga, Udpi, Honávar, Kumta, and even Goa. The Pánchál are a hardworking clever and prosperous class and do not drink liquor. They are cleverer and steadier workers than the Musalmáns and are well-to-do. They live in hired houses at yearly rents of £1 to £10 (Rs. 10 - 100). They make small and beautifully polished articles of brass or bellmetal which is made by mixing a little zinc and copper with brass.

Iron Workers.

Iron-workers numbering about fifty houses are of five classes Kambars or Pánchál, Maráthás, Lingáyats, Musalmán Nálbands, and Vellals or Madras blacksmiths. Kambars with about thirty houses are dirty, hardworking, and fairly thrifty. The Nálbands shoe horses and bullocks. Most of them are in debt. The women help by blowing the bellows and sometimes by working in the fields on their own account or for hire. Their daily earnings are not more than 6*d.* to 2*s.* (Re. ¼ - 1). They make hooks, nails, and iron bands, links for swinging cots and cradles, iron baskets, buckets, and large sugarcane pans, field tools, stone chisels, carpenter's tools, razors, country knives, scissors, and padlocks. The competition of cheap English hardware has greatly reduced the demand for their work and presses heavily on them. Twenty persons trade but do not work in iron.

Basket Makers.

Basket-makers, Myadars by caste, numbering about forty families are all settled in Kaulpeth and Yellápur streets in the new town. They are well employed but are fond of liquor and amusement quarrelsome and unthrifty. They buy bamboos brought from Yellápur in North Kánara and make baskets, matting, and wicker work. The women do nearly as much work as the men. Between them a husband and a wife earn about 7½*d.* (5 *as.*) a day.

Barbers or Navaligerus, with about sixty-five houses, are of four classes Maráthás, Musalmáns, Lingáyats, and Telingas. The Maráthás with twenty-five houses live round the new fort. About eight Musalmáns live in the Musalmán quarters in the west of the new town. Lingáyats with twenty houses are scattered all over Old and New Hubli. Telingas from Belári have twelve houses four of them in the new and eight in the old town. As a class barbers are hardworking, sober, and thrifty. Besides shaving for which they charge ¾*d.* to 3*d.* (½ - 2 *as.*), four of the Marátha barbers act as torch-bearers.

Washermen.

Washermen or Agasarus number eighty houses sixty of them Maráthás fourteen Musalmáns and six Lingáyats. They are hardworking, sober, thrifty, and free from debt. They wash all clothes and have constant work. With their wives' help they earn about 6*d.* (4 *as.*) a day.

Bedars.

Bedar labourers with 133 families are settled in all parts of New Hubli. They live in small tiled or thatched houses. Both men and women act as labourers. During the tamarind season they gather the ripe fruit and separate the pulp from the berries. The pulp they sell to shopkeepers and consumers, and the berries to blanket makers. When they are in season they bring and sell mangoes and guavas. At other times they bring firewood, and banian and *muttala* or Butea frondosa leaves from the forests and sell them to townspeople, the banian leaves as fuel, and the *muttala* leaves for dining plates and cups. Every January the Bedars go out for a hunt. Both men and women are quarrelsome and fond of liquor. They have given up robbing and open violence but still steal and are under the eye of the police.

Labourers.

Labourers chiefly Lingáyats, Maráthás, Rajputs, Kurubars, Musalmáns, Bedars, and Mhárs with 350 families live in all parts of the town. When other work fails the destitute of almost all classes take to labour.

Field Workers.

Field-workers, generally Lingáyat, Marátha, and Musalmán women, earn 3*d.* (2 *as.*) a day for weeding, and in harvest time are paid five or six sheaves out of every hundred. By grinding grain and pounding rice poor women of almost all classes make 2¼*d.* to 3*d.* (1½ - 2 *as.*) a day.

Carriers.

Carriers of bundles, chiefly Jains, Kurubars, Lingáyats, Maráthás, and Musalmáns, are paid 1½*d.* (1 *a.*) for a trip to any part of the town and 3*d.* (2 *as.*) a mile outside of the town within municipal limits. A superior class of carriers known as Mattigars or load carriers, store grain, load and unload carts, and get 6*d.* (4 *as.*) a day for their labour. There is a considerable demand for labour in the Southern Marátha Spinning and Weaving Mill, on the earth-work of the Goa railway, and on the public roads. The labourers are chiefly Holerus, Bedars, Musalmáns, Maráthás, and Lingáyats. Men earn 6*d.* (4 *as.*) a day, women 3*d.* (2 *as.*), and children 2¼*d.* (1½ *as.*). House building causes a considerable demand for unskilled labour in making cement and helping the bricklayers and masons.

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The ordinary day's wages are 6*d.* (4 *as.*) for a man and 3*d.* (2 *as.*) for a woman. Every year before the rains set in, the spreading of pond silt on flat-roofed houses and tile-turning employ a large number of Lingáyat Maratha Kurubar and Jain labourers.

Hubli has no resident animal-trainers but several Muhammadans occasionally visit the town with trained serpents fighting with mungooses. Maráthás bring performing or misshappen bullocks and go about showing them in the town and get a pice or two ($\frac{3}{8}d.$ to $\frac{3}{4}d.$) from each house.

Athletes.

There are two Musalmán resident athletes. On fairs and other festive occasions young men of the Marátha Lingáyat Musalmán Bedar and Kurubar castes, perform athletic exercises and wrestle with each other in public.

Religious Beggars.

Besides the large class of old destitute and idle of almost all castes, Hubli has two leading schools of ascetics, Sanyásis and Gosávis. About ten Lingáyat Sanyásis live in monasteries and go to Lingáyat houses for meals not more than twice a day. They wear red ochre-coloured clothes which are supplied to them by Lingáyats and consist of a blanket, two waist and two shoulder-cloths and two loincloths and a covering cloth to be used at night. They never cook and spend their time in bathing, praying, and expounding religious books. One of these Sanyásis is the head priest of the Mursavirad Math the chief Lingáyat monastery at Hubli. Only two Gosávi beggar families are settled at Hubli. They eat together but do not intermarry.

Potters.

Of fifty-five earthenware-makers about twenty-five are Maráthás and thirty Lingáyats. They live in all parts of the old and new towns. They bring earth on asses from the large pond to the west of Old Hubli, and from it make all varieties of water, cooking, and eating vessels. They make tiles at about 14*s.* (Rs. 7) the thousand.

Cart Hirers.

About eighty-four families of Jains, Komtis, Lingáyats, Maráthás, Musalmáns, and Rajputs live upon letting their carts at 2*s.* to 4*s.* (Rs. 1 - 2) a day. For longer distances the payments are arranged by contract.

Comb Makers.

Hubli has sixty-one families of weaving comb makers,[1] of whom forty-one are Sális living in New Hubli, and twenty are Musalmáns living in Old Hubli.

Betel Leaf Sellers.

Betel-leaf sellers numbering about seventy-six families, of whom except two Lingáyats all are Musalmáns, are settled both in the old and in the new town. They buy betel leaves wholesale from Ránebennur, Háveri, Shiggaon, Sávanur, and Soratur, export a part to Nargund, Navalgund, Gadag, Dhárwár, and Belgaum, and retail the rest in Hubli. Their women help in turning and keeping the leaves clean, and selling them in their shops. Their net earnings are about £1 (Rs. 10) a month.

[1] Details of comb-making are given above under Industries.

About fifty Lingáyat, twenty-five Musalmán, ten Bráhman, ten Jain, and ten Marátha cooks live in Hubli. A few of them are employed on monthly wages, varying from 10*s.* to £1 4*s.* (Rs. 5-12). Others work on contract when large caste parties are given. The contract is made according to the class of dinner and the number of guests. A few cooks have families, but most are bachelors.

Pony Hirers.

About sixty Pendháris, all of them Musalmáns, let ponies on hire, and live in the northern and southern quarters of the new town. Some of them let ponies for hire at 1*s.* (8 *as.*) a day. For great distances they charge 6*d.* (4 *as.*) a *kos* of three miles. Such Pendháris as have no ponies bring headloads of firewood and grass and sell them.

Snuff Sellers.

The Hubli municipality grants yearly licenses to four Lingáyat makers and sellers of snuff after levying on every license a duty of £1 10*s.* (Rs. 15).

Bhistis.

Four Musalmán Bhisti families carry water in large leather bags, on bullocks, and in smaller bags on their own hips. Their monthly wages are about £1 4*s.* (Rs. 12).

Perfumers.

Twenty Musalmán and fifteen Lád perfumers prepare and sell native perfumes and flowers. Their net yearly gains are about £5 (Rs. 50).

Timber Sellers.

Thirty-two families trade in timber twenty-three of them Musalmáns, six Biádarus, and one each a Marátha, a Shimpi, and a Pánchál. They live both in the old and in the new town. They bring timber from the Government wood stores at Haliyál and Yellápur in North Kánara and retail it at Hubli. Much timber is also sent east to Madras and the Nizám's country. Their yearly profits vary from £10 to £50 (Rs. 100 - 500).

Bead Sellers.

About twenty families of Manigararus sell beads, small looking-glasses, threads, needles, small tin boxes, and wooden combs. About half of them are Telingas and the rest Musalmáns. Their women besides minding the house sell in their shops. They are well-to-do and save on an average about £5 (Rs. 50) a year.

Tinners.

Kalaigars or tinners number nineteen families, fourteen of them Musalmáns and five Rajputs. All live in New Hubli. The yearly profits of each family are about £10 (Rs. 100).

Blanket-binders.

Ten Kurubars or shepherds bind blankets with silk or woollen thread. They are paid 1*s.* to 2*s.* (Re. ½ - 1) for each blanket. Their yearly profits are about £10 (Rs. 100). Their women help them in their work.

White Ash-Makers.

Six Lingáyat families make and sell the white religious ashes called *vibhuti*. Their women help and their boys do not go to school. They are very poor.

Cotton Traders.

Cotton dealers number about fifty families of whom fifteen are Lingáyats, fifteen Gujarátis, ten Bráhmans, five Jains, and five Musalmáns. Besides the cotton-dealers grain and other merchants who have a little spare money also trade in cotton.

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Cotton cleaners number thirty-six families all of whom are Musalmáns. They tease and clean cotton at a little less than a penny the pound (10 *as.* the *man* of twenty pounds). The women help by working the cotton into rolls about a foot long and half an inch thick, which the women of the cultivator class spin into thread.

Indigo Dyers.

Indigo dyers number fifty-two families twenty of them Maráthás, fifteen Musalmáns, eight Patvegars, and nine Devangs. They dye yarn and cloth with indigo and their women help.

Cocoanut Sellers.

About twelve Lingáyat families import cocoanuts from Nandgad in Belgaum and Háveri and Ránebennur in Dhárwár, and sell them in Hubli at 1*d.* to 1½*d.* (⅔ - 1 *a.*) each. The women help in selling the nuts.

Bangle Sellers.

Bangle-sellers number about twenty-six families in New Hubli, thirteen Jain and thirteen Musalmán. They sell and fit on coloured glass bangles. The price of bangles varies according to quality and size from ¼*d.* to 1*d.* (⅙ - ⅔ *as.*) a bangle. The women help the men in selling the bangles.

Marriage Crown Makers.

Bhásing, literally brow-horn that is marriage-crown, makers number seven families of whom five are Musalmáns and two Lingáyats. Lingáyat marriage crowns are very large and ornamental. They are of a light spongy plant called *hulibendu* which grows in water, and of coloured paper and tinsel. The price varies from 2*s.* to £1 (Rs. 1-10). They are poor and unable to save.

Dancing Girls.

Dancing and Singing Women number twenty-seven families of whom fifteen are Musalmáns and twelve Hindus. All of them dress like Hindus, bear Hindu names, and live in New Hubli. They sing Kánarese Maráthi and Hindustani songs and dance in both the Karnátak and the Hindustáni style. They are thrifty and well-to-do with property worth £50 to £500 (Rs. 500 - 5000) living in houses worth a yearly rent of £1 to £3 (Rs. 10 - 30) and saving. Their boys and girls go to school from seven to twelve, and learn to read and write. At home the girls learn to sing and dance. The women practise prostitution. Prostitutes who cannot sing or dance number eighty families of Holerus, Kurubars, Lingáyats, Maráthás, and Rajputs. They do not save, and are not respected like the dancing and singing girls. Their children go to school.

Farriers.

Farriers or Nálbands number sixty-three families fifty-three of them Musalmáns, five Chitragars, and five Pánchál.

Armourers.

Armourers or Sikligars number twenty-three families all of whom are Musalmáns. They clean swords, sharpen knives, and grind razors. The charge for cleaning a sword is about 1*s.* (8 *as.*), and for sharpening a knife or a razor is ⅛*d.* to ¼*d.* (1½ - ⅙ *as.*). Their women do not help.

House Servants.

House Servants number about 420 families. They are grooms, carriage drivers, cowdung plasterers, cooks, and washermen. Their monthly wages vary from 8*s.* to 16*s.* (Rs. 4 - 8). About 200 of them are Musalmáns, 100 Lingáyats, fifty Jains, fifty Maráthás, and 120 Bráhmans.

Rope Makers number nine all of them Musalmán families, four of whom live in the old and five in the new town. They make hemp ropes six to eighty feet long and of varying thickness. A rope about three-quarters of an inch thick and eighty feet long costs about 3*s.* (Rs. 1½). They are poor and unable to save.

Midwives.

Midwives number sixteen of whom about eight are Maráthás and eight Musalmáns. They are wives of labourers and husbandmen and charge 4*s.* to 10*s.* (Rs. 2-5) for each lying-in. They also get the robe worn by the women whom they attend.

Silk Dyers.

Silk Dyers number about 100 families all of the Patvegár caste. Raw silk is brought from Bombay by silk traders and sold to silk dyers who give it to Muhammadan women to wind round rollers. The silk is then doubled and twisted on a twisting wheel. The dyers soak the silk in a solution of lime-water and some other ingredient and make it white. They also dye silk in red and yellow and sell the dyed silk to weavers who make it into silk and silk and cotton cloths.

Bamboo Sellers.

Bamboo Sellers number twenty-two families. They bring bamboos wholesale from the Yellápur forests in North Kánara and retail them in Dhárwár at a yearly profit of about £10 (Rs. 100).

Tin Workers.

Tin Workers number four families all of whom are Rajputs. They make lanterns and small tin boxes. Glass and tin lanterns are sold at 6*d.* to 4*s.* (Re. ¼-2). Their net yearly profits are about £10 (Rs. 100).

Tassel Makers.

Tassel Makers or Patvegárs number ten families all of whom are Musalmáns. They string gold ornaments on silk. They are hard-working but given to drink.

Tobacco.

Licensed tobacco sellers number twelve of whom eight are Lingáyats, two Musalmáns, and two Jains. Their women do not help in selling the tobacco, and their boys go to school.

Redpowder Makers.

Redpowder Makers number fifteen families of Belári Shudras, who have established themselves at Hubli during the last thirty years. They make the redpowder with which unwidowed women mark their brows.[1] Besides the redpowder made by these families, a large quantity of inferior redpowder is brought from Bombay and Poona by spice merchants.

Fruit Sellers.

Fruit Sellers number about thirty families, Musalmáns, Maráthás, and Byádarus. They sell guavas, mangoes, lemons, and raw ginger, both in the markêt and at their houses. They are poor, but free from debt.

Christians.

Hubli is the chief Dhárwár station of the Basel German Mission.[2] It was established in 1839, has two outstations at Unkal

[1] See above under Industries.

[2] The other stations are Dhárwár begun in 1837, with an out-station at Jodehalli and two missionaries and one mission lady; Gadag-Betgeri begun in 1841 with out-stations at Shagoti and Malsamudra and two missionaries and two mission ladies; Guledgud in South Bijápur begun in 1851 with ten out-stations and two missionaries and one mission lady. The mission have eight churches where service is held in Kánarese. Of 1351 Native Christians under the mission 747 are adults and 604 are children. Of the whole number six were converted by the London missionaries

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Christians.

on the Dhárwár-Hubli road and at Hebsur on the Dhárwár-Gadag road and has two missionaries and one mission lady. The Hubli settlement numbers 317 Christians, 178 adults and 139 children, all of whom live in separate houses close to the mission houses and maintain themselves by labour. A large number weave and some are employed in the Southern Marátha Spinning and Weaving factory. Some cultivate while some are goldsmiths, coppersmiths, carpenters, and labourers. At Hubli the mission has one boys' school with sixty-three boys and one girls' school with thirteen boys and twelve girls. The mission buildings at Hubli include two mission houses, two churches, two catechists' houses, and five school houses.

Pársis.

Three Pársis are settled in Hubli two with and one without their families. All are well-to-do. One is the agent and another an assistant in a cotton press, and the third is a carding master in the Southern Marátha Spinning and Weaving mill.

Houses.

The 1881 census returns showed 7468 houses 5563 in New Hubli and 1905 in Old Hubli. Of the 5563 New Hubli houses 2833 were of the better and 2730 of the poorer sort; and of the 1905 in Old Hubli 970 were good and 935 inferior. Of the 7468 houses about 5000 were flat roofed and 2468 tiled. Thirty-seven were shrines or rest-houses and small Hindu temples, twenty-seven were Lingáyat monasteries, and seventeen were mosques. Of the 2833 better class houses of New Hubli about ten are large and substantial buildings belonging to rich merchants and traders in copper and brass vessels. Of the 970 better class houses in Old Hubli three or four are large and substantial buildings belonging to merchants. One of them much out of repair belongs to the Desái of Old Hubli. Of the total number of better class houses there are about two three-storeyed houses in New Hubli and one three-storeyed house in Old Hubli; and about forty-five two-storeyed houses in New Hubli and about ten two-storeyed houses in Old Hubli. Besides these houses Hubli has thirteen bungalows outside of the town, seven of which are public or charitable buildings and six are private property. The houses are short and clumsy with stone foundations and brick or mud walls. They are of two kinds, the old style of mud-roofed house and the new style of tile-roofed house. The old style of house has little provision for air or light and looks like a building with a roof and walls standing on wooden posts. Houses of this kind are built in continuous rows the wall of one usually three to four feet thick often serving its neighbour on either side. The poor man's house usually includes a small *katta* or raised seat in front of the house, and inside, a small hall with one or sometimes two rooms on either side of it. Further in, is a cooking and dining room, with a place built of stone and lime for bathing, sometimes in the room and sometimes detached. Beyond at the back of the house is a

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and 1345 by the German mission. A large number of converts were Lingáyats, and some were shepherds, coppersmiths, and goldsmiths. Under the mission are fourteen schools where upwards of 500 boys and girls are being taught. Of the schools seven are for boys, two for girls, and five for boys and girls.

Houses.

yard with a well and a privy. The *katta* or front seat is generally used for an evening lounge, and for sleeping in the hot season. The inner hall is used for receiving friends, sleeping, storing grain, cotton, cotton seeds, molasses, and salt, and occasionally for dining. A rich man's house begins with a *katta* or raised seat outside of the front wall, which usually has a small door. The door leads to an open square with buildings on all sides. The central block of buildings, which is the chief part of the house, has the same arrangements as a poor man's house, except that there is a veranda, the divisions are more roomy, and the cook room is sometimes detached. The side blocks of the square are small buildings generally used by servants or as store rooms for articles of merchandise. The veranda of the central block is used for receiving men visitors, and the parlour inside the veranda for women visitors. The square in front is open at the top and admits light and air. Between these two specimens of rich and poor houses are numerous gradations.[1] The fronts of all Hindu houses in Hubli are whitewashed, and three or four inch broad red stripes are drawn from top to bottom at equal distances. Every morning the threshold is washed with red coloured water and a space five or six feet square in front of it is cowdunged and on this space several ornamental mathematical figures are drawn by sprinkling on the ground powdered quartz called *rángoli*. A little turmeric and the redpowder or *kunku*, worn on their brows by unwidowed women, are also sprinkled on the spot and sometimes some green and blue powders are strewn between the lines of the figures.[2] The front walls of all Musalmán houses are first coloured red, and then white spots are made on them at irregular intervals with lime and water. Except two or three small and badly-kept mosques in the old town there is no trace that Musalmáns held the town for about eighty years.

Roads.

Both the old and the new towns are most irregularly built. Except in a few places, where they have been widened by the municipality, the streets in the two towns are narrow crooked and winding. There is not a single long and straight street in either town. Within municipal limits is an estimated length of about twenty-eight miles of thoroughfare, of which about six miles are metalled and much of the rest is roughly made. Besides the north and south Dhárwár and Harihar road which skirts it on the west, and the Kárwár and Gadag road which skirts it on the north, New Hubli has three chief north and south roads. From the point where the north and south Dhárwár and Harihar main road turns west near the municipal toll station, a north and south line called the Dhárwár road runs into

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[1] In most Hubli houses the roofs do not rest on the walls, but on posts built in the walls. Every veranda room and hall in a house is divided by partitions into rooms called *khans* or *ankanas*. In the wall of each room about 3½ feet from the ground is a niche about a foot wide, eighteen inches high and six inches deep, in which articles are kept. A little above the niche on each side is a wooden peg, on which turbans jackets men's or women's robes and other clothes are hung.

[2] Further details of the use of quartz-powder or *rángoli* are given in Appendix D.

Chapter XIV. Places. HUBLI. *Roads.*

the town and after passing Gurushiddappa's reservoir, under the name of Kanchagar street, winds to Bhuspeth street, and then runs straight to the south end of the town, where it joins the Dhárwár-Harihar line to Bankápur and Harihar. From the point where the Kárwár and Gadag road passes to the police station near the travellers' bungalow, a road enters the town under the name of Dájiba's street, and runs as far as the basket makers' houses, where, under the name of the basket makers' street, it turns to the east and runs as far as the police station near the north-west angle of the fort. From the police station under the name of Biádar street, the road runs south, until it meets the great east and west road, which runs from the Bhandivád entrance of the town on the east to the Bomápur entrance of the town on the west. From this point the road turns a little to the west, skirts the north of the Robertson market through the cloth seller's street under the name of Kubasadavar street, until it crosses the great Pagadi street. After that, under the names of the tailors,' cotton cleaners', and shoemakers streets, it reaches Yellápur Máruti's temple. From the temple it turns west and joins the Dhárwár and Harihar road to Bankápur. Another road called Ganesh Peth street runs from the Kárwár and Gadag road, south till it meets the Bhandivád entrance street. The great east and west street leaves the Bhandivád entrance of the town on the east, and crossing all the north and south streets, and turning sometimes north and sometimes south, reaches the Bomápur entrance of the town on the west and goes on to Old Hubli. Besides these main roads, the town has hundreds of small narrow and winding lanes.

Trade.

Hubli is one of the chief trade centres in the Bombay Karnátak. Till 1838, when Belgaum was made the head-quarters of a district, Hubli held the first place and this, with the opening of the Marmagoa-Belári railway, it will probably regain. Of late years the enlarging of Tirkárám's reservoir, the building of the Robertson markets, the German mission buildings, the Southern Marátha Spinning and Weaving mill, cotton gin and pressing factories, a dispensary, a post office, a court house, and several large substantial private houses have done much to improve the town. The only classes who have suffered severely by recent changes of trade at Hubli are dealers in money and money-changers. Twenty-five years ago many gold and silver coins were current and their values changed from day to day to the great profit of the money dealers. The richer money dealers were the only persons who were able to grant and cash bills of exchange. With the introduction of the Government money order system, Government paper currency notes, and the telegraph, the business of the money dealers is gone. They used to correspond by post with Bombay, Poona, Haidarabad, Madras, Benares, Nágpur, and Calcutta to ascertain the rates of discount and made thirty to forty per cent profit on their capital. Now the Government rupee is the only legal tender and the old coins are extremely rare. People remit money either by money orders or Government currency notes and nine-tenths of the money dealers' work is gone.

About 1870 the Bank of Bombay established a branch in New Hubli. As it was not found to pay, the branch was closed on the 1st of January 1881. It was reopened on the 1st of January 1882 and was again closed on the 31st of March 1884.

The staple of the trade is cotton. The leading exports are cotton, grain, cloth, hides, horns, and fat; the chief imports are Bombay and European machine made cloth, and plain and dyed silk and cotton thread, grain, indigo, molasses, cocoanuts, and salt. Estimates of the imports and products of Old and New Hubli framed by the chief local traders give for 1883 a total value of about £410,000 (Rs. 41,00,000) of which about £325,000 (Rs. 32,50,000) are imported and £85,000 (Rs. 8,50,000) are produced. Of the £325,000 (Rs. 32,50,000) imported about £185,000 (Rs. 18,50,000) are estimated to be used in the town and £138,000 (Rs. 13,80,000) to be sent elsewhere. The chief items of import are cloth estimated at £60,000 (Rs. 6,00,000), yarn at £50,000 (Rs. 5,00,000), rice wheat and *jvári* at £40,000 (Rs. 4,00,000) each, and silk at £30,000 (Rs. 3,00,000). The details are:

Hubli Trade, 1883: Imports.

Article.	Value.	Used.	Exported.	Article.	Value.	Used.	Exported.
	£	£	£		£	£	£
Cloths ...	60,000	20,000	40,000	Salt ...	5000	4000	1000
Yarn ...	50,000	30,000	20,000	Chillies ...	5000	2500	2500
Silk ...	30,000	20,000	10,000	Butter ...	3600	3600	...
Jvári ...	40,000	30,000	10,000	Copper and Brass Vessels...	10,000	2500	7500
Rice ...	40,000	20,000	20,000	Iron ...	2500	1500	1000
Wheat ...	40,000	20,000	20,000	Timber ...	2500	1500	1000
Kadli or Gram...	10,000	10,000	...				
Togri or *Tur* ...	10,000	10,000	...				
Molasses ...	10,000	7500	2500				
Sugar ...	5000	2500	2500	Total ...	323,600	185,600	138,000

Of the estimated £85,000 (Rs. 8,50,000) worth of local products £60,000 (Rs. 6,00,000) are cloth, £20,000 (Rs. 2,00,000) are copper and brass vessels, and £5000 (Rs. 50,000) are of wood cradles, cots, boxes, and toys. The details are:

Hubli Trade, 1883: Manufactures.

Article.	Value.	Used.	Exported.
	£	£	£
Cloth	60,000	20,000	40,000
Copper and Brass Vessels ...	20,000	2500	17,500
Wood Work and Travelling Sun-screens	5000	1000	4000
Total ...	85,000	23,500	61,500
Add Imports...	323,600	185,600	138,000
Total Trade ...	408,600	209,100	199,500

Cotton Mill.

The Southern Marátha Spinning and Weaving Company, Limited, was formed and registered in September 1881 in Bombay. It is a joint stock limited liability company with a capital of £60,000 (Rs. 6 *lákhs*) divided into 2400 shares of £25 (Rs. 250) each, the secretaries and managers being Messrs. P. Chrystal & Company of Bombay and Hubli. All the shares are not yet taken though

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Cotton Mill.

up to date (May 1884) the results have been satisfactory. Of the shares taken 396 are held in the district, 110 are held in Great Britain, and the remaining 700 in and near Bombay. When the capital is fully subscribed, the building will be extended as originally planned and the 18,000 spindles which the engine is capable of driving will be completed. Twelve acres of favourably situated land were secured and the foundation stone of the mill was laid on the 1st of September 1882. In spite of the difficulty of bringing heavy machinery from Kárwár by the Árbail pass, a one storeyed building, covering 4000 square yards and capable of holding 10,000 spindles besides the engine and boiler house, was finished and the machinery got ready by the 2nd of September 1883 when work began. The mill is worked by a 400 horse-power indicated compound engine by Hick Hargreaves & Company of Bolton which drives the 24 feet diameter fly-wheel fifty turns in the minute. In March 1884 4700 spindles were at work yielding a daily outturn of 1300 pounds of yarn. It is expected that by the end of June over 10,000 spindles will be at work. The machinery has all the latest improvements and is by the well known makers Messrs. Platt Brothers & Company Limited, Oldham. The mill has much in its favour. The cotton grows at the door and more yarn is used in the country round than the mill can supply. The yarn is already in great favour with the dealers and weavers of Belgaum, Gadag, Ránebennur, and most other local centres. Local, commonly called Kumta, cotton is found better suited for spinning than saw-ginned American. The factory (March 1884) gives employment to about 250 hands, men women and children chiefly Maráthás, Lingáyats, and Musalmáns. The daily earnings of the men vary from 6*d.* to 1*s.* (4-8 *as.*), the women earn about 4½*d.* (3 *as.*), and boys and girls 3*d.* to 4½*d.* (2-3 *as.*) a day. The only Europeans at present on the staff are the manager and the engineer.[1] During the cotton season (February - May) seven double roller machine gins, each estimated to cost about £80 (Rs. 800), work at Hubli. Each gin can gin at a charge of 16*s.* (Rs. 8) ninety-six *mans* or 2688 pounds of local seed cotton in a day or about as much as 186 women with foot rollers. As the fibre is not injured in the process the cotton fetches a higher price than that cleaned in other gins. Hubli has two Nasmyth's Patent Presses, each of which, when worked twelve hours a day, turns out 100 bales or 39,200 pounds of cotton, at a charge of 8*s.* (Rs. 4) for every fourteen *mans* or 392 pounds of local or thirteen *mans* or 364 pounds of American cotton. The gins and presses are in the cotton factory buildings at Hubli, originally built by the Kárwár Company, which, together with other buildings at Kárwár and Gadag, have been bought by Messrs. Framji and Company of Madras for £15,000 (Rs. 1,50,000).

Shops.

The chief places of trade and business are the large street called Bhuspeth in the middle of the new town and Pyati or native market street in the old town. On both sides of Pyati street many new

[1] Contributed by Mr. P. Chrystal.

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Shops.

shops have lately been opened. They are covered verandas in front of the houses encased in planks or shutters which fit into sockets at the top and bottom and are grooved at the sides. The shutters are put up at night and cannot be taken down except by removing the central plank which is fastened by a padlock. Cloths of all kinds are sold in some of the shops by Bráhmans Márwáris Shimpis and Lingáyats. Besides cloth shops, there are shops of bankers, coppersmiths, blacksmiths, sweetmeat makers, dyers, grocers, spice sellers, snuff makers, perfumers, and hardware dealers or *manigárs*. In the mornings and evenings women, chiefly gardeners' wives, sit in front of many of the shops selling vegetables and fruit. Besides on the main market road Lingáyat Komti and Marátha grocers and grain dealers have shops in different parts of the town.

Robertson Market.

The Robertson Market, in a central part of the new town said to be the finest market out of Bombay, was opened for use towards the end of 1874 at a cost of about £6500 (Rs. 65,000). The market has 264 stalls under one roof and all round the market place. It is intended in time to have a line of shops facing the central building. Thirty-seven of these shops have already been built by private persons on a plan laid down by the municipality. The total yearly municipal income from the Robertson Market and the neighbouring shops is £270 (Rs. 2700).

Slaughter Houses.

There are four municipal slaughter houses, three for sheep, one near Gulkaval's pond to the north of the new town, a second behind the dispensary close to the new town, and a third in Báburáv's field to the south of the old town. Close to the third is the cattle house.

Beef Shops.

Beef is sold in a few shops in Islámpur street in the old town. Mutton is sold in several places in the new town, chiefly in Linganpeth, Rachanpeth, Areravoni, and Mangalvárpeth in Birband street and on the bank of the Hubli brook in Old Hubli. Dry fish is sold to the east of the Robertson market in Hirepeth street on market days by fish dealers. On all days of the week women of the Bhoi or rivermen caste hawk fresh fish from house to house.

Management.

Hubli is throughout the year the head-quarters of the chief revenue and police sub-divisional offices and the seat of a sub-judge's court. It has a municipality, a lock-up, a civil hospital, an anglo-vernacular and twelve vernacular schools, post and telegraph offices, and an Assistant Collector's and a travellers' bungalow.

Municipality.

The Hubli municipality was established in 1855. In 1883-84 it had an income of £3314 (Rs. 33,140) and an expenditure of £3252 (Rs. 32,520). The income is chiefly raised from octroi house and other direct taxes, and miscellaneous receipts. The chief items of expenditure are conservancy and sanitation and public works including roads and water-supply. Since its establishment the municipality has built thirteen public latrines and the Robertson market. At a cost of about £12,080 (Rs. 1,20,800) it has made twenty-eight miles of

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thoroughfare within municipal limits, of which about six are metalled, and it has improved the water-supply at a cost of £6950 (Rs. 69,500).

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Water Supply.

The chief water-supply is from Tirkárám's lake covering about fifty-nine acres to the north of the new town. The local story is that about 100 years ago a Rajput landholder named Tirkárám built a dam across a hollow between two mounds and turned the hollow into a pond. About 1840 Government enlarged the pond on its west side and built a strong embankment. In 1855 when the Hubli municipality was started, a second dam enclosing about five acres of additional ground between the two embankments was made to the west of and parallel to the old embankment. The present Dhárwár and Harihar main road passes along the new embankment, the eastern or pond side being fenced with three feet high stone pillars. In a large clean catchment basin the rain water stands and deposits its silt and the clear water runs into the west or new part of the pond. From the new part by an open cutting water runs to Gurshiddapa's cistern and from Gurshiddappa's cistern a covered passage brings it to the Bhuspeth cistern in a central part of the town from which the people draw water. Towards the west of Old Hubli, in the lands of Krishnapur and covering an area of forty-four acres, is an old pond known as Heggeri or the large pond. From this pond water goes by a lately built underground passage to a reservoir opposite the Bhaváníshankar temple in the old fort. About half a mile east of the new town is the Karkihalladkeri pond which was built in 1856-57 by Mr. Gordon, then first assistant collector, by damming the Karkihalla stream. The embankment is of mud with stone sluices. In 1883 the pond was repaired out of local funds. Its water is used for drinking washing clothes and watering cattle. Round the town are two or three other small ponds which dry in the hot weather and during the rainy season are used for washing and for watering cattle.

Wells.

New Hubli has about 386 sweet water and about 250 brackish water stepless wells and Old Hubli has 100 sweet water and about 150 brackish water stepless wells. The people of the new and the old towns wash clothes along the stream which runs between the two towns. During the rainy months one of the smaller ponds near the town, the sweet water wells within the limits of the Holeru and Madigeru quarters, and the stream between the old and the new towns, supply ample drinking water to low caste Hindus. During the hot weather these sources of water fail and low caste people are forced to go to the Gurshiddapa and Bhuspeth reservoirs for their daily supply of sweet water. They are not allowed to touch the water and the want of a separate reservoir for the lower classes is much felt. To the west of the old town are groves of mangoes tamarinds and guavas and a few gardens where vegetables, plantains, and sometimes sugarcane are grown. In the middle of one of the gardens is a large and deep cut-stone well about ten yards square. On the west side of the well stone steps lead to the water's edge. At the head of the steps facing east is a small three sided room built of fine cut-stone. On the top of the inner side of the west wall of the room is a small inscription in Sanskrit, dated 1728

recording obeisance to the spiritual guide Shri Satyapurna Tirth. It is said that a rich Bráhman merchant of Old Hubli built the well and dedicated it to Satyapurna Tirth the twenty-second Mádhavá-chárya guide (1706-1726).

Dispensary.

On an open airy and central site in a large enclosure close to the west of the Dhárwár-Harihar road, and to the south of the public road from the new to the old town, is the Hubli charitable dispensary. Within the dispensary enclosure is the assistant surgeon's house, out-houses, and a brackish well. In front of the dispensary is a small flower garden. In 1883 the dispensary treated 142 in-patients and 15,896 out-patients. Government pay £200 (Rs. 2000) a year and the municipality meets the rest of the cost up to £300 (Rs. 3000).

Schools.

Hubli has twenty-six schools, thirteen of them Government and thirteen private vernacular schools. Of the thirteen Government schools, which have an average attendance of 184 and are maintained at a monthly cost of £82 (Rs. 820), one is anglo-vernacular (118), six are Kánarese (318, 147, 89, 82, 73, 67), one Maráthi (79), one Hindustáni (243), three girls' schools (102, 84, 41), and one Kánarese school for low castes (63).[1] Of the private schools Kánarese is taught in seven Maráthi in four and Sanskrit and Hindustáni in one each. Of 2399 the total number on the rolls, 1907 or 79·5 per cent were boys and 492 or 20·5 per cent girls. Of the total number 1896 or 79·03 per cent were Hindus and 503 or 20·97 per cent were Musalmáns. Among Hindus 759 (545 boys 214 girls) were Lingáyats, 268 (229 boys 39 girls) Bráhmans, 139 (84 boys 55 girls) Patvegárs, 72 (49 boys 23 girls) Maráthás, 57 (30 boys 27 girls) goldsmiths, 53 (31 boys 22 girls) weavers, and 52 (36 boys 16 girls) were Jains. Devángs, tailors, dyers, shepherds, carpenters, painters, traders, coppersmiths, Rajputs, washermen, and lime-burners varied from 44 to 3. Other Hindus numbered 208 and low castes seventy.

Native General Library.

The Native General Library and Reading Room with twenty-five subscribers paying subscriptions amounting in 1883 to £8 6*s.* (Rs. 83) has 278 English, Maráthi, Kánarese, Gujaráti, and Sanskrit books, and takes one daily and two weekly English, and six Maráthi and one Kánarese weekly newspapers. The library was established about 1867, chiefly by the exertions of Messrs. Reid and Cameron the Collector and First Assistant Collector of Dhárwár. The municipality makes the library a yearly grant of £9 6*s.* (Rs. 93).

Places of Worship.

Hubli has thirty-seven temples, twenty-seven monasteries, seventeen mosques, a Protestant Christian church of the German Mission, and a Roman Catholic chapel. Of the temples thirteen are in the old town and twenty-four in the new, of the monasteries twelve are in the old town and fifteen in the new, and of the mosques eight are in the old town and nine in the new. The Christian church and chapel are in the new town. The temples in Old Hubli fort are two to

[1] The figures in brackets show the average daily attendance.

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the *grámdevtás* or village goddesses, Dyámava and Durgava the cholera and small-pox goddesses, one each to Anantshayan, Bhavánishankar, Dattátraya, and Hanumán, a small memorial shrine to the twenty-second Mádhva head priest Shri Satyabodh Tirth who died in 1782 and a Jain temple of Anantnáth.

Bhavánishankar's Temple.

Bhavánishankar's is an old temple of the eleventh century with a *ling* an image of Ganpati and two or three other smaller gods. The images are roughly cut out of stone similar to that of which the temple is built. The workmanship of the temple and of the images is similar. The temple consists of a middle hall facing east, an inner and larger shrine to its west facing east, and two smaller and side shrines opposite each other one to the north of the middle hall facing north and the other to the south of the middle hall facing south. The *ling* appears to have been originally placed in the west larger shrine, the image of Ganpati in the smaller northern shrine, and some other image in the smaller southern shrine. Of these the image of Ganpati remains in its old place. The *ling* with its case has been removed from the western and larger to the southern and smaller shrine and placed there in a contrary direction, its left or water-running side facing east and the right side facing west. In the larger and western shrine from which the *ling* has been removed a beautifully carved and highly polished image of Náráyan about three feet high has been placed. All round the archway over the head of the chief image are smaller images. The whole is cut out of hard black stone different from the stone of the temple and of the older images. Near the temple is a stone slab ($7' \times 4' \times 4''$) closely carved from top to bottom with Old Kánarese writing. The last few lines seem to have been lost; the rest is easy to read. The inscription is dated *Shak* 9 . . (976 ?) *Párthiv samvatsar* and records, on the occasion of a sun-eclipse, on the no-moon day of *Vaishákh* or April-May, a grant of land to the god Bhavánish of Hallur by the Western Chálukya king Bhuvanaikamalla.[1] Outside the temple, and near it, two long side verandas have been built on a three feet high stone plinth. Between the verandas is a passage from the street into the temple. The verandas and passage between them are roofed with wooden work. The style of the roof and the carving on the faces of the beams support the local story that the additions were made about 1760. Parts of the roof and the gateway are in ruins. A small stone pond the stone work of which has disappeared was built in front of the temple. The municipality has widened the pond on all sides and surrounded it with earthen embankments. The water of the pond is used for drinking purposes.

Inscription.

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1 The substance of the inscription has been given by Pandit Govind Gangádhar, schoolmaster of Unkal. Only 9 the first of the three figures is clear in the date. The two other figures are worn-out but as the *samvatsar* can be clearly read *Párthiv Shak* 967 is suggested to which the cyclic year *Párthiv* corresponds and in which year Bhuvanaikamalla or Someshvar II. (1068-1075) falls though then only heir-apparent. The only other date which suits in the tenth century is *Shak* 907 in the reign of Taila II. (A.D. 973-997) the founder of the Western Chálukyas who is not called Bhuvanaikamalla.

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Temples.

Old Hubli town has four Bráhmanical temples to Bánshankari Hanumán Ishvar and Parvatdev, and two Lingáyat temples to Jangli Basvanna and Virbhadra. The Hatkars or Devángs have three religious houses or *maths* one in Old Hubli, one in Kaulpeth, and one in Vithalpeth. To the west and outside of the old town, in the lands of Krishnapur village, is a solitary tomb of Chitánand Svámi. One Siddappa, who is about forty years old, calling himself a saint or *sádhu*, lives in the tomb. He is said to have been a Lingáyat but has left his caste. He eats at the hands of persons of all classes but none of the higher caste people eat of his hands. He rubs ashes on his body and brow and worships no images. Hundreds of people go to him daily and give him money and food. A yearly fair is held in honour of Chitánand Svámi. Of the eight Musalmán mosques in Old Hubli two are in the fort, one the Safa mosque in the town, and five the Sadar Safa, Mastán Safa, Birband masjid, Islámpur masjid, and Jáma masjid in Náráyanpeth.

New Hubli fort and town has twenty-four temples three of them of Dattátraya, Ishvar, and Hanumán in the fort. Of the twenty-one temples in the new town fifteen are Bráhmanical, five Lingáyat, and one Jain. The Bráhmanical temples are of Vyankatraman, where a yearly fair lasting for ten days is held in *Ashvin* or September-October and the god's car is drawn on the last day; of Vithoba, Rám, and Krishna; a tailor's Vithoba and four temples of Hanumán in Adikivoni, Virápur, Timságar, and Yellápur;[1] Kalmeshvar in Adikivoni, three of Durgava in Dájibápeth Bomápur and Yellápur,[2] Tuljábhaváni in Dájibápeth, and Kálamma in Bogár street. The Jain temple is in Bogár street. The five Lingáyat temples are of Virbhadra in Pagdivoni, of Parvatdev in Bhusvoni, and three of Basvanna, one called Myanada Basappa in Hurkadlivoni, the other in Kaulpeth in whose honour a fair is occasionally held, and the third called Budengudda Basappa in Ghantikeri, in whose honour a yearly fair is held on the full-moon of *Chaitra* or March-April. A memorial shrine of Rághavendra Svámi, the chief priest of an under-sect of the Mádhva Bráhmans who died in 1671, completes the list of Hindu temples and memorial buildings in the new town.

Monasteries.

Of the fifteen Lingáyat monasteries Mursavirad is the largest and most substantial with a large enclosure and a small garden. The local story about the origin of the monastery is that Basav's adherents, amounting to twenty-one thousand men, were divided into three bodies. The first body included three thousand ascetics or *viraktas*, the second six thousand *ayyas* or *jangams* that is ordinary priests, and the third twelve thousand laymen. Each body had a head officer of its own class. The head officer of the first or *virakta* body was a very holy ascetic who was styled Mursavirad Appanavaru or Father of the

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[1] A yearly fair lasting for ten days is held in honour of the Yellápur Hanumán in *Ashvin* or September-October.

[2] A yearly fair is held in honour of Yellápur Durgava in *Ashvin* or October-November.

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HUBLI.

Mursavirad Monastery.

Three Thousand.[1] Several disciples of the original head of the three thousand ascetics continued his religious title. One of these Mursavirad ascetics lived with the chief Lingáyat priest Murgi Svámi at Chitaldurg in Maisur. The two quarrelled and Mursavirad Svámi left Chitaldurg and came to New Hubli about 1727 soon after the fort was built by Basappáshetti. Basappa entertained the Svámi with great respect, built a monastery for him close to his house near the site of the Bhuspeth reservoir, and called it the Hiremath or High Monastery. The Svámi whose name was Gurusiddha Svámi, held spiritual control over all Lingáyat chief priests in the Bombay Karnátak. His successor was called Gangádhar Svámi and these two are the only names which succeeding heads of this monastery have borne.[2]

About 1820 Gurshidappa Svámi the chief Mursavirad priest at Hubli built by public subscription the present large Mursavirad monastery, and ever since he and his successors have lived there. Every Monday and Thursday Lingáyats of both sexes go and pay their devotions to Mursavirad Svámi. On every Monday in *Shrávan* or July-August and *Kártik* or October-November many Lingáyats go to the monastery, pay their devotions to the tombs of all former chief priests as well as to the present chief priest, and present him with fruit and money. They rub their brows and eyes with the ashes of cowdung burnt before the tombs, receive from Gurusiddha Svámi his blessing and a cocoanut, a plantain, or a date, and return home. On the third and fourth Mondays in *Shrávan* or July-August a great yearly service or *puja* is held. The monastery building is cleaned and whitewashed and decked with plantain trees and mango branches. The ground is spread with carpets and a large sofa with handsome cushions covered with lace is placed to the right of the middle of the building. In the middle of the building is set a large chair of state on which one of the chief priest's assistants sits richly dressed and ornamented. He is believed for the time to represent the god Shiv. His feet are washed and baskets of flowers are thrown over him. From

[1] Kánarese *mur* three, *savirad* thousand, and *appanavaru* father.

[2] Up to about 1810, whenever the chief priest of any of the smaller Hubli monasteries died, his body was first placed and worshipped in the Hiremath and was then carried in state to the site where the large Mursavirad monastery now stands and buried there. Since 1810 the body of each subordinate chief priest has been worshipped in his own monastery and buried in a piece of ground belonging to it. The origin of this change in practice was, that, about 1790, a question arose at Bágalkot in Bijápur as to whether Lingáyat priests should dine in the houses of Lingáyat barbers. Opinions were divided and the matter was referred to the Mursavirad Svámi at New Hubli. He held that Lingáyat priests should not dine with Lingáyat barbers, as the barbers were not the descendants of genuine Lingáyats before the time of Basav, but the descendants of barbers whom Basav had converted to Lingáyatism. The chief priests of all the monasteries at first abided by the Mursavirad's ruling. But some Lingáyat laymen of the opposite party prevailed on the chief priest of the Rudratchi monastery to join them, and the priest went and dined with Lingáyat barbers. The Mursavirad Svámi excommunicated the offending priest and privately got one of his servants to cut off one of the priest's toes a defect which debarred him from being worshipped. The Rudratchi priest complained to the chief of Sángli under whom New Hubli then was. The Sángli chief sent for Mursavirad Svámi and ordered him to be put into the stocks. Before the sentence could be carried into effect Mursavirad Svámi committed suicide and a new Mursavirad Svámi was appointed.

Mursavirad Monastery.

three to ten at night the chief monk sits on the sofa, surrounded by a large number of the subordinate Lingáyat clergy. Music is played, drums are beaten, and a couple or two of dancing girls sing and dance in front of the chief priest. At this time the whole of the townspeople, Lingáyats, Bráhmans, Maráthás, Patvegárs, and others, rich and poor, old and young, men women and children, attend, offer a small present of fruit and flowers, or a little money to the chief priest, and pay their respects to him. Except Bráhmans all prostrate before the Svámi. When a very respectable or rich Lingáyat comes, the chief priest puts forward his feet, and the worshipper leans his head on them, retires, and sits in the assembly. The chief priest then gives to the more favoured as his favour or *prasád*, some fruit or sweetmeat. The meeting ends with fireworks about ten. From time immemorial the Smárt Shankar Bhárati Svámi of Kudálgi in Maisur has enjoyed the privilege of riding in a *pálkhi* or open litter carried crossways through the public streets. In imitation of this practice about fifty years ago Gurusiddha Svámi Mursavirad attempted to ride in a palanquin carried crosswise. The Smárt teacher filed a civil suit to stop this innovation. The court decreed that there was no objection to any one riding in a palanquin carried crossways in the public streets. The decree was appealed against but upheld by the late Sadar Adálat and subsequently by the Privy Council. Close to the monastery is a great wooden car intended to draw the *ling* and the chief priest through the public streets on the great festival, but the car is so heavy and the cost and the risk of accidents so great that it is seldom used. South-east of Old Hubli in the lands of Krishnapur, a new temple with a large square enclosure has lately been built by a *mádigia* or leatherworker named Yellia. He says that he went towards the coast and paid his devotions to the god Manjunáth, and was possessed by him, and that he has built this temple in honour of that god and called it *Dharmasthal* or the Holy Place. He has planted several conical stones round a central pyramid of earth. On these stones he strews flowers and perfumes and burns incense before them every day. He has also set apart a stone in honour of the goddess Yellamma at Saundatti. Hundreds of low caste people go to him every day and give him fruit and money considering him a holy man and a prophet.

Mosques.

New Hubli has nine mosques, eight of them called after the streets in which they are built Ganeshpeth, Kumbarvoni, Maháldárvoni, Mullávoni, Pendhárivoni, Pinjarvoni, Virápur, and Yellápur, and the ninth Phaniband in Kaulpeth.

Cemeteries.

Christians are buried in a part of the German Mission enclosure. Lingáyats are buried in consecrated spaces of ground outside the town and belonging to the following eleven monasteries Dogal, Harasdevar, Hire, Hos, Kal, Kalburgi, Kavdi, Rudradevar, two Rudratchis, and Shiggaon. Musalmáns are buried to the west of the German Mission enclosure on the lands of the village of Marian-Timságar. The bodies of Bráhmans, Maráthás, Patvegárs and others, are burnt behind the Karkihallad pond and in some places along the Karkihalla brook which runs to the south of New Hubli and joins the Gabbur brook towards the south of Old Hubli.

Chapter XIV. Places. HUBLI. *History.*

Hubli, properly Hubballi or Pubballi that is Purvadvalli or old village, seems to centre in a plain old stone temple to Bhavánishankar which from an Old Kánarese inscription seems to belong to the eleventh century.[1] Of its two parts that known as Old Hubli is also locally called Ráyar Hubli that is Hubli made by the Vijayanagar kings (1330-1580).[2] The first reference which has been traced to Hubli is in 1547 in a treaty between Vijayanagar and the Portuguese where Obeli or Hubli appears as a place of trade in saltpetre and iron for the Bijápur country.[3] In 1673 Hubli is mentioned as a place of much wealth and of great trade. It was plundered by Annaji Datto one of Shiváji's generals and the booty is said to have exceeded any previous Marátha plunder. Merchants of all nations were plundered and the Bijápur troops, which had been stationed for the defence of the town, destroyed any property which the Maráthás left. The English factory at Kárwár, which was said to have employed 50,000 weavers in the Dhárwár villages had a broker at Hubli to sell all kinds of cloth and to gather the cloth intended to be sent to England. The Hubli factory was plundered and according to English accounts goods were lost worth about £2762 18*s.* (*Pagodás* 7894 at 3½ Rs. the *pagoda*). The English claimed damages but Shiváji declared that, except some petty damages valued at about £70 (*pagodás* 200), his troops had done them no harm.[4] In 1675 Aurangzeb (1656-1707) sent an army under the command of Muhammad Syed Khán, whose family name was Tárin, to conquer the western part of the Bijápur kingdom. Tárin besieged and took the fort of Sonda in North Kánara but was killed. About this time the English traveller Fryer notices Hubli as a market town in Bijápur.[5] In 1677 Aurangzeb conferred upon Tárin's son Sháh Muhammad Khán, in *jághir* or as an estate, the fort and district of Old or Ráyar Hubballi, and the Devar-Hubballi petty division in the Dhárwár sub-division.[6] In 1685 Sultán Muázzim Aurangzeb's son, marched, in the name of the Delhi emperor to regain the south-west portions of the Bijápur kingdom which Sambháji had overrun. He took Hubballi and Dhárwár and placed garrisons in them.[7] About 1689 the *desái* of Kittur distinguished himself in battle and in reward the *Sardeshmukhi* of the district of Old or Ráyar Hubli was conferred upon him.[8] He does not seem to have enjoyed this office for any length of time. In 1727 one Basappa of Old Hubli built the town and fort of New Hubli with the leave and by the aid of Majid Khán the Nawáb of Sávanur. In 1755 the Sávanur Nawáb Hakim Khán, attacked by the Maráthás and reduced to extremities, gave up territory worth £82,392

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[1] Details of the temple and of the inscription are given above p. 754.

[2] Two other places are called Hubli one in Dhárwár and the other in Belgaum. The other Hubli in the Dhárwár sub-division is known as Devar or the Holy Hubli in honour of an old temple of Rangnáth and Gidad-Hubli or Hubli in the Wood. The Belgaum-Hubli which is about eighteen miles south-east of Belgaum is known as Mugutkhán-Hubli from a Bijápur governor of that name.

[3] Subsidios, II. 255-257.

[4] Orme's Historical Fragments, 34-36, 208; Grant Duff's Maráthás, 155; Hamilton's New Account, I. 267.

[5] East India and Persia, 175.

[6] Local Information.

[7] Orme in Bruce's Annals, II. 63.

[8] Stokes' Belgaum, 43.

(Rs. 8,23,930) with the forts of Hubli, and Kerur, and Belgaum with additional territory for their maintenance £110,000 (Rs. 11,00,000) in cash.[1] On this occasion the Peshwa wrested from the Tárin family the Devar Hubli petty division and allowed them to keep the fort and town of Old Hubli, fifteen large villages and two hamlets in the present sub-division of Hubli Taraf Kiarkope and the village of Mugad, in the Dhárwár sub-division. The Tárin family enjoyed the reduced *jághir* till 1778 when Haidar Ali conquered the whole of the Bombay Karnátak up to the Malaprabha. One of Haidar's officers Gangárám Risáldár invested and took the fort of Old Hubli from the Tárins and Haidar's Hindu minister Nanjappaya levied a fine of £3500 (10,000 *pagodás*) from the townspeople.[2] In 1779 Haidar married his daughter to the eldest son of Abdul Hakim Khán the Nawáb of Sávanur and his second son to the Nawáb's daughter. The half of Sávanur which was given up to Peshwa Báláji Bájiráv in 1755 was now restored by Haidar to the Nawáb,[3] and Diván Khanderáv the Nawáb's minister sent one Vyankáji Shrinivás as manager or *kamávisdár* to Old Hubli.[4] In 1783 a quarrel arose between Tipu (1782-1799) and the Nawáb of Sávanur. Tipu retook Old Hubli and appointed as its commandant one Buddanbeg. Buddanbeg surrounded the fort with a strong thorn fence. In 1787 on behalf of Mádhavráv II. the seventh Peshwa, Tukoji Holkar took the country back from Tipu and restored the reduced *jághir* of Old Hubli to the Tárin family. In 1788 Tipu conquered all the country taken by Tukoji including Old Hubli. In 1790 Parshurám Bháu Patvardhan took the whole Bombay Karnátak from Tipu and conferred small portions of the Old Hubli estate upon different members of the Tárin family. The village of Mugad was granted to Hassankhán Tárin but he was allowed to live in the fort of Old Hubli. The village of Bád in the Dhárwár sub-division and about 160 acres of land in Adargunchi village four miles south of Hubli were given to Abdul Raufkhán Tárin. The Peshwa's officer at New Hubli first imposed a yearly tax of £5 5*s.* (Rs. 52½ or 15 *hons*) on Hassankhán the proprietor of Mugad and raised it to £8 15*s.* (Rs. 87½ or 25 *hons*). In default of payment Hassankhán was imprisoned in the fort of Old Hubli where he died and his estate of Mugad lapsed to Government. Abdul Raufkhán Tárin who (1884) is ninety-five years old is a third class Sirdár and enjoys the village of Bád and 160 acres of land at Adargunchi.[5] His brother Hamidkhán went over to the Nizám under whom his family enjoys a grant of three villages.[6]

New Hubli was founded and the fort built in 1727. At that time

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[1] Clunes' Itinerary, Appendix p. 14.
[2] Marátha MSS. with the Pátil of Old Hubli.
[3] Stokes' Belgaum, 56.
[4] Marátha MSS. with the Pátil of Old Hubli.
[5] From papers with Mr. Abdul Raufkhán Tárin.
[6] Other members of the Tárin family are said to have gone to Maisur where they have sunk to be husbandmen. One of the family named Pádsháhmiya Tárin now (1884) lives in Old Hubli fort and tills some Government land. Rent-free lands conferred by the late proprietor while in power are still enjoyed by several persons in the present sub-division of Hubli.

Chapter XIV. Places. HUBLI. *History.*

one Kalyánshetti was the head of the Lingayát community of Old Hubli. He was a very rich man and his sister's son Basappa lived long under his patronage. The uncle and nephew quarrelled and the nephew Basappa left the town with a few followers, and settled in the neighbouring village of Bomápur.[1] In 1727 Majid Khán Nawáb of Sávanur allowed Basappa to build a city on the site of Bomápur and the surrounding villages of Mádináikan, Arlikatti, part of Marian-Timságar, Bidanhal, Yellápur, and Virápur. The Nawáb laid out one main street at his own expense and after himself called it Majidpur. Basappa built the fort of New Hubli at a cost of £250 (Rs. 2500). The fort and town of New Hubli seem to have been included in the military grant of lands yielding a yearly rental of £250,000 (Rs. 25,00,000) which the Patvardhans received from the Peshwa about 1764. When a partition was afterwards made in the Patvardhan family New Hubli appears to have fallen to the Sánglikar's share by whom the fort of Old Hubli was held when it fell to General Munro on the 13th of July 1818. In 1790 Captain Moor described Hubli as the most extensive populous and respectable town in that part of the country. The country round was wooded watered and highly tilled. The appearance of the place showed industry and happiness. There was a large traffic both inland and with Goa. To Goa they sent sandalwood and ivory and from Goa they brought silk, cotton, wool, and rice. From the silk large quantities chiefly of women's robes were woven, and the stock of goods for variety and taste exceeded that of any town in the country. The Saturday market had a great show of horned cattle, betelnut and grain, and cloth merchants flocked from a distance and so crowded were the streets that it was difficult to pass through them. The bankers were numerous and rich. They had dealings with Surat in the north, Haidarabad in the east, and Seringapatam in the south. Though the town was so prosperous, it had no fine buildings. Neither of the forts was of any strength. The people escaped being plundered in 1790 by paying Parshurám a large sum of money.[2] There was said to be an English merchant's tomb at Hubli, but Moor thought it was Muhammadan. There was a Musalmán prayer place or *idga* and a graveyard but very few Musalmáns.[3] About this time Shiváji the Kolhápur chief, taking advantage of local disturbances, for a time carried the limits of his kingdom as far south as the Tungbhadra. In 1796 he plundered Hubli[4] and made over the old town to one of his adherents the Desái of Kittur.[5] But the Peshwa's officers won back the town. In 1800 General Wellesley mentions Hubli as the only place in Dhárwár where Dhundia Vágh had still a garrison.[6] In 1804 Old Hubli was held by the Phadke family of Konkanasth Bráhmans.

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[1] As Basappa was of Kalyánshetti's family in some official papers he was called Kalyán Shettiavar or belonging to Kalyánshetti. This has led to quarrels between the descendants of Kalyánshetti and Basappa which are still (1884) unsettled.

[2] Moor's Narrative, 253-254. [3] Moor's Narrative, 253-254.

[4] Stokes' Belgaum, 61. [5] Old Marátha MSS. with the Pátil of Old Hubli.

[6] Supplementary Despatches, India (1797-1805), II. 88.

When (1802) General Wellesley was marching south after his defeat of Sindia, Old Hubli was besieged by one of the Peshwa's provincial managers or *sarsubhedárs*. On hearing of General Wellesley's arrival, the fort garrison asked him to help them. They sent him a letter addressed to the *sarsubhedár* by the Peshwa directing him to give Old Hubli and its dependencies to Bápu Phadke, the brother-in-law of the Peshwa the person for whom the garrison held it. On the other hand the *sarsubhedár* produced the Peshwa's order commanding him to besiege the place and take it by force from Phadke. The *sarsubhedár* had been employed against the mud fort for nearly six weeks. General Wellesley advised the siege to be stopped till they found out what the Peshwa really wished.[1] In the last Marátha war (1817-1818), after taking Dambal, General Munro came to Old Hubli on the 13th of January 1818. The commandant of Old Hubli fort was summoned and promised to surrender, and, on the following morning, marched out with 300 men the rest having deserted from want of pay.[2] At the close of the fair season (15th June 1818) General Munro's and General Pritzler's divisions of the grand army of the Deccan reached Old Hubli. A battalion with the heavy guns and ordnance stores went to Dhárwár; but the head-quarters and the remaining corps cantoned at Old Hubli for the rains.[3] During the latter half of 1818 (July-December), cholera raged at Hubli. In General Pritzler's camp, in three days two officers and upwards of 100 Europeans were carried off by cholera.[4] Most of the British tombs still seen near Old Hubli seem to have been raised to officers and men of the twenty-second Light Dragoons, and the 34th, 53rd, 69th, and 84th Regiments of foot.[5] In 1820 New Hubli with forty-seven villages and a net yearly revenue of £6205 (Rs. 62,050) with several districts was ceded by Chintámanráv Áppa Sáheb of Sángli instead of his contingent.[6] In 1844 Captain Wingate found Hubli an important trade centre with a population of 33,000 living in 5458 houses. The town had a number of long established banking and trading firms who issued bills for large amounts on Bombay, Madras, and other trade centres. Its export trade consisted chiefly of local cotton cloth, raw cotton mostly sent to Bombay by Kumta, and tobacco betelnuts and chillies. There was also a considerable trade in grain, oil, butter, and other local produce. The imports were large quantities of salt, metals, British cloth and hardware, and cocoanuts from the coast.[7]

HULGUR.

Hulgur, a large village on the Hubli-Sávanur road about eight miles north-east of Shiggaon, with in 1881 a population of 2973, is a noted place of Musalmán pilgrimage to a tomb of the saint Hazratsháh Káderi. Hazratsháh is said to have lived in Sávanur about 1800 under the Nawáb Abdul Khairkhán. Once while the saint was at Bankápur the Nawáb violated the daughter of one of the

[1] Hamilton's Description of Hindustán, II. 238-239.
[2] Blacker's Marátha War, 287. [3] Blacker's Marátha War, 314.
[4] Bombay Courier of 19th December 1818. [5] See above pp. 433, 622.
[6] Aitchison's Treaties, Engagements, and Sanads, V. 418.
[7] Survey Superintendent's 445 of 25th October 1844.

HULGUR.

saint's disciples. The saint cursed the Nawáb and retired to Hulgur about eight miles north-west of Sávanur. He died at Hulgur and the four tombs of himself and his relations are in a valley about half a mile west of the village. A fair attended by about 5000 people from all parts of Dhárwár and the neighbouring villages of Belgaum is held after the full-moon of *Mágh* or February-March. Most of the pilgrims come from the full-moon fair at Mailár in Belári twenty-seven miles south-west of Hulgur. Nawáb Abdul Dalilkhán (1834-1862) the grandfather of the present Nawáb was a firm follower of the saint and took a great interest in the fair. He used to attend every year and remain at the fair for a week when his gifts and dinners attracted large numbers of wrestlers, dancers, beggars, and visitors. Since his death in 1862 the number of people at the fair has greatly fallen off. The tombs enjoy a yearly grant of £50 (Rs. 500) in land and £15 (Rs. 150) in rent. Hulgur village has a temple of Siddhaling with eight stone inscriptions varying from 4′ to 2′ in length and from 4′ to 1′ 3″ in breadth. All are clear and legible but have not been read. There is a well called the Kapilbávi with an inscription dated 1122.

HULIHALLI.

Hulihalli, a small village on the Bankápur-Ránebennur road, about three miles north-west of Ránebennur, with in 1881 a population of 943, has a fort and two temples. A temple of Rámeshvar in the fort has on the south an inscription dated 1143. The other temple of Rámeshvar outside the village has to its right an inscription dated 1182.

HURLIKOP.

Hurlikop, a small village six miles east of Bankápur, with in 1881 a population of 1090, has a temple of Ishvar with an inscription (5′ × 1′ 4″). There are three other inscriptions in the village.

HUVINSIGLY.

Huvinsigly village, fourteen miles north-east of Bankápur, with in 1881 a population of 1004, has a temple of Hanumán with two inscriptions.

HUYIGOL.

Huyigol village, six miles north of Gadag, with in 1881 a population of 1375, has seven inscriptions, one in a temple of Rámling, another in a temple of Kalmeshvar, a third near the village police station, and the remaining four in a temple of Máruti.

INGALGUNDI.

Ingalgundi, a small village about eight miles south of Kod, with in 1881 a population of 549, has a temple of Kalleshvar with an inscription on the bank of a pond dated 1049 (S. 971) in the reign of the Western Chálukya king Someshvar I. (1042-1069) and a Sati stone or *mastikal* the date on which could not be made out, except that it was in the cycle year *Bahudhánya.*

KACHIVI.

Kachivi, a small village about fifteen miles north-west of Kod, with in 1881 a population of 836, has temples of Rámeshvar and Ganappa. In front of the Rámeshvar temple is a hero stone or *virgal* dated 1254; and on the south front of Ganappa's temple is an inscription also dated 1254.

KADARMANDALGI.

Kadarmandalgi, a small village on the Bankápur-Ránebennur high road about nine miles west of Ránebennur, with in 1881 a population of 1753, has a temple of Máruti Kantesh whose image

is locally believed to have been consecrated by the Puránik king Janmejaya. On the flat pillar of the temple is an inscription dated S. 1498 (1576). In a neighbouring field is another weatherworn inscription.

KADUR.

Kadur, a small village about three miles east of Rattihalli in Kod, with in 1881 a population of 1412, has a temple and an inscription.

KÁGNELI.

Ka'gneli, a large village about thirteen miles north-west of Kod, with in 1881 a population of 1232, is an old petty divisional centre. Kágneli has temples of Ádikeshav, Kalahasteshvar, Lakshmi Narsinh, Sangameshvar, Someshvar, and Virbhadra. Ádikeshav's and Lakshmi Narsinh's temples are two plain stone buildings in the same enclosure. Ádikeshav's temple is sixty-six feet long by twenty-three feet wide and has twelve pillars in the outer open porch. Narsinh's temple has a wooden pillared front porch. The temples are said to have been built by two persons Kondappa and Venkappa. The image of Ádikeshav is said to have been brought from Bád in Bankápur by Kanakdás a sixteenth century Kánarese poet (1564).[1] The temple priests who are partly Lingáyats partly Bráhmans enjoy a yearly allowance of £49 8*s.* (Rs. 494) to meet the cost of holding the car festival. In the court of the temples is a shrine of Bhandárigiri Svámi with four finely carved old pillars built into it. Three of the pillars have five short inscriptions. Other excellently carved fragments lie about. Kalahasteshvar's temple has a slab carved with figures of Shiv and Párvati and smaller figures of Ganpati and Kártiksvámi in entire relief. The pillars of the temples are carved with figures and festoons, the outer wall of the porch is of stone and mud, but the spire is old. There are four inscriptions in or near this temple one to the east of the temple dated 1120 on a stone sunk in the earth 3′ 9″ broad and 6′ 10″ above ground. The second dated 1282 is on a hero-stone or *virgal*. The other two on and near the flag pillar have not been read. Sangameshvar's temple has a rather unreadable inscription sunk in a mud platform. Someshvar's temple has three inscriptions, the dates of none of which have been made out. To the north of Virbhadra's temple are three inscribed stones sunk deep in the earth.

KAKUR.

Kakur, a small village on the Tungbhadra, about thirty miles south-east of Gadag, with in 1881 a population of 72, has in the court of a temple of Máruti a well preserved inscription of thirty-two and a half lines.

KALAS.

Kalas, a large village fifteen miles north-east of Shiggaon in Bankápur, with in 1881 a population of 2125, was a petty divisional centre. It has good cotton soil and a weekly market is held on Saturday when the field produce of the surrounding villages is sold. The village has a temple of Náráyandev and five inscriptions. The inscriptions which vary in length from 7′ to 2′ and in breadth from 3′ 1″ to 2′ 1″ are all legible. One is dated 930 and belongs to the ninth Ráshtrakuta king Govind V.[2]

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[1] Compare Rice's Mysore and Coorg, I. 404. [2] Ind. Ant. XII. 249.

KALGHATGI. **Kalghatgi,** in north latitude 15° 10', east longitude 15° 3', the head-quarters of the Kalghatgi sub-division, with in 1881 a population of 3271, lies on the Kárwár-Dhárwár road twenty miles south of Dhárwár. Kalghatgi has a rest-house and a weekly market on Tuesdays when rice is chiefly sold. Under the Maráthás Kalghatgi was the head-quarters of a division or *samat.*

KALYÁN. **Kalya'n,** a small village four miles south of Shiggaon, with in 1881 a population of 381, has a tomb of a Musalmán saint Pir Pádsháh and on a stone on the south of the tomb an inscription dated 1025 in the reign of the Western Chálukya king Someshvar III. (1018-1042).

KÁMDHENU. **Ka'mdhenu,** six miles north-east of Kalghatgi, with in 1881 a population of 577, has an old temple of Kalmeshvar built of black granite with ornamental mythological carvings on the outside of its walls. Near the temple are two inscriptions said to be much worn. About a mile to the south of the village is a water-course called Kalhalla. About 1850 a masonry weir to raise its water for irrigation purposes was built by Government at a cost of £1000 (Rs. 10,000).

KANCHINEGLUR. **Kanchineglur,** seven miles north-east of Hángal, with in 1881 a population of 700, has on a mound of earth an inscription dated 1105.

KANVISIDGERI. **Kanvisidgeri,** a small village about ten miles south-east of Kod, with in 1881 a population of 279, has a temple of Kanvisiddheshvar. The temple has four inscriptions three in the temple and one on a stone in a row of slabs to the south of the temple. Of the three inscriptions within the temple two are on pillars dated 1265 and 1269, and the third is dated 1152; the fourth inscription outside the temple is dated 1108.

KANNESHVAR. **Kanneshvar,** a small village ten miles south-east of Hángal, with in 1881 a population of 208, has a temple of Kannapa with two inscriptions dated 1005 and 1145. The 1005 inscription belongs to the reign of the Western Chálukya king Satyáshraya II. and gives the name of his feudatory Bhimráj also called Tailapana-Ankakára as governing the Kisukád Banavási and Sántalige districts.[1]

KANVALLI. **Kanvalli,** village about ten miles south-east of Karajgi, with in 1881 a population of 1338, has old temples of Parmeshvar and Bhogesh. The Parmeshvar temple, a stone and brick building is about fifty feet long and seventeen broad. It has four pillars and a spire much out of repair. The village has three inscriptions of sixteen twenty-four and seventy-two lines.

KARADGI. **Karadgi,** eight miles north-east of Bankápur, is a large village once the head-quarters of the Karadgi petty division. The *deshpándes* of Karadgi still hold *vatan* lands.[2] In a revenue statement of about 1790 Karadgi appears under the Bankápur *Sarkár* as the head-quarters of a *pargana* yielding a revenue of £12,000 (Rs. 1,20,000).[3]

KARAJGI. **Karajgi,** north latitude 14° 52', and east longitude 75° 31', the headquarters of the Karajgi sub-division with in 1881 a population of 3838, lies about fifty miles south-east of Dhárwár. It has a weekly

[1] Fleet's Kánarese Dynasties, 42. [2] Mr. J. R. Middleton, C. S.
[3] Waring's Maráthás, 246.

market on Tuesday when field produce chiefly Indian millet and pulse are sold.

KIRGERI.

Kirgeri, a small village on the left bank of the Tungbhadra about fifteen miles south-east of Kod, with in 1881 a population of 362, has a temple of Hanumán built, it is said, about 300 years ago by one Konappa Sunkod a collector of customs. The roof of the temple is supported on sixteen pillars.

KOD.

Kod, a large village in the Kod sub-division, with in 1881 a population of 1252, lies on the Samasgi-Harihar road about six miles north-east of Hirekerur the sub-divisional head-quarters. Kod has a trade in rice and chillies valued at about £200 (Rs. 2000) a month. The village has a temple of Hanumán with an Old Kánarese inscription.

KODMAGI.

Kodmagi, eleven miles south of Kod, with in 1881 a population of 468, has temples of Bayala Basappa and Siddharámeshvar. The Basappa temple has an inscription dated 1158; and the Siddharámeshvar temple two inscriptions one dated 1080, and another of which the date cannot be read.

KOLUR.

Kolur, a small village three miles west of Karajgi, with in 1881 a population of 747, has a temple of Basavanna in the Jakhanáchárya style with twelve pillars and two inscriptions.

KONNUR.

Konnur, a large village on the Malprabha, about twenty-five miles north of Navalgund, with in 1881 a population of 2026, has black stone temples of Parmeshvardev and Rámeshvar the latter a very large building.

KORANHALLI.

Koranhalli, a village on the left bank of the Tungbhadra in Gadag about six miles south of Mundargi, has a large old weir of dry rubble stone built right across the Tungbhadra. The weir has been boldly built on a natural barrier of rock in the river formed by a trap dyke in the granite. Its crest is from twenty to twenty-two feet above the low water level of the river, and it is about twenty feet wide at the top. The large stones, many of them twelve feet long, three feet deep, and 2 feet 6 inches wide and some even sixteen feet long, which mostly form the crest of the weir, have been quarried out by wedges. The central part 200 to 300 feet wide has been breached and the weir is now useless. A contour running from it on the Bombay side was not favourable for commanding land for irrigation and the work has not been restored. The weir is supposed to have been built by the Vijaynagar kings. On the Madras side of the weir is the village of Modalkatta which means 'The first weir.' This weir is probably the first of a series of huge weirs built by the Vijaynagar kings. Some of them lower down in the Madras Presidency are still in use.[1]

KOTUMACHGI.

Kotumachgi, a large village on the Gadag-Ron road fifteen miles north-east of Gadag, with in 1881 a population of 1937, has a temple of Somappa with two inscriptions dated 1112 and 1142, the first to the left of the image of Somappa. There is a ruined fort in the village.

KUDLA.

Kudla, a small village at the meeting of the Dharma and Varda rivers, twelve miles north-east of Hángal, with in 1881 a population

[1] Mr. R. B. Joyner, C. E.

of 611, has a temple of Sangameshvar with an inscription and a large yearly fair.

KURDÁPUR. **Kurda'pur,** a small village seven miles east of Dhárwár, has a black stone Lingáyat temple dedicated to Virbhadra, Someshvar, and Siddhaling. The temple has a central hall with three side shrines. The roof is supported on twelve pillars.

KUNTANHASHALLI. **Kuntanhashalli,** a small village two miles north-east of Hángal, with in 1881 a population of 231, has a temple of Basappa with an inscription dated 1147.

KURTKOTI. **Kurtkoti,** a town about eight miles south-west of Gadag, with in 1872 a population of 5901 and in 1881 of 4516, has temples of Gavareshvar, Keri Basappa, Shankarling, and Virupáksha and five inscriptions one near Gavareshvar's dated 1244, another at Keri Basappa's dated 1082, two at Shankarling's dated 1132 and 1138, and one at Virupáksha's dated 1087. About 1835 a copper-plate grant was found in digging a foundation at Kurtkoti. The grant professes to be dated in A.D. 610 in the sixteenth year of the Western Chalukya king Vikramáditya I., who appears on better evidence to have reigned from 670 to 680. Mr. Fleet has proved that the grant is a forgery of the ninth or tenth century A.D.[1]

KUSUGAL. **Kusugal,** with in 1881 a population of 2071, is a large village about six miles north-east of Hubli. During 1870-75 large experiments for introducing New Orleans cotton were made; but as the result proved unsatisfactory they were given up in 1876.[2]

Fort. Kusugal has the ruins of a large fort, part of which is kept in repair as a district bungalow. In 1790 Kusugal was described as a small fort about a mile and a half round, very handsome and well built, strongly placed on rising ground in a black plain. The fort seemed to have been built by a man of science and the builder or improver was said to have been Badr-ul Zamán Khán, Tipu's general, who held Dhárwár for seven months against a united Marátha and English force in 1790 and 1791. The outer defence was a ditch twenty feet wide and deep which was carried all round. Behind the outer ditch was a breastwork with a parapet and embrasures and a not very thick hedge. Between the hedge and the covert way was a second breastwork irregular and unfinished. The curtain was of stone flanked by bastions and commanded by cavaliers. The entrance was from the south through four or five strong gateways.[3] In 1826 a committee of inspection described Kusugal as a strong stone fort, irregularly oblong, about 300 yards long and 200 yards broad.[4] It was surrounded by a broad dry ditch and had

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[1] Indian Antiquary, VII. 217; Kánarese Dynasties, 27. [2] See above pp. 298-300.
[3] Moor's Narrative of Captain Little's Detachment, 257.
[4] The committee called it a place of considerable strength for three reasons, (1) the rampart was covered by an earthen mound or glacis to a height unusual in Marátha works; (2) the absence of water for five miles round which made a regular attack very difficult; (3) the little cover afforded by the neighbourhood to a hostile force. The committee recommended it as a good military depot, as its interior was of a dry hard soil and as a garrison even of 200 men could hold the place against a large force. There was one objection against this in the bad state of the roads in the neighbourhood during the rains, the soil being chiefly cotton-growing.

three or four guns and a few good buildings and materials specially stone quarries. A second committee of inspection in 1842 described Kusugal as a strong irregular fort about 200 yards long by 150 broad, with an inner and an outer line of fortifications. The inner works consisted of about eleven bastions joined by curtains all built of strong stone masonry and varying in height from twenty-four to thirty feet. The bastions were large and fit for ordnance especially a central bastion on the eastern face. This central bastion was sixty feet high and provided with parapets having embrasures or gunholes in good order. The entrance to this work was by a small door (10′ × 5′ × 6″) strongly fitted in stone work near the north-east bastion on the east face. At a distance of thirty to forty yards this inner line of work was completely surrounded by an outer line of a twenty feet high rampart with parapet. The rampart had a small but steep glacis about fifty feet broad with at its foot a ditch about 15′ broad and 10′ deep. About thirty yards beyond the first ditch a second smaller ditch entirely surrounded the fort. The whole of the works were much ruined but from their height partly covered the inner fortifications. The entrance to the outer lines of works was by two gates in the north-east face; but the work about the gates was too much out of repair to render them of any use. There were two reservoirs in the fort, one of which never dried. Several quarries between the two lines of works from which the stone for the fortifications had been obtained also served as reservoirs and held water till March. There were a few inhabited houses and ruins of a palace within the fort, with no protection against shells. The committee found that the chief strength of the fort lay in the inner works. They were well built, were in good order, and were covered from ordnance by the outer line. The chief consideration for an invading force was, especially in the hot season, the absence of water in the neighbourhood.[1] Kusugal fort was taken by the Maráthás immediately after the capitulation of the Dhárwár garrison after a seven months' siege in 1791-92.[2] The territories of Kusugal and Dhárwár formed part of the land which the Peshwa ceded to the British under the Poona treaty of 1817.[3]

KUSUGAL.
Fort.

Lakkundi, about seven miles south-east of Gadag, with in 1881 a population of 3263, is a place of antiquarian interest with about fifty temples and thirty-five inscriptions. The temples are of various degrees of size and beauty and are said to have been built by the mythic architect Jakhanáchárya. Great artistic skill is shown in the stone carvings of many of the larger temples, the work somewhat resembling Chinese ivory carving. The chief temples are of Chandramauleshvar, Ganesh, Gokarneshvar, Holgund, Basavanna Ishvar, Káshivishveshvar, Kumbhárgirishvar, Lakshmináráyan, Mallikárjun, Mánkeshvar, Nagardevár, Nanneshvar, Nilkantheshvar, Someshvar, Virbhadra, Virupáksh, and Vishvanáth. The Chandramauleshvar temple has three inscriptions all dated 1184. Káshivish-

LAKKUNDI.

[1] MSS. [2] Moor's Narrative, 41.
[3] Aitchison's Treaties, Engagements, and Sanads, V. 71; Prinsep's British India, 201. Hamilton notices that, though formally ceded, Kusugal fort continued to be held by the followers of Trimbakji. Description of Hindustán, II. 238.

Chapter XIV. Places. LAKKUNDI. *Temples.*

veshvar is the finest and one of the largest temples in Lakkundi. It is a double temple, a western temple including a shrine, hall, and porch, and facing it is an eastern temple with a shrine and a small antechamber. The porch of the western temple is joined to the antechamber of the east temple by a little raised platform surrounded by a low parapet. The two doorways of the hall on the south and east are beautiful specimens of delicate chiselling. The mouldings up the sides and round the top are chiefly square; they are most elaborately wrought with scrolls and figures and in some of the mouldings the patterns are so cut away behind that the work has the appearance of beautiful fretwork standing forward from the door post and only fixed to it up the sides. Among these mouldings there are beautiful scrolls of foliage a scroll with a little figure in every twist, a line of little pairs of figures with conventional clouds between them, another of griffins rampant one above the other so arranged that their bodies form a scroll. Another scroll is a lozenge-shaped flower repeated with little beads with foliage filling the angles, and one is made of little squares in each of which snakes are most ingeniously twisted and knotted together. In the middle of these square mouldings on either side of the door runs a slender projecting pilaster whose shaft is in sections square, octagon, sixteen-sided, and round by turns and prettily hung with festoons of beads and ornamented in various other ways. On the central projecting blocks over the doorways is Gaja-Lakshmi or the Lakshmi with elephants. The southern doorway has had a row of detached and inserted small standing figures over the top under the cornice, and both doors have figures on either side at the bottom of the mouldings. The pillars in the interior, four of which support the dome of the hall, are elaborately worked. The shrine doorway rivals the others in design and workmanship. On a raised plinth on one side of the hall is a row of female figures representing the goddess Saptashati or Chandi in her angry mood. The ceilings are poor compared with the rest of the building being ornamented only with a central rosette or lotus and a little filigree work in the corners. The exterior of the wall of the hall is divided into panels by thin pilasters and in each of these pilasters is a little canopied niche. On each of the south, west, and north faces of the walls of the shrine is a prominent niche surmounted by a deep projecting cornice and a little tower above of the northern type. Above this again and embracing the top of the tower is a trefoil canopy dependent from a fame-face or *kirtimukh*. The tower or *shikhara* with canopy is repeated in each course of the spire. On either side of every niche are six panels each depicting a mythological scene. The niches round this shrine are empty, though several round the eastern shrine have figures in them. On a stone called *samadhikallu* in this temple is an inscription dated 1198.

Kumbhárgirishvar temple is now surrounded by buildings. It has three shrines with carved doors and four pillars with curiously sculptured bracket capitals. Of the interesting temple of Lakshminárayan only the spire is preserved. Mánkeshvar has three shrines, of which only one is occupied. The upper parts of the building are destroyed. The temple has two inscriptions dated

1123 and 1241. Nagardevár temple has lost its spire and upper parts but what remains shows that, though not overloaded with ornaments, the temple has been finished with great care and elaboration. Inside of the shrine is a curious image of a cobra which appears to have been carved on the back of a Jina's throne. This temple has an inscription dated 1120. Nanneshvar temple has in the central hall four neatly carved pillars with square bases and in the porch sixteen pillars of four distinct patterns, one formed of eight slender round shafts clubbed together. The temple has three inscriptions one dated 1186, the other two have not been read. Nilkantheshvar temple, the outer wall of whose shrine is sculptured, is in ruins. Someshvar is a neat little deserted temple with three inscriptions one dated 1118. The other two are Jain slabs with much worn inscriptions. Virbhadra with two doors in front and sloping eaves has three inscriptions two on two large slabs built into the left wall and one on a stone outside, all undeciphered. Virupáksh, now the chief temple in the village, is plain and half ruined. Vishvanáth's is a double temple, the smaller one facing the larger. It is partially ruined and is exquisitely rich in carving. The north door, north side, and back of the shrine and a sort of attached polygonal pillar between the shrine and the porch on the outside are fairly entire. Dr. Burgess considers them perhaps the finest existing specimens of Hindu decorative work. The temple has an inscription dated 868. There are two Jain temples or *bastis* in the village. In the west of the town is the largest temple in Lakkundi, the principal Jain temple. It consists of a shrine a closed hall and an open hall or *mandap*. The last has been built in and closed up of late with mortar and mud walls. In the sanctuary seated on a throne is an image of a Jina. A rosette is cut on the tread of the step before the shrine doorway. The temple is still in use. The only figure sculpture is a representation of a seated Jina in little ornamental niches in the courses of the roof and spire. The walls are plain being divided into panels by pilasters with canopied niches occasionally introduced. The spire is of the Dravidian type, the first storey rising with perpendicular walls to a height of seven or eight feet above the roof. From this the roof runs up in a pyramidal form to the crowning member, the Dravidian final. A little distance from this large temple or *basti* is a much smaller deserted Jain temple. It was evidently dedicated to Párshvanáth, but the image has been removed leaving only the back of the seat with the hooded snake on it. Bráhmanic Hindus have appropriated the temple under the name of Nagardevár. It consists of a shrine a hall and a porch. Its exterior like the large Jain temple *basti* is very plain. The spire is completely gone. Several fragments of Jain figures lie about. One of the Jain temples has an inscription dated 1172.

The Lakkundi temples, afterwards rebuilt, suffered severely in a Chola invasion about A.D. 1070 when the Lakshmeshvar temples were destroyed. The feuds between the Bráhmans and Lingáyats contributed to their injury.[1] All the temples are being rapidly

[1] Colonel Meadows Taylor. See above p. 395.

Chapter XIV. Places.

LAKKUNDI.

destroyed by trees growing on the roofs, and by the materials and sculptures being carried off for building purposes. Besides for its temples, Lakkundi is noted for its step-wells built in the Jakhanáchárya style. The chief of these wells are the Chhabir-bhánvi, Kanner-bhánvi, and Musukin-bhánvi. The best is the Musukin-bhánvi well near Mánikeshvar's temple. Three flights of steps lead down on three sides to the water. On the fourth side is a bag for drawing water. Projecting from the sides just above the water are small canopied niches.[1] There is also a ruined fort in and about which are five inscribed stones one of them under a tamarind tree dated 1120. There are six other inscribed stones in different parts of Lakkundi, the inscriptions on which except one dated 868 near the Kanner-bhánvi well have not been made out. Its numerous temples, some of them as early as the ninth and tenth centuries, and its thirty-five inscriptions, probably the largest number found to exist at any one place in the Bombay Karnátak districts, show that between the ninth and the fourteenth centuries Lakkundi was an important town. Of the thirty-five incriptions the fourteen whose dates have been read vary from 868 to 1241;[2] three of these dated 1172, 1174, and 1175 probably belong to the reign of the Kalachuri Bijjala's son Someshvar IV. (1167-1175), while two dated 1184, and one dated 1186 probably belong to the last Western Chálukya king Someshvar IV. (1183-1192) who for a time re-established Chálukya supremacy after it had been usurped (1161-1183) by the Kalachuris. In 1192 the great Hoysala king Ballál II. better known as Vir Ballál (1191-1211) established himself at the capital of Lokkigundi (Lakkundi), and, according to a tradition, between 1187 and 1192 Lakkundi was the scene of a battle between Ballál II. acting as the commander of his father's forces and Jaitugi the son of the Devgiri Yádav Bhillam (1187-1191), in which Jaitugi was worsted.[3]

Inscriptions.

MADANBHÁVI.

Madanbha'vi is a large village fifteen miles north-west of Dhárwár, with in 1881 a population of 1337. It has temples of Rámlingdev and Kallapdev the former in ruins and the latter small. Each of the temples has an inscription.

MAKARVALLI.

Makarvalli is a small village eleven miles south-east of Hángal with in 1881 a population of 440. Near a pond is an inscribed pillar called Garud Khámb or the Vulture's Pillar dated 1399.

MALGUND.

Malgund, a village eight miles south-east of Hángal with in 1881 a population of 645, has a temple of Kalleshvar with an inscription dated 1115.

MANGUNDI.

Mangundi, a large village on the Dhárwár-Yellápur road, six miles south of Dhárwár, with in 1881 a population of 1689, has ruined black stone temples of Siddhaling and a small black stone temple of Kalmeshvar. Each temple has an inscription.

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[1] Mr. Henry Cousens, Head Assistant, Archæological Survey.
[2] The details are two dated 868, one each dated 1116, 1118, 1120, 1123, 1172, 1174, and 1175, two dated 1184, and one each dated 1186, 1198, and 1241.
[3] Fleet's Kánarese Dynasties, 68, 72.

Mankatti, a small village four miles north of Shiggaon, with in 1881 a population of 803, has a temple of Solbeshvar with three inscriptions on its pillars.

MANTIGI.

Mantigi, a small village six miles south-east of Hángal, with in 1881 a population of 624, has an inscription dated 1165.

MANTRAVÁDI.

Mantrava'di, a small village four miles east of Shiggaon, with in 1881 a population of 459, has three inscriptions one (5′×3′) in front of a temple of Hanumán the second (4′ 9″×2′) near the east gate of the village and the third (1′ 6″×1′) in the court of one Ráman Bhandári's house. One of them is dated 865 (S. 787) and belongs to the fourth Ráshtrakuta king Amoghvarsh I. (851-877).[1]

MASUR.

Masur, a large village about seven miles south-east of Hirekerur, with in 1881 a population of 2646, has a ruined fort and a weekly market held on Sunday when rice and chillies are chiefly sold. According to a Persian and Arabic inscription stone built into the outlet of the Madag lake the fort was built in 1635 by Muhammad Khán bin Rája Farid an officer of the seventh Adilsháhi king Mahmud (1626-1656). The large artificial Madag lake is about three miles south-west of Masur almost entirely within Maisur limits but largely used for Dhárwár irrigation.[2] The lake is believed to have been designed and built by the Vijaynagar kings. To the upper sluice of the lake a tradition of human sacrifice is attached. Being the crowning point or finishing touch of the great work the Vijaynagar king and all his courtiers had assembled to see the erection of the first of the twenty-two monoliths for supporting the sluice. But all the effects of the workmen failed and though day passed after day the pillar would not move. A rumour got round that the goddess presiding on the lake was angry and that nothing but a human sacrifice would satisfy her. Lakshmi a virgin daughter of the chief digger stepped forward and she having been buried alive below the site of the stone no further trouble was found in erecting it.[3] In a revenue statement of about 1789 Masur appears under the Bankápur *sarkár* as the head-quarters of a *pargana* or sub-division yielding a yearly revenue of about £1500 (Rs. 15,000).[4]

MEDLERI.

Medleri, a large village on the Tungbhadra eight miles north-east of Ránebennur, with in 1881 a population of 2085, is noted for

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[1] Fleet's Kánarese Dynasties, 35.

[2] See above pp. 260-263. The stones of Masur fort have been largely used in rebuilding the Madag dam. The Persian and Arabic inscription may be translated: 'With the name of God who is the most merciful of the merciful, do I begin. There is no god but God and Muhammad is his Prophet, This impregnable fortress was built in the reign of Sultán Máhmud Adilsháh bin Ibráhim Adilsháh. May his kingdom be eternal. Who is the asylum of faith of justice and of mighty power. The writer of this inscription Muhammad Khán bin Rája Farid the chief of the king's servants having lately exerted himself in abolishing infidelity and establishing Islám in which one may meet with the best in both worlds, by the inspiration of God and his own might began this fortress distinguished for victory in H. 1042 (A.D. 1632) for this his faithfulness and eminent services have been fully appreciated by the king and the public. This fort was finished in H. 1045 (A.D. 1635). All wished-for success is from God. Let all Muhammadans know the glad news that God is the only guardian and he is the most merciful of the merciful.' Mr. R. B. Joyner, C. E.

[3] List of Archæological Remains, 15-18.

[4] Waring's Maráthás, 246.

its melons and blankets. The melons are mostly used locally. The blankets are sold in the Byádgi market about fifteen miles to the west. An irrigation reservoir to hold 57,600,000 cubic feet of water has been built by Government in Medleri village.[1]

MEDUR. **Medur** village, eleven miles south of Kod, with in 1881 a population of 1120, has temples of the goddess Nilamma of Billeshvar and of Basappa. Basappa's temple has two inscriptions dated 1045 and 1047, and Billeshvar's temple has a hero-stone or *virgal* dated 1264.

MEVUNDI. **Mevundi,** a small village eighteen miles south-east of Gadag, with in 1881 a population of 993, has a temple of Vyankatraman with to the right of the image an inscription dated 1266.

MISRIKOTI. **Misrikoti,** a large village on the Hubli-Kalghatgi road eight miles north-east of Kalghatgi, with in 1881 a population of 3226, was the head-quarters of a sub-division till 1838 and of a petty division till 1862. A weekly market is held on Fridays when rice is chiefly sold. Misrikoti has a large fort and a black stone temple of Rámeshvar with an inscription. During the Third Marátha War Misrikoti surrendered to Brigadier-General Munro on the 15th of January 1818.[2]

MOTIBENNUR. **Motibennur,** on the Dhárwár-Harihar road about twelve miles north-east of Ránebennur, is a large village with a travellers' bungalow and, in 1881, a population of 2621. In 1790 Captain Moor the author of the Hindu Pantheon describes Motibennur as a market town of some extent and importance enclosed by a ditch and a wall of no strength.[3] There were some handsome stone houses and a brisk traffic with Mysore chiefly in sandalwood. The market has ceased and the town seems to have declined. Close to the village is an unique megalithic structure apparently the remains of an enormous dolmen consisting of large rough unhewn stones resting horizontally on upright stones.[4]

MUDUR. **Mudur** village, eight miles south of Hángal, with in 1881 a population of 937, has in front of a temple of Brahma a hero stone or *virgal* with an inscription dated 1126. Outside the village is a temple of Mallikárjun with an inscription dated 1137.

MUGAD. **Mugad,** seven miles west of Dhárwár, is the head-quarters of the Devar Hubli petty division, with in 1881 a population of 1512. In the neighbourhood of Mugad is an old artificial lake repaired by the British Government in 1849-50 and 1877-78. It is largely used for irrigation purposes.[5]

MULGUND. **Mulgund,** about twelve miles south-west of Gadag, with in 1881 a population of 5386, is an old town with several temples and inscriptions. Till 1848 when through failure of heirs it lapsed to Government, Mulgund belonged to the chief of Tásgaon. Till 1862 Mulgund was a petty divisional head-quarters. The 1872 census showed a population of 6844 of whom 5364 were Hindus and 1480

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[1] Mr. R. B. Joyner, C. E. [2] Blacker's Marátha War Memoir, 287.
[3] Narrative of Captain Little's Detachment, 241-242. [4] Mr. R. B. Joyner, C. E.
[5] See above pp. 258-263.

Musalmáns. The 1881 census showed 5386 people or a decrease of 1458. Of these 4421 were Hindus and 965 Musalmáns. There are nine chief temples, five Bráhman and four Jain. The five Bráhmanic temples are to Kálbhairav, Kumbeshvar, Nagaresh, Pete Basappa, and Siddheshvar; the four Jain temples are of Chandranáth, Párshvanáth, Hiri, and a fourth of which the name is not known. Kálbhairav's temple has a large Bhairav inside, and two inscriptions; Kumbeshvar has an inscribed stone sunk in the earth; Nagaresh has two inscriptions, one in front of the temple door dated 1062 and the other in the wall outside to the left of the temple whose date has not been made out; Pete Basappa has two worn-out inscriptions dated 1207. Siddheshvar has in the temple court, to the left of the entrance, a rudely cut inscription on a narrow stone. Chandranáth's temple has three inscriptions, one dated 902 belonging to the Ráshtrakuta king Krishnavallabha or Krishna II. (875-912),[1] the second dated 1275 records the death of Bhamatti wife of one Madaras ruling at Mulgund, and the third on a pillar in the temple bears date 1675. Behind the temple is a large rock with an unfinished carving of a figure twenty-five feet long and an inscription partly worn out. The Hiri temple has two inscriptions one of them dated 1275. The unnamed Jain temple has two inscriptions dated 902 and 1053. Three other inscriptions remain in Mulgund, two in a monastery called Andánsvámi's *math* both dated 1224, and the third dated 1170 is in a private house. To the east of the town is a small hill about 300 feet high where a large fair is held in *Kártik* or November-December. People take to the hill top a slipping stone or *jarbandi* and let themselves down on it.[2]

MULGUND.

Mundargi, about twenty-four miles south-east of Gadag, is the head-quarters of a petty division with in 1881 a population of 3826, of whom 3328 were Hindus and 498 Musalmáns. The town lies at the base of a small hill on which stands a ruined fort. Its position on the Dhárwár-Nizám frontier has helped Mundargi to grow into a large market town with many shops and a market where chillies, molasses, tamarind, and turmeric are chiefly sold.

MUNDARGI.

Fort.

In 1842 a committee of inspection described Mundargi fort as on a rocky hill about 250 feet high, with a steep and much exposed ascent. The fort defences were irregular about 160 yards long by 100 broad. They included bastions connected by a wall five or six feet thick, with narrow ramparts, built of loose stone but sufficient to hold matchlock-men. The works were about sixteen feet high, and some of the bastions were able to hold guns. The works were in fair order and entirely commanded the hill which had no cover. There were two entrances to the fort one much ruined to the north with two gateways; the other on the west, a single small door in bad order. There was a good supply of water from a pond which held water throughout the year. The interior had no houses and no inhabitants and was perfectly exposed to hills. The committee found that though the fort defences were of little

[1] Compare Fleet's Kánarese Dynasties, 35-36. [2] Ráv Bahádur Tirmalráv Venkatesh.

strength, as the ascent up the hill was much exposed a determined garrison might give much trouble. Before the 1857 Mutinies Mundargi was under a hereditary district officer named Bhimráv Nadgir. From some grievance, real or fancied, this man was in concert with the mutinous Bráhman chief of Nargund and murdered a British guard which had been placed over some of his ammunition and stores. He fled to Kopal in the Nizám's territory about twenty-five miles north-east of Mundargi and was killed in the siege of that town.[1] Bhimráv's private villages of Bennihalli and Haitápur were confiscated.

MUNDARGI.

MUNVALLI. **Munvalli,** a small village one mile north-west of Bankápur, with in 1881 a population of 156, has three inscriptions two in the village and the third in a field close by.

MUTTUR. **Muttur,** a small village about nine miles north-west of Kod, with in 1881 a population of 552, has a granite temple of Shiv about thirty feet long by fifteen broad with a small shrine. The temple is built of black granite, with a roof supported on thirty-two pillars and walls carved with numerous figures. It has recently been repaired with brick and enjoys a Government grant. In front of the temple are eleven stones one of them a hero-stone or *virgal* with an inscription dated 1382.

NÁGÁMVE. **Na'ga'mve,** five miles south-east of Gadag, with in 1881 a population of 864, has a temple of Mahábaleshvar with four inscriptions, dated 1207, 1211, 1214, and 1255. The second belongs to the reign of the Hoysala king Ballál II. or Vir Ballál (1192-1211), and the fourth to the reign of the Devgiri Yádav king Krishna (1247-1260).[2]

NÁGVAND. **Na'gvand** village, about fifteen miles south-east of Kod, with in 1881 a population of 1110, has on the bank of a pond an inscription dated 1120.

NAREGAL. **Naregal,** a large village fourteen miles north-east of Hángal, with in 1881 a population of 1340, has an old temple and eight inscriptions. The temple of Sarveshvar is said to be very old; its roof is supported by twenty-four round polished pillars. Naregal has also a famous reservoir and small temple of Basappa. The reservoir is the largest in the Hángal sub-division and has an area of 302 acres. It is supplied with water by the Kanchineglur canal. There are four inscriptions in and about the Sarveshvar temple, three of them dated 1077, 1125, and 1130. Near the reservoir are three more inscriptions two on hero-stones or *virgals* dated 1099 and 1150 and one on a broken stone on the wall of its sluice dated 1186. The temple of Basappa has an inscription dated 1273. In a revenue statement of about 1790 Nurgul probably Naregal appears under the Bankápur *sarkár* as the head-quarters of a *pargana* yielding a yearly revenue of £5437 (Rs. 54,370).

NAREGAL. **Naregal,** ten miles south-east of Ron, with in 1881 a population of 6071, is an old town with temples and inscriptions. The 1872 census showed a population of 5182 of whom 4668 were Hindus and

[1] See above pp. 434-437. [2] Fleet's Kánarese Dynasties, 67, 73.

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514 Musalmáns. The 1881 census showed 6071 or an increase of 889 of whom 5422 were Hindus and 649 Musalmáns. Naregal has a weekly market on Mondays and blackstone temples of Chandramalleshvardev, Kalmeshvardev, Someshvardev, and Tripurántakeshvar and a fifth blackstone temple of Molle Brahmadev in the neighbouring hamlet of Kodikop. Someshvar's the chief temple has two halls, a shrine beyond them, and two long shrines one on either side of the first hall which is open in front. In these side shrines a long altar or bench runs the length of the back wall, the front of which is moulded. Along the top of this altar is a row of sockets for detached images and about the middle of the west shrine are two images in their places. On either side of the doors of these shrines is a panel of open screen work of a pretty diaper design. The pillars of the outer hall are much like those in the Dambal porch, star-shaped in plan with the corners running up through all the horizontal mouldings of base shaft and capital. The outer face of the temple has nearly all been thrown down, and mud walls have been built in and around it.[1] There are seven inscriptions, one of fifty-eight lines in Kalmeshvardev's temple, and another of forty-seven and a half lines in Tripurántakeshvar's temple. Both are in the times of the Sinda chief Permádi I. (1104-1144) and record grants by village officers made in 950.[2] The third inscription in front of a temple of Hanumán to the west of the ruined Naregal fort bears date 1044. The fourth is dated 1100, and the fifth is of the time of the Sinda chief Permádi dated 1104. The sixth and seventh are hero-stones or *virgals* dated 1197 and 1290. The Kodikop temple of Molle Brahmadev has two inscriptions. One, of which twenty-nine lines can be made out, is built into the wall on the right of the temple door. It belongs to the Sinda chief Achugi II. (1098-1122) a feudatory of the Western Chálukya king Vikramáditya VI. (1075-1126) and records a grant made in 1122. The inscription shows that Achugi was governing the Kisukád[3] Seventy and several other towns the chief of which was Nareyangal Abbegere the chief town of the Nareyangal Twelve which was in the Belvola Nine-hundred. The other inscription is in thirty-seven lines to the left of the temple door. It is dated 1144 and belongs to the Sinda chief Permádi I. a feudatory of the Western Chálukya king Jagadekmalla II. (1138-1150). This and the other three Naregal inscriptions of Permádi I. show that his capital was Erambarge perhaps the modern Yelburga in the Nizám's territories thirteen miles east of Naregal, and that he had the government of the Kisukád Seventy, the Kelvádi[4] Three hundred and the Nareyangal Twelve, as the feudatory first of the Western Chálukya king Vikramáditya VI. and then of his son Jagadekmalla II. The inscriptions record that Permádi I. defeated the Goa Kádambas (1007-1250), and the Hoysala Balláls (1137-1210) besieging the city of Dvárasamudra or Halebid in West Maisur.

Inscriptions.

[1] Dr. J. Burgess. [2] Compare Fleet's Kánarese Dynasties, 96.

[3] Kisukád literally means a ruby forest. The name appears not to be known now; but it evidently denoted the country lying round Kisuvolal literally ruby city, which is Pattada-Kisuvolal or Pattadakal in Bijápur twenty-five miles east of Naregal.

[4] Kelvádi is perhaps the modern Kelvádi in Bijápur ten miles north-east of Bádámi.

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NARENDRA.

Narendra, a large village five miles north-east of Dhárwár, with in 1881 a population of 2114, was a petty divisional head-quarters under the Peshwás. The village has a temple of Shankarling rebuilt by the villagers. On a mound between the temple and the road is an inscribed stone tablet of the Goa Kádambas (1007-1250).[1] In 1827 Captain Clunes notes it as Nurendra on the Belgaum-Dhárwár road, a post runners' station with 994 houses, thirteen shops, and wells.[2]

NARGUND.

Nargund, 15° 43′ north latitude and 75° 27′ east longitude on the Hubli-Bijápur road about twelve miles north of Navalgund, is the head-quarters of the Nargund petty division, with in 1881 a population of 7874. The town lies at the foot of a high steep hill which suddenly rises nearly 800 feet from the plain. The town is ill built and dirty and contains the palace of the late chief which is now used as the office of the petty divisional officer. The 1872 census showed a population of 9931 of whom 8622 were Hindus and 1309 Musalmáns. The 1881 returns showed 7874 or a decrease of 2057, of whom 6825 were Hindus and 1049 Musalmáns. Besides the revenue and police offices of the Nargund petty division, Nargund has a post office, a municipality, a ruined hill fort, and temples. The municipality was established in 1871. In 1882-83 it had an income of £179 (Rs. 1790) and an expenditure of £214 (Rs. 2140). The chief sources of income are house and other taxes, and most of the expenditure is on sanitation water-supply and roads. The water-supply is chiefly from three ponds called Halbhavi, Kumbar, and Padvangond, of which it is proposed to enlarge the Halbhavi pond when funds allow. Nargund, though not a manufacturing town, is a busy trade mart where merchants from Dhárwár and North Kánara exchange rice sugar and spices.

Fort.

The ruined fort is on the Nargund hill 388 acres in extent. The hill stands by itself, its sides are rocky and its top flat, while the lower slopes are covered with prickly pear. The way up is by a steep ascent about a mile and a half long with steps at the top. On the bare top are five unused ponds and remains of buildings granaries and magazines. There is also a temple of Venkatesh but no cannon. In 1826 a committee of inspection described the fort as very irregular and covering the top of a high rocky hill. The works appeared to have been faced with stone without cement. All round the fort the country was cultivated and the soil fit for cotton. In the hot season water was scarce.[3] A second committee of inspection in 1842 described Nargund hill as lying north-west by south-east in a large plain of cotton soil almost waterless in the hot season. The hill was about 600 feet high at the end, and a little depressed in the middle, and had a plain top about 1200 yards long by fifty to 200 feet broad. To about half-way up the hill rose from the plain at nearly an even slope of thirty-five to forty feet. In the upper half the rocks rose sheer, in some places in tiers of natural scarps, one over the other, in other places in one sheer scarp of great height. The entire crest of the hill was fortified with stone bastions and

[1] Fleet's Kánarese Dynasties, 90. [2] Itinerary, 27. [3] MS. Report.

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curtains, in some places in double lines. The works were in good order and though of no great height, coupled with the natural bold character of the rock, they made the fort look impregnable to assault. The south-west end was formed into a citadel by a stone curtain built across the crest of the hill. It contained one large strong gate leading into the outer fort. The bastions and works in the citadel were all in good order and capable of holding ordnance. The citadel overlooked the town and the rock on which it was built was the boldest point of the hill, a perpendicular scarp of very great height. The fort had two entrances, both from inside the citadel. One ran up the north-east side of the hill, the other led by a pathway up the south-west side. The north-east was the chief entrance and passed through strong gates well flanked and defended by bastions and loop-holed walls. The ascent near the gates was steep and stony. In the south-west entrance was a small gate with two small strong doors leading through a small rock-cut gallery. The fort contained two large cisterns holding much water and remains of a number of houses. In the citadel was a palace with a few lines and store-rooms for arms and ammunition. Some pieces of ordnance were mounted on carriages but not in good order. A few guards lived in the citadel. The committee were of opinion from its natural strength and from its efficiency for defence that the fortress was capable of making a strong resistance, specially because there were no heights attached to the hill and no available positions for batteries, while the great extent of the fort made mortars of no use. The only chances of attack were by a daring entrance by the main gate or an attempt to escalade the west point of the fort where the hill slope ran almost to the foot of the works, where however the works were double. The committee considered the fort one of the strongest in the Bombay Karnátak. If well defended its capture would require much time and trouble and a large invading force.

Temples.

Nargund has a large temple of Shankarling and a smaller temple of Mahábaleshvar, both built of black stone and a small temple of Joda Hanumant with an inscription dated 1147. The temple of Venkatesh on the hill top in the fort was built in 1720 by Rámráv,[1] the founder of the Rámdurg chiefship, at a cost of £10,000 (Rs. 1,00,000) and enjoys a yearly grant of £221 (Rs. 2210) in land and £132 (Rs. 1320) in cash. In 1792 when the Rámdurg estates were divided, the temple with its endowment was made over to the Nargund branch. In 1858, in the sack which followed the flight of the Nargund chief, the temple was desecrated and the idol broken. When the Mutiny troubles had passed the Rámdurg chief spent a large sum in consecrating his ancestral temple and in consideration of the interest he took in it Government entrusted the temple with its endowment to the charge of the Rámdurg family. A yearly fair in honour of the god attended by about 10,000 people is held on the full-moon of *Ashvin* or September-October and lasts for twelve days.

[1] Rámráv is said to have built the temple at the desire of his family god Venkatesh. The god, wishing to save Rámráv from the trouble and fatigue of a long journey to his distant shrine, appeared to his devotee in a dream and told him that he would be content if Rámráv brought from Lakshmeshvar an image called Keshav Murti and enshrined it in Nargund as Shri Venkateshvar.

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A car procession takes place on the last day. The pilgrims come from Gadag, Hubli, Navalgund, and Ron in Dhárwár, Bádámi in South Bijápur, and Saundatti in Belgaum. About £200 (Rs. 2000) worth of goods are sold chiefly eatables and bangles. Nargund has four schools three of them two Kánarese and one Maráthi for boys, and one for girls. The Nargund priests are believed to have a valuable collection of Sanskrit manuscripts. The collection was made by the late chief Bháskarráv. The Bráhmans declare that all were destroyed during the sack of the town in 1858. But it is probable that most of them are still in existence.

History.

The earliest known mention of Nargund is in 1674 when it is said to have been fortified by Shiváji.[1] In 1778 when Haidar became master of the whole country south of the Krishna, Nargund was left to its chief on condition that he acknowledged Haidar's supremacy and paid tribute.[2] In 1785 by demanding a higher tribute Tipu Sultán estranged Venkatráv, the chief of Nargund. As by himself he was unable to withstand Tipu, Venkatráv applied for help to the Bombay Government, and as they were unable to help him he turned to the Court of Poona. When Tipu pressed Venkatráv, Nána Fadnavis interfered. He declared that Tipu had no right to exact more than the former tribute, that landholders on the transfer of districts were liable to no additional payments and that the rights of Bráhman landholders, except when guilty of treason, were always respected. Tipu replied by sending two bodies of troops to demand more tribute than the Nargund chief could pay and thus give him a pretext for reducing the fort. In March 1785 when news reached Poona that the siege of Nargund was begun, a body of Maráthás was sent to relieve Venkatráv. Before the Poona detachment arrived, want of water had forced the Maisur troops to raise the siege. They were still in the neighbourhood and after some skirmishing compelled the Maráthás to retire, took Rámdurg about twenty miles north-west of Nargund, and resumed the siege of Nargund. On Tipu's assurance that only the regular tribute would be exacted, the Marátha army re-crossed the Krishna. The siege was pressed with vigour and on the strength of the terms promised by Tipu Venkatráv capitulated. As soon as the fort was taken Tipu broke his promise, sent Venkatráv and his family into captivity and took their daughter into his harem.[3] In 1787, in accordance with the terms of a treaty made with the Maráthás, Tipu ceded them Nargund.[4] In a Marátha revenue statement of about 1790 Nargund Bahádur appears under the Torgal district as the head-quarters of a sub-division with a revenue of £7500 (Rs. 75,000).[5] On the conquest of the Peshwa's territory in 1818 Nargund was restored to Dádájiráv Áppa, the chief who was then in possession of it. In 1821 the chief was freed from a tribute of £347 (Rs. 3470) called Kunur Báb, and from rendering any service on condition that he acknowledged British supremacy and acted loyally to them. In

[1] Stokes' Belgaum, 42; Bom. Gov. Sel. CXIII. 173. Local tradition also says that the fort was built by Shiváji and called Mahilgad. The traditional date is 1677 or three years after Shiváji's coronation.

[2] Wilkes' South of India, II. 187.

[3] Grant Duff's Maráthás, 466-467.

[4] Grant Duff's Maráthás, 472.

[5] Waring's Maráthás, 243.

1827 Nargund town was described as well built with an excellent market in the fair season.[1] In 1842 it was described as a large and populous town with a large number of houses. It was surrounded by a mud wall with bastions and curtains in bad order.[2] In 1857 the Nargund chief was Bháskarráv Áppásáheb, commonly called Bába Sáheb, the most intelligent of the Bombay Karnátak chiefs. He had collected a library believed to contain between three and four thousand Sanskrit volumes. He conceived himself grievously wronged by the British Government as he was refused sanction to adopt a son. The idea that his state would be absorbed by the British Government seems to have hung heavily on him and to have made him a leader in the general movement of the time. As Nargund fort was known to be one of the strongest places in the Bombay Karnátak it was deemed politic to ask the chief to send his heavy guns and stores of powder to Dhárwár on the plea that in the unsettled state of the country it was advisable to prevent the possibility of their falling into the hands of insurgents. The chief could not refuse to deliver his guns without showing signs of disloyalty. On the 7th of May 1858 all but three of his guns and a large store of powder and saltpetre were received in Dhárwár. This attachment of his arms alarmed the chief and led him to suppose that Government were aware of his treasonable plans. Meanwhile news arrived of the revolt of the chief of Mundargi and Bháskarráv placed guns in position on his fort. A letter which he received about the same time from Mr. Manson of the Civil Service, the Political Agent of the Southern Marátha Country, greatly incensed him and fearing that his treasonable intentions were fully known to the Political Agent, he went with about seven or eight hundred horse and foot towards Rámdurg about twenty miles to the north-west. Learning that Mr. Manson was at Suribán village twelve miles north of Nargund, the chief surrounded the village at night and murdered Mr. Manson who had an escort of only a dozen troopers. Mr. Manson's head was cut off and fixed by the chief on the gate of Nargund town. The news of Mr. Manson's murder and of the insult to his body reached Dhárwár on the 30th May. On the 1st of June a force under Colonel, afterwards Major-General Sir, George Malcolm appeared before Nargund. A party of 100 horse went to reconnoitre the fort and retired. The armed rabble which the chief had collected to the number of 700 mistook this withdrawal for flight and came pouring out towards the British camp. On seeing the main body of the British force they retreated and were pursued by the cavalry who sabred them to within 500 yards of the town, inflicting a loss of about sixty killed. Skirmishers were afterwards thrown forward under cover of artillery and by evening the town was taken and the troops were moved forward to the chief's palace. Early next morning a storming party wound up the steep path to the fort gates which they were prepared to blow open. No resistance was offered. The place was found almost deserted as many of the garrison had jumped down the precipice rather than

[1] Fort Inspection Committee's MS. Report.
[2] Fort Inspection Committee's MS. Report.

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face the storming party. The chief himself had fled. His track was followed with great energy and skill by Mr., now Sir, Frank Souter, then Police Superintendent of Belgaum, and on the 2nd of June he was found in the Torgal forest with six of his chief followers disguised as pilgrims on their way to Pandharpur. He was taken to Belgaum and was there tried, convicted, and hanged on the 12th of June. On the 3rd of June a proclamation was issued declaring the Nargund state forfeited.[1] The fort was garrisoned for some time by a few British troops which were soon withdrawn. As the hill was well supplied with water, soon after the confiscation a proposal was made that the water cisterns and a few buildings should be kept in repair and the fort used as a health resort for Dhárwár invalids. The fortifications have been dismantled and the fort has been rendered untenable by destroying some of the chief reservoirs.[2]

NARSÁPUR.

Narsa'pur, two miles north-east of Gadag, is a private or *inám* village with in 1881 a population of 583. The revenues of the village go towards the maintenance of the temples of Trikuteshvar and Virnáráyan at Gadag.[3] The village has an old temple and an inscription of the Kalachuri chief Someshvar or Shivdev the son of Bijjala dated 1173. The temple has two windows adorned in a somewhat peculiar style with figures in deep relief. The figures seem taken from the Rámayán and Mahábhárat and are much like the elaborate sculptures on each side of the porch base in the Kailás temple at Elura. They are fine examples of the mode in which Hindu sculptors of the thirteenth century carved life in action, conventional and not without many defects, but free from any great extravagance, and telling with sufficient distinctness the tale they are meant to record. The way in which the bas reliefs are separated from one another is very beautiful, a dark line admitting light into the interior. But the way of breaking its monotony by medallions at intervals gives a sparkling effect to the whole in a very pleasing manner.[4]

NAVALGUND.

Navalgund, 15° 33′ north latitude and 75° 25′ east longitude, about twenty-five miles north-east of Dhárwár, is a municipal town the head-quarters of the Navalgund sub-division, with in 1881 a population of 7810. The 1872 census showed a population of 9578, of whom 7989 were Hindus and 1589 Musalmáns. The 1881 census showed 7810 or a decrease of 1768, of whom 6578 were Hindus and 1232 Musalmáns. The municipality was established in 1870. In 1882-83 it had an income of £462 (Rs. 4620), and an expenditure of £618 (Rs. 6180). The income was chiefly from an octroi house and other taxes; the chief heads of expenditure were sanitation roads and water-supply. The water-supply is chiefly from the Nilva pond. The want of a dispensary is badly felt. There are fifty-two wells all, except one, brackish. They are chiefly used for washing. Among the property of the municipality is a ruined fort called Lálgadi. Navalgund has five schools three

[1] Sir Le Grand Jacob's Western India, 222-226; Bom. Gov. Sel. CXIII. 192-194; Mr. F. L. Charles C. S. from Mutiny Files. See below Suriban.
[2] Mr. J. R. Middleton, C. S. [3] See above pp. 715-716.
[4] Dr. Fergusson in Architecture of Dhárwár and Mysore, 61.

Government and two private. Of the three Government schools, one anglo-vernacular and one vernacular are for boys and one vernacular is for girls. Navalgund is noted for its superior breed of cattle which are chiefly sold at its weekly cattle market on Tuesdays; and for its cotton carpets which are exported throughout Dhárwár and the neighbouring districts. Cradles and toys are also made and largely sold.

History.

No remains of old temples or inscriptions have been found at Navalgund and it appears to be a new town. Its earliest mention is in 1454 as the head-quarters of a *sarkár* or province governed under the Bahmani king Alá-ud-din II. (1435-1457) by his brother-in-law Jalálkhán. In the same year Jalálkhán and his son Sikandar Sháh hearing a false report that the king had died, seized on several districts round Navalgund. The king promised a free pardon to the rebels if they submitted. Instead of submitting Jalálkhán called for aid to the Málwa king telling him that Alá-ud-din was dead and that the ministers were dividing the kingdom. The Málwa king crossed Khándesh and came to the Deccan in 1457 but learning that he had been deceived retreated leaving secret orders to capture Sikandar and bring him to Mándu. Sikandar retreated to Navalgund and on the promise of a free pardon gave up Navalgund fort. In the distribution of governorships and commands which followed the death of Alá-ud-din II. and the succession of his son Humáyun Zelim (1457), Sikandar Sháh suffered a disappointment and joining his father at Navalgund began to raise troops. He defeated the force sent against him. Then the king advanced in person, and offered to pardon the rebel father and son if they submitted. As they refused to submit, Humáyun ordered an attack. The insurgents fought with the greatest bravery. After a long indecisive action the king who was pressing forward in the centre mounted on an elephant was attacked by Sikandar. The king's life was saved by his elephant which seized Sikandar in his trunk, and threw him from his horse. Sikandar was killed and his followers fled. Next day the siege of Navalgund was begun; and at the end of a week, having no hope of relief, Jalálkhán submitted. His life was spared but he remained a prisoner for the rest of his days.[1] About 1690 under Aurangzeb's governor of Sávanur Navalgund was the head-quarters of a revenue division managed by an hereditary Lingáyat officer called the Desái of Navalgund. In 1747 the Sávanur Nawáb was obliged to agree to a treaty ceding to the Peshwa the whole of the present sub-division of Navalgund along with other parts of the Dhárwár district.[2] In 1778 when Haidar Ali became master of the country sonth of the Krishna, Navalgund was left to its chief on condition that he acknowledged Haidar's supremacy and paid him tribute.[3] In a Marátha revenue statement of about 1790 Navalgund appears in the Torgal district or *sarkár* as the head of a *pargana* with a revenue of £7542 (Rs. 75,420).[4] Between 1795 and 1800 in the struggles which convulsed the Marátha state

[1] Briggs' Ferishta, II. 447-456. [2] Stokes' Belgaum, 44, 48; West's History, 21.
[3] Stokes' Belgaum, 55; West's History, 22. [4] Waring's Maráthás, 243.

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Dhondho Pant Gokhla took Navalgund and Gadag from their hereditary Desái.[1] In November 1817 General Munro appointed one Rámráv as the military officer or *amildár* of Navalgund. After his appointment Rámráv quickly took possession of more than half the district, and on the 19th of December advanced from near Navalgund with 500 men to attack Gokhla's son who was in Navalgund with seven hundred horse. About 600 of the horse were picquetted in the streets and in the open space between the town and the fort. The rest were mounted and watching Rámráv who advanced at noon so rapidly that he entered the town before the horsemen could mount and leave. Struck with panic the Marátha horse fled without offering any resistance. Nineteen horses were taken alive and twenty were found dead. On hearing of his son's defeat Gokhla came from Bádámi to join him with 550 horse and 200 foot and after gathering the fugitives reached Navalgund on the 22nd of December. Rámráv retired into the fort, and on the 23rd, with ammunition nearly exhausted, he was hardpressed by Gokhla. On hearing that Gokhla had reached Navalgund, General Munro marched from Dhárwár with two flank companies one of the battalion guns and a five and a half inch mortar under the command of Major Newall. Within two miles of Navalgund small parties of horse were seen; and about a mile further the main body was discovered moving slowly alongside of a rising ground at the distance of about a thousand yards. As the enemy seemed to intend to attack General Munro's baggage, two shells were thrown and two horsemen were killed. At this the whole body moved off attended by about two hundred foot and were soon out of sight leaving about ten dead in the streets. After the blockade of Navalgund was raised General Munro and Major Newall returned to Dhárwár.[2] The *desái* family of Navalgund enjoy some *inám* lands. In 1838 on the death of the grandfather of the present chief adoption was allowed on condition that the chief abolished all duties on trade, and assimiliated his administration to the system prevailing in the neighbouring Government villages.

NAVLI. **Navli,** eight miles east of Navalgund, has a temple of Kalmeshvardev with an inscription.

NILGUND. **Nilgund,** a small village twelve miles south-west of Gadag, with in 1881 a population of 819, has a temple of Náráyan built of polished stone with a large hall or *mandap* in front. The roof of the temple is supported on twelve round and highly carved pillars and the walls are adorned with mythological sculptures. To the east of the north gate of the village is an inscription dated 1044.

NIDGUNDI. **Nidgundi,** a small village five miles west of Bankápur, has five inscribed stones varying in length from 4′ 9″ to 2′ and in breadth from 2′ to 1′ 6″. One of the inscriptions which bears no date belongs to the reign of the fourth Ráshtrakuta king Amoghvarsh I. (851-877) and records that his feudatory Bankeyaras of the Chellaketan family had the government of the Banavási Twelve-thousand, the

[1] Stokes' Belgaum, 63. [2] Gleig's Munro, I. 480-82.

Bellvola Three-hundred, the Kundur Five hundred, the Purigere or Lakshmeshvar Three-hundred, and the Kundarge Seventy.[1]

NIDGUNDI.

Nidgundi, a small village nine miles east-south-east of Ron, has four small black stone temples of Rámlingdev, Dashameshvardev, Kalmathdev, and Náráyandev.

NIDNEGAL.

Nidnegal, about ten miles south of Kod, with in 1881 a population of 447, has a temple of Káleshvar said to have been built by Jakhanáchárya. The temple contains two images of Basava and one of Káleshvar. Near the temple are fiteen carved stones some of them inscribed.

NIDSHINGI.

Nidshingi, a small village ten miles north of Hángal, with in 1881 a population of 79, has two inscriptions dated 1109 and 1110.

RÁNEBENNUR.

Ra'nebennur, 14° 37' north latitude and 75° 41' east longitude, on the Poona-Harihar road, about eighty miles south-east of Dhárwár, is a municipal town the head-quarters of the Ránebennur sub-division with in 1881 a population of 10,208. Till 1836 when it was merged into the Dhárwár collectorate, Ránebennur was the head-quarters of a sub-collectorate. Besides the usual sub-divisional revenue and police offices Ránebennur has a municipality and a travellers' bungalow. In 1882-83 the municipality had an income of £429 (Rs. 4290) chiefly raised from octroi house and other taxes; and an expenditure of £520 (Rs. 5200) chiefly on conservancy roads and water-supply.

The 1872 census showed a population of 11,623 of whom 9328 were Hindus and 2295 Musalmáns. The 1881 census showed a fall of 1421 that is a total of 10,202 of whom 8398 were Hindus and 1804 Musalmáns. Ránebennur is noted for the excellence of its cotton and silk fabrics which are largely exported to the neighbouring districts. There is a considerable trade in cotton and a weekly market is held on Sundays. The town has five schools, a temple, and a Musalmán saint's tomb. Of the five schools, three are Kánarese and one Hindustáni, and one is a girls school. Near the lamp pillar of the temple of Siddheshvar is an inscription dated 1489 giving the names of some of the Vijaynagar kings. The Musalmán tomb is said to belong to a saint Hazrat Jamálsháh Walo who came from Ajmir about 1785. The saint wore bangles up to his elbows and used to lead by one string a mouse a cat a dog a stag a snake and a mungoose. A large gathering of people chiefly of the town Musalmáns takes place at the tomb during the Muharram week. The tomb was repaired about 1850 at a cost of about £500 (Rs. 5000). The roof is supported on forty stone and numerous wooden pillars.

In 1791 Captain Moor describes Ránebennur as a market town of some extent and importance with large gardens and groves to the east and north.[2] While in pursuit of the Marátha freebooter Dhundia Vágh, Colonel Wellesley arrived before Ránebennur on the 27th of June 1800 with cavalry and advanced picquets. The garrison fired on the cavalry and an attack was ordered. The

[1] Fleet's Kánarese Dynasties, 35. [2] Narrative, 51.

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assault was made by advanced picquets of fifty Europeans and 150 natives under the command of Lieutenant-Colonel Monypenny and the leading battalion the first of the line. Colonel Stevenson posted cavalry round the fort to cut off the garrison's retreat, and Lieutenant Colonel Monypenny led the attack with such dash that the place was escaladed without the loss of a man. Most of the garrison of 500 men were killed. The town was given to Áppa Sáheb. Colonel Wellesley remained six days at Ránebennur, and on the 2nd of July left for Háveri on his way to Sávanur.[1] On the 11th of October 1818 a party of General Munro's force occupied Ránebennur.[2]

RATTIHALLI.

Rattihalli, about ten miles south-east of Kod, is a large village with in 1881 a population of 2332. Till 1864 when it was transferred to Hirekerur, Rattihalli was the head-quarters of the Kod sub-division. Rattihalli has a ruined fort and a temple of Kadambeshvar in the Jakhanáchárya style, built of sculptured slabs, and with three domes supported on thirty-six pillars. There is a weekly market on Fridays when chillies are chiefly sold. There are seven inscriptions in the village varying in date from 1174 to 1550. Four of them are in the temple of Kadambeshvar two on either side of the fort gate and one on the left of the village gate. The inscriptions in the temple are one dated 1174 in the reign of the Kalachuri king Someshvar (1167-1175),[3] two dated 1238 in the reign of the Devgiri Yádav king Singhana II. (1209-1247), and one dated 1298 in the reign of the great Rámchandra or Rámdev (1271-1308) of the same dynasty.[4] The inscriptions on the fort gate are dated 1547 and 1557, and on the village gate 1550, probably referring to the building of the fort and the village wall in the reign of the eleventh Vijaynagar king Sadáshivráy (1542-1573). In 1764 in the war between Haidar and the Maráthás, Rattihalli was the scene of a signal rout of Haidar's army. Uniting with the force under his general Fazl Ullah, Haidar took a strong position at Rattihalli with 20,000 horse and 40,000 foot of which one-half were disciplined infantry. The fourth Peshwa Mádhavráv (1761-1772) gaining through his cavalry correct information of the strength of Haidar's position determined not to attack it and instead employed his troops in driving out Haidar's garrison from the towns and villages north of the Varda. In the hope of bringing on a general engagement Haidar moved with 20,000 men intending to retire and draw the Maráthás towards the strong position which Fazl Ullah held with the main body of the army. The Maráthás threw out a few bodies of skirmishers who, retiring as he advanced, drew Haidar forward until their parties, always going away but steadily thickening, at last formed solid masses of horse, which gradually moved round Haidar and his camp and, not without heavy loss, forced him to turn his feigned retirements into a real retreat.[5]

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[1] Wellesley's Supplementary Despatches (India, 1797-1805), II. 34-39. Fourteen of the despatches are dated Ránee Bednore, 27th June to 2nd July 1800.

[2] Blacker's Marátha War, 59-60.

[3] About 1193 Rattapalli or Rattihalli fort was besieged by the great Hoysala king Ballál II. (1191-1211). Fleet's Kánarese Dynasties, 68.

[4] Compare Fleet's Kánarese Dynasties, 59, 61, 73, 74.

[5] Wilkes' South of India, I. 461-465; Grant Duff's Maráthás, 330-332.

Ron, 15° 48′ north latitude and 75° 48′ east longitude, about fifty-five miles north-east of Dhárwár, is the head-quarters of the Ron sub-division, with in 1881 a population of 5229. Till 1869 when it was transferred to Gadag, Ron had a subordinate judge's court. Ron has seven small black stone temples. In one, the temple of Chameshvardev, is an inscription dated 1180. RON.

Sangur, a small village on the left bank of the Varda about twelve miles south-west of Karajgi, has a small temple of Ishvar with a roof supported on two octagonal pillars. The village has also a temple of Virbhadra and a ruined fort. Virbhadra's temple has two inscriptions dated 1164 and 1412. On the bank of the fort ditch is a hero-stone with an inscription dated 1234 and near it are two inscribed stones one dated 1264 and the other a fragment. SANGUR.

Sa'tenhalli, about ten miles north-west of Kod, with in 1881 a population of 523, has a large temple of Rámling and smaller temples of Hanumán, Harihar, Kallappa, and Náráyan. The Rámling temple has three inscriptions one on the south dated 1114, another on one of a row of stones also to the south of the temple dated 1203, and the third on a monumental hero-stone or *virgal* also dated 1203. Kallappa's temple on the bank of the Chikkonati reservoir about half a mile from the village has an inscription dated 1142. The Harihar temple has an inscription dated 1203 of the time of the Hoysala king Vir Ballál or Ballál II. (1191 - 1211). The inscription shows that Kámdev the last Banavási Kádamba chief, though subjugated by Vir Ballál was making active resistance.[1] Náráyan's temple has an inscription dated 1240, and outside the village in a row of stones is a hero-stone or *virgal* dated 1203. Leaning against the wall of Hanumán's temple is an inscribed stone dated 1580. SÁTENHALLI.

Savdi, a small village five miles south-west of Ron, has a temple of Brahmadev and Náráyandev each with an inscription. The Brahmadev temple is said to have been built of stone brought from Bádámi in Bijápur. The roof of the temple is supported on numerous carved pillars and the outer walls are adorned with paintings. SAVDI.

Shiggaon, 14° 59′ north latitude and 75° 18′ east longitude, on the Poona-Harihar road, about forty miles south-east of Dhárwár is the head-quarters of the Bankápur sub-division, with a district bungalow and a population in 1881 of 4094. A weekly market is held on Wednesday. Shiggaon has temples of Kalmeshvar and Basappa and ten inscriptions. One in the temple of Basappa is dated 1121; of the others, four of which are in the temple of Kalmeshvar, the dates have not been made out. SHIGGAON.

Shringeri, a village about six miles south-west of Hángal, has an old stone weir across the Dharma river. The weir forms the head-works of an old canal seventeen miles long irrigating over 7000 acres of garden and terraced land and feeding eighty-nine old reservoirs. The weir seventeen feet high and forty feet broad at top and about 100 feet long is founded on a ledge of rock. It is SHRINGERI.

[1] Fleet's Kánarese Dynasties, 87.

built of old carved temple stones said to be brought from Hángal. One of the stones has an Old Kánarese inscription of ninety-two lines fairly legible. There are parts of similar inscriptions on three other stones fixed upright.[1]

SIDENUR. **Sidenur,** a small village about ten miles north of Kod, has a temple of Kalleshvar with an inscription slab.

SIRGOD. **Sirgod,** about eight miles south-west of Hángal, with in 1881 a population of 1158, has temples of Kalleshvar and Ishvar. In front of the temple of Kalleshvar is a hero-stone or *virgal* with an inscription dated 1143. In the temple of Ishvar is an inscription dated 1187.

SIRUR. **Sirur** village, four miles south-east of Gadag, with in 1881 a population of 891, has temples of Maligi-Ishvasar and Torangalla-Brahmadev and four inscriptions. Two of the inscriptions dated 1040 and 1042 are in Torangalla's temple; one dated 1273 is in Maligi's temple and the fourth dated 1048 is at a gate called Kuruvagalagasi.

SITIKOND. **Sitikond,** about eight miles west of Kod, has an inscribed stone on the edge of a rice field to the east of a reservoir dated 1048. Just below the inscribed stone is a *sati* stone.

SORATUR. **Soratur,** a large village about ten miles south of Gadag, with in 1881 a population of 2375, has Shaivite temples of Ishvar Malleshvar and Virbhadra and a Jain temple. There are five inscriptions in the village one dated 869 in the reign of the Ráshtrakuta king Amoghvarsh I. (851-877) and giving the name of his feudatory Áhaváditya; another dated 951 is in the temple of Virbhadra and belongs to the Ráshtrakuta king Krishna IV. (945-956). It gives the name of the village as Saratavura the city or village of lizards. A third dated 1071 is in the Jain temple, a fourth dated 1091 in the temple of Ishvar, and a fifth dated 1107 in the temple of Malleshvar. About 1193 Soratur was the scene of a Devgiri Yádav defeat by Narsimh the son of the great Hoysala king Ballál II. or Vir Ballál (1194-1290).[2]

SUDI. **Sudi** village, about nine miles north-east of Ron, with in 1881 a population of 1993, has a fort, temples, and inscriptions. There are three temples of Basvanna with an inscription dated 1084; one the Jodu Kalashada Gudi or the Two Spire temple with three inscriptions, one dated 1010 in the reign of the Western Chálukya king Vikramáditya V. (1010-1018), another dated 1059 and the third dated 1130; and one of Mallikárjun with one inscription dated 1068 in the reign of the Western Chálukya king Someshvar II. (1068-1075). There are two inscriptions dated 1069 and 1084 in a field outside the village and an inscription in the fort dated 1180 and belonging to the Kalachuri chief Sankama (1177-1180). Sudi has a little trade in cotton thread.

SUL. **Sul** village, on the Dhárwár-Gadag road, with in 1881 a population of 1749, has a large temple of Kalmeshvar and four inscriptions the dates of which have not been made out.

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[1] Mr. R. B. Joyner, C. E. [2] Fleet's Kánarese Dynasties, 35, 37, 68.

SURIBÁN.

Suriba'n, a small village in Rámdurg territory about twelve miles north of Nargund, is noted as the place where in 1858 Mr. Manson, Political Agent of the Southern Marátha Country, was murdered by the Nargund chief. Mr. Manson, who was in the prime of life, intelligent energetic and decided, had incurred much ill-will from his connexion with the Inám Commission, but his frank and kind disposition gave him considerable influence with the Bombay Karnátak chiefs. Hearing that the Nargund chief had placed guns on his fort,[1] Mr. Manson moved with great speed to the threatened quarter, leaving his escort behind and taking with him only a dozen troopers of the Southern Marátha Horse. He came to Rámdurg where the chief a half brother of the Nargund chief received him cordially but advised him not to go to Nargund or through Nargund territory as the country all round was unsafe. In spite of this warning at five on the evening of Saturday the 29th of May Mr. Manson set off through the Nargund territory towards Dhárwár with an escort of twenty-one men. He pressed forward that night to Suribán about ten miles south of Rámdurg and lay down in his palanquin which had been placed on the raised platform of a rest-house. Meanwhile the Nargund chief who was greatly incensed at a letter sent by Mr. Manson from Rámdurg and who feared that the Political Agent had full knowledge of his treason went towards Rámdurg with seven or eight hundred horse and foot. On the way, hearing that Mr. Manson was at Suribán, he turned aside and came to the village about midnight. A band of armed men sent by the chief surrounded the village, came close to the spot where Mr. Manson and his party were asleep, killed the sentry and rushed upon Mr. Manson. Mr. Manson roused from sleep in his palanquin fired his revolver at his assailants and wounded one, but was immediately overpowered in the palanquin, his head was cut off taken to Nargund and exposed on the town gate, and his body was thrown into the fire that had been kindled by his party. Ten of Mr. Manson's party were killed and eleven wounded. On the 30th of May Lieutenant LaTouche came from Kaládgi to Suribán with a party of the Southern Marátha Horse and recovered Mr. Manson's body which was partly burnt, took it to Kaládgi where it was temporarily interred and finally sent to Bombay.[2]

TADAS.

Tadas is a large village on the Dhárwár-Kánara frontier, about ten miles north-west of Shiggaon, with in 1881 a population of 2701. It lies on the Dhárwár-Kumta road and has a Collector's bungalow. Till 1862 it was the head-quarters of a petty division. In 1827 it had 231 houses, ten shops, a temple, and wells.[3]

TEGUR.

Tegur, about fifteen miles north-west of Dhárwár, is a large village on the Dhárwár-Belgaum road, with in 1881 a population of 1791. Tegur has a travellers' bungalow and an excellent camp for troops. Large quantities of iron ore are smelted in the village. The village has a temple of Kareva in great local repute. Outside the village is a den sacred to the goddess.[4] In a table of military

[1] See above Nargund.
[2] Mr. J. R. Middleton, C.S.
[3] Clunes' Itinerary, Appendix, 87.
[4] Ráv Bahádur Tirmalráv Venkatesh.

routes prepared in 1862 Tegur appears as Taigoor with 500 houses, a market on Fridays, eight shops, seven wells, ponds, and a water-course. The camping ground is dry rough and strong; and towards the end of the hot weather water is scarce.

TIRLÁPUR. **Tirla'pur** is a large village on the Hubli-Bijápur road, about six miles west of Navalgund, with in 1881 a population of 1559. Tirlápur has a travellers' bungalow and is one of the chief halting places for the cart traffic from Bijápur and the Nizám's territories. The village is badly off for water especially in the hot weather. Near the village is a large reservoir which was built before the beginning of British rule.

TRIMALKOP. **Trimalkop,** with in 1881 a population of 295, is a small village on the Poona-Harihar road about twelve miles south of Hubli. It is largely used as a halting place and has a travellers' bungalow.

TUMINKATTI. **Tuminkatti,** on the Dhárwár-Maisur frontier about fifteen miles south of Ránebennur, is a large village on the Tungbhadra, with in 1881 a population of 4622 of whom 4221 were Hindus, 397 Musalmáns, and four Christians. Tuminkatti has a school and a weekly market on Wednesdays.

UKUND. **Ukund,** a small village about five miles west of Ránebennur, with in 1881 a population of 730, has a temple of Kalleshvar with an Old Kánarese inscription slab (5′ × 2′ 6″). There is a copper-plate grant in the possession of one Shankar Ningapa Bájar.

UNKAL. **Unkal,** on the Poona-Harihar road, about three miles north of Hubli, is a large village with in 1881 a population of 2975. The village has an outstation of the Basel German Mission. There are three temples in the village all said to have been built by Jakhanáchárya. Two of them, Kalmeshvar's and Virbhadra's, are small and modern looking, but the third Chandramauleshvar's is a large black stone temple with sculptured walls and pillars. There are three inscriptions in the village two of them on the road leading to the ruined fort of Unkal.

VADENPUR. **Vadenpur,** a small village about five miles north of Kod, with in 1881 a population of 330, has to the north an inscribed stone dated Monday the twelfth of the bright half of *Kártik* (October-November) 1500 (S. 1422 *Dundubhi Samvatsar*). The inscription records the grant of Maypur (?) to the Lingáyats as an atonement for the murder of a woman named Kapite by a man whose name appears to read Lingakunteyavadar Kenidsannadnáyak.

VANHALLI. **Vanhalli,** a small village about two miles north of Shiggaon, has a temple of Ishvar with an inscription.

VARÁH. **Vara'h,** ten miles south-west of Kod, with in 1881 a population of 553, has a temple of Kalleshvar with a hero-stone or *virgal* bearing an inscription dated 1288. In the land belonging to one Mallárappa Desái within the limits of this village is a *sati* stone or *mástikal*[1] dated 1446 (S. 1368).

YALISIRUR. **Yalisirur** village, about thirteen miles south of Gadag, with in 1881 a population of 912, has a temple of Ishvar with three inscrip-

[1] Mástikal is an abbrevation of *mahásatikal* or the stone of a great *sati*.

tions dated 1109, 1117, and 1144, and a temple of Hanumán near the village gate with an inscription dated 1115.

YAUNGAL.

Yaungal, a large village about fifteen miles west of Ron, with in 1881 a population of 1709, was till 1862 the head-quarters of a petty division.

YELIVAL.

Yelival, a small village of 490 people, nine miles north of Hángal has a temple of Dyámava with an inscription dated 1404.

YELLUR.

Yellur, a small village of 239 people, six miles north-east of Hángal, has a temple of Kallappa with near it on the bank of a pond an inscription, the date of which cannot be made out. The village has a second inscription dated 1248.

YEMNUR.

Yemnur,[1] three miles south-west of Navalgund, with in 1881 a population of 850, is the scene of a large yearly fair in March-April attended by 20,000 to 100,000 people. The fair is held in honour of Rája Bághsavár a saint of Kulburga in the Nizám's territories. The story is that about 1690 shortly after the overthrow of the Bijápur Adilsháhi dynasty (1489-1687), there lived two famous saints, Khwája Band Nawáz at Bijápur and Sháh Mira Abdul Rajak Kádri at Kulburga in the Nizám's country. Kádri worked many miracles and rode with a snake-whip on a scorpion-bridled tiger which gave him the name of the Tiger-riding king or *Rája Bághsavár.* Riding on his tiger Kádri once went to visit Khwája the Bijápur saint. As he drew near, Khwája's grandson, a miraculous boy of seven unwilling to be outdone by Kádri, jumped on an old wall and rode up on it to meet the tiger king. Humiliated by a power which could make a wall move Kádri returned to Kulburga without seeing Khwája and died of grief. Khwája cursed his grandson for causing the death of his saintly visitor and the boy too died. Since then the tiger-riding saint's fame has spread and various tombs have been raised in his honour. Betroji, a Marátha headman of Koregaon village in Sátára a great devotee of the saint, saw him in a dream. The saint asked him if he had any wish and Betroji prayed the saint to live near him and take care of him and his family. The saint told him that he would find impressions of the saint's hand or *panjás* lying near his pillow and that he was to take them to Yemnur and worship them there. On awaking Betroji found near his pillow two canes and a hand or *panja* riding on a silver tiger. He took them to Yemnur and began to worship them. About 1720 the present tomb a mud-walled whitewashed building with a wooden roof still standing was built by a descendant of Betroji. The present objects of worship are two hands or *panjás* on two small brass horses. The ministrants are descendants of Betroji who get about £120 (Rs. 1200) as offerings from the devotees at the fair. The fair is held on the fifth of the dark half of *Phálgun* or March-April and lasts about four days. Of the twenty or twenty-five thousand Hindus and Musalmáns who attend the fair only about 5000 are devotees, who come under vows to the saint to cure venereal disease. They come from various parts of the Dhárwár district, from Belgaum, Bijápur, Kánara, and the Nizám's

[1] Mr. C, Wiltshire, C. S. and Ráv Bahádur Tirmalráv Venkatesh.

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territories. Persons suffering from disease promise, if the saint cures them, to offer sheep and fowls and to feed Musalmán beggars. They take medicine in the name of the saint and if cured come to Yemnur to fulfil the vows. On arriving the devotees bathe in the Benihalla which flows close by the town, smear their bodies with mud and swallow some incense burned before the sacred hands mixed with the water in which the sacred hands have been bathed. The promised sheep and fowls are slain by a Musalmán who is paid 1½*d.* (1 *a.*) a head. After being boiled and offered with a wheat cake to the saint, the animals are eaten by the payer of the vow if he is a flesh-eating Hindu. If he is not a flesh-eater he gives the animals to the Marátha ministrants or to the people. Sometimes brass and silver horses and hands are presented to the saint. These are kept near the original horses and hands and worshipped with them. The fair is a considerable centre of trade; about £2500 (Rs. 25,000) worth of goods are sold every year. About 200 booths are set up by Lingáyat Marátha and Musalmán dealers.[1] The articles sold are rice, pulse, sugar, sweetmeats, cooked food, country liquor, grapes, guavas, water and musk melons, plantains, flowers, matches, firewood, fodder, waistcloths, women's robes, jackets, small and large trousers, small carpets, thread, needles, combs, redpowder, perfumes, tooth-powder, false pearls, and coral beads, copper brass and iron vessels, metal lamps, small boxes of tin brass and copper, toys, and bamboo baskets. The buyers are chiefly consumers, and all payments are in cash. The people spend the four days of the fair in great merriment. Hindus buy sugar, flowers, and perfumes and if they have made a vow, offer them with animals to the saint, making a small money present to the ministrant. Musalmáns offer cooked food and presents in money to the Marátha ministrant and to the Musalmán beggars, but abstain from animal sacrifices. When they have paid these vows, the people form in groups and go to hear dancing girls and singing and playing beggars, or go to see wrestlers, or buy and eat sweetmeats and fruit, or buy toys for children, or combs matches needles and thread for home use. A municipality, which is managed by the Navalgund commissioners and is maintained by a pilgrim and shop tax, has been opened since the 28th of January 1881.[2] The pilgrim tax, which in 1882-83 yielded £241 (Rs. 2410) is levied at the rate of 1½*d.* (1 *a.*) on each pilgrim. The shop tax, which yielded £32 (Rs. 320) is levied at 1*s.* to 2*s.* (Re. ½ - 1) on each shop or booth according to its size and amount of business. The charges amounted to £381 (Rs. 3810) most of which was spent in improving the water-supply.

YERGUPPI.

Yerguppi, a small village on the Benihalla about twelve miles south-east of Hubli, has a temple of Náráyan, with a stone inscription.

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[1] The details are thirty booths of sweetmeat-makers: twenty-five each of brass vessels, sugar, and grocery sellers, and twenty each of dealers in cloth iron pots plantains sugarcane and glassware. Mr. C. Wiltshire, C. S.

[2] Government Notification, General Department, 3413 of 12th October 1881.

THE State of **Sa'vanur,** consisting of twenty-five villages scattered through the Dhárwár sub-divisions of Bankápur and Karajgi, has an estimated area of seventy square miles, a population according to the 1881 census of 14,700, and, during the five years ending 1883, an average yearly revenue of £5660 (Rs. 56,600). Round the town of Sávanur, which is about forty miles south-east of Dhárwár, the state lands stretch about thirteen miles west and east, and about nine or ten miles north and south. Except in the west where are low scrub-covered hills, the country is flat and rather bare of trees. No river with a flow of water throughout the year passes through Sávanur, but the Varda, on its way through Karajgi, touches the south-east boundary of the state. Several villages are provided with reservoirs and ponds, and on the supply of water stored in these during the rains, the people depend for the greater part of the year. As the hot season advances the supply of water in these ponds runs dry, and people have recourse to wells in neighbouring villages or to temporary wells sunk in the beds of small streams. Most of the state villages are provided with wells which are used both for drinking and for watering cattle. The climate is hot, but the rains are abundant though not excessive. The climate of the town of Sávanur, which has a rainfall of about twenty-five inches, is considered better than that of Dhárwár. Within Sávanur limits there is only one forest at Mulakari. Before the British management of the state began this forest was much injured. Lately a good deal has been done in planting timber trees and the forest is now more thriving. Besides this specially reserved forest, tamarind, mango, *nim,* and *bábhul* abound in all the villages. Road-side trees have lately been planted and are doing well. According to the 1881 census returns the population of the state was 14,763 of whom 10,904 were Hindus and 3859 were Musalmáns. The soil of the northern, eastern and southern villages is both red and black, and that of the western villages is red. The crops are the same as those grown in Dhárwár. Cotton is the chief crop in black soil villages, and large quantities of cocoa and betel palms and betel vines are grown at Sávanur. In the town of Sávanur moneylending is carried on by Bráhmans, Lingáyats, and Raddis. The other villages have few moneylenders. Villagers in need of money borrow either from Sávanur or Dhárwár moneylenders. The yearly rate of interest, when property is not pledged as security, varies from eighteen to twenty-four per cent. With a pledge of ornaments or other property the yearly rate is twelve to eighteen per cent. When husbandmen borrow they generally mortgage their land as security, or, in liquidation of the debt, promise to sell

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the creditor its produce at something less than the market rate. Formerly the Nawáb used to borrow money from lenders in the neighbouring Dhárwár sub-divisions of Gadag, Bankápur, Karajgi, and Ránebennur, and also from his own relations at a yearly rate of interest of twelve per cent. There is no mint at Sávanur. The Imperial rupee is the only coin in circulation. Before the state came under Tipu (1785) there was a mint at which gold coins called Sávanur Huns, bearing the name of the reigning Nawáb and valued at 6*s.* 8*d.*, were made. No silver was coined at this mint. Prices and wages are the same as those in the neighbouring Dhárwár towns and villages. The Sávanur *sher* is equal to twenty *tolás* and the capacity *sher* is equal to about 170 *tolás*. Sávanur is not a place of much trade. There is some trade in cotton and grain, but not on nearly so large a scale as in the towns of Hubli and Gadag in Dhárwár. Cleaned cotton is the chief article of export to Kumta or Kárwár. The leading articles of import are rice, oil, sugar, and other groceries. The only Sávanur manufacture is the weaving of women's robes, cheap waistcloths, and other coarse cloth.

History.

The Sávanur family is said to belong to the Meyanna tribe of Patháns.[1] As far as is known from their family records, twenty generations passed between Abdul Karim Khán, the first Malik or head of their villages in Kábul, and Bahlole Khán, the founder of the family in the Deccan. Malik Awtan Khán, the fifteenth in the line, entered Hindustán in the train of Timur's army. Doda Khán the seventeenth in descent first changed the title of Malik for that of Nawáb and rose in importance at the Imperial Court. Owing to the displeasure of the Emperor Jahángir (1605-1626), or perhaps to a difference with the nobles of the court, Bahlole Khán left Delhi and went to the Deccan, where he remained for some years with Khán Jahán Lodi the Moghal viceroy of the Deccan. When Khán Jahán fell under Shah Jahán's displeasure and was harassed to death Bahlole Khán entered Murtaza Nizám Sháh's (1605-1630) service, but quitted it soon after on the murder of Murtaza in 1631 by his minister Fateh Khán. He then went to Bijápur where he was favourably received by Máhmud Adil Sháh (1626-1656). His son Abdul Rahim Bahlole Khán seems to have done good service under Ali Adil Sháh II. (1656-1672), and in 1660 was employed with Báji Ghorpade of Mudhol and afterwards with Kháwas Khán to check the growing aggressions of Shiváji. Abdul Karim, also called Abdul Karim Bahlole Khán, the next in the line was one of the most powerful

[1] Of the Patháns who are of Afghán origin Orme wrote in 1803: They are the best troops and the most dangerous enemies of the throne when in arms against it. From a consciousness of their superiority in arms, together with a reliance on the national connection which exists among them, howsoever scattered into the services of different princes, they have acquired an insolence and audacity of manners which distinguishes them as much as the hardness of their features from every other race of men in the empire. They treat even the lords they serve with very little respect. From the known ferocity of their temper it is thought dangerous to inflict punishment on them even when they deserve it, as a strong spirit of revenge has familiarised them with assassination which they seldom fail to employ whenever the smallness of their numbers disables them from taking vengeance by more open attacks. Orme's History of the Military Transactions of the British Nation in Hindustán (Madras Reprint 1861), I, 6, 7, 55.

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noblemen at the court of Bijápur.[1] His marriage with the daughter of Masáud Khán, the estate-holder or *jágirdár* of Adoni, procured for him as his wife's dowry the fort and subdivision of Bágalkot in South Bijápur, and, what was of still greater value, the support of the Abyssinian party at the Bijápur court of which his father-in-law was the head. Abdul Karim commanded the Bijápur armies during several campaigns against the Maráthás, and on some occasions met with success. On the death of Ali Adil Sháh II. in 1672 Abdul Karim Khán was appointed governor of the Bombay Karnátak, Sunda, and the Konkan, but the jealousy of the regent Kháwas Khán prevented him taking the appointment. In his wars with Shiváji he suffered defeats and had to return to Bijápur in disgrace. Taking advantage of the unpopularity attaching to the regent Kháwas Khán owing to his alliance with the Moghals, Abdul Karim procured the regent's assassination and succeeded to the chief power in the state, which he held till his death in 1678. Under his guidance, the Moghals, who came to secure the surrender of Bijápur, were repulsed and had to make a treaty. He also quelled a disturbance in the Karnátak, and his eldest son Abdul Nabi Khán conquered some country further south, and became the Nawáb of Kadappa about 240 miles south-east of Sávanur. His surviving son Abdul Ráuf Khán continued in Bijápur service, and, on the fall of Bijápur in 1686, he was sent to deliver the state seal to Aurangzeb. He then entered Aurangzeb's service receiving, with the command of 7000 horse, the title of Diláwar Khán Báhádur Diláwar Jang and an assignment of the twenty-two *mahál*s or petty divisions of Bankápur, Torgal, and Ázamnagar or Belgaum yielding a yearly revenue estimated at £240,000 (Rs. 24 *lákhs*).[2] At first he made Bankápur his head-quarters, but afterwards taking a fancy to the site of a small village named Janmaranhalli, he founded there the town of Sávanur or Shrávanur, as the place is still locally called perhaps because the removal took place during the Hindu month of *Shrávan* or August. Abdul Ráuf Khán was employed on several occasions under the Moghals. He aided in reducing Venkappa Náik the Berad chief of Vakenkeri now Shorápur in the Nizám's territories and was afterwards sent to subdue the refractory estate-holders or *desáis* of Kittur in Belgaum and Navalgund, Shirhatti, Hávanur, and Dambal in Dhárwár. In 1715 Abdul Ráuf died leaving twelve sons. The two eldest Abdul Fateh Khán and Abdul Muhammad Khán came to the throne one after the other each for six months. The third son Abdul Ghaffar Khán (1716-1721), acting under the orders of the Moghal Viceroy of the Deccan, was successfully resisted at one time by the *desái* of Shirhatti and at another was forced to yield the fort of Misrikota about twenty-seven miles north-west of Sávanur to the Maráthás under Rástia. Still he must have been generally successful as at his death in 1721 he left his successor

[1] The quarter occupied by this family outside the city walls is still shown at Bijápur covered with ruins which are called Bahlolpur.

[2] According to the Nawáb's account Abdul Ráuf Khán married Aurangzeb's daughter and received these districts in *jágir*. According to other local accounts he received these districts valued at £17,500 (Rs. 1,75,000) for the support of 4000 horse. Bom. Gov. Sel. CXIII. 207.

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nearly the whole of the country between the Krishna and the Tungbhadra. The north-western portion of this tract belonged to the Maráthás and is part of ancient Mahárashtra where the Marátha language is still spoken.

In 1721 Ghaffar died leaving three sons Abdul Majid Khán, Abdul Suttar Khán, and Karim Khán, the second of whom usurped the succession but was displaced and put to death by the other two brothers. Majid Khán then became the head of the family. He began by incurring the enmity of the Mogal Viceroy the Nizám by neglecting to apply to the Nizám for investiture on his succession. A Moghal force marched against Sávanur and Majid Khán had to yield. In the wars (1720-1730) between Kolhápur and Sátára Majid Khán sided with Kolhápur and added parts of south and east Belgaum to his Dhárwár possessions. About 1730, as the deputy of the Nizám who in 1723 had thrown off his allegiance to the Emperor, he received Belgaum fort. He was also the master of Sunda in North Kánara and of Bednur beyond the Tungbhadra. Emboldened by these successes in 1746 Majid Khán ventured to resist single-handed the authority of the farmer of the Marátha dues from the country between the Krishna and the Tungbhadra. This brought on him a Marátha army under the Peshwa Báláji (1740-1761). In 1747 Majid Khán had to agree to a treaty by which he yielded the country comprised in the sub-divisions and old estate lands of Pádsháapur, Kittur, Parasgad, Gokák, and Yádvád in Belgaum; of Bágalkot and Bádámi in South Bijápur; of Navalgund, Dambal, Annigeri, and part of Ránebennur and Kod in Dhárwár; of the state of Torgal; of Haliyál in North Kánara; of Harihar beyond the Tungbhadra and others, thirty-six districts in all. He was allowed to keep Misrikota, Hubli, Bankápur, Hángal, the greater part of Kod and Ránebennur, and the district of Kundgol, in all twenty-two together with the family forts of Bankápur, Torgal, and Belgaum or Ázamnagar. It was also agreed that the Maráthás should not molest Sunda and Bednur. Part of the country ceded by this treaty does not seem to have at once passed to the Maráthás.

In 1748 the great Nizám-ul-Mulk died and his second son Násir Jang became the ruler of Haidarabad. Násir Jang's claims were disputed by his nephew Muzaffar, a favourite grandson of Nizám-ul-Mulk, who allied himself with the French at Pondichery. To oppose his rival, Násir Jang aided by a small body of English troops under Major afterwards Major-General Lawrence, the father of the Madras army, marched into the Karnátak. He was also accompanied by Majid Khán and his kinsmen the Pathán Nawábs of Kadappa and Karnul. These three possessed the daring temper of their nation and had willingly taken the field with Násir Jang because they made no doubt of obtaining in reward for their military service a remission of large sums they owed to the Moghal treasury as well as considerable immunities in their states. But Násir Jang heeded not their claims and treated them as vassals who had done no more than their duty in going to the Moghal standard. Disappointed in their hopes they grew weary of a bootless war. On the eve of the battle Muzaffar Jang was deserted by his French allies, and, through the exertions of the three Nawábs, Muzaffar Jang gave himself up to his uncle on the

solemn assurance being given to the Nawábs that Muzaffar would not in any way be injured. Contrary to his promise Muzaffar was put in irons by Násir Jang. Násir Jang's faithlessness annoyed the three Nawábs, who from that day confederated and meditated mischief, but agreed to remain quiet until they could carry out their plans. They intrigued with the French general Dupleix who gained a Bráhman named Rámdás in the confidence of Násir Jang, and through him raised seditions in the army which Dupleix called into operation by an attack on the camp by a detachment commanded by M. De LaTouche. On the 5th of December 1750 Násir Jang was treacherously shot by the Nawáb of Kadappa. Muzaffar was set free and the three Nawábs began to demand the rewards they expected for their share in his success. During his imprisonment Muzaffar had promised everything the Nawábs thought proper to ask, not intending to fulfil more than what the necessity of his affairs should oblige him to. The presence of the French troops made him care little for the Nawábs' resentment, and to the French alone he entrusted the guard of his person and the care of his treasures. Not to irritate the Nawábs by an absolute rejection of their claims, he told them that his engagements with the French would not allow him to determine anything without the advice and participation of Dupleix, and encouraged them to hope that everything would be settled to their satisfaction at Pondichery. On the 16th of December 1750 the Nawábs waited on Dupleix at Pondichery, and desired him to determine what rewards they should receive for the services they had rendered. They demanded that the arrears of tribute which they had not paid for three years should be remitted; that the countries which they governed, with several fresh territories, should be exempted from tribute to the Moghal government; and that one-half of the riches in Násir Jang's treasury should be given to them. It was known that all the lords of Muzaffar's court waited to measure their demands by the concessions which Muzaffar should make to the three Nawábs; if these obtained all they asked, the whole of his dominion would scarcely suffice to satisfy the other claimants in the same proportion. On the other hand, if they were not satisfied it was much to be feared that they would revolt. Dupleix therefore postponed all other considerations to this important discussion, and conferred with the Nawábs for several days successively. He acknowledged Muzaffar's great obligations to them for their conduct in the revolution; but insisted that he himself had contributed as much to it as they, and was therefore entitled to as great rewards, and that if such concessions were extorted Muzaffar would no longer be able to maintain the dignity he had acquired. With the object of setting the example of moderation, in the last conference, Dupleix told the Nawábs that he would waive his own claims to any share of the treasures or to any other advantages which might distress the affairs of Muzaffar. Finding Dupleix determined to support the cause of Muzaffar the Nawábs agreed among themselves to appear satisfied with the terms he proposed. These were, that their government should be augmented by some districts much less than those they

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demanded; that their private revenues should be increased by the addition of some lands belonging to the crown given to them in farm at low rates; and that the half of the money found in Násir Jang's treasury should be divided among them, but the jewels should be reserved to Muzaffar. This agreement was signed by the Nawábs who likewise took on the Kurán an oath of allegiance to Muzaffar declaring at the same time that Nizám-ul-Mulk himself had never been able to obtain from them this mark of submission. Muzaffar on his part swore to protect them so long as they remained faithful.

On the 4th of January 1751 Muzaffar left Pondichery accompanied by a French detachment commanded by Bussy and consisting of 300 Europeans and 2000 sepoys with ten field pieces. The march was continued without break until the end of the month when they arrived in the territory of Kadappa about sixty leagues from Pondichery. There some straggling horsemen quarrelled with the people of a village and set fire not only to that but to two or three other neighbouring villages. The Nawáb of Kadappa, pretending to be greatly annoyed by this outrage, ordered a body of his troops to revenge it by attacking the rear-guard of Muzaffar's division. A skirmish ensued, and the Kadappa troops, overpowered by numbers, retreated to their main body. Their attack, whether by chance or design is uncertain, had been directed against that part of the army which escorted the women; so that this defiance was heightened by the most flagrant affront that the dignity of an Indian prince could receive, for the persons of women of rank are deemed sacred even in war. Muzaffar no sooner heard of this insult than he ordered his whole army to halt, put himself at the head of a large body of troops, and prepared to march against the Nawáb of Kadappa. Bussy, who had been instructed to avoid if possible all occasions of committing hostilities on the route to Golkonda, interposed, and, with much difficulty, prevailed on Muzaffar to suspend his resentment until the Nawáb should explain the reasons of his conduct. Messengers were sent both from Muzaffar and Bussy. To Muzaffar's messengers the Nawáb of Kadappa answered that he waited for their master sword in hand; but to Bussy he sent word that he was ready to make submission to Muzaffar through his mediation. The difference of these answers stung Muzaffar to the quick, and nothing could now stop him from proceeding to take instant revenge. He told Bussy, who still attempted to calm him, that every Pathán in his army was a traitor; and in a very few minutes the truth of his assertion was confirmed. For his spies brought news that the troops of all the three Nawábs were drawn up together in battle array; that they were posted to defend a defile which lay in the army's line of march, and several posts leading to the defile were defended by cannon which had been brought some days before. These preparations left no doubt that the rebellion of the Nawábs was premeditated, and indeed they had begun to concert it from the very hour that they had taken the oath of allegiance at Pondichery. Muzaffar, in full march at the head of his cavalry, grew impatient with the slow pace of the French battalion, and hurried on to attack

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the rebels without their aid. The Nawábs had in their service many of their own countrymen, who, though much inferior in number, stood the shock with great intrepidity and had even repulsed Muzaffar's troops before Bussy came up. The fire of the French artillery, after severe slaughter, changed the fortune of the day and obliged the Nawábs to retreat. Then Muzaffar, irritated by the repulse he had sustained, rallied his troops and heedless of Bussy's remonstrances pursued the fugitives and left once more the French battalion behind, who endeavoured to keep in sight of him but in vain. They soon after came up to some of his troops who were cutting to pieces the body of Majid Khán the Nawáb of Sávanur which lay dead on the ground. The Nawáb of Kadappa fled from the field desperately wounded, and in pursuing him Muzaffar came on the Nawáb of Karnul, who, finding he could not escape, turned with the handful of troops that surrounded him and pushed on towards Muzaffar's elephant. Exasperated by this defiance Muzaffar made a sign to his troops to leave the Nawáb to be attacked by himself. The two elephants were driven close to each other, and Muzaffar had his sword lifted to strike, when his antagonist drove the point of his javelin through his forehead into the brain. He fell back dead. A thousand fire-arms were aimed at the Nawáb, who in the same instant fell mortally wounded. The troops not satisfied with this atonement dashed with fury on the Nawab's body-guard and cut them to pieces. The French battalion was preparing to hail their return with acclamations of victory when the news of Muzaffar's fate struck them with the deepest consternation. They immediately marched back to the camp which they found in the utmost confusion. Large arrears of pay were due to the army, and it was to be feared that the soldiery would mutiny and plunder, and every general suspected the others of sinister intentions.[1]

Majid Khán was a man of considerable talents and his memory is still held in esteem in the southern districts. He founded the large and flourishing town of New Hubli, the chief division or *peth* of which is named after him Majid Peth. Majid Khán's son Abdul Hakim Khán had not long succeeded before he had to face a formidable confederation and to give up much of his possessions. He imprudently received into his service one Muzaffar Khán who had first been under the Nizám, and then under the Peshwa Báláji (1740-1761), and when the Peshwa demanded his surrender, Abdul Hakim refused to give him up. He had also declined to acknowledge the supremacy of Salábat Jang the third son of the great Nizám-ul-Mulk who had been raised to the throne of Haidarabad through the influence of Bussy. The two powers combined against Hakim Khán and an army under the Peshwa Báláji marched against Sávanur, and was joined on the way by a force under Salábat Jang and Bussy with a splendid train of artillery. The Nawáb was aided by Muráriráv of Guti who had also thrown off his

[1] Orme's History of Hindustán, I. 142, 143, 156, 158-160, 163-165; Malleson's History of the French in India, 251, 263 and 272-273; Briggs' Nizám, I. 56-57.

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allegiance to the Peshwa. The besieging force was too strong for the Nawáb, and, after a siege of three months during which the superiority of the European artillery was first displayed, the Nawáb came to terms partly owing to the sense of his weakness and partly under the influence of Muráriráv.[1] The French Company owned Muráriráv a large sum on account of his services in the Trichinopoly war (1740-1743) for which the government of Pondichery had passed a bond. He had often threatened mischief to their affairs whenever the opportunity offered if the money was not paid. Now, seeing the great force that was coming against him and the Nawáb, he privately offered to give up his claim upon the French Company if Bussy would effect his reconciliation with the Peshwa on moderate terms. A negotiation entirely conducted by Bussy ensued, the result of which was that Hakim Khán and Muráriráv made their submission to their superiors and Muráriráv gave to Bussy the bond of the French Company. This device of Bussy's came to the notice of Salábat Jang who, influenced by the Peshwa Báláji, not only dismissed him from his service but took measures for his destruction.[2] Under the terms of the treaty the Nawáb Hakim Khán gave up to the Peshwa the districts of Misrikota, Hubli including the new *peth* or town, and Kundgol yielding a yearly revenue of £82,393 (Rs. 8,23,930). To compensate the Nawáb the Gutal division of Ránebennur and Parasgad with the district of Annigeri were added to Sávanur raising his total revenue to £77,864 (Rs. 7,78,640) including Sunda in North Kánara. The Nawáb was obliged in addition to pay £110,000 (Rs. 11,00,000) in money for the balance of which Bankápur fort was made over to Holkar in pledge. On the other hand the Peshwa engaged to protect the Nawáb from all interference on the part of the Nizám.

Haidar Ali, who in 1763 had usurped the Maisur throne, within a short time enlarged his northern frontier. The province of Sávanur ran far south into Haidar's territory and Haidar formed the design of gaining the Sávanur Nawáb to his interest. Besides the Sávanur Nawáb he was anxious to gain the Nawábs of Karnul and Kadappa with the view of establishing a defensive cordon along his northern frontier and gaining three corps of hardy Pathán cavalry to serve with his armies. Abdul Hakim Khán, the Sávanur Nawáb, rejected Haidar's overtures, and in 1764, a large Maisur army under Haidar and his general Fazl Ulla Khán appeared before Sávanur. The situation of the Nawáb rendered it equally unnecessary and

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[1] Grant Duff's Maráthás, 292-293.

[2] Orme's History of Hindustán, I. 427. While describing these operations Orme (Ditto, 426) writes of Sávanur: The city of Sávanur or Sánore lieth about 200 miles south-west of Golkonda and about thirty north-west of Bisnagar. It is extensive and well peopled, situated in a great plain and surrounded by a wall with round bastions and towers. On a rock about a mile and a half from the city is a very strong fortress called Bankápur whence the capital is generally called by the twin names of Sánore-Bankápur to distinguish it from another place belonging to a *páligár* in those countries, which is likewise called Sánore. Orme's details are incorrect. The situation of Sávanur with respect to Bisnagar is more than double the distance and is in nearly the opposite direction to that given by Orme; and the city is never called Sávanur Bankápur; though Bankápur is sometimes so called to distinguish it from a place of nearly the same name. Moor's Narrative, 246.

impracticable for him to maintain a large body of troops. Rather for the credit of not shutting himself up in the town without an effort than with any reasonable hope of success against Haidar's overwhelming force, the Nawáb moved out with 3000 to 4000 horse and a rabble of irregular foot. The foot were spread over the plain so as to make a show of greater numbers, and the Pathán horse were reserved in a compact body to take advantage of any opportunity that might offer. Haidar, holding this demonstration in contempt, made a disposition which was intended to envelope the whole and to cut off their retreat. Abdul Hakim charged the principal column when in the act of deploying, cut through it with considerable slaughter, and with great coolness and judgment prepared to overset the infantry, already formed in line, by a charge of their flank. At this moment a reserve of artillery opened with effect on this close and compact body of cavalry, and produced a degree of confusion which compelled the Patháns to disperse and retire. Haidar seized with promptitude this favourable moment for a charge with his own cavalry; the fugitives were pursued to the very gates of the city, and a small remnant only of the infantry, who stripped and passed as peasants, escaped the sabre on the plain. The immediate consequence of this gallant but imprudent effort was the unconditional submission of Abdul Hakim to all the demands which Haidar had previously made, and to a further military contribution of £20,000 (Rs. 2 *lákhs*). Hoarding treasure is not among the propensities of a Pathán, nor among the practices which escape the observation of a Marátha, and, as the Nawáb had unfortunately little credit with the moneylenders, he was obliged to make payment in shawls, silks, muslins, gold cloths, carpets and other valuables, equal according to Haidar's estimation to the stipulated sum but actually worth four times that amount.[1] The defeat of the Nawáb enabled Haidar to occupy the Marátha country as far north as the left bank of the Krishna. A Marátha army under the Peshwa Mádhavráv (1762-1773) marched against Haidar, drove him beyond the Tungbhadra, and, in 1765 forced him to come to terms under which Haidar agreed to give up all claims on Sávanur. In 1776, taking advantage of the confusion at Poona which followed the death of the Peshwa Mádhavráv in 1773 and of the murder of the young Peshwa Náráyanráv in the same year (1773), and under a secret agreement with Raghunáthráv, Haidar again crossed the Tungbhadra and possessed himself of about one-half of Sávanur. Before his campaign was over the monsoon burst with great violence and caused such destruction among his horses and cattle that Haidar was forced to seek shelter. The Poona ministers opposed to Raghunáthráv sent troops to drive Haidar across the Tungbhadra. The attempt failed and by 1778 Haidar was master of the whole country south of the Krishna. In 1779, to strengthen his hold on the country, Haidar opened an alliance with Abdul Hakim Khán by giving his daughter to Abdul Hakim's eldest son Abdul Kheir Khán, and taking Abdul Hakim's daughter for his second son Karim Sháh.

[1] Wilkes' South of India, I. 459-460.

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On the occasion of this double alliance Abdul Hakim and his whole family visited Seringapatam. Haidar came out to meet them as a token of respect; and the marriages were celebrated with great splendour.[1] The half of Sávanur which in 1756 the Maráthás had left in his possession was restored to the Nawáb on the promise of paying a yearly tribute of £40,000 (Rs. 4,00,000); and as much of the remaining half as was under the Maráthás but was now under Haidar was also restored on condition of keeping in service 2000 choice Pathán horse to be commanded by two of the Nawáb's sons. Till Haidar's death in 1782 Abdul Hakim prospered. Haidar's son Tipu, out of personal enmity to Abdul Hakim, took offence at his neglect in not sending messages of condolence, and demanded a large sum on the ground that the contingent had not been properly maintained. This greatly annoyed the Nawáb who allied himself with the Maráthás. In 1786 when the Maráthás began to recover their footing in the Bombay Karnátak, Tipu made a demand of £280,000 (Rs. 28,00,000) from the Nawáb in lieu of his contingent, and sent Rághvendra Náik his chief banker to receive it. Tukoji Holkar was at this time besieging Kittur then belonging to Tipu. The Nawáb sent to him for aid. He marched in one night to Sávanur in the hope of surprising the banker but only secured some of his followers from whom he exacted £20,000 (Rs. 2,00,000). Tipu, hearing of this movement, proceeded from Seringapatam, crossed the Tungbhadra, and advanced against Sávanur. Haripant, the commander of the Marátha army in the Deccan, joined the Nawáb's and Holkar's armies at Sávanur. Both armies met in the plain of Sávanur and in the war which followed Sávanur suffered severely. The prospect of an English-Marátha alliance led Tipu to ask for terms. An armistice took place on the 1st of February 1787, and peace was concluded in April. The Nawáb was restored to that portion of his territory which he held before his son's marriage with Haidar's daughter. But dreading Tipu's treachery the Nawáb did not venture to remain at Sávanur and went to Poona, where he subsisted on a monthly pension of £1000 (Rs. 10,000) allowed him by the Maráthás.

In the Third Maisur War (1790-1792) after Dhárwár was cleared of Tipu's troops Hakim Khán lived at Sávanur. At the end of the war in 1792 on their return from Seringapatam a party of Europeans of Captain Little's Detachment halted at Sávanur. Word was sent to the Nawáb telling him of their arrival and their desire to pay him their personal respects. A painful attack of illness prevented the Nawáb from showing his respect to the party and to the *Firangis* in general by himself attending and conducting them to the palace. On an appointed day the party went to the Nawáb's residence. At the door they were received by the head physician and the courtiers who detained them for a quarter of an hour in talk about the war. Several of the Nawáb's children, who were remarkably fine boys, were brought from their Persian and Arabic tutors to be introduced to the '*Firangis*.' Several chambers had

[1] Wilkes' South of India, II. 207.

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to be passed before coming to the gardens in which was the Nawáb's residence. It was at the end of an enclosed piece of ground disposed in flower beds, with a handsome piece of water and fo tain in the centre, round which the party had to pass as it review before the Nawáb, who, with a favourite s about years old, was sitting under an arch of the room n a seat raise about a foot from the ground. Being very hot ay) he was thinly clad and had on a small cap usually worn under a turban. He was old and wonderfully fat, vain, and talkative. The visitors were very graciously received and seated n carpets with their hats on their heads. They were detained about half an hour during which he made many inquiries about the war, how it was ended, and what likelihood there was of his being restored to his former position. The party responded to the Nawáb's inquiries except on the last point for which for political reasons they confessed their ignorance. He appeared sa[illegible]d with this and expressed himself mightily pleased at hearing how Tip[illegible]as subdued and humbled. Turning to his attendants, as he often did particularly when relating any story in which his own exploits in hunting were displayed, he said 'None but the *Firangis* co[illegible]d have done this,' and pointed to the favourite son near him to observe the party. When speaking of Tipu he could not help showing his hatred of him. If he dared he would have shown equal dissatisfaction at the Maráthás whose parsimony had sadly curtailed his splendour and dignity. Although no language but Hindvi or Moors was spoken he was doubtless skilled in the learned and polite languages. He had the reputation of being a very well informed man, and, from what the visitors could learn, as good as it is usual for so great a man to be. He made several kind inquiries after the wounds of some of his visitors, how and where they received them, and appeared concerned when he understood there was no likelihood of their recovering the use of their limbs. His hubble-bubble, his constant companion, appeared to be of English glass curiously cut. There were several other pieces of European glass. He never drank any thing but water of the Ganges, that is the Godávari, not for its holiness but for medicinal properties, all other water disagreed with him. He had several camels and *abdars* always employed in bringing water from [illegible] At the end of the visit the guests were perfumed with [illegible] presented with betel leaves. He pressed them to make [illegible]t Sávanur, but the approach of the rains prevented [illegible]any wives stayed in the gardens to the north of the [illegible]ere he went in the evening. He was blessed with fine children which he had at least six, the eldest not more than ten years [illegible]e seemed very fond of them and they were his chief happiness, [illegible]as too wise to be much gratified with the empty praise that [illegible]s paid to what, he was but too conscious, was the pageant [illegible]lty. Exclusive of his harem his chief show and expense was [illegible]ents and sports. On his former hawking and hunting parties [illegible]ereigns in India made more magnificent display. He fondly [illegible] his old exploits at these exercises from which he was de[illegible]y age and fatness. He keenly felt the difference between [illegible]nt fallen condition and his former elevation, when, as he [illegible] he had been known to challenge the sovereign of Maisur

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even to a strife of arms. He was a man of vast dignity. When at Poona, imagining ceremonious compliments were not properly paid, he v ~ very severe upon the Poona minister Nána Phadnavis himself, too at a time when he was expecting favour from, and ..d depe. ent on, that court. Enclosed by a wall and a ditch of no strength the town of Sávanur was neither large nor well built. Except the palaces which were chiefly in ruins, there were few elegant buildings. There were no fortifications of consequence. Outside to the north and east of the city wall were several long streets of houses mostly emp.. To the south between the city and the gardens, which had the ruins of a handsome palace and elegant wells ponds and fountains, was a reservoir.[1]

In 1795 Abdul Hakim died, and, as his eldest son Abdul Kheir Khán lived with his brother-in-law Tipu at Seringapatam, the Peshwa recognized his second son Husain Mia and gave him in *jágir* the town and district of Sávanur yielding a yearly revenue of £3000 (Rs. 48,000). For some years Husain Mia never enjoyed the revenue of these districts and still lived on the pension formerly granted to his father. Backed by Tipu Abdul Kheir Khán returned to Sávanur from Seringapatam and claimed Sávanur as his birth-right. Husain Mia resisted his claims and Abdul Kheir Khán went to Poona and got from Nána Phadnavis a decision in his favour as eldest son of Hakim Khán. Nána gave him a grant to take possession of Sávanur and ordered Dhondu Pant Gokhale the Peshwa's *sarsubhedár* or governor of the Bombay Karnátak to enforce obedience. Though recognized by the Peshwa Abdul Kheir Khán, like his brother, did not enjoy the revenue of his estate owing to the quarrels of estate-holders in the neighbourhood. He still lived on the monthly pension granted to his father and even this was irregularly and seldom paid. In 1800 the Sávanur country was the scene of the Marátha freebooter Dhundhia Vágh's outrages of which details are given in the Dhárwár History Chapter. When General Wellesley marched in pursuit of Dhundhia Vágh Abdul Kheir Khán placed himself under the protection of the British army. After Dhundhia's death General Wellesley made an arrangement to secure to Kheir Khán the receipt of the revenues of his estate. But the disturbed state of the country not only defeated General Wellesley's arrangements forced Kheir Khán to retire to Sunda where he began to Being prevented from completing his levies by General returned to Sávanur where he lived with his family in a miserable condition.[2] In 1803 when General Wellesley marched to through Dhárwár, Kheir Khán was in a state of extreme misery represented his case to General Wellesley and pressed him to Bápu Gokhale the Peshwa's *sarsubhedár* to pay him part arrears of his pension to prevent him and his family dying from starvation. Bápu Gokhale's distress and difficulty, at a time he was aiding General Wellesley with troops, prevented General Wellesley from pressing Kheir Khán's demands on Gokhale therefore a present of £500 (Rs. 5000) was made to Kheir K

[1] Moor's Narrative, 246-250. [2] Transactions in the Marátha Empire (1

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1806-1834.

General Wellesley in the name of the East India Company.[1] The Nawáb continued in the same miserable state, and, in 1806, two rival Maratha armies appeared before Sávanur. The leaders of both the armies by making rich presents to the Peshwa, one after the other had obtained deeds making the Sávanur country over to them. The Nawáb was closely besieged by the rival armies from two sides and the contest dragged on as their only means of attack were old honeycombed guns and unserviceable musketry. The evening was generally the only time for combat when they drew out their forces, fired a few shots, killed or wounded three or four of their men in sight of the walls, and then returned to their camps. Colonel Welsh, an English officer, happened to be near Sávanur when the disputants were camped before the town. He waited on the Nawáb who lived in the fort, his palace being in ruins. He and his family were in rags fine though they were. He was still a pensioner of the Marathás and that pension as before was seldom or never paid.[2] Some time after 1806 the Nawáb began to enjoy the revenue of the twenty-five villages originally granted to him. Of the twenty-five villages Barvankop, yielding a yearly revenue of £280 (Rs. 2800) was assigned to Husain Mia the Nawáb's brother and was held by his descendants till 1846 when it lapsed to the Nawáb. In the last Marátha War (1817-1818) the Nawáb's conduct seems to have been exceptionally good, as on the overthrow of the Peshwa Abdul Kheir Khán was confirmed in his villages by the British Government who gave him during his lifetime an additional yearly grant of £600 (Rs. 6000).

In the earlier days of British connection with Sávanur, as the estate was rather a grant in lieu of pension than an independent *jágir*, the British Government exercised complete jurisdiction over it and its police administration was placed under a police constable or *kotvál* subordinate to the district magistrate of Bankápur. When the Nawáb's name was placed in the list of first class Sardárs the *kotvál* was withdrawn and the chief declared to be no longer subject to the magistrate's jurisdiction. The higher criminal powers were not delegated to him but were vested in the Political Agent Southern Marátha Country to whom also appeals lay in civil cases. Abdul Kheir Khán died on the 3rd of November 1827, leaving five sons all by *nika* or left-hand marriages of whom Abdul Feyáz Khán succeeded him and died within three months. Manawar Khán the next in age succeeded. As compensation for the loss of the British pension held by his father the revenue from the transit duties in his villages was given to him averaging about £70 (Rs. 700) a year. In 1832 the net yearly revenue of the state averaged between £1500 and £2000 (Rs. 15,000 - Rs. 20,000). On the 17th of August 1834 the Nawáb Manawar Khán died leaving no issue. As his widow was pregnant, the question of succession was kept over until the birth of a daughter, when the late chief's brother Abdul Dullel Khán, a man of high education and remarkably elegant manners, was raised to the chiefship. Nawáb

[1] Wellington's Despatches, I. 128. [2] Welsh's Military Reminiscences, I. 254-256.

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Abdul Dullel Khán impressed in the most favourable manner all who were brought into contact with him, and received several gratifying tokens of the confidence of Government. In 1857 he was invested with full criminal jurisdiction, including the power of life and death, and three years after he received full civil jurisdiction, Government reserving the right of cancelling these powers in the event of justice not being administered impartially. In January 1862 he was appointed a member of the Bombay Legislative Council. His administration appears to have been on the whole satisfactory. Among other improvements he caused a field survey of his villages to be made, which however was found afterwards to be too imperfect to form a basis for assessment. In August 1862 Abdul Dullel Khán died at the age of about fifty-five and was succeeded by his eldest surviving son Abdul Kheir Khán, who, after a career of extravagance that materially involved the estate, died of the effects of dissipation on the 11th of May 1868. His son Abdul Dulel Khán, a boy not quite six years old, was installed as his successor, and was placed under the guardianship of his grandfather Muhammad Ghous Khán, and was brought to Dhárwár to be educated. In 1878 he was sent to the Rájkumár College at Rájkot. He remained at Rájkot till 1880 when he was removed to the Rájárám College at Kolháp ur where he remained till 1882. Till 1883 when he was given charge, the state was managed by a *diván* acting under the direct superintendence of the Collector and Political Agent at Dhárwár. The Nawáb died in August 1884.

...stration.

In 1882-83 of the total area of 44,669 acres 31,428 acres were occupied, 8626 acres were unoccupied arable, and 4606 were unarable. Of the occupied area 15,919 were state and 15,509 were alienated or *inám* lands. Before 1869-70 the system of farming villages to the Nawáb's relatives and creditors while tending to a heavy reduction in the state revenue enhanced the landholders' burdens. In 1869-70, at a cost of £1049 (Rs. 10,490), the survey settlement was introduced in the twenty-five villages of the state. The acre rates of assessment vary from 6*s.* to £2 8*s.* (Rs. 3 - 24) on garden land, from 6*s.* 9*d.* to 8*s.* 9*d.* (Rs. $3\frac{3}{8}$ - $4\frac{3}{8}$) on dry crop land, and from 2*s.* 3*d.* to £1 4*s.* (Rs. $1\frac{1}{8}$ - 12) on rice land. The state share of the revenue is collected by village officers, the headman and the accountant, under the control of the *diván* or minister.

Sávanur was rather a grant in lieu of pension than an independent state and therefore the British Government, on its accession to the sovereignty of the Bombay Karnátak in 1818, exercised complete jurisdiction over Sávanur and placed the police administration under a head constable subordinate to the district officer at Bankápur. In 1832 a deed or *sanad* was issued to the Nawáb Manawar Khán granting him civil powers under Act XIII. of 1830. In criminal matters the Nawáb had full powers with the exception of capital punishment which sentence the Polital Agent had alone power to award. In 1857 the Nawáb was invested with full criminal powers including life and death. The Bombay Government reserved to itself the right of appeal in civil cases, but, in 1860, in consequence of the special confidence reposed in Abdul Dullel Khán,

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Government invested the Nawáb with full civil jurisdiction in his territory. Before the British management (1868) there were two civil courts, one a *sadar amin's* court and the other a *sadar* court. Cases up to £1000 (Rs. 10,000) were disposed of by the *sadar amin*, and appeals against his decisions were made to the *sadar* court over which the Nawáb presided. No appeals used to lie to the Political Agent Dhárwár but he had the right to review the Nawáb's decisions. In criminal matters there were three courts, the *sadar* court presided over by the Nawáb, a first class magistrate's court, and a second class magistrate's court. At present (1883) the minister or *diván* exercises the criminal powers of a district magistrate, and one of the young Nawáb's cousins is invested with the powers of a second class magistrate. Criminal cases which are not punishable by a district magistrate are committed to the Collector and Political Agent who reviews their decisions and hears appeals against the decisions of the *diván* and the second class magistrate. In civil matters the Collector and Political Agent is now the appellate authority and has the powers of a district judge; and the *diván* has the powers of a first class subordinate judge. Against the decision of the Collector and Political Agent both in criminal and civil matters appeals lie to Government. The laws and regulations of the British districts have been introduced into the state, and the procedure of the courts is regulated by the provisions of these enactments. In 1883 of thirty-one offences sixteen were tried by the *diván* and fifteen by the second class magistrate. Fifty-one civil cases were decided by the *diván*. There is also a registration office which registered sixty-eight documents.

Before the British management there was no regularly organized police. He retained a few men armed with muskets and dressed as soldiers. The pay both of the officers and the men was small, and they were employed as messengers and letter carriers rather than as constables. In 1882-83 the police force was thirty-eight strong, together with eighteen hereditary police pátils who serve in person besides five deputies of hereditary pátils and two stipendiary pátils. The hereditary pátils have rent-free lands as remuneration for their service. In 1882-83, including cash, the revenue of the state was £7773 (Rs. 77,730) of which £4380 (Rs. 43,800) or fifty-six per cent were from land. Except on account of certain lands in the state which were leased to the Nawáb in 1861 on a fixed yearly rental of £48 (Rs. 480), the British Government possesses no share in the state revenue. The state levies no customs or transit duties. Besides the proceeds of the land tax a local fund cess of one anna in the rupee of land revenue is levied from all landholders for works of public utility and general comfort. Sávanur is a municipal town, with in 1882-83 a revenue of £291 (Rs. 2910) and an expenditure of £191 (Rs. 1910). It has a Government post office which is under the charge of the inspector of post offices of the Kánara division. From Sávanur a runner carries the post to Bankápur in Dhárwár. In 1882-83 Sávanur had three schools, a second grade anglo-vernacular school with an average attend-

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of 112, a Kánarese branch school with an average attendance of thirty-two, and a girls' school with an average attendance of thirty. The prevailing diseases are fever, cholera, small-pox, and guineaworm. There is a vaccinator who in 1882-83 performed 551 operations.

Sávanur, with in 1881 a population of 7648, is the head-quarters of the Sávanur state forty miles south-east of Dhárwár. The town is nearly round and covers an area of three quarters of a square mile. It is enclosed by a ditch and has eight gates three of which are ruined. Beginning from the north and passing east, the gates in repair are the Aghádi in the north, the Lakshmeshvar in the east, the Hurlikop in the south, and the Bankápur in the west; the three ruined gates are the Delhi, Gudi, and Hallipatti. The chief objects of interest in the town are: the Nawáb's palace, nine mosques, a Vaishnav religious house or *math*, and some old ponds and wells. All of the nine mosques are in fair repair. The chief are Kamalballgadi and Khadarbág with the tombs of the Sávanur Nawábs. Outside of the town to the north is a small prayer place where the Nawáb goes in state twice a year on Ramzán and on the Bakar Id. The Vaishnav *math* of Satyabodhsvámi to the south of the town is a large building in good repair. A yearly fair in honour of the pontiff or *svámi*, attended by a large number of his Vaishnav followers, is held at the *Holi* time in March or April. To the south-west of the town is a large fruit and vegetable garden watered by a large pond called *Moti Taláv* or the Pearl Pond. The garden has many beautiful wells all of which except two called Sadáshivbhávi and Vishnu Tirth are in ruins. The Vishnu Tirth is held in great veneration by Bráhmans. Near the Vishnu Tirth is a Hindu temple in good repair built entirely of ashlar stone. To the west of the town near the Bankápur gate is a large and beautiful but ruinous well called Alli Khánbávdi after Alli Khán a minister of one of the Sávanur Nawábs. Outside the town is a newly built bungalow surrounded by a garden and especially intended for English visitors. Between 1868 and 1876 the town was greatly improved by Mr. E. P. Robertson, C. S. then Collector and Political Agent of Dhárwár who had the roads metalled and widened and many old wells and ponds repaired.