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GAZETTEER

OF

AURANGABAD.

Published under the orders of His Highness
the Nizam's Government.

Bombay:
PRINTED AT THE TIMES OF INDIA STEAM PRESS.

1884.

PREFACE.

It was proposed to write a Gazetteer of the whole of H. H. the Nizam's Dominions on the plan of the Maisur Gazetteer ; but the late Prime Minister, Sir Salar Jung, G.C.S.I., D.C.L., decided that the Gazetteer of a division or district should be first attempted, and that, if approved of, the work should be extended so as to embrace the whole of the Dominions. A small establishment, with Mr. E. G. Lynn, B.C.E., as compiler, was accordingly organised in May 1879, and was placed under the orders of Nawab Mukram-ud-Daula Bahadur, the Revenue Minister. Materials were collected from the district of Aurangábád, and the present work was commenced somewhat after the plan of the district Gazetteers of the Bombay Presidency.

Towards the end of 1879, the establishment was greatly increased, and operations were extended so as to embrace half of His Highness's Dominions, consisting of nine districts included in the province of Mahratwára. A vernacular historical branch was also formed to accumulate old books, pamphlets, manuscripts, &c., for the purpose of compiling a history of the Hindu and Mahomedan periods of the Dakhan. In the beginning of August 1880, the Department was much reduced. In the following year, instructions were given to the compiler to collect archæological and historical data from Telingana, in order to elucidate the History of Warangal, which was called for by Mr. Sewell, an officer specially

appointed by the Madras Government to prepare a history of the Hindu dynasties of Southern India. Further reductions were made in the Gazetteer establishment by the transfer of several members to other branches of the service ; and in 1882, the compiler was directed to furnish historical and descriptive sketches of Warangal and other places for Dr. Hunter's Imperial Gazetteer of India.

It will be observed that the present work embodies much information of a general character, which carries it beyond the scope usually assigned to local Gazetteers. The district is one of more than ordinary interest, and supplies the best materials for tracing out the institutions of the country. The caves of Ajanta, Elura and Aurangábád illustrate better, than anything else, the habits and customs of the early inhabitants, and the great revolutions of religious life and thought which pervaded the whole of India.

It remains to acknowledge the assistance received in the compilation of the work. The thanks of the Government are due to a former British Resident, Sir Richard Meade, K.C.S.I., who furnished copies of the Statistical Reports of Dr. Bradley, &c., and of the Reports of the Great Trigonometrical Survey of India relating to the Nizam's Dominions, besides rendering other assistance. Subsequently, J. G. Cordery, Esq., M.A., very kindly placed the books of the Residency office library at the disposal of the Gazetteer Department, and appointed a clerk to examine the records and supply any information that might prove useful. Among the officers of His Highness's Government, the largest contri-

butor was Munir Nawaz Jang (Maulvi Saiad Mahdi Ali), the Revenue Secretary, who was in fact identified with the work, particularly during the time that it was under the orders of Nawab Mukram-ud-Daula Bahadur, the Revenue Minister. His Assistant in the Revenue Department, Maulvi Saiad Charagh Ali, furnished most of the materials for the chapter on Administration; and another Assistant in the Revenue Survey Department, Fardunji Jamshedji, supplied the data for the chapter on Agriculture. Much of the information relating to Architecture was contributed by Rai Mannu Lall, Assistant Secretary to Government, P. W. D., and Babu Madhusuden Chattarji, Vice-Principal of the Engineering College.

HAIDARABAD DAKHAN,

July 1884.

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GAZETTEER

OF THE

AURANGABAD DISTRICT.

CHAPTER I.

PHYSICAL GEOGRAPHY, GEOLOGY, AND METEOROLOGY.

PHYSICAL GEOGRAPHY.

Position.

THE district of Aurangábád lies in the north-west corner of His Highness the Nizám's Dominions, and is situated between the parallels of 19° 17′ 30″ and 20° 40′ 10″ north latitude, and between the meridians of 74° 39′ 30″ and 76° 40′ east longitude, covering an area of about 6,986 square miles. Its greatest length from east to west is 130 miles, and its greatest breadth from north to south 95 miles.

Boundaries.

The district is bounded on the west and north by the provinces of Ahmadnagar, Násik, and Kándesh of the Bombay Presidency; on the east by the Haidarábád Assigned districts of Berár and a portion of the Parbhaini district of His Highness the Nizám's Dominions; while to the south the river Godávari separates it from the remaining portion of Parbhaini, and also from the Nizám's district of Bírh and the Bombay district of Ahmadnagar.

In its physical features the country is divided into two distinct sections, consisting of the 'Uplands' to the north, and the 'Lowlands'

in the valley of the Godávari to the south. This natural division into an upland and lowland country partakes of the character of the adjacent Assigned districts of Berár, and may not be inaptly compared with the 'Bálághát' and 'Paianghát' sections of that province, the former of which is a continuation of the same highland region from Aurangábád and Kanhar; while the Paianghát in the valley of the Purná, has its counterpart in the lowlands in the valley of the Godávari.

Physical features.

Lowlands.

The lowland country presents few diversities in its physical aspect, and consists of wide undulating plains to the south, south-east, and west. The lofty Sattárá and Mahádeo outliers, standing in advance of the steep escarpments of the Aurangábád uplands cut the horizon on the north. Below them the country swells out in gentle undulations, sloping very considerably from the barrier of mountains to the basin of the Godávari. To the west the Kundálá hills bound the higher plains of Baizápur and Gándápur; while to the east the fertile valley of the Dudná is flanked on the one side by the Sattárá and Mahádeo range, and on the other by the hills of Maholi, Kinkurá, and Kundári. These two separate chains approach each other towards Aurangábád and Daulatábád; and the valley is also partly shut in on the east by the table-land of Mahál Sawargaon and the deflections of the Shivni hills from the plateau in continuation of the Kundári hills, leaving it open only on the south-east, where the surface slopes gradually towards the Godávari. The low country is exceedingly fertile, and almost the whole of it is cultivated; but the view of these interminable plains is monotonous and wearisome, for they are remarkably destitute of trees, which are only to be seen here and there in scattered clumps noting the sites of villages.

The elevated region to the north is enclosed by the hills of Aurangábád on the one side, and those of A'jantá on the other; while to the west it is shut in by the Baiámuhal range, and on the east it passes into the Bálághát of Berár. The intervening country falls by a series of broad terraces towards the basins of the three

rivers which take their rise in the higher lands of Tákli, Kanhar, and A'jantá. Between the basins, and parallel with the course of the rivers, there are flat-topped ranges of hills with bare rugged sides, enclosing valleys of much beauty and fertility. The perennial streams in the upper regions produce a constant verdure, in pleasing contrast to the arid parched appearance of the plains during the hot months before the rains; while the wall-like aspect of the outer hills is broken by dark woody ravines, dividing it into projections covered with jungle and brushwood, and standing out like so many buttresses overlooking the plains below. It is a misnomer however, to write of these uplands as 'hills,' for they have no definite axes of elevation. They are rather a series of flat-topped plateaus, appertaining to that great table-land of Peninsular India that has been worn away by sub-aërial denudation, and the present hill-ranges are merely the dividing lines left undenuded between different drainage areas. The effects of denudation are unmistakably seen in the district, where the upland country running into the Bálághát of Berár, and forming the northern limit of the table-land of the Dakhan, has been denuded in the drainage area of the Pen Gangá, from its further continuation towards the east to what is known as the Nirmal or Sichel range of hills. Similarly the basin of the Sivná has interrupted its extension with the Kundálá hills on the west, and the Dudná with the Sattárá and Mahádeo range to the south; while the uplands themselves have been considerably broken by the Kailná, the Purná, the Girjá, and their tributaries. In the same way the lowlands, consisting of low flat-topped terraces, the remnants of their connection with the upland country, are furrowed by the numerous tributaries of the Godávari. Uplands.

The general elevation above the level of the sea is from 1,700 to 1,900 feet on the south, and from 2,000 to 2,200 feet on the north. The country falls to the south-east, which is the general direction of the lines of drainage. Thus, starting from Baizápur on the west, which is about 1,924 feet above the level of the sea, the country falls to 1,839 feet at Gándápur, 1,777 feet at Saunkhedá, and 1,698 feet at Paitan. A little above this line, starting from Deogaon to the east General elevation.

of Baizápur on the Nandgaon road situated at about 1,939 feet above the level of the sea, the country falls below the Sattárá and Mahádeo hills to 1,807 feet at Thaigaon on the Ahmadnagar road, and to 1,817 feet at Pachud on the Bírh road. Similarly along the foot of the hills, Daulatábád is about 2,326 feet, Aurangábád 2,143 feet, Delhi-gate 2,236 feet, dák bungalow 2,041 feet, and Jálná 1,986 feet above sea-level. Next taking a section from Baizápúr across the Kundálá hills, which are comparatively low, and proceeding along the highlands to the north of the district, the country falls from 2,372 feet at Janifal to 2,217 feet at Tharodá. Then rising to 2,431 feet at Kanhar and 2,740 feet at Hástá, beyond the Kanhar ghâts *en route* to A'jantá, it falls to 2,585 feet at Pisorá, and 2,387 feet at Barrá Borgaon on the banks of the Purná. The country rises once more to 2,629 feet at Gulágaon, and after descending some low terraces, reaches the A'jantá plateau situated about 2,370 feet above the level of the sea. The table-land is now abruptly cut off to the north, and the country has a sudden drop of about 500 or 600 feet into the valley of the Tapti. The mouth of the ravine of A'jantá, where it debouches into the open country as the Wagorá river, is about 1,738 feet above the level of the sea ; and the village of Fárdápur, situated on its banks lower down, is about 1,700 feet. Between Aurangábád on the south and A'jantá on the north, the country averages about 2,200 feet above sea-level, being 2,313 feet at Sillur, 2,397 feet at A'lánd, and 2,434 feet at Phulmári. Along the rivers, it falls at Bokardan, on the Kailná to 2,151 feet, and at Jáfarábád at the junction of the Kailná with the Purná to 1,686 feet.

River system. Except for a very small portion of country beyond the A'jantá and Gáotálá ghâts which belongs to the valley of the Tapti, the district s drained by the Godávari and its tributaries to the north, so that an enumeration of the principal feeders of the river will comprise almost the whole river system of the district.

Godávari. The Godávari has its origin in several streams in the Western Ghâts and Chándor hills above Násik, but the stream issuing from Trimbak

has been selected by the Hindus as its peculiar source. According to 'Abul Fazl, it was formerly called Gangá Gotama, having been dedicated by the Hindus to the Rishi Gotama, to whom the sacredness of the river is said to have been revealed by Rámá. It is also called Godá and Vriddha Gangá, and is held in veneration second only to the Ganges. The Godávari forms a part of the southern boundary of the Aurangábád district for about 127 miles. In this distance along its right bank, the river adjoins the Ahmadnagar district for 51½ miles, and the Bírh district for 49 miles; while the Paitan táluk extends for about 14 miles on both sides, the Baizápur táluk for about 9½ miles, and the Ahmadnagar district for about 3 miles in two small patches, one running into the Paitan táluk and the other into the Baizápur táluk. The banks and bed of the Godávari are often rocky; but more frequently the banks are covered with alluvium, aud the bed sometimes contains sand to a great depth. Large quantities of silt are brought down during the monsoons, and are deposited on both banks. The centre of the channel is strewn with the *débris* of rocks and with gravel, but finer deposits are heaped up along the margins in sandbanks which are constantly shifting. In the same way the position of the channel also varies. Sometimes it runs along one bank, sometimes along the other, and sometimes towards the centre. The flow of the Godávari is impetuous down to Toká and Saunkhedá, and the river is confined within narrow limits, averaging from 200 to 300 yards; but lower down it broadens out to more than 400 yards, and at particular places, as at Paitan, is about 500 yards from bank to bank. In the cold season the stream occupies a breadth of about 540 feet near Shágad, with a depth of water not exceeding two feet. This depth however, varies, and depends mainly on the shifting character of the sandbanks in the bed of the river. But, speaking generally, the depth of water in the cold season seldom exceeds two feet, although no doubt there are particular pools of much greater depth. The banks are from 40 to 100 feet high, the northern bank being as a rule, higher than the southern. Both are covered with scanty vegetation, and are broken

by deep vertical chasms formed by the action of streams struggling to unite their waters with the Godávari. The whole course of the river is very tortuous, with a general direction first east and then south-east; but during the rains there is a rapid rush of the waters brought in by its numerous tributaries, and then the banks are flooded on both sides, and the main stream sometimes forms new and shorter channels across the neck of some sinuous bend where the soil is sufficiently yielding. An instance of this occurs at the confluence of the Katkalli stream, which enters the Godávari from Baizápur on the west.

Purná. The principal tributary of the Godávari in the district is the Purná, called also the Káṭá Purná. The Purná rises in the highlands of Gáotálá on the north, a mile and a half west of the small village of Máhon, in north latitude 20° 23′, and east longitude 75° 17′. It flows first east, then south-east, then east again for a distance of 72 miles, and then passes into the province of Berár near the village of Chinskhed, 10 miles below Jáfarábád. It re-enters the district 28 miles lower down, near the village of Wajir, and after a further length of 30 miles passes into the Parbhaini district. The total length of the river, including the portion in Berár, is 130 miles, and its average width about 150 yards, with banks from 20 to 30 feet deep. The bed is generally rocky, and retains the water in *jhils* or pools all the year round. During heavy rains the river runs full; but the water subsides in a few hours, and then the average depth is from one to two feet. In the hot season however, it is only a shallow stream from six to nine inches deep. The Purná receives several large tributaries, the chief on the north bank being the Damná and the Kailná, and on the south bank the A′rjná, the Girjá, and the Dudná.

Damná. The Damná rises near Shivni, and after a south-easterly course of 35 miles, falls into the Purná, four miles below Jáfarábád.

Kailná. The Kailná rises in the A′jantá ghát near Gosálá, and joins the Purná at Jáfarábád. It flows to the south-east, and has a length of

55 miles, receiving the Juah on its left bank. This latter river rises in the A'jantá ghâts above U'ndengaon, and after a south-easterly course of 35 miles, enters the Kailná three miles below the famous village of Assaye.

To the south of the Purná, the A'rjná rises in the hills above Kanhar near Tufan, flows eastward for a distance of about 34 miles, and enters the Purná below Sisarkhedá. A'rjná.

The Girjá rises in the Baiámuhal hills near Tákli, and after an easterly course of about 50 miles, enters the Purná below Walso. The banks of this river are rugged; its flow is perennial; and it receives numerous streams from the hills that bound it to the north and south. Girjá.

The Dudná is the most southerly and the most important tributary of the Purná. It rises at the base of the Kinkurá hills near Cámkhedá, and after flowing generally to the south-east in a meandering course for about 115 miles, enters the Parbhaini district one mile below the village of Kaundchan. It receives numerous tributaries, especially from the north, where the water-shed from the table-lands is more remote than from the Mahádeo hills. The principal tributaries on the left bank are the Kalliáni and the Kundalká; and on the right bank the Sáuki and the Sukná. Dudná.

The Kalliáni is called after the village of that name near its source, and drains the hilly districts of Wagrul and Shivni. It receives many mountain streams from the east, the chief being the Girjá. The Kalliáni flows in a south-easterly direction for 26 miles and enters the Dudná near the village of Bábli. Kalliáni.

The Kundálká, on the right bank of which stands the town of Jálná, has its source near Rajurá, among the highlands to the north. It flows to the south-east for 40 miles, and empties its waters into the Dudná, two miles south of Pipalgaon. Kundálká.

The Sáuki has its origin in the hills of Maholi, and after flowing to the south-east for 25 miles, enters the Dudná north of Dongargaon. Sáuki.

Sukná. The Sukná has its source in the same hills to the north of Aurangábád, and flowing first to the south and then to the east, enters the Dudná, after a course of about 40 miles, near the village of Ranjangaon.

Other affluents to the south. The remaining affluents to the south are inconsiderable, the largest being the Kárinjá, draining the hills on which Jámkhed and Rohillágar are situated, and the Pahur, draining the highlands around A'mbad.

Other tributaries of the Godávari. The other tributaries of the Godávari in the Aurangábád district are the Koriwád, the Katkalli, the Sivná, and the Gándá.

Koriwád. The Koriwád, in the extreme western corner, flows through the Nizám's dominions for a distance of only four miles.

Katkalli. The Katkalli is formed by the confluence of the Surangi and Narangi. The former rises in British territory, and flows for only four miles through the Aurangábád district; while the latter rises in the hills of Kundálá near Narela, and is 12 miles long. The Surangi and Narangi unite at Baizápur, and under the name of the Katkalli river, enter the Godávari to the west of Wanjergaon after a course of 20 miles. The Katkalli is about 150 feet wide near Baizápur, and is an impetuous stream during the rains, but the waters subside in a few hours.

Sivná. The Sivná is a large river, rising in the Gáotálá ghát below the Paidká hill-fort. It flows first to the south-east for 16 miles, and passes for a distance of 3 miles through a small patch of British territory which lies in this district. After a further length of 7 miles, it traverses another patch of British territory for 5 miles, and sweeps round to the south-west for 29 miles, and then to the south for 30 miles. The Sivná unites its waters with the Godávari near the village of Saunkhedá, after a course of about 90 miles. In its lower parts the river is from 100 to 150 yards wide, and the banks are sometimes from 40 to 50 feet deep. It flows with great velocity during the freshes, and brings down large quantities of detrital

matter, which is often deposited along the banks during floods. The freshes however, are quickly over, and after this the depth is seldom more than one or two feet. The Sivná contains water all the year round, but during the dry season it is a shallow stream from six to nine inches deep. The principal tributary of the Sivná is the Daiku which rises in the Gáotálá ghát in Kándesh, and after a course of 35 miles, enters the Sivná five miles below Lasurá. The Bori, a smaller tributary, rises in the Kundálá hills, and enters the Sivná one mile below the Daiku near the village of Warji.

Gándá. The Gándá or Khám river is another important tributary of the Godávari, and is about 48 miles long. It has its source in the hills close to Rassulpurá and Mausálá, and after passing easterly for 12 miles, is joined by a large stream two miles south of Harsul. The Gándá then skirts the city of Aurangábád, and flowing in a southerly direction, enters the Godávari near the village of Jogiswar.

Mountain streams. Various mountain streams from the hills of Sattárá and Mahádeo join together in their progress towards the basin of the Godávari. In this manner the Yair and Wárrá, called also the Velá and Sabhangá, are formed above Paitan, and after uniting their waters together, enter the Godávari near Gangulwad. Below Paitan again the Virbudra rises at the base of the hills near Kasner, and descending in a southerly direction, discharges itself into the Godávari a mile westward of Nangaon, after a very winding course of about 25 miles. Two little nálás, called the Nanni and Dhori, are on the right bank of the Godávari opposite Paitan, and form the boundary between the Nizám's villages and the British territory to the south.

Tapti valley. The narrow strip of country beyond the A'jantá and Gáotálá ghát contain the sources of several streams that enter the Girnár and Tapti, such as the Wagorá, the Sonuj, the Bálá, the Howrá, the Arnavati, and the Gulduth. Some of them traverse the district for 15 or 20 miles, but they are generally not of much importance.

General character of the rivers. The larger rivers in the district contain water all the year round. During the hot season they dwindle down to very small streams,

enclosing *jhils* or pools of water along their course, especially where the beds are rocky. The smaller streams are dry during this portion of the year, but water can always be procured by excavating their beds a little below the surface.

River Basins.

The following table contains an estimate of the total length of the Godávari within the district, and that of the larger tributaries belonging to its system of waters, together with the areas of the different catchment basins :—

Names of Rivers.	Length.	Area of Catchment Basin.
Godávari	127 miles.	6,000 square miles.
(*a*) Sivná	90 ,,	900 ,,
(*b*) Gándá	48 ,,	325 ,,
(*c*) Dudná	115 ,,	1,560 ,,
(*d*) Purná	102 ,,	1,946 ,,
Tapti		425 ,,

None of the rivers are navigable, as they are either too impetuous during the rains or too shallow in the hot season, and their beds are generally rocky.

Ferries.

The British government has provided ferries on the Godávari at Baptura to the extreme west, and at Toká on the Ahmadnagar road. At Shágad and at Paitan the ferries are provided by the Nizám's government. There is also a ferry at Rakisbon, on the opposite bank, attached to the Bírh district. The river is crossed at these places in large boats, propelled in the direction of the current either by long bambus or by paddles. At Toká a large flat is pulled across the water from one bank to the other along iron chains suspended on trestles. There is a ferry on the Purná at Bamni. In other places the rivers are commonly crossed on floats made of iron vessels, or on the dried shells of the pumpkin or gourd (*kathu*), several of which are held together in a kind of network. On the smaller rivers, such as the Sivná, and on the higher parts of the Purná, all traffic is suspended till the waters subside, which happens five or six hours after every fresh.

Canal Irrigation.

None of the numerous rivers and streams contain a sufficient perennial supply of water to support an extensive system of canal irrigation. During the hot season, the Godávari, the most important river of all, contains barely one foot depth of water in the higher parts of its course; and the stream here is seldom more than 150 feet in width, with a velocity of from two to three feet per second, so that any supply taken from it would fail at the time when it was most required.

Natural Lakes, Tanks, and Water Storage.

There are no natural lakes in the district; and the system of water storage in tanks with earthen *bánds* is generally unsuited to the nature of the country. The *bánds* thrown up consist of decomposed trap and black alluvium, which are porous and become so fissured in the hot season, that they are generally breached in the rains. The rich soils of the valley are, moreover, far better suited for wheat and cotton than for wet cultivation, which is adapted rather to the hilly country. Many tanks have even been voluntarily abandoned, at least so far as irrigation is concerned, and are now only used for drinking purposes, or for the manufacture of paper, as at Kágaspurá above Daulatábád. Still, wet cultivation can be maintained below by a system of well irrigation, or by masonry tanks; and in a country like this, subjected as it is to uncertain monsoons, and possessing only a shallow soil in the upper parts, the advantages of artificial irrigation to meet extraordinary and not improbable changes in the season are undoubted. The attention of the early Mahomedan conquerors was especially directed to the effectual and ample supply of water for purposes of irrigation and for domestic consumption. The traces of their works are still scattered about the country in dilapidated tanks, *bánds* or *bándárás*, aqueducts, *baolis*, and draw-wells. The mountain streams were made available for purposes of irrigation, by building a *bánd* of solid masonry across the bed of some nállá favourable for the purpose, and the pent-up water was then diffused through channels over the surrounding fields. The *bánd* built across the nállá was called a '*bándárá*,' and the channels were termed '*phats*.' Smaller *bánds* called '*bárrás*' were formed in the channels themselves,

to spread the water over the land to be irrigated. A fine series of tanks is to be seen in the vicinity of what is supposed to have been the ancient city of Budravanti or Budavati, upon the plateau above the fort of Daulatábád. The works are assigned to the Tughlik kings sultán Ghiás, his son sultán Mahomed, and sultán Firoz the nephew of the latter. The memory of these three kings is venerated to this day by the Kunbis, and they are still known as the Tughlik Pádsháhs, the protectors of the cultivators. The following tanks are ascribed to sultán Mahomed :—*Kutlug talao.* A fine sheet of water when full. It is faced with masonry and steps, and has a summer palace upon its banks. This tank is situated to the east of the city of Mausálá, and is called after the sultán's tutor Kutlug, who was governor of the fort of Daulatábád when it was made. *Páni-ká-talao*, or as it is variously termed, rájá Yunas-ká-talao and Ganjrávan-ká-talao,—the latter name being given on account of Pir Ganjrávan's tomb, which stands on its bank,—is of large dimensions and is faced with stone steps on three sides. The tank has an average depth of 70 feet, and is nearly 200 yards in circumference. The *bánd* confining the water is thrown across a deep ravine, and is 210 feet in breadth at the top. A broad flight of forty steps leads down to the water on the north side, and there is a smaller flight of steps on the south. The tank is fed from others formed near the hills for the purpose, and one of these supplies the town of Rozá by a line of underground pipes. Masonry tanks formed as this one is, without cement, are termed Hemád Panti, a name also given to temples and religious structures built of stones very carefully dressed and adjusted without any cement, "in the solid fashion of architects who distrusted the arch, and laid massive stone lintels over monolithic pillars." They were popularly supposed to have been built in one night by demons, for whom a Rishi, Hemád Pant, was compelled to find employment.* Besides the above, the sultán Mahomed Tughlik constructed a small tank at the foot of the Lám-

* For Hemád Pant, see Chapter VI., Religion, Language, and Literature; and for Hemád Panti temples, see Chapter VII., Architecture.

gaon ghát, a stone-faced tank at the north-east entrance of Rozá, and five others in its vicinity, all of which appear to have been formed for the convenience of the colony he twice planted on these heights, when he removed the whole population from Delhi, as he did on two several occasions. A fine tank at Elura affords the means of irrigating a fertile tract of land. Outside the northern gate of Elura stands the beautiful stone *kund* constructed by A'halya Bhai, the mother of the second Holkar, Malhár Rao, at whose death in 1767 she took charge of the civil administration of the extensive family jágir. The spring that here rises is supposed to possess miraculous properties, and to have cured the rájá Eli (the traditional founder of Elichpur) of his leprosy; in gratitude for which he is said to have excavated the remarkable temple of Kailás in the neighbouring hills. This worthy princess, whose whole life was devoted to acts of philanthropy and piety, built many wells and *baolis* in this part of the country for the use of wayfarers. Another example of a stone *kund* built by A'halya Bhai is seen at A'mbad, but it is not so well preserved.

There are many magnificent remains of former aqueducts and *bándárás*, especially about the neighbourhood of Sultánpur, which are assigned to sultán Ghiás-ud-din Tughlik. In Malik Ambar's time, the mountain streams were dammed up near their source so as to form reservoirs, and the water was drawn off through sluices. Works of this description were most abundant in the A'mbad táluk, where the ruins of several tanks are still to be seen. Handsome wells were occasionally built along the sides of the roads by benevolent individuals. They were of an irregular star-shaped pattern, with steps leading to the water; and were entirely restricted to the use of wayfarers. Excluding the Sarf-i-Khás and jágir lands, there are in all 16 tanks and 15,373 wells in the Aurangábád district. Of the former, 7 are still in good order, and are chiefly used for domestic purposes. Of the latter 4,610 are out of repair. At the present day wells are usually sunk by private individuals at their own cost, but the government hold out certain privileges as an inducement to the prosecution of this useful work.

Mountains.

The different chains of hills have no definite names throughout their whole length which have been given to them by the people, but are generally called after the most prominent villages or town in the vicinity, such as the hills of Kanhar, A'jantá, Sattárá, &c.; while others again have different names in different parts. The hills of the district may be generally said to be a continuation of the Bálághát of Berár, separated by the basins of the rivers. Commencing from the south, the Sattárá range, called after the village of that name, lying at the foot of the hills, runs east for about 10 miles, and then south for another 8 miles, and assuming the name of the Mahádeo hills, runs south-east, falling away beyond A'mbad. The highest point in the hummock above Girnára is 2,772 feet above the level of the sea, or 400 feet above the city of Aurangábád near the Delhi gate, and 638 feet above the cantonment in the valley of the Gándá. It is likewise 401 feet above the village of Sattárá at the foot of the hills to the north, and 474 feet above Givaroi to the south; while the town of Paitan is 1,071 feet below the summit of the hills. The range has a general elevation of from 2,200 feet to 2,300 feet above the level of the sea, and falls gradually towards the south-east. At A'mbad, the highest points are about 344 feet above the plains and 2,293 feet above the level of the sea. The broadest portion is at the Parundi ghát, where it measures four miles across; while the narrowest parts do not exceed one mile. The general form presented by the hills is that of long flat levels in terraces, with hummocks and conical eminences having flattened summits. The slopes are very steep, especially in the western portion, and extend far out into the plains. The southern slopes have a greater angle than the northern, and are consequently more sparsely covered with scattered vegetation.

Sattárá and Mahádeo hills.

Maholi, Kinkurá, and Kundári hills.

To the north of Aurangábád lie the hills that extend from Khánápur and Daulatábád to Jálná. They are known locally as the Maholi, Kinkurá, and Kundári hills; and their spurs divide the valleys of the principal tributaries of the Dudná. These hills also have their highest points towards the west, where they average from 2,300 feet to 2,400 feet above the level of the sea, and from 500

feet to 600 feet above the plains immediately below. Along the east they fall considerably, being only about 2,000 feet above the sea-level, and from 100 to 150 feet above the plains of Jálná. Further east they pass away into the Shivni hills, and ultimately into the table-lands of Mahál Sawargaon. The altitude of the Daulatábád hill is about 3,022 feet, being 786 feet above Aurangábád and 674 feet above the foot of the hills, but some of the summits close by are higher still. The highest point among the hills immediately to the north-west of Aurangábád near the Cave Temples, is about 3,015 feet or 756 feet above Aurangábád, and 640 feet above the base of the hill. The highest point in the ghát-crossings towards Rozá is about 2,769 feet ; and towards Phulmári near Chaoka, it is 2,675 feet.

Baiámuhal range.

The Baiámuhal range, passing along Tákli and Kanhar, connects the Aurangábád hills with the Gáotálá ghats to the north, and forms the principal water-shed for the numerous tributaries of the Purná, and for the tributaries on the left bank of the Sivná. The hills of the range are lofty, averaging from 600 to 700 feet above the plains near Tákli; but the highest are to the west of Kanhar, where the Surpanáth hill (3,517 feet above the level of the sea) is 1,082 feet above Kanhar, and 1,173 feet above Aurangábád. The ghát-crossing from Kanhar towards A'jantá, near the spur that divides the valley of the Girjá from that of the Purná and A'rjná, is about 577 feet above Kanhar in its highest point, and the summits of the hills are from 100 to 150 feet higher still.

Gáotálá, Sátmálá, or A'jantá ghats.

The Gáotálá hills, known also as the Sátmálá and A'jantá ghats, form the limit of the plateau country to the north. These mural precipices with their Titanic bastions run east and west for a distance of 70 miles. To the west of Gáotálá they form the northern boundary between the Nizám's dominions and British territory for a distance of 16 miles, and then pass into Kándesh, but again approach the frontier to the north of Tharodá. They have a general elevation of from 500 to 600 feet above the lowlands of Kándesh, but particular

eminences have a further elevation of from 100 to 150 feet above the plateau. The top of the ghát at A'jantá is about 670 feet above the village of Fárdápur.

Kundálá hills. The Kundálá hills run east and west to the north of Baizápur. They consist of low flat-topped hills averaging from 100 to 200 feet in height.

The intervening country between the A'jantá ghâts on the north and the Maholi, Kinkurá, and Kundári range to the south is crossed by a few low ranges forming the spurs of the Baiámuhal hills, and separating the valleys of the Damná, the Juah, the Kailná, the Purná, and the Girjú, but they are not of much importance.

GEOLOGY.*

Formations. The geological formations of the Aurangábád district, beginning with the lowest, are as follows:—

1. Middle Traps of the Dakhan Tertiary.
2. Older Alluvial Deposits of the Godávari. } Post-Tertiary
3. Modern Alluvial Deposits of the Godávari and other rivers. } and Recent.

General description of Dakhan Trap. The lowest rocks belong to the great trappean region of the Dakhan, which is roughly estimated to cover an area of 200,000 square miles. They consist of a series of basaltic flows, all nearly horizontal or presenting the appearance of having been so originally. In some parts of the Western Ghâts their vertical thickness is from 4,000 to 5,000 feet, and probably where thickest they may amount to 6,000 feet and more; but this is the thick end of the formation, and the flows thin out towards the extremities in a series of broad ledges or steps. The rocks are believed to have been formed between the highest Mesozoic and the lowest Cainozoic periods, or between the

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* The Records and Memoirs of the Geological Survey of the Government of India were consulted in preparing the general account.

Upper Cretaceous and the Lower Eocene formations. They are divided into three groups :—

1*st.*—The upper traps and inter-trappeans of Bombay, 1,500 feet thick.

2*nd.*—The middle traps, to which those found in this district belong, 4,000 feet thick.

3*rd.*—The lower traps and inter-trappeans of Nágpur, and the Mekalgandi Pass, &c., towards the limits of the formation, 500 feet thick.

From the fact that the inter-trappeans of the lowest and highest groups are fresh-water sedimentary rocks, and also from the frequent occurrence of volcanic breccia in the highest and middle group, it has been inferred that the trap rocks of the Dakhan are of sub-aërial origin. No remains of extinct volcanoes have been discovered, from whence this great mass of volcanic matter could have been ejected. Large numbers of dikes are found on the Western Coast, but there are very few in this district, and the only place that has the appearance of a crater—at Lonár in Berár, adjoining the district to the east of Jálná—is remarkable for the absence of dikes in the vicinity. It is however clear from the occurrence of inter-trappeans, that the rocks were not all thrown up in one continuous flow; but that there were long intervals of repose, during which time lakes were formed, and different conditions of life existed, which were subsequently enveloped during periods of activity. This mode of occurrence gives a peculiar aspect of stratification appertaining to the sedimentary rocks, and terraces rise upon terraces, continuous over great distances, as if indicating the different flows in their order of succession. Yet in a class of rocks which present much uniformity, and which insensibly graduate into one another, it is not easy to draw the line between each succeeding flow. Nor are their degrees of compactness a sufficient index of their order, as this might be due as much to their chemical composition, and the circumstances under which they were discharged over the surrounding surface, as to their

order of superposition. Thus several succeeding flows are crystalline in character, while others are amygdaloidal and vesicular. Still a thin parting of clay more or less indurated might form a kind of dividing line; the upper lavas may be more vesicular or more amygdaloidal, and the lower more basaltic; while perhaps the lowest amygdaloidal flows, next to the point of junction, may contain little tubular penetrations subsequently filled in by infiltration, indicating the rise of gases from the surface beneath. The lines of demarcation however, will be faint or sharp, just as the periods of repose are short or long; so that it is not unlikely that when two beds of similar appearance and composition occur together, they may be confounded as one. The different flows are of no great thickness, and many of the more amygdaloidal beds appear to be made up of several smaller flows from six to ten feet each, while the crystalline flows are perhaps about fifteen feet each.

Petrology of the district. Basalt.

The trap throughout the district consists mainly of augitic lavas, comprising the various forms of basalt. The compact and amorphous rock, with its semi-vitreous texture and its perfect conchoidal fracture, known specifically as basalt, occurs on the highest summits of the hills in large cubic masses. It is dark in the interior, containing small cavities coated generally with a reddish or black vitreous glaze, while the exterior is of a yellowish-brown colour.

Anamesite.

The very close-grained and uniformly crystalline variety known as anamesite is much more frequent, and of a massive structure, dark internally, and weathering on its exterior into a reddish-brown colour. Crystals of olivine are plentifully disseminated throughout, and the rock often occurs towards the middle of the hills, interstratified with ashy and vesicular traps, sometimes forming the terraces of the lower flat-topped summits.

Dolerite.

The third coarse variety, or dolerite, is perhaps the most abundant. It is the rock which yields the boulders by exfoliation, and seems to harden as it approaches the kernel. It occurs often at the foot of the hills, and often towards the summit, to which by its decomposi-

tion it gives a conical appearance. Such hills are difficult of ascent, as they are steep and yielding to the tread; and similar high inclinations, due to the more rapid decomposition of the same rock, may be generally seen below the harder scarps of the flat-topped hills. The unaltered spheroidal cores are sometimes seen at the foot of the hills, or scattered over the surface of the bed from which they have weathered out. Porphyritic basalt is not much represented; and columnar structure is very seldom seen. The basalt in dikes is generally disposed in vertical segments of small dimensions.

Vesicular, Trap, Amygdaloid, &c.

The most striking peculiarity is the great prevalence of vesicular trap and amygdaloid with nodules of zeolite or agate covered with green earth. Beds of volcanic ash are also very common, differing little from the basaltic lavas with which they are interstratified, but their brecciated structure can always be readily detected. Occasionally pumice is found in ash beds, but with interstices filled up as in amygdaloid. Here and there, throughout the trap, beds of red bole occur, generally a foot or two thick, sometimes containing scoriæ, in which case they cover the upper portion of a basaltic flow, into which they appear to pass. Cracks and hollows are frequent, and the finest crystals are sometimes found in them. The principal minerals found in crevices and cavities, and forming the nodules of amygdaloid, are rock crystal, seldom amethystine, with the other varieties of quartz, such as agates, jasper, heliotrope, and chalcedony. Among the anhydrous carbonates, calcite (Iceland spar) is very abundant. Of the zeolitic hydrous silicates, thomsonite, natrolite, galactite, and stilbite are common; and among the other hydrous silicates laumonite, prehnite, and apophyllite; while the green mineral glauconite is very prevalent in the vesicular and amygdaloidal traps.

General Sections.

In the country between Jálná and A'mbad occasional scarps formed of the harder traps are seen in the low flat-topped rises; and lower down in the valley the rocks that crop up from beneath the alluvium consist generally of purple vesicular trap and amygdaloid, abounding in kernels covered with green earth. In the bed of the Godávari,

Jálná to A'mbad.

and also towards the foot of the hills, they are often tinged superficially with a brick-red colour, doubtless derived from the thin beds of red bole found in the higher parts. The rocks are frequently fissured and cracked, and the cavities are filled with different minerals, such as rock crystal, agates, calcite, zeolites, &c. Doleritic trap is also very frequent, in every stage of decomposition, and in peculiar concentric forms. Porphyritic trap containing glassy crystals of felspar occurs in the bed of the Godávari.

A'mbad to Paitan. Among the hills from A'mbad towards Paitan good sections are seldom seen, as most of the rocks there are much decomposed at the surface. The following section is taken from some of the lower scraps near Chotá Pipalgaon on the Bírh road. Starting with a reddish clay from six to nine inches thick in the bed of a nállá a little below the base of the hill, some purple amygdaloid follows, not much mottled, with the cavities and kernels coated with very little green earth, except near the cracks and joints, where this mineral is more abundant. The same rock higher up is of a reddish colour, with numerous small kernels, giving a total thickness of about twenty feet. Succeeding this for another six feet is some decomposed dolerite containing runs of calcareous matter. A thin band of reddish clay is sometimes seen above, about nine inches thick; and then a decomposed greyish-brown trap for twenty-five feet with numerous small vesicles and nodules coated with green earth, but the latter not very plentiful towards the top. Next comes a reddish vesicular trap six feet thick with very few nodules, which are not coated with green earth. Above this, along the steepest slope of the hill, are the usual decomposing dolerites for about fifty feet, weathering into basaltic kernels; and then another parting of red clay about nine inches thick, succeeded by purplish trap twenty feet thick, with a few cavities enclosing silicious minerals. This last trap, almost perpendicular, forms the scarp of the first terrace, and is also the rock of the cave excavations of Aurangábád and Elura. Above this rock, which is sometimes interstratified with anamesite, are the

usual traps more or less amygdaloidal and vesicular, with perhaps some hard basalt at the very summit.

Inter-trappean?

In the Sattárá hills at Girnárá, decomposing dolerites are seen below, and then purple amygdaloidal and vesicular trap. About a hundred feet above the base of the hill, a thin bed of sedimentary rock, consisting of sandstones, &c., about six inches thick, appears to be interstratified with the trap. Above again there are purple and greyish traps more or less vesicular and amygdaloidal, with nodules and cavities generally coated with green earth. Judging from the large quantities of little tubular pipes, sometimes covered with green earth, that are seen about Bindhun, there appear to have been many amygdaloidal flows about this region ; and the terraces on the hills are also more numerous and of little depth.

Contents of fissures.

Fine specimens of heliotrope and jasper, with dark silicious minerals resembling flint, are found between Páchod on the Bírh road, and Givaroi, to the south of the Sattárá hills. These occur in a broad fissure, running nearly east and west, among some trap that is now much decomposed. Basalt is seen in a dike among the hills between Páchod and Chicholi to the west of Chotá Pipalgaon.

Paitan and Gándápur.

Along the valley of the Godávari the alluvial surface deposits generally conceal the underlying rocks ; but the latter are occasionally exposed in a very decomposed state, in the beds of nállás. Grey and purple traps occur at Saunkhéda, and likewise towards Gándápur, where they have a somewhat reddish appearance. At Baizápur they are slightly ferruginous, and rock crystals found in cavities and cracks are sometimes of the amethystine variety. Crystalline flows are more frequent in the country beyond the right bank of the Sivná. The low hills of Kundálá, from Jarur to Jánifal, are covered with basalt. A considerable quantity of very black soil containing basaltic boulders is seen towards Tharodá, near which village the amygdaloidal flows again make their appearance. Towards Kánhar amygdaloidal and vesicular traps, occasionally red-

Baizápur and Kánhar.

dened, occupy the higher parts of the valley of the Sivná. The green mineral glauconite is very abundant, coating cavities and nodules. The lower portions of the valley near the river generally contain crystalline flows. The Surpanáth hill consists of four heavy terraces, each capped with ashy and vesicular trap, interstratified as usual with anamesite. Basaltic boulders occur on the summit, but the hill is mainly composed of amygdaloidal flows. On one side there is a kind of cave excavation much filled up, in the perpendicular scrap of some ashy trap forming the first terrace of the hill. Thin partings of clay or red bole hardened into a sort of clay-stone from one to two feet thick are also frequent. A considerable amount of agate, heliotrope, jasper, zeolite, and calcite is found among the nállás and hills.

Kánhar to A'jantá, Bokardan, and Jálná.

The same rocks occur towards A'jantá. In the ravine which contains the cave excavations, the vesicular traps are reddish below, but grey and purple above. The excavations are in a grey ashy vesicular and amygdaloidal trap filled with kernels and cavities coated with green earth. The carvings and figures have a peculiar pitted appearance from the weathering out of nodules. The caves are nearly a hundred feet above the bed of the ravine, and about 400 feet below the town of A'jantá. Similar doleritic and amygdaloidal traps occur towards Bokardan and Jálná. In the bed of the Kailná some reddish amygdaloids are seen, but in the excavations on the banks of the river near Bokardan, the rocks are purple and greyish.

A'jantá to Aurangábád.

Nothing unusual occurs in the intervening country between A'jantá and Aurangábád. The traps are the same, sometimes reddish as at Királá on the Purná, and at A'lánd and Phulmári. Above these are the usual red partings of clay, but much indurated, and breaking off into angular fragments.

Aurangábád towards Nandgaon.

In the hills of Aurangábád, the purple and grey vesicular and amygdaloidal traps are very abundant. At the base of the hills they are, as usual, tinged with red. The hummocks and steep slopes

above the perpendicular scarps are formed of decomposing dolerites. The scarps themselves consist of compact ashy beds interstratified with anamesite. Several small dikes occur between Aurangábád and Chikaltáná ; and the metal on the Jálná road consists of little cubes of basalt. A heavier dike is seen between Aurangábád and Harsul ; and another crosses the road near Daulatábád. They have a direction north by east, and south by west. The hills are generally in three heavy terraces, with the highest consisting of hummocks or hump-backed mounds ; but many of the hills both at Sattárá and Aurangábád consist of five or six smaller terraces of vesicular trap. The winding excavations into the Daulatábád hill-fort are cut out of the compact ashy beds that form the wonderful perpendicular scarp all round the hill. On the Nandgaon road to the left bank of the Sivná beyond Deogaon, the rocks are the usual amygdaloidal trap, with some reddish earth about the 14th mile. Crystalline flows occur from the right bank of the Sivná to the village of Tharodá, distant about 18 miles, and the basalt is close-grained and compact, and splits up into cubes. The country is reddish in two insignificant instances towards the hollows, but otherwise it is covered with very black soil, often full of hard basaltic boulders. Amygdaloidal flows are met with at Tharodá, but basalt is still frequent. In descending the low ghát to the Nizám's frontier at Galmodi, basaltic rocks are first seen, then a parting of clay, and then amygdaloidal and vesicular traps.

Older Alluvial deposits of the Godávari.

Allusion has already been made to the effects of denudation, produced by the Godávari and its tributaries, in the soft or easily decomposed rocks, that compose the broad valley to the south. The river has a slight fall lower down, and forms a broad alluvial plain where it traverses softer beds ; but cuts a steeper slope in the harder rocks which it encounters in the higher parts of its course. The superficial accumulations of detrital matter constitute the alluvium of the valley, and extend in variable depths from twenty to fifty feet along the bank of the Godávari. The upper portions of the deposit

consist of a brownish clay, abounding in nodules of *kankar*, or impure carbonate of lime. The more massive forms of calcareous tufa frequently fill up the cracks in the alluvial deposits, but sometimes they form thick beds. At the base of the alluvium, and immediately upon the underlying trap, there are water-worn pebbles and angular fragments of zeolite, chalcedony, bloodstone, and agates, which have been consolidated by carbonate of lime into a hard conglomerate. Bones of mammalia have been found in this gravelly deposit ; and in 1848 the remains of a fossil elephant were found by Brigadier Twemlow, commanding at Aurangábád, in the banks of the Godávari below Toká. The cranium was identified by Dr. Falconer as belonging to the extinct *Elephas mamalicus*. Dr. Bradley found fragments of a huge tusk firmly imbedded in the conglomerate near Rakisbon. The bank here is about 58 feet deep, and is thus arranged :—

	Feet.
Vegetable mould	1
Loosely aggregated fluviatile, a reddish deposit of buff tinge, much intermixed with calcareous nodules and veins, the whole confusedly stratified	40
Fine laminated silt	3
Conglomeratic bed of large water-worn pebbles of chalcedony, agate, &c. ; the surface with an indurated crust of calcareous matter ridging it in waving forms	1
Similar concrete of dark water-worn pebbles irregularly disposed, the upper part formed of finer particles imbedded in calcareous matter, with undulating ridge marks on its exterior surface. The lower portion a pebbly calcareous marl, enveloping the fossil	3
Porphyritic trap with tubular crystals of felspar, and much intersected with calcareous and earthy veins	6
Pink amygdaloidal trap	3
Total...	57

The fossil bed thins out towards the east, and changes its calcareous silt into reddish clay, which envelopes the silicious pebbles in globular lumps, and differs only from the prevailing red amygdaloid of the district by being less coherent. Eventually it disappears under the bank overlaid by globular basalt.

The cranium before alluded to was found by Brigadier Twemlow near Paitan ; and he also found the lower head of a femur, and what appeared to be a portion of the tibia, in the neighbourhood of Toká. Bones of *Bos* and other animals occur in this deposit.

From the gravels near Munji and Paitan, Mr. Wynne of the Geological Survey of the government of India, obtained an agate flake, apparently of human manufacture, thus affording a trace of man occurring in the post-tertiary river gravels. " The river-cliff here has a height of about fifty feet, and in a bed of uncompacted sub-calcareous conglomerate or concrete, gravelly, and containing shells of a species similar to those now living in the neighbourhood, the specimen was found imbedded," about twenty feet above the base of the cliff. Similar gravel deposits are met with in the larger tributaries of the Godávari, and one instance may be mentioned on the banks of the Purná near Királá, but no fossil remains were found.

Soils.

There are two kinds of superficial formations, one consisting of upland soil derived from the decomposition of the rocks on the spot, peculiar to the hilly region, and the other alluvial soil, deposited by water, belonging to the plains and to the hollows in the valleys of rivers. They are variously composed, according to the rocks from which they are derived, and are sometimes of a heavy rich aluminous character, or consist of a light and fertile loam, in no case of very great depth, except in the immediate vicinity of the Godávari. The long flat levels on the summits of the hills have a shallow black aluminous soil, covered with long grass. The sides, when not in rocky ledges, are composed of crumbling and partially decomposed dolerites and amygdaloids ; while the bases are of the same stony and unproductive nature, or contain a shallow soil scarcely more than a couple of inches in depth. The higher portions of the valleys are likewise shallow and undulating, and much intersected with nállás. Black soils occasionally occur, resting either on calcareous beds or

on partially decomposed globular basalt. In the river valleys lower down, a light-brown kankary alluvium is the prevailing soil. This is often associated with a sub-recent conglomerate—while cotton soil occurs above in patches here and there, sometimes of a black colour, and sometimes mixed with red. The black soil is generally derived from basalt; and its composition and colour vary according to the proportions of iron, lime, magnesia, and the amount of organic matter that it contains. The reddish kinds are perhaps coloured by the clayey beds of bole and the red amygdaloidal traps. These, and the greyish and brownish varieties, are very absorbent and retentive of moisture, and are exceedingly fertile. In fact such is the exuberant fertility of basaltic soils in general, that some are said to bear wheat-cropping for thirty years in succession without a fallow; while a still more remarkable statement is made, that some of the black-soil plains have produced crops for two thousand years, without manure, without having been left fallow, and without irrigation. As a rule, black soil . . never irrigated at all. It expands and contracts to an unusual extent under the respective influence of moisture and dryness. During the rains it is exceedingly muddy; and in the hot weather it is covered with cracks and holes. About Bokardan and Jálná the soil is sometimes very calcareous, generally poor, and abounds with efflorescence of soda. The wells too, are often brackish. Towards A'mbad, there are greyish soda soils in the upper parts, with darker and more fertile soils in the hollows. Sometimes the soil is of a reddish-brown colour. Similar soils occur towards Paitan, where they are brownish-black, reddish, and greyish. The high bank east of Paitan contains some valuable yellow clay beds derived from decomposed felspars; and towards Gándápur and Baizápur there are very fertile reddish-brown soils. The valley on the right bank of the Sivná contains very adhesive black soil, shallow and full of basaltic boulders. The valley in which Aurangábád is situated contains rich reddish-brown soil; and a similar soil is generally characteristic of the other valleys and hollows, such as those at Elura, Kánhar, &c.

Pot-holes, or giants' cauldrons, are very common in the rocky beds of rivers, and have already been noticed. They are called *jhils*, *jerrais*, or *dohás*, and are due to the exposure of the trap rock during the dry season, and to the violent action of water during the rains. Pot-holes in river-beds.

The discovery of an agate flake, probably of human manufacture, in the right bank of the Godávari, has already been noticed. Flakes or stone knives and cores were usually made from agates; and more of these remains might be found in the district, where agates are so plentiful. They are possibly of palæolithic age. None of the later forms known as Celts, belonging to the neolithic age, have been found. Implements of copper, bronze, and iron may not improbably be discovered; but very little is known about the stone circles, cromlechs, barrows, and mounds of prehistoric man, in this district. Prehistoric human implements.

METEOROLOGY.

The climate of Aurangábád is influenced by a variety of circumstances, such as its distance from the sea and the character of the intervening country, its distribution into land and water and the direction of the mountain chains, its altitude above sea-level and the nature of its soil and of its vegetation; while from the effects of subaërial decomposition and denudation, the very form and productiveness of the land surface are to a great extent dependent on atmospheric influences. Aurangábád is not however, an isolated region having distinct climatic peculiarities, but is subordinate to the larger areas of Western India, which are governed by like meteorological conditions. At the same time, the district may be subject to innumerable local variations of its own; but in generalising it is necessary to bring together the observations of large areas of which it is an integral portion. General observations.

The temperature is mainly influenced by the vapour-bearing currents known as the summer and winter monsoons; but the district, Temperature.

Temperature.

from its geographical position, is very much less under the influence of the winter than of the summer monsoon. The general direction of the wind-partings, is determined by the valley of the Tapti bounded by the A'jantá ghâts, and that of the Godávari bounded by the hills of Ahmadnagar and Jámkhed. The district has a general elevation of 2,000 feet above sea-level in the hilly regions, and 1,800 feet in the plains. The soil derived from the decomposition of the characteristic traps of the Dakhan is absorbent and retentive of moisture. The plains are bare of tree vegetation; and in the hilly tracts the trees are mostly deciduous.

With the harvesting of crops the hot season may be said to have commenced, during which time the largest rivers contain but a very small supply of water. There is an absence of all irrigation or other sources of moisture; and evaporation chiefly takes place from the soil, which is soon covered with cracks and fissures. The atmosphere of the plains consequently becomes excessively dry; and a general scene of desolation is presented in the leafless condition of the trees, and in the blackened appearance of the surface, from the annual practice of burning the grass. "The temperature during the dry season is determined mainly by the changing equilibriums of the heat gained from direct insolation, and that lost by radiation into space. Of secondary causes affecting the temperature, the most important by far are evaporation, and obscuration by cloud. Wind-direction as a condition directly influencing temperature occupies only a third place." The temperature of the peninsula begins to rise shortly after the winter solstice, in January and February. In the month of March the district is included in the isotherm of 80°, coming within the area of greatest temperature in the peninsula, which occurs in latitude 20°. In May the area of greatest temperature, with an isotherm of 95°, is removed further north; while the district is included in the isotherm of 90°. The area of greatest temperature however, is in advance of the zone of greatest insolation, at least for the earlier months, and is due to the greater readiness with

Temperature.

which the land surface changes its temperature. With the advent of the summer monsoon there is a sudden fall of temperature, and during the months of July, August, and September the district is within the isotherm of 75°. In October there is a slight rise, when the south-west monsoon is deflected towards Karnátaka ; and in the winter months the temperature chiefly depends on the latitude of the place, which in this district corresponds with an isotherm of 70°. In the Bálághát country the thermometer stands lower than in the plains, and the decrement is about 1° in 390 feet. There is however, little vertical movement of the atmosphere, either upwards or downwards ; but perhaps some horizontal motion takes place, as when the afternoon hot winds of summer blow up the valleys of the rivers, while the nights are rendered comparatively cool by the winds that blow from the hills. In the interior of the plateau the reduction of temperature due to elevation is less than towards the borders. At Ajantá for example, the elevation is gained by a tolerably abrupt rise from the general surface, and the heat radiated from the ground is relatively much more copious.

The following is taken from Dr. Bradley's manuscript report on the meteorology of the district. During the year 1849, the mean temperature of Jálná in the cold weather was 76° freely exposed ; the average maximum and minimum were 96° and 57° respectively ; and 44°, the lowest temperature registered, was reached in January. The mean for the hot weather, similarly exposed, was 91° ; the average diurnal maximum and minimum 106° and 77° ; and 122° was the highest temperature for the year, and was reached in April. The mean temperature for the whole year was 83°. The temperature under shelter was 76°, and the maximum seldom exceeded 100°. In the city of Aurangábád, the thermometer in the cold weather at sunrise sometimes stands as low as 46°, rising by 2 P.M. to 86°. During the hot months, the maximum for the year was observed on the 22nd May, when the temperature in the shade between 2 and 3 P.M. was 106°. The minimum for this season was 78°. The mean annual temperature was 77°.

Temperature.

The following particulars regarding temperature, are gathered from Mr. Chambers' *Meteorology of the Bombay Presidency* :—

In January the portion of the district near Jálná has a mean temperature of 74·4° ; while to the west and north the temperature is 71·6°. In February the temperature of the district is 74·8°. In March the temperature is 84° on the south and 82° on the north ; and in April 86·3° and 87° respectively. In May the temperature of the district is 90°. In June the temperature about Jálná is 83·4°, and near Aurangábád 84°. In July the district has a temperature of 76·5°. In August the temperature is 79·4° about Jálná, and 78·5° to the north and west of the district ; while in September the temperatures are 80° and 77° respectively. In October the temperature of the plain is 80°, and that of the hilly region 78° ; while in November the district has a general temperature of 76·6°. In December the temperature is 72·5° on the south, and 71° on the north. The mean annual temperature of the district is 79·4° on the plains, and 78·5° in the hilly region. The range of temperature between the hottest and coldest months varies from 17·5° to 17·7°.

The following statement shows the mean monthly and annual temperatures of Jálná, Ahmadnagar, and Mallagaon. The temperature of Ahmadnagar corresponds much with that of Aurangábád, while Mallagaon is just beyond the wind-partings to the north.

Name of Station.	Elevation.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual Mean.	Range between greatest & least monthly means.
Jálná ...	1,986	74·3	75·7	83·2	87·0	90·0	83 0	77·2	79·0	77·0	7 ·4	77·0	72·5	79·6	17·5
Ahmadnagar.	2,133	71·0	74·5	81·5	86·5	87·4	81·0	77·9	76 6	75·9	76·8	72·2	69·5	77·6	17·9
Mallagaon ...	1,587	72·4	76·2	82·1	89·7	90·1	86·5	81·4	81·5	79·5	77·0	77·0	73·2	80·5	17·7

Atmospheric Pressure.

Thermometrical observations taken for the last nine years by Mr. Jamsatji Mánakji, of H. H. the Nizám's service, in Civil Medical charge of Kádárábád (Jálná) are also given for comparison.

Months.	1870.			1871.			1872.			1873.			Mean Monthly Range.
	Max.	Min.	Mean.	Max.	Min.	Mean.	Max.	Min.	Mean.	Max.	Min.	Mean.	
January ...	83·4	64·8	74·1	80·2	58·3	69·2	88·1	61·8	74·0	86·0	57·5	71·2	23·8
February ...	88·4	61·6	75·0	87·2	61·4	74·3	95·1	65·7	80·4	90·9	65·6	78·3	26·8
March	92·8	69·6	81·2	91·2	68·1	79·6	102·6	75·4	89·0	99·7	71·7	85·7	25·4
April	101·6	71·8	86·7	101·8	77·3	89·5	102·4	78·2	90·3	100·1	76·6	88·3	25·5
May	103·9	80·4	92·1	99·5	78·7	89·1	105·2	81·6	93·4	96·8	78·1	87·5	21·7
June	92·7	75·8	84·2	91·9	76·3	84·1	87·5	74·0	80·8	88·3	71·6	81·5	14·9
July	82·2	73·0	77·6	89·0	74·0	81·5	84·0	72·4	78·2	...	...	...	11·9
August	85·5	73·4	79·4	88·1	72·7	80·4	83·6	72·0	77·8	84·5	74·2	79·3	12·4
September ..	87·0	73·1	80·0	92·8	74·6	83·7	84·4	71·7	78·0	86·2	71·0	78·6	15·0
October... ..	86·0	71·0	78·5	92·7	68·5	80·6	86·7	64·4	75·6	89·1	66·3	77·7	21·1
November ..	83·7	64·8	74··	88·8	68·3	78·5	78·2	63·1	70·6	83·8	64·1	73·9	18·6
December ..	79·6	55·9	67·7	87·7	63·4	75·5	83·0	59·0	71·0	82·9	59·6	71·3	23·8
Mean	88·9	69·6	79·2	90·9	70·1	80·5	90·0	69·9	80·0	89·8	69·0	79·4	20·1

The mean maximum for the above years is 89·9. The mean minimum for the above years is 69·6. The mean of the means is 79·8.

From the absence of barometric observations for the district, only some general remarks can be made regarding the variations of atmospheric pressure. These remarks are compiled from different authorities; but a few readings with an aneroid were taken in the months of May, June, and July of the present year, and the results are given elsewhere.

The atmospheric pressure undergoes a double diurnal and a double annual oscillation. The maximum pressure for the day occurs about nine and ten in the morning, and the minimum between four and five in the afternoon. A smaller maximum and minimum take place at 10 P.M. and 4 A.M. respectively, but the exact hours vary at different seasons of the year; while the average diurnal amplitude is rather more than 0·1 inch, appearing to be greatest in the afternoon fall in the valleys. The character of the oscillation on the plateau is similar

Atmospheric Pressure.

to that on the lower plain, but the amplitude is less. The amplitude of the double oscillation is also less on cloudy than on clear days. In the valley of the Dudná, the difference of level between the summits of the hills to the north and south of Aurangábád and that of the lowest point of the valley, at the confluence of the Purná with the Godávari, averages about 1,000 feet; and the diurnal oscillation of atmospheric pressure at Aurangábád is no doubt influenced by the movements of the air that are produced between the hills and the plain. This inequality is greatest in the driest months, when the strong winds of the afternoon blow up the valley, and is least in the rains. The same feature is peculiar to the lower valley of the Godávari, the dry winds blowing up towards the Sattára hills on the one side, and those of Bírh and Ahmadnagar on the other. These hot currents seem to coincide with the diurnal oscillation of temperature and pressure, and are no doubt explained by the more copious diurnal transfer of air to the hills on both sides. The pressure on the hills is of an opposite character, and rises in the afternoon, but falls towards night and early morning, when the cool winds from the hills blow down the valley.

Winds.

In the annual oscillation, the highest pressure occurs in December, and the pressure of January is also nearly as high, while the lowest takes place in June and July. In November and December, the winter ante-monsoon south of the Sátpurás blows from the east, and is followed by an interval of three or four months in which the prevalent winds are from west and north-west. In the spring months, the temperature and pressure of the dry winds of Rajputána and Central India are very high, forming an exception to the rule that the seat of the greatest temperature is also that of the lowest pressure. From this tract of country, hot dry winds blow with considerable force towards the Central Provinces south of the Sátpurás. The land winds of April and May set in at 9 or 10 A.M., about the hour of maximum diurnal pressure, and begin to decline at 4 or 5 P.M., thus indicating that to some extent they are re-

lated to the diurnal oscillation of pressure. When the summer monsoon sets in, there is a rapid substitution of a saturated west wind for an exceedingly dry north-west wind, and the fall of pressure and of temperature is considerable, the former amounting to nearly 0·1 inch, and the latter to 14° or 15°. Winds.

The general direction of the winds for each month of the year is as follows :—

In January the winds are from the east, and in February from the north-east. In March they are from north-east, east-north-east, and south-south-west ; while in April they are north-west and north-east. In May the winds blow from west-north-west and north. In June they are generally west, and in July south-west and west-south-west. In August they are west-south-west and west-north-west ; in September west ; and in October west, north-west, and north. In November the winds are west, west-north-west, and north-east ; and in December east-north-east and east. The winds however, do not blow in a direct course, but very obliquely ; and the tendency is to veer from left to right, a north-west wind often changing to easterly, and a wind from the south inclining to south-west, west and even north-west. Thus a certain scheme of pressure distribution, which determines the course of the winds, is peculiar to each season. But there are variations in different years, and these are no doubt closely connected with those variations of rainfall and temperature which characterise the seasons of different years.

There is an absence of any appreciable source of local evaporation, such as may be derived from large areas of irrigated fields, or even from the leaves of trees, &c., and the main supply of aqueous vapour comes from the Western Coast. The soil however, from its absorbent character, furnishes a moderate supply of aqueous vapour ; and the direct heat of the sun is in some measure modified by the retentiveness of moisture peculiar to the black soil, and by the evaporation that is always going on. Several years ago, Captain Christie made some experiments to determine the absorbent power of *regar*. He Humidity.

Humidity.

dried a portion at a temperature nearly sufficient to char paper, and having exposed 2,615·6 grains of the dried soil to the atmosphere of a moderately damp apartment, found after a few days that it had gained 147·1 grains. He then exposed the same sample to an atmosphere saturated with moisture, and observed that the weight increased daily till the end of a few weeks, when it was found to be 2,828·4 grains. The soil had gained 212·8 grains, or about 8 per cent.

The proportion of vapour in the air is not the same at different seasons of the year, depending chiefly on the direction of the winds. The vapour tension is lowest in January, when the temperature is at the lowest, and the pressure at the highest; but the rise during the dry season, during the prevalence of the land winds, is very slow till the setting in of the summer monsoon, and then there is a sudden increase. There are two periods of maximum and two periods of minimum proportion of vapour in the atmosphere during the year. The months of April and May are the driest, while July and August are the most humid. November is again somewhat dry, and the second maximum falls in December, but south of the Sátpurás the rise in this month is very slight. The humidity of the atmosphere is subject to innumerable local variations, according to the proximity of trees or of artificial irrigation. Thus the city of Aurangábád from its elaborate system of water-supply and from the extensive vegetation that the latter supports, is more humid than the drier regions of Jálná. In the hilly country to the north there is a slightly higher humidity in December and January; but during the earlier and later months of the dry weather, there is very little difference between the hills and the plains, the dryness of both being excessive. The summits of the hills have a higher relative humidity than the plains, and during the rainy season are at saturation, the hill-tops being enveloped in cloud.

Clouds.

As clouds consist of air in a state of saturation, their prevalence will vary according to the relative humidity of the higher strata of the atmosphere. Consequently, there will be two annual periods of

Clouds.

maximum and two of minimum cloudiness, corresponding with the periods of maximum and of minimum proportion of water vapour; but the second maximum during the winter monsoon is of very much less importance than the maximum of the summer monsoon. During the dry season, when the land winds from the north-west prevail, the clouds are at a minimum; but when the sea breezes blow up from the west and south-west, the cloudy season begins, and reaches a maximum in June and July. Owing to the obstacle of the Western Ghâts which have to be first surmounted, and the dynamic heating which the clouds undergo in their gradual descent over the lower plateaus, the break created by the monsoon is not so striking over the greater portion of the district as it is in the extreme northern parts, where the monsoon currents blow up the Tapti valley, and the dry season is suddenly succeeded by one of high relative humidity. Cloud obscuration and humidity have also an influence in reducing the range of temperature, and in slightly lowering the mean temperature of the atmosphere. In the dry months, when the clouds are at a minimum, the air is loaded with dust, which absorbs heat as well as light, and constitutes a haze and glare extending up to great heights. This heated dust no doubt contributes much to the high temperature of the hills during the dry season, as compared with the plains.

Rainfall.

The rainfall of a tract of country will of course vary with the higher humidity of the atmosphere, and with the extent of cloudiness; but the amount will primarily depend on the volume of the saturated current, and on the velocity with which it travels. The circumstances therefore, which retard this velocity and create a greater humidity, will determine the amount of condensation and precipitation that takes place. Thus, the form of the surface, and the nature of the vegetation it supports, greatly influence the fall of rain; and hence the copiousness of rainfall on hill-sides covered with vegetation, where the currents have been obstructed. The Dakhan receives its principal rainfall from the Western Coast, but owing to the obstruction of the Ghâts, a great deal of the saturated current is condensed and precipitated, so that the volume is much reduced by the time the

Rainfall.

obstacle is overcome. In descending over the plateaus the portion immediately to the east of the Ghâts has a very moderate rainfall, and the increase beyond is only gradual.

The following table gives the annual registers of rainfall in the principal táluk stations as furnished by the Tahsildárs, but they have only been kept regularly for the last year or two.

Register of Rainfall of the Aurangábád District.

Ta'luks.	1283.		1284.		1285.		1286.		1287.		1288.		Mean.		Remarks.
	I.	C.	I.	C.	I.	C.	I.	C.	I.	C.	I.	C.	I.	C.	
A'mbad ..	...	...	...	..	29	17	5	79	13	05	26	13	18	53	
Paitan ...	17	64	29	45	10	20	13	22	23	43	30	15	20	68	
Gándápur ..	12	38	10	20	35	40	12	52	20	41	23	12	19	00	
Baizápur ...	13	53	17	62	15	06	9	55	11	25	36	35	17	23	
Bokardan ...	...	...	...	...	...	...	17	35	18	56	33	38	23	10	
Kánhar ...	19	37	24	22	26	42	13	51	22	10	40	03	24	28	
Old Jálná ...	...	...	22	85	34	09	26	14	25	12	44	83	30	60	
Sillode ...	12	46	11	18	25	16	5	66	14	74	41	54	18	50	
Aurangábád ...	...	...	...	...	...	...	16	60	12	11	30	91	19	87	The rainfall at Aurangábád during the years 1876 and 1877, as furnished by the Nizám's D. P. W., is 18·37 and 22·32 inches respectively.
Total ...													191	79	
Mean ...													21	31	

The greatest rainfall during the year takes place among the A'jantá and Gáotálá ghâts, and in the Kánhar and Tákli hills, which contain the sources of the principal tributaries of the Godávari. The Aurangábád and Sattárá hills also receive a very fair supply. Towards A'jantá the rainfall averages about 30 inches, towards Tharodá about 26 inches, and towards Baizápur 24 inches.

The following table gives the register of rainfall at Kádárábád (Jálná) by Mr. Jamsatji Mánakji, for the fifteen years between 1864

and 1879. The mean rainfall here shown is 30·36 inches. A statement of the yearly rainfall from 1875 to 1882 is separately given, and was furnished by the Revenue Survey and Settlement Department. The mean rainfall for the district, according to this statement is 31·18 inches. Rainfall.

Register of Rainfall at Jálná.

Months.	1864 and 1865.		1865 and 1866.		1866 and 1867.		1867 and 1868.		1868 and 1869.		1869 and 1870.		1870 and 1871.		1871 and 1872.		1872 and 1873.		1873 and 1874.		1874 and 1875.		1875 and 1876.		1876 and 1877.		1877 and 1878.		1878 and 1879.		Monthly Mean.	
	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.	Ins.	Cts.
June	6	75	2	50	0	81	5	49	11	17	8	16	1	28	4	10	5	76	10	70	9	06	5	26	8	57	6	38	8	67	6	71
July.....	6	94	4	37	11	03	8	30	5	39	5	53	19	35	1	55	16	40	2	47	11	09	3	24	5	03	2	38	12	73	7	72
August	5	19	7	70	6	97	9	60	5	0	7	37	2	68	1	34	7	48	4	76	1	24	6	37	5	06	2	69	9	21	5	51
September	5	25	3	87	1	70	1	99	...	...	13	9	5	45	3	40	11	12	11	66	8	12	17	17	2	43	3	38	6	59	6	40
October	...	...	1	50	2	41	4	34	...	...	3	64	4	6:	0	07	1	29	...	...	0	62	0	26	...	...	2	0	3	11	1	59
November	2	37	...	...	...	...	...	...	...	...	1	64	0	38	1	67	...	...	0	87	0	06	...	...	...	...	0	28	...	...	0	48
December	...	...	...	...	...	...	...	...	...	...	0	49	...	...	...	...	0	45	0	38	...	...	0	70	...	...	0	46	...	...	0	16
January	...	...	...	...	...	...	3	07	...	...	0	54	5	55	...	...	0	13	...	...	...	...	...	...	1	66	...	...	...	...	0	73
February	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	27	...	...	...	...	...	...	0	57	...	...	...	...	0	12
March	3	62	...	...	...	...	...	...	...	...	0	4	...	...	...	...	0	62	...	...	...	...	...	...	0	34	...	...	...	...	0	27
April...	0	31	...	...	...	...	...	...	...	...	0	25	0	16	0	46	...	...	0	24	0	24	...	...	...	...	0	16	...	...	0	12
May.....	0	50	...	...	...	...	...	...	...	...	...	...	0	92	0	51	1	12	0	38	0	69	0	08	0	20	...	...	3	75	0	54
Total...	30	93	19	94	22	92	32	79	21	56	41	58	46	40	13	10	45	04	31	40	31	12	33	08	23	86	17	73	44	06	30	35

Year.	Rainfall.
1875	40·24
1876	20·35
1877	17·79
1878	33·03
1879	38·15
1880	30·77
1881	21·13
1882	48·00
Mean...	31·18

The following account is taken from Dr. Bradley's manuscript report, dated 1818. The last year's rains (1847), which were considered more than usually heavy, were found to have been 41 inches, the particulars of which were noted at Aurangábád, and the distribution was as follows :—

	Inches.		Inches.
January	0·00	July	6 78
February	0·00	August	2·39
March	0·00	September	18·31
April	0·12	October	1·00
May	5 69	November	1·86
June	7·85	December	0·00

The fall of rain at Jálná is unequal, varying considerably one year with another ; 32 inches has been considered a fair average monsoon, but it was close upon double that amount in 1849, there having been no less than 62 inches registered, but in that year the rains were more than usually heavy all over India.

The following is an epitome of the weather at Jálná in 1850 :—

January.—Mornings cool, and days pleasant, with cloudy weather and occasional showers.

February.—Mornings cold, pleasant weather, with slight showers in the evening and night time.

March.—Cool mornings with agreeable weather ; latter part of the month thunder, showers, and cloudy weather.

April.—Cool mornings, getting very hot in the middle of the day, with thunder, showers, and strong wind ; evenings often close and oppressive.

May.—Mornings warm, and day hot, with close nights ; middle part, showers with thunder and lightning ; latter part, days and nights hot and oppressive.

June.—Forenoon overcast, with heavy rain, in early part ; middle part cooler ; and latter part rain and thunder with oppressive weather.

July.—Cloudy and hot in the day with occasional showers ; nights close.

August.—Cloudy weather with drizzling rain and slight showers ; heavy rain towards the close of the month.

September.—Warm mornings, with heavy rain and occasional showers ; hot at midday.

October.—Early and latter part rain, with cool mornings ; middle part, days warm, with cool nights and abundant precipitation of dew.

November.—Occasional showers, and pleasant weather. Heavy dew at night.

December.—Cool mornings and pleasant weather ; slight showers towards middle of the month, and heavy dew throughout.

There are no records of cyclones or storms of destructive violence. Dust-storms are very common in the afternoons during the hot weather.

The following observations were taken during the months of May, June, and July 1879 :—

Date.	Hour.	Name of Place.	Barometer.	Thermometer.	Remarks.
1879.					
23rd May	6 A.M.	Aurangábád	27·55	81·5	In tent, near Delhi gate
	7 „	„	27·50	83·0	Foot of Aurangábád hills
	8 „	„	27·18	81·0	On top of hills, weather rather warm, with passing clouds
24th May	6 A.M.	„	27·56	79·0	Very hot in the day, cloudy after 4 P.M., with high winds from north-west
	10 „	„	27·56	88·0	
	6 P.M.	„	27·40	94·5	
25th May	6 A.M.	„	27·55		Weather changeable and cloudy in the afternoon, with high winds
	10 „	„	27·50		
	4 P.M.	„	27·50		
	6 „	„	27·40		
26th May	6 A.M.	„	27·56		Weather cloudy, much wind in the afternoon, slight rain in the evening, but more at night, aggregating 1·90 inches ; sharp thunder and lightning
	12 „	„	27·50	96·0	
	6 P.M.	„	27·45	80·5	
27th May	6 A.M.	„	27·58	74·5	
	12 „	„	27·58	84·5	Wind from north and north-west
	6 P.M.	„	27·50	80·25	Rain at night, 2·80 inches
28th May	6 A.M.	„	27·62	74·0	
	12 „	„	27·56		Day cloudy
	4 P.M.	„	27·47	87·0	
	6 „	„	27·58	80·5	
29th May	10 A.M.	Daulatábád	27·48		Day cloudy, threatening to rain at Rozá in the evening. High wind at Rozá at night, with slight rain. High wind and much rain at night at Aurangábád ; next morning gauged 2·26 inches
	1 P.M.	Rozá	27·07		
	3 „	Elura	27·45		
	6 „	Rozá	27·07		
30th May	6 A.M.	„	27·00		Still cloudy. Strong wind on top of Daulatábád hill
	12 „	„	27·09		
	2 P.M.	Daulatábád	27·45		
	3 „	Top of hill, do.	26·81		Thermometer at Aurangábád 6 A.M. 73·0, and 2 P.M. 80·0
	6 „	Aurangábád	27·54	78·0	
31st May	6 A.M.	„	...	74·0	Day cloudy, High winds in the evening from the north-west. Slight rain at night and early next morning
	7 „	„	27·57	75·0	
	12 „	„	...	81·0	
	2 P.M.	„	27·55	82·0	
	4 „	„	27·49	84·0	

Date.	Hour.	Name of Place.	Barometer.	Thermometer.	Remarks.
1st June	6 A.M.	Aurangábád	27·57	73·0	Day cloudy
	6 P.M.	Saiktá	27·67	81·0	Taken at dák bungalow
2nd June	1 P.M.	Jálná	27·85	85·0	In closed verandah of Rev. Náráyan Sheshádri's bungalow. Passing clouds during the day
	5 „	„	27·79	87·0	
3rd June	6 A.M.	„	27·97	82·5	
	10 „	„	28·02	88·0	
3rd June	4 P.M.	„	27·90	92 0	Passing clouds
	6 „	„	27·92	90 0	
4th June	6 A.M.	„	28·02	76·25	
	11 „	„	28·05	85·0	
	1 P.M.	„	27·99	88·0	Ditto
	6 „	„	27·93	90·0	
5th June	6 A.M.	„	28·02	80·0	
	12 „	„	27·98	88·0	Ditto
	7 P.M.	„	27·95	88·0	
6th June	6 A.M.	„	28·02		
	9-30 „	A'mbad	28·10		Taken in tent
	5 P.M.	„	27·95	90·0	Evening cloudy
7th June	6 A.M.	„	28·12	75·0	
	10 „	„	28·15	84·0	Passing clouds
	4 P.M.	„	28·01	97·0	
8th June	6 A.M.	„	28·15	76·0	
	11 „	„	28·12	90·5	Ditto
9th June	6 „	Pachod	28·13		In dák bungalow
	11 „	„	28·14	88·0	Slight rain at night, and early next morning
	2 P.M.	„	28·06		
10th June	9 A.M.	Paitan.....	...	82·0	
	12 „	„	28·25	93·5	In tent
	4 P.M.	„	28·07	97·0	Thunder, lightning, and a little rain at night. Rainfall from 27th May to 10th June, 4·63 inches
	6 „	„	28·15		
11th June	6 A.M.	„	28·25	75·0	
	10 „	„	28·27	86·0	
	3 P.M.	„	28·06	96·0	Clouds from W. and S.W. Heavy rain at evening and night; gauged 1·90 inches
12th June	6 A.M.	„	28·34	71·0	Tent very damp
	4 P.M.	„	28·07	88·0	Heavy rain in the evening
13th June	6 A.M.	Saunkhedá.....	28·20		
	12 „	„	28·18		Weather cloudy
	3 P.M.	„	28·06		Rain in the evening and also at night
14th June	10-30 A.M.	Manjagaon (on left bank of Sivná) ...	28·18		Thermometer at Pandarwádi at 6 A.M. 78°, at 8 A.M. 82°. Thermometer lost in crossing the Sivná

Date.	Hour.	Name of Place.	Barometer.	Thermometer.	Remarks.
1879.					
15th June	6 A.M.	Pakora (on right bank of Sivná) ..	28·12		
	12 „	Gándápur	28·02		Weather fair, but overcast with light clouds.
	4 P.M.	„	28·00		
	7 „	„	28·05		Passing shower in afternoon from Walúj *en route* to Aurangábád.
16th June	9 A.M.	Dhaigaon	28·01		
17th June	6 „	Aurangábád	27·78		In dák bungalow
	2 P.M.	„	27·74		Passing clouds
18th June	6 A.M.	„	27·80		Ditto
19th June	11 „	Dehgaon.....	27·87		In dák bungalow; much rain during night of 18th at Dehgaon, also during night of 19th.
20th June	7 P.M.	Baizápur	27·82		In tent. Rain *en route* to Baizápur
21st June	6 A.M.	„	27·84		
	12 „	Janifal	27·53	79·0	Cloudy in afternoon
	6 P.M.	Tharodá	27·66	88·0	In dák bungalow
22nd June	8 A.M.	„	27·68		Cloudy
23rd June	10 „	Aulálá.....	27·65		Ditto
	6 P.M.	Kánhar	27·42		In village. Slight rain
24th June	6 A.M.	„	27·48	79·0	
	8 „	„	27·33	86·0	Foot of Surpanáth hill
	9-30 „	„	26·45	83·25	Top of ditto
	11 „	„	27·47	85·0	Passing clouds; slight rain in afternoon
25th June	6 „	„	27·47	80·5	
	9 „	Hústá	27·15		
	12 „	Peshor.....	27·27		Weather fair
	6 P.M.	Sarolá	27·34		Cloudy; drizzled twice in afternoon, also in the evening. Thermometer at Mahodi, one mile distant, 80° at 6 P.M.
26th June	6 A.M.	„	27·39		Morning very cloudy. Thermometer 6 A.M. 76° at Mahodi, 8 A.M. 79° at Hadgaon
	8 „	B. Borgaon	27·51	85·0	Overcast with light clouds at 2 P.M.
	12 „	Wangi	27·40		
	6 P.M.	Mangrul.	27·32		Thermometer 92° at Baradi. Thermometer 84° at 4 P.M. Weather cloudy, with light rain
27th June	9 A.M.	Golágaon	27·28		Weather cloudy. Thermometer at 6 A.M. 83° at Paloat.
	11 „	Ballárpur	27·28		Cloudy, and light rain
	12 „	A'jantá	27·53		In Baradari
	6 P.M.	„	27·50	83·0	Cloudy

Date.	Hour.	Name of Place.	Barometer.	Thermometer.	Remarks.
28th June	6 A.M.	A'jantá	27·55	81·0	Cloudy, and light rain
	8 „	Mouth of ravine ...	28·20		Ditto ditto
	9 „	In ravine, below caves	28·08		Cloudy and light rain.
	12 „	Fardápur	28·22	82·5	In dák bungalow. Still cloudy
	6 P.M.	A'jantá		81·0	Light rain
29th June	6 A.M.	„	27·69	79·0	Cloudy
	9 „	Sivná	27·48		Ditto
	2-30 P.M.	„		80·0	Ditto
	3-30 „	„		79·0	Ditto
	6 „	„	27·50		Rain in evening
30th June	6 A.M.	„		76·0	Cloudy
	12 „	Bokardan	27·56		Weather cloudy and very windy. Said to have had much rain previous night
1st July	6 „	„	27·64		Cloudy with high winds
	12 „	„	27·63		
2nd July	6 „	„		78·0	Cloudy
	6 „	Sillur	27·50		Ditto
	5 P.M.	A'lánd	27·38		Cloudy with light rain
	6 „	Kenolá		78·0	Ditto ditto
3rd July	6 „	A'lánd	27·47		Cloudy
	12 A.M.	Phulmári	27·41		Cloudy with light rain
4th July	6 „	„	27·45		
	1 P.M.	Aurangábád	27·76		Dák bungalow
5th July	12 A.M.	„	27·78		Monsoonish, light rain
6th July	8 „	„	27·79		Ditto ditto
7th July	11 „	„	27·75		Ditto ditto
8th July	8 „	Chotá Pipalgaon ..	27·71		In dák bungalow
	4 P.M.	„ ...	27·63	85·5	Passing clouds
9th July	6 A.M.	„ ...	27·70	77·0	Cloudy
	11 „	„ ...	27·69	84·0	
	5 P.M.	„ ...	27·63	85·5	
10th July	6 A.M.	„ ...	27·70	78·0	Cloudy, and light rain
	11 „	„ ...	27·72	83·0	
11th July	8 „	„ ...	27·69	81·0	
12th July	4 P.M.	„ ...	27·71		
13th July	7 A.M.	„ ...	27·85	77·0	
14th July	7 „	„ ...	27·85	75·0	Light rain
17th July	9 „	„ ...	27·81	81·5	
18th July	12 „	„ ...	27·77		
19th July	6 „	Aurangábád	27·82		
	12 „	„	27·80		

Register of Temperature at Aurangábád from September 1876 to April 1877.

Days of Month.	1876								1877							
	Sept.		Oct.		Nov.		Dec.		Jan.		Feb.		March.		April.	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max	Min.	Max.	Min.
1st	79	72	91	74	84	60	80	60	78	...	82	62	86	70	85	71
2nd	79	73	98	73	85	62	81	59	77	53	81	59	82	71	88	73
3rd	76	71	89	72	85	62	82	58	78	52	84	58	85	67	90	73
4th	76	69	91	68	85	62	81	59	76	51	81	65	89	68	90	77
5th	78	68	91	67	84	62	81	59	79	51	82	63	87	67	...	78
6th	76	71	89	70	84	63	81	60	81	52	...	63	89	65	...	...
7th	83	69	89	72	84	62	81	60	78	54	80	...	90	70	...	...
8th	82	71	89	75	84	62	79	61	79	56	74	59	91	67	...	...
9th	84	71	90	69	83	65	79	57	79	56	74	57	94	75	...	...
10th	84	71	90	73	85	65	79	57	80	57	77	55	94	73	...	...
11th	84	69	...	72	83	69	80	59	79	60	80	56	95	72	92	79
12th	83	69	...	...	85	66	79	61	75	62	78	56	92	73	92	82
13th	79	68	...	...	86	67	79	62	75	54	80	57	92	72	93	83
14th	81	70	90	...	86	67	78	67	76	54	81	62	...	74	93	79
15th	85	72	...	63	84	66	78	61	77	54	82	65	90	...	90	77
16th	85	72	...	...	83	63	79	62	81	57	82	63	88	62	92	79
17th	80	70	91	...	83	62	78	58	80	60	83	65	90	64	91	80
18th	87	73	...	65	82	61	78	55	83	59	86	69	92	65	92	77
19th	82	72	89	..	82	60	78	53	82	62	88	71	94	65	91	82
20th	82	72	89	65	82	60	77	52	80	60	89	73	94	68	91	83
21st	83	72	90	71	83	60	78	55	83	56	88	69	95	72	93	83
22nd	86	72	90	69	81	60	80	55	74	62	85	67	95	72	93	85
23rd	85	71	86	68	80	59	80	56	72	60	85	64	96	77	92	83
24th	84	72	86	66	80	59	81	52	76	60	88	65	96	77	88	80
25th	87	74	86	61	77	59	81	56	79	59	89	70	98	75	90	80
26th	88	73	86	74	78	57	80	58	80	65	84	66	95	79	91	80
27th	88	74	86	65	79	57	...	64	82	65	87	66	98	68	91	83
28th	89	73	87	65	79	58	...	...	83	67	85	69	78	65	92	83
29th	88	75	87	64	79	60		81	84	66	...	...	85	73	92	82
30th	89	74	86	64		60	78	...	85	66	...	...	84	71	93	80
31st	...	..	86	62	...	.	78	57	81	67	...	...	85	72	...	...
Mean	83·0	71·4	88·8	68·4	8.·4	61·8	79·4	59·1	79·1	58·5	82·7	63·4	90·6	70·3	91·0	79·5

Mean Maximum 84 63. Mean Minimum 66·55. Mean of the Mean 75·58.

Register of Rainfall from the year 1872-73 to the year 1876-77 for Aurangabad, taken from the Famine Report of Maulvi Mahdi Ali, Secretary to Government, Revenue Department.

Months.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	Total Inches.	Average Inches.
	Inches.	Inches.	Inches.	Inches.	Inches.		
January	.....	.....	.....	.....	0·35	0·35	0·07
February	1·05	.....	.....	.....	.....	1·05	0·21
March	... ..	... ..	.....	.....	.....	.....	.....
April	1·21	.....	.....	.....	.....	1·21	0·24 1/5
May	... ..	1 21	1·98	0·02	.....	3·21	0·64 1/5
June	5·13	9·58	12·22	5·93 1/2	5·64	38·50 1/2	7·70 1/10
July	12·41	4·35	16·43	6·20	8·06	47·45	9·49
August	4·47	5·34	2·04	11·32 1/2	3·77	26·94 1/2	5·38 9/10
September	10·42	7·39	7·20	15·29	1·80	42·10	8·42
October	0·40	.....	.....	.....	.....	0·40	0·08
November	.....	1·26	.....	.....	.....	1·26	0·25 1/5
December	0·65	.....	.....	1·47	.....	2·12	0·42 2/5
Grand Total...	35·74	29·13	39·87	40·24	19·62	164·60	32·92

METEOROLOGICAL TABLE *for* 1847 *taken at Aurangábád.*

	Sunrise.	9 A. M.	3 P. M.	6 P. M.	9 P. M.	Winds.	Rain.	Diurnal range.
	°	°	°	°	°			°
JANUARY	57	69	79	75	70	E. S. E.	0·600	22
FEBRUARY	46	67	86	72	62	N. E.	0·000	40
MARCH.....	68	80	89	82	80	N. E.	0·000	21
APRIL	78	87	97	87	86	N. E. N.	0·120	19
MAY.....	83	91	91	95	90	N. E. N.	5·690	16
JUNE.....	77	80	85	87	79	S. W., N. W.	7·850	10
JULY.....	75	78	85	83	77	N. W.	6·780	10
AUGUST	73	76	83	80	75	N. W.	2·390	10
SEPTEMBER	72	75	79	75	72	N. W.	18·310	7
OCTOBER	69	79	85	80	79	N. N. E., N. W.	1·000	16
NOVEMBER	62	70	77	76	70	N. E., S. E.	1·862	15
DECEMBER	55	74	78	77	73	S. E., N. E.	0·000	23
Mean	67	77	85	80	76		44·000	

Mean annual Temperature 77°.

(Signed) W. H. BRADLEY, SURGEON,
8th Regiment Nizam's Infantry,
on special duty.

BULDANAH,
8th September 1848.

Table of calculated heights of hills in the Aurangábád district.

At lower station.		At higher station.		Height in feet.	Remarks.
Bar.	Ther.	Bar.	Ther.		
29·873	81·6	27·17	82	2,735	Highest point of Máhádeo hills above Bombay.
27·55	78·5	27·17	82	400	Do. above Aurangábád (Delhi gate).
27·78	78·5	27·17	82	638	Do. above cantonment in the valley of the Gándá.
27·55	82	27·17	82	401	Do. above the village of Sattárá
27·62	83	27·17	82	474	Do. above Givarai.
28·20	79·5	27·17	82	1,071	Do. above Paitan.
28·03	86	27·70	83	344	A'mbad hills above the plain.
29·945	84·8	27·70	83	2,256	Do. above Bombay.
29·776	83	26·83	74	2,985	Daulatábád hill above Bombay.
27·55	78·5	26·83	74	786	Do. above Aurangábád.
27·47	77	26·83	74	674	Do. above foot of the hill.
29·749	78·5	26·84	89	2,978	Highest point of Aurangábád. Cave hills above Bombay.
27·55	78·5	26·84	89	756	Do. above Aurangábád (Delhi gate).
27·44	79	26·84	89	640	Do. above foot of hills.
29·761	82·2	27·06	77	2,732	Rozá ghát above Bombay.
29·829	80·9	27·21	78	2,638	Phúlmári ghát above Bombay.
29·836	82·7	26·45	83·25	3,480	Kánhar hill above Bombay.
27·46	81·3	26·45	83·25	1,082	Do. above Kánhar.
27·55	78·5	26·45	83·25	1,173	Do. above Aurangábád.
27·33	86	26·45	83·25	938	Do. above the plain.
27·46	81·3	26·92	80	577	Kánhar ghát *en route* to A'jantá, above Kánhar.
28·22	82·5	27·52	82	627	A'jantá ghát above the village Fárdápur.

Table of heights, calculated from observations taken in the Aurangábád district. Formula used is from Rankine :—

Dates.	Mean Barometrical Pressure at Bombay reduced to 32° F	Mean Temperature at Bombay.	Stations.	Barometer.	Thermometer.	Height above Bombay.	
1879.						Feet.	
27th, 28th, 30th May, and 1st June.	29·605 or 29·749	78·5	Aurangábád....	27·55 27·56	78·5	2,199	
17th and 18th June ..	29·641 29·777	79·8	Dák bungalow..	27·78 27·79	78·5	1,982	Mean 2,004 feet.
4th, 6th, and 7th July.	29·665 29·808	81·9	Do. ..	27·77 27·78	78·5	2,026	
29th and 30th May ..	29·618 29·761	82·2	Rozá	27·05 27·06	77	2,732	
Ditto ..	Do.	Do.	Daulatábád	27·47 27·48	77	2,289	
30th May ..	29·631 29·776	83	Top of hill.....	26·81 26·83	74	2,985	
2nd, 3rd, & 5th June ..	29·718 29·867	84·1	Jálná	27·92	86·4 mean.	1,957	
3rd „ ..	Do.	Do.	Do.	27·92 27·93	82·5	1,939	
12th „ ..	29·736 29·883	83·6	Paitan	28·20 28·21	79·5	1,661	
8th „ ..	29·794 29·945	84·8	A'mbad	28·13 28·14	83·2	1,801	
9th „ ..	29·770 29·921	85·1	Pachod	28·11	88	1,817	
13th „ ..	29·737 29·881	82·6	Saunkhedá	28·14	86	1,740	
15th „ ..	29·693 29·837	82·5	Gándápur	28·02 28·03	81	1,802	
16th „ ..	29·649 29·793	82·5	Dhaigaon	28·01 28·02	81	1,770	
19th „ ..	29·631 29·772	81·4	Dehgaon	27·87	81	1,902	
20th „ ..	29·587 29·728	81·5	Baizápur	27·83 27·84	79	1,887	
21st „ ..	29·691 29·836	82·7	Janifal	27·53	88	2,335	
22nd „ ..	Do.	Do.	Tharolá.....	27·67	84	2,180	
23rd, 24th, & 25th „ ..	Do. 29·836	Do.	Kánhar	27·46	81·3	2,394	
24th „ ..	Do.	Do.	Height of hill ..	26·45	83·25	3,480	Above the level of Bombay.
24th „ ..	27·33	86	Do. ..	26·45 26·46	83·25	938	Above the surrounding country.
25th „ ..	29·691 29·836	82·7	Hástá	27·15 27·16	80·5	2,709	
26th „ ..	Do.	Do.	B. Borgaon	27·51	85	2,350	
27th „ ..	Do.	Do.	Golaigaon	27·28	85	2,592	
27th & 28th „ ..	Do.	Do.	A'jantá	27·52	82	2,333	
28th „ ..	Do.	Do.	Fárdápur	28·22	82·5	1,663	
29th & 30th „ ..	29·670 29·810	81	Sivná	27·49 27·50	79·5	2,320	
1st & 2nd July ..	29·628 29·768	81	Bokardan	27·61 27·62	78	2,151	
2nd „ ..	29·636 29·777	81·9	Sillur	27·50 27·51	78	2,276	
2nd „ ..	Do.	Do.	A'land	27·42 27·43	78	2,360	
4th „ ..	29·690 29·829	80·9	Phulmári	27·48 27·44	78	2,397	
8th, 10th, 11th, 13th, 14th, and 17th July..	29·732 29·873	81·6	C. Pipalgaon ..	27·76 27·77	80·1	2,102	

The following heights are taken from a Map of India published under the direction of the Surveyor General of India in March 1872 :—

Aurangábád.....2,143 feet | Jálná.....1,948 feet.

CHAPTER II.

FLORA.

THE vegetation of the Aurangábád district is that peculiar to Western India, and is marked by a prevalence of long grass and a paucity of large trees. The jungles are composed of arborescent shrubs and bushes that are more or less deciduous in the cold season. Nearly the whole of the district is utilised for agriculture; and the larger spontaneous vegetation is mainly confined to the outer slopes of the hills enclosing the Bálághát, and to the deep ravines that form the sources of the streams issuing from the highlands. In the A'jantá and Gáotálá ghâts, the ravines are well wooded, and so are the hollows and the slopes of the hills that are sheltered, as in the upper valley of the Sivná; but more frequently the hills are steep, rocky, and almost devoid of vegetation. During the cold season, from November to March, the country is green with cultivation; while from the absence of foliage and from the abundance of long grass, the slopes and ravines of the ghâts have a straw-coloured appearance. When the grass is burnt in the hot season, and until the beginning of the rains in June, there is perhaps a little verdure near villages and along some of the perennial streams, but everywhere else, "the black soil, black rocks, and blackened tree stems present a most remarkable aspect of desolation. During the rainy season however, the country is covered with verdure, and in many parts it is very beautiful, the contrast afforded by the black rocks only serving to bring into relief the bright green tints of the foliage." General character of the vegetation of the district.

The want of large trees already alluded to is in no way associated with qualities peculiar to the trap soil, for solitary specimens may Absence of large trees.

sometimes be seen that under favourable circumstances assume very respectable dimensions. The encroachments of the cultivator have no doubt confined the jungles to a rocky soil, not the best adapted to a vigorous growth of large vegetation ; and the constant consumption of only small scantlings for agricultural and domestic purposes, have also been tolerably effectual in keeping down the size of jungles ; but the almost total absence of large trees must be mainly attributed to the practice of burning the grass at the beginning of every hot season. Nor is this last an unmitigated evil, as it restores to the soil some portion of the fertility that was expended in raising the crops ; but its injurious effects are also apparent, especially in the Paiánghát, where it has succeeded in obliterating most of the low hedges that form the boundaries of fields.

Vegetation about Aurangábád. The hills on either side of the valley in which the city of Aurangábád is situated are almost bare of trees, containing here and there a Nim, Salái, Saimbal, or some thorny bushes. The soil at the base of the hills is shallow and rocky, and is scattered over with a few stunted trees and shrubs. The centre of the valley is rich and fertile, and the city is covered with a great deal of rank vegetation. In an abortive attempt, made some seventy years back, to rear the Cochineal insect, the chapal-sendh or prickly-pear was introduced as its food ; and till recently, the greater portion of the city, which consists of ruined buildings and enclosures, was occupied with bushes of this plant, interspersed among fields of tobacco and other rank vegetation. The prickly-pear is now being rapidly destroyed, but it is still found in great abundance in most of the large towns of the district, especially in A'mbad and Gándápur. Some of the other plants found in waste places are the ák or swallow-wort, the feringhi datura or American thistle, the gudal, raimunia, kálá-maimuda, turwar, bábul, and the wild bhair. The munsa-sij or milk-hedge thrives well, and forms an excellent hedge around villages. The larger trees are those common to centres of Mahomedan population, such as the hathi-kattián or baobab, the red tamarind, the ásufal, maruf, pipri, kong or silk-cotton

tree, nim, bakkán, ríta, hadga, and siris. In the burial-grounds, the sitáfal, mulsari, khirni, ghul-mohr and sanschaila are common. Then there are numerous groves of mango, guava, orange and other fruit trees; while of the wilder kinds found throughout the district are the kávít, bhair, áunlá, jámun, karondá, umbar or wild fig, gulair, naruli, and bargondi. The other useful plants seen in gardens are the pángra, bél, chandan, moringa, áchár, káránj, harparuri, seuri, tiláki, ágathi, guhl-tora or poinciana, bar, pipal, datta-ka-jhar or Indian corktree, and jángli bádam. The keura, or fragrant screw-pine, and the common aloe are met with in hedges. Among the palms, the sendhi or small date is plentiful at some distance from the city, but the palmyra is comparatively rare. The cocoanut and the areca palm are seen in gardens.

About Jálná. Most of the above trees are also found in Jálná, but there is not such an abundance of water, and consequently there is less of rank vegetation.

About the Sattárá and Mahádeo hills. The trees observed on the flanks and levels of the table-land among the Sattárá and Mahádeo hills are the biláwá, salái, nim, dhánfal, paput, kanchan, ápta, wágati, ádondá, ingan, kanru, bhair, dháman, shámra, naruli, and the beautiful climbing moriel. The cassias are very common, especially the Tharoda or turvar and the unali. The acacias are perhaps still more common, and include the babul, ci-bábul, ramkánta, hivar, chiláti or haráti, yelthur, khair, marmát, and saunthát. The other shrubby plants are the baikal, karondá, karbait, &c.

Valley of Godávari. The valley of the Godávari is sparsely scattered over with a few shrubs, such as the different kinds of cassia, acacia, capparis, prosopis, and carissa. The delicately perfumed gukikar and the elegant ramkánta are very common. There are, comparatively speaking, no hedges, but in the vicinity of roads, the fields are temporarily enclosed with branches of thorny bushes. The banks of the river Godávari are chiefly clothed with vegetation of a prickly nature, such as the

shámra, ingan, bábul, and the salsein-bábul or elephant thorn; while bushes of nirgunda, shambáli, ganair, and jháu or tamarisk are found closer to running water.

Vegetation of the Bálághát.

The vegetation on the Bálághát is more varied and abundant. The small date palm is common on the right bank of the Sivná, in the valley of one of its tributaries locally called the Sendhi-nállá; and a slight sprinkling of brushwood extends to the foot of the ghát leading to Nandgaon. The Palás becomes more frequent, and further on towards Kánhar the brushwood develops itself into a jungle, in which the Biláwá is the prevailing feature of the vegetation. Several valuable timber trees are also found, especially on the ghâts, such as the teak, shisham, ábnus, butkus, bambu, and sandalwood, but they do not thrive well, and are small and crooked. A forest daroga is stationed at Kánhar. The first-class woods of the Forest Department, such as the teak, seldom exceed 9 feet in length and 3 feet in girth. The sandalwood trees are of small size and have very little scent. The bambu is also small but straight in its growth, and is of the kind used for spears and lance-shafts. Besides the trees common to the district, the following are observed:—dávádá, mokhá, kusumb or kun, kátá-dhámun, lokándi, ánjan, salái, chinchuk, tivás, ákol, páthá, mohi, kátáseuri, hirda or háldá, chár, taindú, káránj, mauhá, bondárá, ganori, sáthodá, gura, kákádá, and bodará. The large climbers are moriel, huludwail, shibjul, karánful, lamtáni, bándwail, and shamudar-shak. The fields are better protected with enclosures than in the Paiánghát, and the hedge-plants consist of karondá, baikal, bábul, khair, hivar, erandi, kanru, támbát, ádásá, and the chillár or the formidable Mysore thorn. The jungle continues up to Hástá, and is then followed by some low brushwood sparingly distributed all the way up to A'jantá, where jungle vegetation is again seen in the ravines of the ghâts that overlook Kándesh. The trees more peculiar to these parts are the ánjan, káchánárá, rohiná or redwood tree, yallá maddi, daurá, kursing, tun, kurat or torch tree, goindu, timburni, muni or madugá, ámáltas, bihárá, áin, kandol

or kávali, and ásáná. The plants commonly met with in moist and marshy lands are the stinging nettle, tumb-ka-báji, kulfa or the common purslane, &c. Those noticed in arable lands are the kíramar, chota kulfa or Indian borage, valáiti kulfa, Indian sarsaparilla, gokru, ák or mudar, Chiraita, sankpuspi, and the common datura.

Indigenous grasses.

There are several varieties of indigenous grasses that afford excellent fodder ; and tracts of land are set apart near the hills of Aurangábád and Jálná as " ramnahs" for the cantonments. The better kinds of grass are known by various local names, such as the shairá or chuneriá, puniá, marwail, gundali and jotishmati. The kunda is a tall grass found on black soil, and the shamá is common about cultivated fields, but the most valuable of all is the dub or hariali, which with the sípri and kurial are common to the plains and rich valleys. The trinpali is very common on barren land ; the pingi natchi on cultivated ground ; the chicklenta on rubbish heaps, and the dunda on the margins of rivulets. There are several kinds of spear grass which are very troublesome, such as the surwala, yeddi, and the tattie grass. The kágara or thatch grass is found on the banks of rivers. Among the aromatic grasses, the bálá or káskás is pretty common, the rausa is found on the Bálághát, and the kusha towards Kándesh.

Of the useful plants growing spontaneously, those producing gums are :—*Acacia arabica, Feronia elephantum, Conocarpus latifolia, Boswellia glabra, Melia indica, Sterculia urens, Buchanania latifolia, Bombax malabaricum, Cedrella toona*, &c. The plants yielding dyes are :—*Grislea tomentosa, Rottlera tinctoria, Morinda citrifolia, Bixa orellana, Nyctanthes arbor-tristis, Butea frondosa, Tamarindus indica, Thespesia populnea, Oojenia dalbergioides, Curcuma longa, Terminalia bellerica, Phyllanthus emblica, Punica granatum*, &c. Those used in tanning are one or two varieties of the acacia, especially the bábul, *Oojenia dalbergioides, Conocarpus latifolia, Terminalia chebula ; Cassia auricu-*

lata and *Phyllanthus emblica*. The skins manufactured into leather are rendered peculiarly soft and durable, owing to the large amount of extractive matter which these plants contain, in addition to tannin. The bark peeled from the roots of the *Butea frondosa* constitutes the usual village cordage; and the *Cannabis sativa* and *Hibiscus cannabinus* are cultivated for the sake of their fibre. The káránj oil is expressed from the seeds of the *Dalbergia arborea*; the málkámni oil from the seeds of the *Celastrus paniculata*; and the *Andropogon martinii* furnishes the rausa or grass oil. The principal plants cultivated for oil are the *Carthamus tinctorius*, *Sesamum orientale*, and *Ricinis communis*.

The following list is based generally on Dr. Bradley's Statistical Reports on the Daulatábád, Paitan, and Jálná Circars. The other works that were consulted are the Bombay Flora by Gibson and Dalzell, Roxburgh's Flora Indica, Balfour's Timber Trees of India, and Drury's Useful Plants of India. The classification is adapted from Hooker and Bentham's Genera Plantarum, and the Flora of India (so far as it is published), by Sir J. Hooker.

PART I.

Plants that are indigenous, or that have been introduced and have become naturalised.

RANUNCULACEÆ. *Clementis gouriana*; "moriel." Found in the ghát jungles.

ANONACEÆ. *Anona squamosa*; "síta-fal," custard apple. Often grows wild about villages; the acrid seeds are fatal to insects. *Polyalthia longifolia*; "ású-fal." Sometimes found in avenues and gardens.

MENISPERMACEÆ. *Cissampelos pareira*; "dák-nirbisi." Common in hedges; the extract is used in urinary diseases. *Cocculus villosus*; "diár;" "farid-búti." Very common in hedges; sometimes used in medicine. The withies

are woven into baskets. *Cyclea burmanni.* Found among the hills ; the bitter root is given in dysentery.

NYMPHEACEÆ. *Nelumbium speciosum;* "kangwél ;" and *Nymphæa rubra;* "ráktá-kámal." Found in tanks. *N. stellata* ; "nilpádmá." Very common in tanks.

PAPAVERACEÆ. *Argemone mexicana ;* "feringi datura ;" "bherbend." Very common ; used in medicine. The seeds yield an oil.

FUMARIACEÆ. *Fumaria parviflora ;* "pit-páprá." A common weed ; the leaves are employed in medicine.

CAPPARIDEÆ. *Capparis aphylla ;* "kárn." Common in waste places. *C. brevispina ;* "wágati." Found on the banks of nállás. *C. grandis* ; "pachondá." Sparingly found. *C. horrida* ; "ardándá." Very common in hedges. *C. murrayana ;* "kábrá." Found in most nállás and rivers. *C. roxburghii ;* "purwi." Occasionally found on the ghâts. *C. trifoliata.* Rare. *C. sepiaria* and *C. stylosa.* Common shrubs. *Gynandropsis pentaphylla ;* "hul-hul ;" "kárailá." A common weed used in medicine ; the seeds yield a good oil. *Niebuhria oblongifolia.* Found in hedges. *Polanisia dodecandra* and *P. icosandra ;* "hárharia." Common weeds ; the seeds of the latter, "chori-ájuán," yield an olive-green oil. *P. chelidonii.* Found in moist places. *Stræmia tetrandra.* Common about burial-grounds.

VIOLACEÆ. *Ionidium suffruticosum ;* "ráttán-puras." Not common ; used as a demulcent.

BIXINEÆ. *Flacourtia montana ;* "áttak ;" "rám-támbat." Occasionally seen on the ghâts. *F. sapida ;* "bincha ;" "kuki." Found on the hills ; the timber is small, but hard and close-grained. *F. sepiaria* ; "juti-karand ;" "támbat." A tolerably common shrub.

PITTOSPOREÆ. *Pittosporum floribundum ;* "yerkáddi." Sometimes seen in the jungles.

POLYGALEÆ. *Polygala arvensis* ; "meradu." Rare.

PORTULACEÆ. *Portulaca afra.* Common ; used as a pot-herb. *P. oleracea ;* "kulfa ;" "lunia." Commonly used as "báji." *P. quadrifida ;* "choli ;" "chota dunia." A common weed ; the fresh leaves are used medicinally.

TAMARISCINEÆ. *Trichaurus ericoides*; "jhâu;" "ferash." Common in the beds of rivers. The exudation is called "gazan-jâbin." The galls, called "mâin," are astringent.

ELATINEÆ. *Bergia ammannioides* and *B. verticillata.* Found on the margins of tanks.

GUTTIFERÆ. *Calophyllum inophyllum*; "wundi;" "sârpanka." Tolerably common. The bark yields a resin, and an oil is extracted from the seeds. *Xanthochymus ovalifolius.* Found in the jungles of the hills.

MALVACEÆ. *Abutilon indicum*; "pitâri;" "kângâni." A common shrub; yields a strong fibre fit for ropes. *Adansonia digitata*; "gonik chintz;" "hathi-kattiân." Originally introduced by Arabian traders from Africa, and common about Aurangâbâd, &c.; yields a useful fibre, and the bark is a febrifuge. *Bombax malabaricum*; "râktâ-simal;" "kanta-sair." A common tree, yields silk cotton, and the "muchi-ras" resin; the root is the "saféd musli" of bazaars. *Eriodendron anfructuosum*; "shameula;" "hattiân;" "saféd-simal." Found towards Kândesh; yields a white cotton, and the "hattiân-ka-gond," given in bowel complaints. *Gossypium obtusifolium.* Not common. *Hibiscus furcatus.* Found on the ghâts; yields a strong white fibre. *H. heptaphyllus.* Not common; found in ravines. *H. micranthus*; "salla barta." Common in hedges. *H. vesicarius.* Found on black soil during the rains; yields a good fibre. *Kydia calycina*; "wârang." Found on the ghâts. The bark is mucilaginous and the timber useful. *Malva rotundifolia*; "kângi." A common herb. The seed is called "kabâsi," and the flowers "gul-khaira." *Sida retusa*; "rân-bendi." A common shrub; yields very delicate fibres. *S. humilis.* Common in sandy soil. *Thespasia lampas.* Found on the ghâts. *T. populnea*; "parâs pipal." Not common; sometimes found about villages and avenues. *Urena lobata* and *U. sinuata*; "bânkra." Common weeds; the former yields a strong fibre.

STERCULIACEÆ. *Helicteres isora*; "damni;" "morar-falli;" "kapaisi." Found on the hills; the fibres make a good rope, and a liniment is made from the capsules. *Sterculia colorata*; "khansi;" "bhâi." Common in the jungles. *S. guttata*; "goldar;" "kukar." Found on the ghâts; the bark abounds with strong white fibres. *S. urens*; "kâvali;" "kondal;" "katira." Not common; the wood is soft, the bark astringent, and the leaves are useful in cattle diseases;

it also yields a white gum. *S. villosa*; "udal;" "kardula." Not common; a fibre is obtained from the bark.

TILIACEÆ. *Corchorus acutangulus*; "dud kalmi." A common annual, yields a strong fibre. *C. humilis.* A common shrub. *Grewia abutilifolia.* Tolerably common. *G. pilosa.* Common. *G. polygama*; "guáli." Found on the ghâts. *G. tiliæfolia*; "dhâman." Not rare; the timber is useful, and cordage is made from the bark. *G. villosa.* Sparingly distributed. *Triumfetta angulata.* A very common plant. *T. rotundifolia.* Not common.

LINEÆ. *Linum mysorense*; "wundri." A common plant.

MALPIGHIACEÆ. *Hiptage madablota*; "bokhi;" "utimukta;" "huludwail." Found on the ghâts; the bark is a good bitter.

ZYGOPHYLLEÆ. *Fagonia mysorensis.* A common undershrub; yields the drug "dumaso," used for cooling the mouth. *Tribulus lanuginosus*; "gokru." Found on pasture lands; the leaves, root and seeds are given in urinary complaints.

GERANIACEÆ. *Biophytum sensitivum*; "sharminda." A small plant found during the rains. *Impatiens acaulis.* Found on the ghâts. *I. kleinii.* Very common in the rains. *I. natans.* Found in ponds and ditches. *Monsonia senegalensis.* Common in dry pastures. *Oxalis corniculata*; "ambâti-ka-bâji." A common weed, used in curries instead of tamarind.

RUTACEÆ. *Ægle marmelos*; "bél." Found in the jungles of the ghâts and cultivated about villages. It is sacred to Siva. A yellow dye is obtained from the fruit, and the tree possesses various medicinal properties. *Atalantia monophylla*; "makur-limbu." Not common; found on the ghâts; the wood is hard, close-grained and heavy. *Feronia elephantum*; "kávít." A common tree; yields a fine gum; the timber is hard and durable. *Luvanga eleutherandra.* Found on the ghâts. *Zanthoxylum triphyllum.* Found on the ghâts; the wood is soft. "Tejbal" is the capsule of *L. hostile*, used for intoxicating fish.

SIMARUBEÆ. *Ailanthus excelsa*; "maruf." A common tree; the wood is of little value; the bark is a febrifuge.

BURSERACEÆ. *Balsamodendron mukul*; "gugal." Found towards Berár and Kándesh. *Boswellia serrata*; "salái." A large balsamiferous tree found in the jungles of the ghâts; produces the gum-resin olibanum. The wood is used as a torch.

MELIACEÆ. *Cedrela toona* ; "tun ;" "kurak." Found in the jungles of the ravines ; the timber is like inferior mahogany, and the bark is a febrifuge. *Chloroxylon swietenia* ; "dhaura ;" "háldá ;" the satin-wood tree. Not common ; yields a wood oil, and the timber is put to various uses. *Heynea trijuga* ; "limbára." Common on the ghâts. *Melia azadirachta* ; "bakkán ;" "gaurnim." Common about villages ; the wood is hard, and the seeds are used to make rosaries. *M. indica* ; "nim." Common ; the timber is good, the seeds supply oil, and various parts of the tree are used in medicine. *Swietenia febrifuga* ; "ruhin ;" "rohina." A large tree common in the A'jantá and Kánhar jungles ; the timber is reckoned the most durable of woods, and is greatly used by the natives in their temples and in woodwork. The bark is a febrifuge. *Turræa virens*. A shrub found on the ghâts.

OLICINEÆ. *Canajeera rheedii*. A pretty common shrub. *Olacea scandens*. Not common. *O. wightiana*. Tolerably common. *Ximenia americana*. Not common ; used as a substitute for sandal-wood.

ILICINEÆ. *Ilex malabarica*. A large tree found on the ghâts ; not common.

CELASTRINEÆ. *Celastrus montana*, "kangoni ;" "mâl-kangoni." A thorny shrub, found throughout the drier parts ; the wood is hard and durable. *C. paniculata* ; "mâl-kangoni." Found on the hills. An oil, "oleum nigrum," is expressed from the seeds. *C. rothiana*. Found on the hills. *Elæodendron glaucum* ; "butkus." Common in the jungles. *Hippocratea grahamii*. Found on the ghâts. *H. indica* ; "kazurati." A pretty common shrub.

RHAMNEÆ. *Ventilago madraspatana* ; "lokándi ;" "kanwail." Common on the ghâts ; the root yields a red dye. *Zizyphus jujuba* ; "bhair." Common, produces a kind of kino ; the wood is tough and strong ; the bark and root are sometimes used medicinally. *Z. œnoplia*. Common ; the root is used medicinally. *Z. rugosa* ; "turan." Common. *Z. xylopyra* ; "gât-bhair." Common on the ghâts ; the wood is hard and durable, and makes excellent torches.

AMPELIDÆ. *Cissus auriculata* ; "kásár." Rare. *C. edulis*. Common ; used as "báji." *C. pedata*. Rare. *C. vitiginea* ; "gualilata ;" "Marattâtiga." Very common. *Leea staphylea*. Common. *Vitis quadrangularis* ; "hársankar." Found in hedges. *V. setosa*. Not common. The plant is exceedingly acrid.

SAPINDACEÆ. *Cardiospermum halicacabum* ; "shib-jul." Common in hedges ; useful in medicine. *Dodonea viscosa* ; "dáwá-ka-jhár." Tolerably common. *Sapindus emarginatus* ; "rita." Common ; the fruit is used in native medicine, and as soap for washing the hair. *S. laurifolius.* Resembles the last and is put to similar uses. *Sleichera trijuga* ; "kusumb ;" "kun." Found on the ghâts ; the bark is astringent, and the timber good.

ANACARDIACEÆ. *Buchanania angustifolia.* Found in the A'jántá and Kánhár jungles. *B. latifolia* ; "piál ;" "achár." Found in the jungles ; the wood is strong and tough ; the kernels yield the "chironji" oil. *Glycycarpus racemosus* ; "amberi." Found on the ghâts. *Odina wodier* ; "shimti ;" "mágir." Very common ; yields the "kuni-gond," or gum "jinga," which resembles gum arabic. *Rhus mysorensis.* Tolerably common. *Semecarpus anacardium* ; "bilâwá ;" "bibua." Very common in the Bálághát jungles. An oil is extracted from the nut, which is acrid and vesicating. *S. grahamii* ; "bilâwá." Much like the last and found in similar places ; the nut is used in medicine and for marking linen. *Spondias mangifera* ; "jangli am. Often grows wild.

LEGUMINOSÆ. *Abrus precatorius* ; "gunch ;" "khaksi." Very common in hedges ; the root is used as a substitute for liquorice. *Acacia arabica* ; "bábul ;" "káli-kikar." Common ; yields a gum resembling gum arabic. The timber is good, the bark is used in tanning and dyeing, and parts of the tree are used medicinally. The handsome variety called "rám-kánta" is common on the plains. *A. catechu* ; "khair." Common in hilly places, but stunted ; yields a kind of catechu, which is used medicinally. *A. concinna* ; "rita." Found on the ghâts. The pods are used as soap. *A. eburnea* ; "mármát." Found in dry barren places. *A. farnesiana* ; "eri-bábul ;" "gul-bábul." Common ; yields a useful gum. A fine perfume is distilled from the flowers. *A. leucocephala.* Found growing wild in gardens, &c., and difficult to eradicate. *A. leucophlœa.* Common ; yields a good fibre, and an ardent spirit is distilled from the bark ; the timber is hard. *A. pennata* ; "arrát." Tolerably common. *A. procera* ; "kini." Found on the ghâts. *A. sundra* ; "lál khair." A variety of *A. catechu*, and possessed of similar properties. *A. tomentosa* ; "salsein bábul." Found in the jungles towards Kándesh. *Albizia amara* ; "lullei ;" "narlingi." Common ; the timber is good, but generally crooked. *A. lebbek* ; "siris." Common ; yields good timber and a large quantity of gum ; the leaves, flowers, and an oil extracted from the seeds are used medicinally. *A. odoratissima* ; "sirsa ;" "ram-saras." Tolerably common ; the heart-wood is very strong and hard. *A. stipulata* ; "kasir ;" "oi." Rare ; found on the ghâts. *Alhagimaurorum* ;

" javansa ;" " shutur-khar." Rare. *Alysicarpus bupleurifolius.* Common. *A. longifolius.* Common ; the roots are like liquorice. *A. nummularifolius.* Very common. *A. tetragonolobus.* Found on the plains. *Atylosia lawii.* Found on the hills. *A. scarabœoides.* Common. *Bauhinia acuminata* ; " duolo-kanchan ;" " kachnár." Tolerably common. *B. racemosa* ; " áptá ;" " máwal." Found in villages, and worshipped by the Hindus during the Dassara festival. *B. tomentosa.* Common ; sometimes used in dysentery. *Butea frondosa* ; " palás ;" " dák." Common, especially on the Bálághát ; the tree yields gum Butea, used for precipitating indigo. The flowers are used as a dye, the bark and root afford a strong rope, and the seeds are purgative. *B. superba* ; " paláswail." Not so common ; yields a similar gum. *Cœsalpinia alata* ; " sanchaila." Found at Aurangábád, Jálná, &c. *C. pulcherrima* ; " gul tora ;" " gul mhor." Common in gardens and waste places. *C. sepiaria* ; " chillar ;" " kilgach." Common ; forms an impenetrable hedge. *Canavalia virosa* ; " gowara." Common in hedges. *Cassia absus* ; " chaksu." Common ; the powdered seeds are used in sore eyes. *C. auriculata* ; " turwar ;" " tharodá." Very common ; the bark is used in tanning, and the stems as tooth-brushes. *C. fistula* ; " ámaltás ;" " báwá ;" " gurmalá." Common ; yields a red gum ; the pulp is purgative, and the bark is used in tanning and dyeing. *C. occidentalis.* Common ; employed in cutaneous maladies and as an aperient. *C. pumila.* Common in pastures during the rains. *C. senna.* Rare. *C. sophora.* Common ; used in diabetes. *C. tora* ; " chakunda." Common ; the leaves are aperient, and a blue dye is prepared from the seeds. *Clitorea ternatea* ; " phiki ;" " khagin ;" " shlongakuspi." Very common in hedges ; the seeds are purgative. *Crotalaria albida* ; *C. biflora* ; *C. calycina* ; *C. medicaginea* ; *C. mysorensis* ; *C. prostrata* ; and *C. striata.* Common. *C. retusa* ; " ghágri ;" and *C. sericea.* Found on sandy soil ; the fibres of the former are employed for canvas and cordage. *C. verrucosa* ; " jhunjhun ;" " bánsan." Very common ; used in medicine. *Cylista scariosa.* Very common in hedges and open jungles. *Dalbergia lanceolaria* ; " dandus." Found on the plains. *D. latifolia* ; " shisham." Found in the jungles of Kánhar, &c. ; the wood is seldom of good size and is often crooked. *Desmodium parvifolium* ; *D. pulchellum* ; *D. triflorum* ; " kudalia ;" and *D. triquetrum.* Common. *Dichrostachys cinera* ; " wárfa-taro ;" " yelthur." Common ; the wood makes good pegs, but is too small for any other purpose. *Entada pusœtha.* Found on the ghâts. *Erythrina indica* ; " pangra ;" " fárad." Common ; used as a support for the grape vine ; the wood is soft and used for sword-sheaths ; the leaves and bark are given in fever. *E. stricta* and *E. suberosa.* Found on the ghâts. *Flemingia congesta* ; " dandola ;" *F. lineata* ; and *F. strobilifera.* Tolerably

common. *Geissaspis cristata.* Abundant in pasture lands. *Guilandina bonduc.* "gachka ;" " sagurgota ;" " kátkalijá." Common in hedges ; used in medicine ; an oil is extracted from the seeds. *Hardwickia binata* ; " kátudugi ;" " ánjan." A tree found to the north of the district ; the timber is good, and the bark yields a strong fibre. *Indigofera aspalathoides.* Somewhat rare ; used in medicine. *I. cordifolia ; I. echinata ;* and *I. glandulosa.* Common. Cattle are fond of the last. *I. hirsuta* ; *I. linifolia* ; " bhángra ;" *I. pentaphylla* ; *I. viscosa ;* and *I. trita.* Generally abundant on the plains. *Melilotus leucantha* ; " valaiti jawat ;" and *M. parviflora.* Found on pasture and garden lands near streams, &c. *Mimosa hamata ;* " arkur." Common. *M. prurita* ; " kánchkuri ;" " kíwach." Very common in hedges and plains ; used in medicine. *Oojenia dalbergioides ;* " tunuz ;" " tiwás." A timber tree found in the jungles of the north ; the bark affords a fine kino, and is also largely used to intoxicate fish. *Parkinsonia aculeata* ; " valaiti kikar ;" " ádánti." Common in waste places. *Phaseolus adenanthus* and *P. trinervius.* Common on the plains. *P. trilobus* ; " Arkmát ;" " rakhal," " kulai. " Found on roadsides, and on the borders of cultivated fields. *Pongamia glabra* ; " káránj." Found in the jungles of Kánhar and A'jantá ; the pods and leaves are used in medicine, and an oil is extracted from the seeds. *Prosopis spicigera* ; " sumri ;" " saundar ;" " jhánd." A low tree to which the processions during " Dassara" proceed ; the timber is good. *Pseudarthria viscida.* Common. *Psoralea corylifolia* ; " báwarchin ;" " bákuch." Found in waste places ; the seeds are used medicinally. *Pterocarpus marsupium* ; " bibla ;" " bijasál." Common on the plains ; yields the gum-resin kino ; the timber is good. *Rhyncosia aurea* ; *R. medicaginea* ; " banár ;" " kolai ;" and *R. viscosa.* Common in hedges. *Sesbania aculeata* ; " dunchi ;" and *S. procumbens.* Abundant on the plains, *Smithia sensitiva.* Eaten as a " báji." *Tamarindus indicus* ; " imli ;" " chitz." Found about villages. The red-fruited variety, *T. occidentale,* is much valued. *Taverniera cuneifolia* ; " jetimád." Found in waste places ; the root is sweet. *Tephrosia hookeriana* ; *T. villosa* ; and *T. purpurea* ; " sárpanká." Common weeds ; the root of the last is given in dyspepsia and diarrhœa. *Wagatea spicata.* Found on the hills. *Zornia angustifolia* and *Z. zeylonensis.* Abundant on the plains.

ROSACEÆ. *Potentilla supina.* A weed ; common on the plains.

SAXIFRAGEÆ. *Vahlia viscosa.* Found on the plains.

CRASSULACEÆ. *Bryophyllum calycinum* ; páthár-chína." An ornamental

plant; sometimes used medicinally. *Kalanchoe braziliensis*; *K. floribunda*; *K. glandulosa*; and *K. laciniata*. Found on the hills.

DROSERACEÆ. *Drosera burmanni*; *D. indica* and *D. peltata*. Common; the last is applied to blister the skin.

HALOGAREÆ. *Myriophyllum tetrandum*. Found in tanks.

RHIZOPHOREÆ. *Carallia integerrima*. Found in the jungles of the ghâts. The timber is good, but seldom of large size.

COMBRETACEÆ. *Combretum decandrum*. Very common on the Bálághât. *C. ovalifolium*; "zellusi;" "pilokha." Found in the jungles of the ghâts; used as hoops for "motes." *Conocarpus latifolia*; "yella mádli;" "dáurá." Common in the jungles of Kánhar and A'jantá; yields a valuable gum; the timber is good for cart axles. *Getonia floribunda*; "wuksi;" "báguli." Common on the hills. *Terminalia arjuna*; "arjun;" "káwá;" "ázun." Found on the banks of rivers in Bálághât. *T. bellerica*; bihára; "bhairda." Common in the jungles of the ghâts; yields a quantity of gum, and the timber is good; the fruit is used in medicine, and an oil is obtained from the kernels. *T. chebula*; "hálda;" "hárá." Found in the jungles of the ghâts; the timber is good, and the fruit, "myrobolan," is an article of commerce; the excrescences on the leaves are given in diarrhœa. *T. glabra*; "áin;" "maitri." Found on the ghâts, and extensively used for firewood, and in making potash; the timber is good.

MYRTACEÆ. *Barringtonia acutangula*; "tiwar;" "hijjul;" "sarmándarfál." Tolerably common; the timber is useful, and the root is a febrifuge. *Careya arborea*; "kumba;" "waikumba." Tolerably common; the timber is serviceable and the flowers are used in medicine. *Sisygium jambolanum*; "jámun;" "jambul." Common; the wood is durable; the bark yields a brown dye, and an extract like gum "kino." *S. salicifolium*; "pán jambul." Found on the Bálághât, in the beds of rivers.

MELASTOMACEÆ. *Osbeckia truncata* and *O. zeylanica*. Found in pastures, *Melastoma malabaricum*. Common.

LYTHRACEÆ. *Ameletia indica*. Found in watery places and in rice fields. *Ammania baccifera*; "dádmari;" "aginbuti." Found in moist places; the leaves are used in raising blisters. *A. multiflora*; *A. octandra*; *A. rotundifolia*; and *A. salicifolia*. Common in wet ground. *Grislea tomentosa*; "dhánfal;" "seringir;" "dhaiti." Common; found about the ghâts; the brilliant red

flowers form an article of commerce. *Lagerstræmia parviflora* ; " bondára ;" " wundi mana ;" " bellinándi." Found in the Kánhar and A'jantá jungles ; the tree yields a sweet gum, and the timber is good. *L. reginæ* ; " Mota-bondára ;" " tánana." Found in the jungles of the ghâts. *Rotala verticillata.* Common in ditches, tanks, &c.

ONOGRACEÆ. *Jussiæa repens* and *J. suffruticosa.* Common in moist places. *Ludwigia parviflora* ; " kárámbu ;" " bán lubánga." Common in rice fields. *Trapa bispinosa* ; " singára ;" " páni fal." Found in tanks ; a red dye is made from the fruit, which is used during the Holi festival.

SAMYDACEÆ. *Casearia tomentosa* ; " bogara." Found on the hills.

PASSIFLOREÆ. *Modecca palmata* ; " kárnfal ;" " jumkafal." Found in the jungles ; sometimes cultivated for the beauty of its flowers. *Turnera ulmifolia.* Common ; found in gardens.

CUCURBITACEÆ. *Æchinandra epigea* ; " rakus gáddá." Common. *Bryonia laciniosa* ; " likardar ;" " gometa" ; " gurga náru ;" and *B. umbellata* ; " guál" kákri ;" " mohákri." Common in hedges. *Coccinia indica* ; " kanduri" ; " bimb." Common in hedges ; the leaves are used in medicine. *Cucumis trigonus* ; " kákri ;" " bungunuk." Common ; the ripe fruit is aromatic. *Luffa amara* ; " ránturai ;" " kerulla." Common in hedges ; the fruit is violently cathartic and emetic. *Momordica diœcia* ; " kartoli ;" " dár-karela." Very common ; sometimes cultivated. *Mukia scabella* ; " chiraiti ;" " musmusa." Common in hedges ; the roots and seeds are used in medicine. *Trichosanthes cucumerina* ; " jangli parol ;" " jangli chuchinga." Common ; used in fevers. *T. palmata* ; " mukal." Found in moist thickets in the ravines, and esteemed in cattle diseases.

CACTEÆ. *Opuntia dillenii* ; " chapal sendh ;" prickly pear ; common about villages. *Pereskia aculeata.* Appears in the rains.

FICOIDEÆ. *Glinus lotoides.* Found on the hills. *Mollungo cerviana* ; *M. nudicaulis* ; *M. pentaphylla* ; " khet-pápra ;" *M. spergula* and *M. stricta.* Common weeds ; the first is used in medicine. *Orygia decumens* and *Trianthema crystallina* ; " álethi." Common. *T. decandra* ; " biskhopra." Used as tooth-brushes ; the roots are aperient. *T. obcordata* ; " nasurjangi ;" " wárma ;" " its-its." Found in rice fields ; the roots are cathartic, and the young leaves are used as " báji."

UMBELLIFERÆ. *Heracleum rigens.* Found on the hills. *Hydrocotyle asiatica* ; " thankuni." Found in moist places in the rains ; used in medicine. *Pimpinella*

adscendens ; *P. heyneana* ; and *P. lateriflora*. Common on the ghâts ; *Seseli indicum*. Common on the plains.

CORNACEÆ. *Alangium lamarcki* ; "ákola ;" "ankulo." Common in waste places ; the fruit is astringent and the root cathartic.

RUBIACEÆ. *Canthium umbellatum* ; "arsul." Found in stony places above the ghâts. *Dentella repens*. Common in moist places. *Gardenia latifolia* ; "papura." Found in the ghât jungles. *G. lucida*. Common ; yields the "dikámáli" resin used in medicine. *Hamiltonia mysorensis* ; "gidisá." Found on the ghâts *Hedyotis aspera* ; *H. burmanniana* ; *H. heynei* ; and *H. senegalensis*. Common. *Hymenodictyon excelsum* ; "kálá báchnák ;" "bundáru." Found on the ghâts ; the timber is useful, and the bark bitter and astringent. *H. obovatum* ; "kurwi." Common in ghât jungles. *Ixora nigricans* ; "kátkura." Very common in the thick-shaded jungles of the ghâts. *I. parviflora* ; "kura ;" "jilpai." Common on the ghâts ; makes excellent firewood and good torches. *Morinda tinctoria* ; the wild "suranji." Found on the hills of the Paitan taluk. *Nauclea cordifolia*. Not common ; yields the "hedu" wood, from which the packing-boxes for opium are made. *N. parviflora* ; "kádam ;" "kaian." Not common ; the timber is useful. *Pavetta indica* ; "kákra." Found on the ghâts. *Randia dumetorum* ; "ghela ;" "min." Found on the ghâts ; the fruit is used to intoxicate fish. *R. longispina* ; "pirálu ;" "wágatta." Found towards Kándesh. *Spermacoce hispida* ; "madána." Common ; the root is like sarsaparilla. *Stylocoryne webera*. Used in medicine ; the wood is hard. *Vangueria edulis* ; "madána ;" "bangári-ka-lakri." Common on the ghâts ; the bark is given in fever.

COMPOSITÆ. *Artemisia indica* ; "májtari ;" "gundmar ;" "mastaru." Common ; the flowers are sold in bazaars, the leaves are used in medicine and an essential oil is extracted from both flowers and leaves. *Bidens wallichi*. Common about gardens and plains. *Blumea alata*. Found on the ghâts. *B. amplectens*. Common on roadsides. *B. muralis* and *Brachyramphus heyneanus*. Common on old walls. *B. conchifolius* and *Callistiphus wightianus*. Common. *Cyathocline lawii*. Found on the ghâts. *Dicoma lanuginosa*. Tolerably common. *Echinops echinatus* ; "unt-kátárá." Common ; camels consume it readily. *Eclipta erecta* ; "brinráj ;" "bángra." Very common in wet clayey soil ; used in medicine. *Elephantophus scaber* ; "sandalan." Common ; used in medicine. *Glossocardia bosvallea*. Common ; used in female complaints. *Grangea madraspatana*. Found in rice fields ; the leaves are used medicinally. *Leucoblepharis subsessilis*.

Found on the ghâts. *Notonia grandiflora*. Found on high rocky precipices; said to be a remedy in hydrophobia. *Sonchus oleraceus*; "dodak." Grows on rubbish. *Sphæranthus mollis*; "mundi;" "kamadrus." Very common in rice fields; used medicinally. *Tricholepis glaberrima*; *T. montana*; and *T. radicans*. Found in the ravines of the ghâts. *Vernonia anthelmintica*; "bákchi;" "kálizirá." Grows on rubbish; yields a hard fibre; the seeds are used in medicine. *V. cinerea*; "kák-jangi;" "sáhádevi." Common; used in fevers. *V. conyzoides*. Found on the ghâts.

CAMPANULACEÆ. *Lobelia nicotianæfolia*; "dional;" "bokinal;" "dawal." Found on the ghâts; the seeds are very acrid and the leaves are antispasmodic.

PLUMBAGINACEÆ. *Plumbago zeylanica*; "chita-chitra;" "chittarmal." Found in rocky places; used in medicine.

PRIMULACEÆ. *Anagallis arvensis*. Common.

MYRSINACEÆ. *Embelia glandulifera*. Found on the ghâts. *E. ribes*; "kárkanni." Common: the fruit, "waiwarang," is sold in bazaars and is anthelmintic. *Maesa indica*; "atki." Very common along the ghâts; the fruit is used to poison fish.

SAPOTACEÆ. *Bassia latifolia*; "máuha." Found towards Kánhár and the jungles towards the hills. The "máuha" spirit is distilled from the flowers, and the seeds yield a large quantity of thick oil. *Isonandra candolliana*. Pretty common on the ghâts. *Mimusops elengi*; "bakhul;" "taindu;" "mulsari." Common about villages round the mausoleums of Mahomedans; the seeds yield a good oil; the bark is used in fever, and an odoriferous water is distilled from the flowers. *M. hexandra*; "kirni;" "rájan." Pretty common; the wood is tough and used for making sugar-mills, &c.

EBENACEÆ. *Diospyros chloroxylon*; "nini." Found towards the north; yields a kind of ebony. *D. candolliana*; *D. goindu*; "goindu;" and *D. exsculpata*; "timburni." Found on the ghâts. *Maba nigrescens*; "ráktrura." Pretty common in the ghât jungles.

STYRACEÆ. *Hopea racemosa*; and *H. specata*. Found on the ghâts.

OLEACEÆ. *Jasminium latifolium*; "kusar;" *Ligustrum neilgherrense*; and *Olea roxburghii*. Common on the ghâts.

APOCYNACEÆ. *Anodendron paniculatum*; "lámtani." Found on the ghâts. *Carissa carandas*; "karonda;" "karánja." Common. *Nerium antidysentericum*;

"inderjáu." Furnishes the Conessi bark used in fever, dysentery, and diarrhœa. *Tabernæmontana crispa*; and *Vallaris heynei*; "happar-mali." Common. *Vinca pusilla*; "kupa-vila." Common; yields a good yellow dye. *Wrightia tomentosa*; "kalá-inderjáu." Found on the ghâts; yields a permanent yellow dye.

ASCLEPIADEÆ. *Asclepias microphylla.* Abundant everywhere *A. racemosa.* Common in hedges. *A. volubilis*; "dori;" "hirandori;" "nákchiki-ka-báji." Common in hedges; used as a rope. The plant is emetic and expectorant. *Calotropis gigantea*; "ák;" "mudar;" "ákand." Common about villages; preparations of this plant are given in various complaints, and the active principal Mudarine is extracted from it. It yields a kind of manna (Mudar sugar), and a valuable fibre is obtained from the stem. *C. procera*; "áka;" "mudar;" "beidelsar." Much like the above but smaller. *Caralluma fimbriata*; "makursing." Common in Kánhár and scattered about the hills. *Cryptostegia grandiflora.* Common; abounds in a milky caoutchouc juice and yields a fine strong fibre. *Cryptolepis buchanani.* Found on the ghâts. *Hemidesmus indicus*; "anántamal;" "mugrabu;" "mákwi." Very common; the root is used as a substitute for sarsaparilla. *Holostemma rheedei*; "palla-gurgi." Common in hedges; yields a tolerable fibre, and the root is used in diseases of the eye. *Hoya pallida.* Very common on trees. *Oxystelma esculentum.* Common on the banks of rivers. *Sarcostemma brevistigma.* Common in stony places; yields a milky juice which allays thirst. "Som," a fermented liquor of the Hindus, is distilled from it. *S. intermedium.* Used in the culture of sugarcane to keep off white ants. *Toxocarpus crassifolius.* Found on the ghâts.

GENTIANEÆ. *Chironia brachiata*; "girni;" "nái." Common in cultivated fields after the rains; used as a tonic. *Exacum bicolor.* Found in pastures by the margins of rivers. This is the country "karaíát," a valuable febrifuge. *E. pumilum.* Very common among grass during the rains. *Gentiana verticillata*; "chita-chiraita." Found in moist uncultivated ground; used as a substitute for Gentian. *Limnanthemum indicum.* Found in tanks. *Ophelia pauciflora.* Found on the ghâts.

HYDROPHYLLACEÆ. *Coldenia procumbens*; "tripangki;" and *Heliotropium supinum.* Common in rice fields in the cold weather. *H. laxiflorum.* Common. *Hydrolea zeylanica*; "káchrá-ishalangulia." Found on the margins of tanks and other wet places. *Tiaridium indicum*; "hátishuru." Found on rubbish.

BORAGINEÆ. *Cordia latifolia*; "bári-lasura;" "bárrá-gonni." Common about villages and in the jungles; the timber is much used, and the pulpy fruit is em-

ployed as a pectoral medicine. *C. myxa;* "lasura;" "bákar." Much like the last; the fruit is an article of native materia medica. The timber is soft, and fire can be obtained from it by friction. *C. rothii;* "gondni." Common; the wood is useful, but very small. *C. wallichii;* "duhiwan." Sparingly distributed; furnishes a fibre of moderate strength. *Trichodesma indicum;* "chota-kálpa." Common; held in repute in cases of snake-bite. *T. zeylanicum.* Common.

CONVOLVULACEÆ. *Argyreia cuneata.* Common. *A. elliptica;* "bondwail;" *A. speciosa;* "samudar shak;" "gulí;" and *A. malabarica.* Found on the ghâts; the last is used in medicine. *Batatas paniculata;* "buin-kumra." Common; cattle are very fond of it; the roots are cathartic. *B. pentaphylla.* Common. *Calonyction speciosum;* "gulchandni." Found in hedges. *Convolvulus arvensis;* "háran-pádi." Very common in black soil; said to be a purgative. *C. rottlerianus.* Sparingly distributed. *Evolvulus alsinoides;* "sánkh pushpi." Common; used in medicine. *E. hirsuta.* Found everywhere in grassy places. *Ipomœa filicaulis; I. obscura; I. pilosa;* and *I. pes-tigridis;* "langáli-lata;" "kunra." Common. *I. reniformis.* Found in places where water has lodged. *I. reptans.* Found in tanks. *I. sepiaria.* Common in every hedge; the seeds "lál dáná," are aperient, and are sold in the bazaars as "shá-pasandu." *I. turpethum;* "dud-kalmi;" "turbad;" "násut." Common; the white "tiori" is cathartic and pungent; the black sort is a violent purgative. *Pharbitis nil;* "marchai." Common; the seeds, "kálá dáná," are sold in bazaars as a safe cathartic.

SOLANACEÆ. *Datura alba;* "datura;" "sádá-datura." A well-known plant, of which there are several varieties. It is intoxicating and narcotic, and dangerous if incautiously used. *D. hummatu.* Almost as common as the preceding, and with similar properties. *Nicandra physaloides;* "káknuj." Grows in waste places. *Physalis somnifera;* "ásgand;" "káknuj." Widely spread; the root and leaves are powerfully narcotic and diuretic. *Solanum indicum;* "gurka-mai;" "kolsi;" "kandiari." Common; the root possesses strong exciting qualities. *S. jacquini;* "kutia;" "dorli-ka-fal." Very common; the plant is bitter and carminative. *S trilobatum.* Pretty common; used medicinally; the leaves are eaten as "báji."

SCROPHULARIACEÆ. *Bonnaya brachiata.* Common in pastures during the rains. *B. vernonicæfolia.* Common. *Celsia coromandeliana;* "kákshima." Found in waste places; given in dysentery. *Dopatrium junceum;* and *Glossostigma spathulatum.* Common in swampy places. *Herpestris monniera;* "ádhá-

birn." Found on the margins of tanks; used in medicine. *Ilysanthes hyssopioides.* Common in the rains. *Limnophila gratioloides; L. gratissima;* and *L. racemosa.* Found on the borders of tanks. *Linaria ramosissima.* Common. *Ramphicarpa longiflora.* Found in ghát pastures during the rains. *Sopubia delphinifolia.* Found in cultivated fields. *Striga euphrasioides;* and *S. hirsuta.* Common. *S. orobranchioides.* Parasitic on the roots of different species of Lepidagathis and Euphorbium.

OROBRANCHEÆ. *Pheliphœa indica.* Found on tobacco plants.

LENTIBULARIÆ. *Utricularia reticulata;* "jangi;" "natsu." Common in rice fields during the rains.

BIGNONIACEÆ. *Bignonia xylocarpa;* "kursing." Found in the jungles of the ghâts; the timber is useful, and an oily substance distilled from the wood is employed in skin diseases. *Calosanthes indica;* "shiona." Found in the jungles of the ghâts. *Heterophragma chelonioides;* "padri;" "padal;" "kirsal." Common on the ghâts; the bark and fruit are used medicinally. *H. roxburghii;* "warus." A large timber tree, found in the ghât jungles. Rare.

PEDALINEÆ. *Martynia diandra.* Very common during the rains.

ACANTHACEÆ. *Adhatoda vasica;* "ádalsá;" "arusa;" "ásgandá." Commonin ghât villages; often used as medicine, and given in cattle diseases. *Ætheilema reniforme.* Found on the ghâts. *Andrographis echioides.* Found in the ravines. *A. paniculata;* "máhá-tita;" "kálafnáth." The "kariat" of the bazaars, so famous as a substitute for Gentian. *Asteracantha longifolia;* "gokshura;" "talmakárá." Very common in swampy places. In a religious service called "lakoti" the Hindus present a lakh of these flowers to their idols. The seeds, "talimkháná," are given in urinary diseases. *Asystasia coromandeliana.* Very common; often cultivated in gardens and used as "báji." *Barleria dichotoma;* "sádá-játi." Often planted by Brahmans near temples. *B. gibsoni.* Found on the ghâts. *B. prionitis;* "kánthá-játtá." Very common in hedges; used in medicine. *B. terminalis.* Found on the ghâts. *B. boerhaavifolia.* Common. *Hemichoriste montana;* and *Lepidagathis grandiflora.* Common on the ghâts. *Peristophe bicalyculata; Rostellularia diffusa; R. peploides;* and *R. procumbens.* Ordinary weeds found in pastures; the last is used in sore eyes. *Ruellia latebrosa.* Found below trees. *Rungia parviflora.* Common. *R. repens.* Very common; useful as a vermifuge in fevers. *Strobilanthes asperrimus;* and *S. callosus.* Found on the ghâts.

VERBENACEÆ. *Callicarpa cana* ; "bástra ;" "massandari ;" "kátkamal." Common on the ghâts. *Chlerodendron phlomoides ;* "tiláki." Very common in hedges. *Gmelina arborea ;* "jugani-chukar ;" "siwan." Rare ; employed in medicine ; the timber is light and strong, and used for the cylinders of native drums, &c. *Lantana aculeata ;* and *L. melissæfolia.* Common shrubs found in waste places. *Lippia nodiflora* ; "chota-okra ;" "bhukokra." Common in grassy places. *Tectona grandis ;* "sâguan ;" "ságá." Found in the Kánhár and ghât jungles, but stunted. Yields the "teak" timber ; a purple dye is extracted from the tender leaves, and the flowers are diuretic. *Vitex leucoxylon ;* "sherus." Rare ; found on the banks of streams in Bálághât. *V. negundo ;* "shambáli ;" "nisinda ;" and *V. trifolia ;* "pániki-shambáli ;" "seduari." Common trees, found in rich moist soil ; used in medicine ; a clear sweet oil is extracted from the root.

LABIATEÆ. *Ajuga disticka.* Found on the ghâts. *Anisomeles malabarica ;* "mogábira." Common ; medicinal ; yields a reddish oil. *Colebrookia ternifolia ; Coleus barbatus ;* and *Dysophylla gracilis.* Found on the ghâts. *Lavandula burmanni* ; "gorea ;" and *Leonotis nepetæfolia ;* "mati-sul." Common. *Leucas linifolia.* Very common in cultivated fields ; given in snake-bite. *L. stelligera.* Found on the ghâts. *Ocimum adscendens* ; "tulsi ;" and *O. canum* ; "safaid-tulsi." Common. *O. gratissimum ;* "rám-tulsi ;" "banjiri." Cultivated near temples ; the flowers have a strong fragrance. *O. sanctum ;* "kálá-tulsi." Common ; useful in medicine, and sacred to the Hindus. It goes through the ceremony of marriage about the end of October. *Orthosiphon glabratus.* Common in the rains. *O. pallidus* ; "jutá-tulsi." Very common. *Pogostemon purpuricaulis.* Found in the hilly parts.

NYCTAGINEÆ. *Boerhaavia diffusa ;* "tikri-ka-báji." Very common ; given as a vermifuge. *B. repens ;* "tikri." Common on the plains ; the root is said to be emetic.

AMARANTHACEÆ. *Achyranthes espera ;* "agárá ;" "lál-chichiria." Common ; yields potash. The seeds are given in hydrophobia and snake-bite. *Ærva lanata ;* "khul ;" "chaiá ;" and *Alternanthera sessilis.* Common ; used as "báji." *Amaranthus spinosus* ; "kátánati ;" "kánti-mát ;" and *A. viridis.* Common in rainy and cold seasons. The former is a very troublesome weed. Both are used as pot-herbs. *Amblogyna polygonoides* ; "chirunati." Very common. *Digera arvensis* ; "lata-mohuria ;" "gangátia." Common in the rains. *Mengia tenuifolia ;* "ghol." Common everywhere. This and the

other varieties of Amaranthus form the staple pot-herbs of the natives. *Pupalia orbiculata.* Found on the ghâts in sandy soil.

POLYGONEÆ. *Polygonum glabrum* ; "raktrura ;" and *P. rivulare.* Common in ditches, rivulets, &c. The latter is given in colic and is considered diuretic.

LAURACEÆ. *Alsodaphne semicarpifolia* ; and *Beilschmieda roxburghiana.* Found on the ghâts. *Cassytha filiformis* ; "kotan-ka-pât ;" "âkashwail." Parasitic ; very common in hedges ; used medicinally, and put as a seasoning into buttermilk. *Machilus glaucescens.* Found on the ghâts. *Tetranthera monopetala* ; "jangli-rai-âm ;" "maida-lakri." Found on the ghâts ; the wood is aromatic ; the berries yield an oil ; and the bark is used medicinally. The leaves are given to silkworms.

SANTALACEÆ. *Osyris wightiana.* Found on the ghâts. *Santalum album ;* "chandan ;" "sândâl." Found in the Kânhâr jungles ; often cultivated in gardens. An oil is distilled from it.

ELÆAGNACEÆ. *Elæagnus kologa* ; "murgi ;" "âmbgul." Found on the ghâts.

ARISTOLOCHIACEÆ. *Aristolochia bracteata ;* "kiramar ;" "gandatu." Found in black soil ; given medicinally in snake-bite, &c.

EUPHORBIACEÆ. *Acalypha ciliata ;* and *A. indica* ; "kupi ;" "morkânti." Common ; used in medicine. *A. fruticosa* ; "chinni." Common ; given in dyspeptic affections and in cholera. *Adelia neriifolia* ; and *A. retusa.* Common in the beds of rivers. *Briedelia montana* ; "âsâná." Commonly found on the ghâts ; the timber is good, and the bark is astringent. Cattle are fond of the leaves, which are said to free them from worms. *Croton polyandrum* ; "hâkni." Found on the ghâts ; the seeds are cathartic, and furnish the "jamalgota" of native druggists. *Crozophora plicata* ; "suballi." Found in rice-fields ; said to be useful in leprosy. *Euphorbia antiquorum ;* "narasîj ;" "siard ;" "tuar." Common in waste places. The acrid resin is narcotic, drastic, and emetic, and the root is purgative. *E. hirta ;* "bada-keru ;" and *E. parviflora.* Common. *E. ligularia ;* "munsâ-sîj ;" "thor." Common ; sacred to Munsa, the goddess of serpents. It abounds with an acrid milky juice. The root is given in snake-bite. *E. rothiana.* Found on the ghâts. *E. thymifolia.* Commonly found on gravel walks. *E. tirucalli* ; "lanka-sîj." A very common hedge-plant ; possesses many medicinal properties. The bark and small branches are used to dye cotton black. *Givotia rottleriformis.* Sparingly found ; the wood is light and soft. *Glochidion lanceolarium* ; "bhoma." Found on the ghâts ; the wood is

hard and durable. *Jatropha curcas*; "bágh-barinda;" "erandi." Common as a hedge-plant. The seeds yield oil and are purgative; the other parts are useful in medicine, and the milky juice is employed to dye linen black. *Macarangea roxburghii*; "chanda." Found on the ghâts; the young parts smell strongly of turpentine. *Phyllanthus emblica*; "áulá." Common; the wood is durable, particularly under water; the bark is astringent, and the young leaves are given in dysentery. *P. madraspatensis*; "sádá-hájur-muni." Common; used in medicine. *P. multiflorus*; "kálá-maimuda;" "sitki;" "panjuli." Found in damp places; the root is sold in bazaars as a native drug, and the bark is used for dyeing a reddish brown. *P. niruri*; "bhuin-áulá." Common; used in medicine. *Rottlera aureopunctata*. Found in hilly parts. *R. tinctoria*; "shendri;" "kámal;" "punag." Found on the ghâts; the fruit yields a dye, and is also used in medicine. An oil is obtained from the kernels. *Tragia cannabina*; "kách-kuri-ka-jár." Found in hedges; the root is diaphoretic. *T. involucrata*; "bichuti." Found on the ghâts; the root is used in medicine. This and the last plant sting like the nettle.

URTICACEÆ. *Conocephalus niveus*; "kapsi;" and *Elatostemma oppositifolium*. Found on the ghâts. *Fleurya interrupta*. Common in gardens. *Girardina heterophylla*. Found on the ghâts; yields a good fibre; the plant stings violently. *Pouzolzia indica*; and *P. stocksii*. Common.

ARTOCARPEÆ. *Covellia oppositifolia*. Found on the banks of rivulets; the fruit, seeds, and bark are emetic. *Epicarpus orientalis*; "siora;" "nakchilni." Common; yields a fibre; used for tooth-brushes. The plant is astringent and antiseptic, and the very rough leaves are used in polishing wood. *Ficus bengalensis*; "bar;" "márri." Common; the wood is light and porous; the bark tonic; and the gummy juice is given in toothache. *F. benjamina*; "kamrup." Sometimes seen in avenues. *F. glomerata*; "umbar;" "gulair." Found about villages and the banks of rivers; the root is used in dysentery. *F. heterophylla*; "guri-siora." Found in moist places; used in chest complaints and in dysentery. *F. pseudo-tjiela*; "pipri;" "datira." A very large tree, seen about villages. *F. racemosa*; "gulair." Not very common; the root, bark, and young leaves are used in medicine. *F. religiosa*; "pipal." Common about villages and near temples dedicated to "Hánumán," the monkey-god. The leaves and young shoots are purgative. *Urostigma retusum*; "nandruk." Tolerably common; the root and leaves are used in medicine. *U. volubile*; "datir." Found on the ghâts.

SALICACEÆ. *Salix tetrasperma* ; "wallunj ;" "béd ;" "laila ;" "bainsá." Found on the banks of rivulets on the ghâts ; the bark is a febrifuge, and the flowers yield an aromatic water ("kila" and "béd-i-musk").

GNETACEÆ. *Gnetum scandens* ; "kumbal ;" "umbli." Very common in jungles.

ORCHIDEÆ. *Eria dalzelli.* Found in the hollows of trees. *Eulophia bicolor* ; "ambarkand." Found on the ghâts. *E. pratensis.* Found on pastures in the cold season, *Oberonia lindleyana* ; and *O. recurva.* Found on trees on the ghâts.

SCITAMINEÆ. *Costus speciosus* ; "kio." Found near the banks of rivers and other moist and shady places. *Zingiber zerumbet* ; "máhábaribatch ;" "batch." Found about old wells, &c. ; not common ; the root is bitter and aromatic.

AMARYLLIDACEÆ. *Crinum roxburghii* ; "sukha-darsan ;" "nágdáná." Common on the banks of rivers ; applied in local inflammations ; the root is emetic.

HEMEROCALLIDÆ. *Ledebouria maculata.* Common. *Methonia superba* ; "bach-nág ;" "karia-nág." Pretty common in hedges ; sometimes called the wild aconite ; believed to be poisonous. *Phalangium tuberosum* ; "rushali." Very common. *Uropetalum montana.* Found in pastures.

DISCORINEÆ. *Discorea oppositifolia* ; and *D. pentaphylla* ; "ulsi ;" "shenor-vailchand." Common on the ghâts ; the roots are rich in nutritious starch. The latter plant is also eaten as "báji."

SMILACEÆ. *Smilax ovalifolia* ; "guti ;" "kumarika." Common in the jungles.

ASPHODELEÆ. *Asparagopsis sarmentosa* ; "safaid-musli ;" "shakakul ;" "sita-vir." Found on the hills, and often seen in gardens ; the fresh roots are nutrient and demulcent.

JUNCAGINACEÆ. *Potamogeton indicus.* Found in tanks and in water-holes of hill-forts.

PONTEDERIACEÆ. *Pontederia hastata* ; and *P. vaginalis* ; "náuka." Common on the margins of tanks and water-holes ; the root of the latter is used in medicine.

COMMELYNACEÆ. *Aneilema nudiflorum.* Common. *A. tuberosum.* Common ; the root is believed to be the "kálá-musli" of bazaars, given in fevers and as an antidote to animal poisons. *Commelyna bengalensis* ; "kánaraka." Common.

C. communis; "játá-kanshira." Common; the leaves are given to calves, and are also used as "báji." *Cyanotis axillaris*; *C. cristata*; and *C. tuberosa*. Common; especially during the rains. *C. fasciculata*. Found in rocky places. *Dithyrocarpus paniculatus*. Found on the ghâts.

HYPOXIDACEÆ. *Curculigo brevifolia*; "niah-musli." Common at the beginning of the rains in moist shady places; the root is aromatic.

NAIADACEÆ. *Najas indica*. Common in tanks.

HYDROCHARIDACEÆ. *Hydrilla verticillata*; "kurili;" *Nechamandra roxburghii*; and *Ottelia indica*. Common in tanks.

PALMÆ. *Calamus rotang*; "bét." The Rattan is found in the Kánhár jungles, &c., but is not common. *Phœnix acaulis*. Found on the ghâts. *P. sylvestris*; "sénd-ka-jhar;" "kajur." Plentiful in some places, as between the Bijapur and Kánhár taluks, in the valley of the Sivna; yields "târ," "sugar," &c.

PANDANACEÆ. *Pandanus odoratissimus*; "kéura;" "gagan-fál." Often met with in hedges near villages; the flowers are fragrant and yield an oil; the leaves abound in fibre.

ARACEÆ. *Arum sylvaticum*; and *Crypt coryne roxburghii*; "pechiká." Found in damp places. *Lagenandra toxicaria*; "vátsanab." Rare. It is a deadly poison. *Remusatia vivipara*. Found in ghât jungles in the clefts of trees.

PISTIACEÆ. *Lemna globosa*; *L. trisulca*; "paniájá;" and *Pistia stratiotes*; "kánjal;" "toka-páná." Common; the last is used medicinally.

CYPERACEÆ. *Cyperus ater*; *C. capillaris*; *C. Compressus*; "chucha;" "sali-tonga;" *C flavidus*; *C. iria*; "bádlá-chu;" *C. madraspatana*; *C. polystachus*; and *C. umbellata*. Common in tanks, ditches, and dry water-holes. *C. rotundus*; "ágarmuthi." Very common; cattle eat the greens; the tubers, "mutha," or "mustaka," of native druggists, are fragrant when burnt, and are tonic and stimulant. *Eleocharis capitata*; *Eriophorum comosum*; *Fimbristylis ferruginea*; *Fuirena cuspidata*; and *Scirpus grossus*. Common in watery places, banks of streams, margins of water-holes, &c.

GRAMINEÆ. *Agrostis orientalis*. Grows on stiff pasture ground. *Andropogon aciculatus*; "ghora-kántá;" "surwálá;" "lámpá;" and *A. contortus*; "yedi." Very common, and exceedingly troublesome. *A. glaber*; "tambat." A common fodder-grass. *A. martinii*; "gánjni;" "ráusá;" "kubel." Very common in Bálághât; yields a fragrant oil which is used in perfumery and in medicine. *A. muricatus*; "bálá;" "bina;" "usir." Common; the aromatic roots are used in medicine, and are also made into "khas-khas" tatties. *A. nardioides*;

"naringi-ka-bás-ka-ghás." Found towards Kándesh; yields the aromatic oil "kusha." *A. scandens*; "marwail." A common fodder grass. *A. verticillatus.* Found on the hills. *Anthistiria ciliata*; "chuneria;" and *A. cymbaria*; "jotishmati." Found together, and form the greater part of the best specimens of hay. *Apluda aristata* "garoma." Common in hedges. *Aristidia depressa*; *A. hystrix*; and *A. setacea.* Found on dry hills, and made into "tatties." All the Aristidias are very troublesome. *Bambusa arundinacea*; "mandgai;" "bás." Found in clusters; not common. The silicious concretion "tábáshir" and other parts of the bamboo are used in medicine. *B. stricta*; "bás;" "udha;" "bár." Found in the Kánhár jungles, &c.; used for boar-spears. *B. vulgaris*; "kállak." Not common. *Chloris barbata.* A very common grass. *Coix lachryma.* Found in watery places. *Cynoden dactylon*; "dub;" "hariáli;" "ganair." Common; sacred to Ganesh and considered the best grass for cattle. *Cynosurus ægyptiacus.* Common about roadsides. *Isachne elegans*; "dunda." Found on the margin of rivulets. *Ischæmum pilosum*; "kunda." Delights in black soil; one of the greatest pests to the Kunbis. *Manisurus granularis*; "trinpali." Very common on barren land; used in liver and spleen complaints. *Melanocenchris rothiana.* Very common in stony and barren places. *Ophiurus corymbosus.* Found in pastures. *Oplismenus burmanni.* Generally found under the shade of trees. *O. colonus*; "shâma." Very common about cultivated fields. *O. lanceolatus.* Found near the foot of the ghâts under the shade of trees. *O. stagninus.* Found in wet cultivated ground and about ditches. *Oropetium thomæum.* Grows on old walls. *Pennisetum aureum*; "multam." Common. *Saccharum spontaneum*; "kás;" "kashá;" "kágará." Found on the banks of rivers; makes excellent thatch, and the culms are used as native pens. *Cetaria glauca*; "pingi-náchi." Generally found among dry grain. *S. verticillata*; "dorá-biára;" "chicklenta." Found about rubbish heaps. *Sporobolus diander.* Common in moist pasture ground.

FILICES. *Asplenum radiatum*; "tál;" "dheki." A small fern found in the chinks of old walls and rocks. *Trichomanes ebeneum*; maiden-hair. Found at Kánhár, &c.

MARSILEACEÆ. *Marsilea quadrifida*; "kánjal." Common on the margins of tanks.

MUSCI. *Hypnum begoides*; "shela;" "kángal." Found on old walls.

FUNGI. *Agaricus campestris*; "kodrati;" "kálam;" the common mushroom. Found everywhere. *A. ostreatus.* Found on the trunks of old trees, with several species of leathery Boletus.

PART II.

As will be gathered from what has been written regarding the physical aspect of the district, the circumstances of climate and soil are peculiarly favourable and conducive to the strength and vigour of vegetation; but it is during the cold season that all vegetable life is at its best. Cultivated plants thrive luxuriantly during this period, and so little is required, or bestowed on their culture, that they may be looked upon almost as spontaneous productions. The gardens about the cantonments and large towns abound with European vegetables, such as cabbages, cauliflower, knol-khol, turnips, beet, peas, lettuce, &c., and the carrots of Bálághát equal those of Europe. The great variety of country vegetables, the pot herbs, pungent aromatics, legumes, roots and tubers, are grown to the best advantage in the cold season, although many of them are produced in fair quantity all the year round. Aurangábád has long been famous for its oranges, grapes and figs. Of the oranges, the "sánthra" and "kaula" are the best, but those grown at Kánhár carry the palm as to size, flavour and juiciness. The vineyards are principally in the vicinity of Aurangábád, Kánhár, Roza, Sultánpur and Padli. The finest kinds are known as the long black and green "fakri." Other varieties are "bukni," "bidáni," "habshi" and "sibi"—the two last fetching high prices. Some very fine mangoes are grown in Kánhár. The principal varieties sold in bazaars are:—"malgova," "apos," "páhidi," "gobándar," "dilpássand," and "tokni." The floriculture of the natives is very limited, seldom going beyond the cultivation of roses, jasmines, chrysanthemums and a few species of ocimum; but the European gardens delight the eye with the familiar parti-coloured and beautiful flowers of more northern latitudes, and the large number of exotics grow almost as well as on their native soil. The *boulevards* and public gardens at Aurangábád, and the Victoria Gardens at Jálná, are very tastefully laid out, and contain a variety and number of flowering plants, shrubs, &c. The climate is sufficiently temperate in the cold weather for the cultiva-

tion of those cereals whose special habitat is in far higher latitudes; but more prominent mention will be made of wheat, cotton; chana, bájri and the principal food grains, in the chapter on agriculture. The ornamental trees found in avenues are:—*Adansonia digitata*, *Bignonia suberosa*, *Bombax malabaricum*, *Boswellia glabra*, *Cæsalpinia pulcherrima*, *Carissa carandas*, *Conocarpus latifolia*, *Cordia latifolia*, *C. myxa*, *Dalbergia lanceolaria*, *Erythrina indica*, *Ficus bengalensis*, *F. glomerata*, *F. pseudotjiela*, *F. racemosa*, *F. religiosa*, *Melia azadirachta*, *M. indica*, *Mimusops elengi*, *M. hexandra*, *Parkinsonia aculeata*, *Santalum album*, *Sapindus detergens*, *Sterculia urens*, *Syzygium jambolanum*, and *S. salicifolium*.

Plants generally cultivated or grown in gardens.

RANUNCULACEÆ. *Delphinium ajacis*; larkspur.

ANONACEÆ. *Anona muricata*; soursop. *A. reticulata*; "rámfal;" bullock's heart. *Artabotrys odoratissimus*; "kálá-chámpá."

PAPAVERACEÆ. *Papaver somniferum*; "áfím;" "koknar;" poppy.

CRUCIFERÆ. *Brassica oleracea*; "kobi." Cabbages of various kinds, knol-khol, broccoli, cauliflower and turnips are cultivated in European gardens. *Nasturtium officinale*; water-cress. *Raphanus sativus*; "mulí;" radish. *Sinapis juncea*; "rái;" mustard.

CAPPARIDEÆ. *Cleome speciosissima*.

RESEDACEÆ. *Reseda odorata*; mignonette.

VIOLACEÆ. *Viola tricolor*; pansy.

BIXINEÆ. *Bixa orellana*; "gáupargi;" "kirsi;" arnotto. Valued for the dye.

CARYOPHYLLEÆ. *Dianthus caryophyllus*; clovepink. *D. chinensis*; "karnful;" pink.

MALVACEÆ. *Abelmoschus esculentus*; "bhéndi;" "rám-turai." *A. moschatus*, "kálá-kastúri;" "muskdána." *Althea rosea*; "gulkhaira;" hollyhock. *Gossypium acuminatum*; "deo-kápás." The "munj" or sacred thread of the Brahmans is made from it. *G. herbaceum*; "kápás;" Berar cotton. *Hibiscus cannabinus*; "ámbári;" "palna." *H. rosa mutabilis*; "gul-i-ájáb." *H. rosa-sinensis*

"gudhail;" "jásun." *H. sub-dariffa;* "maesta;" "roselle." *Malva mauritiana;* "kangi-ka-pát;" "khátmi-saféd." Grown at "fakir" stations.

STERCULIACEÆ. *Guazuma tomentosa;* "udrik;" bastard cedar. *Pentapetes phœnicura;* "doparia-bándák."

TILIACEÆ. *Corchorus capsularis;* "ghinalitá-pát." *C. olitorius;* "singin-jánaschá." *Grewia asiatica;* "phálsá."

LINEÆ. *Linum usitatissimum;* "jáuás;" "álsi;" linseed.

GERANIACEÆ. *Averrhoa bilimbi;* "dákta;" "kámaránga." *A. carambola;* "kámrak;" "kármal." *Impatiens balsamina;* "gul-máindi;" "dumuki;" common garden balsam. *Oxalis corniculata;* "ámrul;" "ámbáti-ka-báji." *Pelargonium capitatum;* rose-scented pelargonium. Several varieties of geranium are common in gardens.

RUTACEÆ. *Bergera koenigii;* "kária-pák;" "kudia-nim." *Citrus acida;* "nimbu;" the well-known sour lime. *C. aurantium;* "nárangi;" "káula." *C. decumana;* "pampal-mus;" "chakurta." *C. limetta;* "metá-nimbu." *C. limonum;* "korna-nimbu." *C. medica;* "turang;" "bijaura." *Ruta graveolens;* "sádap;" Rue. *Triphasia trifoliata;* "china-náringi."

RHAMNEÆ. *Zizyphus vulgaris;* the cultivated "bher."

AMPELIDÆ. *Vitis vinifera;* "ángur-ka-jár;" "dákh;" vine.

ANACARDIACEÆ. *Anacardium occidentale;* "káju;" "hijli-bádam;" cashew-nut. *Mangifera indica;* "ám;" mango.

MORINGEÆ. *Moringa pterygosperma;* "mungai;" "sainga;" "saigat." The seeds yield "Ben oil."

LEGUMINOSÆ. *Adenanthera pavonina;* "thorla-gunj;" "ránjáná." Timber good, yields a red dye. *Arachis hypogea;* "bhui-mung;" "valaiti-mung;" ground-nut. *Bauhinia candida;* "duola-kánchán." *B. purpurea;* "kánchán." *B. variegata;* "káchnar;" "kavidára." *Cæsalpina regia;* "poinciana." *Cajanus indicus;* "tur-ká-dal." *Canavalia gladiata;* "kadsambail;" sword bean. *Cassia alata;* "valaiti ágati;" "deo-mardan." *C. bicapsularis. C. glauca. Cicer arietinum;* "chana;" "hárbará." *Crotalaria juncea;* "san;" "tág." Yields Indian hemp. *Cyamopsis psoralioides;* "gauri;" "mát-ka-fal." *Dolichos biflorus;* "kulti." *D. lablab;* "sem-ka-fál;" "wal-pipri;" "bullár." *D. sinensis;* "cháuli;" "lobia;" "barbati;" "álsánda." *Ervum hirsutum;* "másur;" "mauri." Furnishes

Plants generally cultivated, or grown in gardens.

the Revalenta Arabica food. *Indigofera tinctoria*; "nil;" indigo. *Inga dulcis*; "valaiti-chintz." *Lathyrus sativus*; "kisári;" "matár;" "chural." Used as "dhál;" good fodder for cattle. *Medicago sativa*; "valaiti jáwat;" lucerne. *Mimosa pudica*; "lajuk;" sensitive plant. *Parkia biglandulosa*; "chendu-fal." *Phaseolus aconitifolius*; "mat," "mash." *P. calcaratus. P. max*; "kálá mung;" "kálá urad." *P. mungo*; "mung;" "urad." *P. rostratus*; "halláunda." *P. roxburghii*; "thikiri;" "hári-mung;" "mash;" two varieties, green and black. *P. vulgaris*; "lobia;" "bákla;" French bean. *Pisum sativum*; "bátáná;" "matár;" pea; the field variety is a rabi crop; the garden variety is cultivated in cantonments. *Sesbania ægyptiaca*; "jaiánti;" "sirimonta;" "seuri." Extensively cultivated on the plains for rafters. *S. grandiflora*; "agati;" "báka." *Sophoro tomentosa. Trigonella fœnumgrœcum*; "maití-ka-bájí."

ROSACEÆ. *Amygdalus communis*; "bádami-i-fársi." *A. persica*; peach. *Eriobotrya japonica*; loquat; rare. *Pyrus malus*; "seb;" apple; rare. *Rosa centifolia*; "golab;" "gul-i-surkh;" rose. *R. damascena.* Damask rose. *R. glandulifera*; "shuvati goláb." *R. indica. R. microphylla. R. rubiginosa*; "gulnasrin;" sweet-briar. A great many varieties of roses have been introduced in European gardens.

COMBRETACEÆ. *Quisqualis indica*; Rangoon creeper. *Terminalia catappa*; "jangli-bádam;" "bengali-bádam."

MYRTACEÆ. *Jambosa vulgaris*; rose-apple. *Myrtus communis*; "valaiti maindi;" myrtle. *Psidium pomiferum*; "jám;" "lál safri jám;" red guava. *P. pyriferum*; "amrud;" "supári jám;" white guava.

LYTHRACEÆ. *Lagerstrœmia indica*; "china henna." *Lawsonia alba*; "maindi;" henna. *Punica granatum*; "ánár;" "gulnár;" pomegranate.

PASSIFLOREÆ. *Carica papaya*; "papaia;" "árand kharbuja;" papay. *Passiflora fœtida*; *P. minima*; *P. serrulata*; *P. suberosa.* Passion flowers.

CUCURBITACEÆ. *Benincasa cerifa*; 'pandrichiki;" "chal-kumra;" "gal-kaddu." *Citrullus ovifera*; "rumro;" "suppárá;" vegetable marrow. *C. vulgaris*; "dilpassand;" "tind;" "álbinda." *Cucumis colocynthis*; "páká;" "pákuot;" "chabuz mákhal." *C. melo*; "kharbuz." *C. momordica*; "phunt;" "tuti." *C. sativus*; "kira;" "sosa;" "kákeri;" cucumber. *C. utilissimus*; "kákri;" kákul. *Cucurbita citrullus*; "tharbuz;" "samoka;" "jamoka;" water melon. *C. lagenaria*; "hárria-kadu;" "tomra-kadu;" bottle gourd. *C. maxima*; "mita-kadu;" "hálwa;" common gourd. *C. melopepo*; musk

Plants generally cultivated, or grown in gardens.

melon. *C. pepo* ; "kumra ;" pumpkin. *Luffa acutangula ;* "turai ;" "jhinga." *L. pentandra ;* "ghiaturai ;" "gusali turai." *Momordica charantia ;* "karaila." *Trichosanthes anguina* ; "chinkonda ;" "purwar."

BEGONIACEÆ. *Begonia.* Many varieties.

CACTEÆ. *Opuntia rubescens.*

UMBELLIFERÆ. *Anethum fœniculum. A. graveolens* ; "sowa ;" "sui-chuka ;" dill. *Apium graveolens* ; celery. *A. petroselinum. Carum roxburghianum. Coriandrum sativum ;* "dhánia ;" coriander. *Cuminum cyminum ;* "jíra ;" cumin. *Daucus carota ;* "gajir ;" "shah-zira ;" carrot. *Pastinaca sativa ;* parsnip. *Ptychotis ajwan* ; "ájuán ;" bishop's weed.

ARALIACEÆ. *Panax cochleatum. P. fruticosum.*

CAPRIFOLIACEÆ. *Lonicera sempervirens ;* honeysuckle.

RUBIACEÆ. *Coffea arabica ;* "káwá ;" coffee. Rare. *Gardenia florida ;* "gulchand ;" *Morinda citrifolia ;* "ál ;" "ák ;" "bartundí ;" "suranji."

COMPOSITÆ. *Achillea millefolium. Asteromea catholiphus* ; China aster. *Calendula officinalis ;* marigold. *Caliopsis tinctoria. Carthamus tinctorius ;* "kussamb ;" "kardi ;" safflower. *Centaurea moschata ;* "shahpusand." *Chrysanthemum indicum ;* "gul-daodi ;" "gendi ;" Christmas flower. *Cichorium endiva ;* "kásni ;" "hinduba ;" chicory. *Dahlia variabilis* ; dahlia. *Eupatorium ayapana ;* "áiapána." *Guizotia oleifera ;* "karla." The seeds yield an oil. *Helianthus annuus ;* "suraj-ful ;" sunflower. *H. tuberosus ;* "suraj-mukhi ;" artichoke. *Lactuca sativa ;* "kahu ;" "saládd ;" lettuce. The seeds are called "khás-ka-bhíj." *Pyrethrum indicum ;* "akerkurra." *Tagetes patula ;* "gul-jáfri ;" French marigold. *Zinnia elegans.*

CAMPANULACEÆ. *Pratia radicans.*

PLUMBAGINACEÆ. *Plumbago capensis. P. coccinea ;* "lálchitra."

SAPOTACEÆ. *Achras sapota.*

OLEACEÆ. *Jasminium aureum ;* "pila chambéli ;" yellow jasmine. *J. odoratissimum ;* Arabian jasmine. *J. sambac ;* "bhát-mogra ;" "bela ;" "mutia." *Nyctanthes arbor-tristis ;* "harsinghár ;" "kaisar ;" "páhár-batti." The orange-coloured coralline tubes yield a dye.

APOCYNACEÆ. *Allamanda aubletti. Carissa spinarum ;* "chota-karonda." *Cerbera thevetia. Nerium odorum ;* "rakt-kanair ;" oleander. *Plumeria acuti folia ;* "khair-chámpa ;" "gulachin." *Strophanthus dichotomus.*

ASCLEPIADEÆ. *Hoya carnosa*; wax plant. *Pergularia odoratissima*; Indian cowslip.

BORAGINEÆ. *Echium violaceum.*

CONVOLVULACEÆ. *Ipomœa batatas*; "shákár-kan-álu;" "natrálu;" sweet potato. *I. tuberculata. Pharbitis hispida. Quamoclit phœnicea. Q. vulgaris*; China creeper.

SOLANACEÆ. *Browallia.* Several varieties. *Brugmansia.* Several varieties. *Capsicum grossum*; "káffri-mirich." *C. frutescens*; "mirchi;" "lál mirchi;" capsicum. *C. pendulum*; bird's-eye pepper. *Nicotiana tabacum*; "tambáku;" "tambák;" tobacco. *Petunia.* Several varieties. *Physalis peruviana*; "Macao;" Brazil cherry. *Solanum lycopersica*; "valaiti baingan;" "pandira wangai;" tomata. *S. melongena*; "baingan;" brinjal. *S. tuberosum*; "álu;" potato.

SCROPHULARIACEÆ. *Antherrhinum*; snapdragon. Several varieties. *Lophospermum scandens. Maurandya antherrhinifolia. M. barclayana. M. semperflorens. Russelia juncea.*

BIGNONIACEÆ. *Bignonia suberosa*; "dáttá-ka-jhar;" "ákás-nim;" "nimshambaili;" Indian cork tree. *Tecoma capensis. T. stans.*

PEDALINEÆ. *Sesamum indicum*; "til;" "mita til;" jingelli.

ACANTHACEÆ. *Crossandra coccinea. Justicia gendarussa*; "jugutmu;" "káli-shambaili." *J. picta*; "surk vasuka." *Thunbergia grandiflora.*

VERBENACEÆ. *Aloysia citri-odora. Clerodendron fragrans*; "banju;" "sangkupi." *Duranta ellisii. Gmelina asiatica*; "nela-gumudu." *G. villosa. Verbena officinalis*; vervain.

LABIATEÆ. *Coleus aromaticus*; "pathur-chur;" country burrage. *Holmskoldia sanguinea. Lavandula stœchas*; lavendar. *Leonotis leonorus. Marjorana hortensis*; sweet marjoram. *Mentha sativa*; "pudina;" mint. *Meriandra bengalensis*; "kafur-ka-pát." *Ocimum basilicum*; "gulál-tulsi;" "sabzá;" sweet basil. *Pogostemon patchouli*; "pachapat;" "pachauli." *Rosmarinus officinalis*; rosemary. *Salvia pseudo-coccinea*; "martur;" "valaiti-kafur-ka-pát." *Thymus vulgaris*; "ipár;" thyme.

NYCTAGINEÆ. *Mirabilis jalapa*; "gul-abbas;" "gul-báji;" "sanji;" marvel of Peru. *Pisonia morindifolia.*

AMARANTHACEÆ. *Amaranthus oleraceus* ; "dát-ka-báji." *A. polygamus* ; "chamli-ság." *A. tristis* ; "mat-ka-báji." *Celosia cristata* ; "murgkais ;" cockscomb. *Gomphrena globosa* ; "jaffari-gundi ;" "gul-mukhmul."

BASELLACEÆ. *Artriplex beta* ; "paluk ;" "chakandár." *A. hortensis. Basella rubra* ; "maial-ka-báji ;" "puin." *Spinacia oleracea* ; "paluk ;" spinach.

POLYGONEÆ. *Polygonum triticum. Rumex vesicarius* ; "chuká-ka-báji ;" "ámbári-choka."

LAURACEÆ. *Persea gratissima.*

EUPHORBIACEÆ. *Croton variegatum. Euphorbia tithymaloides. Jatropha gossypifolia. Phyllanthus longifolius* ; "harpáruri." *Poinsettia pulcherrima. Ricinis communis* ; "erandi ;" "bárik-erandi ;" castor oil.

URTICACEÆ. *Cannabis sativa* ; "bhang ;" "gánja ;" Indian hemp. Extensively cultivated ; furnishes the well-known "chárás" and "bhang."

ARTOCARPEÆ. *Artocarpus integrifolius* ; "phánas ;" "jack." *Ficus carica ;* "ánjir ;" fig. *F. elastica* ; "kasnir," *Morus atropurpurea* ; "shahtut." *M. indica* ; "tut ;" mulberry.

PIPERACEÆ. *Piper betel* ; "pán ;" betel, the leaves of which are chewed by the natives.

SCITAMINEÆ. *Curcuma angustifolia* ; "tikar ;" arrowroot. *C. longa* ; "háldi ;" "álád ;" turmeric. *Zingiber officinale* ; "ádrak ;" "áda ;" "sunt ;" ginger.

CANNACACEÆ. *Canna indica* ; "sabjaiá ;" "ukhilbar-ka-munk ;" Indian shot. *C. lutea.* Yields the Tous-les-mois of the West Indies.

MUSACEÆ. *Musa sapientum* ; "máus ;" "khela ;" plantain.

HEMEROCALLIDEÆ. *Allium cepa* ; "piáj ;" onion. *A. sativum* ; "lássan ;" garlic. *Aloe striatula. A. variegata. Asparagus officinalis* ; "hálium ;" "nákdán ;" asparagus. *Polyanthes tuberosa* ; "gulshabba ;" "sámbak ;" tuberose. *Sanseviera zeylanica* ; "murgabi ;" "marul ;" "murva ;" bowstring hemp.

COMMELYNACEÆ. *Tradescantia discolor, T. zebrina.*

PALMÆ. *Acorus calamus* ; "yakand ;" "bách ;" sweet flag. *Areca catechu* , "supári ;" betelnut. *Caryota urens* ; "berli ;" "bán khajur." *Cocos nucifera* ; "naril ;" "khopra ;" cocoanut.

ARACEÆ. *Arum campanulatum* ; "ol ;" "suran." *A. colocasia* ; "káchu ;" "ashu ;" "goia." *A. indicum* ; "mán-káchu."

BROMELIACEÆ. *Agave cantula* ; "valaiti ánánas ;" "rakus." *Aloe vivipara* ; "kanwar." *Bromelia ananas* ; "ánánas ;" pine-apple.

GRAMINEÆ. *Andropogon schœnanthus* ; "ákiá ghas ;" "gand bél ;" "wuolicha ;" lemon grass. *Eleusine coracana* ; "nachni ;" "náglá ;" "maruá ;" ragi. *Holcus cernuus* ; "shallu ;" "sundia." *H. sorghum* ; "jondla ;" "jawári." *H. spicatus* ; "bájri." *Hordeum hexastychon* ; "satu ;" "jau ;" barley. *Oryza sativa* ; "cháwal ;" "dhán ;" rice. *Panicum frumentaceum* ; "shama ;" "kathli ;" "sanwá." *P. italicum* ; "kálá kangni ;" "rállá ;" Italian millet. *P. miliaceum* ; "wári ;" "savi ;" "shamakh ;" common millet. *P. pilosum* ; "badli." *Panicum—?* ; "rállá." *P.—?* ; "dángli." *Caspalum scrobiculatum* ; "kodra ;" "kolaka." *Saccharum officinarum* ; "uk ;" "ghanna ;" "kajuli ;" sugar-cane. *Triticum æstivum* ; "gehun ;" "margum wheat." *T. pilosum* ; Bakshi wheat. *Zea mays* ; "buta ;" "mákkhá ;" Indian corn.

CHAPTER III.

FAUNA.*

There are various influences which combine to separate, partially at least, the fauna of this part of the Dakkan as being characteristic of a dry zone. Many species are common to the whole of India, or to adjacent provinces; but there are some peculiar to this particular division, and it is the affinities of these which keep it distinct. In the main, the semi-African fauna common to India proper is found throughout the district, with an occasional Malayan form in the jungles of the ravines which lie contiguous to the Western ghâts and a few desert types in the bare plains.

INVERTEBRATA.

The Sub-Kingdoms, PROTOZOA and CŒLENTERATA, are almost exclusively aquatic. The latter is represented by the common freshwater polype.

III. Sub-Kingdom ANNULOIDA.—Includes several kinds of parasitic worms: —*Tœnia solium*, the tape worm; *Ascaris lumbricoides*, the round worm, "gainduá"; *Filaria medinensis*, the troublesome guinea worm, "nárú," so common in the district.

IV. Sub-Kingdom ANNULOSA.—Division ANARTHROPODA. The Hirudinea are the leeches, "jonk." The genera *Bdella*, *Hæmadipsa* and *Sanguisuga* are found in the pools containing water throughout the year. A class of Hindus rear the medicinal kinds. The "Matheran leech" is found in the jungles of the ghâts. *Sanguisuga medicinalis* and *S. officinalis* are used in surgery. The *Oligochæta* contains the common earth worm, "kaichvai."

Division ARTHOPODA.—Class CRUSTACEA. The *Epizoa* are parasitic on fishes, &c. Many ENTOMOSTRACANS, such as the common water flea and the beautiful fairy shrimp, swarm in the stagnant water of the ponds and ditches. Among the MALACOSTRACANS, the common wood louse is found under decaying timber;

* The classification is taken from Nicholson's Manual of Zoology, and is based essentially on the views put forth by Professor Huxley.

the freshwater shrimp is plentiful in every stream ; the freshwater crayfish is common in rivers ; and the flattened mud crab is common on the banks of rivers and in damp forests. The land crab, *Telphusa indica*, is restricted to the ghâts, and is remarkable for its prodigious numbers and the extent of its burrowings.

Class ARACHNIDA. Many species of spiders have a wide geographical range, and Western India has a great number of identical species with Arabia and Egypt. "The distinction of the faunas that has been pointed out in the vertebrate animals of Western and Eastern India—the one with an admixture of African, the other with Malayan types—appears to be fully confirmed by the study of the Arachnoidea."[o]

TRACHEARIA.—Order ACARINA. *Acarus farina* ; the flour mite. Found in damaged corn *A. saccharinum*. Found in the sugarcane. *A. scabei*. Produces itch. *Ixodes thoracicus*. The common animal tick, "gochidæ." *Trombidium tinctorium*. The scarlet mite, "birba-bhoti," found at the beginning of the rains in June. The harvest tick, "jávvá," attacks human beings, horses, dogs, sheep, &c.

Order ADELARTHROSOMATA. The long-legged harvest spiders are common. Book scorpions are found in dark places in houses, *Galeodes fatalis*, "jerimandal." Plentiful about the beginning of the rains, and considered poisonous.

PULMONARIA.—Order PEDIPALPI. *Buthus afer* ; the large black rock scorpion, "bichú," and the large red scorpion are very common in the plains. The smaller kinds are common in houses.

Order ARANEIDA.—Spiders, "makadi." *Epiera diadema* ; the garden spider. Sometimes brilliantly coloured, and covered with spines ; common. *Tagenaria civilis*, and *T. domestica*. The common household spiders. One kind of *Theridion* has a great liking for the grape vine, surrounding the clusters of grape with its web. The "Mango spiders" are also common. A water spider is found in quiet and deep ditches. A large *philodromus* is often seen on the walls of houses, and consumes a very large number of insects. *Salticus*, the hunting spider, "mákki-ka-shair," is found upon walls. *Sphasus* hunts among grasses. *Lycosa piratica* runs along the surface of the water.

Class MYRIAPODA. Order CHILAPODA. *Cermatia nobilis*. Common ; has a great predilection for spiders. *Scolopendra formosa*. The large centipede "gom." Another thin long centipede is called "kán kagúr."

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[o] Stoliczaka, J. A. S. B., Vol. XXXVIII., Part II., 1869

Order CHILOGNATHA. *Julus terrestris;* the common millipede; "gudlin." Found in gardens.

Class INSECTA. Most of the insects are tropical; but certain of the genera belong to a temperate climate; while others, such as the cockroaches, have become universal, and, with flies, mosquitos and bugs, enjoy the range of the world. Some species of *Elater*, *Melolontha*, *Chrysomela*, *Cassida*, *Coccinella*, *Ichneumonidæ*, *Cabronidæ*, *Apidæ*, *Vespidæ*, and several butterflies, belong to a temperate climate, and are common to Europe. The majority of the insects however, are tropical, and among them many African forms abound, particularly in the COLEOPTERA. These belong to *Anthia*, *Orthogonius*, *Copillia*, *Anomela*, *Hoplia*, *Dicronocephalus*, *Cetonia*, *Buprestidæ*, *Melyris*, *Malachius*, *Lagria*, and *Sagra*. Many species appear to be the same, such as *Copris midas*, *C. sabæus*, *C. pithicus*, *Setonia cornuta*, and several kinds of *mylabris*. *Ateuchus sanctus* almost exactly resembles *A. egyptiorum*, the sacred beetle of Egypt; while *Dicronocephalus* represents *Goliathus* of Africa.

Insects may be divided into those useful to man, and those injurious to vegetation. Of the former, the Tussch silkworm, the honey bee, the lac insect, and the blistering fly are the chief; but many others are indirectly so, and every village has its colony of scavengers which feed on bones, skins, carrion and dung, while several of the beetles, together with wasps, ichneumon, hornet and dragon flies, prey upon the noxious insects. The majority however, are decidedly injurious; and while agriculture is favourable to them, it is inimical to the predaceous kind. It is in the larvel state that insects are most destructive, and when it is remembered that several large beetles remain as "borers" for five or six years, some estimate may be formed of the great mischief occasioned by them. There is scarcely a village in the district where some of the timber is not riddled with borings, and the destructive kinds of *Capricorn* and *Elater* beetles are found everywhere. The caterpillars, too, are very destructive, as numbers of them live constantly on plants; and others, concealing themselves in the ground, issue out only at night in search of food. Whole gardens are injured by the ravages of insects, and the famous grape and fruit trees of Aurangábád, Daulatábád, and Kánhár are being yearly devastated. During the last two years, the grape vines have been almost destroyed, probably by the *Phylloxera*, which created so much damage to the vineyards of Europe. Then there are the ravages of locusts, grasshoppers, and field crickets. One instance is on record of a visit from the famous migratory locust, "maig" or "malak" of Africa. A host of red locusts spread over the whole Mahratta country for 500 miles

around Puna, darkening the sky during their passage, and stripping the surface of the earth, wherever they alighted, of all traces of vegetation. On another occasion, a report from Hosangábád stated that locusts had made their appearance in great numbers, and seemed to be making their way in the direction of Ellichpur. Lately there were some local swarms in the Aurangábád district, probably belonging to the *Acridium femur-rubrum*. Locusts appear to be particularly common towards Jálná and A'mbad, and some of them have been observed flying to great distances. On the other hand, several birds, such as fowls, crows, starlings, rollers, hoopoes, &c., destroy large numbers of insects,—the woodpecker being the most useful of all, destroying as it does the formidable borers.

Order ANOPLURA.—PEDICULIDÆ. Lice; "jhu." *Pediculus humanus*. Infests the human subject.

Order MALLOPHAGA.—PHILOPTERIDÆ. "Bird lice." *Menepon pallidum*. The common fowl-louse.

Order HEMIPTERA.—PSYLLIDÆ. "Leaping plant-lice." Not so prolific as other Aphides. COCCIDÆ. "Scale insects." *Coccus lacca*, the lac-producing insect. Found in abundance on the bhair, pálas, pipal and other trees. *C. cacti*. A wild species of the cochineal insect introduced with the prickly-pear, but greatly inferior to the true cochineal. CICADIDÆ. "Harvest flies." The female is destructive to trees, by cutting grooves in branches for depositing its eggs, and the grub attaches itself to the roots of plants. CERCOPIDÆ. Known as "Hoppers" in the perfect state, and in the larvel as "Frog spit." TETTIGONIADÆ. "Leaf hoppers." Do considerable damage to vegetation, especially to the grape-vine and rose bush. NOTONECTIDÆ. "Water-boatmen." Common. NEPIDÆ. "Water scorpions." Common. *Belostoma indicum* is a gigantic species. HYDROMETRIDÆ. "Water-gnats." Skim the surface of the water. SCUTELLARIDÆ and COREIDÆ. Many of them exhale a very unpleasant odour. PHYTOCORIDÆ. "Green bugs." Very injurious to all kinds of herbaceous plants. ACANTHIDÆ. *Acanthis lectularia*; "kátmál." The very common and singularly unpleasant bed bug. REDUVIIDÆ. "Kátmál-ka-má," destroys bed bugs in great numbers.

Order ORTHOPTERA.—The crickets, grasshoppers and locusts are abundant, prolific, and destructive to vegetation. ACHETIDÆ. Crickets; "guva," "thirchata." *Gryllotalpa brevipennis*. The well-known mole cricket. *G. didactyla*. Commits extensive ravages in sugarcane fields. *Acheta nigra*, the black field cricket; and *A. domestica*, the carnivorous house cricket. Common. GRYLLIDÆ. Grasshoppers; "hará thidda." *Platyphyllum concavum*. Common. LOCUSTIDÆ.

Locusts ; "thidda." The genus *Acridium* contains the leather-coloured, the yellow-striped, and the red-legged locust. The second is common in gardens. The last sometimes migrates in large swarms, and is common to the plains. *Pachytylus migratorius.* The celebrated and destructive migratory locust. The genus *Tryxalis* contains the grouse locust, found on the Mudar (Calotropis). BLATTIDÆ. Cockroaches ; " jingur ;" " kábrá." *Blatta orientalis.* The common house cockroach. MANTIDÆ. Camel crickets. Predaceous and common. PHASMIDÆ. "Walking sticks ;" " álláá-miá-ka-gerá." Common. The genus *Phyllium* contains the "Walking leaf."

Order NEUROPTERA.—LIBELLULIDÆ. Dragon flies ; " bingoti ;" " patarni." *Libellula pulchella*, *L. variegata*, and *Euphœa splendens.* Common. The "Demoiselles" are seen about ditches and nálláś. MYRMELEONIDÆ. *Palpares tigrioides.* Common. The larva is the ant-lion, " dikori," whose pitfall in fine sand may be seen everywhere. MANTISPIDÆ. *Mantispa* looks like a small mantis, and is common on trees. TERMITIDÆ. The Termites or white ants, " dimák," are very abundant everywhere, and the winged insects, " ushellu," which appear in the rains, are eaten by the natives, the queens especially being sought for in the " Termitaria," or white ant hillocks.

Order APHANIPTERA.—PULICIDÆ. *Pulex irritans.* The common flea, " pisu."

Order DIPTERA. HIPPOBOSCIDÆ. Forest flies. *Hippobosca equina*, the horse fly ; and *Melophagus ovinus*, the sheep fly. Common. ÆSTRIDÆ. Bot flies. *Æstrus bovis* attacks the ox ; *Æ. ovis* the sheep ; and *Gasterophilus equi*, the horse. MUSCIDÆ. Flies. " Makhi." *Musca anthomyia*, the meat fly ; *M. chloris*, the green bottle fly ; *M. domesticus*, the common house fly ; and *M. vomitoria*, the blue bottle fly. CULICIDÆ. *Culex pipiens.* The troublesome mosquito, " máchár." TIPULIDÆ. A species of *Ctenophora*, looks like a large mosquito. TABANIDÆ. Gad flies. Attack man and beast, and are found in the jungly tracts. BOMBYLIDÆ. The humble bee flies. Common. ASILIDÆ. Hornet flies. Several kinds are present.

Order LEPIDOPTERA. Group RHOPALOCERA. Butterflies ; " páthri." PAPILIONIDÆ. The black and blue *Papilio polymnestor* is found on the shoe-flower, &c. *P. hector* has beautiful crimson spots on the black velvet of the inferior wings. *P. cloanthus* and *P. sarpedon* are black and green ; and *P. anticrates* cream-white and black. PIERIDÆ. " Whites," " Orange tips." The caterpillars live exclusively on the mustard, radish, and other cruciferous plants. *Hebomoia glaucippe*, *Eronia valeria*, *Pieris coronis*, and *P. pasithœ* are common. The *Pontias* are white, *Callidryas* is yellow and orange, and *Gonopteryx* is the

familiar sulphur butterfly. NYMPHALIDÆ. The *Junonias* are black-chestnut and yellow. *J. laomedia* and *J. œnone* are common. *Adolias sahadeva*; *A. durga*, and *A. epiona* are also found. The *Apaturas* are either blue or purple. *Kallima* is of the colour of dead leaves. *K. inachis*. Common. LYCENIDÆ. Include the "copper" and "blue" butterflies. *Myrina etolus*. Common. HESPERIDÆ. Mostly seen in the evening, and frequently with the fore wings upright, and the hind ones nearly horizontal. Group HETEROCERA. Moths. SPINGIDÆ. Hawk moths. *Macroglossa*. Represented by the "humming bird" moth. One species of *Acherontia* resembles the "death's head" moth. *Sphinx convolvuli*. Found on the convolvulus. *Chærocampa*. Contains the "elephant" hawk-moth, the grub of which is known as the "swine caterpillar." It is very numerous and destructive to the grape vine, nipping off the stalks of the clusters of half-grown grapes. ZEUZERIDÆ. The genus *Hepialus* contains another insect very injurious in the caterpillar state to the vine, piercing the stem and root in various directions. Among the BOMBYCES, *Aloa candidula* and *Dreata citrina* occur, the caterpillars of which are very hairy. The principal silkworm moths belong to the SATURNIDÆ. The "Tussch" silk of the Chinese is obtained from the cocoon of *Attacus atlas*, which is occasionally seen. *A. ricini*. The common "arandi" silkworm is found on the castor-oil plant. *Antheria paphia*. "Kolisara" of the Mahrattas. Found on the bhair, mulberry, silk cotton tree, &c. The well-known Tusseh silk is made from the cocoons in other parts of India, but not in this district. An attempt was made some time ago to introduce the Chinese silkworm, *Bombyx mori*, the "pat" of Bengal; but it was not successful, the caterpillars being subject to disease. *Lasciocampa processionea*. The hairy processionary caterpillar. NOTODONTIDÆ. The larvæ live chiefly on trees and shrubs. The caterpillars belonging to the genus *Notodonta* swarm in great numbers, and are gregarious. NOCTUÆ. Owlet moths. Exclusively nocturnal. The caterpillars do much injury to vegetation. Some of the *Caradrina* are wheat worms. *Xylina* attacks the cotton plant and cultivated vegetables. The *Agrotians* live in the ground, but come up at night and devour the tender leaves of beans and herbaceous plants. *Hadena* attacks fruit trees. *Leucania* feeds on wood-grasses. GEOMETRÆ. Contains the common green caterpillars that loop themselves up in moving. PYRALIDÆ. The genus *Pyralis* contains the meal moth, the caterpillars of which are found in old flour. *Aglossa* in the grub state is destructive to clothing. CRAMBIDÆ. The larvæ of *Galleria* attack the honeycomb and feed on bees' wax. TORTRICIDÆ. Common. The caterpillars curl up the edges of leaves. TINEÆ. Contain some very destructive little insects, such as the clothes moth, the carpet moth, and the grain moth.

Order HYMENOPTERA. Group ENTOMOPHAGA. Ichneumon and gall flies. The former are parasitic on various insects, and the females of the latter produce the excrescences known as galls. The only indigenous gall is that produced on the tamarix, or "fárás" tree, called "má-in," used for dyeing purposes. FORMICIDÆ. Ants; "chimti." MYRMICIDÆ. There are several species of these ants, commonly found in houses, &c., belonging to the genera *Atta*, *Eciton*, and *Myrmica*, some of which live in large colonies. The genus *Ocodoma* contains some foraging ants. PONERIDÆ. *Ponera processionalis*. A common foraging ant, frequenting the jungles of the district. The ants of the sub-family FORMICIDÆ have no sting. *Formica compressa*. The ordinary black ant. *F. smaragdina*; "máttá." Found in the jungles, mango groves, &c. Several other species are common about houses. SOLITARY WASPS. The commonest are *Pelopœus madraspatanus*, coloured black and yellow; *P. spinola*, of a metallic lustre; *Sphex argentata*, the silvery wasp; *Eumenes xanthura*, the common yellow tail; and *E. petiola*. *Ampulex compressa*. Frequently seen dragging cockroaches about, into which it has implanted its eggs. SOCIAL WASPS. *Icaria variegata*. Extremely vicious when disturbed. *Polistes hebræus*. The common yellow wasp so partial to verandahs. *Vespa cincta*, and *V. orientalis*, common Indian hornets. SOLITARY BEES. The genus *Andrena* is common. The carpenter bee, *Xylocapa*, is also common. SOCIAL BEES. The ordinary honey bee is *Apis mellifica*. The genus *Trigona* contains some of the smallest bees, and the honey is called "bhonga." Another kind is the large bee, which builds its enormous hive on high rocks or lofty trees. It is very active and fierce, and in possession of a formidable sting, which it is not slow to use. Large hives of this bee are to be seen about the fort of Daulatábád and the caves of Elura and Ajantá.

Order STREPSIPTERA. Includes certain minute parasites found on bees, &c., such as *Stylops*.

Order COLEOPTERA. Beetles; "bhánrá." Group GEODEPHAGA. CICENDELIDÆ. Tiger beetles. Are very useful in destroying other insects, and as burrowing larvæ they aid in developing the powers of the soil; but agriculture is inimical to them, and only a few kinds are represented. CARABIDÆ. The predaceous ground beetles are abundant in the rains. *Anthia sexguttata* and *Pterosophus complanatus* are common; and so are the gigantic species of *Orthogonius*. They destroy a great many insects injurious to vegetation. Group HYDRADEPHAGA. The diving beetles, DYTISCIDÆ, inhabit tanks and ponds. The whirligig beetles, GYRINIDÆ, include some gigantic species. Group RYPOPHAGA. Refuse eaters.

Include the rove beetles found under stones and in excrementitious substances, and certain "water scavengers." Group NECROPHAGA. Carrion eaters; "gud párká-kídá." Common in moist places. The burying beetles remove the filth in which they have deposited their eggs, and enrich the soil by burying the same. Bone and skin beetles are found in every village, and help to remove dead carcases. The bark beetles destroy plants that are in a state of decay. LUCANIDÆ. Stag beetles. *Lucanus inquinatus*. Common. The grubs bore into the trunks and roots of trees, reducing the solid wood into coarse saw-dust. Some of the larger kinds remain for six years in this state. PASSALIDÆ. The genus *Passalus* is very common. The larvæ and beetles live in rotten wood. The SCARABEIDÆ contain many kinds living in excrement. The common "Dor" beetles and *Coprides* roll balls of dung during the breeding season. *Bolboceres*. Contains the rhinoceros beetle. The MELOLONTHIANS are very injurious to various forest trees, fruit trees and shrubs. *Leucopholis bimaculata* is a large variety, and *Eucheirus macleayi* is another magnificent beetle. The genus *Anomela* attacks the grape vine. DYNASTIDÆ. The gigantic "Hercules beetle," belonging to *Dynastes* and *Oryctes*, are sometimes found in rotten wood or beneath old dung heaps. The *Setonias*, or flower beetles, are common; and the Indian forms *Trichius* and *Dicronocephalus* are plentiful. The BUPRESTIANS are often brilliantly coloured, and are met with in the bazaars under the name of "sona mákhi." Their beautiful wing-cases are placed on muslin to enrich embroidery, and are used to ornament kaskas fans, baskets, slippers, &c. *Sternocera sternicornis*, *S. chrysis* and *Catoxanthea gigantea*. Found in the district. The larvæ are wood eaters, and pass several years in this state. ELATERIDÆ. "Click beetles." Several kinds are common. The insects remain in the grub state for four or five years, living upon wood and roots, and are often very injurious to vegetation. Some of these beetles devour the pulpy substance of the sugar-cane, while the larvæ live upon the roots. The genus *Noctilucus* contains the well-known fire-fly. The BOSTRICHIDÆ are abundant, and are wood borers. Several species of *Lagria* frequent hedges, &c. *L. basalis* is a very handsome variety. The meal worm, found in flour and bran, is a kind of *Tenebris* belonging to the darkling beetles. Many kinds of blister fly are common, especially *Mylabris pustulata* and *M. punctum*. *Meloe trianthema*. Found on the weed. *Trianthema decandra* (biskopra). CURCULIONIDÆ. Weevils. Do an enormous amount of injury. *Bruchus pisi*. The pea weevil. *B. rufimanus*. Resides within beans of various kinds. The *Rhynchites* puncture the buds and tender fruit of the vine, &c.; and the genus *Apion* destroys the seeds of the wild indigo. Among the *Rynchophorians*, or snout weevils, *Calandra granaria* devours stored wheat

and other grains; *C. oryzæ* is the rice weevil; and *C. sacchari* the sugar weevil. Group LONGICORNES. Long-horned bettles. The larvæ, called "borers," are the most powerful and destructive of wood-eating insects. They prefer dead timber to living trees, and remain in the grub state from one to three years, and perhaps more. PRIONIDÆ. One kind of *Prionus* infests different acacias. *Tictenotoma childrenii*. Common. Several of the CERAMBYCIDÆ may be seen about wooden buildings and fences. Group PHYTOPHAGA. Plant eaters. Many species of *Sagra* are found on the Nymphæaceæ. The golden CHRYSOMALIANS resemble European forms. Some are found on the "múdar" (Calotropis). The *Halticas*, or flea beetles, are exceedingly injurious to vegetation, attacking the mustard, radish, &c. Others attack the grape vine, melon, cucumber, &c. Some of the CASIDIIDÆ, or tortoise beetles, attack the leaves of various kinds of convolvulus. COCCINELLIDÆ. The carnivorous "lady birds." *Coccinella 7-punctata*. Common. There are several other kinds of beetle, which live on fungi, &c.

V. Sub-Kingdom. MOLLUSCA. The types of land shells "sánk," are few compared with other forms of terrestrial animal life, and are chiefly represented in the hilly portions of the district. These and the freshwater shells include the land snails (HELICIDÆ); slugs (LIMACIDÆ); pond snails (LIMNÆIDÆ); river snails (PALUDINIDÆ); &c. The genus *Glessula* is common on the ghâts, including *G. rugata*, *G. lyrata*, *G. pulla*, *G. hebes*, &c. There are also several typical rock-inhabiting *Succinea*, such as *S. girnaria*, *S. tumida*, &c. *Cremnoconchus sykadrensis* frequents precipices or steep hill-sides, where water runs over the rock in the monsoons; and *Conulena fusca* is found in similar situations. There are likewise Indian forms of *Pterocyclos*, *Paludomi*, *Plectoplis*, and *Diplomattina*, some of the last often associated with *Cyathopoma deccanense*. *Ennea bicolor* is found under old wood, stones, and between damp gravel, espe ially near the edges of tanks. *Stenogyra gracilis* is common in the cultivated parts. *Nanina bajadera* is found on shrubs along the highest ghâts. *Unio wynegungaensis* abounds in the Godávári and its feeders. An undescribed species of *Achatina* is also found. The following is taken from Mr. Blandford's "Notes *en-route* from Puna to Nagpur," given in the Records of the Geological Survey of India for 1868. "In the drift wood, twigs, grass and rubbish deposited at the edge of the river" [Godávári, near Paitan], "I found the following land and freshwater shells:—*Helix tranquebarica*, *H. vitellina*, *H. atomus* (a very minute species of the Macrochlamys type, resembling *H. vitrinoides* or one of the European Zonites in form), *H. crassicostata*, and *H. fallaciosa*. *Bulimus pullus*, two or three varieties, *B. cœnopictus* and *B. abyssinicus*. *Pupa*

(or *Carychium ?*) sp. *Achatina vadalica*, *A. brevis* and *A. balanus*, abundant. *Planorbis compressus*. *P.* sp. abundant, small. *P. coromandelianus*. *Melania tuberculata*, abundant. *Bythinia pulchella ?* *B.* sp. (minute). *Paludina melanostoma*. *Unio cœruleus ?* rare. *U. favidens*, abundant. *Corbicula arata ?* abundant. *Pisidium* sp.

VERTEBRATA.

Aurangábád and Jálná have long been famous hunting-grounds for the Officers of H. H. the Nizam's Contingent, and the writings of Colonel Shakespeare and other British sportsmen have made every one familiar with the hardy Dakhani pony, and the wild sports of this part of India. Among scientific observers, the veteran Colonel Sykes furnished the earliest list of the Fauna of the Dakhan, while Jálná has been prominently associated with the labours of the distinguished naturalist, Dr. Jerdon. Later still, the contributions of Mr. Blandford, and the illustrations of the Natural History of Western India by Major Gill of Ajantá, have helped in the work of identification. The government officials throughout the district have also rendered assistance, and the Tahsildars in particular furnished short lists of Fishes, Reptiles, Birds and Mammals that occur in their respective táluks.

Class I. PISCES. Some of the fishes, such as the loaches and smaller siluroids, are peculiar to the ghâts, while others are confined to the plains. The natural breeding-places of the larger carps, the máhásír for instance, are in the hill streams, and many of these barbels are caught at the base of the hills, on their return to the main rivers. In the Godávári the migratory fishes of the herring family are most numerous from July to September, and numbers are taken in "dhands," or pools of water. The non-migratory members of the family breed in the tanks, and some of them, such as the "márál," or "walking fish," have been observed travelling on land. The spiny-rayed fishes are almost entirely confined to the plains, and are commonly met with in the tanks and jhils. Although the fishes are fairly distributed throughout the district, the Paitan

táluk is the most favoured, as the river Godávári flows by it. In certain localities the *Labeo rohita*, " roho," " bárús," " kávil," and other fishes are reared in " dhands" in the neighbourhood of temples, and in masonry tanks, and are looked upon as objects of veneration. The most notable of these masonry tanks is that familiarly known as the " pánchâki," situated in the western part of the city of Aurangábád.

The following list of freshwater fishes has been compiled from information supplied by the district authorities. Dr. Day's Report on the Freshwater Fishes of India and Captain Beavan's work on the same subject have also been consulted.

Order TELEOSTEI. MURÆNIDÆ. Eels. *Anguilla bengalensis* ; " bám." Generally found in marshes. CLUPEIDÆ. Herring family. The " hilsa," a marine fish, ascends the rivers in certain seasons for spawning purposes, but it seldom comes up so far. *Clupea chapra.* Common in rivers and tanks. *Engraulis telara ;* " pencha." Found in the Godávári. NOTOPTERIDÆ. *Notopterus chitala* ; " chitol." Common in rivers and tanks, and attains to several feet in length. *N. kapirat ;* " phloe." Common and eaten, but of indifferent flavour. CYPRINIDÆ. Carp, barbel, loach, &c. *Aspidoparia morar* ; " ámli," " morar," " chippúá," " chellúá." Pretty common. *Barbus chagunio* ; " jena ;" " chagúni," " ghundar." A good eating fish, grows to a foot and a half in length. *B. chola ;* " kerandi." Common, but not pleasant eating. *B. sarana ;* " daráihí ;" " pota," " saraná," " gidi koli." Very common, attains a length of two feet. *B. tor* (*B. mosal*) ; " máhásálá ;" " máhásir." Found in rivers in hilly parts ; is excellent as food, and extends its migrations to long distances. *B. dorsalis* ; " lámbi-kaoli ;" " sailkáná." Not common. *B. gelius.* Found in tanks and ponds. *B. kolus.* Common. *B. curmuca.* Similar to the last, but larger. *B. melanampyx.* Found at the northern base of the ghâts. *B. parrah* and *B. amphibius.* Rare. *B. stigma* ; "potiá." Very common. *B. ticto* ; " koli ;" " kotri." Common. *B. titius* ; " tit-púngti." Pretty common. *B. vittatus* ; " koli ;" " doknarmáchi." Grows to two inches. *Barilius bendelisis.* Found in rivers. *B. cocsa* ; " khoksa," " johra." Common near the hills. *B. gatensis.* Found in the rivers north of the ghâts. *B. rerio ;* " mailwá." Pretty common. *Catla buchanani* ; " boassa," " kátlá ;" " támbrá." Common in ponds and rivers ; grows to several feet, and considered good eating. The following " chiluás" are small, bright, silvery fish, tolerably common, and remarkably

good eating when fried:—*Chela alkotee*; "bhudh mura;" *C. bacaila*; "charl;" *C. clupeoides*; *C. jorak*; "káhári mura;" *C. teekanee*; "checkna mura;" and *C. phulo*; "phul chela, "danári." The fishes of the genus *Cirrhina* are of considerable importance as food. *C. gohamna*; "kálá báttá." Found on the hills and plains. *C. reba*; báttá;" "rewá." Common. *C. teschenaulti*. Pretty common, and larger than the two preceding. *C. mirgala*; "mirgal;" "mori." A very fine eating fish, found in all the freshwaters, and growing to three feet or more. *Danio devario*; "debári;" "dábá;" "duriahí;" and *D. osteographus*. Pretty common. *Discognatus lamta*; "korafi;" "koli;" "pátár chitá;" "mulliá." Found in the rapid streams. The *Labeos* include several fine fishes. *L. ariza*; "bángám bátá;" *L. boga*; "gerai;" "dhokola;" "dhok;" and *L. boggut*; "kolis." Somewhat general. *L. calbasu*; "kálábáns;" "kaloti." Very common, growing to four feet. *L. curchius*; "karsa;" "goni;" grows to five feet, and not so common. *L. dussumieri*. Comparatively rare. *L. fimbriatus*; "bholta;" and *L. mullya*. Pretty common. *L. nukta*; and *L. striolata*. Rare. *L. rohita*; "roho," "kávil;" "bárus." Perhaps the commonest of the genus, and the most generally esteemed as food; grows to three or four feet, and is found in the tanks and ponds everywhere, but the best is taken in clear running water. *Mola buchanani*; and *M. melettinus*; "wámbu;" "ulari." Common. *M. harengula*; "kálátálá;" "aku-chápá." A large fish found in the Godávári. *Nuria danrica*; "malwáj;" "jongia;" "sumárá;" "káriá dáwáhi." Pretty common. *N. malabarica*. Not so common. *Perilampus atpar*; "kach-hi;" "pila tapli." Common. *Rasboro daniconius*; "perua;" "danikoni;" mililoa." Found in every tank and pond. *Rohtee ogilbii*; *R. vigorsii*; "khira," and *R. cotio*; "koti;" "manni;" "gurdhá." Common in rivers. *R. microlepsis*. A large fish; found in the Godáwári. *Botio dario*, "bákteá." Found in rivers. *Cobitis guntea*; "jupkari." Pretty common. *Lepidocephalichthys balgara*; and *L. thermalis*; "bálu." Found occasionally. *Nemachilus botio*; "gulná;" and *N. chlorosoma*. Common, especially the former. SILURIDÆ. Sheat fishes. *Callichrous chekra*; and *C. bimaculatus*; "pufta;" "cháwala." Common, and fine flavoured. *Macrones aor*; "singára." A large cat-fish found throughout the district. *M. carcio*; "kagur;" "katára;" "tengara." Very common. *M. cavasius*; "kávási-tengara." A silvery fish, grows to about a foot in length. *M. chryseus*; "píla-katárni." Found north of the ghâts. *M. tengara*; "katánrá." A small fish, considered good eating. *Pangasius buchanani*. Common in the large rivers, growing to four feet and more in length; but not much relished. *Pseudeutropius athernioides*; "patári;" "dher;" "bum-

buch." Pretty common. *P. garua;* "batchua." Found in the larger rivers. *P. goongwaree*, *P. longimanus*, and *P. megalops* are smaller kinds. *Rita kuturnee*, and *R. pavimentata*; tolerably common. *Wallago attu*; "baolli;" "phadan;" "bállá;" "rajo máchi." Grows to several feet in length, and remarkably good eating when taken from clean water. AMBLYCEPINÆ. *Aila bengalensis;* "sand kad;" "guriáh." Common in the larger perennial streams, and well-flavoured. *Bagarius yarrelli;* "gunch;" "vaghári;" "khádád." A large fish found in the deeper parts of the Godávári, but rare. *Clarius magur;* "magur." Common in muddy ponds and ditches, and considered wholesome and nourishing. *Eutropiicthys vacha;* "batchua." A fine eating silvery fish, found with *Aila bengalensis*. *G. lonah*. Inhabits hill streams. *Glyptosternum dekkanense; Hemipimelodus itchkeea*; "ánjolla;" and *H. cenia*; "jángla;" "cenia;" "kamári." Small fishes common in the perennial streams. *Saccobranchus fossilis*; "bichu-ka-máchi;" "singi;" "amtuna." Highly nutritious, and in much request as a diet for invalids. *Silondia gangetica*; "siland." A silvery fish attaining six feet in length, found in the deepest and longest reaches of the Godávári. SCOMBRESOCIDÆ. *Belone cancela*; "kangkila," "kowa." A well-flavoured fish, tolerably common in ponds and rivers.

PERCIDÆ. Perch family. *Ambassis nama*; "bákrá;" "pámpia." Pretty common. *A. lala*; "chandi." A golden fish with orange dots. *A. ranga*; "chandra;" "chandbigoa." Not common. *A. baculis*; "chandra." Very similar to the last, but much more common. MUGILIDÆ. Mullets. *Mugil corsula*; "korsala;" "urwari máchi;" "anwáraihi." One of the most delicious of Indian fish, found in the jhils and deep streams. GOBIIDÆ. Gobies. *Gobius giurus*; "gulu;" "darmarua." A common fish, light and well-flavoured. *Euctenogobius striatus*. A small fish. NANDIDÆ. *Badis buchanani*; "bandiai;" "chiri;" and *Nandus marmoratus*; "vádul," "latha." Small fishes, tolerably common. *Trichogaster fasciatus*; "ponandi." Grows to about five inches. OPHIOCEPHALIDÆ. Snake-headed fishes. *Ophiocephalus gachua*; "churinga;" "dheri-dhok." Grows to about a foot in length. *O. marulius*; "phul-márál;" "saoli." The common márál, found throughout the fresh waters, especially in the large rivers, where it attains to four feet in length. *O. striatus*; "márál;" "sowara dhok." The best eating of the genus, and found throughout the fresh waters. *O. punctatus*; "phuldhok." Found in ponds. RHYNCHOBDELLIDÆ. The spiny eels. *Rhynchobdella aculeata*; "árá;" "bommidai." Pretty common. *Mastacemblus pancalus*; "ghás bám;" "bahru." Grows to about six inches. *M. armatus*; "patárí bám;" "wámbat." Pretty common.

GYMNODUNTIDÆ. Globe fishes. *Tetrodon fluviatilis*. Found in fresh water.

Class II. AMPHIBIA. Order ANOURA. Tail-less amphibians. BUFONIDÆ. Toads ; "mainduk." *Bufo melanostictus ;* the common toad. Found everywhere. POLYPEDATIDÆ. *Hylorana malabarica,* the Malabar bull-frog. Found in the ravines and ghâts to the north. *Polypedates maculatus.* The tree-frog ; " thárá." Common. RANIDÆ. Frogs. *Rana cyanophlyctis* ; " mainduk ;" " ghouk." Very common in the tanks. *R. gracilis.* Common in marshy ground. *R. tigrina* ; " báthál mainduk ;" the bull-frog of Europeans. Very common, especially during the rains. *Pyxicephalus. breviceps.* Pretty common. RHINODERMATIDÆ. *Diplopelma ornatum* ; " káppá ;" " thárá." One of the smallest of the Indian frogs ; not uncommon.

Class III. REPTILIA. Among the Reptiles of the district, the crocodile has been found in the longer reaches of the Godávári, and is very destructive to fish. The venomous snakes are comparatively rare, but a Malayan gecko, " biskopra," is common about rocks and dilapidated buildings, and is considered by the natives to be poisonous. Some of the typical reptiles in the following account were found at Jálná by Dr. Jerdon. Mr. Theobald's " REPTILES OF INDIA" has also been consulted.

Order CHELONIA. TRIONYCIDÆ. Fresh water turtles, of no use to man. *Emyda vitatta* ; " singpusht ;" " dhugdier." Common. BATAGURIDÆ. River tortoises. *Pangshura tentoria* ; " dura." Common. *B. dhongoka* ; " dhongoka." Considered excellent as food. *B. dentatta.* Inhabits the larger rivers. EMYDIDÆ. Pond tortoises. *Melanochalys trijuga* ; " pákria kuchoa ;" " thambail." Abounds in still waters and tanks. The flesh has a disagreeable smell. *M. sebæ* ; " kuchoa." Differs from the last in having a spotted head ; not uncommon. TESTUDINIDÆ. Land tortoises. *Testudo elegans* ; " karsu kuchoa." Found in the low jungles of the Bálághât.

Order OPHIDIA. VIPERIDÆ. *Daboi russellii* ; " chándábora ;" " ulu-bora ;" " siah chanda ;" the chain viper. Not common. *Echis carinata* ; " afai." Not common. CROTALIDÆ. *Trimesurus strigolus* ; " punnári ;" the brown tree viper. Rare. *Hypnale nepa* ; " kárá-wálá." Found on the ghâts ; rare. ELAPIDÆ. *Naga tripudians* ; " nágá ;" " gokurra ;" and a variety called " kuris gokurra," " kálá sámp," the cobra. The most common of the venomous snakes, but by

no means plentiful. Its chief enemies are the jungle fowl, pea fowl, mongoose and deer. *Naga elaps* ; " sunkerchar ;" " airaz ;" " nállá nág ;" the hamadryad. The largest and most deadly of venomous snakes ; very rare. *Bungarus cæruleus* ; " krait ;" " dhámun chiti ;" " análi ;" the Indian bungarus. Pretty common. ERYCIDÆ. Sand snakes. *Eryx johnii ;* " ganmandal." The black sand snake, which snake-charmers, after mutilating the stumpy tail, exhibit as the " double-headed snake." Not uncommon. *Gonglylophis conicus ;* the red sand snake. Tolerably common. PYTHONIDÆ. Rock snakes. *Python molurus ;* " ajgár ;" the common Indian rock snake, sometimes called " boa." Occasionally found. LYCODONTIDÆ. Harmless fanged snakes. *Lycodon aulicus* ; " carpet snake." Common. *L. striatus.* Similar to the last, but not so common, *L. jara.* A smaller snake ; not common. DIPSADIDÆ. Nocturnal tree snakes. *Dipsas trigonata ;* " kalian katti." Common. *D. gokool ;* " tat jeripothi." Not so common. DRYIOPHIDÆ. Whip snakes. *Passerita mycterizans* ; " kildu ;" " hárá sámp." Exceedingly common. DENDROPHIDÆ. Tree snakes. *Dendrophis pictus ;* the blue tree snake. Common. HOMALOPSIDÆ. River snakes. *Hypsirhina enhydris.* Rare. NATRICINÆ. Fresh water colubrides. *Tropidonotus quincunciatus ;* " páni sámp ;" the ordinary water snake. Found near the rivers, &c. *T. stolatus ;* " hálhália." Very common. *T. plumbicolor ;* " áula másum ;" " hárá zámin sámp ;" the green ground snake. Sometimes seen. *Attretium schistosum.* Found near water. *Synophis malabaricus.* A Malayan snake, found in the ghâts and ravines ; rare. *O. helena.* Not common. *Ptyas mucosas ;* " dhámun ;" the Indian rat snake. Frequently seen. *Zamenis gracilis*, and *Z. brachyurus.* Common. *Z. fasciolatus.* Not so common. *Coronella orientalis.* Common. *Cyclophis nasalis.* Frequents the grassy plains. *Ablabes humberti.* Occasionally seen in dry places. OLIGODONTIDÆ. *Oligedon subgriseus ; O. fasciatus*, and *Simotes russellii.* Pretty common. CALAMARIDÆ. Dwarf snakes. *Macrocalamus lateralis.* Rare. UROPELTIDÆ. Rough tails. *Silybura elliottis*, and *S. bicatenata.* Common, but escape observation as they live underground at a depth of about four feet. TIPHLOPIDÆ. Blind snakes. Sometimes observed, when they appear above the surface. *Typhlops theobaldanus ;* " kovathi." Pretty common. *T. braninus ;* " randu talulu." One of the commonest kind. *Onchocephalus acutus ;* often called a blind worm. Common.

Order LACERTILIA. Lizards. *Varanus dracæna* ; " ghorpor ;" " ghodatala ;" the land lizard. Common ; highly esteemed as food by the Bhils and low castes. LACERTIDÆ. *Cabrita leschenaulti ;* " sámp surla ;" " bálli." Frequents bushy ground, hedges of euphorbia, and clumps of cactus. *C. jerdoni.* Much like the previous but smaller. *Ophiops jerdoni.* Smaller again. SINCIDÆ.

Euprepes carinatus ; " bâmmi chiplak ;" " chip-kuli ;" gnuhá ; the Indian skink. The commonest and most widely spread lizard. The variety in the Dakhan has a yellowish band. *E. macularius.* Resembles the preceding and is co-extensive with it. *E. brevittatus.* Much like *E. carinatus.* The type was found in Jálná by Dr. Jerdon. *E. septemlineatus.* Smaller than *E. carinatus. E. innotatus.* Found towards Berár. *Riopa albo-punctata* ; the white-dotted skink. Pretty common. *R. hardwickii* ; the white-streaked skink. Common. *R. punctata* ; the dotted skink. Found chiefly in the hilly parts. *Chiamela lineata ;* a small worm-like lizard. Not common. GECKOTIDÆ. "Chiplak ;" " gecko." One kind of gecko (?), called " biskopra," perhaps the Malayan form *G. guttatus*, is frequently met with, and is considered by the natives to be poisonous. *Hemidactylus triedrus.* Pretty common. *H. maculatus.* One of the ordinary house geckos. *H. sykesii.* Chiefly confined to the hilly places. *H. leschenaulti.* Pretty common. *H. frœnotus.* Another of the common house geckos. *H. subtriedrus.* Closely allied to *H. triedrus*, but not so common. *Gymnodactylus dakhanensis.* Occasionally found. *G. jerdoni.* The representative of *G. mysoriensis;* found at Bangalore. *Eublepharis macularius.* Replaces *E. hardwickii* in *W.* India. *Teratolepis fasciatus.* The type was obtained at Jálná. AGAMIDÆ. " Girgut." *Sitana pondiceriana;* the fawn-coloured " girgut ;" and *Branchocela indica* ; " thondá ;" " girgut." Occasionally seen. *Calotes ophiomachus ;* " saldier girgut." Pretty common. *C. elliotti.* Found in the hilly parts. *C. versicolor ;* " girgut." Found in hedges and trees. *Charasia dorsalis ;* the rock lizard. Common. *C. balandfordiana ;* " arthi saldier." Found on rocks. CHAMELIONIDÆ. *Shameleo vulgaris ;* " kum girgut ;" " bukalumun." Tolerably common in the jungly portions of the district.

Class IV. AVES. There have been unusual facilities for preparing a list of the birds of the district. Dr. Jerdon, the Indian ornithologist, remained at Jálná from 1837 to 1841, and published a catalogue of birds in 1839-40. Some of the birds that were specially noted by him at A'jántá and Jálná will be found properly acknowledged in the following list. Much assistance has also been derived from " STRAY FEATHERS," edited by Mr. Allan Hume, the greatest living authority on Indian ornithology ; and the contributions of the Rev. S. B. Fairbank at Ahmednagar, and of Messrs. Davidson and Wenden in other parts of the Dakhan, have been particularly useful. Nearly all the birds given in the list have been identified.

Among the few Malabar forms found in the ravines of the ghâts, the commonest are the Malabar whistling thrush and the small green barbet. The rarer kinds are the jungle black kite, the banded bay cuckoo, the orange minivet, the Malabar racket-tailed drongo, and the Malabar wood-pigeon. Of the North-West birds, the rufous grass warbler, the striated weaver bird, and the stone plover are common; while the hobby, the Alpine swift, the European cuckoo, and the Southern sirkir, are only occasionally seen. The birds frequenting the jungles are chiefly barbets, orioles, woodpeckers, babblers, bush-quails, honey-suckers, spurfowls, green pigeons, shrikes, bulbuls, and cuckoos. In the cold season, teals, shovellers, gadwalls, widgeons, and other water birds are abundant. The woodcock is a rare straggler, but snipe is common, and the painted variety is a permanent resident. Thousands of "tiliás" and bunting, with parroquets, demoiselle cranes, &c., commit extensive ravages in the grain fields.

Order NATATORES. PODICIPIDÆ. The grebes. *Podiceps minor*; "churáká;" "pándub;" "pántirri;" "dub-dubi;" the little grebe or dabchick. Exceedingly abundant in all the larger tanks; breeds in the rains. LYRIDÆ. *Larus cachinnans*. Dr. Jerdon obtained a specimen near Jálná which Mr. Hume identified as the young of *L. cachinnans*. *Sterna anglica*; the gull-billed tern. Found chiefly during the rains and cold weather. *Hydrochelidon hybrida*; the small marsh tern. Common. *S. seena*; the larger tern. Found in all the rivers; breeds on "chars," or sandbanks. *S. melanogastra*; the black-bellied tern. Very common; breeds on sandbanks. *Rhynchops albicollis*; the Indian skimmer. Not common; breeds on "chars" in April and May. TOTIPALMATÆ. PELECANIDÆ. *Pelecanus philippensis*; the grey pelican. Sometimes seen in the rivers and tanks. GRACULIDÆ. *Phalacrocorax fuscicollis*; "ghogar;" "pan-kowal;" the lesser cormorant. Found occasionally in the rivers that run through forest and hilly ground. *P. pygmæus*; "pan-kowa;" "jog-rabi;" the little cormorant. Very common in rivers, tanks, and pools of water. PLOTINÆ. *Plotus melanogaster*; "bánwá;" the Indian snake bird. Numerous along the rivers; breeds on trees. PHŒNICOPTERIDÆ. Flamingoes. *Phœnicopterus antiquorum*; "bág-háns." Not common, but flocks often visit the larger tanks, and remain from January to July. *P. minor*; the smaller flamingo. Remains longer than the other. ANSERIDÆ.

Geese. *Sarcidiornis melanonotus*; "nukta;" the black-backed goose or "comb-duck." Moderately common in the rainy and cold season; breeds in July or August. *Nettopus coromandelianus*; "girja;" "girri;" the white-bodied goose-teal or "cotton-teal." Found during the rains and cold season; breeds on old trees. *Dendrocygna javanica*; "silli;" "adla;" the whistling teal. Very common in the wooded parts of the district, in the rainy and cold season; but rare in the open places. *D. fulva*; "badak;" the large whistling teal. Tolerably abundant, and quite as common as the lesser kind at Jálná. *Casarca rutila*; "surkháb;" "chákwá;" "sarza;" the ruddy shell-drake or "brahmani duck." A well-known winter visitant; tolerably common in all the rivers. ANATIDÆ. Ducks. *Spatula clypeata*; "tidari;" the shoveller. Not uncommon during the cold weather. *Anas pœcilorhyncha*; "garm-pai;" "bátá;" spot bill or grey duck. A permanent resident, frequenting the well-wooded portions of the district. *Rhodonessa caryophyllacea*; "lálsira;" the pink-headed duck. Seen occasionally in the cold season. *Chaulelasmus streperus*; "bekhar;" the gadwall. A very common winter visitant. *Dafila acuta*; "dighons;" the pintail duck. Found in the cold weather, but not in great numbers. *Mareca penelope*; "patari;" the widgeon. Quite as common as the gadwall. *Querquedula crecca*; "chotta murghabi;" "tulsia-bigri;" the common teal. Very abundant; often seen in the tanks and rivers in immense flocks; arrives early and leaves late. *Q. circia*; "chaitwa;" the Garganey teal. Very abundant but arrives later. *Fuligula rufina*; the red-crested pochard. Tolerably common in the cold weather. *F. ferina*; the red-headed pochard. Rare; only found in small parties in the larger and open tanks. *F. cristata*; "dubáru;" the tufted duck or "golden-eye." Fairly common near the centres of open tanks; leaves late.

Order GRALLATORES. Waders or shore birds. RALLIDÆ. *Porzana maruetta*; "kairi;" "gurgura-kairi;" the spotted rail. Not rare in the cold season. *P. bailloni*; Baillon's crake. Much more common. *Gallinula chloropus*; "godhan;" "jal-murghi;" the water-hen. Common. *Erythra phœnicura*; "dáwák;" "kurain;" the white-breasted water-hen. Tolerably common; breeds in July. *Fulica atra*; "dásári;" the bald coot. Sometimes found in considerable flocks; breeds in the district. *Porphyrio poliocephalus*; "káim;" "káimá;" the purple coot. Spread all over the district. PARRIDÆ. *Parra indica*; "dall-pipi;" the bronze-winged jacana. Rare; breeds during the rains. *Hydrophasianus chirurgus*; "piho;" "sardal;" the pheasant-tailed jacana. Seen on the top of some lotus or other floating plant; breeds in July and August. GRUIDÆ. *Grus antigone*; the "sárás;" or Cyprus crane. A rare cold-weather visitant seen towards Kandesh.

G. Communis ; " kulang ;" the common crane. Seen in small flocks during the cold season ; leaves about the end of March. *Anthropoides virgo* ; " kárkárrá ;" " kálám ;" the demoiselle crane. Occurs in large flocks during the cold weather. ARDEIDÆ. Herons. *Ardea cinerea* ; " kabud ;" the heron. Common ; breeds on high trees. *A. purpurea* ; " nari ;" the purple heron. Abundant. *Herodias torra* ; " malang-báglá" ; " torra-báglá ;" the large egret. Found everywhere in the rivers and tanks, and breeds in companies on trees. *H. intermedia* ; " patánga ;" " patokha-báglá ;" the smaller egret. Common ; has similar habits. *H. garzetta*; " kilchia ;" " kirchia-báglá ;" the little egret. Abundant and very familiar when not disturbed. *Demiegreitta gularis* ; " kálá-báglá ;" the ashy egret. Found on the banks of rivers. *Bubulcus coromandus* ; " doria-báglá ;" " gai-báglá ;" the cattle egret. Numerous in the rainy and cold seasons ; breeds in the hot weather. *Ardeola grayi* ; " andhi-báglá ;" the pond heron or " paddy bird." Seen at the side of every river, tank, and pond of water ; breeds on trees in the rains. *Butorides javanica* ; " koncha-báglá ;" the little green bittern. Very common about the well-wooded streams of the Bálághát. *Ardetta cinnamomea* ; " lál-báglá ;" the chestnut bittern. Not common ; chiefly nocturnal, and found in damp situations on the ghâts. *A. sinensis* ; " jun-báglá ;" the yellow bittern. Not common ; breeds in October. *Botaurus stellaris* ; " baz ;" " nir-yáng ;" the bittern. Rare. *Nycticorax griseus* ; " wák ;" the night heron. Moderately common. CICONIDÆ. Storks. *Leptoptilus argalus* ; " hargaila ;" " dasta ;" the gigantic stork or adjutant. Rare ; comes in towards May and remains till October. *L. javanicus* ; " chingárá ;" the hair-crested stork or small adjutant. Sometimes found in small numbers. *Xenorhynchus asiaticus* ; " bánárás ;" " lo-harjing ;" the black-necked stork. Common, and a permanent resident. *Ciconia nigra* ; " surmai ;" the black stork. Seen occasionally in the cold weather. *C. alba* ; " lag-lag ;" " ugli ;" " hági-lag-lag ;" the white stork. A moderately common winter visitant. *Dissura episcopa* ; " manik-jor ;" " kandeswar ;" " káuráu ;" the white-necked stork. Common in the well-watered parts of the district ; breeds from December to March. TANTALIDÆ. *Tantalus leucocephalus* ; " dokh ;" " jánghal ;" the pelican-ibis. Common ; breeds in February. *Platalea leucorodia* ; " chámách buza ;" the spoonbill. Frequents the rivers and tanks ; breeds in April and May. *Anastomus oscitans* ; " gungla ;" " samak-kholk ;" " hammak-kás ;" the shell-ibis. Found in the rainy and cold seasons. *Ibis melanocephala* ; " munda ;" " safaid buza ;" the white ibis. Mostly found in the cold season ; breeds in some parts of the district. *Inocotis papillosus* ; " kala buza ;" " kránkál ;" the warty-headed ibis. Common, breeding in May and again in the last three months of the year. *Falcinellus igneus* ; " kiwárá ;"

the glossy ibis. Found in the cold weather. SCOLOPACIDÆ. *Scolopax rusticula* ; " sim-titar ;" the woodcock. A rare straggler in its periodical migrations north and south. *Gallinago sthenura* ; the pintail snipe. Common in the cold weather. *G. gallinaria* ; " bharká ;" " cháhá ;" " surkháb ;" " tibud ;" the common snipe. More abundant ; arrives in September and October. *G. gallinula* ; " chota chaha ;" the jack snipe. Less common ; arrives later than the common snipe and departs earlier. *Rhynchæa bengalensis* ; the painted snipe. A permanent resident; breeds in June and July, but a nest was found on the 11th February in the bed of an almost dry river near Aurangábád. *Tringa subarquata* ; the curlew stint. Occasionally seen in flocks in the larger rivers. *T. minuta* ; " chotá-pán-loha ;" the little stint. Very common, arriving in September and leaving in May. *T. temmincki* ; the white-tailed stint. Less numerous. *Rhyacophila glareola* ; " chupká ;" " chobáhá ;" the spotted sandpiper. Very common in the cold weather. *Tringoides hypoleucus* ; the common sandpiper. Abundant. *Numenius lineatus* ; " goar ;" " gangh ;" the curlew. Rare ; arrives in September and leaves in March. *Machetes pugnax* ; " gehwálá ;" the ruff. Found in the cold season. *Totanus ochropus* ; the green sandpiper. Very common ; one of the earliest of the tribe to come in. *T. glottis*; " tim-tuna ; " " tun-tuna ;" the green-shanks. Often seen on the edges of rivers and tanks ; arrives in September and leaves in April. *T. stagnatilis* ; " chota-gotra ;" the little green-shanks. Common. *T. calidris* ; " chota-bátán ;" the red-shanks. Found throughout the district in the cold weather. *Limosa ægocephala*; " gairaiá ;" " bara cháhá ;" the small godwit. Found in the cold weather. CHARADRIDÆ. *Charadrius fulvus* ; " chota-bátán ;" the golden plover. Not very common. *Ægialitis dubia;* " zirrea ;" the common ringed plover. Common ; breeds on " chars" in December and May. *Æ. minuta* ; the lesser ringed plover. Sometimes seen among the hills. *Chettusia gregaria* ; the black-sided lapwing. Common in some parts during the cold weather ; departs early in the year. Dr. Jerdon saw it at Jálná. *Lobivanellus indicus* ; " titiri ;" " titai ;" the red-wattled lapwing, or " did-he-do-it." Very common ; breeds from April to July. *Lobipluvia malabarica* ; " zirdi ;" the yellow-wattled lapwing. Common ; breeds from May to July. *Hoplopterus ventralis* ; the spur-winged lapwing. Found along the larger rivers. GLAREOLIDÆ. *Glareola orientalis* ; the large swallow-plover. Chiefly found near the large rivers during the cold weather. *G. lactea* ; the small swallow-plover. Common. *Squatarola helvetica* ; " bárrá-bátán ;" the grey-plover. Seen in flocks during the cold season. HIMANTOPIDÆ. *Himantopus candidus* ; " gáj-pán ;" the stilt or long-legs. Found in numerous flocks in the cold weather. *Æsacus recurvirostris* ; " abi ;" " barra-kárwánák ;" the large stone,

plover. Not uncommon. *Œdicnemus scolopax* ; "kárwánák ;" "lambi;" "barsiri ;" the stone plover. Common in the low stony and jungly hills. Otididæ. *Eupodotis edwardsi ;* "hum ;" "kárá dhok ;" "maldhok ;" "barra chiráth ;" the Indian bustard. Common in the rains and cold season ; breeds in the district. *Sypheotides aurita* ; "tun mor ;" "cháras ;" "líkh ;" the lesser florikan. Common throughout the plains ; breeding in September and October.

Order Razores. Tetronidæ. *Francolinus pictus* ; "kálá títar ;" the painted partridge. Common ; breeds in the district from June to September. *Ortygornis pondicerianus ;* "títar ;" "gora títar ;" the grey partridge. Very common ; breeds in March and again in the rains. *Perdicula asiatica* ; "lowa ;" "gíra ;" the jungle bush quail. Found among the ghâts towards Kandesh. *P. argoondah* ; "lowa ;" the rocky bush quail. Very common ; breeds from September to March. *Coturnix communis ;* "bátair ;" "bárrá bátair ;" the quail. Very common from November to the end of March; migrates in the rains and breeds elsewhere. *C. coromandelica* ; "bátair ;" "bárgángá ;" the rain quail. Found at all seasons, but most commonly in the rains ; breeds from August to the middle of October. Tinamidæ. *Turnix taigoor* ; "gulu ;" "gundlu ;" the black-breasted bustard quail. Common ; breeds in the district. *T. joudera* ; the larger button quail. Rare ; found only in the jungly and hilly portions of the district. *T. dussumieri* ; "dubki ;" "tura ;" "durwi ;" the little button quail. Common ; breeds from August to October. Phasianidæ. *Pavo cristatus* ; "mhor ;" "tá-us ;" "lánduri ;" the pea fowl. Abundant in the wooded hills and ravines ; breeds from July to October. *Gallus sonnerati* ; "jungli-murghi ;" "rám-kobádá ;" "kombadi ;" the grey jungle-fowl. Common in the jungly and broken grounds of Bálághát. *Galloperdix spadiceus* ; "chota-jangli-murghi ;" "kokatri ;" "kastur ;" the red spur-fowl. Found along the ghâts ; breeds in March. Pteroclidæ. *Pterocles fasciatus* ; "handeri ;" "bhut-bun ;" the painted sand grouse. Common at the base of the hills ; breeds in March. *P. exustus* ; "bakt-títar ;" "pokárádi ;" "pokandi ;" the common sand grouse or rock pigeon. Seen in large flocks ; breeds from December to June. Gouridæ. *Chalcophaps indica* ; "ram-ghughu ;" the emerald ground dove. Rare ; found in the well-wooded parts. Columbidæ. *Turtur pulchratus ;* the Indian turtle-dove. Found all along the ghâts, especially on the western slopes. *T. meena ;* "kullá-fáktá ;" "hulga ;" the rufous turtle-dove. Chiefly found in the cold season on the Bálághát. *T. senegalensis ;* "tortru fáktá ;" the little brown dove. Common ; breeds in the district. *T. suratensis ;* "chitroka fáktá ;" the spotted dove. Found on the plains, but

more abundant in the well-wooded portions of the district. *T. risorius;* "dhorfákta;" the Eastern ring-dove. Abundant everywhere; breeds on the plains at all seasons. *T. tranquebaricus;* "siroti fákta;" "golábi-ghughus;" the red turtle-dove. Common; breeds in the district. *Palumbus elphinstonii;* the Nilghiri wood-pigeon. Rare; occasionally found in the heavy jungles of the ghâts. *Columba intermedia;* "kábutar;" "parvi;" the blue pigeon. Very common. TREBONIDÆ. *Crocopus chlorigaster;* "harrial;" the southern green pigeon. Found everywhere. *Osmotreron malabarica*; the grey-fronted green pigeon. Rare; seen in the jungles of the ghâts.

Order SCANSORES. CUCULIDÆ. *Cuculus canorus;* the European cuckoo. Appears sparingly during the rainy and cold seasons. *C. poliocephalus.* Rare; seen during the same seasons. *C. sonnerati;* the banded bay cuckoo. Found sparingly towards the ghâts. *C. micropterus;* "bâu-kotaku;" the large-billed cuckoo. Found in the jungles of the ghâts; common during the rains. *Hierococcyx varius*; "kupák;" "zákkhât;" the hawk cuckoo. Common; its loud crescendo notes are to be heard in the breeding season from April to July. *Cacomantis passerinus;* "pausai;" the Indian plaintive cuckoo. Common. *Coccystes jacobinus*; "popiá;" "châták;" the pied crested cuckoo. Common in the rains; believed to breed. *Eudynamis honorata*; "koil;" the well-known Indian koil. Common; its noise is to be heard everywhere in the breeding season. *Rhophodytes viridirostris;* "kappra-popiá;" the small green-billed malkoha. Frequents the bambu and bushy jungles of the north; breeds in July. *Centrococcyx rufipennis;* "máhoka;" "kukal;" the "crow pheasant." Common; breeds in the district. *Taccocua leschenaulti;* "janglitota;" the southern sirki. Seen near white-ants' nests on the grassy slopes near the jungles. *T. affinis*; the Central Indian sirki. Found throughout the district; rare. Dr. Jerdon procured one at Jálná. PICIDÆ. *Picus mahrattensis;* "lákhárphor;" "kàt-tokra;" the yellow-fronted woodpecker. Found everywhere; breeds in the district. *Yungipicus gymnopthalmus*; the southern pigmy woodpecker. Found in the jungles of the ghâts. *Chrysocolaptes strictus*; the southern large golden-backed woodpecker. Found on the ghâts; not common; breeds in March. *Gecinus striolatus;* the small green woodpecker. Seen on the ghâts; rare. *Micropternus gularis;* the Madras rufous woodpecker. Has its limit in this district, and probably its northern congener may also be occasionally found. *Yunx torquilla*; "girdan aiángtha;" the common wryneck. A cold weather visitant. PSITTACIDÆ. *Palæornis eupatria;* "rai-tota." A parakeet which appears to belong to this

species is found near the old fort of A'ntur, where it is said to breed in the cold weather. *P. torquatus* ; "ragu ;" "kira ;" "laibar-tota ;" the rose-ringed parakeet. A familiar bird, very destructive to grain fields and fruit gardens ; breeds in the cold weather. *P. purpureus*; "tuiá tota ;" the western rose-headed parakeet. Common along the hills, visiting the plains in the rainy season ; breeds from December to March. MEGALÆMIDÆ. *Megalæma inornata* ; "bárrá básánta ;" "kutumra ;" the western green barbet. Sometimes found on the western slopes of the ghâts overlooking Kandesh. *M. viridis* ; the small green barbet. Found in the ghâts towards Kandesh. *Xantholæma hæmacephala* ; "kát-khora ;" "tambaiát ;" "chotá bássánt bairi ;" the crimson-breasted barbet. Very common ; breeds in the district.

Order INSESSORES.—Tribe CONIROSTRES. BUCEROTIDÆ. *Tockus griseus* ; "chakotra ;" the jungle grey hornbill. Moderately common. STURNIDÆ. *Acridotheres tristis* ; "mainá ;" "salouka ;" the mainá. A very familiar bird ; considered sacred to the god Rámdev ; breeds in May and June. *A. fuscus* ; "pahári mainá ;" "jhonti mainá ;" "jhont sálik." Found in the hilly and jungly portions of the district. *Sturnia pagodarum* ; "pápái mainá ;" the black-headed mainá. Not so abundant as the common mainá ; found chiefly in the cold season ; breeds in May. *Pastor roseus* ; "golábi mainá ;" "tiliá ;" the rosy pastor or "jowari" bird. Appears in November in vast flocks, and commits great depredations in the grain fields ; remains until April. CORVIDÆ. *Corvus macrorhynchus* ; "karriál ;" "dhal kowa ;" the Indian corby. Common ; breeds from April to June. *C. splendens* ; "kowa ;" "pati kowa ;" the Indian grey-necked crow. One of the most familiar birds in the district ; found in every town and village ; breeds from May to July. *Dendrocitta rufa* ; "máhá lát ;" the Indian magpie. Found along the hills, and only occasionally in the plains. FRINGILLIDÆ. *Ploceus philippinus* ; "baiá ;" the Indian weaver bird Very common ; breeds in July. *P. manyar* ; "bámani baiá ;" the striated weaver bird. Comparatively rare. *Amadina malacca* ; "nakalnor ;" the black-headed munia. Not common. *A. punctulata* ; "telia munia ;" "singbáz ;" "shabz munia ;" the spotted munia. Pretty general ; breeds in the district. *A. malabarica* ; "charchara ;" "piddári ;" "sar munia ;" the plain brown munia. Common ; breeds at all seasons. *Estrelda amandava*;" "lal munia ;" the red wax-bill. Found towards the ghâts. *Passer domesticus* ; "khás-churi ;" "gouriá ;" the sparrow. Very common ; breeds at all seasons. *Gymnoris flavicollis* ; "raji ;" "jangli churi ;" the yellow-necked sparrow. Found everywhere, but in small numbers ; breeds in April. *Emberiza buchanani* ;

the grey-necked bunting. Tolerably common, especially on the ghâts. *E. fucata;* "páthár-chirta;" the grey-headed bunting. Was found at Jálná by Dr. Jerdon. *Euspiza melanocephala*; "gándám;" the black-headed bunting. Appears in immense flocks about the end of November, and is very destructive to the grain crops. *E. luteola*; "gándám;" the red-headed corn bunting. A cold-weather visitant; comparatively rare. Dr. Jerdon did not see a single red-headed bunting among the thousands of black-headed bunting that yearly visit the corn-fields of Jálná. *Melophus mélanicterus*; "páthár chirta;" the crested black bunting. Sparsely scattered on the sides of the ghâts. *Carpodacus erythrinus*; "tusi;" the common rose finch. A cold-weather visitant; leaves in the end of March. *Mirafra erythroptera*; "jangli ággiá;" the red-winged bush lark. Chiefly found on the hill sides, and very common in the low scattered jungle about Jálná. *Ammomanes phœnicura*; "aggiá;" "raital;" the rufous-tailed finch lark. Very numerous; breeds about Jálná in February and March, and in other places up to April. *Pyrrhulauda grisea*; "duri;" "jathauli;" the black bellied finch lark. Found in every field; breeds at all seasons, particularly from January to March. *Calandrella brachydactyla*; "baghaira;" "baghoda;" the short-toed or social lark. Arrives in large flocks in the cold weather, and leaves in March and April, when it is shot as "ortolan," and is very fat and excellent eating. *Spizalauda deva*; "chinna chandol;" the small-crested lark. Very numerous everywhere; breeds in July or August. *Alauda gulgula*; "bhurut;" the Indian skylark. Not uncommon in rice fields, grassy hills, &c; breeds from March to June. Tribe DENTIROSTRES. LANIADÆ. *Lanius lahtora*; "dudia lahtora;" "safaid lahtora;" the Indian grey shrike. Common; breeds abundantly at the end of the hot weather. *L. caniceps*; "máttia lahtora;" the southern rufous-backed shrike. Found along the hills, and sparingly on the plains till April or May. *L. vittatus*; "páchánák;" the bay-backed shrike. Common till March; retires from the more open parts during the breeding season in May and June. *L. cristatus*; the brown shrike. Common during the cold season, but disappears in the hot season and during the rains. *Tephrodornis pondicerianus*; "keroula;" the common wood shrike. Not so common on the bare plains as in the jungles of the hills. *Hemipus picatus;* the pied fly-shrike. Chiefly found in the jungles of the ghâts. *Volvocivora sykesi*; "jangli kásiá;" the black-headed cuckoo shrike. A rather common winter visitant. *Grouculus macii*; "kásiá;" the large cuckoo shrike. Found everywhere, but not abundant. *Pericrocotus flammeus*; "phári-balál-chasm;" the orange minivet. Found along the western slopes of the ghâts. *P. brevirostris*; the short-billed minivet. A rare straggler in the cold weather.

P. peregrinus; "balálchasm;" the small minivet. Common, but most abundant in the wooded parts of the district; breeds in the rains. *P. erythropygius;* the white-bellied minivet. Not uncommon in the low jungles. Dr. Jerdon procured a specimen at A'jántá. *Buchanga atra*; "kolsa;" "bojanga;" "kotwal;" the king crow. Very common; breeds in the district. *B. longicaudatus*; "nil-finga;" the long-tailed king crow. Found along the ghâts; rare on the plains. *B. cœrulescens*; "pháribáchanga;" "dhápri;" the white-bellied king crow. Found everywhere, but not abundant. *Dissemurus paradiseus*; "kationgal;" the lesser racket tailed drongo. Found in the jungles towards Kandesh. Muscicapidæ. *Muscipeta paradisi*; "shah-bulbul;" "hussaini-bulbul" (white bird); "sultána-bulbul" (red bird); the Paradise flycatcher. Fairly scattered all over the district, but most common along the hills. *Hypothymis azurea*; "kálá kát-kátiá;" the black-naped blue flycatcher. Tolerably common in the well-wooded portions of the district. *Leucocerca aureola*; "samchiri;" "macharia;" the white-browed fantail. Found in every clump of trees; breeds in the district. *L. leucogaster*; the white-spotted fantail. Comparatively rare; chiefly found about the hills. *Culicicapa ceylonensis*; the grey-headed flycatcher. A cold weather visitant; not common. *Alsconax latirostris*; "záki;" the southern brown flycatcher. Found everywhere, but not abundant. *Stoporala melanops*; "nil kátkátiá;" the verditer flycatcher. Found chiefly among the hills in the rains and cold weather. *Cyornis tickelli*; Tickell's blue redbreast. Sparsely scattered everywhere. *C. ruficaudus*; the rufous-tailed flycatcher. Rare; has been found towards Ahmadnagar. *Muscicapula superciliaris*. Appears in the cold weather. Dr. Jerdon procured a specimen at the edge of the northern ghâts near A'jántá. *Erythrosterna parva*; "turrá;" the white-tail robin flycatcher. Not rare in the cold weather. Merulidæ. *Myiophoneus horsfieldi*; the Malabar whistling thrush. Scattered all over the district, especially in the jungles of the hills; breeds in August. *Pitta brachyura*; "naurâng;" the yellow-breasted ground thrush. Found throughout the district wherever it is tolerably wooded. *Cyanocinclus cyanus*; "shamá;" "pándu;" the blue rock thrush. A very familiar cold weather visitant throughout the district, remaining till the middle of April. *Petrophila cinclorhyncha*; the blue-headed chat-thrush. Moderately common during the rains and cold weather. *Geocichla cyanotis*; "tinráng-ka-kasturi;" the white-throated ground thrush. Found along the hills. *G. unicolor*; "desi-páwai;" the dusky ground thrush. Found in the jungles of the district in the cold weather. *Merula nigropilea*; "kasturi;" the black-capped black-bird. Found in the cold weather. Dr. Jerdon states that it occurs in the higher table-lands of Central India, as at Jálná.

Pyctoris sinensis; "galchasm;" "balálchasm;" the yellow-eyed babbler. Tolerably common; breeds in the wooded parts. *Pellorneum ruficeps*; Swainson's wren warbler. Found along the hills. *Pomatorhinus horsfieldi*; the southern scimitar babbler. Common in the ravines of the ghâts. *Argya malcolmi*; "gogai;" "kokatti;" "khair;" "sâth-bâi;" the large grey-fronted babbler. One of the commonest birds of the district; particularly abundant about Jálná. *Chatarrhæa caudata*; "dumri;" the straited bush babbler. Common; breeds in the district. BRACHYPODIDÆ. *Ixos luteolus*; the white-browed bush bulbul. Pretty common in the low jungles. *Otocompsa fuscicaudata*; the southern red-whiskered bulbul. Rather common in the wooded parts; breeds in March and the following months. *Molpastes hæmorrhous*; the Madras bulbul. Very common; breeds from June to September. *Phyllornis jerdoni*; "harriwa;" the green bulbul. Tolerably common in the jungles of Bálághât. *Iora typhia*; "shaubaigi;" the Iora. Seen almost in every garden; breeds during the rains. *Oriolus kundoo*; "pilak;" the Indian oriole. Common; breeds in June and July. *O. melanocephalus*; "pilak;" "lâidâk;" the black-headed oriole. An occasional straggler. AMPELIDÆ. *Zosterops palpebrosa*; the white-eyed tit. Common. *Sylviparus modestus*; the yellow-browed flower-pecker. Sometimes seen in the cold weather. Dr. Jerdon procured a specimen at A'jántá, at the edge of the northern ghâts. *Parus nipalensis*; the Indian grey tit. Common. *Machlolophus aplonotus*; the southern yellow tit. Found along the hills; breeds in September. SYLVIADÆ. *Copsychus saularis*; "daiár;" the magpie robin. Common along the hills; rare on the plains. *Cercotrichas macrura*; "shama." Rather rare; only found in the thick woods along the ravines and ghâts. *Thamnobia fulicata*; "kálchuri;" the southern black robin. Common about the villages; breeds from April to July. *Pratincola caprata*; "kálá pidhá;" the black bush-chat. Common; breeds during the same months as the last. *P. maura*; the Indian bush-chat. A very common winter visitant. *Saxicola opistholeucus*; the white-tailed stone-chat; *S. isabellinus*; the wheat-ear; and *S. deserti*; the black throated wheat-ear. Found towards Ahmadnagar. *Ruticilla rufiventris*; "thirthira;" the Indian redstart. Fairly numerous during the cold season. *Larvicora superciliaris*; the blue wood-chat. Moderately common during the rains and cold weather. *Cyanecula suecica*; "husaini-pidda;" the red-spot blue throat. Common; leaves at the end of the cold weather. *Acrocephalus stentorius*; the large reed warbler. Found among rushes, long grass, &c. *A. dumetorum*; "podina;" "tik-tikki," the lesser reed warbler. Found in the cold season. *Orthotomus sutorius*; "phutki;" "tuntuni;" the Indian tailor-bird. Common; breeds in June and July. *Prinia socialis*; "phutki;" "pit-pitta;" the

ashy wren-warbler. Nearly as common as the last ; breeds in August. *Cisticola cursitans* ; "gás-ka-pit-pitta ;" the fan-tail warbler. Common in all grass lands ; breeds in the rainy season. *Drymœca inornata* ; the earth-brown warbler. Common ; breeds in the district. *Franklinia buchanani* ; the rufous-fronted wren warbler. Common in low thorny jungle. *Hypolais rama* ; Sykes's warbler. Common at all seasons. A nest of this bird was found at Jálná by Dr. Jerdon. *Phylloscopus tristis* ; the brown tree warbler. Common among bushes and reeds. *P. lugubris* ; the dull green tree warbler. Found throughout the district. *P. nitidus* ; the bright-green tree warbler. Tolerably common in the cold weather. *P. affinis* ; Tickell's tree warbler. Found among the ghâts. *P. indicus* ; the olivaceous tree warbler. Not common. Dr. Jerdon obtained a specimen near Jálná. *Reguloides occipitalis* ; the large-crowned warbler. Found towards Ahmadnagar. *R. superciliosus* ; the crowned tree warbler. Common in the cold weather. *Sylvia jerdoni* ; the large black-capped warbler. Found in the cold weather. Dr. Jerdon saw it at Jálná. *S. affinis* ; the allied grey warbler. Migratory like the last ; was seen at Jálná by Dr. Jerdon. *S. althœa*. Tolerably common throughout the district. *Motacilla maderaspatensis* ; "bhuin mamula ;" "khânjân ;" the river or large-pied wagtail. Common ; breeds in the rains and cold weather. *M. personata* ; "dhobin ;" the black-faced wagtail. A familiar bird, comes in about the beginning of October and leaves in March or April. *M. dakhanensis ;* "dhobin ;" the Indian white-faced wagtail. Found in the cold months, and more common than the preceding. *Calobates melanope* ; the grey and yellow wagtail. Common everywhere during the cold season, especially near the hill streams, where *Motacilla dakhanensis* is comparatively rare. *Budytes cinereocapillus* ; "philkia ;" the slaty-headed field wagtail. Common in the cold weather. *B. calcarata* ; "páni-ka-philkia ;" the yellow-headed wagtail. A migratory bird ; not so common. *Limonidromus indicus* ; the forest wagtail. Rare ; sometimes seen in the jungles of the ghâts. *Anthus maculatus* ; "musarichi ;" "khorasáni-churi ;" the Indian tree pipit. A common cold weather visitant. *Corydalla rufula* ; "rugel ;" "chachári ;" the Indian tit-lark. Very common in the cold season. *C. striolata* ; the large tit-lark. Less common. *Agrodroma campestris* ; "chillu ;" the stone pipit. Very common about stony ground. *A. similis*. One specimen of the rufous rock pipit was found towards Ahmadnagar. *A. sordida* ; the brown rock pipit. Found by Dr. Jerdon on rocky ground near Jálná.

TENUIROSTRES. NECTARINIDÆ. *Æthopyga vigorsi* ; "phul-chángá ;" the violet-eared red honey-sucker. Found in the wooded valleys and western slopes

of the ghâts; not common. *Cinnyris zeylonica*; "shâkâr-khora;" the amethyst-rumped honey-sucker. Tolerably common in the well-watered parts; breeds in the district. *C. asiatica*; "shakar-khora;" the purple honey-sucker. Common; breeds in the district. *Dicæum erythrorhynchus*; Tickell's flower-pecker. Found on the western slope of the ghâts. *Piprisoma agile*; the thick-billed flower-pecker. Found in similar localities; not so common. UPUPIDÆ. *Upupa epops*; "hudhud;" the hoopoe. Common. *U. ceylonensis*; "hudhud;" the Indian hoopoe. Very common; breeds in the district.

FISSIROSTRES. HIRUNDINIDÆ. *Hirundo rustica*; "abâbil;" the swallow. A cold-weather visitant; leaves about the end of March. *H. filifera*; "leishra;" the wire-tailed swallow. Common; breeds from February to March. *H. erythropygia*; "másjid a bábil;" the mosque swallow. Common; breeds in mosques, &c., during the rainy weather. *H. fluvicola*; the Indian cliff swallow. Found on some of the cliffs overhanging the Godávari and other rivers. *Cotyle riparia*; the European sand martin. Somewhat rare; only a winter visitant. Dr. Jerdon obtained a few specimens at Jálná. *C. sinensis*; "abáli;" the Indian bank martin. Tolerably common; breeds on the banks of the rivers from December to March. *Ptyonoprogne concolor;* the dusky martin. Common; breeds from February to the end of August. Dr. Jerdon saw it at Jálná building its nest in the caves of lofty houses. *P. rupestris*; the mountain martin. Found on the ghâts, especially about cliffs. *Cypsellus melba*; the Alpine swift. Found in similar situations. *C. affinis*; "abábil;" "babila;" the eastern swift. Common throughout the district; breeds in February and again in the rains. *C. batassiensis*; "tári abábil;" the palm swift. Very rare in the drier parts, but tolerably numerous in palm groves. *Dendrochelidon coronata*; the Indian crested swift. Sometimes found along the hills. CAPRIMULGIDÆ. *Caprimulgus indicus*; the jungle nightjar. Common; breeds in the district. *C. kelaarti*; the Nilghiri nightjar. Found by Dr. Jerdon in the lowlands of Kandesh below the Ajántá ghát. MEROPIDÆ. *Merops viridis*; "harriál;" "patringa;" the Indian bee-eater. Found throughout the district; breeds from March to July. *M. philippinus*; "bára patringa;" the blue-tailed bee-eater. Found towards Ahmadnagar. *M. persicus*; the Egyptian bee-eater. Appears sometimes in the cold season. CORACIADÆ. *Coracias indica*; "sábzák;" "nilkant;" "t·z;" the Indian roller. Common everywhere in the cold season; does not breed; held sacred to the god Siva. HALCYONIDÆ. *Halcyon smyrnensis*; "kilkila;" the white-breasted kingfisher. Very abundant; breeds in March and April. *Alcedo bengalensis*; "chota kilkila;" the Indian

kingfisher. Common; breeds in deep holes in the banks of rivers. *Ceryle rudis*; "koraiala kilkila;" the pied kingfisher. Very common; breeds in all seasons except during the very hot months.

Order RAPTORES. STRIGIDÆ. Owls. *Strix javanica*; "kariá;" "karail;" the eastern screech owl. Pretty common at all seasons; breeds in February. *S. candida*; the grass owl. Not common. *Syrnium ocellatum*; the mottled wood owl. Not common; breeds in February. *Asio accipitrinus*: "chota ghugu;" the short-eared owl. Occurs in numbers during the cold weather; leaves in March. *Bubo bengalensis*; "ghugu;" "gubar;" the rock horned owl. Common along all brooks and ravines. *Ketupa ceylonensis*; "amraika-ghugu;" "ulu;" the brown fish owl. Frequents jungles, groves, and gardens along the ghâts. *Scops pennatus*; the Indian scops owl. Chiefly observed in the cold and rainy months. *S. brucii*; the striated scops owl. Found towards Ahmadnagar. *Carine brama*; "ulu;" "choghad;" "pingli;" the spotted owlet. Very common; breeds from January to the middle of March. *Ninox lugubris*; "choghad besra;" the brown hawk owl. Tolerably common in the jungles; rare on the bare plains; chiefly found in the rainy and cold seasons. FALCONIDÆ. *Falco peregrinator*; "shâhin;" "kohila." Rare; found near rocky hills in the neighbourhood of jungles. *F. jugger*; "lâggâr;" "jâgâr." Very common; breeds from January to March. *F. severus*; "daureli;" "regi;" the Indian hobby. Occasionally seen in the cold weather; not common. Dr. Jerdon killed one near Jálná. *F. chiquera*; "turumti;" "tutri-mutri;" "chotwa;" the red-headed merlin. Very common; breeds from February to the end of March. *Cerchneis tinnunculus*; "narzi;" "narzanak;" the kestrel. Found everywhere in the cold weather; leaves in April. *C. naumanni*; the lesser kestrel. Found in the cold weather; breeds in the middle of May. *Astur badius*; "shikra;" "chipka." Very common at all seasons; breeds in March. *Accipiter nisus*; "basha;" "bashin;" the sparrow-hawk. Common in the cold weather; breeds in March. *A. virgatus*; "besra;" "dhoti." Rare. *Aquila mogilnik*; "jumiz;" the imperial eagle. Pretty common. Dr. Jerdon had one at Jálná. *A. vindhiana*; "wokhab;" the tawny eagle. Very common; breeds in the cold season. *Hieraëtus pennatus*; "bâgâti jumiz;" "gilheri-mâr;" the booted eagle. Common; breeds in the cold season. *Neopus malayensis*; the black eagle. Rare. *Nisaëtus fasciatus*; "mhorangi;" Bonnelli's eagle. Occasionally found in the jungles; breeds in the cold weather. *Limnaëtus caligatus*; "sâdâl;" the changeable hawk-eagle. Found towards Ahmadnagar. *L. cirrhatus*; "shâh baz;" the crested hawk-eagle. Rare. *Circaëtus gallicus*;

"sámp-már;" "sápmaril;" the serpent-eagle. Common on the plains from September to the beginning of April. *Spilornis cheela*; "maraiá'la;" the Indian harrier eagle. Common along the hills. Dr. Jerdon shot one near Daulatábád. *Buteo ferox*; "chuhamar;" the long-legged buzzard. Common in open plains and marshy places. *Butastur teesa*; "tisa;" the white-eyed buzzard. Very common. *Circus macrurus*; "dásmál;" "girgut-már;" "pattai;" the pale harrier. Common during the cold weather. *C. cineraceus*; "Montague's harrier." Migratory and equally abundant as the last. *C. æruginosus*; "kutar;" "kulesir;" "safaidsira;" the marsh harrier. Rare; principally found along the hills. *Haliastur indus*; "bahmani chil;" "rumubarak;" "garuda;" the brahmani kite. Rather rare; breeds from January to April. *Milvus govinda*; "chíl;" the pariah kite. Very common; breeds from September to the middle of March. *M. melanotis*. Larger than the last; sometimes found among the hills in the cold weather. *Pernis ptilorhynchus*; "shahutela;" the crested honey-buzzard. Common everywhere; breeds in February. *Elanus cæruleus*; "kápási;" the black-winged kite. Moderately common; breeds from July to December. Vulturidæ. Vultures. *Otogyps calvus*; "rangidh;" "malagidh;" "boanra;" "lalmata shakuni;" the black vulture. Seen about the hills, either solitary, or in pairs, or sometimes in groups of four or five. *Gyps indicus*; "barra gidh;" "phari gidh;" "mahado;" "sagun;" the long billed brown vulture. Found among the hills, and not rare on the cliffs bounding the valley in which are the caves of A'jántá. Mr. Hume thinks that G. pallescens is the bird of Western India that invariably breeds on cliffs, and that G. indicus belongs to Eastern India. *Pseudogyps bengalensis*; "gidh;" "sagun;" the white-backed vulture. Common and found in large numbers wherever the carcases of dead animals are exposed. *Neophron ginginianus*; "kal murgh;" the Indian scavenger vulture. Exceedingly common about villages, feeding sometimes on carrion, but chiefly on human ordure.

Class V. MAMMALIA. From the situation of the district at the northern extremity of the ghâts, it is not far removed from the horizon in which the north and south Indian fauna meet. Among the birds for example, the jungle grey-fowl, the red spur-fowl, the painted partridge, and the rufous woodpecker are replaced by northern forms above the A'jántá ghâts; but the line is not always well defined, and sometimes the types appear to inosculate. Thus, the Hanúman monkey of the north, and its congener of southern

India, are both represented; but the former, as it occurs in the district, seems in reality to be an intermediate form between the two. The same remark applies to the Bengal short-tailed monkey and the Madras monkey, and likewise to the northern hare and the common black-naped hare. Of the other mammals in the district, the most abundant is the antelope, which occurs in greater numbers than in almost any other part of India. Its natural enemies, the wild dog and wolf, hunt it in packs. The wild boar associates in more or less numerous herds, called "sounders," and is plentiful wherever there is cover of long grass or low jungle. The soft-furred field rat, "máttád," is a great scourge in the grain fields, especially after a season of drought. In preparing the following list, Dr. Jerdon's "Mammals of India" has been consulted.

Order EDENTATA. MANIDÆ. *Philodotus indicus*; "bajar-kit;" "sillu;" "kauli-má;" "ban-rohu;" the Indian scaly ant-eater. Found in the hilly parts of the district, but nowhere abundant.

Order UNGULATA. SUIDÆ. *Sus cristatus*; "suwar;" "bárrá janwar;" "dukar;" "khuk;" "bhund;" the Indian wild boar. Common. Pigsticking is a famous sport in the district, and the principal hunting ground near Aurangábád lies towards the Sattára hills. CERVIDÆ. *Rusa aristotelis*; "sámbar;" "meru;" "munpothi;" the sámbar stag. Common in the jungles and ravines of the ghâts. *Axis maculatus*; "chital;" "jhauk;" "dhupi;" the spotted deer. Found in the jungles to the north, and along the course of the larger rivers. *Cervulus aureus*; "jungli-bákra;" "gutra;" "baz-serai;" "kunda-guri;" the rib-faced or barking deer. Solitary; found in thick jungles. MOSCHIDÆ. *Memimna indica*; "pisuri;" "mugi;" "áhán;" the mouse deer. Keeps a good deal among rocks in the thick jungles of the north. BOVIDÆ. *Bortax pictus*; "ru-i;" "nilgai;" the blue cow. Tolerably common in the small scattered jungles. *Tetraceros quadricornis*; "chousinga;" the four-horned antelope. Found on the jungly hills. *Antelope bezoartica*; "hárán;" "kalwit;" "phandaiát;" the Indian antelope. Exceedingly common on the open plains. Dr. Jerdon saw larger herds in the neighbourhood of Jálná than anywhere else, occasionally some thousands together. They are very numerous at Baizapur, Gándapur, and all along the valley of the Godávari. *Gazella bennettii*; "chikara;" "kal-punch;" "jinka;" the Indian gazelle.

Very common on the bare plains, low rocky hills, and in small thorny jungles. *Gaveus gaurus* ; " gavia ;" the ghâr or bison. Found in the jungles of the ravines and ghâts, but very rare.

Order CARNIVORA. URSIDÆ. *Ursus labiatus* ; " rínch ;" " bhaluk ;" " aswail ;" " khriss ;" the Indian black bear. Common in the hilly portions of the district. MELIDIDÆ. *Mellivora indica* ; " biju ;" " gugu ;" the Indian badger. Found in the hilly portions of the district, and in the deep alluvial banks of rivers. MUSTELIDÆ. *Lutra nair* ; " pani-kuta ;" " jalmanger ;" " udui ;" " sug-arbi ;" the Indian otter. Very common in the rivers and large tanks. VIVERRIDÆ. *Viverra zibetha* ; " katás ;" " máchbandar ;" " musk-billi ;" the civet cat. Found among the ghâts, and in the dense thorny scrub on the banks of nallas. *Viverricula malaccensis* ; " musk-billi ;" " kasturi ;" " jowadi-manjur ;" the lesser civet cat. Common. *Paradoxurus musanga* ; " menuri ;" " jár-ka-kuta ;" " ud ;" the tree cat. Pretty common in wooded places. *Herpestes griseus* ; " mangus ;" " mival ;" " sunur ;" the Madras mongoose. Very common in dense hedgerows, thickets, &c. *H. vitticolis* ; " begi ;" " rasu ;" the stripe-necked mongoose. Found in the jungles and ravines ; not common. HYÆNIDÆ. *Hyæna striata* ; " târás ;" " lokra bágh ;" " hundar ;" " thádhás ;" the striped hyæna. Common in the open country. CANIDÆ. *Canis pallipes* ; " lándágh ;" " gurgh ;" " waru ;" " thodial ;" the Indian wolf. Found in the open country. *C. aureus* ; " kola ;" the jackal. Very common. An old jackal called " balu," or " phial," is popularly believed to be an attendant on the tiger. *Cuon rutilans* ; " jangli kuta ;" " kolsa ;" " sákká sarai ;" the wild dog. Common. Dr. Jerdon saw a pack of wild dogs at the foot of the Ajántá ghât, that had run down a full-grown female sámbar. *Vulpes bengalensis* ; " lomri ;" " kokri ;" the Indian fox. Abundant in the open country. FELIDÆ. *Tigris regalis* ; " bágh ;" " shér ;" " zághun ;" the royal tiger. Found in the jungles and ravines of the hills ; occasionally visits the more open and cultivated parts. *Leopardus pardus.* 1st variety, " tenduá ;" " chíta ;" " asnea;" " birbotia ;" the panther or larger leopard. Common in the open country, where low hills and deep ravines occur. 2nd variety, " borbáchá ;" " bibia-bágh ;" " makum ;" the smaller leopard. Commonly found in thick jungles, but often seen prowling about villages. *Felis bengalensis* ; " banberal ;" " wágati ;" the leopard cat. Found in well-wooded parts among the hills, or in heavy jungle, grass, and brushwood. *F. jerdoni* ; the lesser leopard cat. Common ; appears to be only a variety of the last. *F. torquata* ; the spotted wild cat. Tolerably common. A hybrid variety, frequents the cantonments, and causes much damage in poultry yards.

F. chaus; "jangli-billi;" "katás;" "mota-lahn-manjur;" the common jungle cat. Found everywhere, both in the jungles and open country. *Caracal melanotis*; "sia-gosh;" "suvi pulung;" the red lynx. Chiefly found in the ravines of the ghâts overlooking Kandesh. *Gueparda guttata*; "chíta;" "yáz;" "tenduá-bágh;" "laggar;" the hunting leopard. Frequently met with on the plains, where the common antelope abounds. Has been seen towards Kandesh, and Dr. Jerdon mentions its occurrence near Jálná.

Order RODENTIA. LEPORIDÆ. *Lepus ruficaudatus*; "khargosh;" the larger Indian hare of northern India. Found towards Kandesh. *L. nigricollis*; "khargosh;" "sássá;" the black-naped hare or southern variety. Common. HYSTRICIDÆ. *Hystrix leucura*; "ádhu;" "saiál;" "salendra;" the Indian porcupine. Common; often lives in societies, on the sides of hills and banks of rivers. MURIDÆ. *Gerbillus indicus*; "hárná-mus;" the Indian jerboa rat. Abundant in most parts of the district. *Nesokia indica*; "kok;" "karthi mus;" the Indian mole rat. Abounds in the rich cotton soil of the plains. The Wadars capture it in great numbers for food, and plunder its burrows, in which large quantities of grain are stored up. *N. hardwickii*; "úndur;" the short-tailed mole rat. Infests gardens. *Mus bandicota*; "ghus;" the bandicoot rat. Very common in cantonments and large villages. *M. decumanus*; "ghar-ka-chuha;" "dimsa-indur;" the brown rat. A familiar plague; common everywhere. *M. brunneus*; "a'dválká;" "musk;" the tree rat. Common in bushes and hedges. *M. rufescens*; the rufescent tree rat. Pretty common. *M. oleraceus*; the long-tailed tree rat. Found generally on palm trees, thatch of houses, &c. *M. urbanus*; "chuá;" the common Indian mouse. Found throughout the district. *M. darjeelingensis*. Dr. Jerdon mentions that this white-bellied mouse is common in houses at Jálná. *Leggada lepida*; the small spiny mouse. Found in gardens and woods. *Golunda elliotti*; "gulandi;" the bush rat. Lives entirely in the jungles. Dr. Jerdon saw it in the Dakhan. *G. mettada*; "máttád;" the soft-furred field rat. Committed great depredations in the grain fields after the recent famine. According to Mr. Elliot, these rats live entirely in the cultivated fields, and during the rains, great numbers perish; but when the monsoons fail they breed so fast as to become a perfect plague, eating up the seeds as soon as sown, and continuing their ravages when the grain approaches to maturity. In 1862, and again in 1877-78, the rayats employed the Wadars, who killed thousands without perceptibly diminishing their numbers. It is probably this rat which is said to migrate, destroying the crops in its progress. SCIURIDÆ. *Sciurus*

elphinstonei; the Bombay red squirrel. Found in the jungles of the ghâts. *S. palmarum*; "gilheri;" "kharri;" "udithá;" the striped squirrel. Found about cantonments and larger villages. *S. tristriatus*; "ram-karri;" the jungle striped squirrel. Very much like the last, and more common. *Pteromys petaurista*; "pákia;" the brown flying squirrel. Found in the thickest jungles, but seldom seen, as it is nocturnal in its habits.

Order CHEIROPTERA. VESPERTILIONIDÆ. *Vesperugo abramus*. The minute Coromandel bat. Found in the roofs of dwelling-houses, under tiles, &c. *Nycticejus heathii*. The large yellow bat. Occasionally found in houses and on trees. *N. luteus*. The Bengal yellow bat. Common. *N. temminckii*. This yellow bat is the commonest of the genus. *N. canus*; the hoary bat. Very common. *Kerivoula picta*; the painted bat. Sometimes found in the folded leaves of the plantain. *Taphozous longimanus*; "gádál;" "chámgadar;" the long-armed bat. Very common about Aurangábád, Jálná, &c., frequenting dark out-houses, stables, &c. *T. saccolaimus*; the white-bellied bat. Occasionally met with. *Nyctinomus plicatus*; the wrinkle-lipped bat. Tolerably common in ruins, dark buildings, and in the hollows of trees. VAMPIRIDÆ. *Rhinopoma hardwickii*; the long-tailed leaf bat. Sometimes seen in old ruins, clefts of rocks, caves, &c. *Phyllorhina fulva*; the little horse-shoe bat. Occasionally seen. *P. speoris*; the Indian horse-shoe bat. Very common in old buildings, wells, &c. *Rhinolophus affinis*; "gádál;" the allied horse-shoe bat. Not common. *Megaderma lyra*; "parkoli;" "chámgádál;" the large-eared vampire. Very abundant in the caves of Elura and Ajánțá; also met within old buildings, temples, &c. PTEROPIDÆ. *Pteropus medius*; "bár-bágal;" the large fox-bat or "flying-fox." Very common about villages and towns. *Cynopterus marginatus*; "chámgadili;" "shupár;" the small fox bat. Somewhat rare, roosting in the day-time in the folded leaves of the plantain, palmyra, &c.

Order INSECTIVORA. SORECIDÆ. *Sorex cærulescens*; "chakundar"; "sundalka;" the common musk shrew. Frequents houses at night, hunting up for cockroaches and other insects. *S. murinus;* the mouse-coloured shrew. Sometimes found about the ghâts. *S. perroteti*; the Nilghiri pigmy shrew. Dr. Jerdon saw a specimen at Jálná. ERINACÆIDÆ. *Erinaceus collaris*; "siál;" "adhu;" "jadinu-dukur;" the north Indian hedgehog. Sometimes seen in the district.

Order QUADRUMANA. LEMURIDÆ. *Loris gracilis*; "shar-mindi-billi;" the slender lemur or sloth. Found in the heavy jungles. SIMIADÆ. *Semnopithecus*

entellus ; "wan. . . :r ;" "ramdud ;" "pawun ;" the Bengal langur or "Hanuman" of northern India. Probably occurs on the Bálághát. The variety at Bokárdan has less black on the hands and feet, and is of a more ashy hue than the Bengal monkey. It appears to be *S. anchises* (Elliot). *S. albipes* ; the Madras langur. Occurs on the plains. *Macacus rhesus* ; "bándár ;" "márkát ;" the short-tailed Bengal monkey. Found on the ghâts. *M. radiatus* ; "bándár ;" "wanur ;" "kerda ;" the Madras monkey. Much more commonly met with.

DOMESTIC ANIMALS.

THE principal animals of the district in a domestic state are horses and ponies, cows and bullocks, buffaloes, goats and sheep, and asses.

The returns for Fasli 1289 furnished by the taluk authorities show 11,645 horses and ponies; 83,113 cows; 142,902 bullocks; 3,407 he-buffaloes; 244,114 milch buffaloes; 165,283 goats and sheep; and 9,235 asses. The foregoing figures, however, must be taken with a wide margin, as the number of these animals in the Jagir and in some of the Sarf-a-khas lands has not been included.

Horses.

The banks of the Godávari were at one time famous for the breed of horses known as the Dakhani. They were notorious for their hardiness and powers of endurance, and not a hundred years ago the Mahratta horsemen scoured India. The breed is said to have sprung from the crossing of the country mare with the Arab horse. Even now the remarkable Dakhan horse inherits many of the excellent qualities of his noble progenitor; he has much of the docility and all the enduring properties of the Arab, for which indeed he is often mistaken; has fine limbs, broad forehead, small and pointed ears, and eyes full and protruding. He is more manageable than the Arab, and generally has better feet. In fact he has all the Arab's best points without the fine skin, irritable temper, and rather long posteriors. Breeding

establishments still exist,* principally in the Gándapur and Jálná taluks; but the substitute for the horse is now to be found in the hard-working little pony, which, although possessing little of beauty or symmetry, is able to carry heavy loads and travel long distances.† The general colour of the Mahratta pony is of a uniform chestnut varying to brown; the face is long and pointed, the limbs slender, and the legs slightly bent inwards, with broad hoofs seldom or never shod. The better descriptions are bred about Jálná, but their superiority is owing more perhaps to the rich pasturage of the locality than to any attempts at improving the breed. Ponies are to be seen in every village pasture ground, belonging generally to the Patwáris and petty merchants, and although not over-well cared for, are made to do an amazing deal of work. When broken in for tongas, or other wheeled conveyances, they have been known to run from 40 to 60 miles a day, with only an interval of a few hours' rest. On account of their strength and hardiness the ponies are much sought after. In allusion to the "Dakhani tatu," the late

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* In the valleys of the Godávari, the Bhima, the Nira, and the Mán,—the horses being distinguished by the name of the place where they have been reared, such as Gang-thrí, Bhim-thrí, Nir-thrí, and Mán-desh.—Grant Duff's History of the Mahrattas, p. 8.

† The late Col. McMaster, in his chapter on ponies in The Griffin's Aide-de-Camp, remarks of the Dakhani tatu, that save Shakespear, in The Wild Sports of India, no man has attempted to do justice to the game little slave to whose blood and gallant endurance as a hack, so many a day's sport has been due. How alike in all essential points were the panting hackney, and "the varmint little relief as he stood under the scant shade of some babul thorn." How game were the looks of the former "as with big blood-like, but gentle eyes, wide thin nostrils and lean head, all brought out by violent exertion, we pulled him up with quivering legs, heaving flanks and shaking tail, to bear witness to having been rattled along at twelve miles an hour over a bad road and under a midday Dakhan sun." "How wide-awake and vicious-looking was the fresh one, and how often the little brute used to fight," and after he had given up mutiny, how he settled down to a stretching gallop, and appeared "to enjoy it too."

Colonel McMaster, in his Notes on Jerdon's Mammals of India, writes, that except for their tempers, there never were better ponies, and that it would be a sin and shame if the breed be used up and allowed to die out. This was the case during the Mutiny, when they were used as baggage animals by Rose's, Whitlock's, and other Central Indian columns, and likewise by the forces of the enemy. During the late Afghan war, the district furnished several hundreds of them for service in the campaign, and whenever animals of this kind are required, Aurangábád is one of the first places that is placed under contribution. At the weekly fairs held in the larger villages of the district, and particularly in the taluks of Aurangábád, Jálna, Paitan, Gándapur, and Baizapur, a number of ponies, and even country-bred horses, are exhibited for sale; but the Dakhan pony is best represented at the annual fairs of Davalgaon in Berar and Malagaon in Kandesh.

Cows.

As a rule the cows are small and well-conditioned, but they seldom give more than a seer of milk. In the Paianghát, where the pasturage is good, and especially along the banks of the Godávari, the cows are superior in size and condition to those in the Bálághát. They are all, however, of the same breed, and there is no great difference in the quantity of milk they yield. Milk itself is not an ordinary article of diet, but ghee and buttermilk are largely used. The dairy consists of both cows and milch buffaloes, and the yield goes into one common stock, which is at first worked into butter and then into ghee. The average value of a good cow is about 15 rupees.

Bullocks.

The bullocks of the district are almost entirely employed on agricultural operations, for which they are well adapted. They are small, like the cows, but hardy and active, and the breed which is peculiar to the Dakhan has been thus described by Dr. Bradley*:—"a rather long head, with

* Statistics of the Sarkar of Paitan in Madras Journal of Literature and Science, vol. XVI.

straight nose and forehead; horns gradually turning upwards, outwards and backwards, sometimes crumpled; ears not pendulous; narrow withers surmounted by a hump; straight back; high haunches, drooping suddenly to the tail; and very fine limbs, with a dewlap more or less developed." The bullocks are a rayat's chief wealth, and indeed his position and influence in the village are in a manner determined by the number he has in his possession. He is very careful with them, treats them kindly, and feeds them well when they are hard-worked. As a rule, however, the young steers are put to the plough too early, and long before they have attained full growth and vigour. The consequence is, they are short-lived, and the rayat is soon deprived of their valuable services. Few or no attempts are made to keep up, much less to improve the breed. Cows and bulls of all ages and sizes are permitted to graze together indiscriminately, and although a bull of a superior breed, imported by a more than ordinarily enterprising ryot, may be seen in some of the village pasture lands, it is obvious that there can be but little influence exerted on the ordinary breed, when the inferior village bulls are not excluded.

Buffaloes.

Throughout the district, the buffaloes are of the ordinary kind common to this part of the country; but there is a superior variety towards Jálná, remarkable for large size, great breadth of back, and enormous horns. The milch buffaloes of this breed yield as much as from 8 to 10 seers of milk daily, and are in consequence highly priced. A good custom prevails in Jálná very beneficial in the rearing of the calves. On one day in every week, generally Sunday, no milk is drawn in the dairy, and the mothers are allowed to suckle their young throughout the day. Numbers of milch buffaloes are taken away for sale every year, and realise from 80 to 100 rupees each, and even in the district they fetch from 40 to 60 rupees each. The buffaloes are almost entirely reserved for the dairy, very few of them being put to the plough, and the young males are sold into the neighbouring provinces. The people

prefer the milk of the buffalo to that of the cow, as it is much richer in butter, and consequently in the ghee which is so largely used.

Goats.

There are two varieties of goats, the shaggy long-legged breed with pendulous ears, and the kind originally imported into the district from Gujarát, with short legs and erect ears. The latter yields by far the most milk, and is the kind principally reared for that purpose, whereas the long-legged goat forms a part of the Dhangar's flock. A third variety has sprung up, by breeding between the two, partaking in a measure of the characteristics of both.

Sheep.

The sheep usually seen are without horns, with long pendant ears, forehead very concave, long slender limbs, and black hairy fleece. They are small, the carcase of a full-grown sheep seldom weighing more than 25 pounds, but they make excellent mutton when well fed. The sheep belong chiefly to the Dhangars, and are flocked together with the goats. The excreta of both sheep and goats are highly prized as manure, and before the fields are ploughed, the flocks are picketed on them for a few days. Sheep are sheared twice every year—in February and August, and on an average each sheep gives about a pound of wool. The fleece is made into the common coarse kind of blanket, called "gongdi." Occasionally a goat or sheep is sacrificed, but, except on these occasions, the agricultural classes seldom partake of animal food. The average price of an ordinary sheep is about one rupee.

Asses.

There is nothing peculiar in the breed of asses, which is precisely the same as that found throughout the Dakhan. Asses are used exclusively as beasts of burden, and are chiefly owned by grain merchants, potters, charcoal burners, dhobis, and some of the wandering tribes. Here, as elsewhere, the poor ass does not receive good treatment. He is allowed to roam and browse about only at certain seasons of the year, when there is

very little provender, but when the crops are on the ground, and his food plentiful, his feet are tied together, and he has to pick up his food as best he can.

Dogs, Cats, Elephants, Camels, Poultry, &c.

Regarding the other domestic animals, the well-known pariah dog is not seen prowling about the towns and villages in such numbers as in most other parts of India. Every Dhangar or shepherd has one or two of these faithful animals in attendance on his flock of goats and sheep, as a protection against wolves and jackals, but they are of a superior breed, and do good service,—very unlike the sorry specimens that are such a nuisance in every village. It would be difficult to determine the ancestry of these village pariahs, but there is a strong suspicion that their close relationship with the wolf and wild dog is not altogether a thing of the past.* Cats do not appear to be great favourites. Those occasionally seen are of the common kind, and if regard be had to the colour of the generality of them, there must be close intimacy between the wild and domestic species. Of elephants and camels there are but few, only 8 of the former and 46 of the latter being exhibited in the Patwáris' returns. Some of them are kept by the Sarkar, and are chiefly employed for the carriage of camp equipage, and to take part in processions on festive and other occasions. The country "murghi" (fowl) is by no means common, and is very sparingly reared. The black-skinned variety is met with, as is also another variety with feathers turned the wrong way. Other kinds of poultry are very scarce except in the large towns.

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* The late Col. McMaster, in his Notes on Jerdon's Mammals of India, observes as follows:—"Are the wolf-like dogs seen about villages, hybrids, or merely a slight remove from the original type? Judging from the numbers of wolf and jackal-like dogs that are from time to time seen near Indian villages, I imagine that the tame and wild races interbreed more readily than is generally supposed." Regarding wild and domestic cats, he states—"I am convinced that the two species interbreed to a greater or less extent."

CHAPTER IV.

HISTORY.*

HINDU PERIOD.

The early history of this part of India is of the usual mythical character, interwoven with tradition and fable, but more authentic materials are not entirely wanting, and the small remnants of pre-historic races still found in hill and jungle, preserve something of their ancient religion, while the wonderful cave-monuments are the silent memorials of great revolutions. The presence of cromlechs and other strange Druidical remains at Nagpur and in various parts of the Dakhan, can be traced to an early Skythian race from the north-west, whose immigrations were of a periodical character ; but the bleak downs of the western portion of the table-land, seem to have been little suited to their nomadic habits, and the vestiges of their colonies are only found in open spaces in jungles near the larger rivers.

Turanian and Aryan races.

The result of modern research has clearly shown, that from a remote antiquity, successive waves of Vedic Aryans poured into India through the passes of the north-west; and prior even to their invasions, several Turanian races surmounted the Himalayas or entered by the valley of the Brahmaputra. The traditions of the Nágas, point to the existence of an ancient Kolarian empire in the Dakhan, having its capital at Nagpur, and it is probable that its rulers exercised an imperial sway over India. The Kolarians strongly opposed the immigrations of the Vedic Aryans, but by alternate wars and alliances, the latter drove them from the open

*The Hindu Period has been chiefly compiled from Talboys Wheeler's History of India, Vols. I., II. and III., and from the Journals of the Bombay Branch of the Royal Asiatic Society, especially the contributions of Doctors Wilson, Stevenson, and Bhau Dáji.

country into the hills and jungles.* The Dravidians, also of Turanian affinities, entered by the lower Indus, and were gradually forced into the Dakhan and Southern India by the succeeding Aryans. They had some skill in music, and the Puránas state that when Rávana held universal sway, he gave the great forest of Dandákarania, extending from the Narbada to Cape Comorin, to the musicians. Ferishta also mentions, that music and the science of music were originally introduced into Hindostan, from the Dravidian kingdom of Telingána.

Kshattriyas.

The Kshattriyas were the first arrivals in the new tide of conquest, and according to the Vedas, their god Indra was lord paramount of India, and a succession of Indras followed him. The earliest versions of their great epics, the Máhá Bhárata and the Rámáyana, were written before the fifth century preceding the Christian era; and the historical events which they celebrate, occurred in the fourteenth and thirteenth centuries before Christ. They relate respectively to a Lunar and a Solar dynasty; and the distinction between these two, seems to have originated in the antagonism between the Indo-Chinese and Indo-Aryan races, and subsequently between the Buddhist monk and the Bráhman priest. The first epic refers to an early period of Vedic Aryan colonisation of the Panjáb, and the second to a later period when the Aryans had advanced into the valleys of the Ganges and Jamna, but there is scarcely a place in India that does not now claim to be associated in some way with these remarkable events.† Thus when Yudisthra,

* The Nágas, Bhils, Kols, &c., go by the general name of Kolarians, and belong to the Eastern Turanian races. See Mr. Brandreth's Languages of India.

† According to Mr. Fergusson, the first Aryans probably entered India about the commencement of the Kali Yug in B.C. 3101, and a thousand years later, the Aryans were established in Ayodhya, where the events were transacted which are described in the Rámáyana. After another eight hundred years or about B.C. 1200, the events were transacted which are described in the more ancient epic, the Máhá Bhárata. The former relates to a Solar family which was of tolerably pure Aryan blood; and the latter to a Lunar dynasty in which the Aryans had degenerated by intermixture with the inhabitants of the country.—See History of Eastern Architecture.

the hero of the Máhá Bhárata, resolved to perform the royal sacrifice called "Rájasuya," he sent an expedition to each of the cardinal points, and the one to the south was commanded by Sáhádeva, who subdued the inhabitants of the Sahyádri hills and of peninsular India. After the great gambling match was lost, the Pándavas went into exile, and among other places, they are said to have wandered into the Aurangábád district, and to have constructed the massive hill fortifications of Devgarh, &c. Then when the exile was over, and Yudisthra undertook to perform the great "Áswamhéda" or horse sacrifice, his brother Arjuna was appointed to command the escort that guarded the horse, and the suzerainty of the Pándavas was proclaimed all over India. Ráma or Rámachandra, the hero of the Rámáyana, is said to have entered the all-embracing forest of Dandakárania, where he visited the hermitages of the old Vedic Rishis, who are represented as Brálimans, but who must have flourished before the latter. Ráma was a Kshattriya, but was made obedient to the Bráhmans, and so the true hero of the Rámáyana, appears to be connected with a Ráma of the Dakhan and the Bráhmanical revival of the 6th and 7th centuries of the present era. The Daityas of the Bhárata, and the Rákshasas of the Rámáyana, are probably the Buddhists, who are mixed up with races which opposed the southward progress of the Aryans, such as the Dasyas, Asuras, and Nágas. The portion of the Rámáyana which refers to the Dakhan, is almost local in its interest, and deserves to be related. During Ráma's stay at Panchavati or Násik, a Rákshasa named Surpa-nakhá fell in love with him, and in a jealous fit, attempted to devour Sita, when Lakshmana cut off her ears and nose. Surpa-nakhá's brothers Khara and Dushána, attacked Ráma, but were routed and slain; and the tidings of the defeat were carried to the third brother Rávana, king of Lanka or Ceylon, which led to the abduction of Sita. Then followed Ráma's invasion of Lanka for the rescue of Sita, and the destruction of the Rákshasas. The Surpánáth hill near Kánhár, in the Aurungábád district, is pointed out as having been the residence of Surpa-nakhá; and the Ajan'a and

Rámáyana.

other ranges are remarkable for the excavations of the Buddhists, and for having been the strongholds of the Bhils and other predatory tribes. The name of Jámbavat can also be traced to a place Jámkhéd in the Ámbad taluk, where a cave is worshipped as having been the residence of the Bear king ; while the monkey god Hanumán is a common deity of the Dakhan and Southern India.

Bráhmans.

The origin of the Bráhmans as a hereditary and exclusive caste of holy men is very obscure. The first cause or germ is the most mystic and ancient of their pantheon, and it has been ascertained, that the caste system of both Egypt and India originated with the worship of the phallus. The Bráhmans claim to have been created out of the mouth of Brahma, and it is probable that they were formerly the priests of a phallic deity of the same name. They must have entered India some time after the Kshattriyas, as the Rishis or Vedic priests from whom they claim to have been descended, were not Bráhmanical.* At first they were either known as sages and philosophers, or they officiated as sacrificers to the Kshattriyas ; but in course of time, the early priests or Rishis were absorbed, and the Bráhmans became identified with the conquering Aryans. With each new conquest, the Bráhmans accommodated themselves as priests and sacrificers to the conquered as well ; and by degrees, they established a sacerdotal sway over both Aryans and Turanians.† The Kshattriyas and Bráhmans exercised the usual superiority of conquerors over the subject Turanians, till a struggle for ascendancy

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* According to Bráhmanical traditions, the Rishis were the children of Manu, the offspring of the Bráhmadica, who were the sons of Brahma.

† The Bráhmans now worshipped the Trimurti, consisting of Brahma, Vishnu, and Siva. Brahma the creator, was their own peculiar deity ; and Vishnu or Hari was a Vedic conception of the Aryans, which was more or less associated with the old worship of the Sun ; while Siva or Máhádeva was a mystic deity of Turanian origin, associated with ideas of death and reproduction. The Greek legend of the conquest of India by Herakles and Dionysos, had thus a religious origin, and referred to the worship of the Sun as Vishnu or Hari, and to the worship of Siva or Máhádéva.—See Talboys Wheeler's Histories, Vols. I. and II.

commenced between them, which led to a practical extermination of the Kshattriyas, and the establishment of a dominant hierarchy by the Bráhmans. This seems to have taken place in comparatively modern times, when Buddhism was expelled during the Bráhmanical revival ; and the Kshattriyas who identified themselves with it, were said to have been exterminated by Parasu Ráma, but they were afterwards resuscitated by the aid of the Bráhmans, on submission to Bráhmanical ascendancy. It is not known when the Bráhmans found their way into the Dakhan. In the time of Manu, the whole country south of the Vindhya mountains and the Narbada river was inhabited by people, among whom the great lawgiver advised that no Bráhman should reside.

Buddhism.

The system of Buddhism gained prominence during a lull in the Bráhmanical world. The people grew weary of the teachings of the Bráhmans, and of the doctrine, that the moral law of the universe could be set aside by a ritual of prayers and worship ; nor did they sympathise with the austerities and asceticism of sages and philosophers. They were much perturbed by new doctrines, and several sects arose, the most remarkable of which were the Buddhists and the Jains. Gautama, of the family of the Sákyas, is generally called the founder of Buddhism; but it would appear that mendicant monks existed in India long before him, and he is believed to have been the last out of seven Buddhas.* According to the Singhalese era, Gautama Buddha died in B.C. 543 at the age of eighty, but there are considerable doubts

* Buddha was of the Sákya family of Kapilavastu, and he was born under a Nága dynasty. His reputation as a great apostle of humanity, rests upon his having been the teacher of the religion of the heart which springs from the affections, rather than upon his having been the founder of a monastic order. Unfortunately, the religion of the heart or "Dharma," known as the "Little Vehicle," was only preached to the multitude, while the "Great Vehicle," and "Vánaya" or monastic discipline, crushed out the affections themselves, in the belief that all was vanity. This lifeless indifference was one of the causes which led to the decline of Buddhism, facilitated by the adaptation of the more popular points into the ritual of the Bráhmans, by whom even Buddha was introduced into the Bráhmanical pantheon, as the ninth avatár of Vishnu.

about the correctness of this date, which might with probability be thrown back another hundred or a thousand years. He is said to have been descended from a long line of ancestors of the Surya-vansa or "children of the sun," who reigned as lords paramount of India from time immemorial. The Bráhmans were mostly indifferent to the new teaching; but the Jains were excited by its success, and exhibited some hostility.

Jains.

No record has been kept of the revolution which was effected by the Jains in Western India. They were originally a sect of Buddhists, and their doctrine was not unlike that of Sákya Muni's. The Jains worship twenty-four Tirthankáras or saints who had effected their deliverance from the universe, and the names of the latter, commencing with Adináth and ending with Parasnáth and Máhávira, are held in the profoundest veneration. The chief saint Parasnáth, flourished in B.C. 200, and Máhávira the last of the Tirthankáras, was not anterior to A.D. 1100. *

The Máháwanso has an account of three Buddhist convocations, the last of which was held at Patáliputra, in the thirteenth year of the reign of Asoka, the reputed grandson of Chandragupta.† A

* It would appear from the Kalpa Sutra, the most sacred book of the Jains, that there was a regular succession of teachers up to B.C. 569. The last of these, Vardhamána, styled Máhávira (the great hero), died in B.C 569, and Parasnáth preceded him by 250 years. The Jain account of Rishoba, who must have lived about 4,000 years ago, is "that he was the first king, the first mendicant, and the first Tirthankára;" and according to the same authority, Gautama Indrabhuti, destined to become the famous Buddha, was the chief disciple of Vardhamána. The system of Kapila, who deduced everything from nature, is the essential element of Buddhism and Jainism. Both the Jains and the Buddhists ignore deity, but while the former observe caste and admit the authority of the Bráhmans, the latter resist both.—Jour. R. A. Soc., Bom. Br., Vol. V.

† The Máháwanso contains the Buddhist chronicles, and gives certain details of successive rájas of Maghádá, from the death of Gautama in B.C. 543, to the end of the reign of Asoka in B.C. 288; and although the chronology is not quite correct, the period may be regarded as the dawn of Indian history. Mention is also made in the Mahá Bhárata, that Sáhádeva of the Lunar dynasty was king of Maghádá, and according to the Puranic genealogies,

great deal of myth is introduced about Asoka, and he is said to have gone into exile into the Dakhan, and even to Ceylon like another Ráma. At the conclusion of the third convocation in B.C. 246, several Sthávirás or Buddhist missionaries were despatched to various countries, for the purpose of establishing the religion of Buddha, and among them, Máhádarmaráxita was sent to Máháráshtra. This is the first time that Máháráshtra is mentioned in Indian history, and it is probable that it only comprehended the narrow seat to the north of the Godávari, which obtained its name and received a distinctive language, from the existence of a Mahratta dynasty at some period not recorded in history.*

Gautama preached in the reign of Ajátu Satru, the thirty-fourth or thirty-fifth in succession from Sáhádeva. The sixth king from Ajátu Satru was Nanda, and there were ten Nandas who reigned for about a hundred years, from the fourth century before Christ to the invasion of the Panjáb by the Greeks under Alexander in B.C. 327. After Alexander's death, the Greeks were expelled by Chandragupta or Sandrakottus. The date of Chandragupta, as given by Greek writers, is the sheet-anchor of Indian chronology; and the notices of his life are of considerable interest, as he was known to Greek history, Hindu tradition, the Buddhist chronicles, and the Sanskrit drama. He visited the Greek camp on the Hyphasis in B.C. 325, and in B.C. 315 he usurped the throne of Maghada on the death of the last Nanda. Chandragupta was probably a convert to Buddhism, as he threw off the trammels of caste and married a Greek princess, the daughter of Seleukos Nikator, who succeeded to this part of the Grecian empire on the death of Alexander. Seleukos left an ambassador named Megasthenes at the court of Chandragupta, who noticed that there were a hundred and twenty kingdoms in India, and that in the Hindu system, the kingdom and village were permanent institutions, and that each was independent and self-contained. Asoka, the next known king, reigned either from B.C. 272 to B.C. 236, or from B.C. 260 to B.C. 224; but many persons consider that he and Chandragupta were one and the same individual. Asoka avowed himself a convert to Buddhism, and the rock and pillar edicts of the rája Priyadarsi or Asoka, written seven centuries before the Máháwanso, are the most authentic annals of Buddhist India. The edicts were promulgated in the third century before Christ, and the caves of Western India supply further materials, but it is evident that none of these latter can be older than the arrival of the first Buddhist missionaries in Máháráshtra. The more remarkable excavations of Ajanta and Ellora, may be attributed to the second and first centuries preceding the Christian era, but the majority are of much later date.

* Grant Duff places the ancient Máháráshtra north of the Ajanta hills, somewhere about Kandesh; but according to Ferishta, Máháráshtra was to the south of these hills, and included Paitan, Daulatábád, Bhir, and Junar.

In the second century before Christ, the Greek sovereigns of Bactria were driven further south by the Skythians ; and the great leading facts of this and the few centuries following, relate to the Andhra* emperors, the Indo-Parthian kingdom, and the Válabhi sovereigns.

Andhra empire.

According to the Katha Sarit Ságara, a king named Sátaváhana ruled at Paithana about B.C. 325, when Nanda reigned at Patáliputra. An inscription at Nánaghát, which is about a hundred and fifty years later than the edicts of Asoka, notices a Kumaro Sátaváhano, who evidently ruled in the neighbourhood of Paithana. Ptolemy also mentions Plithana and Tagara among the several marts which were frequented by the maritime Greeks.† Tagara was under

* In the earlier inscriptions, the name used is Andhrabhritya, which means the servant of Andhra. This is supposed to show, that before the Andhrabhrityas became independent, they were subject to the sovereigns of Patáliputra.—Trans. Sec. Inter. Cong.

† The expedition of Alexander made the Greeks acquainted with India, and they soon found their way by sea into that country. In these early times, the Dakhan was under great vassals (Máhámandalésvars), and hereditary landholders (Poligars), under the control of the overlords of Tagara and Plithána. —See Kandesh Gazetteer.

Ptolemy Philadelphus king of Egypt, sent Dionysius into the southern parts of India about B.C. 268, and it was then that Tagara became known to the Greeks. It is also mentioned by Arrian, that on the arrival of the Greeks in the Dakhan, Tagara was the metropolis of a large district called Ariaca, and that Tagara and Plithána were the principal marts in Dachanabades. All kinds of merchandise throughout the Dakhan were brought to Tagara, and from thence conveyed on carts to Barygaza or Baroch. Ptolemy agrees with Arrian in placing Tagara and Plithána to the north of the Godávari, but the position of Tagara has not yet been identified, although attempts have been made to fix it near Daulatabad (Devgarh), Bhir, Junagar, and Gulbarga. Plithána is evidently Paitan on the Godavari, as it is about twenty days' journey or 230 miles south of Broach ; and if Ptolemy's latitude and longitude be correct, Tagara should be 87 miles north-east of Paitan, or near Maiker in Berar. The more general statements of Arrian and Ptolemy however, place Tagara ten days' journey east of Paitán, which would bring it near Nander on the Godavari. The remark in the Periplus that coarse *dangaris*, and very much fine linen, and muslins of sorts, and mallow-coloured stuffs, and other merchandise were taken to Tagara from "parts along the coast," would seem to show that Tagara was in connection with the Bay of Bengal; and it is known that even as early as the time of Sákya Muni, Kalinga on the east coast was noted for the manufacture of fine muslins.

a Rajput prince, one of whose titles was "chief of chiefs;" and the city was known to Egyptian merchants two centuries before Christ. Plithána or Paitan on the Godávari was a place of some importance as early as the 3rd century before Christ. It was the capital of Saliváhana, who is said to have conquered the surrounding country, and to have introduced the Saka era (A.D. 78) south of the Narbada. There are various traditions regarding Sáliváhana, and of his having defeated Vikramáditya, the reputed founder of the Samvat era (B.C. 56). The latter is said to have conquered Panjáb and Kabul, and his era dates from a victory over the Skythians in the Panjáb. According to Tod's Annals of Rájasthán, Saliváhana belonged to the Rajput Takshak family, and his era in Southern India succeeded that of the Tuar family to which Vikramáditya belonged. It is further stated, that Saliváhana annexed Assir from a Rajput prince who was descended from Sissoday of the Solar race; and that his territory included the whole or the greater portion of the Dakhan, and part of Málwa. It is now generally accepted that Kanishka, the great Buddhist king of the north, was the real founder of the Sáka era; and that it was apparently introduced into the Dakhan during the reign of Satakarni II. of the Andhrabhritya dynasty, who was the chief of the Sátaváhana or Sáliváhana family.* Satakarni II. reigned from A.D. 64 to A.D. 120, and the era was established from the 14th March A.D. 78, which was the installation day of the Sáka king upon the throne. The Vikramáditya era also was probably introduced by the Buddhists, and it nearly corresponds with the victory gained by Mithridates over the Roman general Crassus in B.C. 53. It is further thought that Kadphises as Sipraka or Sikrapa was the founder of the Andhrabhritya dynasty, and it is well known that the Andhrabhrityas possessed considerable power during the first and

* The Yuechi and other cognate Turanian tribes, overthrew the Bactrian kingdom about B.C. 120, and established themselves firmly on the Indus. Their great king Kanishka held the fourth Buddhist convocation in the north-west of India, and a new doctrine known as the Máháyána was introduced by Nágarjuna. Nahapána was probably the viceroy of Kanishka.—See Fergusson, Jour. R. As. Soc. Bo., Vol. VII.

second centuries.*—Pliny flourished from A.D. 23 to 72, and his knowledge of the Andræ must have been derived, either from the Alexandrian writings of his own times, or from the writings of Megasthenes and Dionysius. He states that the Andhra king possessed thirty walled towns, and could bring into the field 100,000 foot, 10,000 horse, and 1000 elephants; but the Andhras could not have ruled over Maghâda, as the Prasii of Palibothra had six times their strength. Later on, Ptolemy in his writings mentions Padumávi, the Andræ king who succeeded Satakarni. He also notices Cashtána the Parthian sovereign of Gujarat, so that Padumavi and Cashtána were contemporaries of Ptolemy, and flourished between A.D. 130 and 150. In the history of the Arsacidæ, Pacorus is said to have ascended the

* Shiprak, Sinduk, or Shisduk lived before the close of the 3rd century B.C. Krishna, the second of the Andhrabhrityas, is mentioned in one of the Násik caves, and may be placed in the 2nd century B.C. The capital of the Andhrabhrityas was Dhanakat, but they were ruling at Násik when Nahapán of the Sha or Kshaharát dinasty drove them from there, and also from Paitan.—Kandesh Gazetteer.

According to different Puránas, the dynasty known by the various names of Andhra, Satavahana, Vrispala, Andhrajatiya, and Andhrabhritya ruled for 453½, 456 or 460 years. Krishna, the second Andhra king, was probably contemporary with the earlier Sungas. It appears certain that about B.C. 150, the Andhras held the Násik district; but at a later date,—in the time of Nahapána and Usabhadata,—both the Násik district and the country to the south were in possession of the Kshaharatas. Soon after this again,—probably in the first half of the second century after Christ,—Satakarni Gautamiputra recovered the whole. The history of the Andhra dynasty, and its relation to the Kshatrapas, and of the latter to Usabhadata and Nahapána, await further elucidation. See Burgess, Arch. Surv. Reports of W. India, Vols. III. and IV.

The names of the Andhra kings are as follows :—

Sipraka, Sinduka, or Sisuka.
Krishnarája his brother.
Satakarni I.
Purnotsanga or Pauramása.
Skandasthambi or Srivasvámi.
Satakarni II.
Lambodára.
Ivilaka.
Sangha or Meghasváti.
Satakarni III. or Sváti.
Skandasváti.
Mrigendra or Mahendra Satakarni.
Kuntala or Svátikarna.
Svátikarna.
Patumat, Patumávi, Pulomavi.
Aristakarni, Gaurakrishna, Goraksbausvasri
Hala or Haleya.
Patala or Mandalaka.
Pravilasena or Purindrasena.
Sundara Satakarni.
Chakora Satakarni or Rajádasvati.
Sivasvati.
Gautamiputra Sátakarni.
Pulimat, Pulomavit, Pudumáyi Satakarni.
Sivasri Satakarni or Avi.
Sivaskanda Satakarni or Skandasvati.
Yajnásri or Yajna Satakarni Gautamiputra.
Vijaya.
Chandrasri Satakarni, Vadasri.
Pulomárchis or Pulomávi.

throne in A.D. 77; and soon afterwards Kshaháráta Náhápána entered upon his conquest of India, and became independent of Pacorus. It is recorded at Násik, that Ushavádata, the son-in-law of Kshaháráta Náhápána, conducted an expedition through the Dakhan to Malabar, which shows that the princes of Paitan could not have been very powerful. The Sátaváhana dynasty was at this time probably displaced or destroyed, and Padumávi the Andhra king, advanced from the south-east, and occupied Paitan.* His son Gautamiputra, who flourished about the end of the second century, made still further conquests towards the north, where he defeated the Sákas, Yávanas, and Páhlavas. He is called in inscriptions, the destroyer of the family of Kshaháráta, and the establisher of the glory of the family of Sataváhana, but he was afterwards successfully opposed by Rudra Dama, the grandson of Cashtána, who twice defeated Gautamiputra or Satakarni, the lord of Dakshinapatha. One or two other names appear after Gautamipura, such as Vasishtiputra and Madhariputra or Sirisena, but the Andhra dynasty ends within fifty years of Padumávi's death, brought about, no doubt, by the rising power of the Sah kings.†

The Parthian or Sah kings of Gujarat, made Nasik their local seat of government, and probably succeeded to the dominions of the Parthian or Sah dynasty.

* Native traditions point to some ancient city near Nander and Dharmapuri on the Godavari, as the first capital of the country; and it is well known that in the middle of the first century, rája Salivahana removed the seat of his government from Tagara to Paitan. Probably, this was a matter of convenience, to enable the king to be better able to stem the tide of invasion from the north, by the Parthian satraps of Gujarat. Several leaden coins of Gautamiputra and of other princes of the Satakarni dynasty of Andhras, were found by Colonel McKenzie when excavating the ruins of Dharanikotta or Amravatti, near the mouth of the Kistna. This Gautamiputra probably founded the stupa at Amravatti about A.D. 90, and it was finished by Yadra Sri Satakarni, who ascended the throne in A.D. 142. The recent discovery of a Buddhist stupa at Batavole, on the frontier of H. H. the Nizam's dominions towards Bazwára, will doubtless throw more light on the history of this early period.

† The foregoing was Dr. Bhau Daji's view in Jour. R. As. Soc., Bom. Br., Vol. VIII. According to Mr. Burgess, the Sah kings seem to have ruled in the Dakhan for only 40 or 50 years, and the Satavahana dynasty was restored by Gautamiputra about A.D. 124 to 135. Padumavi, the contemporary of Ptolemy, is here said to have been the successor of Gautamiputra. In the Girnar inscription, Rudra Dama states that although he twice

Satakarni dynasty, as several of their coins were found about the hills of Indurti, 25 miles west of Nalgonda, in H. H. the Nizam's dominions. There were eighteen kings after Rudra Dama, and it would appear that these sovereigns exercised a kind of suzerainty till A.D. 240 or 250, when they were overcome by the Guptas; but some think that this dynasty continued to last, at least in Gujarat, till Saka 240 or 250 (A.D. 318 or 328).* The Gupta dynasty contains only three names, Kumara Gupta, Skanda Gupta, and Bhani Gupta, and in A.D. 319 was followed by the Válabhis of the Solar line.

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conquered Satakarni Gautamiputra, yet from their near relation he did not destroy him, so that Rudra Dama probably did not conquer any part of the Dakhan.—Ind. Ant., Vol. XII.

According to the Vishnu Puráṇa, the Andhrabhrityas continued to rule for 97 years after the close of Gautamiputra's reign.

Vasishtiputra was another name for Padumavi, but Madhariputra or Sirisena probably succeeded Padumavi.—Jour R. As. Soc., Bom. Br., Vol. XII.

Very little is known of the kings of the Dakhan from the time of Gautamiputra to the arrival of the Chalukyas, but there was much confusion and overturning of petty dynasties. Nandgáon, for example, was the seat of a sovereignty in an early century of our era; and there can be no doubt that there were other small kingdoms of the same kind. They had but a short lease of existence, as the country was overrun by several warlike hordes, such as the Haihayas, Sákas, Yavanas, Kambojas, Páradas, and Páhlavas. The Haihayas and Páhlavas were of Skythian origin; while the Sakas were a Hamitic-Skythian race that furnished the types of the Buddhist images. The Yavanas were probably the Ionians or Asiatic Greeks, connected with the Græco-Bactrian or Parthian kingdom of Anagundi, and they appeared in Central and Southern India as the heralds of the Buddhist religion. Subsequently, when Buddhism merged into Jainism, the Yavanas became equally identified with the Jain faith.

* Mr. Newton observes that the inscriptions at Nasik, Karli, and Junar, establish that Kshaharata or Nahapana was a foreigner, probably a Parthian, and that his daughter had a Hindu name, and was married to a Hindu,—Ushavádata. Further, that his daughter, son-in-law, and minister were Buddhists.—Jour. R. As. Soc., Bom. Br., Vol. IX.

The Parthian or Sah dynasty was as follows:—Kshaharata Nahapana; Ushavadata; Swami(?)Tika; Swami Cashtána(contemporary of Ptolemy Claudius) (A.D. 130 to 150?); Gaya Dama; Rudra Dama A.D. 170? Rudra Sinha A.D. 190? Rudra Sah; Yasa Dama; Damajáta Shri; Visva Sinha; Atri Dama; Visva Sah; Rudra Sinha; A'sa Dama; Swámi Rudra Sah; Swami Rudra Sah.

It appears that in the confusion that took place in the beginning of the 4th century, the sacred tooth-relic of Buddha was removed from Dharanikotta or Amravatti about A.D. 313, and was conveyed to Ceylon, lest it should fall into the hands of barbarians.

Válabhis.

The Válabhis trace their origin to Ráma, one of whose descendants was Kanak Sena, the ancestor of the Ranas of Udipur, who emigrated to Dvárika in the second century, and wrested dominion from the Prámaras of the Lunar line. Four generations later, Vijaya Sena founded Vijayapura, Vidarbha and Válabhi. Vidarbha was the ancient Berar, which extended from Kandesh to Bidar. The last Valabhi prince was Siláditya, who gave audience to the Chinese traveller Hiouen Thsang, and who must have reigned more than 300 years after the Válabhi era, or some time after A. D. 619.* According to the inscriptions at Ajanta, there was a Vákatáka dynasty contemporary with the Valabhi, and was either feudatory to the latter, or was allied to it. With the help of the genealogy on the Seoni copper-plates, the following pedigree of the Vakatakas, is made out, in Vol. IV., Arch. Surv. Report of W. India :—Vindyasakti, probably A.D. 285-310 : Pravarasena (son ?) 310-345 ; Gautamiputra, son, married the daughter of the great king Bhavanága of Bhárasiva ; Rudrasena I., son, 345-355 ; Prithivisena, son, married Prabhávatigupta, daughter of the great king of kings Devagupta, and conquered Kuntála, 355-400 ; Rudrasena II., son, 400-410 ; Pravarasena II., son, 410-440 ; ——— , son, 440-470 ; Devasena, son, 470-500 ; Harisena, son, 500-520, conquered Kuntála, Avánti (Ujain), Kalinga, Kosala (Chatisgarh ?), Trikuta (Kanheri ?), Lata (Broach), and Andhra.† Another inscription gives the names of the

Vakatákas.

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* The Válabhi line (A.D. 311 to 619 ?) was as follows :—Bhattarka ; Dhara Sena I. ; Drona Sinha ; Dhruva Sinha ; Dhara Pattah ; Guha Sena ; Dhara Sena II. ; Siladitya ; Isvára Gráha ; Dhara Sena III. ; Dhruva Sena ; Valaditya ; Dhara Sena IV. ; Dhruva Sena Dharmáditya.

According to another account, Valabhadra was invaded in A.D. 524 by the Mlechas, supposed by some to have been Skythic or Bactro-Indians, and by others Sassanians. All fell, except a daughter of Prámara, whose son Goha became king of the Bhils, and from him was descended Bappa, the next hero of the Válabhi line. The dynasty was soon afterwards transferred to Mewar, and was succeeded by a branch of the great Chalukyas, who made Anhalwára Patan their capital.

† The Vishnu and other Puranas, mention a Vindyasakti who was the chief of the Kailakila Yavanas ; and the late Dr. Bhau Daji thought it was not too much to suppose, that the Kailakila Yavanas came from Ghul Ghuleh, near the Bamian in Afghanistan, and that they brought with them the art of adorning caves with sculpture and painting.—See Jour. R. As. Soc., Bom. Br., Vol. VII.

following five chiefs of Ashmáka :—Dhritarashtra, Hari Samba, Kshitipala Sauri Samba, Upendra Gupta, and Skacha. They seem to have been local chiefs of the sixth century of whom nothing is known. The names of Devarája and his father Bhavirája, the ministers of the Ashmáka chief, are also mentioned.

Ahirs or Abhiras.

The Ahirs or Abhiras came from the north-west along with the Skythian hordes, and according to the Puránas, their country extended from Devgarh to the Tápti. They still form an important element in the population of these parts, and a tradition states, that the capital of the Gauli or cowherd kings was formerly at Anjanniri, about 5 miles from Trimbakeswar. An inscription has also been found, which shows that an Ahir king named Virsen governed Násik in A.D. 419 ; and it is probable that the Abhira sovereigns were connected with the Gauli rájas. Their independence is said to have lasted only 67 years, but the chiefs were of considerable importance, as they long held the leading hill-forts.

Chalukyas.

The Chalukyas were a Skythian race, and derived their origin from one of the four classes of Buddhist followers called Chailaka.* They ruled over Kuntála Desa and Karnáta Desa, and their capital was

* The Chalukyas claimed their descent from Manu through Hariti, and were known as Agnikulas, from their devotion to the worship of fire. They were included in the thirty-six races of the Kshattriyas, and belonged to the Lunar family. According to tradition, they had fifty-nine predecessors on the throne of Ayodhya before they arrived in Southern India. Their signet of Varaha or Boar, which was used by the Valabhis as well, was adopted after their conversion to Brahmanism ; and their insignia also included a peacock-fan, an elephant-goad, a golden sceptre, and other symbols. On entering the Dakhan, they overcame the Kalachuryas, the Rathas, and the Kadambas. The first were the hereditary chiefs of Kalliani near Gulbarga ; and the Rathas seem to have been the Yadus, a branch of the Chalukyas, who preceded the latter in Western India. The Kadambas were reduced to feudatories by Kirtti Varmma, who died in A.D. 566 ; but a subsequent Kadamba king, Maura Varmma, rescued the wife of rája Valabha of Kalliani, and received a large accession of territory. The Pahlavas were another powerful race, and flourished in the Dakhan anterior to the Chalukyas. Their dynasty is said to have been founded in A.D. 200 by Mukunt Páhlava, a descendant of Salivahana. The Páhlavas were at first successful against the Chalukyas, and Jaya Simha, the Chalukya king, was defeated and slain, but they were reduced by the succeeding prince.

Kalliani. The former included Máháráshtra, and the latter comprised much of the Chola and Ballála kingdoms. The power of the Chalukyas was at its highest in the sixth century, from the reign of Pulakési to the reign of Vikramáditya. Pulakési is said to have conquered Chera, Chola, and Pandya, and to have performed the Áswamhéda or horse sacrifice, by which he proclaimed his suzerainty from the Ganges (Godávari ?) to Ceylon. Perhaps this refers to Satyasrája the second Pulakési, who is known to have defeated Harsha Vardhana, the king of Kanoj, and the most powerful monarch in Northern India.* The Ajanta caves contain several figures of foreigners, such as Persians and Bactrians, but the most interesting group is in a painting in cave I., which represents the Iranian embassy from Koshru II. king of Persia (A.D. 591-628), to Pulakési II. (A.D. 609-640) of Máháráshtra. Tabari, the Arab historian, gives clear evidence of the close relation

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" Kuntála Desa stretched from the Narbada on the north to somewhere about the Tungabhadra on the south, having the Arabian Sea for its border on the west, while it reached to the Godavari river and the Eastern Ghâts on the N.E. and S.E. The territories of the Chalukyas must have marched with those of Gujarat on the N. W.; Málwa on the N.; Andhra and Kalinga on the E.; and Chola, Ballála, and Chera on the S. In the southern portion of this area the Kanarese language is spoken, and the country is designated in later inscriptions, also as Karnataka Desa.—Arch. Surv. W. India, Vol. III.

* Hiouen Thsang left China in A. D. 629, and after travelling through India, returned in A. D. 645. He noticed that there were seventy kingdoms in India Proper, and that Siláditya, who ruled over Maghâda, was at the head of eighteen feudatory princes. This sovereign was a type of the Buddhist emperor Asoka, and was known as Harsha Vardhana before he assumed the name of Siladitya. His son-in-law Dhruva-patu, king of Valabhi and lord of all the Western Dakhan, acknowledged his suzerainty ; and when Siladitya celebrated "the field of happiness" at Prayaga, Dhruva-patu was foremost among the tributary kings. Hiouen Thsang passed through the Western Dakhan and entered Máháráshtra, where he observed that the people bore a close resemblance to the Rájputs and were considered unconquerable. The king, Pulakési, who ruled over them, was a true Kshattriya, and repeatedly defeated Vishnu Vardhana or Siladitya of Maghada. Mr. Talboys Wheeler thinks "it is difficult to avoid the conclusion, that the struggle between Delhi and Kanoj, which weakened the Hindus and invited the invasion of the Mahomedans, was a relic of the old antagonism between the Rajputs of Máháráshtra and Siladitya of Kanoj and Maghâda."

between the two kings. The date would be about A.D. 625.* In the 7th century the Chalukyas separated into two branches, of which the Western Chalukyas ruled from Kalliáni.† The successors

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* See Kandesh Gazetteer. Pulakési's capital was probably Bádámi in Kaládgi, and Ajanta lay in his territory. The drinking scenes are copies of a picture by native artists of the same Koshru II. and his famous queen Shirin.—Fergusson, Jour. R. As. Soc., Vol. XI.

Cave XVII. at Ajanta has a painting which represents the embassy of the Persian king Baharam Gaur (A.D. 420-440) to the king of Malwa.

The researches connected with the numismatic art of ancient India, have brought to light various interesting facts. It is observed for example, that the earliest coins have the designs punched into the metal, and that these were followed by certain small coins bearing Buddhist figures stuck on the metal with a die. After them came the beautiful Kshatrapa or Sah coins ; then the Gupta and Gadhia coins ; and lastly the Mahomedan coins. It has long been understood, that those ancient Hindu coins which have Greek characters stamped on them, derived their superiority from Greek artists ; and that the conquests made by the Greek sovereigns of Bactria, the Seleucidæ, the Parthians, and the Sassanian kings of Persia, introduced into Indo-Skythia a variety of coins, distinguished by mythological devices and bilingual inscriptions. A coin found at Girnar with a Sah inscription, shows that the reigning sovereign was Rudra Dama, and that his son's coin was struck at a time, when Greek art had but lately essayed the numismatic application of the cave character. The coins of the succeeding sovereigns, Vijaya Sah, Damajáta Shri, and the great Rudra Sah, which might be taken as the perfect type of the angular adaptation, belonged to a later period, when they were still able to command the services of Bactrian and Greek artists, or of others little inferior. The application of Greek art was at its best on the coins of the Sah kings, but there is a marked deterioration in the coins of the succeeding Gupta dynasty. In regard to the Sassanian character of the Gadhia coins, there is evidence both from traditions and from the paintings in the Ajanta and Bágh caves, that the Sassanians were well known in India in the 5th and 6th centuries, and their currency appears to have been adapted for the Gadhia coins.—Jour. R. As. Soc., Bom. Br., Vol. XII.

Several coins were ploughed up at Nandgáon, some of which belonged to the Sah kings. Others were found in the Nasik district, and an inscription on one of them furnishes the name of Manasa, probably a king of the Dakhan towards the end of the 4th century. Two or three gold Huns were obtained near Kánhár. A few ancient Roman coins have also been found in parts of Máháráshtra.

† The following is a list of the Chalukya princes that ruled at Kalliani previous to their overthrow in A.D. 783 :—Jaya Simha ; Buddha Varmma ; Vijaya rája 472 ; Pulakési Válabha 490 ; Kirtti Varmma Válabha 566 ; Satyasrája Pulakési ; Vikramaditya ; Vinayaditya ; Vijayaditya 705 ; Vikrama-

of Pulakesi, Vikramaditya and Vinayaditya fought successfully against the Pahlavas ; but the line soon afterwards began to decline, and towards the end of the following century, the power of the Chalukyas was curtailed if not annihilated, at least for a time, by the Rathors or Yádus.

Rathors.

An old grant of the Yádus or Rathors begins with Danti Durga, whose mother was descended from the Chalukyas. Their country was called Ráshtra Kuta, and the capital was at first near Nasik, but was afterwards transferred to Mandya Kheta, supposed by some to be Malkhaid, in H. H. the Nizam's dominions. Danti Durga was the predecessor of Krishna rája, who wrested the sovereign power from the Chalukyas in A.D. 783.* After the Rathor kings had ruled for nearly two centuries, the whole of peninsular India was convulsed by the invasions of the Cholas, who set out on a conquering expedition to the north. The leader, Rajendra Chola, experienced a check in A.D. 917 ; but his son Deva rája Chola was more successful, and remained for several years in the newly conquered districts, returning to his kingdom in A.D. 986. In the confusion that followed the southern irruption, the Rathors were overthrown ; and the Chalukyas under Tailapa recovered their ascendancy in A.D. 973.†

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ditya II. ; Vishnu Vardhan 733 ; Jaya Simha. The fugitive prince Jaya Simha repaired to the court of Bhoja rája, the last of the Chauras in Rajputana. His son Mulráj married Bhoja's daughter, and succeeded Bhoja in A.D. 931. Mulraj ruled Anhalwára for 58 years, and his descendants reigned till A.D. 1145.

* According to a Telugu manuscript, the Pratapa Charitra, giving the history of Warangal, in the same year that Krishna rája overthrew the Chalukyas (A.D. 783), a new king Yaruku Deva, ascended the throne at Hanamkonda. He was a minor for nine years, and after attaining his majority, went to Devgarh and married the daughter of the king of that place.

† The following is a list of the Rathor princes :—Danti Durga 753 ; Krishna rája 783 ; Govind rája ; Niru Pama ; Jagat Tung ; Amogha Varsha ; Akala Varsha ; Jagat Rudra ; Indra Nripa ; Govind rája 933 ; Baddiga ; Krishna rája ; Khotika ; Kakala 973.

The Chalukyas regained their power, but their tenure was not a peaceful one, and for the next hundred years, they were constantly engaged in wars with the Cholas, their most formidable opponents in the south.* Vikramaditya usurped the throne in A.D. 1076, and during his reign, the power of the Chalukyas was at its highest; but his successors were weak, and the Ballála king Vishnu Vardhana was more successful in his invasions. About this time, the Prámaras of Malwa played an important part in the history of India. They were a branch of the Chalukyas, and prince Kumarapala, who ruled in A.D. 1174, is sometimes styled a Chalukya. The Narbada was no limit to their power, and Ram Pramár held his court in Telingána. The Chalukya kingdom was much disturbed, and Paitan on the Godávari is mentioned among the cities that were conquered by the Prámaras. Some alliances were formed by the Chalukyas, probably to strengthen their power, and Permma's daughter Mailála Devi was

* Of the seven Chalukya princes who reigned from A.D. 1018 to 1182, Ahávamalla or Somesvára (1040-1069), and his son Tribhuvánamalla or Vikramáditya (1076-1127), are known from their extensive conquests. The former more than once vanquished the Chola king; and Vikramaditya, after having dethroned his brother by the assistance of the Kadambas, rewarded the latter with a great part of their ancestral dominions. Vikramáditya overthrew the power of the Cholas, the Páhlavas, the lords of Gunga Kunda, and the Hoysálas. He set aside the Sáka era, and established the Chalukya Vikráma era, which continued to be in use as long as the dynasty lasted. At the Swáyamvára of Chandála Devi, daughter of the Silahara prince of Karahata, Vikramáditya, who was probably the most powerful present, was chosen from the large gathering of princes that had assembled on the occasion from all parts of India. In A.D. 1088 he undertook an expedition to the north of the Narbada; and during his absence, Bitta Deva or Vishnu Vardhana of the Hoysála Ballálas, invaded his kingdom, but was driven back by his general Achyugi Devi.

An inscription at the great temple of Hanamkonda dated A.D. 1162, commences with an allusion to "Tribhuvánamalla, a chief among kings and the frontal ornament of the Kákatyas." His son Potráju or Proli rája "bound Srimat Tailapadeva, the head ornament of the Chalukyas." "He also bound down Govinda rája, and gave his kingdom to king Udaya," "He attacked Gudhaha, the shameless lord of the great Mantra-kuta city," and "resisted Jagadeva, who, accompanied by many Mandalika lords, laid siege unsuccessfully to Hanamkonda." The inscription further alludes to Proli rája's son and successor, Rudra Deva, who defeated Doma, Srimat Meligadeva ruler of Sripálavása, Chodadaya rája, Tailapa, and the latter's son Bhima.

given in marriage to Vijeeyarda, the ruling Kadamba prince, but this did not prevent the threatened revolution. In Tailapa's reign, a noble of the Kálachurya race named Bijjala rebelled, and established himself at Kalliani from 1157 to 1182. Soon afterwards the Chalukya kingdom was divided between the Hoysála Ballálas and the Yádavas of Devgarh.*

Nothing definite is known regarding the origin of Ballam, the founder of the Yádava line. It is conjectured that he was either a member of the Hoysála Ballála family, or that he was some petty local chief who suddenly rose into power and assumed the Ballála titles.† After having defeated the Kálachuryas, Ballam had several struggles with the Hoysála Ballálas for the Chalukya kingdom. In A.D. 1188, he established the Yádava dynasty at Devgarh, which lasted until the appearance of the Mahomedans under Alau-d-din Khilji. In A.D. 1191 Ballam was defeated in a great battle at Lakkundi in Dharwar by Vira Ballála; and evidently this is referred to when it is stated in inscriptions that Ballam invaded Karnátaka.‡ Ballam died in 1193, after having reigned five years; and was succeeded by Jayatuga Deva, who despatched an immense army, commanded by his general Soma, into Dwára Samudra; but this was likewise defeated by Vira Ballála, and was

Yadavás.

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* The Hoysála Ballálas established their empire in the middle of the 11th century, on the ruins of the Cheras of Southern India. Their country was called Dwára Samudra.

The following is a list of the Chalukya kings after their ascendancy was re-established in A.D. 973:—Tailapa 973-97; Satyasráya 997-1008; Vikramáditya 1008-18; Jaya Simha 1018-40; Somesvara 1040 69; Somesvara 1069-76; Vikramaditya 1076-1127; Somesvara 1127-38; Permma 1138-40; Tailapa 1150-82; Somésvara 1182-89.

† Tradition identifies the Yadavas with the Gauli or cowherd kings, and the standard of the Yadavas bore the device of a golden Garuda.

‡ The Pratapa Charitra before alluded to, mentions a king Máha Deva rája who usurped the throne at Hanamkonda in A.D. 1176, and was slain in a battle against the rája of Devgarh in A.D. 1179. His successor Ganapati Rudra Deva (A.D. 1179-1227), renewed the war, and with such success that he compelled the Yadava king to give him his daughter Rudramma Devi in marriage.

pursued as far as the Kistna. Jayatuga died in A.D. 1210, and was succeeded by his son Simhána. Vira Ballála also died shortly afterwards; and the Yádavas were more successful in their struggles with the Hoysálas, and became masters of all the Western Dakhan. They did not extend their dominion beyond the Kistna on the south, but made extensive conquests towards Marwar and the Vindhya mountains. Simhána was succeeded in 1218 by Kandara. An inscription at Monoli describes Kandara as the conqueror of Málwa, the terrifier of the Gujarat kings, the great enemy of the Kovian rájas, the emperor of Chouldesh, and the restorer of the Telinga or Vernatkal kingdom, which was then under the regency of his relative Rudramma Devi (A.D. 1227-65). Kandara was followed by Mahadeva in 1260; and the latter was succeeded by Ramchandar in 1271. Ramchandar is generally known under the name of Rámdév; and his minister Hemád Pant was the author of several books on Hindu law, &c., and founded numerous temples and wells in various parts of the Dakhan.* The Mahomedans arrived in A.D. 1295, and Rámdév was defeated; but he continued to rule under them till 1310, when he was succeeded by Shankara, who rebelled against the Mahomedans, and was defeated and put to death in A.D. 1312.

MAHOMEDAN PERIOD.†

Jalálu-d din.

THE first Mahomedan invader of the Dakhan was 'Aláu-d din, the nephew and son-in-law of Jalálu-d din, king of Dehli. He was appointed governor of Karra, and undertook an expedition against Bhílsa, where he captured a rich booty and sent it on to Dehli. Jalálu-d din was much pleased, and rewarded him with the viceroyalty of Oude in addition to the government of Karra. When

* The temples and wells are locally known as Hemad Panti, and are attributed by the inhabitants to the Gáuli ráj.

† The following are the principal works that were consulted:—Grant Duff's "History of the Mahrattas"; Talboys Wheeler's "Short History of India"; and the Mahomedan period of Elliot and Dowson's "History of India as told by its own historians."

'Aláu-d din was at Bhílsa, he heard of the wealth of Dévgarh, and meditated an expedition against that city. He withheld the tribute that was due from his district, accumulated funds, and raised a force of about 8,000 men, which he represented was for an advance against Chanderi, a town in Gujarát. 'Aláu-d din kept his real design a profound secret, and having learnt from his spies that Rámdév's army was occupied at some distance from the capital, he left Karra in February 1295, and suddenly appeared before Ellichpur, which he captured and plundered. The inhabitants of the Dakhan never heard of the Musulmáns before, and Rámdév was completely taken by surprise. The Hindu king collected all his available troops and sent them against the invader; but they were defeated at Ghátilájaura, and 'Aláu-d din entered the city of Dévgarh and plundered it. Rámdév shut himself up in the fortress, which was hastily provisioned for a siege; and 'Aláu-d din appeared before it, and announced that he was only the advanced-guard of the army of the sultan of Dehli. The Hindus then sued for peace, and succeeded in persuading 'Aláu-d din to come to terms under certain easy conditions, when Rámdév's son appeared on the scene with the absent army, and attacked the invaders. The battle would have gone hard with 'Aláu-d din had he not received the timely assistance of Malik Nusrat, who had been left with 1,000 men in charge of the city.

In 1718 Abbé Renaudot published an account of India and the lands adjacent as they are given by the earliest Arab writers, and he considered that "Tákan" or "Taban" mentioned by the Arab geographers was in the neighbourhood of Aurangábád. He founded this opinion on a statement about the beauty of the women, whom he supposed to have been Mahrattas; but it appears more probable that the country referred to was to the north of Gujarát.

The Arab conquest of Sind, when the Khalifs were reigning at Damascus (A.D. 660 to 750), was of a temporary character, but it was the precursor of Musulmán rule in India. Notwithstanding the subsequent invasions of the Turks under Mahmud of Ghazni, and of the Afghans under Mahomed Ghori, the land remained practically independent and was ruled by its own native princes until A.D. 1206, when Kutbu-d din, the viceroy of Mahomed Ghori, established his dynasty and proclaimed the victory of Islam over Hindostan. The last king of the Afghan Slave dynasty was assassinated in A.D. 1290; and Malik Firoz, first governor of Khilji, and then of Multán, ascended the throne under the name of Jalálu-d din.

Jaláłu-d-din. Mistaking these reinforcements for the expected main army of the sultan, the Hindus became panic-stricken and fled. 'Aláu-d din treated the vanquished with greater severity, and raised his demands; and when Rámdév found that in the confusion the fortress had been provisioned with salt instead of grain, he submitted. A very heavy indemnity was exacted; Ellichpur and the surrounding country was made over to the victors; and the rája also promised to send an annual tribute to Dehli.

'Aláu-d din returned to Karra, and shortly afterwards murdered his uncle and usurped the throne in A.D. 1296. In the third year of his reign he sent his brother Ulugh Khán to Gujarát, and the latter defeated Karan the rája, who fled to Rámdév at Dévgarh.* Rámdév likewise proved refractory and withheld his annual tribute. In 1307 an expedition of 30,000 horse, under the command of Malik Náib Kafur Hazárdinárí and Khwája Háji, was fitted out against Devgarh. The Rái's sons fled, but he himself was taken prisoner and sent to Dehli, where he was detained for six months and was then released with all honours. The sultan gave Rámdév a red canopy and the title of Rái Ráyan (king of kings). The Hindu king was also presented with a lakh of *tankas*, and the town of Nausári in Gujarát was granted to him as a jágir. In 1309 Malik Náib Kafur and Khwája Háji arrived with an army at Dévgarh, intended for an expedition against Warangal. Rái Ráyan Rámdév rendered every assistance, and added a Mahratta force of his own consisting of horse and foot. Laddardév of

'Aláu-d din.

Malik Náib Kafur.

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* Ulugh Khan captured Rái Karan's wife, Kanwála Dévi, who was celebrated for her beauty. She was taken into the king's seraglio, but she pined for her daughter Dewal Dévi, whom Rái Karan had taken into the Mahratta country; and in 1307, when Malik Kafur was ordered to proceed against Dévgarh, Alp Khán, the governor of Gujarát, who was appointed to assist him, was directed also to effect the capture of Dewal Dévi. In the mean time Sankhdév, the son and successor of Rámdév, demanded Dewal Dévi in marriage, and was for some time unsuccessful. The father now gave a reluctant consent rather than send his daughter to Dehli; but as the wedding procession was passing near Ellora, the intended bride was accidentally captured by Alp Khán's advanced guard. Dewal Dévi was afterwards married to the sultan's son Khizr Khán, and their love is the theme of the poem 'Ashika of Amír Khusru.

It was in this expedition to Gujarát that Nusrat Khán took a slave from his master at Kambay, who was afterwards known as the famous Kafur Hazárdinárí. He was made ***Malik Náib*** and became a great favourite with 'Aláu-d din.

Warangal was reduced and became tributary, and in 1310 the army returned with great spoil by way of Dévgarh to Dehli. Towards the end of the same year, Malik Náib Kafur and Khwája Háji arrived again at Dévgarh for the conquest of the country to the south of the Kistna. Rái Ráyán Rámdév was dead, and as the loyalty of his son Sankhdév who succeeded him was doubted, a portion of the force was left at Jálna. Malik Kafur marched into the southern countries, and after reducing the rájas to feudatories, returned to Dévgarh in April 1311, and then proceeded to Dehli.* In the following year Malik Kafur came back to Dévgarh, and the fortress was occupied a second time by the Mahomedan troops. The rája was dethroned and put to death, and his territories were annexed. Malik Kafur was appointed to settle the Dakhan, but was soon afterwards ordered to Dehli, on account of the serious illness of the king; and Harpáldév, the son-in-law of Rámdév, retook Dévgarh and the whole of the country which had been in possession of the Mahomedan conquerors. Malik Náib Kafur.

In 1316 'Aláu-d din died and was succeeded by his son Kutbu-din Mubárak Sháh.† The new sultan marched to Dévgarh in 1318, and troops were sent in pursuit of Harpáldév, who fled without waiting for an encounter. The Hindu prince was taken prisoner and brought to Dévgarh, where he was first flayed alive and then beheaded.‡ The sultan remained at Dévgarh during the rains, and the Mubárak Sháh.

* As the army was frequently sent into unknown regions to the south, communications were kept up by a chain of posts to Dévgarh, and then on to Delhi, so that regular information of its movements was always obtained.

† Malik Kafur was murdered at Dehli, thirty-five days after the death of 'Aláu-d din. He and Khusru Khán, the favourite of Mubárak Sháh, were converted Hindus; and Talboys Wheeler represents that they were the leaders of a Hindu revolt after the death of 'Aláu-d din.

‡ According to the poem Nuh Siphir of Amir Khusru, all submitted to Mubárak Sháh except Raghu, the deputy and minister of the late Rámdév. Rághu was defeated by Khusru Khán; and Harpáldév, who also rebelled, was captured by the same general and put to death. Khusru Khán was next sent on an expedition to Telingána, and when this was over, returned in triumph to the king, by whom he had been summoned in haste, but before he arrived the king left for Dehli on the 5th August 1318.

Mubárak Sháh. Malik Yak Lakhi. Khusru Khán.

Mahrattas were once more brought under subjection. He selected Malik Yak Lakhi to be governor of Dévgarh, and appointed revenue collectors and other officers throughout the country. The sultan was however, much given to dissipation, and became infatuated with Khusru Khán, whom he raised to great dignity and sent on an expedition to the south; in consequence of which, Malik 'Asád and other malcontents at Dévgarh formed a plot to seize the sultan at Ghát-Sákun on his way to Dehli; but the conspiracy was discovered, and Malik 'Asád and his confederates were arrested and beheaded. The three sons of the late 'Aláu-d din at Gwalior were also put to death.*

Malik 'Ainu-l Mulk.

After the sultan returned to Dehli, Malik Yak Lakhi the governor of Dévgarh rebelled, and a force was sent against him which made him prisoner. He was publicly disgraced, and Malik 'Ainu-l Mulk was made governor, and Táju-l Mulk and Yamkhiru-l Mulk were appointed his assistants. These soon settled the district, regulated the forces, and arranged for the payment of the tribute.

Násiru-d din.

Mubárak Sháh was anxious to have Khusru Khán near him, and sent relays of bearers to bring the latter with all haste from Dévgarh. Shortly after his arrival, the favourite murdered his master and ascended the throne in March 1321 under the name of Násiru-d din.† The usurper took possession of Dewal Dévi, and conferred the office of *diwán* on Táju-l Mulk, while 'Ainu-l Mulk received the title of 'Alam Khán; but he was exceedingly unpopular, and 'Ainu-l Mulk deserted him. In August 1321 Násiru-d din was defeated and put to death by Amir Ghází Malik, who ascended the throne as sultan Ghiyásu-d din Tughlik Sháh.

Ghiyásu-d din.

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* Khusru states in his poem 'Ashika that Mubárak Sháh demanded Dewal Dévi from Khizr Khán, and when this was indignantly refused, Khizr Khán and his brothers, with all the ladies of the harem (including Dewal Dévi), were put to death. According to another account Dewal Dévi was transferred to the sultan's seraglio.

† This is the Hindu revolt at Dehli, which extended to the Dakhan, where it was suppressed by Ulugh Khán, the eldest son of Ghiyásu-d-din. See T. Wheeler, Vol. IV., Pt. 1.

Ulugh Khán.

In 1322 the sultan's eldest son, Mahomed Fakhru-d din Juna, now called Ulugh Khán, was sent with an army against Warangal. He was joined by some officers and men at Dévgarh, and started on his expedition; but after a protracted siege a panic seized the troops, and the prince escaped with only 3,000 horse to Dévgarh. Strong reinforcements arrived from Dehli in the following year, and the prince was again sent into Telingána. Bidar was captured; Warangal was also reduced, and the rája Laddardév was taken prisoner and sent on to Dehli.* In 1324 the sultan proceeded against Lakhnauti, and sent for Ulugh Khán from Dévgarh to act as his vicegerent during his absence. On his return in 1325, the sultan was killed by the fall of a pavilion which his eldest son had ordered to be erected for him.

Mahomed Tughlik.

Ulugh Khán ascended the throne as sultan Mahomed bin Tughlik Sháh. He was an able but perverse ruler, and his extravagant projects distracted the people and ruined his exchequer.† He tried to introduce a paper currency, but substituted copper tokens for paper.‡ The plan failed miserably, and when he called the tokens in, "the heaps of copper coins rose like mountains." But the most cruel project of all was his attempt to transfer his capital from Dehli to Dévgarh. The latter city was centrally situated, and "the design was by no means unreasonable in itself, if it had been begun without precipitancy and conducted with steadiness."§ As it was, the people suffered terrible hardships, and the sultan was forced to abandon his project.

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* The rája was afterwards released and restored.

† Shortly after his accession, Tughlik Sháh paid an immense sum and bought off the Moghals, who threatened an invasion. The sultan then completed the reduction of the Dakhan, and having established order throughout his kingdom, raised a very large army to conquer Persia, which he was obliged to disband for want of funds. He next lost a large army in an expedition against China.

‡ A mint was established near Dévgarh for the manufacture of copper tokens.

§ Elphinstone's History of India. The principal work that was consulted up to the time of the Báhmani kingdom was the Tárikh-i-Firoz Sháhi of Ziau-d din Barni.

The rebellion in Gujarát was suppressed in 1347, but some of the rebels fled to Daulatábád, and were protected by the Moghal Amirs. The sultan ordered Nizámu-d din to send 1,500 horsemen with the most noted of the foreign Amirs, ostensibly as a reinforcement, but in reality to make prisoners of them on their arrival. At the end of the first stage the Amirs suspected treachery, murdered their guards, and returned to Daulatábád, where they put Nizámu-d din into confinement. The two officials, Zin-bánda and Pisár Thánesári were beheaded, and the treasure in the fort was seized. The Amirs then selected Ismail Khán to be their leader and placed him on the throne. The Hindu rájas made common cause with them, and there was a general revolt in the Dakhan. Mahomed Tughlik acted with great vigour. He arrived at Daulatábád with a large force, defeated the rebels, and besieged their leader, Ismail Khán, in the hill fort of Daulatábád.* Hasan Gangu and other insurgents fled towards Bidar and Gulbarga, and the sultan sent 'Imádu-l Mulk against them; but before the Dakhan was half settled, the people in Gujarát rose in rebellion. The sultan appointed 'Imádu-l Mulk governor, and leaving Kiwánu-d din and other nobles to carry on the siege, proceeded to Gujarát and defeated the rebels. In the meantime the insurgents under Hasan Gangu attacked 'Imádu-l Mulk, who was defeated and slain; while Kiwánu-d din and his party fled towards Gujarát, and Hasan Gangu entered the city of Daulatábád, where he was joined by the rebels from the hill fort.† Ismail Khán abdicated in favour of Hasan Gangu, who assumed the royal dignity under the name of 'Aláu-d din Hasan Gangu Báhmani, and was the founder of the dynasty of the Báhmani sultans. Mahomed Tughlik was disheartened, but resolved first to

Ismail Khán.

'Imádu-l Mulk

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* According to some accounts, the engagement was a drawn one, and the insurgents left Ismail Khán in Daulatábád fort, and proceeded to harass the country. They certainly gave the sultan much trouble, as he was on his way to quell the insurrection in Gujarát.

† This is known as the Shiah revolt of 1347, and was the foundation of the independent Mahomedan dynasties south of the Narbada.

settle Gujarát thoroughly before he returned to the Dakhan. This however, was never accomplished, as the sultan died in 1350, and the Dakhan was lost to his kingdom.*

BAHMANI KINGS.†

Hasan Gangu declared his independence in 1347, and made Gulbarga his capital. He seized the frontier fortresses of Karnátaka and Telingána, and compelled his Hindu allies to pay him the same tribute as they had previously paid to Dehli. The new kingdom which he founded comprised the Mahratta country, and was divided into the following four provinces :—Daulatábád and Berar on the north, and Gulbarga and the ceded districts of Telingána on the south. For nearly a century the Báhmani kings were engaged in wars against Vijayanagar, which rose out of the ruins of the kingdom of Karnátaka, and became the greatest Hindu state of Southern India.‡ In 1357 Hasan Gangu was invited to

'Alá'u-d din II,

* It would appear that although the Báhmani king became really independent, the nominal supremacy of the sultan Firoz Sháh, the successor of Mahomed Tughlik, was acknowledged.

† Hasan, the founder of the Báhmani line of kings, was a servant of Gangu, a Brahman who held some rank and honour at the court of Mahomed Tughlik. He happened to find a jar full of gold mohurs as he was ploughing, and took it to his master, who was so pleased with his honesty, that he cast his horoscope and found that he would one day become king. The Brahman obtained a promise that when this came to pass, Hasan would assume the name of Gangu as part of the royal titles. The Brahman also took him to the sultan, who rewarded Hasan with the command of a hundred. Hasan rose rapidly, and was governor of Gulbarga at the time of the Dakhan revolt. His dynasty was called "Bráhmani" or "Báhmani," in compliment to the Brahman, who was made his chief treasurer.—See Aft Gulshan-i-Mahomed Sháhi of Mahomed Hádi Kámwar Khán.

‡ After the capture of Warangal by the Musulmáns in 1322, Báká and Hárihárá, two fugitives from that place, are said to have been the founders of the Vijayanagar dynasty.

Ferishta says that in 1344, Krishna Náik, son of the rája of Warangal, was sent to Bilálдév, rája of Karnátaka, and a secret league was formed to expel the Musulmáns. A fort was built on the frontier, and was given to Krishna Náik's son Vija, after whom it was called Vijayanagar. The Mahomedan posts were expelled from the country ; and by 1347 the new Hindu state of Vijayanagar had completely superseded the old kingdom of Karnátaka, and had risen to a high condition of power and prosperity.

occupy Gujarát, and advanced with a large army for that purpose, but fell ill and returned to Gulbarga, where he died the following year. *

Maho med Sháh. His successor, Mahomed Sháh, invaded Telingána and captured Golkonda, the rája of which sued for peace and promised to pay tribute. He next sent an order on the treasury of the rája of Vijayanagar, probably in token of his suzerainty. This was resented as an insult, and in 1372 a war ensued in which the rája of Vijayanagar was defeated and reduced to the position of a tributary. While Mahomed Sháh was absent on these expeditions, an insurrection broke out in Daulatábád, which originated in false news of his death. Bahram Khán, the son-in-law of the late king Hasan Gangu, was governor of Daulatábád, and as he had a dispute with Mahomed Sháh, he invited sultan Firoz of Dehli to occupy his province. The Hindu rájas of Southern India also offered to become tributaries to sultan Firoz, as they found that they only obtained a change of masters by having assisted Hasan Gangu. Sultan Firoz was in Gujarát preparing for a second campaign against Thatta, but he does not appear to have responded to their call, as he returned to Dehli when the campaign was over. In the mean time Mahomed Sháh, after having reduced the Hindu rájas, proceeded to Daulatábád and quelled the insurrection.

The successors of Máhomed Sháh were often engaged in wars with Vijayanagar, and in 1398 the Hindu king Dév Rái invaded the Raichore Doáb. Firoz Sháh Báhmani marched against him, and detached a portion of his army to check Narsing Rái, the chief of Gondwána, who had been incited by the Musulmán sultans of Málwa and Kándesh to invade Berar. Dév Rái was easily overcome, and the king marched against Narsing Rái, who was driven back into Gondwána, and the chief fort, Kherla, was captured. The rája became tributary, and gave his daughter in marriage to Firoz Sháh.

Firoz Sháh.

* It was about this time that a sort of treaty was entered into, and the independence of the Dakhan is said to have been recognised by sultan Firoz of Dehli.

In the same year Timur invaded India, and Firoz Sháh offered to be his vassal.* The sultans of Málwa and Gujarát were suspicious of this embassy, and intrigued with Dév Rái of Vijayanagar to attack Firoz Sháh.†

In 1422 Ahmad Sháh Wali succeeded Firoz Sháh, and having reduced Vijayanagar and Warangal, turned his attention towards the sultans of Málwa and Gujarát, who were getting troublesome. He remained a year at Ellichpur, and in 1425 repaired the Narnálá fort and completed the fortifications of Gawalgarh. In the following year sultan Hushang of Málwa tried to prevail on Narsing Rái of Kherla to invade Berar, and when the latter declined, the sultan marched on Kherla. Ahmad Sháh went to the assistance of Narsing Rái, and sultan Hushang was severely repulsed. In 1427 the Báhmani king removed his capital to Bidar, so as to be nearer to his Mahomedan neighbours; and married his eldest son, 'Aláu-d din, to a daughter of the sultan of Kandesh, in order to strengthen himself against the sultans of Málwa and Gujarát. ‡ Ahmad Sháh Wali.

Ahmad Sháh died in 1435, and was succeeded by 'Aláu-d din

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* Timur bestowed Málwa and Gujarát on Firoz Sháh.

In 1399 Malik Nasu, who succeeded Malik Rája Faruki in Kandesh, captured Asirgarh from the Hindu rája. The exploit was considered so important, that Zainu-d din, a celebrated Mahomedan saint, came expressly from Daulatábád to tender his congratulations upon the "victory over the infidels;" and the town of Zainábád, on the left bank of the Tapti, was founded in his honour. Burhánpur, on the opposite bank, was founded about the same time, and named after the equally celebrated saint Burhánu-d din. The latter town became the capital of the province.

† Dév Rái started a quarrel of his own in 1406 about a goldsmith's daughter. He was completely defeated, and was compelled to give his own daughter in marriage to Firoz Sháh.

In 1417 Firoz Sháh's army, having been weakened by pestilence, was defeated by the rája of Vijayanagar. The latter also invaded the territories of the Báhmani king, but was driven back.

In 1422 Ahmad Sháh Wali defeated Dév Rái and forced him to pay up the arrears of tribute. A war with Warangal followed, and the rája was defeated and slain in battle.

‡ The fort of Bidar was completed in 1432.

In 1428 the Báhmani king was induced by the sultan of Kandesh to

Sháh II. In the same year the king's brother Mahomed Khán was sent to demand arrears of tribute from Vijayanagar, but he rebelled, and the king proceeded in person against Mahomed Khán, who was defeated and forgiven. An expedition was despatched into the Konkan in the following year, and some of the rájas were reduced to feudatories. It was here that the king received the beautiful daughter of the rája of Lonekhair in marriage, and neglected his Musulmán queen for the Hindu princess. This led to a war with his father-in-law Nasír Khán, the sultan of Kandesh, who invaded Berar, assisted by the king of Gujarát and the rája of Kherla. Khán Jahán, the governor, was besieged in Narnála, but escaped and joined the army which 'Aláu-d din had despatched under Maliku-t Tújar to oppose the invaders. He was then sent with a portion of the force towards Ellichpur to cut off the contingent of the rája of Kherla, while the main army routed the forces of Kandesh and Gujarát at the foot of the Rohankhéra pass, which leads up to the 'Ajanta hills. Maliku-t Tújar followed up the enemy's forces, plundered Burhánpur, and again defeated them at Lulling. Nasír Khán died of vexation in 1437, and Maliku-t Tújar returned in triumph to Bidar. There was another war with Vijayanagar in 1443, and three severe engagements were fought in a month. The rája eventually submitted, and the peace which followed was not broken for many years. A second expedition was sent into the Konkan in 1453 under the command of Maliku-t Tújar, but after a few successes, the force was ensnared into a narrow pass and the whole of it destroyed. In 1455 'Aláu-d din marched against the king of Gujarát, who had invaded his dominions; but the latter retired, and the Báhmani king returned to Bidar, where he died in 1457.

Humayun. The next king, Humayun, entered on a campaign into Telingána in 1459, and during his absence an insurrection broke out at Bidar. He

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espouse the cause of a fugitive king of Gujarát. Ahmad Sháh occupied Tanna near Bombay, but after some severe struggles, his troops were driven out by the son of the reigning king of Gujarát. In 1433 he was again defeated in Kandesh.

returned, and having quelled the disturbance, put his brothers to a cruel death and was very severe with the insurgents. Humayun died in 1461.

Nizám Sháh, his son, was a minor, and a council of regency was appointed, consisting of the queen-mother assisted by Khwája Mahmud Gáwan and Khwája Jahán Turk.* The rájas of Orissa and Warangal, thinking the government would be weak because the king was a minor, invaded the country, but were driven back. The sultan of Málwa also became hostile and marched upon Bidar, where he defeated the Báhmani army and invested the fort. The queen-mother carried the young king to Firozábád on the Bhima, and solicited the aid of the sultan of Gujarát. The latter responded with an army of 80,000 horse, and was met by Mahmud Gáwan, governor of Berar, who had cut off the communications of the enemy. The siege was raised, and the Málwa army suffered greatly in its retreat through the mountainous country of Gondwána. The invasion was renewed in the following year by way of Daulatábád, but the sultan of Gujarát again interfered, and the enemy was forced to fall back. Nizám Sháh returned to Bidar, where he died in 1463. Nizám Sháh.

Prince Mahomed, the brother of the late king, succeeded to the throne, and as he was only nine years of age, the council of regency was maintained. Khwája Jahán Turk contrived to keep Mahmud Gáwan employed at a distance, while he usurped the queen-mother's authority and greatly misused it ; in consequence of which, Mahomed Sháh denounced him in public durbar, and Nizámu-l Mulk put him to death. His colleague Mahmud Gáwan was called to Bidar, and assumed executive charge, while Nizámu-l Mulk was appointed governor of Berar. In 1468 the king attained his majority, and made Mahmud Gáwan his prime minister. In the same year a force was sent against the troublesome little Gond state on the northern frontier, which in Mahomed Sháh.

* Khwája Mahmud Gáwan was governor of Berar, having succeeded Khwája Jahán Turk, who held that appointment before him, in 1460.

conjunction with Málwa, was a constant source of irritation. The expedition was successful, but Nizámu-l Mulk, who commanded it, was treacherously killed by some of the enemy after Kherla was taken. The king of Málwa then invaded Berar, and Ellichpur was captured by his general, Makbul Khán. A peace soon followed, by which Kherla was given to the king of Málwa, who in his turn renounced all claim to Berar or any part of the Báhmani kingdom. Mahmud Gáwan next marched into the Konkan, while Yusaf 'Adíl Khán, the governor of Daulatábád, was sent against the independent chieftains of the mountains bordering on Kandesh.* Both these expeditions were successful, and in 1471 the king entered on a campaign against Telingána. The prime minister, Mahmud Gáwan, carried out many judicious reforms; and in 1480, reorganised the administration of the country, and substituted eight divisions for the four provinces into which it was originally divided. This was done with the view of weakening the governors, who were becoming too powerful; but it led to a strong combination against him, of which Nizámu-l Mulk Bhairi was at the head. Mahmud Gáwan was falsely accused of having written a letter inviting the king of Orissa to march on Bidar, and was put to death in 1481. "With him departed all the cohesion and power of the great Báhmani kingdom."† Yusaf 'Adíl Khán was hastily summoned, and ordered to proceed towards Goa against Bahádur Khán Jilani; but the governors of the provinces reluctantly

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* According to Ferishta, Yusaf was the son of Amurath, the sultan of the Turks, and was saved by his mother, when the king's sons were strangled in order to secure the succession to the eldest. He was taken to Persia and then to India, where he was sold as a Georgian slave to Mahmud Gáwan at Bidar. Yusaf rose to be master of the horse, and became attached to Nizámu-l Mulk, who procured him the title of 'Adíl Khán. He took part in the campaign against Kherla, and on the death of Nizámu-l Mulk succeeded to the command of the forces. Yusaf was adopted as a son by Mahmud Gáwan; and when the latter was put to death in 1481, he retired to Bijapur, declared his independence in 1489, and was the founder of the 'Adíl Shâhi dynasty.

† See Meadows Taylor's Manual of History. Ferishta is the chief authority for the independent Mahomedan dynasties of the Dakhan.

took the field, and when the campaign was over, 'Imádu-l Mulk and Khodáwand Khán returned to their respective capitals.*

The king died at Bidar in 1482, and as his successor Mahmud was a minor, Nizámu-l Mulk was appointed regent. Yusaf 'Adíl Khán had a feud with Nizámu-l Mulk, and declined to take office but retained his military command. He retired to Bijapur, and never afterwards returned to Bidar. Nizámu-l Mulk commenced to look about his own independence, and sent his son Malik Ahmad with some of the royal treasure to his seat of government at Junár.† He also left the king's camp and arrived at Bidar, intending to join his son with more treasure, but was murdered by the governor, Pusund Khán. Malik Ahmad was at this time successfully engaged in reducing the Northern Konkan, where he found the Mahrattas in a state of rebellion, and when he heard of his father's death, declared his independence.‡ The history of the district now merges in that of the Nizám Sháhi kingdom of Ahmadnagar, of which it formed a part. Mahmud Sháh.

* Fátá-ula 'Imád Khán was taken in the wars with Vijayanagar, and was brought up as a Mahomedan by Khán Jahán, governor of Berar. He distinguished himself in the wars of the Báhmani kings, and Mahmud Gáwan procured him the title of 'Imádu-l Mulk. After the death of Nizámu-l Mulk, he was made governor of Berar ; but in 1480 his province was divided, and Khodáwand Khán was appointed to Mahor and Rámghir. Imád Khan threw off his allegiance in 1484 and was the founder of the 'Imád Sháhi dynasty of Berar. He was the first of the great military commanders to declare his independence, but died in the same year, and was succeeded by his eldest son, 'Aláu-d din 'Imád Sháh.

† According to one account, Nizámu-l Mulk Bhaíri was the son of a Bráhman patwári or hereditary accountant of Pátri in the Parbhaini district, and according to another, he was the son of a Bráhman of Vijayanagar. He was taken prisoner while young, and brought up as a Mahomedan. He possessed great abilities and became governor of Daulatábád province, but when that was divided in 1480, he removed his seat of government to Junár.

‡ While the governors of provinces rebelled and the kingdom was dismembered, the Báhmani king gave himself up to pleasure and was a puppet in the hands of his Turkish minister, Kásim Baríd. Kutbu-l Mulk, governor of Golkonda, declared his independence in 1512, and was the founder of the Kútab Sháhi dynasty. The last of the Báhmani kings, Kalim Aula Sháh, escaped from Bidar and went to Bijapur in 1526. Amír Baríd assumed the style and title of king, and was the founder of the Baríd Sháhi dynasty of Berar.

NIZÁM SHÁHI KINGS OF AHMADNAGAR.

Ahmad Sháh. Malik Ahmad, or Ahmad Sháh as he was now called, was not left unmolested when he declared his independence in 1489. The Báhmani generals were twice sent against him, and were defeated on both occasions. A third attempt was made by Azmatu-l-Mulk with 18,000 men; but Ahmad dexterously avoided the force, suddenly appeared before Bidar, and carried away his female relatives who were left in the Báhmani capital. Ahmad then rejoined his army, and on the 28th May 1490 defeated Azmatu-l Mulk at Bingar. The Báhmani army gave up molesting him, and Ahmad transferred his capital from Junár to a spot near Bingar which he called Ahmadnagar.* The city commanded all the passes into Daulatábád and Kandesh; and after having established himself firmly, the new king determined to extend his authority into the sub-province of Daulatábád, and eventually into Berar. Malik Waju, the Báhmani governor of Daulatábád, declared his independence in 1489, but his younger brother Malik Ashruf deposed him and was now in possession of the fort. Ahmad made several unsuccessful attempts to capture the place, and decided on ravaging the district every year during the season of harvest till it should be given up. The fort was invested in 1499, when Mahmud Sháh of Gujarát moved with a body of troops into

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* Kásim Parid, the minister of the Báhmani king, now utilised Ahmad Sháh against Yusaf Adil Sháh of Bijapur. A powerful confederacy was formed, and Yusaf first turned his attention towards Báhádur Khán Jilani, and defeated him on the west. Yusaf then met the combined forces of Bidar and Ahmadnagar near Naldrug, and after a partial action, Kásim Baríd fled to Bidar, while Ahmad returned to his capital, as he had no desire to enter on the war on his own account. The rája of Vijayanagar, who was the fourth confederate, was defeated in 1493, and shortly afterwards died of his wounds. In 1495 Dastur Dinári, the governor of Gulbarga, declared his independence and was supported by Ahmad Shah. Yusáf Adil Sháh allied himself to Kásim Baríd, and Dastur Dinári was defeated. In 1497 Yusaf's daughter was married at Gulbarga to Ahmad Sháh, son of Mahmud Sháh Báhmani; when certain territorial arrangements were made in which Ahmadnagar and Berar participated. These probably consisted in re-uniting some of the divisions so as to restore the old provinces. Thus Berar was allowed to take Mahor and Ramghír, Ahmadnagar to take Daulatábád, and Bijapur to take Gulbarga.

Kandesh, and Ahmad was forced to raise the siege. The latter however, made a sudden night attack on Mahmud Sháh at Sultánpur, and having driven him back, returned and resumed the siege. Malik Ashruf arranged to give up the fort to the king of Gujarát; but many of the besieged demurred, and were negotiating with Ahmad about its surrender, when the governor died, and the keys of the fort were handed over to Ahmad. Daulatábád with its large dependencies added greatly to the king's power.* Ahmad died in 1508 and was buried at Roza, to which he was much attached.

Burhán Sháh, the son of the late king, was only seven years old when he succeeded, and a council of regency was appointed under Mokumal Khán. 'Imád Sháh of Berar invaded the country in 1510, and although 8,000 of the Ahmadnagar horse went over to him, was successfully opposed by Khwája Jahán, governor of Parainda. The young king was himself present in a battle fought at Ranuri, where 'Imád Sháh was defeated.† Burhán's relations claimed their Burhán Sháh.

* In 1502 Yusaf Adil Sháh publicly adopted the Shiah creed, in consequence of which another league was formed against him, consisting of the kings of Ahmadnagar and Berar, with Kutbu-l Mulk of Golkonda, and Amír Baríd, the son and successor of Kásim Baríd at Bidar. Yusaf was too weak to encounter them, and with 6,000 horse, ravaged the country up to Daulatábád, and then made his way to Gáwál, the capital of his son-in-law 'Imád Sháh. He was advised to restore the Sunni faith, and to retire for a time to Kandesh. 'Imád Sháh created dissensions among the confederates, and Ahmad Sháh and Kutbu-l Mulk departed to their respective capitals. Yusaf then came back to Gáwal, and having routed Amír Baríd, returned in triumph to Bijapur. Yusaf died in 1510, and was succeeded by his son Ismail Adil Sháh, who was a minor, and the queen-mother and Kumal Khán were made regents. The latter restored the Sunni faith and intrigued with Amír Baríd, but was murdered at Bijapur by a Turk named Yusaf. Amír Baríd was besieging Gulbarga at the time, and retreated to Bidar.

† In 1514 Amír Baríd took Mahmud Sháh Báhmani against Ismail 'Adil Sháh, and was assisted by the kings of Ahmadnagar, Berar, and Golkonda; but the confederates were defeated at Allapur near Bijapur, and Mahmud Sháh and his son Ahmad were taken prisoners. Ismail treated them with great kindness, and gave his sister Bibi Masuti in marriage to Ahmad Sháh. The wedding festivities were concluded with great rejoicings at Gulbarga, and Mahmud Sháh was escorted to Bidar by 5,000 of Ismail's cavalry. The Báhmani king, weary of his tutelage under Amír Baríd, escaped the same year to the king of Berar, who sent an army to reinstate him. Mahmud Sháh however, did not like his

hereditary rights as patwáris or accountants of Pátri, in the Parbhaini district; but 'Imád Sháh refused to recognise them, and Mokumal Khán, the regent, forcibly took possession of the town.* In 1527 'Imád Sháh retook and fortified Pátri, and although he called in the assistance of the king of Kandesh, Burhán defeated the forces sent against him, and personally drove out the garrison at Pátri.† The king of Gujarát next assisted 'Imád Sháh, who offered to hold Berar nominally under him; and in 1529 Burhán was hard pressed by the combined forces of Gujarát, Kandesh, and Berar.‡ Ismail assisted his brother-in-law with 6,000 horse and nearly half a million of money, but Amír Baríd intrigued with the men and Burhán was defeated.§ Burhan had to acknowledge the supremacy

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treatment by 'Imád Sháh, and when the armies approached each other, went over to Amír Baríd. The minister kept him under greater surveillance. In 1516 Amír Baríd marched against Khodáwand Khán, who was defeated and killed at Mahor. 'Aláu-d din, the king of Berar, now appeared on the scene and retook the place, but only to lose it in his turn to Burhán, king of Ahmadnagar, who ultimately captured both Mahor and Ramghír.

Mahmud Sháh Báhmani died in 1518, and his son Ahmad Sháh died two years later. 'Aláu-d din Sháh was next set up, but was deposed and put to death in 1522. His successor, Wali Aula Sháh, was poisoned in 1524; and was followed by Kalam Aula Sháh, the last of the Báhmani kings. Kalam petitioned Baber in 1526 to reinstate him, but the emperor was not in a position to be of any assistance. He escaped the same year to his uncle Ismail at Bijapur, and as nothing was done on his behalf, went to Ahmadnagar, where he passed the remainder of his life.

* Burhán was betrothed to Maryám, the sister of the king of Bijapur, but was impatient at the delay in surrendering Sholapur, which was to have been given as her dowry. A quarrel ensued, and Burhán, assisted by Amír Baríd, was defeated in a general engagement in 1523.

† It was seen that the grandfather of Ahmad, the founder of the Nizám Sháhi dynasty, was a Brahman of Pátri, and so far were his descendants from being ashamed of their origin, that they considered it a point of honour to contend with Berar for the possession of Pátri, to which their Brahman ancestors had been the hereditary accountants. Burhán bestowed the town as an inám on his Brahman relations; and their descendants still represent the accountants of Pátri.

‡ In the preceding year (1528), Burhán, assisted by Amír Baríd, entered on another war with Ismail 'Adíl Sháh, but the combined forces were thoroughly defeated within 40 miles of Bijapur, by Ismail's general, 'Asád Khán.

§ Ismail was much exasperated with Amír Baríd, and proceeded against him. A general action was fought near Bidar, and although the enemy was reinforced by a contingent from the king of Golkonda, Ismail gained a com-

of the king of Gujarát, and in 1530, when he sent an embassy to congratulate Bahádur Sháh on the conquest of Málwa, the latter insisted that Burhán should do homage personally. The ambassador, Sháh Tahir, a religious man, saved Burhán from this humiliation, by preceding him with a Koran written by 'Ali ; and when the king of Gujarát saw the sacred book, he descended and did homage to it. Bahádur Sháh further renounced all pretensions to the sovereignty of the Dakhan. Burhan received much assistance from his Bráhman Peshwa or prime minister, Kawar Sin, in whom he reposed great confidence. Kawar Sin was a brave soldier and a skilful administrator, and reduced the Mahratta chiefs of the mountain tracts.*

In 1531 Burhán was again involved in a quarrel with Ismail of Bijapur, and suffered one of his greatest defeats near Naldrug. He fled to Ahmadnagar, but a reconciliation followed, and Burhán was permitted to prosecute his designs against Berar, while Ismail was to be unmolested in his hostility against the king of Golkonda for having assisted Amír Baríd at Bidar.† There was comparative tranquillity till 1542, when Burhán Sháh and Amír Baríd interfered in a dispute between 'Asád Khán and Ibráhim 'Adíl Sháh, and invaded the Bijapur kingdom. Sholapur and Parainda were captured, and

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plete victory and invested the fort. Amír Baríd retired to Udghir, and called in the king of Berar to mediate, but before anything could be definitely arranged, Amír Baríd was surprised and captured by 'Asád Khán. Bidar surrendered, and through the good offices of 'Imád Sháh, Amír Baríd was taken into the service of the king of Bijapur. Amír Baríd distinguished himself in an expedition into the Raichore Doáb, and was permitted to return to Bidar, but was busy with intrigues again, and soon set Ahmadnagar against Bijapur.

* The Bijapur dynasty was the first to employ Mahrattas as soldiers, and was imitated by Burhán, but not to the same extent. Those in the service were chiefly infantry, and were employed in garrisoning the hill forts.

† Ismail invaded the territories of the king of Golkonda, and while besieging Koilkonda, contracted a fever of which he died in 1532. Malu, the eldest son, succeeded under the regency of the queen-dowager, assisted by 'Asád Khán ; but as he proved unfit to rule, was deposed, and his brother Ibráhim was placed on the throne. The new king restored the Sunni faith, and was partial to the Dakhanis and Abyssinians. In 1535 he mixed himself up with the domestic affairs of the Vijayanagar State ; and in 1542 his minister, 'Asád Khán, retired from the government.

Bijapur was invested ; while Ibráhim retired to Gulbarga and called 'Asád Khán to his assistance. The troops rallied round their king, and Burhán Sháh lost all that he had taken in the war, and beat a disastrous retreat to Daulatábád. In 1455 Burhán Sháh attacked Amír Baríd.* Shortly afterwards he again invaded Bijapur, and on his way to Gulbarga, was severely defeated at Urchan on the Bhima by Ibráhim 'Adíl Sháh and 'Asád Khán. He renewed the campaign in the following year and redeemed his losses. Ibráhim was reduced to great extremities, when the death of Amír Baríd broke up the confederacy and relieved him. In 1549 a still more formidable combination was formed, and the Bijapur kingdom was invaded simultaneously by Burhán Sháh, Rámráj of Vijayanagar, and the king of Golkonda.†

In 1553 Burhán Sháh advanced once more, and besieged the 'Adíl Sháhi capital, but fell ill and returned to Ahmadnagar, where he died
Husain Sháh. the same year. His son Husain Nizám Sháh resumed hostilities, and defeated the king of Bijapur in a severe action at Sholapur.‡ The desultory war was continued for some time, till a formidable invasion of the Ahmadnagar kingdom took place in 1558, and the combined forces of 'Ali 'Adíl Sháh and Rámráj overran the country. The capital was invested, but on the approach of the monsoon the invaders withdrew and separated at Naldrug. Before they retired,

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* Kandahar, Ausa, and other forts were taken ; but a reconciliation followed, and Amír Baríd joined Burhán in a fresh attack on Bijapur. On this occasion Burhán espoused the cause of 'Abdu-lla, the brother of Ibráhim 'Adíl Sháh, who fled to Goa.

† Some concessions were made to Burhán Sháh and Rámráj, by which they were detached from the confederacy. 'Asád Khán then took the field against the king of Golkonda, who was defeated and pursued to his capital. The Bijapur general died the same year, and left a reputation in the Dakhan second only to that of Mahmud Gáwan.

‡ Ibráhim 'Adíl Sháh became morose and cruel, and drove his general Sáif 'Ainu-l Mulk into rebellion. He was surrounded by troubles, but obtained a temporary relief by paying an indemnity to Rámráj. Ibráhim died in 1557, and was succeeded by his son 'Ali 'Adíl Sháh. The new king restored the Shiáh faith.

Husain ceded the fort of Kalliani as the price of peace.* Husain tried to retake Kalliani in 1562, and another war ensued. The armies of the kings of Bijapur and Vijayanagar again besieged Ahmadnagar, when the Sina river suddenly inundated its banks, and 25,000 men are said to have been swept away. A pestilence also broke out and the siege was abandoned.† The successes of the Hindus during both these invasions created a general feeling of resentment among the Mahomedans, and led to the famous quadruple alliance, by which the kingdom of Vijayanagar was overthrown in the great battle of Talikota on the 25th January 1565.‡

Husain Sháh returned to Ahmadnagar, and died the same year. His son Murtaza ascended the throne under the regency of the queen-mother, Khunza Sultána, assisted by her brothers.§ The king attained his majority in 1569, and an arrangement was made by which 'Ali 'Adíl Sháh annexed the southern provinces of Vijayanagar, and in return assisted Murtaza to conquer Berar. The allied armies proceeded against

* Husain was subjected to some humiliation by the rája of Vijayanagar, and one of the conditions was, that the Berar general Jahángír Khán should be put to death.

† The kings of Golkonda, Bidar, and Berar assisted Husain Sháh.

‡ The proposal to form a confederacy is said to have originated with the king of Bijapur, the recent ally of Rámráj. 'Ali 'Adíl Sháh sent his minister Kishwar Khán to Golkonda, where his project was favourably received. Husain Sháh was next sounded, and joined the confederacy with the utmost willingness. The alliance was cemented by an interchange of marriages :—Husain's daughter, the afterwards famous Chánd Bibi, being given to 'Ali 'Adíl Sháh, with the fort of Sholapur as her dowry; and Huddia Sultána, the king of Bijapur's sister, being married to Husain's son Murtaza. The king of Bidar also joined, and in December 1564 the armies assembled at Bijapur. Husain commanded the centre at the battle of Talikota, and his grand park of artillery, which contributed so much to the day's success, was under Chulebi Rumi Khán, a Turk of great ability. 'Ali Baríd Sháh and Ibráhim Kútab Sháh were on the left, while 'Ali Adíl Sháh commanded the right wing. Rámráj was defeated and slain, and the allies advanced on Vijayanagar, which was plundered. The Hindu power in Southern India was completely broken, and the capital was abandoned.

§ The mutual jealousies of the Mahomedan kings prevented any annexation of the Vijayanagar territory, but on the death of Husain, the king of Bijapur attempted to occupy the southern provinces, when the queen-dowager maintained such a determined attitude that he was compelled to desist.

Tufal Khán, but nothing came of the expedition, and the forces retired.* Tufal Khán then entered the Ahmadnagar territories, and Murtaza advanced and defeated him in 1572. He retired to Narnala and appealed to the emperor Akbar, who issued a mandate that Berar should not be molested; but Murtaza paid no attention to Akbar, and Tufal Khán was defeated and put to death.† Burhán Imád Sháh, who was taken prisoner, died shortly afterwards, and Berar was annexed by Murtaza Nizám Sháh. The king of Kandesh made an ineffectual attempt to secure the succession for a relative of the deceased king, and was pursued to Burhánpur. There were some jealousies about the annexations by 'Ali 'Adíl Sháh of the Vijayanagar territories, and

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* 'Aláu-d din Imád Sháh was succeeded by Daria Imád Sháh, and he by Burhán Imád Sháh. The last was a child when he began to reign, and Tufal Khán the minister, usurped the local power, and confined the king in the fort of Narnála.

In 1570 a serious combination was formed against the Portuguese by the kings of Bijapur and Ahmadnagar, assisted by the Zamorin of Calicut. 'Ali 'Adil Sháh invested Goa, while Choule was attacked by the king of Ahmadnagar. Both the expeditions failed.

† Akbar affected to be much mortified by the action of Murtaza, and it is interesting to note the progress of his arms towards the south. In 1562 Málwa was conquered by Adam Khán, and its ruler Báz Bahádur, fled to Burhánpur. The emperor's preceptor, Pir Mahomed Khán, was sent after him, and was defeated and slain. Málwa was then reconquered by Abdu-lla Khán Uzbek; but he in his turn rebelled and fled before the emperor to Gujarát. Akbar made a tour through Málwa in 1567, and at Mandu received the submission of Miran Mubárak Sháh, the king of Kandesh. He now turned his attention to Gujarát, where the ruling king, Muzafar Sháh, was a minor. The regent, Etimád Khán, allotted estates to the five sons of Mahomed Sultán Mirzá, the cousins of Akbar who had fled before the emperor from Málwa; but they combined and defeated the king's troops, and Etimád Khán invited Akbar to occupy Gujarát. Akbar marched into the country in 1572, and Muzafar Sháh abdicated the throne. The rebellious nobles fled to Ahmadnagar and Daulatábád, and Gulrukh Begam, the daughter of prince Kamran and wife of Ibráhim Husain Mirzá, with her son Muzafar Khán Mirzá, followed them. All the Mirzás were defeated and fled to the Dakhan, while the emperor returned to Agra. During Akbar's absence, the insurgents rallied, but Mahomed Husain Mirzá was defeated, and joined Ikhtiyaru-l Mulk, the most noted of the rebellious nobles at Ahmadnagar. Khán-i-Azam, the governor of Gujarát, attacked them at Ahmadnagar, and after some fighting, the insurgents contrived to enter Gujarát. They were followed by Khán-i-Azam, and the emperor also arrived in 1574. The insurgents were defeated, and Ikhtiyaru-l Mulk was taken and beheaded.—See Tabakát-i-Akbari of Nizámu-d din Ahmad Bakhshi.

Murtaza's minister, Chanjis Khán, advised that Bidar should be taken. The enemies of the minister represented that he had designs of his own against Berar, and Chanjis Khán was poisoned.* Salábat Khán was appointed minister, and carried on the government ably for many years ; but in a moment of anger the king imprisoned him, and the state fell into confusion.† Mirza Khán, one of the chief nobles, brought out prince Miran Husain, who was confined at Daulatábád. In the mean time the king released Salábat Khán, but it was too late, and Miran Husain, having surprised Ahmadnagar, suffocated his father in a hot bath in 1586. Murtaza's remains were interred at Roza, and were afterwards transferred to Kerbela. Miran Husain.

The new king, Miran Husain, made Mirza Khán his minister, and gave himself up to excesses of all kinds. Mirza Khán imprisoned him in 1588, and raised his cousin Ismail to the throne.‡ The Dakhanis and Abyssinians under Jumál Khán revolted, and the deposed king was put to death. Mirza Khán was also executed, and Miran Husain. Ismail.

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* After the death of Chanjis Khán, Burhán the brother of Murtaza, rebelled and fled to Bidar. He was pursued, and a fierce struggle went on near Kandahar. It would appear that Burhán was captured, but he escaped from prison and fled to Bijapur, and then made his way to the court of the emperor Akbar.

† 'Ali 'Adil Sháh was assassinated in 1579, and was succeeded by his nephew Ibráhim. Chánd Bibi, the queen-dowager, was appointed regent, with Kamil Khán for minister. The latter intrigued and was put to death by Kishwar Khán, who succeeded to the vacant post ; but the new minister was even worse than Kamil Khán and confined Chánd Bibi in Sattára. The Dakhanis and Abyssinians rebelled, and Kishwar Khán fled and was subsequently murdered. Chánd Bibi was released ; but there were constant feuds in Bijapur, and the kings of Ahmadnagar and Golkonda, taking advantage of them, invaded the country. The dissensions continued, and the capital would have fallen, had not Saiad Abdu-l Husan, an able man, been appointed minister, when the troops rallied. The invaders retired, and Diláwar Khán pursued the forces of the king of Golkonda up to his capital. In 1584 the king's sister Khodijá Sultána was betrothed to Murtaza's son, and Chánd Bibi accompanied the bride to Ahmadnagar. The latter never again returned to Bijapur. Another war nearly followed with Ahmadnagar, when at Sháhdrug Ibráhim married Mallika Jahán, the daughter of the king of Golkonda. In 1587 the king attained his majority, and the regent, Diláwar Khán, fled to Ahmadnagar.

‡ Ismail was confined at the time at Lohgarh near Daulatábád, with his other brothers, the sons of Burhán.

Jumál Khán became minister. Burhán, the brother of Murtaza Sháh, was considered to have the best claim to the throne; and Akbar, only too anxious for a pretext to interfere, offered to assist him.* Rája 'Alí Khán was sent on this service, and the king of Bijapur also espoused Burhán's cause. Salábat Khán likewise declared for him in Berar, and was joined by one of Burhán's sons; but the forces were defeated by Jumál Khán, who then turned round and routed the Bijapur army.† Burhán himself entered Berar and was joined by several nobles; while rája 'Ali Khán marched on in advance and attacked Jumál Khán, who was defeated and slain. Ahmadnagar soon fell, and Burhán deposed his son Ismail, and ascended the throne in 1591.

Burhán Sháh.

It was in this year that the emperor Akbar despatched ambassadors to the four kings of the Dakhan, with a demand to acknowledge his

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* As early as 1574, Akbar tried to meddle in the affairs of the kings of the Dakhan, and sent Mir Muhsin Rizwi as his envoy to them.

In 1578 Muzafar Husain, the son of Gulrukh Begam, left the vicinity of Daulatábád and raised a revolt in Gujarát, but was defeated and taken prisoner. In the same year Hakim 'Ainu-l-Mulk was sent on a mission to the king of Bijapur; and another envoy was deputed in 1580, while Peshrau Khán was sent to Ahmadnagar. In 1581 Amír Fathu-lla, one of the Saíads of Shiráz, arrived in Akbar's camp from Ibráhim A'dil Sháh, and was retained in the emperor's service. It was also in this year that Burhán came to Kutbu-d-din, the governor of Málwa, and then waited on the emperor. In 1585 Mír Murtíza and Khudáwand Khán, two rebel nobles of Berar, who had been defeated by the minister, Salábat Khán, proceeded to the emperor, and were promised assistance. Khán 'Azam Mirza Koka was accordingiy directed to march into Berar, but dissensions arose, and Amír Fathu-lla Shirázi retired before rája 'Ali Khán of Kandesh. Ellichpur was plundered by 'Azam Khán the governor of Málwa, and rája 'Ali Khán and the combined forces of Ahmadnagar and Berar advanced to give battle, but Khán 'Azam retreated to Gujarát. Rája 'Ali Khán was afterwards subdued, and joined Burhán in his attempts on Ahmadnagar.—See Akbar Náma of Shaikh Abu-l Fazl.

† Salábat Khán retired to Ahmadnagar after his defeat; but did not long survive, and a splendid monument was erected to his memory. The account of Burhán's attempts on Ahmadnagar, as given in the text, is from 'Abu-l Fazl. According to another version, Burhán declined Akbar's assistance, and stationed himself on the frontier of the Dakhan. He made several desultory attacks, which were unsuccessful; and Jumál Khán turned towards the Bijapur forces and exacted a heavy indemnity before he allowed them to retreat. Ibráhim 'Adíl Sháh arrived afterwards in person, and Jumál Khán was defeated and slain; while Burhán, advancing again from the north, entered Ahmadnagar and defeated his son in 1591.

supremacy; but they all evaded compliance, and the ambassadors returned in 1593.* One of the first acts of Burhán Sháh on becoming king was to assist Diláwar Khán the retired regent of Bijapur, against Ibráhim 'Adíl Sháh; and in 1593 he supported prince Ismail, who had rebelled against the king of Bijapur.† Burhán died during the campaign in 1594, and his son Ibráhim succeeded him. Burhán Sháh. Ibráhim Sháh.

The young king maintained the war, and was killed the same year in a severe general action about 40 miles from Ahmadnagar. Mian Manju the minister, released a boy named Ahmad, who was confined at Daulatábád, and proclaimed him king. Ahmad was supposed to be of royal descent, but this was disputed by Yekhlas Khán and other Abyssinians, and Mian Manju in desperation, invited prince Murád from Gujarát.‡ The latter marched into Málwa to join the force that had already been assembled under Mirza Khán, who was now made Khán Khánan; but there were disagreements among the commanders, Ahmad.

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* Mír Mahomed Amin was sent to Bijapur, and Khwája Aminu-d-din to Ahmadnagar. According to 'Abu-l Fazl, his brother Shaikh Faizi the poet, was also sent as an envoy, first to rája 'Ali Khán, who had raised Burhán to the throne, and then to Burhán himself; but the latter proved ungrateful, and the emperor resolved to invade the Dakhan.

† Diláwar Khán was induced to return to Bijapur, and was blinded and imprisoned at Sattára, where he died.

In 1592 Burhán renewed the attack on Choule; but this expedition was even more disastrous than the previous one, and the commander Furhád Khán and all his family were taken prisoners by the Portuguese.

In the rebellion of 1593, the king of Bijapur sent 'Ainu-l Mulk against his brother prince Ismail. 'Ainu-l-Mulk however, joined the insurgents, and was killed in an engagement, while the prince was taken and executed.

After Burhán died, Yekhlas Khán tried to raise his eldest son, the dethroned Ismail, but the attempt failed.

‡ Yekhlas Khán proclaimed a boy named Moti as king. There were two more candidates,—Sháh 'Ali, the son of Burhán Nizám Sháh I., who was supported by Nihang Khán, another powerful Abyssinian chief; and Bahádur, the infant son of the late king.

Akbar appointed prince Murád governor of Málwa in 1582. In the following year the prince was also made governor of Gujarát; and the former governor, Mirza Khán, was despatched with an army under prince Daniyal for the invasion of the Dakhan. Owing to disputes prince Daniyal was recalled; and the command devolved on Mirza Khán, who cantoned in Málwa, intending to invade the Dakhan after the rains were over.

Ahmad. and the co-operation was not cordial. Rája 'Ali Khán joined them at Mandu, and the united army advanced on Ahmadnagar. Mián Manju defeated Yekhlas Khán and the other malcontents, and regretted having called in the Moghals, but it was too late, and taking the boy Ahmad with him, left for Bijapur, to procure assistance from Ibráhim 'Adíl Sháh. Yekhlas Khán, after his defeat, took Moti to Paitan on the Godávari, where he was attacked and defeated by the Moghals. Nihang Khán however, fought his way to Ahmadnagar, but Sháh 'Ali and his other supporters were cut off and perished. Ahmadnagar was invested by the Moghals in November 1595, and was gallantly defended by Chánd Bibi. The king of Bijapur sent 25,000 men under Sohíl Khán for its relief; and at Naldrug, Sohíl Khán was joined by the remains of Yekhlas Khán's force, together with a contingent of 6,000 men from the king of Golkonda. The besiegers failed in several desperate assaults, but the relieving force lingered, and the queen did not know when she might expect them. She consequently accepted the terms offered by the besiegers, which involved the cession of Berar; and prince Murád proceeded at once to occupy that province.

Báhádur. The reinforcements arrived three days later, and the infant Báhádur, whose claim was favoured by the queen-dowager, was placed on the throne under her guardianship.* Chánd Bibi appointed Mahomed Khán, minister; but he proved treacherous, and made overtures to the Khán Khánan, offering to surrender the whole Nizám Sháhi kingdom to the imperial troops. The traitor was seized; and Sohíl Khán, who was returning to Bijapur, was ordered back to Ahmadnagar. In the mean time the Khán Khánan was taking possession of districts that were not included in the cession of Berar, and the Bijapur general was ordered against him.† The Khán Khánan and Mirza Sháh Rukh left prince Murád's camp at Sháh-

* Ahmad resigned all pretensions to the throne, and was provided for in Bijapur.

† The name of the Khán Khánan was Mirza 'Abdu-r Rahim. He was the son of Bairam Khán, the guardian of Akbar.

pur in Berar, and near Sonipat or Supa on the Godávari, about twelve kos from Pátri, encountered the combined forces of Bijapur, Ahmadnagar, and Golkonda under Sohíl Khán.* A great battle was fought about the end of December 1596, in which rája 'Alí Khán was killed. The Moghals remained victors, but were too weak to pursue; and the Khán Khánan and Mirza Sháh Rukh returned to Sháhpur. There were frequent disputes after this among the imperial commanders, and the Khán Khánan was recalled in 1597. Prince Murád reduced Narnála, Gawalgarh, and other hill forts in Berar; and in 1598 Lohgarh near Daulatábád was invested, and after a siege of one month, was taken by Mirza 'Ali Beg Akbar Sháhi. Kherla and Násik followed; and prince Murád also married a daughter of Báhádur Khán, the successor of rája 'Ali Khán of Kandesh Prince Murad was much given to dissipation, and 'Abu-l Fazl was sen tto bring him to court. The prince however, died suddenly on the very day that 'Abu-l Fazl arrived at the Moghal camp near Dihbari, on the Purta, twenty kos from Daulatábád.† The Moghal commanders urged a retreat, but 'Abu-l Fazl refused to listen to them. The emperor also sent prince Daniyal and the Khán Khánan with a fresh body of troops into the Dakhan, while he himself followed by easy stages. The affairs at Ahmadnagar were in a state of confusion, and Chánd Bibi's authority was resisted by Nihang Khán, who succeeded Mahomed Khán as minister. An ineffectual attempt was made to check the advance of the Moghals, and then Nihang Khán fled to Junár, while Ahmadnagar was invested a second time in A.D. 1600. The brave Chánd Bibi again defended the place, but was murdered by her own troops; and after a siege of four

* According to 'Abu-l Fazl, the relieving force disapproved of the treaty which Chánd Bibi had made with the Moghals, and a revolution followed in which she lost all power. The combined forces of the Dakhan then marched towards Berar to expel the Moghals. A battle was fought twelve kos from Pátri, which may be said to have been drawn.

† The historian was raised to the rank of commander of two thousand five hundred, and on his arrival at Burhánpur, observed the apathy of Báhádur Khán in the imperial cause.

months and four days, the place was captured by assault by prince Daniyal and Mirza Yusaf Khán.* The young king Báhádur, and all the members of his family, were taken to the emperor at Asirgarh, and were sent into confinement to Gwalior. A severe scarcity followed the capture of the Nizám Sháhi capital, and the imperial army suffered greatly.

Murtaza Sháh II.

The insurgents were still in the field and raised Murtaza, the son of Sháh 'Alí, to the throne. An Abyssinian named Malik Ambar,† was made regent; and the new king was first kept at 'Ausa and

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* Chánd Bibi was opposed by a number of Abyssinians and Dakhanis, and as she had no confidence in them, she expressed an opinion that the garrison should come to terms with the Moghals, and that the young king should be carried to Junár This was communicated to the garrison by a eunuch named Hamid Khán; and the brave queen was murdered in her palace by her own troops, who fancied that she meditated treachery, and that she was about to surrender the fort. She is the heroine of the romance, published by Col. Meadows Taylor, entitled "A Noble Queen."

While the siege of Ahmadnagar was progressing, the emperor arrived at Málwa, and sent Shaikh Farid Bokhári against Báhádur Khán of Kandesh. Shaikh Farid laid siege to Asirgarh, which was defended by Sádat Khán, the son-in-law of the late rája 'Ali Khán; and during the progress of operations, 'Abu-l Fazl passed on to the imperial camp with the valuables of the late king, and the historian's brother Shaikh 'Abu-l Barakat joined the besieging force. The emperor also arrived at Asirgarh and personally superintended the siege.

The foregoing account is derived from the works of 'Abu-l Fazl, Faizi Sirhindi, and Kháki Shirázi. According to Talboys Wheeler, 'Abu-l Fazl pressed on and besieged Ahmadnagar, while prince Daniyal was detained by Báhádur Khán at Burhánpur. When the emperor arrived in the Dakhan, Báhádur retired to Asirgarh; and 'Abu-l Fazl was ordered to the imperial camp, while prince Daniyal was sent to take charge of the operations against Ahmadnagar. The same writer states that Chánd Bibi did intrigue, and offered to surrender the fortress to 'Abu-l Fazl if he would promise to punish her enemies.

† At the time of Malik Ambar's accession to power, the kingdom was divided into two factions, headed by Hindu and Abyssinian noblemen. The latter are said to have been the offspring of the Abyssinian wives of some of the Nizam Sháhi kings, several of whom had espoused women from that part of Africa. Ferishta speaks of Malik Ambar, as one "who had risen from the condition of a slave to great influence." He divided the kingdom with Mián Ráju, a Dakhani chief, who led the Hindu faction in the state. The latter took possession of all the territory north of Ahmadnagar to within twelve miles of the capital; and Malik Ambar ruled from the Kutab Sháhi frontier to within eight miles of Ahmadnagar and four miles of Daulatábád.

then taken to Parainda. Ahmadnagar was in the possession of the Moghals; and the Khán Khánan proceeded to the imperial camp, and took possession of Asirgarh, which had just surrendered after a siege of six months.* The emperor started for Agra in 1602, and ordered the Khán Khánan to return to Ahmadnagar. Abu-l Fazl was marching for Násik, but held back and joined the Khán Khánan at Borangaon. An attack on Murtaza Nizám Sháh II. was meditated, when intimation was received that Ibrahim 'Adíl Sháh was marching on Ahmadnagar. The Khán Khánan advanced to Jálna in order to watch the Bijapur army, and also to prevent a junction between Malik Ambar and Mián Ráju. 'Abu-l Fazl crossed the Godávari and took the strong fort of Kailna, when he heard that 'Ali Murdan Khán, the commander of the imperial troops in Telingána, had been defeated and taken prisoner. He at once detached a force under his son against Malik Ambar at Nandér, where the latter was afterwards defeated by Mirza Irich, the son of the Khán Khánan.† A sort of compromise

Malik Ambar.

* The king of Bijapur sent an embassy to the emperor at Asirgarh in 1602 with overtures of alliance. Ibrahim 'Adíl Sháh's daughter was to be given in marriage to prince Daniyal; and a secret treaty is said to have been executed, by which Bijapur was to be unmolested, while the emperor was free to carry out his designs against Ahmadnagar. Mir Jamálu-d din Husain was sent to Bijapur to bring the promised bride, and the emperor was resolved on thoroughly conquering the Dakhan, when his eldest son prince Selim, whom he left as his vicegerent at Agra, broke out in revolt. The emperor was forced to return, but before doing so, he made prince Daniyal viceroy of Berar, Kandesh, Málwa, and Gujarát. 'Abu-l Fazl was raised to the rank of commander of four thousand, and appointed governor of Kandesh; while the general conquest of the Dakhan was entrusted to the Khán Khánan, who was sent to Ahmadnagar.

† In 1602 Malik Ambar attacked Malik Baríd at Bidar, and after exacting a heavy tribute, marched into the Kútab Sháhi territories, where he obtained some successes. He overcame the Moghal army that was sent against him, and besieged Mir Murtaza at Pátri. When the Khán Khánan arrived at Jálna, Malik Ambar raised the siege, and strengthened himself at Nandér. Malik Ambar was further reinforced by 2,000 horse under Farhád, but was defeated by Mirza Irich.

After the emperor returned to Agra, prince Selim submitted and was forgiven; and 'Abu-l Fazl was called to court. 'Abu-l Fazl gave the command of the army to his son Abdu-r Rahman, and on his way to Agra was murdered near Gwalior, by

was effected, and the Moghals assisted Malik Ambar against his rival Mián Rája, who was defeated and taken prisoner in 1603. Murtaza was removed to Junár, and Malik Ambar proclaimed himself minister-in-chief of the kingdom and viceroy of Daulatábád. A year or so after the occurrence of these events, Malik Ambar founded the city of Khirki, which became so historically famous under its present name of Aurangábád. He established his capital here, and erected a number of handsome palaces, mosques, and public buildings. The minister then regulated the country, and levied large armies. In his subsequent resistance to the encroachments of the Moghals, Malik Ambar availed himself largely of the services of Mahratta chiefs, whose power, it may be said, he was the first to develope, and it was under his banner that Sháhji, the father of Siváji, laid the foundation of Mahratta greatness. But it was no less as a statesman than as a general that Malik Ambar stands out prominently in the history of the district, and the Revenue Settlement which he perfected has celebrated his name as the Todar Mall of the Dakhan.

Malik Ambar turned his attention to the recovery of the capital of the Nizám Sháhi kingdom. Akbar, whose troops had captured Ahmadnagar, was dead (1605), and had been succeeded by his son

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rája Bar Sing Dév, at the instigation of prince Selim. 'Abu-l Fazl was eminent as a general, a statesman, and a historian, and the emperor treated him as an intimate friend, and was greatly affected by his loss.

The march of the king of Bijapur on Ahmadnagar was in direct violation of his recent treaty with the emperor, and many of the stipulations were also unfulfilled. In 1603, the Khán Khánan and prince Daniyal were ordered to proceed against him; but as the prince was ill, Inayatu-lla was sent in his stead. The emperor further deputed 'Asad Beg, the servant of the late 'Abu-l Fazl, to bring the king of Bijapur's daughter, as she had been promised in marriage to prince Daniyal. Another envoy, Mirza Sharfu-d din, had already induced Ibrahim 'Adíl Sháh to submit; and Mirza Irich took charge of the tribute, and started with princess Begam Sultána for Ahmadnagar. The historian Ferishta accompanied the princess on the part of the king of Bijapur, and was present at the celebration of her marriage in 1604 with prince Daniyal at Mungi Paitan. He attended them as far as Burhánpur, and then returned to Ibrahim 'Adíl Sháh, by whom he was sent on a mission to Jahángir. Prince Daniyal was as intemperate in his habits as his brother Murád, and died in 1605. Akbar died the same year, and was succeeded by prince Selim under the title of Jahángir.

Jahángir, when Malik Ambar struck the first blow for the repossession of the city. The opportunity was the more favourable, as Jahángir's attention was occupied in suppressing the rebellion created by his son Khusru. In 1698 Malik Ambar revolted, and laid siege to Ahmadnagar.* Rája Mán Sing, one of the imperial generals, made preparations to assist the Khán Khánan in suppressing the disturbance. Prince Párwaz, the emperor's son, also arrived at Burhánpur the following year; but the Khán Khánan did not support him heartily, and was suspected of being in collusion with the enemy. The Moghal army entered the Bálághát, and was defeated by Malik Ambar in 1610. A hurried peace was entered into, and the Moghals retreated; but the siege of Ahmadnagar still continued, and when Khwája Beg Mirza, the commandant, heard of the return of the relieving army, he was forced to capitulate. Khwája Beg Mirza was allowed to retire with his men to Burhánpur. In 1611 the Khán Khánan was superseded by Khán Jahán Lodi; and in the following year the Moghals advanced in two columns. 'Abdu-lla Khán with a force from Gujarát proceeded by Násik, and the other column under Khán Jahán Lodi and rája Mán Sing marched through Berar. 'Abdu-lla crossed the ghâts and approached Daulatábád, before he was aware of the proximity of the main body of the army. Malik Ambar had avoided a general engagement, but sorely harassed 'Abdu-lla with his light Mahratta cavalry; and as the Moghal commander found his difficulties increase, he attempted to retreat, when the main body of the enemy came up. 'Ali Murdan Khán was defeated and taken prisoner, and the retreat was converted into a disgraceful flight. Khán Jahán Lodi and rája Mán Sing, seeing the turn of events, retired with the other column to prince Párwaz at Burhánpur. The Khán Khánan was ordered back to the Dakhan in 1513, and succeeded in creating disaffection in Malik Ambar's army. The Mahrattas deserted Malik Ambar, and many of his own officers went over to.

* From the time of its conquest by prince Daniyal, Ahmadnagar had been under Khwája Beg Mirza Safáwi, a relation of Sháh Tahmasp.—See Wakíat-i Jahángiri.

Shahsawár Khán, who advanced with the imperial army to Ballárpur in 1615. Malik Ambar was assisted by the kings of Bijapur and Golkonda; but in a general engagement, his army was completely defeated and was pursued from Fathpur to Khirki. Prince Párwaz was superseded by prince Kharram the following year; and the emperor himself arrived at Mandu in 1617. The kings of Bijapur and Golkonda had grown jealous of the Abyssinian, and deserted his cause; in consequence of which Malik Ambar was defeated by prince Kharram, and was forced to relinquish Ahmadnagar. Ibraham 'Adíl Sháh rendered active assistance to the Moghals, and the previous conquests of the empire were re-established.*

The Dakhan was tolerably quiet till 1620, when Malik Ambar suddenly descended the Bálághát with 60,000 horse, and having defeated the imperial troops, pursued them as far as Mandu. He returned to Ballárpur, and after a short stay, advanced and laid siege to Burhánpur. Sháh Jahán was sent back to restore order in the Dakhan; and in 1621, his advanced guard pursued the enemy from Mandu to Burhánpur. The latter city had now been invested for more than a year, but on the appearance of Sháh Jahán the siege was raised. Ahmadnagar had also been besieged, and the prince followed up the enemy to Khirki, which he plundered. Malik Ambar placed Murtaza Nizám Sháh II. in the fort of Daulatábád, and adopted his usual plan of harassing the Moghals. Sháh Jahán moved on to Paitan in order to relieve Ahmadnagar; but there was a want of provisions in the imperial camp, and he gladly closed with an offer for peace which was made by Malik Ambar. The prince sent a reinforcement and some treasure to Khanjar Khán, the commandant of Ahmadnagar, and returned with his army to Burhánpur.†

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* Prince Kharram returned to Mandu and was warmly welcomed by the emperor. He received the title of Sháh Jahán, and accompanied Jahángir to Gujarát, which was added to his viceroyalty of the Dakhan.

† Prince Khusru went with Sháh Jahán to the Dakhan and died at Burhánpur in 1622. In the same year Sháh Jahán was ordered on a campaign against the Persians who had captured Kandahar. The prince saw that his enemies at court

In 1524 Sháh Jahán rebelled, and passing through Telingána and Orissa, advanced on Allahabad. Prince Párwaz and Mahábat Khán commanded the imperial troops in the Dakhan. The former marched against Sháh Jahán, while Mahábat Khán remained at Bijapur to receive Mulla Mahomed Lari and 'Ali Shér, the respective envoys of Ibrahim 'Adíl Sháh and Malik Ambar. The Abyssinian wanted to secure the assistance of the Moghals in a war against Ibrahim 'Adíl Sháh, but as he stipulated that the government of the Dakhan should be entrusted to him, Mahábat Khán sided with the king of Bijapur. In return for this alliance, Ibrahim 'Adíl Sháh despatched a contingent of 5,000 troops to accompany Mahábat Khán, who followed prince Párwaz to Allahabad. Another contingent of 5,000 men was sent to join a Moghal force under Lashkar Khán at Burhánpur, intended for a campaign against Malik Ambar. Lashkar Khán entered the Bálághát; and Malik Ambar sent his wives and children to Daulatábád, and taking Murtaza with him, left Khirki for Kandahar. He then levied contributions on the Kutab Sháhi territories, plundered Bidar, and advanced and laid siege to Bijapur. The 'Adíl Sháhi capital had been denuded of its best troops, and an emergent requisition was sent to Lashkar Khán, to march to the relief of the city. Malik Ambar

only wished to get him out of the way in order to ruin him. He rebelled, and the Khán Khánan and other nobles of the Dakhan declared for him. Sháh Jahán marched towards Agra in 1623, and was defeated by prince Párwaz and Mahábat Khán. He was forgiven and arrived at Mandu; but within a few months he broke out again. The Khán Khánan deserted him, and Sháh Jahán retired to Burhánpur and Asírgarh, followed by prince Párwaz and Mahábat Khán. Shah Jahán's own officers began to desert, and Malik Ambar and the kings of Bijapur and Golkonda refused him any assistance. He passed through Telingána, and having ravaged Behar and Bengal, advanced on Allahabad. Prince Párwaz and Mahábat Khán were sent for, and Sháh Jahán was defeated in 1624. Sháh Jahán returned once more to the Dakhan, and this time was assisted by Malik Ambar. Burhánpur was besieged, but was relieved by prince Párwaz and Mahábat Khán, and Sháh Jahán retired to the Bálághát. He was taken ill in 1625 and begged to be forgiven. Asírgarh and the other forts were surrendered, and his two sons Dara and Aurangzib were sent as hostages to court. Sháh Jahán was permitted to retire to Násik, and the Bálághát was conferred on him as a jágir.

requested to be allowed to settle his differences with the kingdoms of Bijapur and Golkonda, but as Lashkar Khán continued to advance, he left Bijapur and suddenly attacked and defeated the Moghals five kos from Ahmadnagar. Lashkar Khán and other officers were taken prisoners and sent to Daulatábád. Malik Ambar left a force to besiege Ahmadnagar and returned to Bijapur, which he again invested. He also captured Sholapur with the guns from Daulatábád, and occupied all the Bijapur territory up to the frontiers of the imperial dominions in the Bálághát. In 1425 Sháh Jahán returned to the Dakhan, and Malik Ambar sent a force to his assistance under Yusaf Habshi. Burhánpur was invested, and three desperate assaults were made, but the commandant held out bravely till it was relieved by prince Párwaz and Mahábat Khán. This terminated Malik Ambar's last campaign against the Moghals. He died in 1626, in his eightieth year; and his remains were interred under a splendid dome which he had erected at Roza. Fateh Khán his eldest son, succeeded as regent; but Murtaza deprived him of authority and confined him in the fort of Khiber, near Ahmadnagar. He escaped and rebelled, but was taken and confined this time in Daulatábád.

Mahábat Khán was recalled from the command of the army in the Dakhan, and was succeeded by Khán Jahán Lodi.* Prince Párwaz died the same year at Burhánpur; and the new commander became also viceroy of the Dakhan. As Murtaza was showing signs of hostility, the viceroy left Lashkar Khán in charge of Burhánpur, and marched on Khirki. The king was in Daulatábád, and Hamid Khán, an Abyssi-

* This was due to court intrigues; and Mahábat Khán seized Jahángír as the latter was crossing the Jhelum on his way to Kabul. The emperor afterwards escaped, and Mahábat Khán was forgiven and sent against Sháh Jahán, who had entered Ajmír. The fortunes of Sháh Jahán were very low, and he intended proceeding to Persia, when the news of the death of prince Párwaz made him alter his plans and return to the Dakhan. Mahábat Khán also arrived and became reconciled to the prince. Jahángír died in 1627, and Sháh Jahán started for Agra, where he overcame his enemies, and succeeded as emperor in 1625.

nian, was made commander-in-chief, and was entrusted with the management of the State. Hamid Khán bribed Khán Jahán, and all the Moghal conquests in the Bálághát as far as Ahmadnagar, were restored to Murtáza Nizám Sháh. Sipahdar Khán the commandant of Ahmadnagar however, refused to surrender his fortress without a royal *farman*; but the other commandants gave up theirs and returned to Burhánpur.*

Sháh Jahán succeeded his father in 1628; and in the following year Khán Jahán Lodi rebelled. Mahábat Khán was appointed viceroy; and as there were apprehensions of a general confederacy in the Dakhan, the emperor arrived at Burhánpur with a very large army, and personally directed the general policy of the campaign. Khán Jahán Lodi was in the neighbourhood of Bhír, and an advance was made in three columns. Khwája 'Abu-l Hasan marched by Násik, and was afterwards joined by Sher Khán, subadár of Gujarát.† 'Azam Khán was sent through the Nizám Sháhi country against Múkarrab Khán and other rebels, who were cantoned at Jálna for the rains; but the insurgents retreated to Pátri, and ascending the Bálághát,

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* See Ikbal-Náma-i Jahángírí of Mu'tamad Khán; also Badsháh Náma of Abdu-l Hamíd Lahori. Khán Jahán made friends with the local Mahratta authorities, and probably tried to establish an independent dynasty of his own. On the death of Jahángír, he declined to accompany Sháh Jahán to Agra, and that prince, avoiding his district, proceeded by way of Gujarát. The viceroy tried to get possession of Málwa, but submitted to the new emperor, and was confirmed in the viceroyalty of the Dakhan. When his treaty with Murtaza Nizám Sháh, and his surrender of the Bálághát became known, he was ordered to court. Khán Jahán subsequently rebelled and arrived in the Dakhan.

† The country about Násik was devastated; and Maháldar Khán was sent by Murtaza to annoy 'Abu-l Hasan, but he was routed by Sháh Nawáz Khán. Abu-l Hasan next sent Khán Záman to attack the enemy's camp at Sangamnir, which the latter did successfully.

After the death of Malik Ambar, the Mahratta chiefs rose to great power, and at first went over to Murtaza. The Nizám Sháhi king however, put Jádu Rao and his two sons to death, and the other members of the family escaped from Daulatábád and fled to Sindghar, near Jálna. Sháhji Bhosla, the son-in-law of the deceased Jádu Rao, was in possession of a great portion of the western dominions of the Nizám Sháhi kingdom. He joined the imperialists, and was followed by other Mahratta chiefs.

took refuge at Dárur. 'Azam Khán followed them up, and at Bhir heard from Sáf-Shikan Khán the commandant, that Khán Jahán had retired to Rajuri. After some marching and countermarching, 'Azam Khán encountered Khán Jahán at Pipalnír, near Bhír. The ex-viceroy was completely defeated, and fled to Saungaon on the Godávari. 'Azam Khán halted at Bhír to give his men rest, and sent the garrison of the fort in pursuit of the enemy. Khán Jahán continued his flight to Baizapur and Bhosla in the Aurangábád district, and then to Lásura, within ten kos of Daulatábád. 'Azam Khán followed him with 20,000 horse, and was joined by the Mahrattas under Sháhji Bhosla. Murtaza was in the new city of Nizámpur, which he built in the suburbs of Daulatábád; and entered the fortress on the approach of 'Azam Khán, while Khán Jahán sent his family under cover into Aubashdara. The ex-viceroy remained at Ir-Kahtalla, one mile from Daulatábád; and despatched Darya Khán with his Afghans to plunder the low country below the Chálisgáon ghát. 'Abdu-lla Khán was sent after him with some imperial troops, but Darya Khán succeeded in his object and returned to the Bálághát. 'Azam Khán arrived before Daulatábád, and Murtaza Nizám Sháh II. was defeated in a general action. Owing however, to the ravages of the enemy and a failure of rain, there was great scarcity all round, and 'Azam Khán returned towards Jamkhaid. Mukarrab Khán with the Nizám Sháhi troops went to Bhír, and then left for Daulatábád, but the scarcity there sent him back to Dárur. 'Azam Khán, hearing of his movements, sent Sháhji Bhosla to Junár and Sangamnir, while he followed Mukarrab Khán to Bhír and Partur. The imperial general did not come up with Mukarrab Khán; and likewise failed in an attack on Parainda, which belonged to the Bijapur kingdom.* In the mean time there was another failure of rain in 1630, and a famine ensued throughout the Dakhan and Gujarát, which delayed the operations of the imperial army in the

* Ibráhim 'Adil Sháh died in 1626, and was succeeded by his son Mahmud, who was a minor. Daulat Khán took charge of the government under the title of Khawás Khán. The regent made common cause with Murtaza Nizám Sháh II. against the Moghals.

direction of Daulatábád. The campaign was still maintained, and Nasír Khán was sent against Kandahar, where he defeated the Nizám Sháhi army that was stationed there, and invested the fort. Mukarrab Khán marched to its relief, largely reinforced by a contingent from Bijapur; but was also defeated by the imperial troops. 'Azam Khán then came up and Kandahar was captured in 1631.* The Nizám Sháhi king dismissed Mukarrab Khán, who went over to the Moghals. Fáteh Khán, the son of Malik Ambar, was released from Daulatábád and appointed minister. He confined the king in 1632, and shortly afterwards put him to death, together with the principal nobles of Daulatábád.

Fáteh Khán placed himself under the protection of the Moghals, and raised Husain the son of Mahmud to the throne. The emperor confirmed him in his appointment as regent, but demanded the royal jewels, &c.; and as Fáteh Khán evaded compliance, an army was sent against him. Fáteh Khán purchased peace by paying a heavy indemnity. He also agreed to pay tribute, and the territory captured by Sháhji Bhosla was restored to him.† This set the Mahrattas against Fáteh Khán, and Sháhji Bhosla joined a Bijapur army which was marching on Daulatábád. Fáteh Khán appealed to Mahábat Khán, and offered to surrender Daulatábád to the imperial troops. The viceroy sent his son the Khán Záman, who defeated a covering force of the king of Bijapur, and appeared at Daulatábád; but Fáteh Khán had changed sides and refused to give up the fort. Mahábat Khán was at Zafarnagar when he heard this, and wrote to his son to make every effort to reduce the fort. The viceroy arrived in person at Daulatábád and superintended the siege. The Mahrattas

* The whole country as far as Dárúr was occupied, and 'Asaf Khán was sent against Bijapur. He was joined by 'Azam Khán, and having plundered Gulbarga, laid siege to Bijapur in 1632. The light troops of Bijapur cut off all grain and forage, and as there was great scarcity among the imperial troops, 'Asaf Khan raised the siege and retreated to Sholapur. The emperor appointed Mahábat Khán viceroy of the Dakhan, and returned to Agra the same year. Mahábat Khan was also made Khán Khánan.

† Sháhji Bhosla possessed himself of Násik, Trimbak, Sangamnir, and Junár. He tried to get possession of Jálna, but it was handed over to the Moghals.

and the king of Bijapur made several efforts to relieve the place, but were beaten off, and Daulatábád surrendered early in 1633, after a siege of 58 days. Husain, the last of the Nizám Sháhi dynasty, was sent as a state prisoner to Gwalior in February 1633. Fáteh Khán was subsequently allowed his liberty, and a pension was bestowed on him.*

Prince Shuja arrived with an army in 1633 and joined the Khán Khánan in an attack on Parainda; but the operations failed, and the Moghals retired to Burhánpur. Sháhji Bhoslá took advantage of their discomfiture, and setting up another Nizám Sháhi prince, undertook to restore the failing fortunes of the dynasty. The Khán Khánan died soon afterwards at Burhánpur, and Sháhji occupied the whole of the western portion of the old dominions.

The emperor found it necessary to return to the Dakhan in 1635,

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* The following account of the siege and capture of Daulatábád is from the Badshah Námá of 'Abdu-l Hamíd Lahorí:—

"Mahábat Khán took up his residence in a house belonging to Nizám Sháh at Nizámpur, and placed the artillery and siege material under the direction of his son Lubrasp, with instructions that a constant fire should be kept up from a high hill which governs the fortress, and on which the village of Kágaspúra stands. Fáteh Khán placed Husain Nizám Sháh in the 'Kálá-kot' (black fort), which was considered impregnable. He himself took post in the 'Máhá-kot' (great fort); and the main portion of the garrison was stationed in the outer work called 'Ambar-kot,' which was raised by Malik Ambar to protect the place against the advance of the Moghals. Several unsuccessful attempts were made to victual and relieve the fortress. At last a breach was effected, and the Ambar-kot was captured by Nasirí Khán. Randaula with the Bijapur army, and Sháhji with the Mahrattas made another attempt in aid of the besieged, and also tried a diversion in the direction of Berar, but failed. Fáteh Khán sent his family into the Kálá-kot, and prepared to make a determined defence of the Máhá-kot, when a large mine near the Sher-Haji of the Máhá-kot was fired. He then sent his son 'Abdu-r Rusul to sue for peace, and the keys of the fortress were surrendered. The viceroy left a garrison in Daulatábád under the charge of Nasirí, and proceeded with Fáteh Khán and Husain Nizám Sháh to Zafarnagár. In his absence Morári Pandit tried to retake Daulatábád, which was known to contain but a small garrison and to be short of provisions. He was beaten off; and the Khán Khánan also returned to Daulatábád, when the enemy retreated to Násik. Husáin Nizám Sháh and Fáteh Khán were sent to court under the charge of Islám Khán. The former was confined in the fort of Gwalior, and the latter was taken into the imperial service."

Prince Aurangzib.

and brought three distinct armies consisting of 20,000 men each.* Two of those were directed against the king of Bijapur, to whose service Sháhji Bhosla belonged; and in 1536 Mahmud 'Adil Sháh sued for peace. A portion of the Nizám Sháhi territory was ceded to the king of Bijapur for a tribute of twenty lakhs of rupees a year, and the remainder was absorbed in the Moghal dominions. The emperor returned to Mandu, and prince Aurangzib was appointed to the government of the Dakhan.† The expedition against Sháhji terminated with his surrender at Mahuli in 1637. He was allowed to retire into the service of the king of Bijapur; and the young Nizám Sháhi prince whom he set up, was sent to prince Aurangzib, and was taken to court. The captive prince was sent to the fort of Gwalior, in which two other princes of the same dynasty, Báhádur taken at Ahmadnagar in 1600, and Husain taken at Daulatábád in 1633, were incarcerated. The kingdom of Ahmadnagar was entirely extinguished, and became a province of the Moghal empire.

Emperor Sháh Jahán.

Prince Aurangzib.

MOGHAL VICEROYS OF THE DAKHAN.

Prince Aurangzib dispatched an expedition into Baglána in 1637, which was successful. In the same year the Khán Záman died at Daulatábád, and Shayista Khán was appointed to succeed him in the command of the troops. There was peace for the next twenty years, when Sháh Jahán completed the revenue settlement in the Dakhan, and introduced the financial system of Todar Mall.‡ In 1655 Mir

* The Khán Dauran (Nasírí Khán) was sent towards Nander and Kandahar; the Khán Záman towards Ahmadnagar; and Shayista Khán towards Junár. Three armies then advanced on Bijapur,—one under Khán Jahán by Sholapur, a second under Khán Dauran by Bidar, and a third under Khán Záman by Indapur, but the siege failed.

† The Moghal Dakhan now consisted of four subas:—1. Daulatábád and Ahmadnagar, called suba of the Dakhan, with Daulatábád for capital; 2. suba of Bálághát, capital Nander; 3. suba of Berar, capital Ellichpur; and 4, suba of Kandesh, capital Burhánpur. The *Jama* or total revenue of the four provinces was five krores of rupees.

‡ In 1643 prince Aurangzib desired to withdraw from worldly affairs, and the viceroyalty of the Dakhan was given to Khán Dauran Bahádur Núsrat

Júmla, the prime minister at Golkonda, incurred the displeasure of sultan 'Abdu-lla Kútab Sháh, and sought the protection of the Moghals.* The emperor issued an order to the Kútab Sháhi king, directing that Mir Júmla's son should be released; but sultan 'Abdu-lla paid no attention to the emperor, and even treated Mahomed Amin with greater severity. Prince Aurangzib was ordered to enforce compliance, and in 1656 marched suddenly on Haidarábád, which was taken and plundered.† After peace had been restored, the troops returned to Aurangábád, and Mir Júmla was invited to Delhi, where he was invested with the office of *wazir*. In the same year Mahomed 'Adíl Sháh died, and was succeeded by his son 'Alí 'Adíl Sháh; but Aurangzib questioned the latter's right to succeed, and gave out that the youth was illegitimate. A Moghal army advanced in 1657, and Mir Júmla was appointed commander-in-chief, with Aurangzib for his lieutenant. Bidar was captured from a descendant of Amír Baríd, and an engagement was fought near Kalliani, after which the country was ravaged and Gulbarga occupied. Several other victories were gained by the

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Jang. In 1644 the prince was made viceroy of Gujarát, and after this was sent on a campaign to Balkh and Kandahar in Afghánistan. He was reappointed viceroy of the Dakhan in 1653; and made Khirki, the city founded by Malik Ambar, his capital, and styled it Aurangábád. During the next two years, he carried out Todar Mall's system of revenue settlement in the imperial provinces of the Dakhan, according to the emperor's design, with great assiduity and success.

* Mir Mahomed Sáid Ardastáni, surnamed Mir Júmla, was born at Ispahan, and was brought up by a diamond merchant, who took him to Golkonda. The diamond merchant bequeathed his business to Mir Júmla, and the young Persian amassed great wealth, and was much respected throughout India. Mir Júmla entered the service of the Kútab Sháhi king, and gradually rose to the chief direction of affairs. During his absence on an expedition to the south, his son Mir Mahomed Amin offended 'Abdu-lla Kútab Shah, and was imprisoned. Mir Júmla hoped that his services would be taken into consideration, and earnestly entreated for his son's release. This was refused; and Mir Júmla appealed to prince Aurangzib, who interceded with the emperor on his behalf. Mir Júmla was honoured with the rank of 5,000, and Mahomed Amin with that of 2,000, and they were to be permitted to come to court. It should be mentioned that in 1636, the emperor exacted tribute from the king of Golkonda, and that tribute was paid every year.

† The king fled to Golkonda and begged to be forgiven. He paid a krore of rupees as an indemnity, and gave his daughter in marriage to sultan Mahomed, the son of prince Aurangzib. Mahomed Amin was released, and all his property was restored to him.

Moghals, and the capital was speedily invested. The main body of the Bijapur army was away into the Karnátik, and the king was completely taken by surprise. He made most humble supplications for peace, but they were sternly rejected ; and the capitulation of Bijapur seemed inevitable, when news reached Aurangzib of Sháh Jahán's serious illness. The overtures of 'Ali 'Adíl Sháh were accepted, and the siege of Bijapur was raised. The prince left sultan Mu'azzam, his second son, in charge of the Dakhan; and having confined Mir Júmla in Daulatábád for an assumed act of disloyalty, left for Hindostan, and entered on that contest for empire in which he was finally successful.*

Aurangzib deposed Sháh Jahán and was proclaimed emperor in 1658. Mir Júmla was released from Daulatábád the same year ; and sultan Mu'azzam, whom Aurangzib had left in charge of the Dakhan, was recalled.† The emperor's uncle Shayista Khán was appointed to the viceroyalty, with instructions to oppose the incursions which the Mahrattas under Siváji had begun to make into the Moghal possessions.‡ Shayista Khán marched on Puna, which he captured ; Shayista Khán.

* According to the 'Alamgír-Námá of Mahomed Kázim, the Moghals lost a krore of rupees from the king of Bijapur, because Dara recalled Aurangzib who was besieging 'Ali 'Adíl Sháh's capital. Dara also ordered Mir Júmla to return to Dehli, but Aurangzib detained Mir Jumla as a prisoner in Daulatábád. The story of Mir Júmla's disloyalty was disbelieved, and Dara confined his son Mahomed Amin, who was at court.

† Mir Júmla was sent to the government of Bengal, and then to Assam, where he died in 1662.

‡ After Sháhji retired into the service of the king of Bijapur in 1637, he was sent into the Karnátik, where his successes were rewarded with the grant of extensive jágírs. His son Siváji was born in 1627, and succeeded to his father's petty jágír at Puna. Siváji commenced his predatory career in 1646, and in 1649 Sháhji was seized by the king of Bijapur as a hostage for Siváji's good behaviour. In 1657 Siváji's conquests from 'Ali 'Adíl Sháh were confirmed to him by Aurangzib, who was at that time besieging Bijapur. Siváji then ravaged the Moghal territories, but when Aurangzib became emperor, he expressed his deep regret for what had happened and was forgiven. In 1659 Siváji murdered Afzúl Khán, who had been sent against him by the king of Bijapur. 'Ali 'Adíl Sháh took the field in person, and regained several forts and much of the territory that he lost. A reconciliation was effected in 1660, and Siváji turned his attention to the Moghal territories.

but could make no impression on the Mahratta strongholds.* He and his second-in-command, Jeswant Sing, were at first recalled in 1663, but the latter was allowed to remain, and prince Mu'azzam was again sent to the government of the Dakhan.

In August 1664 Sivájí surprised and plundered Ahmadnagar and carried his depredations to the vicinity of Aurangábad.† Prince Mu'azzam and Jeswant Sing were recalled in 1665, and Mirza Rája Jay Sing was appointed viceroy, with Dilér Khán as second in command. The new viceroy paid his respects to the prince at Aurangábád, and then proceeded to Puna, where he attacked the Mahrattas with great impetuosity. Sivájí was compelled to submit, and in 1665 was taken into the imperial service. Rája Jay Sing and Dilér Khán were next sent against Bijapur, which they besieged, but were constantly harassed by the Dakhan horse. The king of Golkonda also sent a relieving force, and the viceroy retired to Aurangábád.‡ Rája Jay Sing was recalled in

Mirza Rája Jay Sing.

* According to Grant Duff, after Sivájí's reconciliation with the king of Bijapur, the Mahrattas under Nattáji Palkur swept the Moghal territories up to the suburbs of Aurangábád. Again in 1663 Nattaji Palkur plundered the country about Ahmadnagar and Aurangábád, while the Moghal army under Shayista Khán remained inactive in the neighbourhood of Puna. In the month of April of the same year, Shayista Khán was surprised at Puna by Sivájí, and narrowly escaped assassination. The Moghal attributed this to the connivance of Jeswant Sing, his second in command, and retired to Aurungábád.

† In January 1664 Sivájí attacked Surat, and on his return, heard of his father's death. He succeeded to the extensive jágírs of Sháhji, and assumed the title of rája. In February 1665 he embarked 4,000 troops near Goa and sailed for Barcelore, which he plundered. When he came back, he found that rája Jay Sing and Dilér Khán had entered his territories.

‡ According to the convention of Purandar, Sivájí restored all the territory that he had taken from the Moghals, with the exception of twelve forts, which, with the country around them, were to be held in jágír from the emperor. Sivájí stipulated for *chaut* and *sardeshmukhi*, but they were not granted. This is the first mention made of *chaut*, or a fourth of the revenue, which the Mahrattas subsequently enforced over a great part of India.

After entering the imperial service, Sivájí distinguished himself in a campaign against Bijapur, and was invited to court by the emperor. He proceeded to Aurangábád, where Sáf Shikan Khán was deputy governor, and having received a bounty of a lakh of rupees, left for Dehli in March 1666. The Mahratta was disappointed with the treatment he received, and escaped to the Dakhan, where he arrived in the following December.

Mirza Rája Jay Sing. Prince Mu'azzam.

1667, and prince Mu'azzam and Jeswant Sing were again sent to the Dakhan.*

Jeswant Sing was fond of money, and Siváji gratified him with large presents. In return, the title of rája and a jágír in Berar were conferred on Siváji, and his son's mansab of 5,000 horse was confirmed.† Dilér Khán, the second-in-command of the late rája Jay Sing, was no favourite with the prince, nor with Jeswant Sing. He was recalled from an expedition in 1668, and being apprehensive for his safety, delayed in coming. He subsequently arrived within three kos of Aurangábád, but removed almost immediately to make his representations at court. The prince accused Dilér Khán of disobedience, and followed him with 60,000 men. Siváji also joined in the pursuit, but they did not come up with Dilér Khán, and encamped fifteen kos from Burhánpur. Dilér Khán represented that the prince was amassing troops and that he entertained rebellious designs. The emperor directed that prince Mu'azzam should return to Aurangábád, and that Dilér Khán should proceed to Gujarát. Aurangzib also learnt that Siváji was bribing his officers, and in 1670 sent secret orders for Sivaji's apprehension. The Mahratta was apprised of this, and the tranquillity of the Dakhan was immediately broken. Partáb Rao plundered Kandesh in December 1670, and in the following year Jeswant Sing was recalled. The emperor sent 40,000 men under Mahábat Khán into the Dakhan in 1672. The new commander laid siege to Salhir, and as Partáb Rao advanced to its relief, he detached the greater part of his force under Ikhlas Khán, to oppose Partáb Rao. Ikhlas Khán was defeated, and the whole army retreated to Aurangábád.

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* Rája Jay Sing died on the road at Burhánpur.

† This jágír was given in preference to a claim on Junár or Ahmadnagar. Siváji sent Sambáji to join prince Mu'azzam at Aurangábád in 1667; but owing to his youth, Sambáji was permitted to return.

In 1668 a treaty was concluded, by which the king of Bijapur ceded the fort and territory of Sholapur to the Moghals.

The period between 1666 and 1670 was generally one of peace and prosperity.

Both sultan Mu'azzam and Mahábat Khán were recalled, and Khán Jahán Báhádur, the governor of Gujarát, was appointed viceroy of the Dakhan. Khán Jahán adopted a defensive policy, although it was disapproved of by Dilér Khán his second-in-command, and the passes towards Kandesh were blocked. The Mahrattas however, worked round the hills and appeared before Ahmadnagar and Aurangábád.* In 1673 a compact was entered into with the Mahrattas ; but two years later Siváji again broke out, on the plea that Dilér Khán had made some aggressions. Khán Jahán defeated a body of Mahrattas near Lasura, about thirty miles from Aurangábád, and pursued them a great distance. Siváji was now preparing for a campaign in Southern India, and solicited for an accommodation, which was granted on his paying tribute to the Moghals.†

In the meantime a quarrel arose with Bijapur, and a Moghal army advanced from Aurangábád against the 'Adíl Sháhí capital.‡ The

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* The viceroy encountered a body of Mahrattas at a pass near the foot of Antúr, but they fled after a short struggle. He pursued them towards Ahmadnagar, and cantoned for the rains at Pairgaon, on the Bhima.

In 1672 Siváji undertook a secret expedition to Golkonda, and exacted a large contribution. In December of the same year 'Ali 'Adíl Sháh died, and was succeeded by his son Sikandar, then in his fifth year. Siváji took advantage of the confusion in the regency and attacked the state. He made great additions to his territory ; while Partáb Rao plundered up to Bijapur, but the latter was afterwards killed in an engagement at Panálá.

On the 16th June 1674 Siváji was again crowned king, and assumed all the ensigns of royalty.

† At the close of 1676, Siváji marched on Golkonda, and entered on an alliance with the Kútab Sháhi king, for the protection of his territories. He then started on his expedition into Southern India, on which he was absent eighteen months.

‡ Khawás Khán, the regent at Bijapur, wishing to save the state, proposed that Padsháh Bibi, the sister of Sikandar 'Adíl Sháh, should be given in marriage to one of Aurangzib's sons, and that the kingdom of Bijapur should become a dependent province of the Moghal empire. When this became known, the regent was accused of treachery and was assassinated. Khán Jahán was ordered to advance on Bijapur to enforce compliance with Khawás Khán's treaty, but the new regent, 'Abdu-l Karím, more than held his own. Through the good offices of Dilér Khán, peace was eventually made ; and the Moghal and Bijapur armies prepared for a combined attack on the territories of the king of Golkonda. They advanced on Gulbarga for this purpose, when

campaign was unsuccessful, and Khán Jahán was recalled in 1677. The emperor also disapproved of the compact that had been entered into with Siváji. Sultan Mu'azzam was again appointed viceroy, but Dilér Khán retained the command in the field; and in 1679 a fresh expedition was sent against Bijapur. Siváji ravaged the country up to Jálna, and ransacked this city for three days.* A Moghal force under Ranmust Khán was hastily despatched from Aurangábád. Siváji was attacked near Sangamnir, and only escaped by the help of his guides. Prince Mu'azzam.

The emperor was dissatisfied with the progress of events in the Dakhan, and both sultan Mu'azzam and Dilér Khán were recalled. Khán Jahán Báhádur was reappointed viceroy of the Dakhan, and during his term of office was constantly on the move against the Mahrattas.† In 1682 he was encamped at Bábalgaon, sixteen kos from Aurangábád, when news was brought to him, that the Mahrattas were advancing on the latter city by way of Ahmadnagar and Mungi Paitan. The viceroy marched with all speed and reached Aurangábád the same day. His deputy, rája Anup Sing, was on the Khán Jahán Báhádur.

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orders arrived recalling Khán Jahán. The campaign however, was entered upon ; but the death of 'Abdu-l Karím in 1678 put an end to it. Dilér Khán, the Moghal commander, supported Musaúd Khán's succession to the regency on certain conditions, one of which was that Khawás Khán's treaty regarding Padsháh Bibi and the Bijapur state should be carried out. Musaúd Khán promised compliance ; but refused when he reached Bijapur Dilér Khán prepared to advance on the capital, where a party of his own countrymen (Afghans) was in favour of the treaty ; and strife was imminent in Bijapur. To prevent bloodshed, and to save her brother and his kingdom, Padsháh Bibi declared her intention of proceeding to the Moghal camp. Dilér Khán sent her with a fit escort to Aurangábád ; but her generous sacrifice did not prevent the march of the Moghals. Bijapur was invested in 1679, and Musaúd Khán sought the aid of Siváji. The latter made a raid on Moghal territory ; but when he heard that Dilér Khán had run his approaches close to the city, he started for Bijapur. It was at this time that Sambáji deserted his father, and went over to Dilér Khán. The Mahrattas constantly harassed the besiegers, and Sambáji also escaped and rejoined his father.

* Siváji died at Raigarh on the 5th of April 1680, and was succeeded by his son Sambáji.

† In 1681 prince Akbar, supported by a confederacy of Rajputs, rebelled against Aurangzib ; but failed through the emperor's address. He fled to the Dakhan and was cordially received by Sambáji. The prince subsequently retired to Persia.

defensive, and the Mahrattas were assembled in great numbers at Kásipura and in the neighbourhood of the Sattára hills ; but retreated as soon as they heard of the arrival of Khán Jahán. The viceroy was ordered to erect a wall round the city, in order to protect it from any sudden attack by an enemy.

Prince Mu'azzam.

Towards the end of 1682, sultan Mu'azzam was appointed viceroy for the fourth time ; and in 1683 the emperor advanced in person with a vast army to Burhánpur. Aurangzib remained here for some time, and made his dispositions for a grand campaign against the Mahrattas. Sultan Mu'azzam received the title of Sháh Alam, and was sent with Dilér Khán towards Ahmadnagar. Sultan 'Azam was despatched to Kandesh ; but was afterwards recalled, and Sháhábu-d din Khán was sent in his stead. Khán Jahán was ordered to join prince Moizu-d din, the eldest son of Sháh Alam, who was at Rámpur, on the Godávari, sixteen kos from Aurangábád.

In 1684 the emperor arrived at Aurangábád ; and recalled Sháh Alam, whom he now ordered to the Konkan. This expedition was most disastrous, and owing to want and sickness, the army suffered very much. Sháhábu-d din Khán was ordered to the relief of Sháh Alam, which he successfully accomplished ; and in 1685 defeated Sambáji at Nizámpur. The emperor was much pleased, and conferred on Sháhábu-d din the title of Gháziu-d din Khán Báhádur.* In 1686 Khán Jahán was left at Aurangábád, and the emperor advanced to Ahmadnagar. Prince 'Azam was sent against Bijapur, and opened the campaign by capturing Sholapur; while Sháh Alam was despatched towards Dharwar, where he suffered terribly from famine and pestilence. These arrangements left Kandesh somewhat exposed, and the Mahrattas under Hambir Rao plundered Burhánpur. Khán Jahán moved from Aurangábád to intercept them ; but instead of proceeding towards the Anki Tanki pass, he crossed over by 'Ajanta. The

* This is the earliest account in the history of the Dakhan of the ancestors of the Nizáms of Haidarábád. Sháhábu-d din Khán was at the head of the Turání nobles, and was a personal favourite with the emperor.

Mahrattas escaped easily; and prince Kám Baksh was sent with an army to cover Burhánpur.* In 1689 prince 'Azam was detached with an army to assist the Moghals at Násik, where a strong body

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* Khán Jahán was ordered to assist prince 'Azam, who was confronted by a superior force; but the prince retired before the reinforcements could arrive. Another force under Ruhilla Khán went to the assistance of Sháh Alam, and returned with the wreck of the prince's army to Ahmadnagar. Khán Jahán and Ruhilla Khán were then sent towards Golkonda. In 1687 the emperor removed his camp to Sholapur; and Gházíu-d din Khán Báhádur was directed to advance from Junár to Ahmadnagar. Prince 'Azam again marched on Bijapur, which he invested; but the enemy cut off his communications with the grand camp, and his army was in extreme peril. It was at this time that Gházíu-d din Khán Báhádur rendered most excellent service, and brought up a convoy of 20,000 Brinjári bullocks with grain. On the road he had a desperate engagement with the enemy, in which Jani Begam, the wife of 'Azam Sháh, mounted her elephant and encouraged the troops. Gházíu-d din was honoured with the title of Firoz Jang, and "Aurangzib expressed himself more gratefully to him for thus relieving his son, than for any service ever performed by his officers."—See Grant Duff's History of the Mahrattas.

Khán Jahán in the Kútab Sháhi territory, was successfully opposed by Madhuna Pant the prime minister; and Sháh Alam was sent to reinforce him. The Golkonda general Ibráhim Khán, treacherously went over to the enemy, and the Moghals appeared before Haidarábád, which they plundered for three days. Madhuna Pant was assassinated, and the king fled to Golkonda, where he sued for peace. A treaty was entered into, by which the Kútab Sháhi king paid a contribution of two krores of rupees. The emperor was dissatisfied with these arrangements, and Khán Jahán was recalled.

The army against Bijapur under prince 'Azam, had fought several actions with the enemy; and the emperor proceeded to the capital and personally superintended the siege. Bijapur capitulated on the 15th October 1686, and the terms of surrender were made by Shirji Khán through Firoz Jang. The 'Adil Sháhi kingdom was incorporated into the Moghal empire, and constituted the fifth suba of the Dakhan. Sikandar 'Adil Shah was kept a close prisoner, and died after three years.

The emperor made preparations to reduce Golkonda, and advanced to Gulbarga, while Firoz Jang was sent towards Adoni. Golkonda was invested, and after a siege of seven months, fell by treachery in the end of September 1687. 'Abu Hasan, the last of the Kútab Sháhi kings, was confined at Daulatábád; and the kingdom of Golkonda was constituted the sixth suba of the Dakhan. Firoz Jang was present at the siege and took an active part in it. After the capitulation, he returned to Adoni, which he captured; and in 1689 joined Aurangzib, who had moved to Bijapur. He was soon afterwards afflicted with the plague which broke out in the grand camp, and completely lost the use of his eyes.

of Mahrattas had made their appearance.* In 1691 parties of Mahrattas were again plundering at Násik, Bhir, and Bidar; and two of their principal leaders, Santáji and Dannáji, plundered the valley of the Godávari. They also cut off several convoys from Hindostan that were proceeding to the imperial camp, which in 1694 was near Pandharpur. Santáji continued to make great havoc, and in 1696, left two active officers to ravage Berar and the valley of the Godávari, while he started off to relieve Gingi, in Southern India. He was afterwards hunted from place to place, and was assassinated in 1699.†

In the same year several Mahratta chiefs combined their armies, and entered the valley of the Godávari under the leadership of rája Rám. They went through Nandér, Berar, and Kandesh; and Haibat Rao was styled *sur lashkar* and was left in the valley of the Godávari, while Parsáji Bhoslá was called *sena sahib suba*, and kept in Berar. Rája Rám on his return attacked Jálna, which he was plundering,

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* During the three years that Aurangzib was occupied with the conquest of Bijapur and Golkonda, Sambáji wasted his time in dissipation. In 1689 he was surprised and captured at Sangameswar by Tukaráb Khán, and was brought to the imperial camp at Tolapur, near Puna, where he was executed. His son Siváji succeeded him under the regency of rája Rám, but was captured at Raigarh in 1690 by Yetimad Khán, who was raised to the title of Zulfikar Khán. He and his mother were protected by Begam Sahib, the daughter of Aurangzib. Siváji was afterwards known as Shao. Rája Rám the uncle of Siváji retired to Gingi in Southern India, and was crowned king. Zulfikar Khán was sent against him in 1691; and in 1693 was superseded by prince Kám Baksh under the guidance of the prime minister, 'Asad Khán. After a protracted siege which was raised in 1696, the prince and 'Asad Khán were recalled. Gingi was reinvested by Zulfikar Khán and taken in 1698, but rája Rám escaped to Sattára.

† In 1692 prince Kám Baksh pursued a party of Mahrattas from Mallagaon to Tuljapur. He then escorted the Persian Ambassador to Aurangábád; and on his return, brought a large supply of treasure to the imperial camp. In the same year the emperor ordered a magnificent palace to be erected near the great reservoir to the north of Aurangábád, the ruins of which are now to be seen in the Killa Arrak; and in 1696 a fortification was begun near Begampura to protect it from the Mahrattas.

The depredations of the Mahrattas in 1699 extended throughout the Dakhan as far as the Bálághát, and the emperor took charge of an army in person to reduce their strongholds, while Zulfikar Khán was sent to attack them in the field,

when the Moghal field army under Zulfikar Khán fell suddenly upon him. The Mahratta leader experienced a long and fatiguing pursuit, from the effects of which he died in March 1700, and his son Siváji succeeded him under the regency of Tárá Bai.*

In 1705 Firoz Jang was appointed to the government of Berar, with instructions to protect that province and Telingána from the ravages of the Mahrattas; while prince Bidar Bakht was appointed to Aurangábád and Burhánpur. The Mahrattas plundered the latter city and crossed the Narbada; but retired to Berar as soon as Zulfikar Khán arrived at Fardapur, and Rustam Khán was detached against them.† A severe drought prevailed this year, and the Mahratta raids were more frequent than ever. Zulfikar Khán advanced to Burhánpur and then followed up the Mahrattas into Berar; while Firoz Jang marched to the protection of Aurangábád and Ahmadnagar. Provisions were scarce and there was great want in the grand camp, which was relieved by Zulfikar Khán, who brought a large convoy of grain. During his absence, the Mahrattas defeated Rustam Khán and again crossed the Narbada, followed by Firoz Jáng and prince Bidar Bakht. Zulfikar Khán advanced for the protection of Aurangábád and Ahmadnagar, and detached a force which pursued the Mahrattas and defeated them in Kandesh. Firoz Jang also defeated the enemy in Berar and pursued them to Sironji, for which he received the title of

Prince Bidar Bakht.

Zulfikar Khán.

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* The emperor was almost entirely occupied with the siege of forts for several years, while Zulfikar Khán was constantly engaged in the field. In 1704 the Mahrattas swarmed like locusts, and as soon as Zulfikar Khán defeated them on one side, a fresh body sprang up in another direction. Thus the Moghal general defeated Dannáji in Kandesh, when he was called to Parainda, and pursued a large body into Berar. He then barely retired to Bidar, when the Mahrattas again threatened Berar, and in 1705 he drove them away from Ahmadnagar. Chin Kalich Khán, the son of Firoz Jang and *faujdar* of Karnátik-Bijapur, was also threatened by a large body of Mahrattas near the Kistna; but he reached Mudkal safely, and the enemy retired to Gulbarga. In 1705 the Mahrattas overran Kandesh and Berar, and entered Málwa. They also defeated the imperial troops in Gujarát. Prince Azam Sháh was ordered to Gujarát, and Zulfikar Khán to Málwa.

† Certain proposals were made to sultan Kám Baksh, by which Shao was to be restored to the Mahrattas as their rája, but they ended in nothing.

"Sipah Salar." The scarcity continued, and in 1706 Zulfikar Khán, after his return from Wakinkerah, proceeded against Scindia, who was plundering in the pargana of Partur, twenty-five kos from Aurangábád.* In 1707 the emperor returned dangerously ill to Ahmadnagar, and the Mahrattas, availing themselves of the distress in the imperial camp, made a raid near Aurangábád, but were driven back by Zulfikar Khán. The emperor died the same year, on the 21st February; and "his remains were carried to Roza and interred near the tomb of the celebrated saint Burhánu-d din," and other religious worthies.

Dáud Khán Pani.

Zulfikar Khán left Daud Khán Pani as his deputy in the viceroyalty of the Dakhan, and accompanied prince 'Azam Sháh to Agra.† The Mahrattas at once took advantage of the weakness of the Moghal army and commenced their depredations. By Zulfikar

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* In 1706 the emperor marched in person to invest Wakinkerah, in the Sholapur district, and directed Chin Kalich Khán to conduct the siege. Zulfikar Khán was also ordered from Aurangábád; and after several desperate assaults, the besieged retired further into their fastnesses among the hills, and made proposals for peace through prince Kám Baksh and Chin Kalich Khán.

The emperor was taken dangerously ill, and the imperial army started for Ahmadnagar, but was constantly harassed by the Mahrattas. The scarcity still continued, and several convoys from Hindostan were plundered at the 'Ajanta ghát near Fardapur, and at other places. One very rich caravan was plundered a few miles from Ahmadnagar.

† Azam Sháh returned to Ahmadnagar three days after Aurangzib's death, and was joined by 'Asad Khán and by Zulfikar Khán, the viceroy of the Dakhan. The prince started for Dehli; but at Burhánpur was abandoned by Firoz Jang, Chin Kalich Khán, and Mahomed Amin Khan, who came back to Aurungábád. 'Azam Sháh was defeated and killed in a battle near Agra, and Sháh Alam became emperor under the title of Báhádur Sháh. Zulfikar Khán was pardoned, and the viceroyalty of the Dakhan was confirmed to him. In 1708 the new emperor arrived at Aurangábád to subdue his brother Kám Baksh, who had proclaimed himself at Bijapur. Kám Baksh was defeated and killed near Haidarábád; and in 1709 Báhádur Sháh returned to Hindostan accompanied by Zulfikar Khán. In the same year Firoz Jang was made subadár of Gujarát, but died soon afterwards. "Gháziu-d din Khán Báhádur Firoz Jang was a man born to victory, and a disciplinarian who had always prevailed over his enemy. A nobleman of such rank and power, and yet so gentle and pleasant-spoken, has rarely been seen or heard among the men of Turan." See Muntakhabu-l Labáb of Khafi Khán.

Khán's advice, rája Shao was released, and some troops were sent to assist him, on condition of his paying allegiance to the Moghal emperor. Rája Shao was joined by the Mahratta troops in Berar and Kandesh, and having collected a large army, proceeded to the neighbourhood of Ahmadnagar, and then to Kuldábád or Roza, to pay his respects to the tomb of Aurangzib.*

In 1713 Dáud Khán Pani was removed to the government of Gujarát, and Nizámu-l Mulk Báhádur Fath Jang was appointed viceroy of the Dakhan. Nizamu-l Mulk decided to support the Kolapur party, and issued orders to the *faujdárs* and *zilladárs* to expel the Mahratta collectors of *chaut*. He went out with a force to settle the country, and then returned to Aurangábád. There was a great abatement of the ravages of the Mahrattas; but they still plundered remote districts, and assembled at a fort called Panagarh, twenty-three kos from Aurangábád, where they were defeated by Nizámu-l Mulk's lieutenants. A force was also sent to assist Sambáji, and a battle was fought near Purandar, in which Bálláji Wiswanáth, the afterwards famous Peshwá, was defeated. An accommodation took place, and the Moghals returned to Aurangábád. During the seventeen months of Nizámu-l Mulk's first viceroyalty, his Nizámu-l Mulk.

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* Kuldábád was named after Aurangzib, who was called "Kuld-makan." Rája Shao afterwards marched on Sattára, and was formally placed on the throne in 1708. There were thus two parties among the Mahrattas, one which supported rája Shao, and the other which favoured Siváji the son of rájá Rám by Tárá Bai. The latter was known as the Kolapur party. Siváji died in 1712, and his half-brother Sambáji became the chief of the Kolapur party.

Báhádur Sháh died in 1711; and after a struggle for the throne, Jahándar Sháh became emperor. During Báhádur Sháh's reign, Chin Kalich Khán was appointed subadár of Oude, and lived in comparative retirement in his district, on account of Zulfikar Khán's hostility towards him. In 1712 Faroksir, the son of Azimushán, rebelled in Bengal, and was assisted by the two Saiad brothers, Husain 'Ali Khán and Abdu-lla Khán. Chin Kalich Khán contributed materially to the success of Faroksir, and Jahándar Sháh was defeated and put to death. Faroksir became emperor, and his adherents were rewarded. Chin Kalich Khán's mansab was increased to 7,000 infantry and 7,000 cavalry. He also received the title of Nizámu-l Mulk Báhádur Fath Jang, and was appointed viceroy of the six subas of the Dakhan. His opponent, Zulfikar Khán, was put to death.

policy and vigour controlled the Mahrattas. He was soon recalled to make way for Husain 'Ali Khán, and returned to court in 1714.*

Dáud Khán Pani, the subadár of Gujarát, attacked Husain 'Ali Khán on his arrival at Burhánpur, but was defeated and slain. The new viceroy arrived at Aurangábád, and tried to settle the country. In 1717 Zulfikar Beg was sent against the Mahrattas, and after crossing the pass between Aurangábád and Kandesh, was inveigled into difficult country, where he was defeated and killed. Another force was sent to retrieve the disaster, but it accomplished nothing. Subsequently Mukab Sing the *diwán*, encountered the Mahrattas at Ahmadnagar, and a severe conflict took place in which both parties claimed the advantage, but the Moghals returned to Aurangábád. Husain 'Ali Khán was now desirous of securing the Mahrattas to his cause, so as to strengthen himself against the emperor, and opened negotiations with them. He conceded the pernicious *chaut*, *sar-deshmukhi*, and other odious demands, and promised to get them confirmed by an imperial *farmán*, on condition that rája Shao should send a Mahratta contingent to support him against the emperor. Faroksir however, refused to ratify the treaty, and the Saiads were open in their hostility. Husain 'Ali Khán appointed his adopted son 'Alam 'Ali Khán to be his deputy in the Dakhan, and in 1719 left for the capital with a large army, and was joined by 16,000 Mahrattas under Bálláji Wiswanáth.†

'Alam 'Ali Khán.

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* Faroksir was a weak sovereign and gave himself up to pleasure, while the Saiads exercised an irresponsible authority. The emperor disliked their control and tried to remove them; but they were too powerful, and Husain 'Ali Khán promised before leaving for the Dakhan, that he would return within twenty days if any attempts were made to injure his brother.

† The viceroy arrived at the capital, and Faroksir was deposed and put to death. Two princes followed him in rapid succession, but died within seven months, and in September 1720, prince Roshan Ashtar was proclaimed emperor under the title of Mahomed Sháh.

Nizámu-l Mulk was sent to Murádábád on his return from the Dakhan, and then to Patna. After a short stay at the last-mentioned place, he was appointed subadár of Málwa, but the Saiads feared him, and directed Diláwar 'Ali Khán to maintain a large army of observation on his frontier. The new emperor chafed

In June 1720 Nizámu-l Mulk revolted against the authority of the Saiads, and entered the Dakhan. He was followed by a large force under Diláwar 'Ali Khán, and another army advanced against him from Aurangábád, commanded by the acting viceroy, 'Alam 'Ali Khán. Nizámu-l Mulk first encountered the former, and Diláwar 'Ali Khán was defeated and killed in an engagement at Ratanpur, sixteen kos from Burhánpur. 'Alam 'Ali Khán was at Fardápur when news arrived of Nizámu-l Mulk's victory, and he was advised to retire to Aurangábád or Ahmadnagar, and there await the arrival of Husain 'Ali Khán, who was advancing to his assistance from Agra. He preferred however, to hazard a battle, and was defeated and killed at Ballárpur on the 1st August 1720. Nizámu-l Mulk proceeded to Aurangábád, where he was joined by Mubáraz Khán, the subadár of Haidarábád, and other officers.*

The power of the Saiads was overthrown in October 1720, and Nizámu-l Mulk sent his congratulations to the emperor, and was invited to court. He was appointed viceroy of the Dakhan in addition to his government of Málwa, and in 1721 was made *wazir* of the empire.† Nizámu-l Mulk went to Dehli in February 1722, and

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under the tutelage of the Saiads, and looked to Nizámu-l Mulk to assist him in getting rid of them. In the meantime the Saiads tried to remove Nizámu-l Mulk from Málwa, and promised him some other subadárship. Nizámu-l Mulk affected compliance and marched towards Agra, but turned rapidly round the third day and entered the Dakhan, where he had many partisans. Asirgarh and Burhánpur were given up without opposition, and he was also joined by the Mahratta faction that supported the rája of Kolapur.

* Husain 'Ali Khán started with the emperor for the Dakhan in order to crush Nizámu-l Mulk, but was assassinated thirty-five kos from Agra. His brother Saiad 'Abdu-lla was subsequently defeated and taken prisoner by the emperor.

† Nizámu-l Mulk could not immediately proceed to court, and was busily engaged in trying to undo the mischief that had been created by the concessions of the previous viceroy. The Peshwa, Bálláji Wiswanáth, died in October 1720, and his son and successor Báji Rao strenuously opposed Nizámu-l Mulk. When the Dakhan was somewhat settled, Nizámu-l Mulk went to court, and in his capacity as *wazir* tried to introduce some reforms, but they were distasteful to the emperor, who wasted his time in the company of unworthy favourites. Nizámu-l

returned to the Dakhan in October 1723. Before leaving the capital, he received the title of 'Asaf Jáh, and was raised to the dignity of *vakil-i-mutlak* or supreme deputy in the empire. Mahomed Sháh was secretly hostile to his powerful subject, and sent instructions to Mubáraz Khán, subadár of Haidarábád, to oppose Asaf Jáh. The latter arrived at Aurangábád in July 1724, and in the following October, defeated Mubáraz Khán, who was killed in a battle fought at Shakar-Khera, forty kos from Aurangábád.*

In 1725 'Asaf Jáh fixed his eyes on Haidarábád, as being the best suited for the seat of his government. He came to some arrangements with rája Shao on the matter, but was opposed by Báji Rao, and a war ensued in which 'Asaf Jáh was joined by Sambáji's party. Báji Rao laid waste the district of Jálna in the cold season of 1727, and 'Iwáz Khán with 'Asaf Jáh's advanced guard partially engaged him. The Mahrattas retired to Máhur, and then turned rapidly towards Aurangábád and made for Burhánpur, followed by 'Iwáz Khán and 'Asaf Jáh. After crossing the 'Ajanta ghát, Báji Rao started off for Gujarát; while 'Asaf Jáh relieved Burhánpur, and returned to Aurangábád with the intention of advancing on Puna. 'Asaf Jáh went as far as Ahmadnagar, when Báji Rao also returned in 1728, and crossing the Kasár Bari ghát, laid waste the taluks of Baizapur and Gándapur. 'Asaf Jáh's Mahratta allies rendered him but little assistance, and he was much harassed by the enemy. There was also great scarcity

Mulk was then anxious to get away from the capital, and took charge of an expedition into Gujarát against Haidar Kuli Khán, in which he was completely successful. The subadárship of Gujarát was given to him in addition to his other appointments; and Nizámu-l Mulk left his uncle Hamid Khán as his deputy in the province and returned to Dehli. His position at court became even more distasteful than before, and he resigned his appointment of *wazir*. Shortly afterwards Nizámu-l-Mulk left for the Dakhan, and although at a later period he returned once more to Dehli, he now became virtually independent, and the Moghal possessions to the south of the Narbada were torn from the empire.

* After this action, 'Asaf Jáh proceeded to Haidarábád, which was in charge of Khwája 'Ahmad Khán, the son of Mubáraz Khán. 'Asaf Jáh succeeded in gaining Ahmad Khan over to his cause, and the whole of the province submitted without striking a blow. The emperor apparently acquiesced in all that had been done, but removed 'Asaf Jáh from the governments of Málwa and Gujarát.

of water, but he forced himself into a good position, and the Mahrattas came to terms. 'Asaf Jáh promised not to molest them in their designs on Málwa and Gujarát, on condition that they abstained from interfering with the Dakhan. It was 'Asaf Jáh's policy however, to create dissensions among the Mahrattas in order to weaken their power; and in 1731, he prepared to assist Trimbak Rao Dhábari, who was hostile to the designs of Báji Rao, but before he could take an active part, Dhábari was defeated and killed. 'Asaf Jáh and Báji Rao began to find out that they were necessary to each other, and a personal meeting was arranged between them.*

* At this meeting, a compact is said to have been made, by which the ascendancy of Báji Rao as Peshwa was to be secured to him; while 'Asaf Jáh was to be assisted in repelling any hostile movements, aimed against the Mahomedan state that he was establishing in the Dakhan. The Mahrattas were now let loose on the imperial territories to the north of the Narbada, and soon poured into Málwa and Gujarát, and appeared even at the very gates of Dehli. Mahomed Sháh retaliated by granting them certain privileges in the Dakhan, so as to involve 'Asaf Jáh in difficulties with them, but Báji Rao did not avail himself of these concessions. The emperor then entreated 'Asaf Jáh to assist him, and in 1736 a reconciliation was effected. The governments of Málwa and Gujarát were restored to him in the name of his eldest son Ghaziu-d din, on condition that he should expel the Mahrattas from these provinces. 'Asaf Jáh repaired to court in 1737, and on account of his great age and consequent infirmity, stipulated that other commanders should be employed in the field, while he directed their operations. The court party however, was hostile to him, and he was forced to command in person. The Moghal army left Dehli, and after a partial action near Bhopal, was surrounded by a very large body of Mahrattas under Báji Rao. 'Asaf Jáh knew well that he could expect little help from court, and ordered reinforcements from the Dakhan, while he retreated to Sironji. Before assistance could arrive, negotiations were opened in February 1738, and 'Asaf Jáh promised to obtain the cession of Málwa and of the territory between the Narbada and Chambal for the Mahrattas, together with an indemnity of fifty lakhs of rupees from the imperial treasury.

After these events, 'Asaf Jáh returned to the capital, and was present during the sack and plunder of Dehli by the Persians under Nadir Sháh in 1739. The emperor dignified him with the title of Amiru-l Mulk, but he resigned the office to his eldest son Gháziu-d din, and started for the Dakhan.

The dissolution of the empire had already commenced, and Mahomed Sháh ceased to exert more than a nominal sovereignty over the governments of the provinces, which still recognised the emperor as lord paramount.

In 1727 'Asaf Jáh repaired to Dehli, and undertook a campaign against the Mahrattas. He was surrounded by them at Bhopal, but forced his way towards the Dakhan covered by his powerful artillery; while his second son Násir Jang, whom he left as his deputy, assembled troops at Aurangábád and Haidarábád, in order to assist him. The reinforcements advanced up to Phulmari, when peace was made at Sironji on the 11th February 1738, and 'Asaf Jah returned to Delhi. During the confusion of Nadir Shah's invasion in 1739, Báji Ráo took advantage of the absence of 'Asaf Jáh, and tried to conquer the Dakhan. He marched on Aurangábád and attacked Násir Jang, who was encamped there with a force of 10,000 men. The latter was reinforced, and pursued Báji Ráo across the Godávari to Ahmadnagar, and then up to Puna, which he plundered and burnt in 1740. The Peshwa, being joined by a body of fresh troops, repeatedly attacked the Mahomedans, and Násir Jang retired towards the Godávari. The Mahrattas were tired of the unprofitable war, and entered into an engagement at Paitan, by which both parties pledged themselves to maintain peace.*

THE NIZAMS OF HAIDARÁBÁD.

'Asaf Jáh returned to the Dakhan early in 1741, and apprehended some trouble from his son Násir Jang. The latter submitted, and assuming the garb of a fakir, did penance at the shrine of saint Zainu-d din at Rozá. He was however, subsequently led astray by Fateh Yáb Jang, who surprised the fort of Malhir, and carried Násir Jang with him to Daulatábád. 'Asaf Jáh was taken at some disadvantage, but Násir Jang was seized with compunction, and delayed his march for a day. This gave time for preparation, and

* In 1740 Báji Rao started on a campaign to Hindostán, but died near the Narbada on the 28th April, and was succeeded by his eldest son, Bálláji Báji Rao. Later in the same year, 'Asaf Jah crossed the Narbada on his way to the Dakhan, and Bálláji Rao paid him a respectful visit, with the view of obtaining the government of Málwa.

Násir Jang, who advanced on Aurangábád at the head of 7,000 horse, was defeated on the 23rd July 1742. He surrendered himself to Saiad Lashkar Khán, and was taken to 'Asaf Jáh, by whom he was kindly received, but as a matter of precaution, Násir Jang was confined for a short time at Kandahar, near Bidar.* Násir Jang was released the same year, and accompanied his father to Haidarábád. In January 1743 'Asaf Jáh marched with a very large army into the Karnátik, and settled the disputes about the succession to the government of that province. He returned to Aurangábád in 1744, and was occupied in looking after the internal administration till the time of his death, which happened at Burhán-pur on the 19th June 1748, at the age of 79 years. His remains were sent for interment to Rozá. 'Asaf Jáh married at Aurangábád, Saiadu-l Nissa Begam, the daughter of a Saiad family at Gulbarga. By her he had two sons, Ghází-u-d din and Násir Jang; and two daughters. He also had four more sons by other wives, as follows :— Sulábat Jang, Nizám 'Ali Khán, Busálat Jang, and Mogal 'Ali Khán.

Ghází-u-d din the eldest son, who was at Dehli, was nominated by the emperor to succeed his father; but Násir Jang alleged that Ghází-u-d din had resigned in his favour, and assumed the supreme authority. Ghází-u-d din opened negotiations with Bálláji Báji Rao, and the Peshwá was glad of the opportunity to profit by the dissensions among the brothers. The time also was exceedingly favourable, as the Dakhan was almost completely denuded of troops; and in 1750 Bálláji Rao moved towards Aurangábád.† The

Nasir Jang.

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* Saiád Laskhar Khán played an important part during the subadarship of Sulábat Jang. Another prominent character, Sháh Nawáz Khán, was *diwán* of Berar, and threw in his lot with Násir Jang. After the defeat of the latter, Sháh Nawáz Khán lived in concealment for five years, during which period he composed the biographical dictionary known as the Ma-asiru-l Umará. 'Asaf Jáh took him again into favour in 1747, and reinstated him in the *diwání* of Berar.

† Affairs in the Karnátik were again unsettled, and Mozafar Jang, a grandson of 'Asaf Jáh, joined the malcontents with 25,000 men, and prepared to dispute the succession with Násir Jang. He made overtures to the French government

governor, Saiad Lashkar Khán, was secretly in favour of Gházíu-d din, and paid the Mahrattas a contribution of 15 lakhs of rupees.

Bálláji Rao moved off in 1751 to oppose Sulábat Jang, the successor of Násir Jang, who was proceeding with Bussy to Haidarábád. Sulábat Jang and Bussy advanced from Haidarábád to Aurangábád, which they reached on the 18th June 1752. "The entry into Aurangabád was more splendid and magnificent than that which had been made at Golkonda, and the city merited the preference, being next to Dehli the most populous and wealthy in the Moghal dominions. Its inhabitants when the suba is there, are computed at a million and a half souls." Bálláji Rao advanced towards Aurangábád with a considerable army, but retired hastily to Puna on hearing of rája Shao's death; and after having secured the succession to rája Rám, he prepared to encounter Sulábat Jang and Bussy. The Mahrattas surrounded the latter, and carried on their usual desultory warfare. Sulábat Jang and Bussy advanced towards Puna, destroying every village on their route, but returned to Ahmadnagar to replenish their ammunition; while Raghoji Bhosla plundered Western Berar and levied contributions between the Pén Ganga and the

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at Pondicherry, and was assisted by a force under Monsieur Bussy. In 1749 Násir Jang advanced with an army of 300,000 men to oppose his nephew, and was joined by an English force from Madras; but before an action could be fought the French contingent deserted. Mozafar Jang surrendered himself to his uncle in March 1750, and was imprisoned. Násir Jang sent a portion of his army under Sháh Nawáz Khán, and the Mahratta contingent under Jánoji Bhosla, to watch the Peshwa's movements near Aurangábád. In the meantime the governor of Pondicherry, Monsieur Dupleix, affected to negotiate with Násir Jang, while he secretly intrigued with certain discontented tributaries of Haidarábád, the nawábs of Kadapa, Karnúl, and Savanur. In conjunction with them, he made a treacherous night attack on the 5th December 1750, in which Násir Jang was killed. Monsieur Bussy, in command of the French troops, immediately released Mozafar Jang and placed him on the masnad, but the latter was also killed by some Patan chiefs in January 1751. Bussy then released Sulábat Jang, the third son of the late 'Asaf Jáh, who was at the time a prisoner in camp, and marched with him to Haidarábád, where he required Sulábat Jang to take the French contingent of 300 Europeans and 2,000 sepoys into his permanent service, and assign an annual sum of 40 lakhs of rupees for their pay and allowances.

Godávari. Owing however to discontent in the army, Sulábat Jang closed with the overtures of the Peshwa and returned to Haidarábád. In the meantime the troops clamoured for arrears of pay, and Ragonáth Dás, the *diwan*, was assassinated. Sulábat Jang sent for Saiad Lashkar Khán and Sháh Nawáz Khán from Aurangábád, when the former was appointed *diwan* and the latter was made *subadar* of Haidarábád.

News arrived about this time that Gházíu-d din was approaching the Dakhan, and that the Mahrattas were ready to join him. Saiad Lashkar Khan also favoured Ghaziu-d din's cause, and contrived to resign his appointment as if to negotiate with the Mahrattas on behalf of Sulábat Jang. Gházíu-d din was joined by the forces at Burhánpur, and his army, including Bálláji Rao's Mahrattas, amounted to about 150,000 men. He arrived at Aurangábád, and the Peshwa stipulated for the cession of the territory to the west of Berar, when the sudden death of Gházíu-d din terminated the negotiations. Sulábat Jang was thus without a rival, but to avoid hostilities, Bussy advised that the cessions promised by Gházíu-d din should be made over to the Peshwa ; and the provinces between the Godávari and Tapti, comprising Western Berar and Kandesh, were alienated from his possessions.

In 1753 Sulábat Jang left the capital for Aurangábád, and Bussy retired to Masulipatam to recruit his health. During the same year Saiad Lashkar Khán was reappointed *diwan*, and made certain proposals for the dismissal of the French contingent. As soon as Bussy was sufficiently recovered, he proceeded at once to Aurangábád, which he reached on the 23rd November 1753, and procured the dismissal of Saiad Lashkar Khán. He further demanded a cession of territory for the support of his troops, and Sulábat Jang made over to the French, the eastern portion of his dominions known as the Northern Sarkárs, extending for 600 miles along the sea-coast, and yielding a revenue of 50 lakhs of rupees per annum. On the recommendation of Bussy, Sháh Nawáz Khán was appointed *diwan*,

and in 1754 the Peshwa and Sulábat Jang, accompanied by Bussy, proceeded to the Karnátik.*

In 1756 Sulábat Jang appointed his brothers Nizám 'Ali Khán and Busálat Jang to the governments of Berar and Bijapur respectively, and cantoned at Aurangábád for the rains. His Highness was accompanied by Busálat Jang, and a force of Mahrattas under Wiswás Rao hovered about the valley of the Godávari. The troops were again clamorous for arrears of pay, and the prime minister, Sháh Nawáz Khán, was dismissed and fled to Daulatábád.† Busálat Jang was appointed prime minister, and called in the aid of Nizám 'Ali Khán from Berar to reduce Daulatábád. Sháh Nawáz Khán then made overtures to the Mahrattas, but was subsequently induced to submit. Busálat Jang resigned his office of prime minister in favour of Nizám 'Ali Khán, and the latter advanced to the relief of Sindkher. The Mahrattas were driven off; but fresh negotiations were proposed which involved a cession of territory, yielding a revenue of 25 lakhs of rupees, to the Mahrattas.

Bálláji Rao accompanied Nizám 'Ali Khán to Aurangábád in 1758, and promised to assist him in expelling the French. A plot was also formed for the deposal of Sulábat Jang; but at this juncture, Bussy appeared suddenly on the scene with a well-

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* Raghoji Bhosla died in 1753, and his eldest son Jánoji, levied contributions along the Godávari. A force was sent against him, and he was compelled to restore a great part of the plunder.

In 1756 the prime minister, Sháh Nawáz Khán, leagued with the Peshwa to expel the French. After the fall of Savanur, Bussy was informed that his services were no longer required; upon which he retired to Haidarábád and maintained an hostile attitude. His Highness applied to Madras, and the Company's Government expressed their willingness to enter into the proposed alliance, but a force was not immediately available, as all the spare troops had been forwarded to Bengal. In 1757 Bussy was persuaded to retire to the Northern Sarkárs, which had been assigned for the maintenance of his troops.

† The fort had only recently been taken from Sádat Bokhárú, the killadar in whose family it had been from the time of Aurangzib. It was now in charge of a dependant of Sháh Nawáz Khán.

appointed force, and obtained possession of Daulatábád. The Peshwa had gone 50 miles west of Aurangábad, and made a feint of threatening Bombay, in order to counteract the designs of the English on Surat; but having heard that Bussy was in possession of Daulatábád, he returned back rapidly, and tried hard to prevail upon Bussy to deliver up the fortress to the Mahrattas. Busálat Jang was made prime minister; and as Nizám 'Ali Khán was hostile to the French, an intrigue was set on foot to capture him, but the principal mover, Haidar Jang the *diwan* of Bussy, was murdered, and the plot failed. Sháh Nawáz Khán was also killed, and Nizám 'Ali Khán retired to Burhánpur.

Bussy had overcome the confederacy to remove the French, and was returning with Sulábat Jang to Haidarábád in July 1758, when he received orders recalling him from the Dakhan.* Nizám 'Ali Khán at once collected a body of troops and advanced from Burhánpur. Jánoji Bhosla marched against him, but was defeated and immediately went over to his side. The Peshwa gave Nizam 'Ali Khán encouragement, and the English also courted his alliance. Nizám 'Ali Khán took possession of Aurangábád, and started for the capital, where he was appointed prime minister. Busálat Jang retired to Adoni.

In 1759 the Mahrattas corrupted the *killadar*, and obtained possession of the fort of Ahmadnagar. A war immediately ensued, and in 1760 the main army moved towards Bidar and Darur, while Sulábat Jang and Nizám 'Ali Khán, with an escort of 6,000 or 7,000 men, proceeded to Udghir. The Peshwa reached Ahmadnagar with a large army, and detached 40,000 horse under

* After the victory of Bussy, the governments of Bengal and Madras determined, in the prosecution of their war against the French, to enter into the alliance proposed by His Highness, and lend their aid in expelling the French from his dominions. In 1758 Colonel Ford invaded the Northern Sarkárs, and having been joined by his Highness's troops, was speedily successful in expelling the French, On the 14th May 1759, a treaty of alliance was concluded between the British and His Highness, by which the Sarkárs of Masulipatam, &c., were conferred on the Company's government.

Sadásiv Rao, who avoided the main Mahomedan force, and suddenly surrounded Sulábat Jang and Nizám 'Ali Khán at Udghir. Negotiations speedily followed, and territory yielding a revenue of 62 lakhs of rupees was ceded to the Mahrattas. The cession comprised the province of Bijapur and a part of Bidar, together with the province of Aurangábád, but the city of Aurangábád and the parganas of Harsúl and Sattára were excluded. The forts of Daulatábád, Seunari, 'Asirgarh, and Bijapur were given up, and the possession of Ahmadnagar was confirmed.

In the following year, the fatal battle of Panipat, which inflicted such a crushing blow on the Mahrattas, offered a favorable opportunity, and Nizám 'Ali Khán and Sulábat Jang concentrated a large army near Aurangábád for the recovery of their lost territories.* The Mahomedans destroyed Toka, and advanced to within 14 miles of Puna; but the Mahratta allies went over to the Peshwa, and Nizám 'Ali Khán was consequently induced to listen to the overtures of Mádhu Rao. An accommodation took place known as the treaty of Puna, and the recent Mahratta acquisitions in Aurangábád and Bidar, yielding a revenue of 27 lakhs of rupees, were restored to His Highness.

Nizám 'Ali. In 1762 Nizám 'Ali Khán returned to Bidar, where he deposed his brother Sulábat Jang, and ascended the masnad.† The Nizám attacked the Mahrattas this year in support of the Peshwa's uncle Ragonáth Rao, who arrived at Aurangábád, and was received with great attention by the governor, Morád Khán. Ragonáth Rao was assisted with troops, and defeated the Peshwa between Ahmadnagar and Puna. The Nizám also advanced in person, and

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* In 1761 the Mahrattas experienced a terrible defeat at Panipat, in Hindostán, from the Afghans under 'Ahmad Shah Abdalli. The shock of the tidings killed Bálláji Rao, and his second son, Mádhu Rao, succeeded him as Peshwa.

† The title of "Nizám" adopted by the rulers of Haidarábád, was only used after the accession of Nizám 'Ali Khán.

Sulábat Jang was confined at Bidar, and died fifteen months afterwards.

so did Jánoji Bhosla; but Mádhu Rao threw himself into his uncle's power, and a reconciliation was effected. In return for the assistance rendered by the Nizám, a treaty was signed at Pairgaon, by which the Mahrattas promised to surrender the forts of Daulatábád, Seunari, Ahmadnagar, and Asirgarh, together with territory yielding a revenue of 51 lakhs of rupees.

In 1763 several discontented Mahratta chiefs made overtures to Partábwant Rao, the minister of His Highness the Nizám, and a fresh war ensued with the Mahrattas, but this time against Ragonáth Rao. The latter avoided the Mahomedan army and marched rapidly on Aurangábád, which he attempted to capture by escalade, but was repulsed, and on the approach of the Nizám, Ragonáth Rao went off to Berar. The Mahomedans followed in pursuit, and Ragonáth Rao returned to Mungi Paitan. The Nizám then marched straight for Puna, while Ragonáth Rao ravaged the country towards Haidarábád. The Mahratta capital was plundered and partially destroyed, and the Nizám was returning to Bidar, when Jánoji Bhosla advised him to proceed to Aurangábád. In the meantime the conditions of the treaty of Pairgaon remained unfulfilled, and Ragonáth Rao intrigued with Jánoji Bhosla to abandon the Mahomedans, promising him territory yielding a revenue of 32 lakhs of rupees, from the 51 lakhs' worth of territory that was promised to the Nizám. It happened that about this time, the Nizám was crossing the Godávari at Rakisbon, and had gone over with a portion of the army, leaving the remainder under rája Partábwant his *diwan*, to follow with the baggage. Janoji Bhosla treacherously withdrew on some pretext, and Ragonáth Rao fell upon rája Partábwant's force, which was overwhelmed, and after fighting desperately for two days, was almost annihilated. The *diwan* was among the slain, and His Highness, who was on the opposite bank, was unable to render any assistance. The Nizám retired to Aurangábád, and the city was again attacked by the Mahrattas, who were repulsed. Negotiations were then opened, and His Highness received 10 lakhs of rupees' worth of territory from the 51 lakhs that were promised by the treaty of Pairgaon,

while Daulatábád was the only fort that was relinquished, out of the four that were to have been made over.

The Nizám boiled with resentment against Janoji Bhosla, and in 1766 entered into an alliance with the Peshwa, by which Janoji's possessions were invaded. Janoji was forced to relinquish 24½ lakhs of rupees' worth of territory from the 32 lakhs that he received as the price of his defection, and about two-thirds of the cessions were made over to His Highness.* In 1769 the Mahrattas under the Peshwa, and the Mahomedans under Rukanu-d Daula the Nizám's minister, again marched into Janoji Bhosla's possessions, and compelled him to restore the remaining 8 lakhs of rupees' worth of territory, which was divided equally between the Nizám and the Peshwa.†

Janoji Bhosla died in 1773, and nominated Raghoji the son of Mudaji as his successor. Mudaji claimed to be the guardian of the young Raghoji, and was supported by Ragonath Rao, the Peshwa; while his brother Sábáji, who opposed him, was supported by the Nizám. In 1774 Ragonath Rao advanced against Nizám 'Ali at Bidar, but retired almost immediately to Gulbarga, and detached a force to watch Sábaji, who occupied a threatening position near Aurangábád.

Some of the leading Mahrattas, with Náná Farnáwis at their head, opened negotiations with Nizám 'Ali and Sábáji, to assist them in deposing Ragonath Rao. The Nizám was promised certain cessions of territory, and accompanied by a Mahratta force, pursued Ragonath Rao, who retired to Burhánpur. The infant Madhu Nárain Rao, the posthumous son of the murdered Nárain Rao, was proclaimed Peshwa; but the cessions were not made over, and Nizám 'Ali

* Nizám 'Ali came to some understanding with the Mahrattas, and returned to Haidarábád, as the English had invaded the Northern Sarkars. A treaty was concluded on the 12th November 1766, by which the Northern Sarkars were ceded to the English.

In the following year the Nizám joined Haidar Ali against the British, but soon made overtures for peace. A fresh treaty was entered into on the 23rd February 1768, which was corroborative and confirmatory of that of 1766.

† Madhu Rao the Peshwa died in 1771, and was succeeded by his brother Nárain Rao, who was murdered in 1773.

cantoned for the rains at Básim. Another party of Mahrattas, who were opposed to Nána Farnáwis and the young Peshwa, made overtures to Nizám 'Ali, and he was requested to retire to Aurangábád and countenance their cause. In return, 13 lakhs of rupees' worth of jagir lands were made over to His Highness, and he was promised further cessions; but the conspiracy was discovered, and Náná Farnáwis directed the Mahratta troops that were returning from Burhánpur to halt at the 'Ajanta ghát. Meanwhile Ragonath Rao obtained the assistance of the Bombay Government, and also made overtures to Nizám 'Ali at Aurangábád. Náná Farnáwis was thoroughly alarmed, and ceded territory yielding a revenue of 18 lakhs of rupees to His Highness.

In 1775 Sábaji was killed in an action with Mudaji, and the latter was confirmed by Náná Farnáwis as the guardian of Raghoji. The Nizám opposed Mudaji, and sent a force which occupied Gáwalgarh, Narnála, Mánikdrug, and Chandarpur, and removed the collectors of *chaut* from Berar. His Highness also proceeded to Ellichpur, and Mudaji and Raghoji Bhosla came in person to meet him. A reconciliation took place, and the usual *chaut* was allowed to be collected.* Raghoji Bhosla died in 1788, and Múdaji became *de facto* ruler of the Nagpur state.

There was a tendency to union among the Mahrattas about this time, in view of the war which they contemplated against Nizám 'Ali;

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* In 1776 the Bengal government refused to ratify the negotiations entered into with Ragonath Rao, and directed that Náná Farnáwis and the young Peshwa should be supported. The treaty of Purandar was executed the same year; but the engagement failed, and in 1778 the Bombay government was directed to support Ragonath Rao. This led to the first Mahratta war, and during the time that it lasted, His Highness remained neutral. The Governor General was also sensible that Nizám Ali influenced the political relations of Mudáji, through his *diwan* Diwakar Pant, who detached the rája of Nagpur from the Mahrattas.

In 1779 the government of Madras negotiated direct with Búsálat Jang regarding the cession of the Gantúr sarkar; and the proceedings in connection with it, led to the appointment in 1782, of Mr. Grant, the first British Resident at the court of Haidarábád.

and when Sindia was on his way from Hindostan to Puna in 1792, he demanded that Bhir should be ceded to him, and that Aurangábád should be bestowed on the Peshwa. The Nizam of course refused his request, and Sindia pretended to be much mortified. There happened to be a rivalry between Sindia and Holkar, and the latter, although assisted by Náná Farnáwis, was defeated. A crisis appeared near, when Sindia suddenly died in February 1794. The Mahrattas were again united, and Náná Farnáwis having forwarded certain demands to Haidarábád, followed them up by a declaration of war. The young Peshwa and Náná Farnáwis advanced from

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Haidár Ali of Mysore made war against the English in 1780 ; and in May 1782 the treaty of Salbye concluded the first Mahratta war. During the same year, the nawab of Nirmal, a powerful feudatory, intrigued against the Nizám, and disseminated a false rumour that His Highness contemplated joining the Mahrattas and Haidar against the English. A force was sent against him, but the nawáb was an able soldier, and the Nizám was obliged to procure a body of Mahrattas from the Peshwa to aid in coercing him. The nawáb died during the struggle, and his son submitted after a short resistance. The latter was removed from the government of Nirmal, and was appointed subadar of Berar under the title of Zafaru-d Daula. The forces of the new subadar came into collision with the Mahratta troops stationed in Berar for the collection of the *chaut*, as more than the stipulated amount was levied ; and a vakil from the Peshwa waited on the Nizám, to explain and apologise for the conduct of the Mahratta officials in exceeding their fixed demands.

Haidar Ali died in December 1782, and was succeeded by Tippu, who maintained the war against the British till March 1784. In 1786 Tippu demanded from the Nizám the cession of Bijapur, and His Highness entered into an alliance with the Mahrattas ; but after a short campaign, Tippu made an offer of peace in 1787, as he was afraid that the new Governor General, Lord Cornwallis, would take part with the Nizám in the war.

In 1788 Lord Cornwallis asked for an adjustment of accounts and the cession of the Gantur sarkar, which according to the treaties of 1766 and 1768, should have been taken possession of by the British on the death of Busálat Jang in 1783.

In 1790 Lord Cornwallis decided on declaring war against Tippu for having invaded Travancore ; and His Highness willingly entered into an alliance, but as he was apprehensive that the Mahrattas would attack him during the absence of his army, he asked for the unlimited guarantee of the Haidarábád dominions against them. This was at first agreed to, but was withdrawn the following day, as it would offend the Mahrattas. His Highness waived the guarantee, and concluded the treaty on the 4th July 1790. In the war that followed, the Nizám's troops rendered good service ; and in the peace of 1792, His Highness obtained some cessions of territory on his southern frontier, to the value of about 40 lakhs of rupees per annum.

Puna, joined by the combined armies of Sindia, Holkar, and the rája of Nagpur. The Nizám proceeded with a smaller force to Bidar, and advancing towards Kardla, descended the Mohri ghát. On the 11th March 1795 an indecisive action was fought, in which barely 200 were killed on both sides; but during the night a party of Mahratta horse, looking out for some water, stumbled on the enemy's camp. The Mahomedans, fancying that the whole of the Mahrattas were among them, attacked each other in the dark and fled in the greatest confusion. When the Mahrattas advanced the following morning, they were surprised to see only about a tenth of the Nizam's army around Kardla, and they soon forced His Highness to conclude peace.* According to the terms of the Convention of Kardla, His Highness had to admit the original claim of the Mahrattas to levy *chaut* from the Haidarábád territory, and to cede the fortress of Daulatábád, together with districts yielding an annual revenue of 35 lakhs of rupees. An indemnity of 3 krores of rupees was to be paid by instalments, and His Highness's prime minister, Azimu-l Umra, was made over as a hostage for the fulfilment of these conditions.

In the month of June, 'Ali Jah the Nizám's eldest son, rebelled, and having been joined by a large number of His Highness's troops, obtained possession of Bidar and other forts. M. Raymond followed him with his trained battalions, and 'Ali Jah surrendered himself at Aurangábád to Mir Alam.† 'Ali Jah poisoned himself on his way to Haidarábád.

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* On the conclusion of peace, His Highness desired that the British battalions at Haidarábád should be withdrawn. They were however, recalled the same year, on account of the rebellion of 'Ali Jah, who was joined by a considerable number of troops, that had been disbanded after the battle of Kardla. The British battalions rendered very important service, and restored the Nizám's authority within his own dominions.

† Ever since Bussy left, the Nizám retained a few French officers in his service, and had two battalions of sepoys drilled and commanded by them. This force, under the chief command of M. Raymond, had served with the British army in the confederate war against Tippu. After the peace of Seringa-

In February 1803, Sindia was at Burhánpur, negotiating with the rája of Nagpur and Holkar for a joint confederacy against the Company's government and the Nizám. The Governor General, in communication with the Nizám, directed an army of observation

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patam, the Nizám added greatly to the French battalions, and they rendered good service against the Mahrattas in the late war. Further additions were made from time to time, until in 1798, they became a formidable well-equipped force, consisting of twenty-three battalions with artillery. In this year, Lord Mornington the new Governor General, made his arrangements for the second campaign that was contemplated against Tippu sultan and the French. A treaty was concluded with the Nizám on the 1st September, by which the French officers were dismissed and the Contingent disbanded. A British force was substituted, consisting of six battalions of sepoys, each battalion 1,000 strong, with a proportion of European artillery, for which the Nizám agreed to pay an annual subsidy of 24 lakhs of rupees. The Governor General also afforded the Nizám a guarantee against the Mahrattas.

To return to the Mahrattas, the affairs at Puna after the battle of Kardla were in the greatest confusion. The Peshwa Mádhu Rao appointed Báji Rao, the son of Ragonath Rao, to succeed him, and committed suicide in October 1795. Náná Farnáwis was opposed to the appointment of Báji Rao as Peshwa, and was looking out for another candidate, when Báji Rao arrived in Puna, and was reconciled to the minister. Sindia also arrived with a large army, and set up a Peshwa of his own; but was pecuniarily embarrassed, and requested Azimu-l Umara, who had been set at liberty by Purushrám Bháu, to raise the balance of 3 krores of rupees that had been promised by Nizám 'Ali at Kardla. Náná Farnáwis on the other hand, settled a treaty with Azimu-l Umara on the 8th October 1796, by which the territory ceded according to the Convention of Kardla was to be restored, and the balance of the stipulated money payment remitted. The Nizám in return was to send 15,000 men with artillery, &c., to raise Báji Rao to the masnad, with Náná Farnáwis as minister. This was known as the Treaty of Mhar, and met with His Highness's approval. Báji Rao was seated on the masnad on the 4th December 1796, but refused to ratify the treaty of Mhar; and Azimu-l Uamra returned to Haidarábád in July 1797. The Peshwa next confined Náná Farnáwis in Ahmadnagar, and proposed to Sindia a joint expedition against the Nizam; but he again proved faithless, and in June 1798, negotiated an offensive and defensive alliance with Nizám 'Ali against Sindia. The articles of the treaty of Mhar were confirmed, and an additional tract of territory yielding 8 lakhs of rupees was to be ceded to the Nizám as the price of his assistance; but this in its turn was revoked as soon as Báji Rao heard that Sindia had released Náná Farnáwis from Ahmadnagár.

In 1798, Lord Mornington was desirous of concluding a subsidiary alliance with the Mahrattas, but stipulated that their disputes with the Nizám should be referred to British arbitration, and that the articles of the treaty of Mhar should be confirmed. The Mahrattas evaded compliance, and only expressed their willingness to take part in the expected campaign against Tippu in accordance

to be assembled on the frontier of Mysore. The Haidarábád Subsidiary Force, together with the stipulated number of the Nizám's own army, consisting of 6,000 disciplined infantry and 9,000 cavalry, proceeded to Parainda under the command of Colonel Stevenson, and formed one portion of the army of observation, the whole of which was under General Wellesley. This distinguished British officer marched on Puna with another force from Mysore, and reinstated Báji Rao as Peshwa on the 13th May 1803, in accordance with the terms of the treaty of Bassin; while Colonel Stevenson advanced for the

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with the terms of their treaty with Lord Cornwallis. In 1798 the Haidarábád army, consisting of the Subsidiary Force 6,500 strong, with an equal number of the Nizám's own infantry, and 10,000 of his best cavalry, joined the British army in the second campaign against Tippu. Meanwhile the Peshwa concerted a scheme with Sindia for attacking the Nizám, in which he hoped the rája of Nagpur would join; but before any action could be taken, news arrived of the fall of Seringapatam and the death of Tippu. In the partition that followed, His Highness received cessions to the annual territorial value of $5\frac{1}{8}$ lakhs of pagodas; and although the Peshwa had not joined the allies, and had failed in his engagements, the Governor General offered him the balance of $2\frac{3}{5}$ lakhs of pagodas' worth of territory, provided he entered the subsidiary alliance on the terms which had been proposed before the war. The Peshwa declined, and two-thirds of the territory reserved for him were given to His Highness.

The hostile designs of the Mahrattas were becoming more apparent, and in order to be prepared for them, a proposal was made to increase the Subsidiary Force to 8,000 infantry, 1,000 cavalry, and the usual proportion of guns with European artillerymen, to be stationed in the Nizam's dominions. His Highness expressed his willingness to the proposed increase, on the understanding that it provided for the support by the British Government against all foreign and domestic enemies. The Governor General then stipulated, as an equivalent compensation for the increased obligations, that His Highness should cede absolutely and in perpetuity to the Company, all his acquisitions from Mysore in the last and previous wars, consisting of the Kudapa and Bellári districts, yielding an annual revenue of 63 lakhs of rupees. A treaty to this effect was concluded on the 12th October 1800.

The Mahratta minister Náná Farnáwis died on the 13th March of the same year, and Sindia left Puna to proceed against Holkar. The latter Mahratta chief plundered Kandesh in 1802, and marched on Puna. He was followed by Sindia's army, which advanced by Jálna and Bhir. The Peshwa applied for British aid, but would not agree to the terms imposed on him as the basis of an alliance; and on the 25th October 1802, Holkar defeated the combined armies of the Peshwa and Sindia. The Peshwa fled to Singarh, and on the 31st December signed the treaty of Bassin, by which, among other conditions, he confirmed the articles of the treaty of Mhar, and agreed to refer his disputes with the Nizám to British arbitration.

protection of the country towards the Godávari, as Holkar had plundered some of the Nizám's villages, and levied a contribution on Aurangábád.

Sikandar Jah

The health of His Highness Nizám 'Ali was in a very precarious state, and Sindia, Holkar, and the rája of Nágpur assembled their forces to interrupt the regular succession. The attachment of Sikandar Jah to the British alliance was well known; and hence the Mahrattas desired to place on the masnad His Highness's youngest son, who was known to be inimical to the British, and friendly to the confederate cause. Suitable precautions were taken at Haidarábád; and Lord Mornington directed General Wellesley to occupy an advanced position in the Nizám's territory, within fourteen marches of the capital. Nizám 'Ali died on the 6th August, and the following day Sikandar Jah took his seat on the masnad without any opposition.

The confederates, baffled in their design, determined to invade the Haidarábád dominions; and General Wellesley opened the campaign by capturing Ahmadnagar on the 12th August. Holkar retired to Málwa; but Sindia entered the Nizám's dominions by the 'Ajanta ghát on the 24th August, and captured the fort of Jálna, which he occupied. Colonel Stevenson had already crossed to the north of the Godávari, and General Wellesley arrived at Aurangábád on the 20th August. The Mahrattas were proceeding south-east with the view of crossing the Godávari and marching on Haidarábád. Colonel Stevenson immediately advanced, and on the 2nd September attacked and recaptured the fort of Jálna; while General Wellesley moved along the left bank of the Godávari in order to intercept theMahrattas, who were forced to retire in a northerly direction. On the night of the 9th September, the former officer surprised the camp of the confederates, and inflicted considerable loss on the enemy; and on the 11th September Colonel Stevenson joined General Wellesley at Badnapur. The Mahrattas were then encamped between Bokardan and Jáfarábád; and it was arranged that the two columns should move the follow-

ing morning in different directions, but that they should effect a junction on the 24th, and attack the enemy. General Wellesley however, came up with the Mahrattas on the 23rd, near the village of Assaye, and without waiting for Colonel Stevenson, at once engaged them, and gained a splendid victory. Colonel Stevenson, who had been detained on the march, took no part in the battle, but arrived in time to contribute to the total disorganization of the enemy. He pursued the retreating armies down the 'Ajanta ghát with the Haidarábád Subsidiary Force and the Nizám's cavalry and infantry, and then as far as Burhánpur. This important city surrendered on the 6th October; and two days later, Colonel Stevenson laid siege to Asirgarh. The fortress was bombarded, and on 21st October was about to be stormed, when the garrison capitulated and became prisoners of war.* In the meantime the Mahrattas rallied beyond the Narbada, and having been reinforced, crossed back into the Dakhan. The main body moved westward, as if to make for Puna by the Kasár Bári ghát; and General Wellesley, who remained south of the 'Ajanta pass, made a corresponding movement to intercept them by Aurangábád. The Mahrattas then turned northwards to interrupt Colonel Stevenson at Burhánpur; but General Wellesley also turned round and descended the 'Ajanta ghát, when the confederates marched south and crossed the 'Anki Tanki pass. The British General once more ascended the 'Ajanta ghát, and on his way to Aurangábád, very nearly came up with the enemy. Raghoji Bhosla retreated rapidly towards Berar, and sent 5,000 horse to cut off a convoy of 14,000 bullock-loads of grain. Captain Baynes, the officer in charge, made a spirited defence at 'Ambad, and on the 31st October brought nearly the whole of the convoy to General Wellesley's camp. The Nizám's army moved from Asirgarh in order to attack Gáwalgarh; and General Wellesley descended the ghát at Rajura, to cover and support

* During the war, the district of Kandesh, which belonged to Sindia, was placed under the temporary management of the revenue officers of the Nizám.

Colonel Stevenson's operations. Sindia proposed for peace, and a cessation of hostilities was granted, on condition that he should retire 20 kos east of Ellichpur; but the armistice was not extended to Raghoji Bhosla. The condition was not observed; and on the 29th November Colonel Stevenson was joined by General Wellesley. The combined forces attacked and routed the army of the confederates on the plain of Argám, taking 38 pieces of cannon and all their ammunition. General Wellesley brought to the Governor General's notice, the important aid he received in the battle from Colonel Stevenson and the forces under his command, noticing with especial approval the conduct of the cavalry, who pursued and dispersed the fugitives, capturing a standard from Sindia's troops.

The Haidarábád irregular troops had also been despatched, by orders of the Nizám, for the protection of various posts of importance along the line of the Godávari, and are reported to have rendered very important service during the war. On many occasions and in many places, they attacked and defeated bodies of the confederate cavalry, who were endeavouring to plunder and destroy the villages in the Nizám's territory.* On the 5th December, the combined forces of

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* Previous to the war breaking out, Nizám 'Ali furnished General Wellesley with a letter, investing him with full powers, to order and control all officers, military commanders, killadars, amildars, &c., on the western frontier of the Haidarábád dominions. His Highness also issued stringent instructions direct to all his officers, to obey the General's requisitions; and Sikandar Jah, on his accession, confirmed and reiterated them. These orders however, were to a considerable extent rendered nugatory, by the rebellious spirit manifested by some of the Nizám's officers, who, bribed by the confederates, promised themselves immunity by their distance from the capital, and from the inexperience of the new Nizám. The most glaring instances of disobedience to the Nizám's orders, were shown by the commandants of the forts of Daulatábád and Dárur, who refused to obey General Wellesley's requisition, to receive into their forts the sick and wounded after the battle of Assaye. On the representation of General Wellesley, the disobedient officers were at once dismissed, and more stringent orders were issued to all ranks, to yield the fullest obedience to the requisitions made on them. General Wellesley also requested that one of the Nizám's own officers, of sufficient rank and with full powers, should remain in attendance at the head-quarters of the army, as His Highness's agent. The Nizám nominated rája Mahipat Rám, who was selected by General Wellesley for this duty; but with the view of avoiding all

General Wellesley and Colonel Stevenson invested Gáwalgarh, which was captured on the 15th. The rája of Nágpur despaired of success, and sued for peace on the 17th December. His proposals were accepted on condition of his ceding the province of Katack to the British, and withdrawing from the province of Berar, partially occupied by him, and of which he had collected the revenues in participation with the Nizám. The rája also ceded the territory between His Highness's frontier and the hills; but a district yielding 4 lakhs of rupees of annual revenue, containing the forts of Gáwalgarh and Narnála, was returned, as being of little value to the Nizám, although it was necessary to the rája, to enable him to coerce and keep in subjection the predatory hill tribes of his dominions. Sindia also sued for peace, and a treaty was entered into on the 30th December 1803, by which he renounced all claims whatever on the Nizám, and ceded a large tract of territory. It was agreed by the allies, that the country ceded to the west of the Warda river and south of the hills, and all the territory between the 'Ajanta hills and the Godávari, should belong to the Nizám. A partition treaty was formally concluded between the allies on the 28th April 1804.*

After the termination of hostilities, a large division of Colonel Stevenson's army was stationed at Jáfarábád. In 1808 a body of Holkar's troops under Mahomed 'Ali Khán Baksh, plundered portions of Kandesh, and entered the Nizám's dominions, where it was dispersed by the Subsidiary Force. 'Amir Khán, of the Holkar family, ravaged Berar the following year, and let loose a body of

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chance of misunderstanding in future, a clause was inserted in the treaty of 1800, providing for free ingress or egress to all forts belonging to each of the contracting parties, in the event of a joint war. When the war was over, rája Mahipat Rám was appointed subadar of Berar and Aurangábád.

* The prime minister 'Azimu-l Umara died in May 1804; and Mir 'Alam, formerly known as Mir 'Abdul Kásim, was appointed prime minister.

Mir 'Alam died in December 1808, and the Nizám assumed the administration himself, employing rája Chandu Lál as Peshkar or deputy minister, an appointment which he held under Mir 'Alam. His Highness afterwards appointed Moniru-l Mulk prime minister, but the executive was committed to rája Chandu Lál.

Pindháris. He was soon however, driven across the Narbada.* In 1809 the mutiny among the officers at Madras extended to Jálna, and at one time assumed a serious aspect, but the officers eventually submitted.

In 1813 the "Russell Brigade" was raised and named in honour of Mr. Russell, the Resident of the day. This force, the nucleus of the

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* Up to 1812, the Pindháris increased yearly in numbers, strength, and daring, and even ravaged Berar and other portions of the Nizám's dominions.

In 1814 Báji Rao commenced intriguing against the Company's government, and was much influenced by an unworthy favourite, Trimbakji Dangliá, who was afterwards imprisoned by the British, for the murder of the Gaikwar's ambassador. Trimbakji escaped in 1816, and joined the turbulent Bhils among the hills about Násik and Kandesh. The insurgents were gaining ground, and Báji Rao began to levy troops, when Puna was surrounded by a British army, and a new treaty was entered into with the Peshwa. In 1817 the Subsidiary Force at Jáfarábád was ordered to move northwards, and Lieutenant Davies of the Nizám's horse, succeeded in dispersing a body of insurgents under Trimbakji's brother.

As early as 1814, the British desired to provide against the Pindháris, by establishing a chain of military posts between their own frontier and that of their ally the Nizám; but Raghoji Bhosla, the rája of Nágpur, did not support the movement. The Haidarábád Subsidiary Force was removed from Jálna to Ellichpur, and the Puna army from Sirur to Jáfarábád, while the Haidarábád Contingent was formed into a large reserve. In the meantime the Pindháris continued their depredations, and in October 1815, Chitu plundered the Nizám's dominions as far south as the Kistna. Another irruption, more daring than the last, occurred in September 1816; and as these ravages were principally confined to the territories of the Nizám and the British, there was a well-founded belief, that the Pindháris were secretly encouraged by the Peshwa and other Mahratta chiefs. Raghoji Bhosla died in 1817, and his successor was placed under the regency of Appa Sahib, who murdered the young rája in 1817, and ascended the masnad. Towards the end of 1817, the Governor General completed his arrangements for a grand campaign against the Pindháris; and the Peshwa having thrown off the mask, was defeated at Khirki on the 5th November. General Smith arrived soon afterwards with his division from Kandesh, and Báji Rao was pursued. Appa Sahib also became hostile, but was repulsed in an attack on the British Residency on the 26th November, and after the arrival of the Berar Division under General Doveton, was completely defeated at Nágpur on the 24th December. The 3rd division of the grand army under Sir J. Malcolm was sent against Holkar in Central India, and took part in the action at Mehidpur on the 21st December. Holkar was thoroughly defeated, and on the 6th January 1818, concluded peace with the allies. Meanwhile the pursuit of the Peshwa was continued, and on the 16th May 1818, he surrendered himself to Sir J. Malcolm with the Nizám's troops in Central India. Báji Rao was deposed, but Appa Sahib was restored and forgiven.

Haidarábád Contingent, at first consisted of two battalions, armed, clothed, and equipped like the Company's troops. His Highness was bound by the Treaty of 1800 to provide 6,000 infantry and 9,000 cavalry, to serve with the British in time of war; and the Court of Directors subsequently gave the Governor General permission, to embody the Contingent in lieu of this force.

The Contingent was frequently employed against the Naiks and Bhils who infested Aurangábád and Berar; and in conjunction with the Haidarábád Subsidiary Force, rendered very important service in the Mahratta war, which was duly acknowledged by the Governor General. The campaign was over in the beginning of 1818, and the Peshwa's territories were annexed. A treaty was finally concluded on the 31st December 1822, for the division of the conquered and ceded territory; and districts to the annual value of 5½ lakhs of rupees fell to the Nizám's share.

Up to the end of the year 1818, the troops composing the Contingent in Berar were under rája Govind Baksh, and the monthly payment for their maintenance was advanced by the banking house of Messrs. Palmer and Co., which had been established at Haidarábád in 1814. In 1820 the irregular force at Aurangábád was reorganised,—one battalion being formed to protect the district on the north-west frontier against the Bhils, and another to furnish guards in the Aurangábád city and surrounding villages.*

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* In 1820 Sir Charles Metcalfe proposed to appoint Company's officers to specified districts of the Haidarábád State, to collect the revenues, control the police, check oppression, and form revenue settlements for short periods. These reforms were imperative, and their introduction in 1821 was followed by decided success. Sir Charles Metcalfe next looked into the financial affairs of the state, and proposed in 1823 that a loan of about 100 lakhs should be advanced by the Governor General, for the payment of the sums due to Messrs. Palmer and Company and to the British Government; in return for which, the annual *Peshkash* of 7 lakhs of rupees payable for the Northern Sarkars should be relinquished. Sikandar Jah died in 1829, and his son Nasiru-d Daula, the new Nizám, administered the affairs of his country in his own way. The Company's officers were removed from the districts; but the amount settled on the villages

To return to the military operations, the entire province of Kandesh was ceded to the British under the terms of the treaty with Holkar, and after Báji Rao's deposition, the Peshwa's territories were also annexed; but there was some trouble in taking possession of the forts, as the garrisons refused to give them up. The Subsidiary Force and Contingent were ordered out, and very soon 'Antur, Chálisgaon, and other places surrendered. The fort of Mallagaon made a more stubborn resistance, and Lieutenant Davies of the Nizám's horse was killed during the siege. A reinforcement from the Contingent subsequently arrived, and Mallagaon was taken.

Operations were next directed against the Bhils in the 'Ajanta and Gaotála range, where they had greatly increased in numbers,

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under the Company's guarantee, was not to be exceeded, until after the expiration of the period for which the several settlements had been made. Shortly after the accession of Nasiru-d Daula, the Contingent was called out to suppress a rebellion that was raised by one of his brothers; and again in 1836 and 1841, it was employed to reduce the irregulars to obedience. From the accession of Nasiru-d Daula, the history of the Nizám's dominions was one of increasing financial embarrassment. In 1842 the debt due on account of the Contingent amounted to 150 lakhs, and the Nizám contributed 120 lakhs out of his private family treasure to pay off these arrears. Rája Chandu Lál resigned the same year, and the Nizám was asked to nominate a minister, but one after another of His Highness's nominees resigned.

The State was on the verge of bankruptcy, when the Resident was authorised in June 1845, to make advances for the payment of the Contingent. In 1846 Surája-l Mulk was appointed minister, and in the same year an alarming mutiny broke out, which had to be quelled by the Subsidiary Force. The debt continued to accumulate, and the minister solicited His Highness to contribute once more from his family treasure; but disagreements arose, and Surája-l Mulk was dismissed. The Nizám nominated two or three other ministers in succession, but they all resigned within a few months, and Surája-l Mulk was reappointed minister. After great exertions, the debt was reduced to 50 lakhs in October 1852; and as there appeared to be little prospect that the Contingent could be paid with regularity in the future, the Governor General determined to dispose of the question finally. On the 21st May 1853 a treaty was signed, by which the districts of Berar, Naldrug, and Raichore, yielding a revenue of 50 lakhs of rupees a year, were assigned for the maintenance of the Contingent. Other claims for the families of Appa Desai, Mahipat Rám, and certain Mahrattas, were also to be paid from the revenues of the assigned districts, and any surplus was to be made over to His Highness. Six days after the conclusion of the treaty Surája-l Mulk died,

and were under thirty-two leaders, the chief of whom in 1819 was Chil Náik. Detachments were sent among the hills, and the fort of Baitalwádi and other strongholds were captured. Chil Náik was taken and hanged; but the Bhils were far from being subdued, and two new leaders, Jandhula and Jakira, fiercely ravaged the plains to avenge the loss of Chil Náik. A military cordon was drawn at the base of the 'Ajanta hills for about a hundred miles, and Jandhula, Jakira, and 1,200 of their followers surrendered in 1821. After a few months' quiet, there was another outbreak in 1822, headed by the famous Hiria. The low country was harassed for some time; but as force had failed, it was determined in 1825 to try kind measures. The Bhils had been promised a living if they would come down to the plains, but they refused, and attempts were now made to encourage them to enlist and form a Bhil corps. An agency was established near Chálisgaon, and Major Ovans and Lieutenant Graham induced many of the 'Ajanta Bhils to form settlements and engage in agriculture. The Bhils were still troublesome, and those at

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and his nephew Sálár Jang Báhádur, the grandson of Moniru-l Mulk, was appointed prime minister. In 1857, the Nizám Nasiru-d Daula died, and was succeeded by his son Afzalu-d Daula. During the same year the Indian Mutiny occurred in Hindostan, and the spirit of disaffection was not long in showing itself in the Dakhan; but the efforts of the new Nizám, aided by the advice and energy of His Highness's minister, Sálár Jang, kept it under subjection. In 1860 the Government of India determined to recognise the eminent service rendered by the Nizám during the mutiny. It was found on experience that territory yielding 35 lakhs of rupees was sufficient to meet the expenses of the Contingent; and in December 1861, the districts of Naldrug and Raichore, yielding 15 lakhs of rupees, were returned. The district of Shorapur, yielding 6 lakhs of rupees, was also made over to the Nizám, owing to the rebellious conduct of the rája during the mutiny. A debt of 50 lakhs of rupees to the British was likewise cancelled. In return, a strip of land on the left bank of the Godávari was ceded by the Nizám, and a duty of 5 per cent. on goods carried on the Godávari was abolished. On the 31st August 1861, the Order of the Grand Commander of the Star of India was conferred on His Highness. The Nizám Afzalu-d Daula died in February 1869, and was succeeded by his only son, Mir Mahbub 'Ali Khán, then an infant of three years of age. The administration of His Highness the Nizám's dominions was placed in the hands of Sir Sálár Jang, created in 1867 a K.C.S.I., and in 1871 a G.C.S.I., in recognition of his services rendered during the mutiny; and nawáb Shamsu-l-Umra was associated with him in the government of the country.

Kanhar recommenced their depredations about 1830. The Gaotála hill, seven miles north of Kanhar, became noted as one of their strongholds ; and a body of the Contingent troops was ordered up from Aurangábád, to hunt them out of the hills and reopen the ghát roads. The troops were encamped at Gaotála for six months, and the hills were scoured. It was about this time that the Outram ghát was constructed by the British officer of that name, while he was engaged in conciliating the wild hill-men of the 'Ajanta and Gaotála range. A force was afterwards cantoned at Kanhar for several years, and a British officer was stationed there as Bhil Agent. The troops were withdrawn about 1840, and the Bhil Agency was abolished a few years later.

The history of the district up to 1853 is involved in the general financial embarrassments of the dominions, which culminated in the assignment of Berar and other provinces. In 1853 the city of Aurangábád was the seat of a sharp conflict near Jaswantpura, just outside the Roshan gate, between a body of the Nizám's own troops whose salaries were in arrears, and a portion of the Contingent ; and after an obstinate resistance, the former was defeated and dispersed. Disturbances occurred the same year at Sillode, and Bokardan, which were quelled by Colonel Abbott with the Contingent troops. Soon afterwards, about 300 Robillas were attacked and defeated at Jálna, by a party of His Highness's troops under nawáb Gulám Husain Khán.

In the eventful year of 1857, the news of the mutiny in Northern India, made an unpleasant impression on the men of the Contingent stationed at Aurangábád, many of whom were from Oude and other parts of Hindostan. The 1st Cavalry arrived from Mominábád on the 9th June, and was the earliest to show signs of disaffection. Intimation was at once sent off to Haidarábád regarding the mutinous spirit that was manifesting itself, and orders were issued for the movement of a body of troops from Puna to Aurangábád. The artillery and infantry were beginning to be suspected ; and the

men of the cavalry threatened an attack, but hesitated, and looked for encouragement from the few irregulars in the city. The latter however, did not sympathise with the movement, and there was not the slightest disaffection among them. In the meantime rumours of the approach of the Bombay troops under General Woodburn reached the men of the cavalry, and they returned to their duty. On General Woodburn's arrival, the disaffected regiment was ordered to a dismounted parade, and the Bombay troops were drawn up in front of them. The Rassaldar read out the names of the mutineers, when some of the men attempted to load their carbines, and the guns were fired upon them. The mutineers broke loose and fled, followed by the dragoons ; but many escaped, and tried to spread disaffection throughout the country. A slight outbreak and attack on the British Residency occurred at Haidarábád; but the prime minister, nawáb Sálár Jang, gave early notice of the hostile movement, and it was easily overcome. Nawáb Sálár Jang also apprehended a dozen of the Aurangábád mutineers and made them over to the Resident. The mutinous spirit never again showed itself, and no body of troops rendered more able or gallant service, throughout the subsequent campaigns, than the Contingent and the Haidarábád Subsidiary Force.

During the months of July and August, Colonel Davidson the British Resident, assembled a strong brigade at Malkapur in Berar, which with the Bombay troops, was placed under Sir Hugh Rose. The service rendered by this brigade during the mutiny, comprised the relief of Ságar, investment of Jhansi, battle of Betwa, storm and capture of Jhansi, battle of Kunch, attack and capture of Kalpi, march on Gwalior, and surprise and defeat of the rebels at Morar.

During the year of the mutiny, the 'Ajanta Bhils were once more troublesome, and under Bhagoji Náik, broke out in the Ahmadnagar district. They continued their depredations for a couple of years, and in 1859 the leader was surprised and captured during a bold raid on Chálisgaon.

Alarm was felt in 1858 at the approach of the rebel Tántia Topi, who crossed the Narbada on the 3rd November, and tried to get southward that he might stir up the Dakhan. A body of troops was sent after him, and the 'Ajanta ghát and other passes were guarded. The rebel was overtaken and routed, and retired across the Narbada in 1859. The news of his intentions however, had a disquieting effect, and parties of marauders began plundering. One band attacked Bokardan and 'Anwa in 1859, and [illegible] to Berar, where nearly the whole gang was captured.

CHAPTER V.

INHABITANTS.

Early inhabitants.

A tradition mentioned by Ferishta goes back to the deluge, and derives the present name of the country from Dakhan the son of Hind the son of Ham; and the Tamil writings as contained in the Mackenzie MSS., claim a similar ancient ancestry. The legends of the Brahmans peopled the land with "blackskins, flat nosed raw-eaters, demons, enemies, slaves."* The results of modern research also, are by no means clear regarding the aborigines. Remains of agate weapons have been found in the alluvial deposits of the river Godávari belonging to the Stone age; and the rude monuments and burial grounds which occur in the lower parts of the valley of the same river, as well as in other localities in Southern India, are relics of the Bronze and Metal age. As the stone monuments bear close resemblance to the ancient Druidical remains found elsewhere, it has been conjectured that the people who constructed them were of Skythic origin, and that they immigrated from Central Asia at a very early period. The consensus of opinion is on the whole favourable to the theory, that the Dakhan was inhabited in remote ages by a powerful race of men; and it even appears that this race continued to be powerful to within recent times, and that it was exterminated by the Dravidians during the tenth or eleventh century of the present era.†

Kolarians and Dravidians.

Little is known of these Skythians, or of the early Kolarians and Dravidians who arrived later, except that they all belonged to

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* Madras Journal of Literature and Science, Vol. VII., pp. 310, 311; and Dr. Hunter's Imperial Gazetteer of India, article "India."

† Madras Journal of Literature and Science, Vol. VII., p. 311; and Fergusson's Rude Stone Monuments, p. 476.

different branches of the Mongolian stock. The Kolarian tribes from the north-east and the Dravidians from the north-west seem to have encountered each other in Central India, when the latter broke up the former into fragments and moved in a great body to the south.* The Aryans, whose invasions according to the Vedas happened about three thousand years before Christ, found the country peopled by these different races, some of whom were comparatively civilized, and were embraced in the most powerful kingdoms of the south of India. The Nagas or Takshaks of Central India, who are supposed to be the old Tree and Serpent worshippers, recognized an ancient Dravidian kingdom; and a Tamil or Dravidian literature existed long before the spread of Brahmanism into the Dakhan. The Puránas state that the forest of Dandakárania was given by Rávana to the musicians; and Ferishta mentions that the Dravidians introduced music into Hindostan. Even at the present day, the Gauráus or temple musicians are considered by the people to be the aborigines of Máhárashtra. When therefore Ráma invaded the south about a thousand years after the first arrival of the Aryans, Rávana whom he attacked was the sovereign of a powerful kingdom, and his subjects were probably a cultivated people.†

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* Dr. Hunter's Imperial Gazetteer, article "India."

The Dravidians were traced through the language affinities of the Gonds of Central India, to the Panjab, and then on to the Brahuis of S. Afghanistan; but Dr. Caldwell in the last edition of his Comparative Grammar, has removed the Brahui from the list of Dravidian languages.—Cust's Modern Languages of India, pp. 11, 41, 42.

Judging from affinities of archæological remains, there are no traces of the Dravidians between the Narbada and the Indus; and it seems that this race may, either by sea or land, have passed from southern Babylonia to the western shores of India. The Dravidians at first occupied the extreme south, and then continued to spread towards the north, till they met the Aryans at the Vindya mountains.—Fergusson's Hist. of East. Architecture, pp. 11, 26.

† Mr. Talboys Wheeler considers, that Ráma's expedition into the Dakhan was by no means so ancient as to have happened two thousand years before Christ; but that the true hero of the Rámáyana was connected with a Ráma of the Dakhan, and the Brahmanical revival of the 6th and 7th centuries of the present era. (T. Wheeler, Hist. of India, Vol. III.) On the other hand, the southernmost point of India was apparently a seat of Brahmanical

Whether the Dravidians were altogether subjugated by the Aryans is not very clear. Some are inclined to think that the relations between them were always of an amicable kind ; and that if the Dravidians did eventually submit, they gradually rose in the social scale under the Aryans, and formed communities and states in the extreme south, rivalling those of their instructors in the north. It is said that "the Aryans were so masterful a people, with so high a conception of everything belonging to themselves, that wherever they established themselves, they Aryanised everything they found."* On the other hand, they have been accused of degrading and making servile every people with whom they came in contact. It is certain that they always spoke and wrote in the most contemptuous manner of the other non-Aryans, and that they waged perpetual warfare against the latter.

The Bhils and Kols, who are now generally classed as aboriginal races, are found about the hilly portions of the district. According to Mr. Brandreth's language test, the Kols belong to the Kolarian stock that entered by the north-eastern passes. The Bhils have no spoken language by which they may be properly grouped, but are doubtless of the same stock.† The Gonds, who are likewise included among the aborigines, are but poorly represented, and are classed with the Dravidians.

There are few notices of the Dravidian Andhras and Cholas. The former ruled from Warangal, and afterwards from Nander and Paitan

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worship at the time of the Periplus, and a temple of Siva stood on Cape Comorin in A.D. 100. There is also no reason to suppose that the Aryans at the time of Rāma's expedition formed any permanent settlements in the Dakhan ; but it was open to their missionaries, and by slow degrees imbibed that amount of Brahmanism which eventually pervaded the whole of the south.—Fergusson's Hist. of East. Arch., p. 26.

* Dr. Caldwell's Comp. Gram., pp. 103, 108, 576. See also Cust's Modern Languages of the East Indies, p. 12.

† The weight of evidence seems to be in favour that the Bhils, presumably Kolarians, have lost their language and adopted a dialect of Hindi.—Cust's Modern Languages of E. Indies, pp. 10, 49.

on the Godávari ; and their sway mainly extended over the ancient Telugu country. The Cholas made extensive conquests in the 8th and 9th centuries, and some of the caves at Elura are attributed to them.

Aryans.

Turning to the Aryans, and omitting Ráma's expedition into the Dakhan, the most satisfactory account of them is to be found in the numerous records and inscriptions of the Chalukyans, a race of Kshattriyas, whose sovereigns ruled over Máhárashtra from the 5th to the 12th century. The Chalukyans were succeeded by the Yádavas, a branch of the Ballálas whom tradition identifies with the Gáulis or cowherds, and who were consequently connected with the Ahirs or shepherds. No distinct Ahír race is to be found in the district; but it is remarkable that the Mahratta and Ballála Brahmans of southern India are designated by one common appellation, namely "Ahír" or "Aíyar," and that certain members of the artisan classes, agriculturists, and water-carriers, are similarly styled. Although in a manner mingled with the general population, the Ahírs preserve many of their ancient manners and customs, and do not intermarry with the other castes. The Yádavas just alluded to, are supposed to be of the Skythian tribes that entered India from the north-west during the second and first centuries before Christ. It is at least clear, that on the first arrival of the Mahomedans in the district, the Yádavas who opposed them were Mahrattas and not Rajputs, although the latter element prevailed in the Dakhan then as now.

Ahirs.

Present Hindus.

The present Hindu population is made up of the above-mentioned pre-Aryan, Aryan, and Skythic elements, loosely moulded into a whole by being brought within the pale of a common religion, but still kept apart according to the distinctions of race and the occupations of the people. The quadruple division of Manu into Brahmans, Kshattriyas, Vaisyas, and Sudras, was made at a time when the Aryans and non-Aryans were beginning to get much intermixed. Indeed, the great law-giver mentions the names of sixty

mixed and degraded tribes, besides thirty others whose names are not given. The Aryans were divided by him according to their occupations as priests, warriors and cultivators. They wore the sacred thread, and were known as the "twice-born" race, in contra-distinction to the Sudras or serfs who were termed "once-born." A few of the non-Aryans still preserve their ethnical identity as wandering tribes of jugglers, basket-weavers, and fortune-tellers. Thus the Náts, Párdhis, Ghisádis, Kaikádis, and other itinerant bands, are recognised to this day as distinct from the surrounding Hindu population. The bolder spirits among the aborigines, such as the Bhils, have kept to themselves ; but the majority have submitted to the Aryan invaders, and have become the low-castes on which the social fabric of Hinduism rests. The Brahmans likewise denounced all who did not submit to them, and degraded even Aryan settlers who refused their caste system. In this manner, the Yávanas or early Greeks, who played such an important part in cave sculpture, were thrown out of caste. But the non-Aryan elements preponderated in the out-castes, such as in the Mahárs and Mángs, to whom the severest toil in the field and all the hard and dirty work in the village were assigned. There was again a large number of castes of mixed descent from the four recognised classes, almost entirely grouped according to occupation.* They comprise the artisans, the great body of agriculturists known as the Kunbis, and other labourers. Some of the Kunbis lay claim to be Vaisyas, but this caste is said to be only represented by certain families of bankers and merchants, and its identity with the cultivators of the soil seems to be lost. Even in very early times, the wealthier Vaisyas gradually rose to the warrior caste ; while others at a later period mingled with the labouring multitude and degenerated into Sudras. Several Mahratta chiefs and

* The children of promiscuous marriages were held to occupy a very inferior rank in society, and were excluded from the privileges in regard to inheritance, and other matters, to which legitimate offsprings were entitled. They were known as "apasada" or lower classes, and formed a numerous and ever-increasing section of the Hindu community.

Deshmukhs lay claim to Kshattriya descent; but the warrior caste, as a distinct body, is mainly confined to the vicinities of some of the hill forts which the Rajputs formerly garrisoned. The highest caste, or that of priests, is to be found in almost every village, and has maintained its individuality with much greater precision and distinctness than any of the other castes. The rigid exclusiveness of the Brahmans, almost from the time of their arrival, has developed certain qualities that are typical of the race. They, and the Bhils, stand out in bold relief as the comparatively pure descendants of the Aryans and non-Aryans; but it is in the facial type that the contrast between them is most striking. The Brahmans are tall and slim, have faces of an oval contour, with ample forehead, moderate jaws and mouth, round chin perpendicular with the forehead, regular set of distinct and fine features, nose well turned and expanded with elliptic nostrils, well-sized and finely-opened eyes running directly across the face, and no want of eyebrow, eyelash, or beard. Their peaceful calling, hereditary education, and methodical life, have transmitted their best qualities to their descendants. Notwithstanding the vicissitudes to which they have been subjected for ages, they are intellectually superior to, better-favoured than, and still possess all the influence derived from culture, refinement, and sacerdotal character, over the different peoples among whom they live. The face of the Bhils, on the other hand, is of a somewhat lozenge contour, caused by the large cheekbones; the features are less perpendicular in front, occasioned more by excess of jaws and mouth than by defect of forehead and chin; there is a larger proportion of face to head which is less round; the face is broader and flatter and not so symmetrical; the short wide nose is often clubbed at the end and has round nostrils; the eyes are smaller and not so open; the ears are large, the lips are thick, and the beard is deficient.* The Bhils have not emerged in any very great degree, from the barbarous condition in which they probably were, when they came from beyond the Himálayas. They roam about with their

* Hodgson's Aborigines of India, pp. 149, 150. See also Dr. Hunter's Imperial Gazetteer, article "India."

bows and arrows now, very much as they did in the ancient forests, displaying their original simplicity of habits and customs, and observing a religion of a very primitive description. They are bold and warlike, and like the ancient Celts, associate in clans; while the Aryans are distinguished for that principle of self-government and municipal institutions, so peculiar to the Indo-Germanic race, and which manifests itself in the independence of the Hindu village system.*

The inhabitants of the district have been divided into the Aryan, non-Aryan, and mixed races; but there is yet a fourth division consisting of the Musalmáns, who arrived first in A.D. 1295, with 'Aláu-d din Khilji. This prince with a body of Pathán or Afghan cavalry, made a sudden raid on Devgarh, or as it was afterwards called Daulatábád, and returned to Hindostan without having formed any permanent settlements. The subsequent Pathán expeditions were of a more permanent character; and in A.D. 1311, the rája of Devgarh was deposed, and his territories were annexed. The Musalmáns made many Hindu proselytes to Islamism, and some of the converts rose to great influence, such as Malik Kafur and Khusru Khán, who are represented as the leaders of a Hindu revolt after the death of 'Aláu-d din. The invaders were constantly recruited from Hindostan, especially during the years 1338 and 1343, when sultan Mahomed Tughlik twice attempted to transfer his capital from Delhi to Daulatábád. In 1347, the Shiah revolt headed by the Pathán leader Hasan Gangú, laid the foundation of Mahomedan independence in the Dakhan. The Shiahs Musalmáns.

* The Sanskritic or Aryan race has caste divisions, forbids widow marriage, venerates the cow, abstains from beef and liquor, eats only in its own caste, abhors the spilling of blood, has a Brahmanical priesthood, burns the dead, and has civil institutions, municipal government, and courts of justice composed of equals. The aborigines have no caste distinctions, allow the younger brother of the deceased to marry the widow, feed on all flesh, drink to excess, and consider no ceremony, civil or religious, complete without it, eat food prepared by any one think no religious or domestic ceremony complete without spilling of blood and offering up of a live victim, do not venerate the Brahmans, have their own priests respected according to their mode of life, skill in magic, sorcery, divining future events and in curing disease, bury their dead sometimes with arms and cattle like the Skythians, and have patriarchal institutions and courts composed of heads of tribes or families chosen for life.

were generally called foreigners, and included several Persians, Afghans, and men of other races ; but many of them were converted Hindus. The Báhmani kings also employed large numbers of Arab and Abyssinian mercenaries, who intermarried with the women of the country and gradually settled down. The Dakhanis were descended from these, but the term was applied to the Sunnis in general.* The two sects Shiahs and Sunnis, were constantly at variance with each other, and the history of the independent dynasties that succeeded the Báhmani kings, is mainly taken up with a recital of their feuds. The next invaders were the Moghals who arrived towards the end of the sixteenth century ; but the Dakhan was not finally reduced by them, till A.D. 1637, when the government of the country was conferred on prince Aurangzib. The proselytising spirit of this prince, especially after he became emperor, obtained many converts to Islamism ; while his wars in the Dakhan, which he personally conducted from 1684 to the time of his death, attracted eminent Mahomedans from all parts of India, among whom was Ghiasu-d din Khán Báhádur, the head of the Turáni nobles of Turkestan, and the ancestor of the Nizáms of Haidarábád.

It has been mentioned that the first Musalmáns were Afghans or Patháns, as distinguished from the Moghals who came with the armies of the emperor Akbar. The Patháns have not mixed to any great extent with the ordinary Mahomedan population, and have by marrying exclusively into their own Afghan tribes, preserved a cast of features peculiar to themselves.† The Moghals are of Tartar or Turanian origin ; but it is said that they lost much of their Tartar features and manners in the sixteenth century,—that the yellow complexion, high cheekbones, and unsightly mouths disappeared, and that

* The Dakhanis were at first employed as soldiers, but were not so much thought of as the pure Abyssinians and Arabs, and in course of time they merged into the agricultural classes, where they have become Hinduised to a considerable extent. In some places they still preserve their ancient haughty distinction of Aláu-dMulk's, Bhailamis, Kálachattris, and other designations derived from their original leaders.—Meadows Taylor's Hist. of India, pp. 185, 186.

† The Rohillas, originally of Pathán descent, made Bokardan and the frontiers of Berar a place of rendezvous for predatory excursions ; but they have long since settled down, and are now mixed with the general population.

they bore a general resemblance to the Persian Aryans.* The descendants of the Pathán, Arab, Abyssinian, and Moghal races, and of the numerous converts from Hinduism, now compose the bulk of the Mahomedan population. As a whole, they are easily distinguished from the numerous castes which surround them ; but it would be difficult to tell from the features alone, who are of Afghan or who of Moghal descent. Some are however, occasionally to be met with who betray their Tartar origin ; while others exhibit a taint of Ethiopian blood.

NUMBERS AND SECTS.

Although no regular census of the district was taken until February A.D. 1881, it would appear that a periodical numbering of the people was made by the patwáris or village accountants, who furnished returns of each town and village. Dr. Bradley was the first to write about the inhabitants, and he believed the patwáris' statements to be tolerably correct, but was of opinion that the returns were rather under than over estimated.† The total population, as gathered from Dr. Bradley's Reports of 1849-50, amounts to 382,497 ; giving 333,499 Hindus, 41,578 Mahomedans, and 7,420 others ; or a percentage of 87·19 of the first, 10·87 of the second, and 1·94 of the third.‡ The density was 62·1 to the square mile. Dr. Bradley further reported, that in addition to the population which bore a persistent character, there were the irregular communities of wandering tribes scattered over the district for at least two-thirds of the year, whose numbers it was impossible to calculate, although they appeared to have been rather large. But even after making every allowance, the district must be considered to have been thinly populated. Dr. Bradley attributed this to war, pestilence, and famine, the effects of which were as disastrous as

Population in 1849-50.

* Talboys Wheeler's Hist. of India, pp. 123, 124.

† Madras Journal of Literature and Science, Vol. X., p. 530.

‡ The Brahmans were 7·08 per cent of the whole population, the Rajputs 2·16 per cent, the Sudras 66·7, and the outcastes 11·25.

they were lasting. Probably a great deal was due also to the unsettled government of the times, as there is no doubt that the numerical strength of the inhabitants was much greater about the beginning of the century, than it was when Dr. Bradley wrote his Statistical Reports. Since then, the district has enjoyed quiet times, and there has consequently been a very large addition to the population, as is evidenced by the results of the census taken in 1881. It would however, be impossible to calculate the actual rate of increase, or to make any deductions, except in a general way, because the estimate given by Dr. Bradley does not furnish exact data.

Population in 1881.

The results of the regular census taken in February 1881, show the population to be 730,976, giving 118·68 to the square mile. The following table furnished by the Census Department gives a general statement of the area and the distribution of population :—

TALUKS.	Area in square miles.	Total of both sexes.	Total Males.	Total Females.	Number of persons per square mile.	Proportion per cent of the population in the several Talukas.
Aurangábád*	777	109,330	56,100	53,230	140·70	14·95
Kuldábád	93	12,406	6,302	6,104	133·39	1·68
Kánhár	933	76,002	39,267	36,735	81·45	10·39
Sillode	307	31,427	16,067	15,360	102·36	4·29
Bokardan	826	106,260	54,730	51,530	128·64	14·53
Jálna*	773	112,238	56,851	55,387	145·19	15·35
'Ambad	969	125,252	63,444	61,808	129·25	17·13
Paitan	434	50,866	26,417	24,449	117·20	6·95
Gándapur	596	48,591	24,728	23,863	81·52	6·64
Baizapur	451	58,604	29,611	28,993	129·94	8·01
Grand Total ...	6,159	730,976	373 517	357,459	118·68	100·00

* The returns of the population of the cantonments of Aurangábád and Jálna were furnished by the British Resident.

It will be seen from the above, that the density of the population is greatest in the Jálna, Aurangábád, Kuldábád, Baizapur, and 'Ambad taluks; and least in the Kánhár, Gándapur, and Sillode taluks, where it is considerably below the average. It might be mentioned, that the Kánhár and Sillode taluks are situated in the hilly tracts to the north of the district, and that they have not relatively the same habitable area as the other taluks. The Gándapur taluk suffered much during the recent famine, and it is for this reason that it is so scantily populated. The density in the Bálághát, including the first five taluks, is 114·24; and that of the Painghát, which consists of the remaining five taluks, is 122·72. The increase on the figures given by Dr. Bradley for the whole district is 91·16 per cent.

The Hindus form the bulk of the inhabitants, and comprise 89·11 per cent of the population. The Mahomedans come next with 10·76 per cent; while the other sects such as the Jains, Christians, Parsis, and Sikhs number only ·13 per cent. The Hindus are most numerous in the Baizapur and 'Ambad taluks, where they comprise 92·58 and 92·81 per cent respectively of the inhabitants; but they only form 75·58 and 81·89 per cent in the Kuldábád and Aurangábád taluks. The Mahomedans are best represented in the Kuldábád and Aurangábád taluks, forming 22·96 and 17·86 per cent of the population; while in the Baizapur and 'Ambad taluks they are only 7·40 and 7·18 per cent.* The Jains are found in small numbers throughout the district, especially in the 'Ambad, Paitan, and Jálna taluks. The Christians, Parsis, and Sikhs are almost confined to Jálna and Aurangábád.

The total number of males is 373,517, and of females 357,459, being in the ratio of 100 to 95·70. Among the Hindus the ratio is 100 to 95·54, and among the Mahomedans 100 to 97·26. In the taluks of Jálna, Sillode, and Kuldábád, the Mahomedan females are slightly in excess of the males. The lowest proportion of females,

* Hindus:—Gándapur 91·04; Bokardan 91·29; Kánhár 90·57; Sillode 89·52; Jálna 88·52; Paitan 87·18. Mahomedans:—Bokardan 8·69; Gándapur 8·94; Kánhár 9·41; Jálna 11·07; Sillode 10·47; Paitan 12·77.

both Hindu and Mahomedan, is in the Paitan taluk, where it falls to 92·56; and the highest in the Baizapur, where it rises to 97·92.

The female infants in the district are in excess of the males. The children up to 4 years of age number 51,794 boys and 54,458 girls, being in the ratio of 100 males to 105·14 females. Above 5 and below 9 years of age, the children number 46,075 boys and 45,511 girls, the proportion of the latter falling to 98·77, a curious feature which would appear to show an excess of mortality among female children.* It is between the ages of 5 and 9 that the higher castes of Hindus and Musalmáns give their children, specially the girls, in marriage; and accordingly there are 16,986 or 8·58 per cent of the boys and girls that have been married at this time of life, including 390 or 2·29 per cent, classed as widows and widowers. Of these early marriages, about 94 per cent are Hindu, and 6 per cent Mahomedan.†

Civil condition.

There are 131,220 persons from 10 to 15 years of age—of whom 22,409 males and 49,313 females are married; 46,159 males and 11,349 females are unmarried; 575 are classed as widowers, and 1,415 as widows. The proportion of females to 100 males is—married 220·05; unmarried 24·58; and widows 246·08.‡

There are 282,473 persons between 16 and 40 years of age. The married number 125,517 males and 110,885 females, being as 100 to 88·34; the single, 12,851 males and 2,160 females, or as 100 to 16·88; and the widowers and widows, 11,987 and 19,073 respectively, or as 100 to 159·11.

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* From 5 years of age to 60, the females average 93·76 to 100 males; above 60 years of age, the females are in excess, being 109 to 100 males.

No returns have been furnished showing the civil condition of the inhabitants of the cantonments of Aurangábád and Jálna, nor have any returns been received according to age.

† *Hindus* :—2,874 boys and 12,800 girls, married; 100 widowers, and 249 widows. *Mahomedans* :—244 boys and 626 girls, married; 9 widowers, and 30 widows. *Other sects* :—18 boys and 34 girls, married: 2 widows. Total :—3,136 boys and 13,460 girls, married, or as 100 to 429·20; 109 widowers, and 281 widows, or as 100 to 257·79.

‡ Of those that are married, the Hindus are 93·4 per cent and the Musalmáns 6·3 per cent. This is the time of life at which the Kunbis, &c., give their children in marriage.

The inhabitants from 41 to 60 years of age and upwards, amount to 99,791,—of whom 39,601 males and 13,990 females are married; 1,165 males and 331 females are single; and 9,719 are widowers, and 34,985 are widows. The proportion of females to 100 males is,—married 35·32; unmarried 28·41; and widows 359·95.*

The general civil condition of the whole population may be further represented as follows :—53·18 per cent of the inhabitants or 378,311 persons are married; 35·83 per cent or 254,867 persons are single (including 106,252 children under 5 years of age); and 10·98 per cent or 78,144 are widows and widowers. The married females are as 98·41 to 100 males; the unmarried as 64·64 to 100; and the widows as 249·01 to 100.†

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* The married Hindus from 40 to 60 years of age and above number 37,558 or 89·5 per cent; and the Mahomedans 4,052 or 9·6 per cent. The proportion of females to 100 males is 41·83 and 35·6 respectively. The unmarried Hindus number 824 or 72·21 per cent, and the Mahomedans 264 or 23·13 per cent; the females being 23·16 and 33·12 to 100 males. The Hindu widowers and widows number 28,904 or 86 per cent, and the Mahomedan 4,166 or 12·41 per cent; the widows are respectively 368 and 335 per 100 widowers.

† Of the married people 1·6 per cent males and 7 per cent females are under 9 years of age; 4·5 per cent males and 12 per cent females are 10 years; 7·2 per cent males and 13 per cent females are 15 years; 10·5 per cent males and 15·75 per cent females are 20 years; 16·5 per cent males and 15·9 per cent females are 25 years; 25·9 per cent males and 23 per cent females are 30 years; 17·2 per cent males and 10 per cent females are 40 years; 9·3 per cent males and 4 per cent females are 50 years; and 6·5 per cent males and 1 per cent females are 60 years of age and above. Of those that are single, 60·78 per cent males and 86 per cent females are under 9 years of age; 21·15 per cent males and 9·72 per cent females are 10 years; 8·5 per cent males and 1·68 per cent females are 15 years; 4 per cent males and ·81 per cent females are 20 years; so that there are only about 5·5 per cent males and 1·79 per cent females for all who remain single above 20 years of age. Of the widowers and widows, ·68 per cent of the former and ·51 per cent of the latter are under 9 years of age; 1·57 per cent males and 1·04 per cent females are up to 10 years; 2·03 per cent males and 1·51 per cent females up to 15 years; 3·66 per cent males and 2·67 per cent females up to 20 years; 7·01 per cent males and 4·76 per cent females up to 25 years; 18·32 per cent males and 16·22 per cent females up to 30 years; 20·72 per cent males and 24·39 per cent females up to 40 years; 21·47 per cent males and 23·34 per cent females up to 50 years; and 24·17 per cent males and 25·33 per cent females up to 60 years of age and above.

The following tabular statements give the details of the population of each taluk according to religion, age, and sex :—

AURANGABAD POPULATION, 1881. TALUK DETAILS.

TALUKS.	HINDUS.									
	— to 4 years.		5 to 9 years.		10 to 15 years.		16 to 40 years.		41 to 60 years.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Aurangábád....	5894	5828	5081	5146	8168	7564	16735	16301	7054	5765
Kuldábád	741	818	681	558	903	838	1909	1714	690	700
Kánhár	5650	5911	4378	4127	6420	5443	14303	13308	4727	4570
Sillode.....	2449	2602	1604	1506	2807	2208	5836	5329	1766	2027
Bokárdan	7112	7690	6835	6645	9758	8704	19432	18013	6856	5966
Jálna.....	6955	7752	5564	5620	8779	7753	19146	17968	6985	6316
'Ambad	7652	8432	7845	7941	11189	10696	24039	22817	8101	7536
Paitan.....	2802	2878	3081	2933	4738	3899	9431	8282	3052	3249
Gándapur	3291	3213	2947	2829	4366	3933	8793	8554	3093	3223
Baizapur.....	4384	4285	3542	3530	5168	4875	10726	10640	3581	3530
Total.....	46930	49409	41558	40835	62296	55913	130350	123426	45905	42882

TALUKS.	HINDUS (continued).*									
	Total.		Grand Total.	Details of Grand Total.						
				Jains.		Sikhs.		Other Hindus.		
	M.	F.		M.	F.	M.	F.	M.	F.	
Aurangábád ...	42932	41104	84036	25	27	139	122	42768	40955	
Kuldábád	4924	4628	9552	10	16	...	...	4914	4612	
Kánhár	35478	33359	68837	...	...	...	...	35478	33359	
Sillode.....	14462	13672	28134	8	8	...	...	14454	13664	
Bokárdan	49993	47018	97011	3	6	...	...	49990	47012	
Jálna	47429	45409	92838	25	22	2	2	47402	45385	
'Ambad	58826	57422	116248	218	199	1	...	58607	57223	
Paitan	23104	21241	44345	163	137	...	...	22941	21104	
Gándapur	22490	21752	44242	36	18	...	...	22454	21734	
Baizapur	27401	26860	54261	9	12	...	...	27392	26848	
Total.....	327039	312465	639504	497	445	142	124	326400	311896	

* The following details for the cantonments of Aurangábád and Jálna are not included in the above :—

Aurangábád ; Hindus (including Sikhs), males 2,983, females 2,373 ; Jains males 12, females 8.

Jálna ; Hindus (including Sikhs), males 3092, females 3,255 ; Jains males 107, females 78.

Grand Total of Hindus in the district 651,412. Details :—Hindus and Sikhs, males 332,617, females 317,648 ; Jains, males 616, females 531.

TALUKS.	MAHOMEDANS.*												Grand Total.
	— to 4 years.		5 to 9 years.		10 to 15 years.		16 to 40 years.		41 to 60 years and above.		Total.		
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	
Aurangábád	898	870	1006	1132	1408	1403	3194	3057	1291	1300	7797	7762	15559
Kuldábád	223	277	205	231	190	239	570	469	185	260	1373	1476	2849
Kánhár	439	494	529	419	738	590	1646	1427	433	442	3785	3372	7157
Sillode	447	310	140	171	265	255	558	664	195	288	1605	1688	3293
Bokárdan	644	777	680	651	1011	749	1731	1717	665	616	4731	4510	9241
Jálna	607	531	413	445	824	743	1995	1967	721	899	4560	4585	9145
'Ambad	585	655	603	623	905	770	1806	1747	718	591	4617	4386	9003
Paitan	406	485	399	430	650	522	1397	1265	447	496	3299	3198	6497
Gándapur	306	319	255	275	436	331	915	845	325	339	2237	2109	4346
Baizapur	289	316	268	285	405	460	838	744	405	327	2205	2132	4337
Total...	4844	5034	4498	4662	6832	6062	14650	13902	5385	5558	36209	35218	71427

	CHRISTIANS.†												
Aurangábád	...	...	...	...	...	1	2	...	...	...	2	1	3
Kuldábád	...	...	...	...	...	...	1	...	...	...	1	...	1
Kánhár	...	...	...	...	1	...	...	...	...	3	1	3	4
Sillode	...	...	...	...	...	...	...	...	...	...	...	...	...
Bokárdan	...	...	...	...	...	...	2	...	...	...	2	...	2
Jálna	14	13	14	11	41	52	51	37	21	11	141	124	265
'Ambad	...	...	...	...	...	...	...	...	...	...	...	...	...
Paitan	3	...	3	...	...	...	8	7	5	3	14	10	24
Gándapur	...	...	...	...	1	...	1	1	...	...	1	2	3
Baizapur	...	...	...	...	...	1	2	1	...	...	3	1	4
Total...	17	13	17	11	43	54	62	46	26	17	165	141	306

* Aurangábád cantonment—Mahomedans, males 2,166, females 1,805.
Jálna do. — Do. do. 1,444, do. 1,845.
Grand Total of Mahomedans in the district 78,687, or 39,819 males and 38,868 females.

† Aurangábád cantonment—Christians, males 184, females 159.
Jálna do. — Do. do. 34, do. 56.
Grand Total of Christians in the district 739, or 383 males and 356 females.

TALUKS.	PARSIS.*												Grand Total.
	— to 4 years.		5 to 9 years.		10 to 15 years.		16 to 40 years.		41 to 60 years and above.		Total.		
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	
Aurangábád ...	2	2	...	...	...	...	4	...	1	2	7	4	11
Kuldábád	...	...	...	...	...	...	4	...	...	...	4	...	4
Kánhár	...	...	...	...	...	...	3	1	...	...	3	1	4
Sillode	...	...	...	...	...	...	...	...	...	...	...	...	...
Bokárdan	...	...	...	...	...	...	4	2	...	...	4	2	6
Jálna	1	...	2	3	9	10	6	11	12	3	30	27	57
'Ambad	...	...	...	...	...	...	1	...	...	..	1	...	1
Paitan	...	...	...	...	...	...	...	..	...	...	...	...	...
Gándapur	...	...	...	...	...	...	...	...	...	...	...	...	...
Báizapur	...	...	...	...	1	...	1	...	...	..	2	...	2
Total...	3	2	2	3	10	10	23	14	13	5	51	34	85

TOTAL.†

Aurangábád	6794	6700	6087	6278	9576	8968	19935	19858	8346	7067	50738	48871	99609
Kuldábád	964	1095	886	789	1093	1077	2484	2183	875	960	6302	6104	12406
Kánhár	6089	6405	4907	4546	7159	6033	15952	14736	5160	5015	39267	36735	76002
Sillode	2896	2912	1711	1677	3072	2463	6394	5993	1961	2315	16067	15360	31427
Bokárdan	7756	8467	7515	7296	10769	9453	21169	19732	7521	6582	54730	51530	106260
Jálna	7577	8296	6993	6079	9653	8558	21198	19983	7739	7229	52160	50145	102305
'Ambad	8237	9087	8448	8564	12094	11466	25846	24564	8819	8127	63444	61808	125252
Paitan	3211	3363	3483	3363	5388	4421	10831	9554	3504	3748	26417	24449	50866
Gandapur	3597	3532	3202	3104	4802	4265	9709	9400	3418	3562	24728	23863	48591
Balzapur	4673	4601	3810	3815	5575	5335	11567	11385	3986	3857	29611	28993	58604
Total..	51794	54458	46075	45511	69181	62039	145085	137388	51329	48462	363464	347858	711322

* Aurangábád cantonment—Parsis, males 17, females 14.
Jálna do. Do. do. 14, do. 8.
Grand Total of Parsis in the district 138, or 82 males and 56 females.

† Aurangábád cantonment—Total males 5,362, females 4,359.
Jálna do. do. do. 4,691, do. 5,242.
Grand Total population of the whole district 730,976, or males 373,517, females 357,459.

Infirm persons.

The infirm persons such as those of unsound mind, the blind, the deaf and dumb, and the lepers number 3,587 ; being 2,141 males, and 1,446 females, or 50·41 per ten thousand of the total inhabitants. Of the Hindus, 84 males and 36 females are insane ; 1,129 males and 970 females are blind ; 311 males and 180 females are deaf and dumb ; and 445 males and 152 females are lepers. Of the Mahomedans, the numbers are 12 males and 2 females insane ; 83 males and 74 females blind ; 33 males and 10 females deaf and dumb ; and 38 males and 17 females lepers. The returns also show 2 blind Christian females. The distribution per ten thousand of the total population in the several taluks is as follows :—Bokárdan 10·66 ; 'Ambad 7·56 ; Jálna 7·56 ; Aurangábád 7·04 ; Baizapur 4·84 ; Kánhár 4·40 ; Gándapur 3·03 ; Sillode 2·24 ; Paitan 1·81 ; and Kuldábád 1·21.* The persons of unsound mind are most numerous in the Jálna, 'Ambad, and Bokárdan taluks ; the blind in the Bokárdan, Jálna, 'Ambad, and Aurangábád taluks ; the deaf and dumb in the Bokárdan, Aurangábád, and Jálna taluks ; and the lepers in the Bokárdan, 'Ambad, Jálna and Aurangábád taluks.

Occupations.

The whole of the inhabitants of the district may be divided into the following seven classes, according to their occupations† :—

I. Landholders, and persons engaged in agriculture or gardening :—jagirdars 208 males, 207 females ; zamindars 86 males, 78 females ; inámdars 129 males, 108 females ; cultivators (*kashthkar*) 170,768 males, 161,823 females ; gardeners (*máli*) 643 males, 653 females ; cowherds (*gauli*) 727 males, 700 females ; cattle grazers (*charwaha*) 888 males, 459 females ; shepherds (*gadaria, dhangar*) 1,944 males, 1,853 females. Total of Class I. 341,274, or 175,393 males and 165,881 females, being 47·97 per cent of the whole population.

II. Persons engaged in arts, manufactures, and in the sale of commodities manufactured or prepared for consumption :—pyrotechnists (*átishbás*) 17 males, 28 females ; painters and decorators

* The figures for infirm persons and the succeeding details of the population do not include the cantonments of Jálna and Aurangábád.

† This classification, and the figures for all the different occupations were worked out in the Gazetteer Office. They include men, women, and children.

(*nakásh*) 8 males ; perfumers (*attar, wattari, gandhi* 285 males, 270 females ; 35 males, 35 females ; and 14 males, 16 females respectively) 334 males, 321 females ; goldsmiths(*sonár*) 3,594 males, 3,352 females ; bangle-makers (*maniár*) 62 males, 54 females ; carpenters (*sutár*) 3,896 males, 3,755 females ; cart-makers 3 males, 2 females ; sawyers (*arakash*) 15 males, 13 females ; blacksmiths (*lohar*) 2,039 males, 1,817 females ; coppersmiths (*támbatgar*) 125 males, 121 females ; burnishers(*saikalgar*) 55 males, 36 females ; tinners of copper and brass utensils (*kaláigar*) 21 males, 16 females ; seal engravers 1 male, 3 females ; tin-men 2 males, 1 female ; bricklayers (*maimár*) 475 males, 479 females ; gaundis 332 males, 287 females ; brick-makers 61 males, 47 females ; lime burners (*chunna sás*) 65 males, 48 females ; sugar manufacturers 8 males, 6 females ; paper manufacturers (*kágasás*) 269 males, 260 females ; oil manufacturers (*taili*) 4,863 males, 4,668 females ; tázia-makers 27 males, 29 females ; huka-makers 4 males, 2 females ; dust-cleaners (*niáiria*) 53 males, 80 females ; gold and silver wire-drawers (*tarkassi*) 392 males, 379 females ; gold and silver lace-makers (*kállabattu sás*) 166 males, 172 females ; kinkhab weavers 63 males, 55 females ; mashru weavers 170 males, 166 females ; lace makers 104 males, 104 females ; silk weavers 108 males, 100 females ; silk fringe and tassel makers (*patvégár*) 145 males, 159 females ; darners in silk and woollen cloths (*rafugar*) 5 males, 8 females ; cotton cloth weavers (*julaha*) 4,566 males, 4,388 females ; thread-spinners (*charkazan*) 45 males, 59 females ; cotton beaters (*pinjara*) 108 males, 96 females ; blanket weavers (*kambal sás*) 3,540 males, 3,375 females ; ganni weavers 16 males, 70 females ; tailors (*darzi*) 1,148 males, 1,127 females ; dyers (*rangrez*) 594 males, 570 females ; potters (*kumhár*) 2,698 males, 2,758 females ; saddle-makers (*zingars*) 60 males, 65 females ; bambu basket makers (*burud*) 104 males, 118 females ; date-leaf basket makers 239 males, 229 females ; mat makers 14 males, 14 females ; stone breakers (*wadar*) 752 males, 652 females ; mill makers (*takari*) 190 males, 182 females ; tanners of hide (*dhor*) 812 males, 810 females ; leather-workers (*chamhár, mochi*)

5,259 males, 5,052 females. Total of Class II. 73,805, or 37,672 males, 36,133 females, being 10·37 per cent. of the whole population.

III. Persons engaged in trade and commerce :—Bankers and money-lenders (*saukár*) 993 males, 839 females ; gold, &c. sellers 10 males, 11 females ; pearl, &c. sellers (*johri*) 16 males, 12 females ; money-changers (*shroff*) 367 males, 345 females ; cotton merchants 28 males, 27 females ; cloth merchants 447 males, 447 females ; mashru sellers 15 males, 12 females ; kállabattu sellers 18 males, 19 females ; lace sellers 45 males, 46 females ; tarkassi sellers 4 males, 4 females ; dealers in English goods 7 males, 5 females ; brokers (*dalál*) 59 males, 58 females ; contractors (*guttadár*) 11 males, 12 females ; Bhora shopkeepers 163 males, 140 females ; corn merchants 21 males, 12 females ; retail sellers 8,844 males, 7,573 females ; thread sellers 2 males, 1 female ; sweet-meat sellers (*halvai*) 355 males, 375 females ; dealers in parched grain (*bharbunja*) 21 males, 27 females ; bangle sellers (*kasar*) 1,407 males, 1,363 females ; copper and brass utensil sellers 98 males, 99 females ; sellers of hardware 15 males, 5 females ; sword sellers 3 males, 1 female ; gunpowder sellers 12 males, 8 females ; surma powder sellers 15 males, 15 females ; liquor sellers (*kalhal*) 1,149 males, 1,109 females ; toddy sellers (*saindhi kalhal*) 52 males, 59 females ; betel-leaf sellers (*tamboli*) 610 males, 643 females ; fruit sellers (*meva farosh*) 156 males, 152 females ; flower sellers (*phul-máli*) 40 males, 41 females ; tobacco sellers 4 males, 6 females ; indigo sellers 5 males, 7 females ; bakers 9 males, 9 females ; wood sellers 14 males, 10 females ; Kabul merchants 10 males, 1 female ; horse-dealers 1 male, 1 female ; horse-hirers 2 males ; bullock hirers 760 males, 637 females ; cattle sellers 49 males, 14 females ; butchers (*kassái*) 866 males, 882 females ; farriers (*nálband*) 10 males, 5 females ; cart-hirers (*bhadot*) 314 males, 216 females ; dealers in miscellaneous goods (*karazkhár*) 25 males, 21 females ; mill sellers 14 males, 15 females ; leather sellers 15 males, 12 females. Total of Class III. 32,377, or 17,081 males and 15,296 females, being 4·55 per cent. of the whole population.

IV. Persons employed in government service :—déshmukhs 283 males, 276 females ; déshpándias 141 males, 127 females ; patels 1,483 males, 420 females ; kulkarnis 2,551 males, 2,465 females ; mansabdars 32 males, 36 females ; public officials 14,622 males, 13,118 females. Total of Class IV. 35,554, or 19,112 males and 16,442 females, being 4·99 per cent. of the whole population.

V. Persons in service, or in the performance of personal offices :—coachmen 14 males, 12 females ; palanquin-bearers (*bhoi*) 58 males, 67 females ; cooks (*bavarchi*) 44 males, 36 females ; dhobis 1,711 males, 1,658 females ; barbers (*hajám*) 3,550 males, 3,572 females ; water-carriers (*bhisti, koli*) 1,197 males, 1,176 females ; horse-keepers (*saias*) 4 males, 9 females ; messengers (*halkáras*) 7 males, 10 females ; scavengers (*méhtar*) 79 males, 81 females. Total of Class V. 13,285, or 6,664 males and 6,621 females, being 1·86 per cent. of the whole population.

VI. Professional persons :—Mahomedan judges (*kázi*) 72 males, 61 females ; Mahomedan priests (*pirzáda* 20 males, 17 females ; *do-a-go* 230 males, 307 females) 250 males, 324 females ; mullagiri or khádims 885 males, 916 females ; mashaiaks 2 males, 7 females ; Hindu law officers (*pandit*) 11 males, 6 females ; purániks 21 males, 13 females ; Hindu priests (*pujáris*) 13 males, 7 females ; gauraus 386 males, 393 females ; Christian ministers 5 males, 3 females ; pleaders (*vakil*) 71 males, 58 females ; doctors (*hakim*) 172 males, 181 females ; nurses (*dhai*) 8 males, 20 females ; vaccinators 1 male, 3 females ; vaidu-loke 51 males, 43 females ; teachers (*mudaras*) 167 males, 135 females ; hunters (*shikári*) 63 males, 54 females ; fishers (*machua*) 307 males, 300 females ; boatmen (*malla*) 35 males, 28 females ; singers (*haridás* 3 males, 2 females ; *gávia* 22 males, 21 females ; others 22 males, 37 females) 47 males, 60 females ; garpagári 2 males, 1 female ; dancers (*rakhas*) 326 males, 298 females ; gondhali 3 males, 1 female ; tom-tom beaters 296 males, 270 females ; garodis 131 males, 104 females ; carriers of dead bodies 5 males, 4 females ; persons of evil repute 223 males, 750 females. Total of

Class VI. 7,593, or 3,553 males and 4,040 females, being 1·06 per cent of the whole population.

VII. Miscellaneous persons, not classed with the above:—laborers (*mazdur*) 62,936 males, 64,817 females; begáris 16,490 males, 16,579 females; watchmen 6,929 males, 6,723 females; prisoners 245 males, 19 females; beggars 15,733 males, 13,778 females; eunuchs 5; occupations unknown 1,651 males, 1,529 females. Total of Class VII. 207,434, or 103,989 males and 103,445 females, being 29·16 per cent of the whole population.

CASTES AND OCCUPATIONS*.—HINDUS.

Bráhmans.

Bráhmans:—15,027 males, 13,464 females; total 28,491, or rather more than 4 per cent of the entire population. The Bráhmans are fairly distributed throughout the district, and are most numerous in the Aurangábád, Paitan, Bokardan, Kanhar, and 'Ambad taluks; but the religious classes are chiefly found along the banks of the Godávari. Almost the whole of them, or about 26,251, belong to the Mahratta sept of the Pánch Drávid or the five southern families of Bráhmans. There are 148 Gáud Bráhmans, 521 Kanojia Bráhmans, 75 Shenvais, 126 Gujarátis, 905 Marwáris, 64 Malwis, 378 Pardesis, and a few others belonging to the Pánch Gáud or the five northern families.

Mahratta Bráhmans.

Konkanasts.

The Mahratta Bráhmans are divided into the Konkanasts and the Deshasts. The former are comparatively recent settlers and came from the Konkan. They are sometimes termed Chitpáwans, and were originally of fourteen families. Bálláji Wiswanáth, the founder of the Peshwa's power, belonged to this division; and largely employed the Konkanasts as clerks and men of business throughout the Mahratta state. As a body, they are intelligent; but very few of them are permanently settled in the district. The Konkanasts chiefly take to government and private service, and eat with the Deshasts, but do not intermarry

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* The figures for all the different castes that follow, were worked out in the Gazetteer Office. They include men, women, and children.

with them. They are for the most part Saivás and Smartas, and are Rigvéds and Krishna Yajurvéds.

Deshasts. The Deshasts receive their name from the open country or "Desh," to the east of the western ghâts. They appear to have been the earliest Bráhman settlers of Máháráshtrá, and form the bulk of the Bráhman population. The Deshasts of the district are divided into the 'Asvaláian sub-division of Rigvéd ; the 'Apastambh sub-division of Krishna Yajurvéd;several sections of the Prathama Sakhi sub-division of the Sukla Yajurvéd, such as Madhiándana, Kánnav, Maitráiani, &c.; and a few Sámavéds.* The Rigvéds and Krishna Yajurvéds intermarry with each other, but the Sukla Yajurvéds keep to themselves. The Deshasts, like other Bráhmans, are also divided into Saivas and Vaishnavas. The Saivas are the more common of the two, especially the Saiva Smartas, who are Rigvéds, Krishna Yajurvéds, Sukla Yajurvéds, and Sámavéds. The Smartas are called "Adwaita," because they believe that there is but one Soul,—that God and matter are identical.† The founder of their sect was Shankar Achária, and their guru is in Sringiri. The Bhágvats come next and are likewise followers of Shankar Achária. They include the same "Véds" as the Smartas, but give preferential worship to Vishnu instead of Siva. The Mádhvá Vaishnavas are called "Dwaita," because they believe there are two Souls, in which the Creator and the created are distinct, and that the final absorption will be in the future. They are 'Asvaláians and 'Apastambhs, and their founder was Mádhv Achária.‡

There are a few other classes that are grouped with the Mahratta

* The Samavéds are for the most part from northern India, but the old settlers are now hardly to be distinguished from the Deshasts, and intermarry with Rigvéds and Krishna Yajurvéds. The Deshmukh of 'Ambad is an example of this kind.

† The Smartas are further subdivided into (1) Saiva Smarta, (2) Ganapati Smarta, (3) Sauria Smarta, (4) Sakta Smarta, (5) Vaishnava Smarta.

‡ A third class of Bráhmans called "Vaishashik Adwaita" take a medium course, and believe there is only one Soul, which in man and created things, is somewhat different from the Divine Soul.

Bráhmans, such as the Karhádas, who are 'Apastambhs and 'Asvaláians, and are generally Sakta worshippers. The Thirgul Bráhmans (17 males, 12 females) were formerly grouped with the Krishna Yajurvéds, but are now separated because they destroy insect life by taking to the cultivation of the betel vine. They are both Smartas and Bhágvats, and are nearly all in the Kánhár taluk. The Shenvais (37 males, 38 females) who are old settlers, are associated with the Deshasts; and so are the Gáuds (80 males, 68 females), although they properly belong to northern India. They both are Sukla Yajurvéds, and are either Smartas or Bhágvats. The Gáuds were engaged as timekeepers by the Peshwas, and are generally traders,—many of the Marwári Bráhmans belonging to this class. They are most numerous in the 'Ambad taluk, which contains 53 Gáud Bráhmans. The Golaks (154 males, 164 females) are believed to have come originally from Kannada, and are of Bráhman descent, but by a Bráhman widow. They are Krishna Yajurvéds and Rigvéds, and are followers of Mádhv Acháría.* The Golaks are found in the Sillode, Jálna, and Kanhar taluks. All the principal divisions of the Mahratta Bráhmans eat together, but intermarry only in their own particular sect.† They do not eat with the Thirgul, Shenvai, and Golak; but drink water from the hands of the first though not from the others. The Shenvai eat fish.

Karhádas. Thirguls. Shenvais. Gauds. Golaks.

Of the remaining families, the Gujaráti Bráhmans (65 males, 61 females) minister to the wants of the Gujaráti Vánis, and the Marwári Bráhmans (512 males, 393 females) to the Marwári Vánis. The former are Rigvéds, Sukla Yajurvéds, and Sámavéds; and are either Smartas or followers of Válláblı Acháría. Some of them take to trade, but the majority go about from house to house as religious beggars, priests, and astrologers. The Marwári Bráhmans are Rigvéds, Sukla Yajurvéds,

Gujaráti Bráhmans. Marwári Bráhmans.

* The Golaks are in two divisions:—1. Those who are the offspring of a married Bráhman woman by a Bráhman who is not her husband. 2. Those who are the offspring of a Bráhman widow by a Bráhman.

† The Mahratta Bráhmans who have settled in northern India, &c., generally come to the Dakhan to contract marriages.

and Sámavéds, and follow similar occupations ; but the priests are of two kinds, one called Sevaks (6 males, 5 females) ministering to Jain Marwári Vánis, and the other to Mesri Vánis, beggars, and laborers. Most of them are Sri Vaishnavas ; others are Smartas ; and a few are Vállabh Achárias. Several of the Marwári Bráhmans are related to the Gáuds. The Telingána and Kannada Bráhmans (7 males, 7 females) are rarely seen, and arrive only as pilgrims to Toka, Paitan, and similar *Dharmapúris* on the Godávari, where they remain a few days, and then go off to other sacred places.

Telingána and Kannada Bráhmans.

The north of India Bráhmans generally come in small communities as religious mendicants and priests ; but some of them are men of business and form a sort of floating population, returning to their country when they have completed their work. The Hindu Johris for example, (2 males, 1 female) are usually Bráhmans of the north of India, and are professional bankers, money-lenders, traders in jewels, and general merchants. They are all in the Jálna and Gándapur taluks, especially in the former. The Malwi Bráhmans (35 males, 29 females) are found in Jálna and Aurangábád, and are Smartas and Sukla Yajurvéds. They are employed as water-carriers to high Bráhman families, but do not eat with the latter. The Sanad or Sanvadia Brahmans were originally an offshoot of the Gáud, but are now quite distinct. They are priests to the Pardesis. The Saraswats and Sárwárias are mendicants, but many of them were formerly employed as soldiers by the Peshwas. The Saraswats came from the Panjab, and are sometimes priests to the Khattris. The Sárwárias were originally an offshoot from the Kanojias, and became a distinct community about the time of Ráma. The Kanojias (274 males, 247 females) follow similar pursuits as the Saraswats and Sárwárias, and are principally found in the Aurangábád taluk. The Pardesi Bráhmans (186 males, 192 females) are principally found in the Aurangábád and Bokardan taluks. Except in the case of old settlers among the Shenvais and Gáuds, the north of India Bráhmans do not, as a rule, intermarry with those of the south, nor do they take food with them. In fact they eat only in their own particular sect, and in some cases,

Johris.

Malwis.

Sanvadias.

Saraswats.

Sárwárias.

Kanojias.

as with the Kanojias and Sárwárias, are very exclusive even in their own families. They are nearly all Smartas, and are Sukla Yajurvéds and Sámavéds, but some of the Saraswats are Rigvéds and Sri Vaishnavas.* There are also a few Jain priests (21 males, 11 females).

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* The Brahmans, like the Hindus, are great ritualists, and the occasions for religious ceremonies and feasting among them are very numerous. On the birth of a male Brahman child, the ceremony of "Púthrúchau" or happiness of the infant is performed, and the family is unclean for 10 days. On the 11th day the mother and child are purified; and on the 12th day the horoscope is cast and the child is named. It receives one name from the star which it is supposed to have been born under, called "Rasnám," and a second familiar name called "Upnám." When the child is six months old, a social and sacred rite is performed called "Anaprasan," or giving of rice for the first time; and also the ceremony called "Karnaved" or piercing the lobes of the ear. On the anniversary of the first birthday, the child is taken to the temple and presented to the family deity or "Kulswami." As the second anniversary draws near, the ceremony called "Chaulam," or shaving the head, takes place on some auspicious day fixed by the Joshi or Purohit. At 5 or 6 years of age, the father entrusts his son to a teacher, who first takes the boy to worship Ganpati, and then commences the course of instruction. Between the ages of 6 and 8 the young Brahman is invested with the sacred thread or "Munj" at the ceremony of the "Upanáian," and is taught the mystic text called "Gaiatri." From this time the boy is considered to be of the "Punarjanma," or twice-born, and enters on his religious life as a Brahmachari or mendicant. Before the investiture of the sacred thread, the boy, although of Brahmanical descent, stood only in the light of a Sudra, so far as his right to perform religious ceremonies was concerned.

The birth of a girl is less a source of rejoicing because the Hindu creed lays down, that parents and their ancestors attain "Swarga-lokam" or Indra's heaven, through a son's efforts. It is for this reason that Brahmans and caste-Hindus offer "Tarpan" or water and Til sacrifice in the name of the deceased ancestors, at every new moon, and on the occurrence of an eclipse of the sun or moon.

The funeral obsequies of the Brahmans are also very many, and as death draws near, the attendants place the sick man in a reclining posture facing the north, and distribute alms. There is the usual weeping after demise, and among the Gujaratis, the women form a circle round the corpse, stand up as each new visitor arrives, and give way to loud lamentations. The Máhábrahman utters some prayers of purification, and the dead body is carried on a bier called 'Tati' to the place of cremation, which is always near a tank or river. The son or other relative carries some of the household fire that the deceased daily worshipped, and with it lights the funeral pile. Meanwhile the priests invoke 'Yam' the God of the dead, to convey the spirit to 'Yam lokam' or hall of justice; and according to the decree passed in that tribunal, the spirit takes up its abode in 'Swarga' (heaven), or 'Naraka' (hell). The relatives return after bathing in the river, and are unclean (Ashauch or Sutak) for 10 or

Persons descended from illegal connections between Brahmans and other castes, draw together and form communities of their own.

Brahma Kshattris.

Thus the Brahma Kshattris (18 males, 19 females) are supposed to be the descendants of a Rishi and a Kshattria girl. According to the

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11 days, according as the deceased was married or unmarried ; but if the deceased were under 8 years of age, the relatives are only unclean for 3 days. On the 2nd day, the son and other relatives, with the priest, visit the burning-ground, and pour milk and water over the ashes, which they throw into the river ; and on the 3rd day, a water sacrifice and some black Til seeds are offered to a stone taken from the burning-ground in which the 'Prita' or departed soul is supposed to be located. In fact an offering of Til seeds and of boiled rice is made on the bank of the river, as well as in the house, for 10 days ; as the Hindus believe that the spirit dwells there for about that period, and afterwards takes that particular form, which, by their doctrine of transmigration of souls, has been assigned to it. The females continue their lamentations every day during this time of mourning ; and on the 10th day, the sacred thread (mangal sutar) round the neck of the wife of the deceased, is broken by other widows, all her jewels are removed, and except she be very young, her head is shaved near the tank or river where the daily ceremony is performed by the son. The married women whose husbands are alive, do not appear on this occasion, nor do they see the face of the new widow for 30 or 40 days. The lighted lamp and the mouthful of rice that were kept near the spot where the body lay are removed ; and if the death should have happened under a bad Nakshatra or star, the place is closed for a time. On the 11th day the 'Pind' ceremony takes place, and some food is thrown to the crows and kites ; and on the 12th day the 'Sradh' is performed in the name of the deceased and his ancestors. The 'Sradh' is repeated once every month for a whole year, and then only once a year, on the anniversary day.

To return to the different stages in the life of a Brahman,—the Brahmachâri or mendicant must remain in that state for at least 16 days, after which period he can get married whenever he likes, and become a 'Grahast' or family man. Male Brahmans are supposed to marry in their own sect, but not in their own 'Gotram,' or family circle, nor within six degrees of relationship (sápind). Sometimes marriages of convenience are made between different sects ; but as a rule, the Brahmans of the north do not intermarry with those of the south. The girls are generally betrothed between 3 and 8 years of age, and the boys from 8 to 15. The girl after her marriage belongs to the same 'Gotram' as her husband. Besides the Brahmachâri and the Grahast, there are two other stages in the religious life of a Brahman,—the 'Vanaprast' or forest recluse who leaves home and friends and betakes himself to the jungles, and the 'Sannyasi' or ascetic, who abandons even wife and family to wean himself from all earthly ties. The Brahmans of the present day are compelled to take to more practical pursuits in order to earn a livelihood, so that very few follow the life of severe asceticism imposed on them ; but they are controlled by hereditary Swámis, who preserve general purity of doctrine and keep up the discipline of the caste. These

Sáhyádri Purána, when Párasu Ráma was slaying the Kshattrias, one of the latter named raja I'l fled to a Saraswat Brahman for refuge. The Brahman gave raja I'l his daughter in marriage, and thus saved the Kshattria. The offspring of the rája and the Brahman girl were

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Swámis appoint agents or legates to travel about, check flagrant immorality, and prepare youths for the sacrament of 'mudra' or confirmation. There are also hereditary religious instructors called 'Upádhias;' and others who are not hereditary, but specially engaged as instructors and intercessors called 'Gurus;' while celebrated devotees who are mediators to men of consequence are termed 'Máhápurush.' Some of the jagir lands in the district are appropriated to Rámdas Swámi, a celebrated Máhápurush and Brahmachári, who was the spiritual director of Siváji. Rámdas Swámi was born at Jam in the 'Ambad taluk, and his disciples became Gosains. 'Ananda Swámi of Jálna was another Máhápurush, and so was Eknáth of Paitan. Every Brahman is expected to study the Vedas and Shastras, and until the middle of the 19th century, all learning centred in them. Those Brahmans who are learned in the six Shastras are termed 'Shastri;' in the four Vedas, 'Vaidik;' and in both Shastras and Vedas, 'Pandit;'—but such titles can only be assumed after examination before the elders of the local Sanskrit college. The term 'Vaidic' is also applied to the Brahmans who follow a sacred calling, so as to distinguish them from the 'Laúkik' or secular Bráhmans. Sometimes a third term 'Bhikshuk' is given to the Bráhmans who live by charity. These three classes are further subdivided into a great number of sects, many of whom keep to themselves and do not intermarry with the others. Generally speaking, all Bráhmans recognise the Puránas; but a large majority profess the pure theism of the Vedas and preach the Vedantic doctrine instead of the Puránic. The study of the latter is confined, for the most part, to priests, who serve popular idols, and recite the legends of the gods and demigods represented by them. Comparatively few Bráhmans however, except those of the lower classes, are priests of temples and shrines; and fewer still are 'Pujáris' or temple servants, an office commonly held by Sudras. In fact, omitting those who are connected with the temples as ministering priests, the Bráhmans as a class, very seldom resort to such places of worship, and are only seen in temples on public occasions, or in fulfilment of a vow. The Brahmans consequently retain a very slight hold on the people at large, who, independent of them, have priests of their own; but reverence is paid to the Bráhmans, and especially to the Vaidik, as they are indispensable for marriages and other ceremonies. The Vaidik are ordinarily more learned in the Vedas and Shastras than the Láukik, and are often consulted as astrologers. Some of them are literally priests, and perform ceremonies and make offerings for other Brahmans. They assist at household offices, daily prayers, purifications, marriages, funeral ceremonies, and offer propitiatory rites to deities to whom their employers may have made vows, or pray for rain, for children to barren women, or make similar supplications. Other Vaidik are household priests

called Brahma Kshattrias ; and to the present day the Saraswats are their priests. According to a legend of their own, the Brahma Kshattrias are descended from Kausika, the son of Rishi Viswamitra, by a Kshattria girl. The Brahma Kshattrias are traders, &c., and

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or 'Purohits' to rich Brahman families and to princes of lower castes. Bráhmans in general wear very plain clothes, and when serving in a priestly capacity, have neither turban nor tunic, and at most throw a scarf or dhoti across the shoulders. The dress of the Láukik consists of a small turban, and a long coat descending below the knees, with waist almost as high as the armpits. The Láukik follow worldly occupations, and until lately, held the highest offices in the civil, executive, and political administration of the country. As the power of the Peshwas extended, a large field was opened up for intelligent Brahman youths, who were employed as local administrators, secretaries, writers, accountants, agents, &c. In the villages throughout the district the kulkarni, clerk, or registrar is generally a Brahman; and so are the Deshmukhs ; while the Musalman officers holding these appointments, are nearly all descendants of Bráhman or Mahratta converts. Many secular Bráhmans are bankers, money-lenders, merchants, &c., but they never descend to shopkeepers or engage in retail trade. They are generally steady and successful men of business, although they are not so conspicuous in work of this kind as in civil or diplomatic affairs. Some of them follow agricultural pursuits, and perform every other kind of work connected with cultivation, but do not actually hold the plough. They are never artisans or manufacturers, nor do they take to any profession requiring manual labour or skill, and the lowest among them are only menial servants to the upper classes.

Religious mendicants and devotees are of no particular sect, and may have been Brahmans or have belonged to the lower castes. They all aim to become 'Sadhu,' which is the last stage before being absorbed in the Great Spirit. The more austere are easily recognised by the scanty waistcloth, and the matted hair rolled in a coil round the head. The beard is allowed to grow, and the body is strewed over with wood ashes, as much for effect as to preserve the principal muscles and the vital parts of the body from evil influence. The mark across the bridge of the nose, and the beads and staff, are nearly all that remain to indicate the mendicant friar or priest, perhaps upon a pilgrimage to some shrine of Krishna or Máhádév. There are three classes of devotees : Jogis, Bairágis, and Gosains ; and they stand in the relative order of the estimation in which they are held by the Hindus. The term 'Jogi' or 'Yogi' is derived from 'Yog' signifying union, and conveys the idea of mental union with the deity, by means of abstraction and contemplation. The Jogis are of the highest grade of devotees, and very rarely enter secular occupations. They renounce all position and wealth, and strive to subdue all sensual perception. Frequently they are under vows of celibacy, mortification, silence and seclusion ; but sometimes they wander about to different shrines. Their numbers are recruited from every caste, and Bráhmans often adopt their vows. They all subsist by charity, but those who practise fearful austerities seldom beg. The word 'Bairagi'

came into the Dakhan in the reign of the emperor Akbar. Those in the district are all found in Begampura in the city of Aurangábád. The Bráhman-záis (1,110 males, 1,148 females) are the descendants of a Bráhman by a Kunbi girl ; and are traders, money-lenders, gomástahs under saukárs, &c. Most of them are in the Bokardan, 'Ambad and Paitan taluks. The Vidurs (180 males, 212 females) Bráhman-záis.

signifies without passion, and this particular kind of asceticism, in its severest practice, is believed to deliver the mind from the control of the senses. Any Hindu, from a Bráhman to a Sudra, can become a Bairági, but there are many kinds, from the extreme enthusiasts to the more settled in habits. Several Bairágis live without penance, sing hymns in praise of Krishna, or sell charms, medicines, &c. Others are bankers, merchants, and take to different kinds of business, but never enter the army. The religious Bairágis do not marry, or if already married, renounce wife and children ; while the lay Bairágis marry only among their own people, for being of all castes, they can claim alliance with none in particular. All Bairágis belong to the Vaishnavas, and mark their forehead with Vishnu's trident. They have four sects, Ramanandi, Nimanandi, Madhv Achari and Baishni. The spiritual teachers are called Nágas ; and the Mahunts or heads of Matts or monasteries, teach the mysterious signs and invocations of the sect, and invest the votaries with the tawny-colored dress and necklace of wooden beads. When once a Bairági forsakes his family, he rarely returns, but spends his life in continually wandering about to the various shrines of Krishna ; and as old age prevents movement, he crawls to some Matt and spends his last days there. Groups of Bairágis are constantly crossing from the north into the Dakhan, under vows to visit southern shrines. They are received by the monks of settled Matts, and are furthered on their way. Sometimes they go about as 'Kási Kápdi' with a tinsel crown worn over a small cap instead of a turban, and carrying on their shoulders a bambu pole, to the ends of which two baskets are slung containing little bottles of Ganges water,—the whole of which is covered with orange-colored cloth, and is decked with gay peacock feathers, wild flowers and bells. The next class of devotees is termed 'Gosain,' a word which means control over the senses. The members of this order may be of any caste except that of Brahmans, and are worshippers of Siva and Durga, but wander about everywhere, visiting holy shrines and making pilgrimages to all parts of India. They have Matts or monasteries of their own, and like the Bairágis, wear clothes of an orange color (*géru*). The poorer Gosains go about begging and receive charity from Hindus only, but the stricter votaries betake themselves to secluded places in forests, &c. Some again are rich bankers and trade in gold and silver, and as they never marry, they adopt or purchase disciples, who act as menial servants during their lifetime, and succeed to the property at their death. Gosains also enter the military profession, and numbers of them served in the Mahratta army under Báji Rao, by whom they were much honored and esteemed for their conspicuous bravery. The Bairágis are burnt when they die, like the Hindus in general, but all other mendicants are buried in a sitting posture.

Vidurs. follow similar occupations, and are the offspring of a Bráhman and a low-caste woman. They have priests of their own, and are principally found in the Jálna taluk.

Jogis, Bairágis, and Gosáins. The religious ascetics and mendicants known as Jogis, Bairágis, and Gosáins number 5,634 (males 3,065, females 2,569),—of whom the Jogis amount to 954 (males 477, females 477); the Bairágis 1,251 (males 742, females 509); and the Gosáins 3,429 (males 1,846, females 1,583). The proportion of these ascetics to the whole population is 77·07 per ten thousand; and the distribution in the taluks is as follows:—'Ambad 14·62; Bokárdan 12·76; Kánhár 9·62; Jálna 9·01; Aurangábád 8·75; Baizapur 3·97; Paitan 3·70; Gándapur 3·56; Sillode 3·00; Kuldábád 0·97. The Jogis are most numerous in the Jálna, Bokárdan, and Kánhár taluks; the Bairágis in the Kánhár, Aurangábad, and Bokardan; and the Gosáins in the 'Ambad, Bokárdan, Jálna, Kánhár, and Aurangábád taluks. It will be observed that the Jogis and Bairágis are chiefly found in the hilly and jungly portions of the district; but the Gosáins are more generally distributed. The 'Ambad taluk alone contains 1,119 ascetics, out of whom 942 are Gosáins, the majority consisting of followers of Rámdás Swámi, the Máhápurush of Siváji.

Kási Kápdis. The Kási Kápdi or Kási Kávdi are constantly passing to and fro, carrying Ganges water to Rámeswáram in the south of India. At the last census they numbered 16 males and 6 females, all in the Bokárdan taluk.

Mángbháus. The Mángbháús, 488 males, 426 females, are quite distinct as a religious body from the Bráhmans, and are broadly classed with the Vaishnavas. Their sect was founded by Krishna Bhat, a celebrated Bráhman of Paitan, who flourished in the 14th century, and was the guru of a rája Depála. According to a Bráhman account, Krishna Bhat had criminal intimacy with a Máng woman, and was expelled from caste; but being a man of considerable talent, he taught a religious system which bears a close resemblance to that of Swámi Náráián of Gujarát. His doctrines are based on the

Vedas, and he inculcated the worship of Krishna. His five sons promulgated his teachings far and wide, and established monasteries at Dwaraka in Kathiawád, Ridhpur in Berar, Mahor, &c., to which the Mángbháus flock in considerable numbers during the time of the annual fairs that are held at these places. The lay members of the Mángbháus are called Gharbáris, and the monks and nuns, Bairágis. The latter break off all ties of caste and family, and maintain a life of mendicity and exclusion. They are dressed in black, and are clean shaven; but their gurus do not shave, nor do the secular members who marry and carry on business like other people. A peculiar form of betrothal among them, is that of the girl hanging her bag in which she collects charity, over the bag of a male Mángbháu, and in this manner she plights her troth. The Mángbháus are exceedingly careful of animal life, are strict vegetarians, abstemious in habits, and eat only with the initiated. They partly observe the laws of caste, and will not allow a Máhár to become a devotee. The Kunbis believe that they are versed in magic, and purchase charms and philters from them. The Mángbháus are a harmless sect with peculiar laws and customs of their own, especially about drinking water in temples dedicated to goddesses,—a circumstance supposed to be connected with a *mugut*, or headpiece, given by a certain goddess to Krishna Bhat, through wearing which, he appeared as "Chatraboj" or four-armed Vishnu. There was one condition attached to the gift, that the *mugut* should not be allowed to touch the ground; but a Brahman of Benares having obtained a knowledge of this fact, contrived to knock the *mugut* down, and it instantly vanished. A figure of Vishnu as "Chatraboj" is seen in Anandaswámi's mandir at Jalna, and another in the temple to Sivdin Késri Náth at Paitan. Mángbháus eat with Kunbis, but not with Telis and Tambolis. They bury their dead, and have a wandering headman. Brahmans attend their marriages.

There are a few followers of Swámi Náráian of Gujarát, who flourished in the 17th century. Swámi Náráian's name was Ghunsiam

Pandái, but it was afterwards changed to Sehjamand when he became a Mahunt. He was a Sarwaria Brahman of Oude, and his followers are included among the Vaishnavas. The Swámi Náráians like the Mángbháus are considered heterodox, as they do not believe in the Shástras and Púránas, and are guided only by the Vedas.

Swámi Náráians.

Rájputs.

The Rájpúts (2,896 males, 2,486 females) are found throughout the district, and are in greatest numbers in the Bokárdan, Aurangábád, Kánhár, and Jálna taluks.* They were formerly employed to

* During the early centuries of the Christian era, the bulk of the inhabitants of Máháráshtrá consisted of Rájputs ; but very few of them could have been of the old Solar and Lunar races. The great Salivahána of Paitan was of the Skythic race of Takshaks, and overcame Vikramáditya who belonged to the Tuar race. The Chalukyas and Prámaras were likewise of Skythic origin, and were termed Agnikulas from their devotion to the worship of fire. They adopted the ceremonial of the Vedas and were regenerated by the sacrificial fire of Vasishta Muni. The Chalukyas were included in the Soma Vansa or Lunar line ; and the Prámaras in the Surájj Vansa or Solar division. The Rájputs of the Dakhan belong to a number of tribes, such as Kutchwáha (Kushwáha), Bhais, Chohan, Chandaila, Nikumpa, Parihara, Gharval, &c. The Bháis of Oude came originally from Mungi Paitan, and the Boksa Rájputs of the Tarái from the Dakhan ; while the Chohan Rájputs are said to have ruled as far south as Golkonda. The Mahrattas described by Hiouen Thsang in the 6th century were clearly Rájputs ; and the Jain excavations at Elura are ascribed to the Rájput rájas of Ellichpur and Devgarh who flourished six centuries later. The modern Mahrattas form the greater portion of the present inhabitants, and are descended from the Yadavas who migrated to Máháráshtra in the 12th century ; but a large Rájput element always characterised the population of the Dakhan, and was reinforced by fresh arrivals from northern India that came with the Moghal armies of Akbar and Aurangzib. Several of the Rájput chiefs held high positions in the imperial service. In the 3rd year of Jahángir's reign, rája Mán Singh and other officers went through Berar to quell an insurrection towards Daulatábád and Ahmadnagar ; and in the 10th year of the same emperor's reign, a body of Rájputs attempted to murder Malik Ambar at Khirki. Another officer, Mahábat Khán, who commanded the imperial troops in the Dakhan in 1624, was a converted Rájput. In 1629 Mahábat Khán succeeded Khán Jahán as viceroy of the Dakhan, on which occasion the latter rebelled, and Narhár Dás and many of his Rájput followers were killed in an action that was fought near Bhir. In 1658 Jaswant Singh was sent to the Dakhan as second in command to Shayista Khán and subsequently to prince Mu'azzam. In 1665 rája Jai Sing arrived as viceroy, but was recalled in 1667 ; and prince Mu'azzam and Jaswant Singh were again appointed to the Dakhan. The two suburbs of Aurangábád known as Jaswantpura and Jaisingpura

garrison some of the hill-forts. The present commandant of 'Antur is a Rajput,* and the male members of his family have held that office from the time of Aurangzib. Some of the Deshpándias of the district are of Rájput descent; and it is not uncommon to find one branch of the family professing the Mahomedan faith, to which it was converted in the time of Aurangzib, while the other still adheres to the Hindu religion. The Rájputs are also employed in government and private service as writers, &c. They are however,

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were named after these Rajput chiefs; and there are other suburbs such as Karanpura and Padampura called after the raja of Bikanir; and Supkaranpura and Pahadsingpura after the raja of Bandalkand, both of whom came with the armies of Aurangzib. In 1681 prince Akbar rebelled against his father, and was supported by a confederacy of Rajputs; and in the following year raja Anup Sing, the deputy of the viceroy Khán Jahán Bahádur, repelled an attack of the Mahrattas on Aurangábád. In 1717 Zulfikar Beg was betrayed into an ambush and destroyed by the Mahrattas, and the viceroy Saiad Husain Ali sent his *diwan* raja Muhakam Sing against them.

* The different divisions of the Rájputs eat together, and are not much restricted about intermarriages; although at one time the Rájputs were given to infanticide from the difficulty of procuring suitable husbands for their daughters. The Brahmans are usually called in as priests, but the Rájputs have also bháts or bards of their own. The boys are married at any age, and the girls between 8 and 12 years. During the marriage ceremonies, the boy and girl are kept apart; and the wedding is held in the girl's house on a day fixed by the priest. The girl wears a tall cap made by the barber, and the boy has one made of date leaves, and both are smeared with *haldi*. The boy is next taken in procession on a pony, and as soon as he arrives at the door of the house, a *parda* is put up hiding the girl from him. The priest performs *puja*, &c., and utters some prayers to the boy, and sends him to a neighbouring house; while he repeats similar prayers to the girl, and performs the *chauk* ceremony by drawing a number of lines with rice, gulal, haldi, cocoanut, kuku, wheat flour, &c. The priest next asks the bride's father to wash the feet of the bridegroom and of the bridegroom's relatives with water brought in a new brass pot. The refuse is received in a brass *thali*, and thrown away by the barber; and the brass pot and *thali* are presented to the boy. A sort of sherbet is made of sugar and water, and all whose feet have been washed are given to drink. Prayers are again offered, and four priests invest the bridegroom with the *Janwa* or sacred thread. It should be here mentioned that the Kshattrias and Vaisyas are invested with the sacred thread only just before marriage, and without all the ceremonies which form part of the regular Brahman investiture. Presents are mutually exchanged—the boy's father giving clothes, jewels, &c., for the girl; and the girl's father giving clothes, &c., for the boy. Alms are also given to mendicants, and the

mostly landholders, and a few take to agriculture, but do not hold the plough. The men sometimes drink spirits, and eat the flesh of goats, sheep, wild pig, &c., but never eat beef. They talk a corrupt form of Hindostáni among themselves; and their dress is not very different from that of the Mahrattas. The females wear a *langa* or loose petticoat, a *choli* or bodice of different cut from that worn by Mahratta women, and a *dupata* or sheet which covers the whole. They are generally kept secluded, and when they come out in the streets, are so completely covered, that not the slightest portion of their body can be seen.

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boy is taken to the girl's house. More prayers are offered, and the priest calls for the girl's wedding clothes, jewellery, &c., and having placed them on a *thali*, hands them to the girl's parents, so that she might be dressed and brought out to meet her intended. The girl is placed to the right, the boy to the left, a *parda* is raised between them, and the priest stands in front. The Hom ceremony is now performed,—a fire is raised by the priest, ghee is thrown over it, and a *thali* is placed on the fire. The boy and girl are made to walk round the fire six times, and some rice is thrown on the *thali* after each round. The *parda* is then withdrawn, the bride is made to sit on the left of the bridegroom, and the priest asks the girl's parents whether the bride and bridegroom should walk round the seventh time. After consent has been given, all the relations and friends retire, and this last walk completes the ceremony.

The Skythians buried their dead, while the Aryans burnt them; and at the present day some Rájputs adhere to the Skythian practice of interment, but others adopt cremation. When life is nearly extinct, the body is washed and richly dressed by the near relatives; and after death, where cremation is practised, the corpse is carried to the river side and placed on a pile of fuel. The son or nearest male relative takes an iron stick with some fire at one end, and walks round the body seven times, touching it with the fire on the feet, waist, shoulders, ears, and head. He then sits apart, and the assembled friends and relations burn the body. The mourning lasts for ten days, during which time the son or other principal mourner can only eat food cooked by himself. On the thirteenth day, a dinner is given to Brahmans, as well as to barbers, washermen, potters, tailors, and village guards, and is followed by a dinner to all the male relatives. The widows never wear glass bangles, or use the red mark on the brow; and are not allowed to marry again. The old rite of "Sati" is probably a Skythian usage modified by Aryan culture.

The ceremonies at marriage, death, &c., among the other Hindu castes are very similar, being based on the Puránic ritual, while the Vaidik ritual is used only for Brahmans. There are however, some slight peculiarities, as when the Marwári bridegroom knocks down the figure of a bird which is placed at the doorway, as he enters the house in which the marriage is celebrated.

Numbers of Kháyats, Khattris, Parbhús, Pardésis, Marwáris, &c., came along with the Rájputs in the train of the imperial Moghal armies into the Dakhan.* The Kháyats (110 males, 106 females) are

* Most of these castes are of mixed origin, but of good social status, and are constantly invading the Kshattria order. Thus the Khayats are often classed as Rájputs, and some divisions of Khattri style themselves Khayat. They were employed as secretaries, paymasters, commissariat agents, and general clerks to the imperial armies. Many eminent families followed the first Nizam into the Dakhan, and among them were the ancestors of Raja Chandu Lál who was for many years the Pesbkar and chief administrator of the Haidarábád State. His grandson Rája Rájáyan, Rája Nárayan Parsád Narhindhar Báhádur is the present senior administrator; and the representatives of many Khayat and Khattri families still hold high offices in the financial and other departments of the service. The Parbhús are regarded as the offspring of Khayat fathers and Brahman mothers; and the term Pardési, which means "foreigner," is a general name given to the arrivals from Hindostan without reference to caste. According to the Jatibhed Viveksár, the Parbhus are divided into several subdivisions, of which two are the most prominent:—1, Chandraseni Parbhús; 2, Paitani Parbhús. On the authority of the Sáhyádri Purana, the former are descended from a Kshattria rája, Chandrasena, whose pregnant wife fled to a rishi named Dalabhya, for protection from the hand of Parasuráma, who had killed her husband. There is a family of these Parbhús at Baizapur. The Paitani Prabhús claim their descent from rája Asvapati, who had twelve sons through the mediation of Bhrigu rishi; but the sage cursed rajá Asvapati for some offence while on a pilgrimage to Paitan, and the raja's descendants were called Paitani Parbhús.—The Marwáris are descended from the Pramaras, by a concubine of the Abír or cowherd race, and are Vaisya banniahs of good caste. Their country Rajputána is naturally sterile, and this induces emigration to a great extent. After Aurangzib's conquest of Golkonda, a large number of Agarwálas, Marwáris, Málwi banniahs, &c., accompanied him as merchants, jewellers, money-lenders, &c., and settled at Haidarábád. They have since spread over the Dakhan, and are among the principal bankers, grain merchants, importers of European manufactures, and sellers of all sorts of produce, wholesale or retail. There is a Marwári banniah, and sometimes two or three of them, in almost every village in the Dakhan, and they have set aside the old Mahratta peddler and retailer of small articles, by bold dealing. The whole country has been eaten up by their extortions, so that it was found necessary in the adjoining British territory to resort to special legislation, and the Dakhan Ryots' Bill was framed as a measure of relief to the inhabitants. Several families of Marwáris have brought their wives from their own land, and having permanently settled down in various parts of the country, have modified their grinding, grasping, national spirit, and have become beneficial traders and local bankers. They have turned a great many articles that were neglected or almost unknown, into staples of commerce; and have been undoubtedly instrumental in circulating capital more than any other merchants, and to classes of people whom they only could reach. The Marwáris and other banniahs, &c., have a guild among themselves for the settlement of disputes, regulation of trade, rates of exchnage, &c.

principally found in the city of Aurangábád, and in the 'Ambad and Paitan taluks. They are employed as writers, or practise as pleaders.

Kháyats. The Kháyats receive food only from men of their own particular caste, and not from women. They have twelve subdivisions, and state that they are descended from Chitragupta, the secretary of Dharmarája. Within the last ten years, a great movement took place among the Kháyat community, which ended in the establishment of their claim to

Khattris. be classed as Kshattrias. The Khattris (428 males, 375 females) are found in the Aurangábád, Jálna, and Sillode taluks. They follow similar occupations to the Kháyats, and are also brokers, drapers, betel-leaf sellers, &c. Those from Hindostan speak Hindostani and use meat and spirits. The settlers from Gujarát speak and dress in the Gujaráti style, and are weavers of mashru, workers in lace, and money-lenders. The Khattris that live in Aurangábád are of the Mehré clan as distinguished from the Rodés, and came originally from

Kapúrs. the Panjáb. The Kapúrs (80 males, 85 females) are the descendants of a Saraswati Bráhman by a Khattri girl. They are mostly brokers by

Parbhús. profession, and are found in Jálna. The Parbhús (3 males, 5 females)

Pardésis. are nearly all in the Baizapur taluk. The Pardésis (8,605 males, 7,757 females) are found throughout the district, but are most numerous in the Aurangábád, Kánhár, and Bokardan taluks. They follow all sorts of occupations, and are goldsmiths, blacksmiths, carpenters, barbers, betel-leaf sellers, liquor sellers, potters, dhobis, tanners, shoe-makers, sharpeners of knives, &c. A few are cultivators and shopkeepers, and others manufacture scabbards of swords or are saddlers. They speak a corrupt form of Hindostani and use meat and spirits. Remarriage of widows is permitted among all of them.*

* The Pardési cultivators form a large and distinct community, and claim a Rájput descent, several families calling themselves Chauhans like the Rájputs. A few are patels, and some are money-lenders. The males and females dress like Rájputs of northern India. The Pardésis have principally two divisions,—Menés and Jangdés, with separate Bháts or bards, who perform marriage ceremonies and sing in praise of ancestors. The Bháts are termed Rájaji.

The Pardésis of the Dakhan have cast off the sacred thread, and their priests are Sanvadia Bráhmans. Mendicants called Jagas, belonging to northern India, frequently visit the Pardésis of the Dakhan.

Of the remainder of the inhabitants from the north of India, the Kshattris (80 males, 75 females) are found principally at Aurangábád where they are employed as writers ; but some of them at Ajanta are cultivators. The Ratods (10 males, 10 females) are in government service, and are in Aurangábád and Bokardan. The Purbias (247 males, 194 females) are kalháls, retail sellers, &c., and are most numerous in the Kanhar, Sillode, and Bokardan taluks. Kshattris. Ratods. Purbias.

The subdivisions of the Váni or Vaish are included under the general heads of Kandesh, Gujaráti, Marwári, and Lingáiat. The Kandésh Vánis are represented by the Kathárs, who are nearly all in the Kanhar taluk. The Gujarátis are chiefly in the Aurangábád, Paitan, and Baizapur taluks ; the Ládhs in the Paitan, 'Ambad, and Aurangábád taluks ; the Marwáris are very generally distributed, especially in the Gándapur, Jálna, Aurangábád, and 'Ambad taluks ; the Agarwálas are in the Kuldábád, Sillode, and Gándapur taluks ; and the Jains in the 'Ambad and Paitan taluks. The Lingáiat Vánis of southern India are most numerous in the Jálna, Bokardan, and 'Ambad taluks; and the Komtis in the Aurangábád, Jálna, and Baizapur taluks. All classes of Vánis are vegetarians, and their staple articles of food are wheat, jowári, and rice. Some of the old settlers from Gujarát and northern India have adopted the Dakhani costume of dress, with "sádi" and "choli" for the females, and a large turban, a "dhoti," a loose coat hanging down to the ankle, and a "dupata" or "rumal" for the males. The majority however, adhere to the north of India dress, consisting of a peculiar distinctive turban for the males, and a petticoat, a long or short sleeved bodice open at the back, and a scarf thrown over all, for the females.* The Kathárs Vánis. Kathárs.

* A great deal of the clothing of the Hindu population, consists of loom-made apparel untouched by needle or scissors ; and formerly this was entirely so, but since the Mahomedan invasion and the introduction of the art of sewing, the costumes of Hindus and Mahomedans have somewhat assimilated. There is a convenience in the made-up garments which is a recommendation to their adoption ; but the petticoat of the females, is not regarded as a legitimate costume to the south of the Narbada, where the "sádi" is the only

(966 males, 908 females) are retail sellers, cultivators, and bullock hirers. They are Jains in religion, and the men and women dress in Gujaráti fashion. At their marriages, the bride and bridegroom's parties abuse each other. The Gujarátis (579 males, 556 females) are tradesmen, agents to bankers, workers in gold and silver lace known as "kállábattu," or proprietors of such laceworks, and manufacturers of "mashru" and "himru." Others are goldsmiths, jewellers and tailors. The Gujarátis are fairer than the Marwáris, and some of them wear the turban of the Bháttias having a horn or peak in front. They are divided into the following clans, the members of which do not intermarry with each other :—Porwál, Desawál, Khadaiti, Nagar, Srimáli, Modh, Chitori, Gujar. The females are clever with the needle, and flower silk with much skill and taste. Their dress is much scantier than that of the Marwári women. The Gujars (47 males,

Gujars.

garment worn in conjunction with the "choli" or bodice. A few of the women, even among the respectable classes, do not wear the bodice, under the idea that this covering for the bosom should be reserved for the impure. Some of the Mahomedans, on the other hand, frequently content themselves with the simpler covering which is more peculiarly the dress of the Hindu. Among the males, the "dhoti" or scarf round the loins, constitutes the whole clothing of a large number of the poorer classes. The "lungi" is a larger scarf worn over the shoulders and upper part of the body. The turban or head-dress is of every colour and hue, but white and red are the most prevalent. The darker colours are generally relieved by embroidery. There are numerous varieties of turbans which take their special names from particular forms, or from the materials of which they are composed ; and the size and shape frequently depend upon the caste or tribe to which the wearer belongs. The *nustalik* is a very small turban of the finest muslin, which fits closely to the head, and is used with the court dress at Haidarábád. The material of which the clothing is made, consists usually of cotton ; but silk is used to some extent by the higher classes. The Hindus have also adopted a narrow "paijáma," and a short jacket which is sometimes quilted. Their long coat reaches a little below the knee, and buttons up to the right ; while a similar coat for the Mahomedans buttons to the left. The Mahomedans wear an inner coat of medium length, and their "paijámas" are sometimes very wide. The general clothing of the Hindu females consists of a "sádi," covering both body and head, and a bodice with sleeves reaching nearly to the elbows. Among the north of India females, the "sádi," jacket, and petticoat are commonly worn. They also use a bodice which is open-backed, and either short or long sleeved. The Mahomedan females wear a "paijama," a short-sleeved bodice covered with a light muslin jacket, and a "sádi" covering both head and body.

49 females) claim Rájput origin, and were formerly renowned for their martial habits, but have now chiefly adopted agriculture, or are herdsmen like the Ahírs. They grade as Sudras, and their widows are allowed to marry if they please by the Danecha rite, but it is of second rank, and women who have children rarely contract it. The Ravuli (21 males, 21 females) is a tribe of Gujars found in the Aurangábád, Jálna, and 'Ambad taluks, the members of which are principally cultivators. The Golahs rank with ordinary Sudras and are professional saltmakers. In domestic customs and religion, they do not differ much from Jats and Gujars. There are a few Jats (63 males, 77 females) who have taken to agriculture. The Ládhs (753 males, 736 females) are a subdivision of the Gujarátis. All the above generally speak Gujaráti or a dialect of Hindi ; and either profess the Jain religion or are Vállabha Vaishnavas. There are a few Bháttias (132 males, 130 females) who are settlers from Kachh, and like the Gujarátis are saukárs, shopkeepers, traders, &c. They are all found in Baizapur, but several others come annually from Bombay during the cold season, as agents for cotton, linseed, &c. The Kachhi Budelis (83 males, 67 females) reside in Begampura in the city of Aurangábád, and are fruit-sellers, market and flower gardeners, and agriculturalists. They speak Hindi, and state that they came from Bandalkand as cavalry and infantry soldiers in the time of Aurangzib. Like the other north of India settlers, they burn their dead, but bury those who die of small-pox.

Ravulis. Golahs. Jats. Ládhs. Bháttias. Kachhi Budeli.

The Marwáris (5,140 males, 3,815 females) are from the desert of Jeypúr, and are bulky yellow-coloured men, taller and more vigorous than the Gujarátis. They arrange themselves in twelve tribes, such as Mosri, Agarwál, Oswál, Srávaka, Kandawál, Baijabargi, Thakur, &c., who eat together but do not intermarry. The Oswál and Srávaka profess the Jain religion ; and the Oswál is the richest and most numerous of the mercantile tribes. The Agarwálas (110 males, 107 females) are also wealthy as a class, and are partly Jain and partly Hindu in their religion. The remaining tribes are of the Vaishnava sect, worshipping Krishna and Radha. Marwáris are usually employed as bankers,

Marwáris. *Agarwála.*

Marwáris. grain-dealers, and confectioners; but there are several families belonging to the divisions of sonars, Máit sonars, Malwi sonars, hajjáms or barbers, and Kháti Marwári badháis or carpenters. The members of a tribe called Rájmáli are wood-sellers. Marwáris are proud of their cookery and are particularly successful in their sweetmeats. They are fond of gay clothes, and the men dress themselves in the purest and plainest white muslin, but wear the richest brocade scarves and shawls, with turbans of two or more bright colours. The apparel of the women, especially at festivals, is equally gorgeous; and the amount of ornament is proverbial. The petticoats called "gogra" are in ample folds and of at least two different hues; the bodice is open-backed and short-sleeved; and the gay "sádi" or upper garment is generally bordered with narrow gold or silver lace. Jewels are worn to the feet, ankles, round the neck, and as nose-rings, earrings, bracelets, &c. The females however, do not wear any ornaments of gold about the feet; and they twist a thin wire of gold or silver between the two front teeth. They go about in companies, but cover their faces and look out only from the margin of their upper garment. The different tribes of the Marwáris are subdivided into innumerable "kaps" or clans; and the men usually marry one wife from their own clan, but abstain from blood relationship and do not marry in their own "gotram." They burn their dead, and hire servants to convey the charred bones and ashes to the river, instead of taking them personally. Their widows never remarry.

Jains. The Jains (497 males, 445 females) are retail sellers, cultivators, tailors, and labourers. A few are weavers and cloth merchants.

Lingáits. The Lingáiat Vánis (1,875 males, 1,843 females) arrange themselves into several sections such as Panchams, Melwants, Dixwants, Chilwants, &c.; and although they do not in their creed recognise caste, they are very exclusive even among themselves, and the followers of every different trade or avocation refuse to eat together or intermarry. They are shopkeepers, confectioners, and sometimes agriculturalists. The Lingáiat Kanadas (399 males, 397 females) follow similar occupations, and are mostly found in the Baizapur and

Aurangábád taluks. Several of the Lingáiats are tailis or oilmen, tambolis or betel-leaf sellers, and a few are carpenters, blacksmiths, goldsmiths, barbers, potters, dhobis, and gáúlis or cowherds. The Lingáiat Vánis and Komtis are darker-coloured and smaller men than the Vánis of the north of India; and they have, to a great extent, been superseded as retail traders by the Gujarátis and Marwáris, especially by the latter. The Lars are generally goldsmiths, merchants, and saukárs, who came originally from Gulbarga. The Lingáiats inter their dead in a sitting position; but among the Lars, those who die unmarried are buried, and all the others are burned. In the celebration of marriage, the Lars and the Lingáiats adopt a plan contrary to the general custom among other Hindus, and take the bride to the bridegroom's house. The Lingáiat marriage rites are very simple,—the couple being placed on a mat or on a bullock saddle, to which they are lifted on the crossed hands of four men who put betel-leaf in their mouths and complete the ceremony. Among rich Lingáiats however, the more elaborate ceremonies of the higher-caste Hindus have been imitated. The widows are allowed to remarry. Lingáiat women are fond of ornaments, and often wear a silver or gold zone which confines the "sádi" at the waist. They are frequently good-looking, and are fairer than the women of the other classes of south India bannias. The Lingáiats are Vaira Saiva Hindus, whose sole object of worship is the *lingam*, a model of which, enclosed in a box, they either carry on one arm or have it suspended in a casket from the neck. The casket or box is of gold or silver, sometimes richly chased, according to the means of the wearer,—the poorest contenting themselves with a plain white handkerchief. The Jangams (242 males, 220 females) are the priests of the Lingáiats, and are most numerous in the Aurangábád, Jálna, and Kanhar taluks. They are enjoined to be constantly on the move, to be unmarried, poorly dressed, and to beg their food from place to place. The majority of them are mendicant beggars; but several are silk-weavers, and a few are cultivators and retail sellers.

Lingáiats.

Lars.

Jangams.

The Komtis (120 males, 115 females) are bannias or small

Komtis.

Komtis. traders, dealing in grain, cotton, sugar, and other products. They also do a little mercantile business as agents to saukárs, &c., and even take to agriculture, but do not hold the plough. As a class, they are on a mere average as regards wealth, although sometimes they become saukárs, máhájans, bankers, &c.; but this is rare, and they prefer to carry on their fathers' calling. They buy all the thread spun in the village, or what they can procure at fairs, and dispose of them to weavers, taking the produce in cloths. Many of them are Vaisyas and are in several sections, while the remainder are Sudras. The widows of the latter are not debarred from a second marriage. Komtis generally speak Telugu, and employ Brahmans for marriage and death ceremonies.

Bahris, and Tirmális. The Hindu cultivators of the betel-vine termed Báhris (580 males, 559 females), and Tirmális (127 males, 130 females), are found in Bokardan, Aurangábád and 'Ambad. They are seldom retail sellers of the betel leaf, which is an occupation followed by Lingáiats, Tambolis. and other Hindus called Tambolis (26 males, 24 females), who are Gandhis. most numerous in Sillode. The sellers of perfumes called Gandhis are Gujarátis, and are common in Jálna, Aurangábád, and Attars. Bokardan. The Attars (18 males, 18 females) reside in the Jálna, Aurangábád, and 'Ambad taluks; and a class of Hindus Wáttaris. called Wáttaris (44 males, 37 females) are also sellers of perfumes Halváis. and are found in Kuldábád, Bokardan, and 'Ambad. The Halváis (66 males, 78 females) are Marwári or Lingáiat confectioners; and the Bhudbunjas (1 male, 2 females) are Pardési sellers of parched or roasted grain. They are both found in Aurangábád and Jálna.

Kalháls The Kalháls (542 males, 630 females) include Mahratta, Pardési, and Ládh liquor sellers, and are most numerous in Bokardan, Kánhár, Aurangábád and Sillode. A few toddy sellers are found in the Gándapur and Paitan taluks. Kalháls are respectable Sudras, but do not rank as high as carpenters, blacksmiths, cultivators, &c.

Mahrattas. The term Mahratta is now applied principally to the Kunbis, but it should be confined to the military families of the country. The Kunbis do not as a rule enlist as soldiers; and although Siváji

and some of his Mahratta chiefs were of this race, their followers were chiefly drawn from the Máwals of the Western Ghats. The bulk of the Mahrattas are Sudras ; but many of the chieftains call themselves Thákurs and claim to be descended from the Tuar Rájputs.* The women are well treated and are helpmates ; and the wives of all chiefs and military men are veiled. Mahrattas pride themselves on their surnames, such as Sindia, Holkar, Bhosla, Dainglia, &c. ; and they form the greater portion of the inhabitants of the district. They are landholders, cultivators, and are found in all the trades and professions. Those who have taken the "bhagat" or vow of abstinence, do not eat flesh or drink spirits, and observe a strictly vegetarian diet ; but the others eat everything except beef, and use spirits in moderation. Mahrattas.

The Kunbis (147,542 males, 141,283 females) comprise about 40·63 per cent of the whole inhabitants, and form the main body of the agricultural population.* The term Kunbi has been sometimes applied to husbandmen in general, but in reality it is Kunbis.

* The ancient Rájputs of *Máhárashtrá* were always at war with those of northern India under Siladitya of Kanoj ; and later on, the wars which prevailed during the greater part of the 18th century between the Mahratta armies of the Dakhan and the Rájputs of northern India, reduced the old constitutions of the latter into a state of comparative chaos. There is no physical resemblance between the Rájputs and Mahrattas, and the exteriors of the two races show a marked difference. The former are large-boned and lazy-looking, but have a certain grace and dignity of person. The Mahrattas are short, stout, well-proportioned, and evince more character than any other people except the Rájputs. They are hardy men, capable of great exertion, especially on horseback ; but are not well-favoured, and are bluff, plainly, and outspoken. Mahrattas, even of the highest rank, have not a dignified appearance, and are not so pliant and graceful as other natives. Many of the Kunbis however, are fairer and taller men, and are considered to be Aryan in features and manners, but their institutions are less democratic than those of the Jat and Rájput.

* From some notes published in 1879, on the agriculturalists of the Aurangábád district, it would appear that the cultivators may be divided, according to their condition, into four classes. The 1st consists of Brahmans, affluent patels, prosperous smiths, carpenters, and other artisans who have independent sources of income and do nothing as farmers beyond superintending the work of hired labourers. They live in substantial flat-terraced houses of masonry or brick, having courtyards in front. The

Kunbis.

a caste of Mahrattas, the members of which are by hereditary occupation, farmers and tillers of the soil. The Kunbis are considered by many to be Vaisyas, but are more generally classed as Hindu Sudras of good social standing. Though quiet and unpretending, they are a robust, sturdy, independent agricultural people. All Kunbis however are not cultivators, and the following are some of the various occupations followed by them in the district, and the number of persons employed in each :— cultivators 226,530, labourers 51,927, tailis 26, lohárs 114, sutárs 179, gáulis 69, kalháls 141, mális 32, retail sellers 268, baildars 25, gaundis 129, halváis 35, sonárs 28, pujáris tarkassis 390, kállábattu sás 24, koshtis 24, silk weavers 105, blanket weavers 13, saukárs 54, cloth sellers 20, shimpis 19, watchmen 43, cattle grazers 745, persons in government or private service 2,673, persons of evil repute 54, beggars 1,117. The Kunbi cultivators form 78·42 per cent of the total number of Kunbis, and 68·11 per cent of the total

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2nd class includes patels of large villages, well-to-do Kunbis, Mális, Tailis and other artisans, who possess milch buffaloes, cows, and brood mares, and only superintend the work of their families and of hired labourers in the field, as their incomes are largely supplemented by the produce of the dairy and the rearing of stock. Their houses are flat-roofed and tolerably comfortable, and have courtyards in front. The 1st and 2nd classes comprise about 15 per cent of the cultivators, are in good circumstances, and are generally free from debt. They eat three meals a day, and their food consists of jawári or bájri cakes with dál, curry, &c. The men wear a heavy turban of good stuff, a dhoti, a quilted jacket, or sometimes an *angarka* or long coat, and perhaps some ornaments of silver and occasionally of gold. The women wear jewels of silver and gold, and have "sádis" and "cholis" of good material. The 3rd class cultivators consist of raiats proper, and are mostly Kunbis, with a few Mális, Pardésis, Dhangars, &c. They are not very prosperous, devote their whole time and attention to the fields, are assisted by all the members of their own family, and hold chiefly dry-crop lands. The cultivators of this class form about 60 per cent of the agricultural population, and are in fairly easy circumstances. About 25 per cent of them are free from debt, and may be termed prosperous ; while the indebtedness of the remainder varies in degree, and seldom amounts to more than one year's income. The houses are generally small, and do not possess forecourts. The men wear a jacket instead of an *angarka*, or wrap themselves up in either a "kambli" or "dhoti ;" and the women have a few ornaments of silver. They eat three meals a day, but use no dál, and the food is of a cheap kind.

agricultural population. There are several subdivisions of local Kunbis, such as Tilven or Tilole, Maráthe, Dakshni, Ghátole, Banjára, Akarmáse, Barmáse, Zadhav, Vaindesi, Bijapuri, Kandési, Varadi, &c.; but the Akarmáse and Barmáse are the most common. The Tilven Kunbis are moderately distributed throughout the district. The Maráthe Kunbis are in two sections,—1, pure Mahratta Kunbis, and 2, Gántádi or ordinary Kunbis. The pure Mahratta Kunbis are very strict in the performance of religious ceremonies, &c., observe all the fasts, &c. common to the Bráhmans, wear the "janwa" or sacred thread, will not allow "múthur" or "pat" which is the remarriage of a widow, and are vegetarians, eating only from the hands of a Bráhman, or from one of their own subdivision. They marry their near relatives like the Rigvéd Bráhmans, and the bridegroom is allowed to wear his turban and shoes during the whole time that the marriage ceremonies are being celebrated. The wives are kept in seclusion called "mola," and are not permitted like ordinary

Kunbis. *Tilven.* *Maráthe.*

The 4th class numbers about 25 per cent of the agricultural population, and consists of poor Kunbis, Mális, Dhangars, Mahárs, Mángs, &c., who have not more than one or two bullocks, and hire cattle when the land is to be tilled. They generally join a *surkutti* or partner, and contrive to gain a bare subsistence. Some work on their own fields, but more than half of them work as hired labourers by the year, month, or day, to the more wealthy ryots. The younger boys graze cattle or scare birds from the ripening crops. During a part of the hot season, when there is no work in the fields, the men are frequently employed in erecting new buildings or in repairing old ones for well-to-do Kunbis, Marwáris, Bráhmans, &c. Nearly the whole of the cultivators of the 4th class are more or less involved in debt,—some hopelessly, and others to the extent of three or four years' income. They live in little huts, and in seasons of plenty have three meals a day, but otherwise they eat only two meals. The men wear a dirty turban often in shreds, a piece of cloth round the loins, a coarse blanket, and a tattered jacket. The women have a couple of coarse "sádis," the same number of "cholis," and a few pewter ornaments.

The agricultural population may be divided into—1, Gujar, Pardési, and north of India cultivators; and 2, Mahratta and southern agriculturalists. The former are made up as follows:—Gujars, Jats, Rájputs, Pardésis, Pardési Kumhárs, Marwáris, Agarwálas, Thákurs, Ládhs, Ládh Sonárs, Jains, Purbáias, Gáud Bráhmans. The latter consist of Kunbis, Mális, Tailis, Lingáiat Vánis, Bráhmans, Bráhmanzai, Golaks, Komtis, Banjáras, Lamánis, Máhars, Mángs, Parríts, Návhis, Kumhárs, Sonárs, Sutárs, Lohárs, Kahárs, Baildars, Kasars, Tárus, Koshtis, Chamhárs, Gauraus, Rangáris, Shimpis, Gondhalas, Gáulis, Telugu Reddis, Kolis, Bhils, Buruds, Pardhis, Gosains, Bairágis. There are also Musalmán cultivators.

Kunbis. Mahratta Kunbi women and those of other castes, to wear the Kási bangle made of pewter or german silver. They break their glass bangles and the "kali gursoli" or marriage string on becoming widows, and will not use "kuku" on their forehead. The Gántádi or ordinary Mahratta Kunbis are supposed to be the descendants of female servants. They are much more numerous, and allow widows to marry widowers. The ceremony opens with a feast given by the parents of the widow; after which the man and woman are made to sit on a mat or on a bullock saddle which is placed on the ground, and the Bráhman ties their clothes (called "ghát"). In this manner the couple proceed to the *kulswámi* or household deity which they worship; then they fall at the feet of the elderly relatives, and the Bráhman unties the knot, pronouncing them man and wife. The woman is named after the widower's first wife, and the offspring is considered legitimate. Both the Maráthe and Gántádi Kunbis have special surnames such as Gáikwar, Sindi, Nimbálkar, and Pavár. The Dakshni Kunbis are of lower caste and marry only among themselves. The Kadavás are said to be the descendants of a pure Mahratta or Gántádi woman, by a Mahratta who is not her lawful husband. They are allowed to eat from the hands of all the other subdivisions, but do not intermarry. The Váindési (373 males, 351 females) are considered superior to the Kadavás, and marry their daughters to ordinary Mahratta Kunbis, but the latter will not give their daughters to Váindèsis. The Ghátolas are found in the Bálághat; and a few Lonis are met with beyond the Ajanta range. The Banjára and Lamáni cultivators are fairly distributed everywhere, and can hardly be distinguished from the local Kunbis. The Akarmasé and Barmasé do not belong to the better class of cultivators; and the former are said to be descended from Gujar handmaids.

Gántádi.

Dakshni.

Kadavá.

Váindési.

Ghátola.

Banjára.

Akarmasé and Barmasé.

The ordinary Kunbis are kind and hospitable, eat flesh, drink spirits, and all excesses are punishable by caste rules. They burn or bury their dead, allow their widows to remarry, and have gurus of their own but are subject to Bráhmans in matters of faith and ceremony. The men are indifferent agriculturists, and are excelled by the Pardési,

raiats, whose fields are deeply ploughed and well cultivated. They make good husbands; and the women are chaste, faithful, neat, and clean, but are plain and ordinary-looking, and as they grow older, become seamed and care-worn as if from hard work. In fact the Kunbi woman is very industrious, for in addition to her domestic duties, she very often earns wages as a labourer to other Kunbis, or assists her husband on his own field, sells the produce at fairs and markets, and collects grass, fuel, &c. At home she rises early, carries water from river or well, grinds the daily corn, makes bread, and prepares hot water for her husband's bath, and to bathe herself. Before breakfast, the *kulswámi* or family deity is worshipped, when the wife receives the pure caste mark from her husband; and after he has gone to the fields, she perhaps washes clothes, sweeps the house, plasters the floor with liquid cowdung, churns butter or makes it into ghee, and then, either goes out to labour in the fields, or joins a gang of women and spins thread till it is time to get ready her husband's evening meal. She is not much of a needlewoman, but can make her own bodices and her husband's ordinary jackets; while the padded coats are given to the village tailor. The Kunbi marries his children at 9 or 10 years of age, but the "mungi" or betrothal takes place one or two years earlier. The village artisans and menial servants assist on such occasions, and also when a birth or death takes place in the family, so that these ceremonies are very expensive. At the marriage festivities, the horse on which the bridegroom rides is led by the barber, who waves a *chaori* or horse-hair whisk over the bridegroom's head; the Máng beats the drum and blows the horn; the dhobi spreads the white cloth over which the bridegroom, accompanied by his mother, or the leading female member of his family, walks to the house of the bride; the carpenter is in attendance with the *chaorang* or wooden stool which with other things, the bride's family presents to the bridegroom, and also furnishes the wooden horse by the side of which the bridegroom walks when the bride is brought home; the kumhár supplies the bride's family with the earthen vessels painted red and

Kunbis. white, and in the concluding procession, takes his place with a rude imitation of an elephant ; and the Koli supplies the water for the feast. All these receive a present of a cloth ; but the Mahár, who works the hardest, is presented with a sádi and bodice for his wife, and gets some of the broken victuals. The Mahár women who carry lamps placed on brass plates containing betel leaf, &c., and attend upon the bridegroom, also receive presents ; while the Bhat who marries the couple is paid a handsome sum of money, besides being presented with clothes, &c.

Mális. The Mális (14,430 males, 13,973 females) are an allied race of husbandmen, who eat with the Kunbis, but do not intermarry with them. Those found in the district consist of cultivators, gardeners, labourers, cattle grazers, tambolis, kállabattu sás, tarkassis, sutárs, sonárs, retail sellers, gáúndis, kalhál,s,persons in government or private service, and beggars. There are several kinds of Mális, such as Phul, Ran, Jiri, Ghasi, Khasi, Haldi, and Sagar. A few Navghari and Ládh Mális belonging to the Gujarátis are included among the cultivators. As a rule, Mális are not landholders ; and all the Mahratta subdivisions eat flesh, drink liquor, and allow widows to remarry.

Sonárs. The Sonárs (3,829 males, 3,580 females) are jewellers and gold-smiths, and rank according to gotes,—the greater number being Vaisyas, and the remainder Sudras of good social standing. They also follow other occupations, as cultivators, labourers, cattle grazers, weavers, tarkassis, and beggars. The north of India Sonárs belong to the Gujarátis, Ládhs, Marwáris, Máit Marwáris, *'Ahir.* Málwis, and Pardésis. The 'Ahír Sonárs eat flesh, drink liquor, and allow their widows to remarry.* The Vaish Sonárs are mostly

* The 'Ahírs are supposed to be the offspring of a Bráhman father and a woman of the Ambastha caste or medical profession. They were formerly in eight clans, but are now completely absorbed in the Sudras. The 'Ahírs intermarry and eat together, and sometimes eat with the Rájput, Jat, and Gujar. They and the Gáulis succeed the Gujars as cattle-keepers, and seem to be the pastoral people of the Mahrattas, as the Gujars are of the Jat districts. The Dhangars are shepherds, but keep aloof from the 'Ahírs and Gáulis. The 'Ahírs are not strict Hindus, are good-looking like the upper classes of Hindostan ; and in addition to being herdsmen are fair agriculturalists and artisans.

Madhvá Vaishnavas and wear the sacred thread. They speak Hindostani, abstain from meat and spirits, and will only take food from the hands of a Bráhman. The Pánchál Sonárs are from southern India, and derive their name from a supposed acquaintance with work in gold, wood, iron, brass and stone. According to their specialty however, they may become goldsmiths, carpenters, blacksmiths, braziers, or stone masons, as there is no particular craft confined to a family, and any of the above occupations may be followed according to individual inclination. They all wear the sacred string, and are divisions of the same race, for they intermarry ; but they have a peculiar rule by which a woman is allowed to marry again if her husband agree to separate. The goldsmiths are the head of the Pánchál, and have a caste jurisdiction over the others. The Pánchál do not reverence Bráhmans ; worship Viswakarma the architect of the gods ; and are Vaishnavas and Saivas, but have social intercourse, and intermarry with one another. The Saivas usually wear the "ling." Goldsmiths are in good circumstances and are sharp men of business, though they seldom attain much wealth. The village shroff is frequently a goldsmith ; but the town shroff is above an artisan in social condition, and is even considered superior to a bannia. The town shroff is sometimes a Bráhman, a Khattri, a Vaisya, or a Sudra, and if fortunate becomes a saukár or máhájan. His stall is frequently a place for gossip ; he can detect false coin very readily ; and like the banker and tradesman, keeps double entry, worships his day-book and ledger at Dassara and Devali, and gambles a little at the latter festival to see his luck for the next year. *Pánchál.*

The Sutárs or carpenters (3,347 males, 3,212 females) are Sudras of good position, but some of them wear the sacred thread and claim to be descended from the Kshattrias. They are in three distinct sections, Pardési, Mahratta, and Pánchál, who do not intermarry or eat with one another. The Pardési Sutárs are frequently Lodhis from the vicinity of Oude. Several of them are cultivators, but the majority are carpenters or are employed in government service. Their marriage *Sutárs.*

Sutárs. and other ceremonies are similar to those of the Rájputs, but they do not wear the sacred string. The Kháti Marwári Badháis are settlers from Márwár, and adopt the manners and customs of the Marwáris. The Mahratta Sutárs eat meat, drink liquor, and allow their widows to remarry, but this last is considered of inferior rank and is not generally practised. They are usually village carpenters, and are paid in kind according to the "baluta" system for making and mending field tools, but are paid in cash for household work. There are also a few 'Ahír Sutárs who keep to themselves, and are hard-working. The Pánchál Sutárs are not so common as the other subdivisions. The carpenters earn good wages, averaging from Rs. 15 to Rs. 30 a month; and the woodwork and carving seen in the balconies of the houses at Aurangábád, Jálna, Paitan and other places, show that they possess skilful workmen among their number.

Lohárs. The Lohárs or blacksmiths (1,822 males, 1,658 females) are in four subdivisions, Pardési, Maráthi, 'Ahír, and Pánchál, who follow the customs and manners of their particular sect. The Chhatri Lohárs are blacksmiths, coppersmiths, and silversmiths. They do not use meat and spirits, and burn their dead. The Mahratta blacksmiths eat meat, drink spirits, burn their dead, and allow widow marriage. Their marriage ceremonies are performed by Bráhmans; and they worship Devi and Khandobá. The 'Ahír Lohárs dress like low-caste Hindus, and are in poor circumstances, repairing the iron-work to ploughs, &c. All the 'Ahír artisans, like the Pánchals, keep together, and are governed by their own "pancháiat" in social matters.

Saikalgars. There are also a few Pardési Saikalgars (18 males, 11 females), who go about grinding and cleaning knives, and making sword sheaths. The blacksmiths hold a position next in grade to the carpenters, and a few wear the sacred thread. They do not earn such good wages as carpenters; although as artisans they are equal to any work in their own line, agricultural or household, and Bodráj's establishment at Aurangabád has a wide reputation for shikári knives, spears and sword blades. Some of the blacksmiths

Ghisádis. are cultivators and labourers. The Ghisádis (149 males, 127

females) are travelling blacksmiths who rank a little higher than Mahárs, Chamhárs, and similar low castes. They are also called Tarimuk, and go about with donkeys from village to village, looking after old iron, grinding knives, and doing odd jobs. The Ghisádis are very poor, and are not allowed to reside in villages, but pitch their black blanket tents in the village precincts. They state that they came from the north ; are dark but not black, and are taller than Hindus in general. Their language, called Tarimuki, contains several Mahratta and Kanarese words. Among themselves, the Ghisádis have a reputation for running away with other men's wives. They worship Khandobá, sacrifice at birth to Satwi, burn the married but bury the unmarried, and carry food to the grave for three days. Ghisádis.

The Kasárs (1,390 males, 1,327 females) sell glass bangles, and a few deal in brass and copper vessels. They take to other occupations as well, such as government or private service, and agriculture, while some work as labourers and a few go about as beggars. Kasárs who manufacture brass and copper vessels are called Támbatgars (87 males, 94 females). Kacháris (86 males, 79 females) make glass bangles ; and Lakheras cover the bangles with lakh or sealing-wax, and colour glass. Kasárs and Támbatgars are as a rule, well-to-do, of good caste, and very abstemious in habits. They allow remarriage, worship Káli, burn their dead, and eat from the hands of Bráhmans. Kasárs. Támbatgars. Kachárís. Lakheras.

The Shimpis or tailors (1,273 males, 1,265 females) are 'Ahírs, Jains, Námdévs, Bhávságars, Telangis, and Lingáiats. The 'Ahír Shimpis are chiefly found towards the north, and the Jains about Jálna and Aurangábád. The Mahratta Námdévs and Bhávságars are most numerous about Jálna and Aurángábád. They are Saivas and Vaishnavas, use meat and spirits, allow widow marriage, and settle disputes among themselves. The greater part of the Shimpis are Sudras of good rank and are closely allied to the Rangáris or dyers ; but of recent years the Rangáris of Aurángábad have separated, and neither eat nor intermarry with the Shimpis. The tailors Shimpis.

are in easy circumstances, and are assisted in their work by their women and children. They also take to other occupations, and are cultivators, labourers, cloth and retail sellers, saukárs, rangáris, and tarkassis. There are besides, a few Pardési and Gujaráti Shimpis. The latter do not use meat and spirits, and burn their dead.

Kumhárs. The Kumhárs or potters (2,802 males, 2,797 females) are Pardésis or Maráthis, with a few Ládhs, Náths, and Lingáiats. The Pardési Kumhárs observe the manners and customs of the Hindus of the north of India. They eat only from the hands of their own people; but there is a peculiar custom among fathers and mothers, who will not eat from the hands of their married daughters living with husbands, until the daughters have become mothers themselves. There are a few families from Gwalior, who are potters, and brick and tile makers. The Mahratta Kumhárs worship Sivá rather than Krishna, and employ Bráhmans for marriages, &c., but have also priests of their own. They eat meat, drink liquor, and burn their dead. During the marriage ceremonies, the bride and bridegroom, like other Hindus, wear a wreath of the *palas* (butea frondosa), called "barsing." The Kumhár is a Sudra and has his place in the village system. In return he receives his share of the collection of grain from the cultivators, and certain contributions from the artisans. Kumhárs are sober and industrious, and the females do a great deal of work. They manufacture wares from the smallest earthen cup or water vessel, to large jars and urns; and the painted elephants, sheep, horses, male and female figures, images of gods and goddesses, and small cups and vessels which are made by them, are sold by hundreds at every village fair.

Jinghars. The Jinghars (78 males, 80 females) are a poor vagrant class, generally of Pardésis, who make or repair native saddles and scabbards of swords, and colour sticks, &c., with sealing wax. They are considered superior to Chamhárs, use meat and spirits, and burn their dead.

Beldárs. The Beldárs (192 males, 201 females) are builders in brick or mud and are in fair circumstances. A few of the Kunbis take to this

occupation, while some of the Beldárs are cultivators. There are also, Pardési Beldárs, and others from the south of India. The Gáúndis (58 males, 41 females) assist the Beldárs as stone masons, and contain Kunbis, Pardésis, Mális and Lingáiats among their number. The Lonáris and Chunna-sás (55 males, 46 females) are sellers of charcoal, workers in lime, and manufacturers of salt; but the last occupation is usually followed by a class of people called Shoragar. They are all Mahárs by caste, and burn or bury their dead. The Chittar Khattris (42 males, 44 females) are painters, decorators of walls, palanquins, &c.; and the Khadsuthris (1 male, 4 females) are toy-makers. The Zárékharris (6 males, 13 females) are Kunbis by caste, who sweep up the dust in the Sonárs' workshops and wash it out to collect particles of gold. The Karazkars (29 males, 23 females) and Béruls (45 males, 39 females) are retail sellers and labourers.

Gáúndis. Lonáris. Chittar Khattris. Khadsuthris. Zárékharris. Karazkars. Béruls.

The Telis or oil manufacturers and sellers (5,853 males, 5,608 females) are in four divisions, Mahrátta, Lingáiat, Pardési and 'Ahir. The Mahratta Telis are the most common in the district, and are Saivas and Vaishnavas, but chiefly worship their oil-mills. The Lingáiats come next, and then the Pardésis. Most of the Telis use wooden mills to which they yoke one ox; and press *til* (sesamum), *karad* (safflower seed), *ambadi* (hemp), and *alsi* (linseed). Telis may be looked upon as part of the agricultural community, and are in good circumstances. The customs of the Mahratta Telis are like those of the Kunbis, and many of the latter follow the occupation of oil-making. The Telis select their own headman called *chaudri*, allow widow marriage, and burn or bury their dead.

Telis.

The Sális or weavers (1,311 males, 1,287 females) are in several sections,—Sákun, Padma, 'Ahír, Gujaráti, &c. The Sákun and Padma Sális are said to be of Mahratta and Telugu origin respectively, and are found with other weavers at Paitan, Jálna, and Aurangábád. They have separate headmen, and do not intermarry. The Padma Sális are Vaishnavas, and dress like Mahrattas. Both the subdivisions weave

Sális.

cotton cloths for "sádis," "dhotis," &c., and a few work in silk.

Patvékars. The Patvékars (229 males, 213 females) spin the silk or cotton threads for silk fringe, lace, tassels, &c., and are common about Jálna. There are a few Kunbi and Pardési Patvékars at Paitan and Aurangábád.

Tarkassis. The Tarkassis, or gold wire makers (5 males, 5 females), are found in the Jálna and Gándapur taluks.* The gold wire wound round either cotton or silk thread is used by the Kallabattu weavers and is made into gold lace, or woven into cotton or silk cloths. The Kallabattu weavers and Hindu Tarkassis are chiefly Tárus, Gujarátis and Pardésis. The two last burn their dead, but the Pardésis use meat and spirits which the Gujarátis do not. The Gujaráti Khattris weave the fine silk cloth known as "mashru."

Koshtis. The Koshtis or cotton and silk weavers (1,582 males, 1,507 females) are in six divisions,—Hadgar, Thavang, Ládh, Mahráttá, Padnavar, and Karnavar. The Hadgar and Thavang are Lingáiats, and employ Bráhmans as well as Jangams at their marriage and other ceremonies. One subdivision of the Thavang worships Vishnu and another Siva, but both intermarry. The Lingáiat, Ládh and Mahráttá Koshtis are manufacturers of a cloth called "pitamber," in which gold lace is used. The Mahráttá Koshtis are Kunbis, and several of them are cultivators. The Lingáiat Koshtis do not always carry the ling openly like the Vánis. The Náchabands are principally Jangams, and make waist cloths which are sometimes richly embroidered with lace. A few Sális and Koshtis, known as Nivaria, manufacture tape. The thread spinners are usually women of all castes, from the Kunbi to the Mahár. The weavers of the finer class of cloths, rank next to the Sudra bannias, dyers, &c.; but the coarser kinds of cloths, such as "khádis," are woven by Mahárs, Mángs, &c.

* The Tarkassis mentioned here, form a caste, but their occupation at the time of the Census was that of common labourers. The Tarkassis in page 240 are persons who have been actually working in gold wire, but they belong to other castes, such as Kunbis, Ladhs, Gujarátis, &c. This fact should be borne in mind, in perusing the accounts given of castes; and reference for occupations should be made to pp. 239-243.

Population in 1881.

Blanket weavers.

The blanket weavers do not belong to a separate caste, but wool weaving is followed as an occupation by Dhangars, Hatkars, Kunbis, Mális, &c. The Dhangars and Hatkars however are principally engaged in this work, and their women are employed in spinning wool. The Tágwálas or ganni weavers (93 males, 92 females) are principally ' the Bokardan taluk. They are for the most part Vaishnavas, but also worship other Hindu deities. Lamánas and Banjáras, who move about with pack bullocks, frequently follow this occupation; and some of the Tágwálas on the other hand are cultivators and labourers. The Rangáris or dyers (707 males, 686 females) are in several subdivisions, but the Bhávsagars and Námdévs are the most common, and are related to the Bhávsagar and Námdév Shimpis. They are chiefly found in the Aurangábád, Jálna, and 'Ambad taluks. Hindu dyers are of the Sudra caste; and the craft is hereditary, the secrets of mixtures of colours descending from father to son. They are worshippers of Devi and Bhaváni, allow widow marriage, burn or bury the dead, have a headman of their own, and a council to settle social disputes. They prepare colours, print and dye cloths, and are in easy circumstances. Dyeing is carried on by Mahomedans as well, apart or in combination with Hindus, but the latter are the more numerous of the two.

Tágwálas.

Rangáris.

The barber caste, Náhvi, Wárik, or Hajám (3,725 males, 3,739 females) is in five subdivisions,—Mahratta, 'Ahír, Telugu, Marwári, and Pardési. The Mahratta Náhvis are torch-bearers at marriage ceremonies; and the 'Ahírs hold an umbrella over the bridegroom and play on musical instruments. The customs and manners of the former are similar to those of the Kunbis. The Telugu barbers (Mangali) are few in number, and are subdivided into Sribáj and Lajgan. The Sribáj are the commoner of the two, and are Vaishnavas. The Marwári hajáms are similar to the Porval Marwáris in their marriage ceremonies. The Pardési hajáms follow the occupation of tambolis or sellers of betel-leaf in addition to their special calling. Barbers are Sudras by caste and are indispensable, as Hindus are not allowed to shave themselves. They are members of village councils, and

Náhvis.

Náhvis. rank after carpenters and blacksmiths. No Hindu shaves every day, and the time and hour of shaving is fixed by the josi or astrologer. The heads of male children are shaved at a certain age, and the hair is offered to the tutelar divinity of the family. Barbers are village surgeons, and treat sores and ulcers; while their women are employed as midwives. Náhvis are also cultivators, labourers and cattle grazers.

Parrits. The Parrits or dhobis (1,808 males, 1,755 females) are subdivided into Mahratta, Pardési, and Telugu. They are quite distinct from one another, do not intermarry, use meat and spirits, and burn their dead, but the Telugu dhobis bury little children and old people. The dhobis wash for Bráhmans, Vánis, and Kunbis, and belong to the regular village establishment.

'Ahir Gáulis. The Gáulis or herdsmen are in two divisions,—'Ahír Gáuli and Gáuli. The 'Ahír Gáulis (106 males, 114 females) keep cows and buffaloes, but not goats and sheep; and trade in milk and the preparations from it, especially ghee. They are Vaishnavas, worship Báláji, burn their dead, eat meat, drink liquor, allow widow marriage, and call in Bráhmans for marriage ceremonies. The 'Ahírs were originally in eight clans, the chief of which, the Nandbánsi, is said to have brought up Krishna.* The subdivisions are now absorbed in the Sudras, and although their customs and manners are everywhere the same, the 'Ahírs have no distinct headman of their own,

Gáulis. and the various clans intermarry and eat together. The Gáulis (498 males, 460 females) resemble the 'Ahír Gáulis, and like them, are a simple pastoral people, subsisting mainly by the produce of the dairy. They are subdivided into the Mahratta, Lingáiat, Ladh, and Nandbánsi; and are settled in all the táluks, selling milk, curds, buttermilk, and ghee. The Mahratta Gáulis have similar caste

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* The women are comely and well-favoured and many of them possess considerable personal attractions. It is supposed that it was with the women of this caste that the god Krishna disported, and his love-making furnishes many a theme in legend and song.

observances to the Kunbis; and are either Saivas or Vishnavas, have numerous subdivisions, marry only in their own *gotes*, and allow widow marriage. The Lingáiat Gáulis, like the Lingáiat Koshtis, do not wear the "ling" openly, but keep it in their turbans. They bury their dead, and place a quantity of "bél" leaves (ægle marmelos) and salt around the corpse. The Gáulis are tall, robust, and fair, and they and the 'Ahír Gáulis are a good-looking people like the upper classes of Hindostan. They are generally well-to-do, and are cultivators as well as milk-dealers; but farming is only a secondary occupation with them, and they attend chiefly to their herds. The Gáuli women wear the "choli" or bodice of the north of India, with the Hindu "sádi," but sometimes they use the petticoat and scarf. Gáulis.

The Dhangars (16,210 males, 15,721 females) are shepherds, and are supposed to have come from Hindostan in twelve tribes. They have nine subdivisions in the district,—'Ahír, Khuntéhkar, Mahrátta, Holkar, Hatkar, Bandé, Pardési, Gaddi, and Telugu, who are said neither to eat together nor to intermarry; but the Mahrátta, Holkar, and Khuntéhkar are probably the same, the last name being derived from the pegs used in weaving blankets. The Holkar and Bandé appear also to be identical. Dhangars are generally cultivators, labourers, blanket-makers, and dealers in sheep and goats; while a few are carpenters, cattle-grazers, liquor-sellers, or are employed in private service. They sell wool, sheep, goats, and a little milk and ghee; and the women weave "sádis." A professional class of grazers called Talári move with their flocks to the higher ranges of hills during the hot season when forage is scarce, and return to the district in fair weather. They are engaged by cultivators to fold their goats and sheep on the fields for the sake of the manure. Dhangars employ Bráhmans at marriages, allow widow marriage, and are Vaishnavas with an under-current of fetishism. They do not eat the flesh of the cow or village hog, but eat everything else, drink liquor, and bury their dead. The Hatkars are called "Bargi Hatkars" or shepherds with the spears, as Dhangars. Hatkars.

Hatkars. distinguished from the "Kota Púllia Dhangars" or keepers of sheep. They were very turbulent at one time, and originally belonged to the military profession, but were called Dhangars because they enlisted under Holkar, who was himself a Dhangar. They all speak Mahratta, are very hard-working, and have settled down as labourers and cultivators. Hatkars marry only among themselves; and the men never cut the hair from their face. The widows can go in for "pat" marriages. The Dhangars and Hatkars have several patels among their number.

Kolis. The Kolis (3,434 males, 3,284 females) belong to the aborigines, and are of low but respectable caste. They are divided into the Kolis of the hilly countries, and the Kolis of the plains. They are also arranged in separate tribes such as Ráj, Salsi, Tonkri, Dháur, Dangari, 'Ahír, Neri, &c., and were formerly very troublesome. Several tribes of Kolis guarded the passes of the 'Ajanta range under their own Náiks, while others attached themselves to the Bhils; but the majority have long settled down to peaceful callings, and the land-holding Kolis deny all affinity with those of the hills. In the village establishment, the Koli is most generally associated with the occupation of a water-carrier, and the Kunbi drinks water from his hands. He is known by his *chumli*, or twisted cloth which he wears on his head in order to rest the waterpot; but he is often a good farmer, or is engaged as a musician, handicraftsman, weaver, palanquin bearer, fisher, labourer, &c. The 'Ahír Kolis are frequently employed as watchmen, while others work ferries, grow melons in the beds of rivers, &c. They use meat, drink spirits, bury their dead, worship Khandobá, Bairobá, and Bhaváni; and employ Bráhmans for religious ceremonies, but have also priests of their own. Some of the Kolis are prosperous village headmen, but the greater number are in ordinary circumstances, and the lowest tribes drink very hard. All of them are fond of charms and amulets; and the women have a pleasing expression of features, and have generally large families.

Kahárs. The Kahárs (515 males, 505 females) and Bhois (536 males, 531 females) are fishermen, palanquin-bearers, cultivators, labourers, ferry-

Population in 1881.

men, or grow melons, carry grain on donkeys, &c. The Kahárs, like the Kolis, are employed as water-carriers. They are rather good-looking, work very hard, allow remarriage, and worship Mároti as their *kulswámi*. The Bhois are either Mahratta or Telugu Sudras, but the two divisions do not intermarry; and they spend their leisure time, when away from their fields or from other occupations, in catching fish by net. The Tárus (311 males, 296 females) are employed as cultivators, labourers, kállabattu weavers, tarkassis, and ferrymen. They are best known for carrying travellers across rivers in flood, and as fishermen.* They burn or bury their dead, and use meat and spirits.

Kahárs.

Bhois.

Tárus.

The Gáuráus (655 males, 657 females) are found throughout the district, and officiate in Saiva temples. They are labourers, cultivators, and hold lands attached to temples; or are employed in private service, as tarkassi weavers, retail sellers, &c.; but the majority are worshippers at temples, or are beggars. Gáuráus are in two divisions, Mahratta and 'Ahir; and have their own council to settle disputes. They blow the temple *sing* or horn and *shank* or shell,

Gáuráus.

* There is no distinct fisherman caste, but the occupation is followed as a supplement to other means of support, by Mahrattas, Bhois, Kahárs, Kolis (Malhar Koli, Bibi Koli, &c.), Bhils, Tárus, Pardhis, Banjáras, Mahárs, Mochis, Musalmans, &c. The fisheries formed royalties and were let out to contractors, who alone possessed the right to sell fish. The contractors again allowed the people on payment, to capture fish for their own consumption. This restriction however, which preserves the fisheries to a certain extent, has recently been removed; and fishing is carried on indiscriminately, especially during the monsoons, when large quantities of breeding fish and fry are captured by fixed engines, traps, nets, &c., by many of the labouring and agricultural population. In the dry seasons, drag nets, &c. are used, and all the fish in pools or *dhands* in rivers are captured; but there are special sanctuaries which Bráhmans, &c., protect, and these act to a certain extent as preserves. The Bhils and hill tribes poison the streams with milk bush and other plants in order to catch fish, and in a bad season, this is their principal means of subsistence. Many of the nets used by fishermen have very small meshes, and in several cases, sheets of cloth called "jholes" are used. Fish are caught all the year round. The nets employed are known by various names, and the sizes of the meshes vary with the season of the year, being smallest during the monsoons when fry abound. As the water subsides and the fry become larger, the size of the mesh is increased. The implements used are "jal" nets, "gul" hooks, and "esara" traps. The local names of nets are pelvi, auwál bhuvar, pagajal, sarakjal, mahajal, mulpatti, helka, khuvara, and nahutri.

Gáuráns. beat the *sandi* or drum, and are the musicians at the weddings of Kunbis and of the higher castes. They also supply "bél" leaves for worship, and platters of leaves to eat upon, to the Brahman, Vaish, and Kunbi followers of Máhádév; and receive in return

Bháts. presents of grain. The Bháts number 132 males and 126 females, and are either Pardésis or Mahrattas. They are heralds, historians, genealogists, and minstrels; and their calling is considered sacred. The Bhát is present on all state and domestic ceremonies, especially at marriages; and no important person can enter, go out, or rise, without suitable proclamation. Some of the Bháts hold lands; others are beggars, labourers, and cultivators, and a few

Thákurs. have taken to trade. The village Bháts or Thákurs (333 males, 347 females) are in different classes, and are employed to marry the village outcastes. The Brahman Bhát or *gramjosi* officiates at Kunbi weddings, and at those of the higher castes; and reads the *panchang* once a fortnight. The village Bhát or Thákur is also a cultivator, labourer, or takes to private service; but the majority of the Bháts are beggars.

Buruds. The Buruds (115 males, 130 females) are Hindu Sudras of low grade, and live within villages. They make the common bambu baskets called *tokra*, the ordinary sieve for winnowing grain called *sup*, together with cradles, screens, mats, cages, &c. They have no headman, are very hard-working, and do not eat with the Mahár, Máng, and other outcastes. Buruds are either Saivas or Vaishnavas; and Brahmans attend at their weddings.

Kaikádis. The Kaikádis (252 males, 248 females) belong properly to the aborigines; but one section known as the Hindu Kaikádi is allowed to live within the village walls, and its members work baskets and mats from the leaves of the wild date (*saindhi*). The Hindu Kaikádis also use the stalks of the *kápas* or cotton plant, the *ambádi* or hemp, and the *turatta* or pulse, in making baskets and wicker-work cages for storing grain. They are in two clans, Jádu and Gaikwar, who eat together and intermarry. Marriages take place early, and the

ceremonies are very simple, consisting of some turmeric or *haldi* which is rubbed on the bride and bridegroom, and then the knot is tied and a feast is given to friends and relations. Brahmans are not present, but are sometimes consulted. The Hindu Kaikádis do not eat the cow, are allowed to approach the village idols, and worship Maroti, Bhaváni and Khandoba. They have no headman, but a council to settle all social disputes; speak Mahratta and Hindi, and either burn or bury their dead. A lower class of Kaikádis travel about during the cold season and hot weather; and the members perform as jugglers, snake-charmers and musicians, wandering from place to place with their goods carried on the backs of donkeys, and pitching their little reed huts outside the village precincts. They are not allowed to approach the village idols, and have a reputation for being great thieves.* The men are very black, and have a scanty waistcloth and dirty turban; but the well-to-do use a coarse jacket, *dhoti*, and turban. The women are generally common, have

* The Kaikádis are divided into twelve tribes, of which, the following four are addicted to dacoity, highway robbery and burglary:—1 *Gadjpati* or forest Kaikádi; 2 *Parbathgiri* or hill Kaikádi; 3 *Konkani*; and 4 *Dakhani*. The last is the most daring of all, but every gang of dacoits is composed more or less, of members from all these tribes. Kaikádi dacoits live in temporary huts during the rainy season, and commence operations after Dassara and Devali, breaking up in small parties of from four to fifteen, but keeping within a few miles of each other, and acting under the orders of a headman or *naik*. Information of property, &c., is given by their wives and children, who enter houses to repair *chakis* or grindstones. The Kaikádis are the great robbers of the south, just as the Bowris are of the north of India; and follow dacoity, &c., as a profession. They are very expert at stealing fowls. The other tribes that steal and pick pockets are as follows:—1 *Boti*, make baskets and children's toys from date leaves, tell fortunes and sell medicinal roots, herbs, &c.; 2 *Khoti*, exhibit monkeys, but the ordinary monkey showman is a Mahomedan; 3 *Pandarpuri*, contract for sand and *muram* in repairing roads, for which purpose they employ donkeys and ponies in large numbers; 4 *Kuchi*, or *Uchla*, prepare brushes of straw used by weavers, and make snares, capturing large quantities of game; 5 *Pamb*, exhibit green snakes; 6 *Telugu*, make baskets and wander about; 7 *Tubaku Dhudu*, sing, beg, and settle for a time in villages; 8 *Ur*, settle in villages for a long time, and make baskets and repair grindstones. Another tribe, the *Kuth Kaikádis*, are the lowest of all, kidnapping and selling children, and prostituting their females. The Gadapati and Dakhani intermarry, but the others do not.—See Major Gunthorpe's "Notes on Criminal Castes."

Kaikádis. brass bangle ornaments on their wrists, and wear their "sádis" tied in the Telugu style. Both sexes are very untidy, and eat the wild pig, fox, jackal, &c. They worship a legendary saint Manái in times of cholera, and make offerings to Mahomedan shrines. The Kunchiwálas (30 males, 31 females) are another branch of the Káikadis, who live in jungles, and like the Párdhis and wild tribes, snare game, sell jungle produce, and manufacture grass fans, screens, and ropes. The Kunchiwalas with the Kaikádis in general, pay adoration to Vishnu and Siva; but their fetishism is more pronounced, and they have their sacred stones and trees and lonely spots in the jungles, believed to be the resort of demons and sprites. All the Kaikádis drink spirits, and speak a mixture of Tamil, Telugu, and Kanarese.

Kunchiwálas.

Dhors. The Dhors (826 males, 818 females) are in three divisions,—Mahratta, Ahir, and Pardési, who neither eat nor intermarry with one another. As regards occupation, they are in two distinct classes, the first being leather dyers, and the second tanners, or makers of water bags such as *mhotes*, *pakhals*, *mashaks*, &c. Dhors do a little cobblers' work and repair shoes, &c.; but are considered superior to Chamhárs, Mahárs and Mángs, and are allowed to live within the village precincts. They never eat large horned cattle, nor do they partake of animals that die of disease; but are regarded as unclean, because they deal in leather and hides; and the temple guardians will not allow them to come near the idols. The Dhors worship Máhádév (Bháu Adam), Ai-Bhaváni and Khandoba. In their own houses, they cowdung a particular spot every week, and place flowers, burn incense, and after prostrating themselves partake of some food consisting of wheaten cakes covered with rice. The Mahratta Dhors bury their dead, but burn women who die in childbirth; and in their marriage processions, the bridegroom rides on a bullock. The Ahir Dhors work the leather jars called *kuppa* or *budla*, used for ghee or oil. The Pardési Dhors are from Bandalkand, and burn their dead, but bury those who fall victims to small-pox and cholera. The Chamhárs (5,496 males, 5,315 females)

hamhárs.

are in several subdivisions, such as Mahratta, Máng, Katai, and Pardési ; and a few are Lamánas. The Mahratta Chamhárs belong to the village establishment, and execute various kinds of rough work, such as plough gear, headstalls for ponies and horses, and ropes of green hide, but chiefly make sandals sewn with thongs of green leather. The Chamhár was formerly the executioner, and used the sinews of cattle instead of hempen rope. The better classes are cultivators, labourers, or take to private service ; and those called Khátiks (150 males, 149 females) are butchers and liquor-sellers. The Khátiks of Aurangábád neither eat nor intermarry with Chamhárs, and their chief occupation is tanning and dyeing leather. Mahratta Chamhárs have their *panch* to settle disputes, worship Manái, and have their own priests called Chamhár Bháts or Thákurs ; but they also reverence Bráhmans, and worship Káli or Durga from a distance. The marriage ceremonies are performed in the morning by the Bhát who beats the drum and repeats some verses ; but the auspicious day and hour is fixed by the Bráhman or Josi, who is not present in the house, but stands at some distance, and gives the signal by clapping his hands. After the knot is tied, the bride and bridegroom walk seven times round a post of the *salai* (boswellia serrata), surrounded with earthen pots placed in the centre of the marriage shed. The Mahratta Chamhars burn or bury their dead, and allow widows to remarry. The Katais make shoes and sandals, and labour in the fields, but are mostly fancy workers, and are found in Aurangábád, Jálna, Paitan, and the principal towns of the district. The slippers they make of silver and gold thread are very neat and tasteful, and many of the shoes are prettily embroidered with soft floss silk executed by the women. The Katais will not eat or marry with the Mahratta or Hindostani Chamhárs. They worship Máta or Sitla the goddess of small-pox, and Mari'Ai or Mari'Amma the goddess of cholera. At Aurangábád, they marry when under age, proceeding on foot to the shrine of the goddess Sitla, which they circumambulate five times. They speak Hindi, and burn their dead. The Pardési Chamhárs

Chamhárs.

Khátiks.

Katais.

Pardési Chamhárs.

called Kullar Bandala Chamhárs, are from Bandalkand, and are found in the principal taluk towns. They work slippers of different patterns, and make the native shoes called *chadávan*. The Pardési Chamhárs eat meat, drink spirits, and burn their dead. The Mochis belong to the Chuckler caste of Southern India, and are considered inferior in grade to the Chamhárs. They are short, dark, of slender frame, and their lower limbs are very slight. Mochis are in greatest numbers in the cantonments of Jálna and Aurangábád, where they make boots, shoes, slippers, harness, and leather-work of all kinds.

Pardési Chamhárs.

Mochis

Mahárs.

The Mahárs (32,635 males, 32,894 females) are subdivided into the following tribes:—Somas, Andh or Andhvan, Lárvan, Bankar, Wád, Bewné, Tirwan or Tilvan, Gopal, &c., who generally eat and marry among themselves. The Somas are the most numerous, and intermarry with the Wád, but not with the Lárvan, although the latter eat with the Somas. The Andhs (93 males, 91 females) are considered superior to the ordinary Mahárs, and are found in greatest numbers in the 'Ambad taluk, where they are cultivators and labourers. The Bankars weave coarse cloths. Their women spin cotton in a close room kept lightly watered, and turn out the finest threads that are used for the highest class of muslins. The Gopals (521 males, 489 females) are Mahár devotees of a shrine at Domigirhan near Káigaon on the Godávari. They are itinerant beggars and dancers, wear a string of sheep's wool round their neck, and beg for flour, uncooked food, &c., from Mahárs, but affect to be of better caste and will not eat with the latter. There are besides, a few Gurmaks or Jangam Mahárs from Pandarpur, who wear a necklace of the root of the *tulsi* (ocimum sanctum), and are for the most part employed as servants. Mahárs live without the pale of the village in a suburb called Mahárvada or Dherváda, and although they are only the serfs of the cultivators, are indispensable, and hold a very respectable position in the village establishment. The Mahár is consulted in reference to sites for houses, and knows the "holding" of every cultivator. He is the watchman of the village and crops;

removes dead animals, taking the horns and skins; procures lodgings, firewood and forage for travellers staying in the village; acts as guide to the next village, &c. For these services, the Mahár is one of the *watandars* or hereditary occupants of rent-free lands, which he can cultivate if he please; and receives in addition, a certain proportion of grain at harvest, and presents of cloths, &c., at marriages, &c. Mahárs eat everything, even cattle, &c. that die of disease; but their ordinary food is simple, consisting of jawári cakes, curry, curds, &c. They are fond of spirits, but do not usually drink to excess; and at their caste dinners, which are given at births, betrothals, marriages, and deaths, they use meat but not spirits. Besides being village servants, Mahárs are employed as cultivators, labourers, cattle grazers, weavers, thread-spinners, bricklayers, cart-hirers, and are beggars, or work as private servants. The Mahárs adopt Hindu prejudices as they rise in the world; but are very poor as a class, and live in little thatched hovels called *jhopdas*, containing a bedstead or two, some earthen pots, a wooden or metal ladle, a curry stone slab and roller, a hand-mill, a large knife, one or two bundles of ragged cloths, and fuel for daily consumption. The men and boys to the number of about four or five in a lot, eat out of the same plate, made of a kind of pewter; and the women and girls eat after the men have finished. Mahárs are not allowed to approach the village idols, but worship from afar, or have temples of their own in their suburbs, containing stones daubed with *kunku* or red powder as emblematic of Hanumán, Devi, Ai Bhavani, &c. They worship the other Hindu deities, such as Vittoba, Khandoba, Bhairoba, &c.; besides snakes, departed spirits, and the *gram-devatas*, consisting of piles of black and red stones under great trees, or solitary rocks in lonely places on village lands. They keep Maisi or Masoba in their houses as a domestic god; and at stated times, make a stand of dough, on which they place a small earthen lamp, with some ghee and a lighted cotton wick, and having placed some jawári cakes before the stand, fall down and worship it, and then partake of the cakes. The

Mahárs frequently devote their daughters to the gods, and especially to Khandoba and Bhavani, who are said to possess the girls. This is done under some vow, and the girls thus dedicated are called *murli* or *wagni*. Occasionally boys are also devoted, and are called *wagia*.* The well-to-do Mahárs get their children married early; but the majority of the boys and girls are allowed to grow up till the parents can afford the marriage expenses. The usual time for the boys to marry is between 5 and 15 years of age, and the girls from 5 to 10. The betrothal takes place one or two years earlier, when presents of cloths, &c. are exchanged, and a caste dinner is given to the village Mahárs. On the morning of the wedding day, the girl's relations are brought by the boy's father to the *kuldevata* ceremony which takes place in the boy's house. The marriages are always celebrated in the evening, and the rites are performed by the Bhát or Gosáin; but Bráhmans are consulted as to the lucky day and hour. The ceremonies commence by bathing the boy and girl, and then rubbing them with *haldi* or turmeric, after which the boy is taken on horseback to Maroti's temple where he meets the girl's relations. They all worship together, exchange presents, and proceed to the girl's house, where a *parda* or screen is put up at the *chauk* or place where the wedding rites are performed, hiding the girl from the boy. The usual prayers are repeated as among the Hindus, with the exception that the priest is the Bhát or Gosáin; but the Bráhman, although not present in the house, is at some distance, and when the auspicious moment arrives, claps his hands, and the *parda* is dropped. The bride and bridegroom make an offering of some *til* seeds on the sacred fire, and presents are given to the Bhát. A string called *kankan*, rubbed with *haldi*, is tied to the bride and bridegroom's right wrists, together with a piece of turmeric; and the pair go to worship at Hanuman's temple. The

* Girls are likewise devoted by Dhangars, Kolis, Hamális, Mángs, and even by the higher castes. The Bhát weds the girl to the sword by the ceremony called "shej," and she is afterwards attached to a temple and lives by prostitution. The girls are dedicated to Máta, Khandoba, or some incarnation of Siva.

ceremonies extend over four days, during which time feasts are given and exchange of presents made; and on the last day the bride and bridegroom proceed in procession on horseback to the bridegroom's house. If the bride be under age, a feast is given after eight days, called "gondhal," in propitiation of Devi; and the bride returns to her parents with whom she remains until she attains puberty, only visiting her father-in-law on festival days. Ordinarily however, the "gondhal" takes place on the day on which the bride accompanies the bridegroom on horseback. When a person is dying, alms are distributed as among the Hindus; and after death, the hands are placed over the breast, and the thumbs and big toes are tied. The Mahárs burn or bury their dead with the clothes on; and in case interment is adopted, a potful of water is brought from the river and poured over the body, which is then placed in the ground and covered with earth. On the third day the head and moustaches of the chief mourner are shaved; and food is offered over the grave to the departed spirit, and is then thrown into the river. Some shave on the same day that the dead is interred, while others shave after ten days. The mourning lasts from three to ten days, and ends with a feast. Widow marriages are allowed by the *pát* ceremony, and the men can go in for as many such women as they like, in addition to the proper wife married by the *lagan* ceremony. Mahárs.

The Mángs (9,685 males, 9,432 females) are found throughout the district, and are employed as watchmen, labourers, cultivators, cattle-grazers, carpenters, dancers, musicians, beggars, or in private service. They are subdivided into the Mahratta, Hollár, Garodi, Bidar, and Dákalwar Mángs, of whom the Mahrattas are the most common. The Chamhár Mángs are leather workers, and are employed as guides, watchmen and messengers. The Hollar Mángs or Parváris are travelling musicians, and play on a double drum, *sambal*; a small and a long flute or trumpet, *sanái* and *surái*; the *dafra* or tambourine, and occasionally the *sing* or horn. They also work as labourers, messengers, go about begging, and are present at the weddings of the poorer Sudras and outcastes, after the fashion of Mángs.

Mángs.

Gauraus, who attend at the marriages of Bráhmans and well-to-do Hindus. The Garodi are called "pirasti" or wanderers, and are found in small numbers. They go about as dancers, beat the *dhol*, and practise conjuring tricks and sleights of hand. The Dakhan Mángs make brooms, baskets, mats, &c., from the wild date, and are horsekeepers, sell firewood, &c. Some of the Garodi known as Pendi Mángs are athletes. The Mángs are among the lowest of outcastes, and furnish the common executioner. Their mark or signature is a knife. The village Máng is a watchman, guide, and sweeper; and obtains some small privileges, presents, &c., and his share of grain at harvest. Mángs are very poor as a class, live outside the village, drink spirits, eat meat, and beg portions of dead cattle from the Mahárs. They have their caste feasts, and marry in their own *gotes*. The well-to-do marry under age; and the rites, &c. are the same as for Mahárs, except that the priest is a Máng Thákur, Bhát, or Gosáin. They worship all the local deities, and the ghosts of deceased relatives, especially those that have led evil lives; and they wear round their neck a silver or copper figure of such a relative called Mángir, which is worshipped at full moon, Deváli and Dassara. Mángs are much given to fetish worship, and make sacrifices of fowls, &c. to groups of stones supposed to be memorials of Devi or Bhaváni. In their houses they worship a cake placed on the ground, surmounted by five stones and a lamp. Feasts are given as among the Mahárs at births, betrothals, marriages, and deaths, and any omission is punishable by expulsion from caste. Persons thus thrown out can be taken back again, by giving a caste dinner. The headman is called *jagla*.

Bhámtas.

The Bhámtas or 'Uchlas (18 males, 13 females) are reputed as pickpockets and thieves, and are of migratory habits.*

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* Both men and women are adepts at this calling, but never commit burglary or violent crime. They live well, and are said to have come originally from Telingána, but dress like Mahrattas, although they talk Telugu among themselves. Their principal deity is Yellama; and they usually follow their profession in railway

Banjáras.

The Banjáras (7,258 males, 6,688 females) are found in all the talúks of the district, and are either Charan, Lamána, Mathura, Lád, or Búshára. They trace their descent from the Bráhman and Rájput races of upper India, and appear to have come originally with the Moghal armies that were sent for the subjugation of the Dakhan in the early part of the seventeenth century. Their *tanda* organization was derived from the long wars that followed, and they were unsurpassed as carriers of grain for large armies.* They penetrated everywhere at the proper season, and removed all that could be exported; but since roads and railways have been opening up the country, their occupation as grain carriers has been gradually passing away.

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carriages, carrying pieces of broken glass with them, and a knife curved like a sickle, called *udmuk*, concealed in the mouth, to cut open bags and pockets. Another class called *Pathurkars*, are likewise thieves and pickpockets, but profess to mend *chakis* or grindstones. They speak Telugu, worship Yellama, and are said to be descended from Bhamtas. (Major Gunthorpe's Notes.)

* *A tanda* is a community or convoy of Banjáras, moving in procession with pack bullocks, cows, ponies, and dogs. One or more of the best bullocks are selected as leaders and are decorated with bells, cowrie shells, peacocks' feathers, scarlet cloths and tassels of cotton variously colored. Before the whole stalks the deified *guru biél*, called "*natadia*," devoted to Balaji, and supposed to be a protector to the herd. It carries a standard which usually contains a figure of Hanuman, the tutelar deity of all wandering tribes; and the chief of the *tanda* walks by its side. The convoy may be in several companies, each of which has a headman with a leading bullock and smaller standard. Every bullock is ornamented with bells, some cast and musical, others of copper plate, and others of wood. The women are always in groups, and are remarkable for the variety and rich color of their "sádis" and petticoats, the latter being generally tucked up, revealing very shapely limbs and perfect feet. The older females look hard and weather-beaten, as if seared by constant exposure; but many of the girls and younger women are very good-looking, with a rich ruddy Spanish color, and a light high-stepping motion. They are very fond of ornaments, and the soft tinklings of the brass and silver anklets, &c. which they wear, mingle pleasantly with the varied chimes of the bells and ornaments of the cattle. The whole *tanda* is escorted by a group of strong fierce dogs which prevent the cattle from straying. The day's march is about 8 or 10 miles; and when it is over, the cattle are let loose to graze in the vicinity, and the packages are placed in tiers, with an awning of cloth or blanket stretched over them, as a protection from the weather. At night the cattle are picketed in a circle round the packages, and the camp is guarded by the dogs. In the rainy season, the Banjáras unite in communities and build huts called *kudis* on some high dry spot where there is good grazing ground.

Banjáras.

They still graze and sell cattle, and move about with pack bullocks, bringing wheat, &c. from Málwa to the Dakhan, and then going to the coast for salt; but many have settled down as cultivators, laborers, carpenters, barbers, mill-stone cutters, or are employed in private service, drive carts, spin ganni bags, sell retail articles, liquor, &c. There are several Banjára patels in the district, and the Banjára cultivator makes a very good agriculturist. Some villages are almost entirely peopled by Banjáras, who can hardly be distinguished from the Mahratta Kunbis. The settled Banjáras eat, but do not intermarry with the Kunbis; and the women are setting aside their picturesque petticoat, scarf, and ornaments of ivory, cowrie shells, &c., for the more sober dress of the Kunbi females. Their food consists of jawári, bájri, wheat, &c.; and the Charans and Láds also use meat and spirits. Some of the subdivisions eat together, but do not intermarry. The Banjára men are called *gohar*, and have great skill in driving cattle. They are well-made as a body, and are bold, hardy, patient, and honest. The husbandmen live in flat-roofed houses built of mud; and the chiefs of *tandas* have substantial brick houses; while the poorer carriers move about with their grass huts, which they set up outside the villages. The *gohars* stain their cloths with the juice of the *'apta* (bauhinia racemosa), which gives a tinge of reddish brown; and wear a similar stained or white turban tied across with a piece of red cloth, a dhoti, and sometimes a tunic with a red scarf over the shoulders. The náiks and well-to-do wear bracelets, armlets, earrings, finger-rings, and a silver belt around their waist called *karthoda*. The Banjáras are fond of hunting the wild hog and other animals, and carry a sharp spear-head with them, which they can affix to a bambu or driving-pole. The women use a petticoat or "petia," an open-backed "choli" with long or short sleeves called "kanteri," and a "dopatta" or "odini." The petticoat which is in ample folds, is made of coarse cotton print, of red or some other bright color, fastened to a blue waistband. The "dopatta" or "odini" is of similar material and texture, but of different color,

and is fixed at one end to the waist, and thrown carelessly over the head and shoulders. The women, except those who have been widowed, draw the "odini" over a head ornament made of cloth or wood, which looks like a high comb; and the angle at which this head ornament is worn, is said to indicate the rank of the wearer. The hair is rarely braided or tied behind, but is parted in the centre, combed back, plaited or let down in ringlets, and fastened with silk or cotton tassels and silver or pewter ornaments. The women also wear massive silver earrings, a large gold or gilt nose-ring, tiers of brass and ivory bracelets extending from the wrist high up the arm or to the sleeves of the bodice, brass anklets jingling with bells, brass and deer-horn ornaments, and a profusion of gaudy colored tassels. They are as active as the men in their business avocations; and when travelling, carry children, provisions, utensils, &c. The poorest women sell grass and fuel, but the others work at home and look after the dairy. They are good at needlework, make their own jackets and petticoats, and often embroider and dye their clothes to suit their peculiar tastes. The Mathuras are tolerably clean; but the Chárán and Lamána women seldom change their clothing, till it is tattered and torn, when it is renewed by a fresh suit. The Banjáras profess to be Hindus, and worship Báláji, Khandoba, Mari 'Ai, Tulja Devi, Siva Bhai, &c.; but they look on guru Nanak as supreme.* They observe Hindu feasts,

* They worship Hindu gods as holy men, and their most sacred oath is taken in the name of a holy man, Siva Bhái, to whom there is a temple at Sivna. They worship females who have become *sati*; and formerly in nearly every *tanda*, a hut was set apart and devoted to Mittu Bhukia, an old freebooter. The Banjáras, and especially the Lamánas, have been accused of dacoity and "thaggism," and are said to worship the sacred axe. Any one could become a "thag" or a dacoit, but the calling was peculiar to some of the wandering tribes who preserved the mysteries of the sect for generations.. Their secret rites are propitiatory, and consist of sacrifices to Devi or Bhaváni (whose votaries they are), to bestow a blessing on the spear-heads, and on the torches that are to light the gang for the dacoity. Thaggism was an ancient institution, and some of the figures in the Kailas temple of the caves of Elura, prove the existence of "thags" at the time of the first Brahmanical excavations. Several culprits have urged that their profession has a religious sanction in the cave temples of Elura. The followers, who had a slang

especially those in honor of Krishna, such as *Gokal ashtami*. During the carnival of the Holi, the women dress themselves in their best, and go about singing gaily in a dialect which most of them do not appear to understand. The men dance and sing, and are sometimes joined by the females. The Banjáras are very superstitious, and believe in *jadu* or witchcraft. The sorceress, who is pointed out by a "bhagat" or devotee when possessed by Mari 'Ai, is put to death, and the family to which she belongs pays a heavy fine. The Banjáras employ Bráhmans at marriages, &c., and have no priests of their own, but consult "Bhagats" such as Gosáins, Lairágis, and Mángbháus. They have their own "náik" or headman, who is assisted by some of the adult members, and settles disputes, directs movements of the *tanda*, &c. The ceremonies at births, betrothals, marriages, and deaths do not differ much from those of the Hindus, and are equally expensive. Childbirth on a march is a quiet affair, and the infant receives its name as soon as the party meets with a Brahman, who is paid a fee to perform the necessary ceremonies; but in settled places, a feast must be given to the *tanda*, according to the circumstances of the parents; and on the 5th day, the mother worships Satwi, the goddess of children. The Charans however, do not worship Satwi. Formerly infanticide was common, but the practice has been to a great extent suppressed. As a rule, marriage takes place after the girl arrives at maturity; and among the north of India Banjáras, the females and males remain unmarried till they are 20 and 30 years of age. The Dakhan Banjáras marry their children much earlier, and those who can afford it, seldom wait longer than from 12 to 15 years; but among the Láds, the girls must be married before they arrive at womanhood. The application for marriage comes from the boy's father, and the betrothal (*mangni*) is witnessed by

language to give orders unknown to their victims, went about in a gang like ordinary travellers, and either joined or enticed into their company similar parties, whom they murdered at the first favorable opportunity. Jálna has been for a long time the head-quarters of a department for the suppression of "Thaggi and Dacoity," and the horrible profession may be considered to be stamped out.

the caste committee and is followed by a feast. For want of means, the marriage is often postponed for years; but it may take place a month after betrothal, and the ceremonies which are celebrated at midnight, differ little from those at Hindu weddings.* The bridegroom pays a dower of about 200 rupees for a young girl. On the day fixed by the Bráhmans, two pyramids of earthen pots are constructed, ten or twelve feet apart; a bundle of firewood is laid behind each pyramid, and two wooden pestles are planted perpendicularly between them. The bride and bridegroom sit on the ground between the pyramids, and the feastings and presents of cloths, &c. have their run of four days. The couple are bathed on the 5th day, and the bridegroom leads the bride to his tent. The next morning the bride grinds corn near the feet of her husband's parents. If the bride be under age, she returns after two or three days to her father's house, and remains there till she arrives at puberty. No woman leaves the family into which she has entered. The Charans marry widows to the nearest male relative of the deceased, but without any ceremony beyond presenting a new cloth, and selecting a fortunate hour to conduct the bride home. The Láds adopt the *gandharva* form;

* The boy and his relatives either walk or go on ponies to the girl's village, where a separate house is engaged, and the customary sheds are erected and decorated with leaves and branches of the *nim* and mango. In the marriage booth, two posts of the *khair* (acacia catechu) are substituted for the *salai* used at Hindu weddings; and instead of the four pots, placed one in each corner of the square (*bhaula*) to bathe the couple, and the five pots arranged one above the others (*harera*) for purposes of worship, the Chárans have nine pots in each corner, one above the other. The bride and bridegroom are rubbed with *haldi* and bathed; and the Bráhman priest or astrologer knots their clothes, lights the sacred fire in front, and repeats some prayers while he takes them round the fire from right to left, seven times. The couple throw grain on each other, and a feast to the *tanda* follows. The Chárán bridegroom goes with the bride to her father's house, and stays there a few months. The Láds do not marry in their *annam* or surname; and at weddings they perform the *vadhi dawat* ceremony, by which two couples fast the whole day, and at midnight, cover their faces, and prepare a dish of rice, split gram, sugar and ghee, which is eaten by the men, while the remnant is given to the crows or is thrown into the river. If this ceremony be not observed, or if any one be allowed to partake of the remnants of the dish, the wedded pair are looked down upon.

Banjáras.

while the Mathuras and Lamánas do not allow widow marriage. The Banjáras burn the married and bury the unmarried, placing food at the head and foot of the grave. In the funeral ceremonies, the body is placed on a bambu bier, and is covered with cloth, but the head is left exposed. The corpse of a male is sprinkled over with *gulal* powder, and that of a female with *kunku*. The bier is carried by four relatives to the burning ground, generally near a river, and the body is burned without any ceremonies. On the 3rd day the bearers receive a dinner; and on the 10th a feast is given to the caste.* The Charans claim to be Rájputs and are in four sub-divisions, Povar, Chauhan, Rathod, and Jádu, who eat together, and intermarry, but not in the same clan. They wear the long-pointed Hindostani shoes called *chadavan*; and are a strong, well-made race, with a complexion lighter than that of the Mahratta Kunbis. The Charans are the most numerous of the Banjáras, especially the Rathod tribe, whose chief naik is in Berar. The Lamánas come next, and number 2,405 males and 2,019 females. They and the Mathuras are from the north of India, are fairer than the Charans, and claim to be Hindus and Kshattrias by caste. They wear the sacred thread, do not partake of animal food nor eat with any other tribe, and keep a fire burning when they take their meals. The Lamána females are distinguished from the Charan females by using the "sadi" instead of the "langa" or petticoat; while the Mathura women use a blue "sadi." The Láds speak and dress in the Mahratta style, and have their headman in the Bálághát, south-east of Ahmadnagar. They have a tradition that they came from the south, but this is improbable. The Láds are not so fair as the north of India Banjáras, and have some peculiar customs, such as the *vadhi dawat* ceremony at marriage, and the warrior procession after Holi.† There are a few "Dháris" who are

Lamánas.

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* The Charans burn their dead with the face downwards. The Láds mourn for 10 days, and perform funeral ceremonies on the 11th or 13th day. The Mathura widow mourns her husband for nearly a year.—See Khandesh Gazetteer, Chap. Inhabitants, for this and preceding note.

† See Khandesh Gazetteer, Chap. Inhabitants.

Mahomedans, and are the "Bhats" or bards of the Banjáras. There is yet another class called "Dhálias" who are Banjára Mángs.*

The Bhils (3,565 males, 3,584 females) are most numerous in the Baizapur, Kanhar, 'Ambad, and Gándapur taluks.† Bhils.

* The Chárans and Dháris are the most criminal tribes. The Mathuras and Lamánas confine themselves to cattle-lifting and kidnapping. In the palmy days of the Chárans and Dháris, dacoities were undertaken on the most extensive scale. Gradually these gangs were broken up, and several members who turned approvers to the Thaggi and Dacoity Department, denounced their companions in crime. At the present day, they confine themselves to dacoities on a small scale on highways and on houses in out-of-the-way hamlets. They also commit highway robbery, cattle-lifting, sheep-stealing, kidnapping children; and at night time, plunder carts laden with bags of grain, and bales of cotton when moving along the roads, or when halted; carry off bales of cotton or silk at large fairs and encampments; and rob grain and cotton, and commit other depredations at harvest time. As a rule they do not commit burglary, but are keen and successful whenever they take to it. Before starting on an expedition, they sometimes consult a "bhagat" or priest; and formerly the spirit of Mittu Bhukia was invoked, and certain ceremonies were performed which are now dispensed with. (Major Gunthorpe's Notes.)

† From a legend in the *Sri Bhagvat*, it appears that several centuries ago, a Rájput king of Hindostan had two sons, of whom the elder called Nisbad was black and deformed, and was sent to the jungles and wastes, where he became the progenitor of the Bhils. Nisbad had twenty-two sons, each of whom married a wife from the surrounding population, and assumed the name of the caste to which she belonged. In this manner the Bhils became divided into twenty-two tribes, the Banwa claiming descent from a Bráhman mother, the Rathod from a Rájput, and the Vánia from a bannia. According to another tradition, Máhádév had a Hindu bride, who bore him a son remarkable from infancy for his ugliness and vice; and who having slain his father's bull, was expelled to the woods and mountains. His descendants were stigmatised as Bhils and Nishadas or outcastes. The Bhils are said to have belonged originally to the country between Ahmadnagar and Kandesh; but others assert that they settled first in Marwár and were driven by the Rájputs into the adjoining hills. They now inhabit the Vindyas and Satpuras, and extend from these to a limited distance, adhering to the spurs and offsets. In some of the native states that are found in Marwár, Gujarát, Kandesh, and Málwa, when a Rájput chief succeeds, his brow is marked with the blood taken from the thumb or big toe of a Bhil. The Korkus, Kolis, Gonds, and other cognate tribes replace the Bhils in many places, or are intermingled with them; but the latter are distinct from all, and probably the most ancient. The Hindus recognise their great antiquity, and acknowledge them lords of the soil, as well in respect of original right, as to protect themselves from plunder and injury. The Bhils are the Phyllitæ of Ptolemy; the Gonds are probably the Condáli or Chandáls; and the Mahárs are the Porvari. (See Journal R. A. S., Bombay

To the south-west, they are succeeded by the Kolis, and in some places the two are intermingled. They have several clans, such as Povar, Máli, Gaikwar, Shindi, Thákur, Ahir, &c., and those found in the district, belong mainly to the Nirdhi tribe. The Bhils may be

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Branch, Vol. IV.) An early allusion to the Bhils is also made when the Válabha kingdom was invaded about A.D. 524 by a Skythic or Bactro-Indian force. All fell except a daughter of Pramara. She had a son named Goha, who being celebrated for his daring, was elected king of the Bhils. (Journal R. A. S., Bombay Branch, Vol. III.)

The Moghals treated the Bhils kindly, and entrusted them with the hilly country. The armies of invasion passed through unmolested, and the heads of tribes received certain donations and grants of *russum* or black-mail. Some of the Bhil tribes, such as the Tádvis of the Satpuras, and the Nirdhis of the Satmálas, were partially converted to Mahomedanism, and were quiet and loyal. The rise of the Mahratta power, and the great cruelty and harshness with which the Bhils were treated, developed the predatory power of the latter, and they committed severe excesses, and harassed the country between Aurangábád and Kandesh. Numbers of Bhils frequented the hills about Kanhar, and from time to time descended to plunder the villagers, who, if they resisted, were killed outright, or were carried off to the hills, and there detained until their relations could pay the ransom demanded by the Bhil chiefs. A strong earthen wall was erected around the town of Kanhar, which was frequently invested, and the inhabitants dared not venture outside for days together. At length the Mahrattas, seeing they were not able to follow the depredators into the mountain strongholds, set to work to gain the confidence of the Bhils. After negotiations which are said to have extended over some months, the Bhils to the number of some hundreds, consented to attend a feast which had been prepared for them and their leaders. The Bhils, not suspecting treachery, came for the most part unarmed. They were freely plied with liquor, and after they became so far intoxicated as to be incapable of offering serious resistance, a signal was passed to a considerable body of armed men, who were in ambush close by, to begin the work of destruction. The Bhils fell easy victims, and the women and the children who accompanied them were remorselessly slaughtered, and the bodies thrown into wells, or interred in pits dug for the purpose. The spot where the bloody holocaust occurred, is pointed out near Kanhar. "From a high cliff near Antur, hundreds were yearly hurled to destruction, and in the towns of Dharangaon, Chalisgaon, and Kopargaon, large bodies of Bhils who were assembled on a full promise of pardon, were beheaded or blown from guns, their women mutilated or smothered with smoke, and their children dashed to death against the stones."—See Khandesh Gazetteer, Chap. Inhabitants.

After the Mahratta war of 1803, there was a fearful famine in the country to the north of Ahmadnagar. The Bhils formed themselves into gangs of plundering assassins, and the work of settling them occupied seven years, from 1825 to 1833. The Bhils have been occasionally troublesome within recent years."—See Chap. History.

Bhils.

further subdivided into the Bhils of the plains, and the wild tribes. Many of the Bhils are employed in villages near the hills as watchmen, and have a portion of the village lands assigned to them, and certain dues in grain paid at harvest. The cultivating Bhils are settled in hamlets, and are laborers to agriculturists, or have taken to cultivation themselves. A few are carpenters, beggars, &c. The wild tribes are in very small numbers, and subsist by the chase and forest produce. Bhils in general are of small stature, and are of active habits, but some are tall and well made. They are not steady at work, and are ignorant, fitful, careless and extravagant, though simple, faithful and honest. They have no separate language, but speak a corrupt form of Hindostani, Marathi, and Rángdi, or a mixture of these with Hindi and Gujaráti words. Although in manners and appearance they are tolerably distinct from the surrounding population, the Bhils of the plains are gradually assimilating with the low-caste Hindus. The men have a "lunga" or waistcloth, a turban and a jacket; and the women wear a "sádi," with or without a "choli." The ornaments are hereditary possessions, consisting of brass or silver rings, anklets, bells, &c. The settled Bhils live in thatched huts, and sometimes possess cattle, or at least a cow or buffalo, a few fowls, a fishing net, and perhaps a sword, dagger, or matchlock; but firearms are only used by the headmen. The national weapon with which they are very expert, is the *kumpta* or bow, made of bambu and about 5 feet long. The string, *chulla*, is either a thin strip from the elastic bark of the bambu, or is prepared from the sinews of wild animals. The Bhils have always a large stock of barbed arrows a yard long, and each quiver contains about sixty of them. In shooting with the bow, they bring the arrow with the fore and middle fingers of the right hand to the string, and draw it to the shoulder. The women are kind, hardworking, and use the sling with skill. They are shy of strangers; and have great influence over the men, but do not accompany them on their predatory expeditions. The chief crimes are dacoity and cattle lifting. The former has been much suppressed, but the latter is still carried

Bhils.

out with great boldness and dexterity, usually from a great distance. The cultivating Bhils raise coarse grain, and a few vegetables, such as gourds, &c., which with meat from the chase, or fish from the neighbouring stream, are rudely dressed for food. Very often, they dispose of grain, and sell firewood, honey, gums, jungle fruits, &c., for cash, in order to buy clothes, implements, or liquor. They collect and sell the *máuha* flower, but some understand the art of distilling. They are fond of *máuha* spirits, and are quarrelsome when intoxicated. The Bhils have caste dinners, at which they eat jawári or bájri bread, curry, curds, vegetables, fish, and meat. They partake of food on plates of pewter or bell-metal, and four or five eat out of the same dish. The cultivating Bhils do not eat the flesh of the cow, horse, or carnivorous animals, nor do they partake of the flesh of animals that have died of disease. The men are fond of dancing and are joined by their females. They sing and play on a violin called *chikara* or *pai*, have a kind of instrument made out of a hollow bottle gourd with a reed inserted at the end,* and use the *dhol* or drum, the *dafra* or tambourine, and the *tur* or kettle-drum. The Bhils reverence Máhádév whom they believe to be their ancestor; and hold certain groves and parts of the forest sacred to him, in which they offer sacrifices. They also sacrifice in other places to local deities, such as Dévi and Bhaváni; attend the festivals of certain Hindu temples of sanctity, and make offerings to Bráhmans. The tiger-god Vághdév, has no image, and is worshipped in the headman's house at the beginning of the rainy season. The Bhils do not possess any temples of their own, but raise a platform round some old tree which they worship. They make pilgrimages to Násik, Benares, &c.; but their chief place of pilgrimage is Hanmant Náik's *vádi*, a few miles south of Sangamnir, on the way to Puna.† They reverence the horse and

* The reed has six holes, and sometimes there are two reeds side by side. The sound is mellow and sweet, like that of the flageolet.

† See Kandesh Gazetteer, Chap. Inhabitants. The members of one tribe of Bhils eat nothing white in colour, and their grand objuration is by the white ram.

dog, and make mud horses in praying to Mahomedan saints or to Kandoba. Their chief festivals are the Holi and Dassara, and at the latter they make sacrifices to Durga. The Bhils are firm believers in witchcraft, and employ "Báras" to point out the sorceress (*dakin*). The "Báras" are either Bráhmans, or Hindus such as dhobis, barbers, &c., and are employed as doctors, but diseases beyond their skill are attributed to the influence of witches. When the Bhils meditate a plunder, they usually consult the "Báras" before starting. The birth, marriage, and other ceremonies of the Bhils of the plains resemble those of the higher class of Hindus. The mother and child are bathed on the 5th day after childbirth, some yellow lines are drawn on a raised platform prepared outside the house, and a lamp is arranged in the centre of five quartz pebbles. A cocoanut shell is placed close by, and the whole is worshipped after being sprinkled with *haldi*, jawári, *pinzar* or red powder, and liquor. In the evening, a feast is given to the caste; and on the 12th day the mother worships *jáldevata* or *satwái*, and another feast is given. The Bhils do not marry in the same clan, nor in the same lineage on the father's side; the better classes giving their girls about the time of puberty, and the boys between 15 and 20 years of age. As among Hindus, the proposal comes from the boy's relations, and the marriage may take place a month after betrothal; but it depends on the pecuniary circumstances of the parents, and may be postponed for years. A Bráhman is consulted to fix the betrothal day, and the boy and his relations proceed to the girl's house, give presents, and are entertained in the evening. The betrothal is witnessed by the caste committee, and the party leave next morning. When the marriage is decided on, a dowry called *hunda* is presented to the girl's father, and a feast is given. The Bhát is next consulted to fix the wedding day, and when this has been settled, the *haldi* ceremony is performed, booths are erected, and a platform is raised at the girl's house. The boy goes in procession on horseback to Hanumán's temple, wearing the Hindu head ornament called "bársing," and his sister accompanies him with a pot of water containing a few copper coins. Intimation

of the boy's arrival at the temple is sent to the girl's house, and after worshipping, the party drink of the water that has been brought by the boy's sister. At sunset they all proceed to the bride's house and are received by a number of women, each holding a pot of water, into which some copper coins are dropped; while the chief Bhil woman waves a lighted lamp in front of the bridegroom, and receives a present of a cloth. The bridegroom faces the east, a *parda* is set up concealing the bride, and a thread is twined round the bride and bridegroom. The Bráhman repeats some verses and grain is thrown, and at the auspicious moment, the priest claps his hands, when the thread is severed, the *parda* is dropped, and the pair cast portions of the broken thread and garlands on each other. Congratulations are received; *pán*, *supári*, *haldi*, and *kuku* are distributed; yellow strings and turmeric are tied to the wrists of the bride and bridegroom, and a feast is given to the caste. On the next day the couple are bathed, and the boy's mother and relations come in procession to the bride's house, give presents, and are entertained at two dinners. After two or three days, the bride's relations go in procession to the house of the bridegroom's father, return presents are made, and a dinner is given. With this the festivities terminate, and the yellow thread on the neck and wrist of the bride and bridegroom are removed, and all trace of *haldi* washed away. Widows are allowed to remarry, and the men take to themselves three or four such wives, in addition to the one whom they have lawfully married. No ceremonies are required, but the suitor presents a "sádi," "choli," bead necklace, &c., to the woman, and entertains friends and relations at a dinner. The Bhils of the district bury their dead, and the funeral obsequies commence with the usual distribution of alms; after which the body is taken outside, and is washed and dressed in new clothes with a turban on the head, but the face is left exposed. In this manner the corpse is arranged on the bier, some cooked food is placed by the side, and the whole is sprinkled with *gulal*. At the burial ground, a portion of the food is put into the mouth, and water is thrown over the body which is

Bhils.

interred with head to the south. The party bathe in the neighbouring river or tank, and on returning to the house, the bearers are fumigated with *nim* leaves thrown into a fire, and liquor is served out. On the 3rd day, some further ceremonies are performed for the bearers, and they receive a dinner. On the 10th day, the chief mourner shaves his head, and offers cakes to the departed spirit. On the 12th day a *kumhar* is called, and the seven-step ladder ceremony is performed while the priest chants the Puráns, and then a feast is given which terminates the funeral rites. The Bhils have a *náik* or headman over every ten or twelve villages, and a *panch* to settle disputes. The *náik* or *jamadar* again has a deputy called *pradhan*. The wild Bhils are small and wretched-looking, but hardy and active. They are very fond of *mauha* spirits, which they drink freely to keep off malaria; and eat vermin, jungle fruits, roots, and animals that have died of disease, except the cow, horse, and monkey. They cultivate some coarse grains in the jungles, and remove their huts when sickness appears, or when the soil becomes exhausted. The huts are not grouped together as in villages, but each family settles in its own reclaimed spot; and in places where wild animals abound, the Bhils build a sleeping stage (*machan*) raised about 9 feet above the level of the ground. The Bhils wear very little clothes, but have some decent apparel in which to attend fairs, markets, and the festivals celebrated at certain temples where they make sacrifices. The marriages are arranged by the *pradhan* and caste committee, and a feast is all that is necessary, without any ceremonies, &c. The women are prolific, but few children survive the malaria and hard life. The wild Bhils bury their dead, and worship the spirits of their ancestors, raising a rude pile of stones, which at certain times they smear with red lead and oil. The gods worshipped are the same as those followed by the Bhils of the plains, and include Vághdév, Máta, Máhádév, Bhairoba, Kandoba, Kanoba, Ai Bhaváni, Sitla, &c.; but there is a great deal more of fetishism, and spirit and demon worship. The Barvars (14 males, 10 females) are wood-sellers.

Gonds.

The Gonds number only 3 males and 3 females, all found in the

Gonds. Gándapur taluk. They eat flesh, drink liquor, speak Marathi, and worship Máhádév, Bhaváni, Dhán-Thákur, Dhán-Gopál, &c. In their marriage processions the bridegroom rides on a bullock.*

Bédars. The Bédars (5 males, 5 females) are nearly all in the Aurangábád taluk, and are employed in government or private service. They are tall, robust, well-made, eat meat, drink spirits, bury their dead, and belong to the country about Shorapur. They talk Kanarese among themselves; and in the early half of the present century, furnished most of the turbulent Pindháris who molested the Dakhan.

Reddis. The Reddis (2 males) are Telugu cultivators who migrated to Máhárashtra. They use animal food and smoke *báng*, but do not drink spirituous liquor.

Ramusis. There are a few Ramusis (30 males, 27 females) in the district, employed as watchmen and laborers. They are a dark Telugu race, and were formerly of predatory habits.

Telingis. The Telingis (361 males, 353 females) are employed as cultivators, cart-hirers, tailors, potters, weavers, toddy-sellers, barbers, and in government service. The returns show 1 Munurvar laborer. There

Arvis. are also some Arvis (6 males, 7 females) from the Taniel country of Southern India, employed in government service.

Wandering tribes and travelling dancers and beggars. In addition to the Banjára, Kaikádi, and the unsettled races that have been already alluded to, the wandering tribes include the Párdhi, Kolháti, Dombari, Takári, Pathrúd, Wadar, and Gollar. Then there are travelling dancers and beggars, who are generally Hindus, such as Gondhali, Bharádi, Pangúl, Vásudév, and Bhairúpi.

Párdhis. The Párdhis (176 males, 141 females) are found in most of the large villages, especially in the Jálna and Gándapur taluks, and belong to the

* The Gonds like the Bhils have a fetishism of their own, worship several gods, and propitiate good and bad forest spirits. They talk Gond among themselves; but their priests called "Baigas" are quite distinct and talk a dialect of Hindi. The "Baigas" do not intermarry with the Gonds, and are believed to possess powers of witchcraft over the tiger. The Gonds are a martial race, and have been employed as soldiers. The men look upon women as so much property to do field labor and household work, and according to their means have from four to seven wives, but sometimes only one.

Bhaura race of northern India, who follow thaggi and dacoity as a profession, after the manner of the Kaikádis of the south.* Many of the Pardhis of the district, known as Gujarati or Marathi Pardhis, are employed as watchmen, or have settled down as cultivators and laborers, fretting millstones, &c. The members of another section called Phasi Pardhi or Haran Pardhi are hunters, and are expert at snaring game. They wander about in bands of three or four families, and use snares made of catgut or finely twisted hair, fastened to the ground by means of wooden pegs; but stronger material is employed for deer, wild pig, and large game. In snaring partridges, &c., the Pardhis imitate the call of the male bird; while quails are kept in cages with nooses near them; and bustard, crane, deer, wild pig, &c., are driven towards the trap. Some of the Phasi Pardhis make millstones; others are fishermen; and all are believed to possess secrets

* The Bhauras are a race of wild hunters of migratory and predatory habits, and are in several tribes. All observe the same custom and rites, speak a language which was originally Gujarati, and claim to be descended from Rajputs. They drink spirits, eat mutton but not beef, bury the dead, worship demons, ghosts, and snakes, and make pilgrimages to the shrine of Devi or Bhavani either at Tuljapur in the Dakhan, or at Kíroli about 100 miles from Jeypur. The following six tribes immigrated into the Dakhan many generations ago, and still retain their caste names :—1 Langoti Pardhi; 2 Chitawala Pardhi; 3 Shilajit Pardhi; 4 Phasi Pardhi; 5 Waghi or Moghia, known as Takankar; 6 Kalballa disguised as Kampon Nats. In former days, the Bhauras were much given to violent crime, which has been to a great extent suppressed by the Thaggi and Dacoity Department, and they now go in for burglary, or cut into tents, rob camps, &c. The Bhauras from the north leave their homes in the beginning of the cold weather disguised as Bairagis, Gosains, &c., and return about the commencement of the rains. They proceed in gangs of from three to thirty or forty, and work under the orders of a head-man, called "kadu." The women never accompany them; and before starting on an expedition, the gangs consult the spirits of deceased relatives for good or bad omens. The Pardhis assemble at the house of their chief called "haulia" at the Holi feast, and pay him tribute.

The Sansias associate themselves with Kanjars or Multanis, and pass themselves off for Shárs or bards. They bury their dead, wear the lock of hair (*juttu*) common to most Hindus, and do not eat or marry with any of the other wandering tribes. The Minas are also of migratory habits, and contrive to get shelter in villages and outer cloisters of temples. They marry among themselves, and if rich enough, employ Brahmans to conduct the ceremonies. —See Major Gunthorpe's "Notes."

Pardhis.

for charms, and sell herbs, roots, medicines, &c. The Phasi Pardhis generally live in wretched hovels, are very poor, dirty, and ragged, and go about as beggars. Their worldly goods consist of a few asses, a goat or buffalo, and some tattered blankets, baskets, bambu sticks, mats, snares, nets, &c. They do not employ Brahmans; spend much money in drunkenness and gluttony, and receive food from the settled Pardhis, who however will not eat with them.

Kolhátis.

The Kolhátis (149 males, 307 females) are included among the predatory tribes that entered the Dakhan with the Mahomedan armies of invasion* ; and some of the tribes had certain rights of collection of grain, and other perquisites from village communities, which were granted to them by Aurangzib. The Kolhátis speak Gujarati, and are in two subdivisions, the Dukar and the Kam or Pal Kolháti. The former derive their name from hunting the wild hog ; are a non-wandering race employed as laborers, and rear the domesticated pig. The men arm themselves with spears, and go out hunting on foot, accompanied by a pack of trained dogs ; and the cultivators send great distances for a gang of Dukars, to rid the village lands of wild pigs. The Dukars also use snares and nets in catching hares, &c., and a few have taken to shooting. All the Kolhátis drink spirits, eat the wild cat, mungoose, wild and domestic pig, jackal, &c., but not the cow. They do not believe in Hindu gods, nor observe Hindu festivals, but have demon and snake worship, and in case of great family trouble or affliction, they level down and smooth a square piece of ground, on which incense is burnt, and prayers are offered. They invoke the spirits of deceased relatives, and make sacrifices, offering a boar to the spirit of a male, and a sow to that of

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* The predatory tribes of the north of India belong to the Sausga family of robbers, and eat, drink, smoke, and band together for purposes of crime, but do not intermarry. The Bhauras, Kanjars, &c., are descended from an elder brother Sainsmull; and the Kolhátis, Dombaris, &c., from a younger brother Mullanu. The Kolhátis have a reputation for dacoity, highway robbery, burglary, and thefts of sorts, but not for cattle-lifting. (Major Gunthorpe's "Notes.")

a female. Their marriage ceremonies are performed by elders, but no auspicious day is sought, and a simple feast is sufficient, at which the bride and bridegroom are present, seated side by side, dressed in new clothes. The females are married at any age, and the wives are chaste; but the best-looking girls are chosen for dancers and performers, and live by prostitution, accompanying itinerant bodies of athletes, jugglers, and actors called "Nats." These latter females are married to some god,—generally to Kandoba of Jejuri. The men, and especially the athletes, sometimes do not marry till middle age, when they take to wife one of the women who has been devoted to the gods and become somewhat old. Dowry is paid at marriage, and a young wife costs from Rs. 200 to Rs. 300, but an old one from Rs. 10 to Rs. 12. The acrobat Kolhátis wander about to towns and villages, and are expert at legerdemain. They dance on tight ropes, and some of their feats with the bambu are exceedingly curious and display great strength. They live in portable huts made of reed grass which can be rolled up and carried on asses, bullocks, or ponies; and have peculiar and secret ceremonies, to which they attribute their success as performers and their protection in their dangerous feats. The girls are often handsome, possess good clothes and jewels, and perform many wonderful tricks. The people of any caste or race may join the Kolhátis. On the other hand, nearly all the professional girls are votaries of Mahomedan saints, worship Naráian, Hanumán, Kandoba, and Mári, and possess Hindu as well as Mahomedan names. When a girl desires to take to dancing, the parents obtain the permission of the *panch*, and a dinner is given to the tribe. The Dukar and Kam Kolhátis have a number of minor sub-divisions, and it is the ambition of each individual to be buried in the cemetery belonging to its own sub-division. Children that die in infancy are buried, but all others are burned, and the charred bones are temporarily interred in some convenient place, and some rice and oil are placed at the head of the grave. When the family can afford it, the bones are exhumed, and carried in two saddle bags in procession on a donkey, and then placed under a canopy that has been prepared for its reception.

Kolhátis. The friends and relations are feasted for three days, and the saddle-bags with the bones are replaced on the donkey, and carried to the cemetery of the sub-division, with drums beating, and the professional girls of the tribe dancing in front. The grave is circular, and the spot is marked with a stone, covered with red pigment and oil. The widows are allowed to remarry. The Kam Kolhátis make a few combs, shuttles of bones, and small buffalo horn pulleys which are used with ropes in fastening loads on carts; but they subsist mainly by the prostitution of their women. The latter may be seen at every large fair, sitting at the door of their long portable huts *(kadimahal)*, decked in jewels and gaudy attire. There are 8 Kasbins, or females of evil repute, found in Jálna and 'Ambad.

Dombaris. The Dombaris (9 males, 13 females) are a cognate race of wandering tribes who remain outside the village, and are workers in iron and brass, or are rude entertainers in music and in a kind of dramatic performance.

Takáris. The Takáris (64 males, 61 females) are a low caste of travelling stone masons who manufacture handmills and dress stones. They are a short dark race, are generally poor, worship Satwai whose image is suspended from their necks, and dwell within the village walls in huts made of fine grass. They marry at all ages, do not

Pathruds. eat beef, and bury their dead. The Pathruds (46 males, 43 females) are mill-stone makers, and shape and dress stones that are quarried by Wadars. All three, Takári, Pathrud, and Wadar, are wandering tribes from the Telugu country, eat together and intermarry.

Wadars. There are two sections of Wadars (667 males, 588 females), one of which works in stone, and the other in earth. The stone Wadars are considered of higher grade; and the men are very black, of good size and strength, and more regular-featured than the earth Wadars. The latter are slightly made. Some of the Wadars are cultivators and laborers, make and repair roads and tanks, sell charcoal and chunam, and prepare brushes for weavers. On the whole, the Wadars are very industrious and earn good wages, but are also extravagant and fond of drink. They are employed by the cultivators

to destroy field rats, which they catch in large numbers and use as food, besides digging out quantities of grain found in the burrows. Wadars consult Bráhmans, worship Hindu deities, have a headman to each encampment, bury their dead with head placed to the west, and eat almost everything except the flesh of the cow. They have social rites at betrothal, &c., at which plenty of liquor is expended; and in the marriage ceremony, the bride and bridegroom walk three times round a stake placed in the ground. Widows and divorced persons are allowed to remarry; and the Wadars that work in stone usually keep several wives, but the Wadars that work in earth seldom have more than one. The dwellings of the Wadars consist of reed mats stretched over poles, which with the few household goods, are rolled up and carried on donkeys from place to place. Wadars have been accused of assisting professional thieves, by giving information of booty. Wadars.

The Gollars move about with droves of asses, or are employed as goatherds. They rear dogs, hunt jackals, iguanas, and wild animals, and live in the neighbourhood of towns and villages. The women beg, and are said to be great thieves. Gollars.

The Gondhalis (347 males, 354 females) and Bharádis (370 males, 357 females) are Hindu beggars who wander about dressed in long garments, and have *cowri* chains suspended from their necks. They chant songs in praise of Devi, 'Amba Bháí, Saptashringa, &c., and dance at Hindu weddings with a lighted torch in their hands. Some of them are settled down as cultivators. The Pánguls (1 male, 1 female) traverse the streets in the early morning, singing out the names of Hindu gods, especially of Pandarpur Vittoba, with whom they associate the name of Tuka Rám. They also beg with Swámi bullocks. The Vásudévs (16 males, 27 females) are beggars dressed in long robes, and have the head adorned with peacocks' feathers; but a few are employed as laborers. The Bhairupias are itinerant jesters and mimics. Gondhalis and Bharádis. Pánguls. Vásudévs. Bhairupias.

The Vajantris (17 males, 20 females) are tom-tom beaters; and the Joshis (136 males, 157 females) are astrologers and beggars. Vajantris. Joshis.

Khanpattas. The Khanpattas or Nathpanthis (56 males, 62 females) wear large earrings of ivory, rhinoceros horn, or agate ; and the ears of boys are slit for this purpose, when they are ten years of age. The Khánpattas are cleanly shaven ; and the lay members eat with Kunbis, drink liquor, allow remarriage, bury their dead, and mourn seven days. The founders of the sect were Dharamnath and his son Gharibnath ; and the head-quarters is at Danodhar, on the edge of the Ran of Kachh. The religious members have a monastery here, and feed and shelter all who demand their charity, without distinction of creed or caste, and without limit of sojourn or quantity of food supplied. The establishment is well endowed ; and the members are few in number, lead secluded lives, and are strict in celibacy. The *pir* or superior is invested with his authority by the Rao of Kachh, and his earrings are of gold set in precious stones. The caste use the brick-colored clothes peculiar to devotees.

Vaidulokes. The Vaidulokes or Vaimanduls (57 males, 51 females) are from Telingana, and are Vaishnava beggars by caste, but are properly travelling physicians, and carry medicines in a bag thrown over their shoulders, or in baskets slung from a bambu pole, like the Kási Kápdi.* Their head-quarters is at Naráianpet, near Haidarábád. They travel about collecting medicinal herbs, and their principal beat is among the hills north and south of the Berar valley. The Vaidulokes bury their dead with head placed towards the north, sacrifice sheep in worshipping Bhaváni, and offer flowers and cocoanuts to Máhádev and Kandoba. They marry one wife, and at stated periods of the year, assemble at the village of Mitwáta near Aurangábád, where the priest from Haidarábád arranges the marriages of the sect.

Kabir Panthis. The Kabir Panthis (1 male, 3 females) are all in the Aurangábád taluk, and are laborers and beggars.

Sikhs. The Sikhs (142 males, 124 females) are employed in government

* An Ambushtha or Vaidu,—a medical man, the offspring of a Bráhman married to a Sudra woman,—can attain to the dignity of a Bráhman, in the fifth and seventh line of descent, provided the successive female issues in his family are married at each period of the line to a Bráhman.

Sikhs.

or private service, but a few are laborers, cultivators, cotton-beaters, itinerant knife-grinders, makers of scabbards of swords, &c.* The Nanakshâis (11 males, 5 females) are religious mendicants, and so are the Udâsis, Râmdâsis and Nirmalas. The Akalas occasionally pass through the district on their way to the tomb of Guru Govind at Nander. They dress in blue, and wear a high conical turban of the same color, encircled with a number of "chakis" or sharp discs of steel; and carry a sword, shield, steel bow of the ancient Parthian fashion, a brace of horse pistols, and a collection of daggers. The Sikhs have no caste distinction, but have certain tribes, one of which is called "Suth," and another corresponds to the Rajput Bâis. They commonly worship Râmachandra, and venerate the names of Nanak Shâh and Guru Govind. Some of the Sikhs are priests, but the majority are soldiers, and all are armed to the teeth. Their marriages are similar to those of the Rajputs; and the Barsi ceremony is performed on the 5th day after the birth of the infant. Remarriage is allowed, and the Sikhs either burn or bury their dead. Smoking is prohibited, but there is no restriction upon the use of *bâng*, opium, and spirituous liquors, nor is there any upon the use of animal food, with the exception of that of the cow. The Sikhs however, do not partake of meat sold in the bazaar, but kill the animal themselves, and even then, if the head be not severed at a single blow with the sword they reject the body.

MAHOMEDANS, &c.

Mahomedans.

The Mahomedans (39,819 males, 38,868 females) form 10·76 per cent of the total population, and may be classified under four heads, Saiâd, Sheikh, Moghal and Pathân. Saiâds are descended from Ali by Fatima, daughter of Mahomed, and are mostly Shiahs. The other direct descendants from Mahomed who form the great bulk of the people, remain in their original rank of Sheikh. Some of them are

* The total number of Sikhs given does not include the Sikhs of the cantonments of Aurangâbâd and Jâlna.

Mahomedans.

Shiahs, but the majority are Sunnis.* The Moghals are chiefly Husaini Saiáds and Shiahs. They have a fair complexion, dress like the Dakhan Musalmans, seclude their women, and are employed as cultivators and patels. A number of Moghals who came with Mirza Sanjar Beg, a Persian consul who held Paitan as a fief under the emperor Aurangzib, are settled at Lakhaigaon, Mandlaigaon, Dainatpur, Katpur, and Koargaon in the Paitan taluk. Almost all the Pathans in the Dakhan are either Mahdavis of the Niazi tribe, or Sunnis of the Mundozoi tribe, but there are also several Shiahs among them. The Afghan pedlars and haberdashers are the descendants of the Lodi Pathans who came with Aurangzib's artillery, and of the Bungush Patháns who came as his troopers.† The Ghori Patháns have a colony at Jálna included among the Khádims of Jan Alla Sháh; and a community of Kharar Kháni Patháns belonging to Holkar's army, are found at 'Ambad. Some Máhdavi Patháns have settled down about Bokardan; and there are a few Kabuli horse dealers and merchants at Aurangábád and Jálna. Of Arabs, there are 222 males and 225 females, the majority of whom reside in the Aurangábád and Gándapur taluks, where the men are employed as guards. The Turks number 14, all in Aurangábád; and there are 2 Turkistánis in Bokardan.

Occupations.

The Mahomedans of the district, may be divided according to their occupations and means of subsistence into the following

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* Saiáds are of three classes,—Hasani, Hasaini and Husanu-l Hasaini. The first two are the offspring of Fatima's sons Hasan and Husain, and the last that of her daughter Husaini. Saiáds only intermarry with Sheikhs; and persons of the Sheikh tribe, born of a Saiád mother, also become Saiáds. Many of the Sheikhs are in the civil branch of the government service, or enlist in irregular cavalry, but not in infantry. They are not given to agriculture, and are bad cultivators, but make sharp and successful traders.

† When Akbar was firmly established on the throne, the Afghan partisans of Shér Sháh and the Lodi kings of Dehli withdrew to Gujarát, where many of them joined the Máhdavi movement. They settled down at Jeypur, and propagated the tenets of their sect among their co-religionists. The Máhdavi Patháns belonged to the clans Masni, Gharazai, Maizi, &c. The Gharazai Patháns were employed by the Mahrattas, and after the overthrow of the Peshwas came to Haidarábád.

heads :—1 traders, 2 craftsmen, 3 landholders, husbandmen, &c., 4 government and private servants, &c. The details of occupations do not include the cantonments of Aurangábád and Jálna, which contain 3,610 males, and 3,650 females.

Traders.

The trading population numbers 4,594 souls including men, women and children, and forms 6·43 per cent of the Mahomedans of the district.* The traders *par excellence*, are the Bohras, a peculiar tribe of Mahomedans, said to have belonged originally to Arabia Felix, from whence they emigrated and settled in Gujarát; but some think it probable that the Bohras and the trading communities of Khojas, Memons, &c., are Hindu proselytes. The Bohras approach nearest to the Shiahs in religious opinions, and according to the story of their Arabian origin, are considered to be a remnant of the old sect of Hasani. They are strict in religious exercises, and very bigoted in belief; but are held by the other Mahomedan sects to be heterodox. In Aurangábád they have no mosques or public places of worship. The Bohras are under the jurisdiction of a chief Mulla at Surat, who appoints agents to perform marriage, death and other ceremonies, in each town where Bohras are settled,—the agents being supported by the community, and changed every two years. The men make and sell tin articles, pots, vessels, &c., and engage in all sorts of trade, but chiefly in iron and hardware. As a class the Bohras are very prosperous, and assist those of their sect who have failed in business. They

Bohras.

* The trading population is as follows :—Bohras 163 males, 140 females; saukárs and contractors 193 males, 137 females; Kabul merchants 10 males, 1 female; shop-keepers 691 males, 695 females; corn merchants 12 males, 8 females; cloth merchants 160 males, 163 females; cotton merchants 9 males, 5 females; sellers of gold and silver 7 males, 6 females; of kallabattu 7 males, 7 females; hardware 15 males, 5 females; swords 3 males, 1 female; gunpowder 12 males, 8 females; bangles 236 males, 257 females; liquor 233 males, 201 females; toddy 8 males, 7 females; indigo 5 males, 7 females; sweetmeat 19 males, 24 females; parched grain 1 male, 3 females; fruits 65 males, 72 females; flowers 24 males, 16 females; betel-leaf 412 males, 433 females; and tobacco 4 males, 6 females; bullock hirers 11 males, 12 females; cart hirers 39 males, 39 females; horse hirers 2 males. Total 4,594; or 2,341 males, 2,253 females.

Mahomedans. Traders.

marry only among themselves, and form quite a society of their own, with strong Jewish features. The dress of the men is peculiar, and consists of a small white or chintz turban, a coat with very short waist and long skirt, and "páijámas" widening from the ankle upwards and lying in deep folds around the body. The females adorn their houses in a curious style, covering the walls with rows of vessels, &c. They are very industrious as embroiderers, makers of tape, and of silk and cotton strings for páijámas, &c. Several families of Bohras are found driving a good trade in the city of Aurangábád, and in the town of Jálna. They speak Gujaráti at home, and write and keep their accounts in the same language, but use Hindostani in transacting business. There are other Musalmán traders, petty shopkeepers, pedlars, &c., throughout the district, who manage to earn a decent livelihood. A few of them in the city and cantonments of Aurangábád and Jálna have tolerably large shops, in which English goods, provisions, &c., are sold.

Craftsmen.

The crafts support 7,793 souls or 10·91 per cent of the Mahomedan population, consisting of communities of attárs, kumhárs, járas, kasáias, kadias, momnas, nálbands, saikalgars, támbatgars, lohárs, maniárs, sutárs, takáras, kágasás, darzis and rangrés.*

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* The numbers are as follows :—áttars 247 males, 228 females ; kumhárs 25 males, 35 females ; járas 48 males, 68 females ; kasáias 788 males, 799 females ; kadias (including beldars, gaundis, and lonaris) 227 males, 185 females ; momnas 1,106 males, 1,119 females ; weavers of kinkhab 42 males, 27 females ; of kallabattu 102 males, 94 females ; mashru 119 males, 114 females ; silk 74 males, 70 females ; lace 40 males, 52 females ; and ganni 1 male, 1 female ; thread spinners 8 males, 32 females ; pinjáras 106 males, 95 females ; nálbands 10 males, 5 females ; saikalgars 28 males, 20 females ; támbatgars 21 males, 14 females ; kaláigars 21 males, 16 females ; lohárs, 27 males, 16 females ; tin-box makers 2 males, 1 female ; seal engravers 1 male, 3 females ; maniárs 14 males, 15 females ; sutárs 85 males, 90 females ; sawyers 3 males, 3 females ; takáras (including workers in stone, and mill sellers) 163 males, 153 females ; kágasas 269 males, 260 females ; darzis 57 males, 99 females ; rafugars 5 males, 8 females ; rangrés 36 males, 36 females ; makers of tazia 11 males, 15 females ; of fire-works 17 males, 28 females ; hukas 1 male, 1 female ; surma powder 15 males, 15 females ; sugar 8 males, 6 females ; and oil 155 males, 171 females ; tanners 1 male, 1 female ; leather workers 8 males, 7 females. Total 7,793 ; or 3,891 males, 3,902 females.

Mahomedans. Attars.

Attárs or gandhis extract perfumes from flowers, &c., and manufacture *surma*, dentifrice, hair-oil, cosmetics, &c., which they vend. They are often converted Hindus, and dress like the Dakhan Musalmáns, but wear smaller turbans. The women use the *kurti* (shirt), *izar*, (trousers), and *dupata* (scarf). The Hindostani attárs speak the Northern Urdu, wear a turban of the *subhan kháni* fashion, a coat falling in creases on each side about the ribs, and long páijámas crumpling in folds about the ankle. The women are secluded. Faridu-d din the attár is their patron saint, and they make oblations to him on the 11th Rábiu-s sáni. Attárs from Kanoj, Káthiawád, and Baroda, visit the district in the fair season. The Kanoj attárs from Jonpur carry a chest of perfumes about with them, and wear a Hindostani turban, and a long vest instead of an *angarka*. The attárs from Káthiawád and Baroda use something of a Marwári turban, and speak a mixture of Hindostani and Marwári.

Bhonekars.

The bhonekars or Mahomedan kumhárs make earthen pots. Some of them are from Hindostan, but the majority are Hindu converts; and the men dress in the Mahratta style, while the women use the *kurti*, *izar*, and *dupata*.

Járas.

The járas or dhuldhoyas, called also naiária, are a mixed class, who wash out the sweepings of gold and silver smiths' shops, to collect particles of gold and silver. The Hindostani járas are from Multán, and speak a mixture of Multáni and Urdu. The men use the *kapcha* or short coat, and the *gurigi* or tight trousers, but do not wear the Panjábi turban. The women have the open-backed *choli*, a coarse petticoat, and the *odini* or scarf like the Banjáras. Both men and women wear red-colored clothes. The Multáni járas are Sheikhs of the Koresh tribe, and Sunnis in sect. Their patron saint is Kháji Owaish Karni, in whose name they read the "Fatihah" on the first Friday in Rábiu-s sáni. They do not intermarry with the Dakhan dhuldhoyas, though they eat with them. The Dakhan dhuldhoyas are for the most part the descendants of Hindu converts who learnt their work from the Hindostani craftsmen, and the

males dress like the Dakhan Musalmáns, but wear the dhoti instead of the paijáma. The women either use the Hindu *choli* and *sádi*, or the Musalmán trousers and shirt.

Kasáias.

The Hindostani gai kasáias or beef butchers are Sheikhs of the Koresh tribe, and speak Urdu. The men wrap a *dupata* round their heads for a turban, but otherwise the dress of both sexes is like that of the Dakhan Mahomedans. The Hindostani and the Dakhani beef butchers intermarry, and the latter are distinguished by their Mahratta turban. Gai kasáias are a well-organized body, and sell the flesh of the cow, buffalo, and sometimes of the horse; but they also follow other occupations, and are cultivators, weavers of turbans, &c.

Khátkis.

The khátkis or mutton butchers are local converts, and neither eat nor intermarry with the beef butchers. The men wear the Hindu *dhoti*; and the women a *sádi* and *choli*. The khátkis sell mutton, but not beef, and their chief customers are the Hindus. There are also cultivators, grain-sellers, &c., among them. As a class they are looked down upon by the other Musalmáns.

Náriwalis.

The náriwalis are tanners of hides, and are also looked down upon by the other Mahomedans on account of their occupation. They are a mixed class, and a few of them clean wool or are silk weavers.

Momnas.

The momnas or jolahas are the descendants of either the Arabian weavers who came with the early Mahomedans, or of the later arrivals that accompanied the Moghal armies of invasion. The Dhandai momnas of Paitan came from Northern India with Saiad Sadát in the 8th century of the Hijri era. They attend the darga of Saiad Sadát on the 4th Sháwal, the anniversary day of the saint's death, and rub a perfumed embrocation of sandal-wood over the tomb. Each momin subscribes eight annas per cent from his income, for the maintenance of the darga of Maulana Muizu-d din. The momnas are all Sunnis and are considered of low grade, but they affect a religious superiority over other Musalmáns, and marry only among themselves. They speak Urdu; and the men wear a military-looking turban and a Hindu waistcloth or a Mahomedan páijáma;

while the women commonly use the *sádi* and *choli*. The work of the momnas is rarely fine or colored, and consists of cotton dhotis, sádis, turbans, scarves, jhoti, and khádi. The lungi or waistcloth, and the susi are perhaps the only cloths colored. The latter is coarse but durable, and is used for petticoats, trousers and mattress covers. There are several Mahomedan thread spinners, pinjaras or cotton beaters, zanlozis or gold and silver wire drawers, and workers of fabrics known as kinkháb, mashru, himru, and silk stuffs. The Mahomedan dyers are for the most part Sheikhs and therefore Sunnis, but are of lower grade than the weavers. There are a few Musalmán darzis or tailors, but the craft is mostly confined to the Hindu Sudras. In Mahomedan families of rank, the mogaláni or female milliner removes the laces and tissues of scarves which have to go to wash, and sews them upon fresh ones. The rafugars or darners are Sidiki-Sheikhs, and darn shawls, robes, and even khádi cloth. Some of them are the descendants of the rafugars who accompanied Aurangzib, and others are immigrants from a colony at Burhánpur which arrived originally from Peshawar. Their language is Urdu, and they dress like the Dakhan Musalmáns. Their patron saint is Idris Paghumbar or the Patriarch Enoch, and they marry only among themselves.

Mahomedans. Momnas. Rangres. Darzis. Rafugars.

The khádias or bricklayers are local converts, speak Urdu, dress in Musalmán fashion, and have a distinct community of their own. The maimars or ráj of the Paitan taluk came with Saiad Sadát, and are builders by trade. They whitewash the darga of Saiad Sadát about the time of the annual Urus.

Khádias. Maimars.

The nálbands or farriers are in two divisions, the Pathán nálbands, and the farriers from Bijapur. The former belong to the clan of Ghori Pathán, and wear the *angrukha*, paijama, and a large turban tied round the head with twisted bands of cloth. The women use the *izar*, *kurti*, and *dupata*. The farriers from Bijapur emigrated from that city two centuries ago, and settled at Aurangábad and Nander. They are Husaini Saiads, speak Urdu, dress like the

Nálbands.

Mahomedans. Nálbands. Dakhani Musalmáns, and eat with the Pathán nálbands but do not intermarry with them. They are not particular about keeping the "arfa" or vigil on the 13th Shában, like other Mahomedans.

Saikalgars. The saikalgars or armourers consist of local and foreign Mahomedans working under Hindu saikalgars. They speak Urdu, and dress like the Dakhani Musalmáns, but wear a short paijáma reaching a little below the knee. The saikalgars do not, as a rule, manufacture new articles, but grind knives, sharpen razors, and polish old armours. The saikalgars known as Ghasarias, are the followers of Saiad Safdar 'Ali of Nasirábád, and occasionally visit Aurangábád.

Támbatgars. The támbatgars or coppersmiths are immigrants from Marwar, &c., and speak the Northern Hindostani. They make copper and brass utensils, and marry only in their own community. The men dress like ordinary Mahomedans, and so do the unmarried females generally; but the married women are said to use the Mahomedan trousers, and over it the Marwar petticoat, with bodice and dupata. The females do not wear the "nat" or nose ring; nor do they send a tray of red-dye called "méndi" from the bride's house to the bridegroom's, to stain the hands and feet, as is usually done at Mahomedan marriages.

Maniars. The maniars or shishgars make and sell glass or lac bangles, and are a mixed class. They are poor, and cannot compete successfully with Jabalpur manufactured glass. The "churi-farosh" embellish the glass and the lac bangles with glass beads. The maniars speak Urdu and Maráthi, and dress like ordinary Mahomedans, but wear a turban with twisted bands. Many of them are Shiah Bohras from Ahmedabad, and sell thread, steel, brass, cutlery, combs, looking-glasses, beads, bangles, &c. The bisátis or pedlars retail glass beads, cutlery, &c., which they purchase wholesale from the Bohras. They also work and repair tin articles, and are the descendants of the Lodi and Bungush Pathán who came with the armies of Aurangzib. Their language is Urdu, and they dress like

Bisátis.

the Dakhan Musalmáns, but do not observe the "arfa" or vigil in the month of Shában. Some of the bisátis are in government and private service. Mahomedans. Bisátis.

The nujjars or sutars are principally immigrants from Kolhapur. They speak Urdu ; and wear a *kapcha* or jacket, and a *dhoti*, but on Fridays they attend the mosque dressed in the *shari* or short paijáma. The men call themselves Sheikhs and are Sunnis in religion, but possess many Hindu habits. The women dress either in Hindu or Mahomedan style. Sutars.

The takáras make and repair mill-stones, and dress like the Dakhani Musalmáns. They speak Urdu ; and the women engage in sewing and in grinding corn. The phanibands make the "phani" or comb-like instruments used by the mashru báfs and jolahas. They and the takáras have some skill in surgery and are called hakims, while the women go out as midwives. They have a distinct community of their own, but the immigrants from Hindostan do not intermarry with their Dakhani brethren, although they eat with them. Takáras. Phanibands.

Of the remaining communities of craftsmen, the kágasas or paper manufacturers are the most important, and are found in Kágaspura and the adjoining villages situated on the plateau above Daulatábád. Kágasas.

The landholders, husbandmen, and cattle-breeders* number 19,804 souls, or 27·72 per cent of the Mahomedan population. The larger landholders are the descendants of military chiefs and other followers of the Mahomedan invaders of the Dakhan, who obtained grants of land as rewards for services rendered, or to be held on feudal tenure, so as to have a force always available for military purposes. Several deshmukhs and deshpándias are the descendants of Hindus who became Mahomedans in the time of Landholders &c.

* Consisting of :—jagirdars 79 males, 82 females ; inámdars 107 males, 92 females ; cultivators 9,301 males, 8,743 females ; bághbáns 508 males, 509 females ; cattle grazers 70 males, 44 females ; shepherds 4 males, 2 females ; cowherds 131 males, 132 females. Total 19,804 ; or 10,200 males, 9,604 females.

Aurangzib, to preserve their office; and it thus frequently happens that one branch of the same family is Mahomedan, while the other is Hindu.

Bághbáns.

The bághbáns or gardeners are looked down upon, like the kasaias or butchers. The Hindostani bághbáns came originally from Northern India with Aurangzib. They speak Urdu, and dress in the Dakhani style; but do not observe the "arfa" or vigil in Shában. The Panjábi maiva-farosh do not differ much in dress or appearance from the last, except that they are called Panjábis, but they both really form one community, and eat and intermarry with each other. The Dakhani bághbáns wear a large turban of a rather jaunty make, a *chindar*, *anga*, and either a páijama or dhoti; while the women use the sádi and choli. They work in gardens, and are wholesale and retail vendors of vegetables. They speak Urdu and Marathi, and are fond of amusements, but do not intermarry with the Hindostani kunjras or the Panjábi maiva-farosh.

Multánis.

The Multánis are husbandmen and cattle-breeders, and are the descendants of the camp followers who supplied the Moghal armies with provisions. They are a mixed class, the members of which are of a dark or sallow complexion, and speak Urdu, Maráthi, or a mixture of

Mukeri.

Multáni and Banjára. The Mukeri or Lakdi Multánis live permanently in huts close to towns and villages, and small colonies of them are at Aurangábád, Jálna, Kanhar, &c. They keep a few cattle, and trade in firewood and timber. The men dress like Hindu Kunbis; and the women use the *kudti*, *izar*, and *dupata*, but are more partial to a long petticoat, an open-backed bodice ornamented with small pieces of silk

Kanjar.

and bits of tinsel on the sleeves, and an *odini* or scarf. The Kanjar Multánis are Mahomedan Banjaras, but have Hindu names. Their ancestors embraced Mahomedanism in the early days of the Moghal emperors; and the men allow the beard and the hair of the head to grow, and dress like ordinary Mahomedans. The Kanjars move about with pack-bullocks of grain, &c., like the Banjáras, and have "náiks"

Chággra.

and "tandas" of their own. The Chággras are also Mahomedan Banjáras, and have large droves of pack-bullocks carrying grain and

salt. They and the Kanjars speak Urdu and Banjára, and were formerly professional dacoits, burglars, cattle-lifters, stealers of bags of grain and bales of cotton from off carts, &c., ; but their criminal habits have been to a great extent suppressed. The women of both tribes use the short Banjára petticoat, the open-backed ornamented choli, and the *odini* or scarf ; but they do not use so many brass ornaments as the Banjáras. The Kanjar and Chággra Multánis intermarry, but the Mukeri keep to themselves, although all three eat and drink together. The more recent arrivals who have settled down are known as Hindostani Multánis. They are rather spare in make, tall, fair, and their language is a mixture of Urdu and Multáni. They eat with other Multánis, and dress like the Hindostani dhuldhoyas, with whom they intermarry, and whose profession they sometimes follow. The women do not use the "nat" or nose-ring ; and wear a long slate-colored petticoat striped red or white, an open-backed bodice, and an *odini* or scarf. The Hindostani Multánis are frequently employed in government or private service.

Mewátis.

The Mewátis are immigrants from Mewát, and like the Multánis, were much addicted to robbery, &c., but are now settled down. Several families are found about Aurangábád and Maholi, and are husbandmen, cattle-breeders and sellers of hay, &c. They speak Urdu, are well made, and the men are frequently employed as sowars, constables, and messengers in government or private service. The dress of the men consists of a large turban, a shirt, and a waist cloth. The women are often handsome, and wear a petticoat, a bodice, and a dupata of any color ; but like the Multánis, they do not use the "nat" or nose-ring. No animal food is eaten at the wedding feast, and the bride and bridegroom are dressed in white, although red is the color used by other classes of Mahomedans. The Mewátis are Hindu converts, but from their ruddy complexion they look like Pathán, and have been included in the clan of Ghori Pathán. They do not keep the "arfa" or vigil, and hold the 17th Rabiu-l awal in honor of saint Zinda Shah Madar.

Mahomedans.

Government or private servants, professionals, &c.

The number of Mahomedans dependent on government or private service, and the professional and miscellaneous persons, amount to 39,236, or 54·93 per cent.* A very characteristic feature among both the Mahomedan and the Hindu population, is the large number of religious men and mendicants to be found in the district. There are numerous Sheikhs and khádims attached to the dargas at Kuldábád, Aurangábád, and Jálna; and the district has been the theatre of much missionary labor and agitation, and abounds with temples, mosques, mausoleums, monasteries, &c. Each Mahomedan saint generally settled down in some particular spot which he made the centre of his missionary labors; and sometimes during his lifetime, but more frequently after his death, a mausoleum or a simple wayside shrine

Khadims, &c.

was erected to his memory. The necessary funds were collected by the disciples, who travelled about the country for this purpose; and the endowments and inám lands thus obtained, always formed a comfortable provision, while some of the more important shrines possessed noble revenues. The descendants of the saints became priests of the shrine, and inheritors of the endowments. They accounted for the receipts from all sources, and distributed the incomes to the members of the family. Certain funds were set apart for the

* Dependent on government service,—deshmukhs 31 males, 26 females; deshpandias 4 males, 8 females; patels 77 males, 54 females; mansabdars 26 males, 31 females; public officials 8,001 males, 7,288 females; total 15,546 or 8,139 males, 7,407 females. Dependent on private service,—coachmen 14 males, 12 females; cooks 39 males, 33 females; dhobis 71 males, 78 females; hajams 33 males, 48 females; bhistis 133 males, 138 females; halkáras 5 males, 7 females; scavengers 77 males, 77 females; total 765, or 372 males, 393 females. Professional persons,—kázis 72 males, 61 females; pirzádas 20 males, 17 females; do-a-go 230 males, 307 females; khádims 885 males, 916 females; mashályaks 2 males, 7 females; vakils 13 males, 10 females; hakims 102 males, 118 females; nurses 7 males, 13 females; vaccinators 1 male, 3 females; mudaras 36 males, 41 females; shikáris 6 males, 8 females; fishers 12 males, 10 females; singers 15 males, 28 females; dancers 24 males, 29 females; tom-tom beaters 55 males, 44 females; carriers of dead bodies, &c. 11 males, 10 females; of evil repute 154 males, 453 females; total 3,720, or 1,645 males, 2,075 females. Miscellaneous persons,—laborers 6,447 males, 6,849 females; watchmen 309 males, 277 females; prisoners 58 males, 5 females; beggars 2,661 males, 2,319 females; eunuchs 5; occupations unknown 141 males, 134 females; total 19,205, or 9,621 males, 9,584 females. Grand total 39,236, or 19,777 males, 19,459 females.

maintenance of the shrine, for the anniversary festivals, &c., for the hospitals, alms-houses, and other charitable purposes connected with the shrine, and for the schools that were frequently founded for secular education and for divinity classes.* Mahomedans. Khádims, &c.

The kázi was a learned Mahomedan law officer, able to explain all points of Musalmán Civil Law, as that of inheritance, deeds of gift or sale, &c. He had deputies in every town, who performed the ordinary rites at festivals, marriages, burials, &c. Kázis inflicted fines in cases of misconduct, suspended a transgressor of the social or religious law from the rites and privileges of his faith, attended dying persons, and made and registered wills; but here as elsewhere, their judicial functions have been superseded by established courts of law. They now only perform all Musalmán marriages, and preside over and regulate religious ceremonies. Kázis.

Of the government servants employed as sowars, constables, chaprássis, and messengers, several are Dakhan Musalmáns, others are Dravidian converts from the south, and a few are Musalmán Nirdhi and Tádvi Bhils. The Southern converts are tall, black, strong, and speak Hindostani and Maráthi. The private servants drive tongas and bullock carts, carry water, and are barbers, dhobis, cooks, &c., forming little local communities of their own. For example a bhisti's son is generally a bhisti like his father, and so are the hájams, dhobis, &c. The bhangis or scavengers are either local converts, or immigrants from the north. The women use the robe and petticoat, and the men dress sometimes in the Hindu and sometimes in the Mahomedan style. Government servants. Private servants.

The mirassis or minstrels are from the north, and are generally in the service of dancing girls. They speak Hindostani; and play on the "surinji" or violin, the "chautura" or guitar, the "tubla" or Mirassis.

* A short account of the principal Mahomedan saints of the district, and of the different orders of fakirs, is given in the Chapter on Religion, Language, and Literature.

Mirassis. drum, and the "sunod." They are not a reputable class, and their women sing and play in zenanas.

Christians. The Christians (165 males, 141 females) include Europeans and Native converts, and are found in Aurangábád and Jálna. The Europeans consist of employés in the Haidarábád Contingent, and in H. H. the Nizam's Service. The Native converts are for the most part Madrassi servants in the employment of Europeans. There is a Protestant Church and a Roman Catholic Chapel at Aurangábád, and a small Mission Church at Bethel, a few miles from Jálna.

Parsis. The Parsis (51 males, 34 females) consist of government servants and shopkeepers. They are principally found in Aurangábád and Jálna.

TOWNS, VILLAGES, &c.

Towns and Villages. There are 1,884 towns and villages in the district, of which 75 are deserted, being in the proportion of 1 in 25. The inhabited villages contain an average of 393 inhabitants each, living in 74 houses. There are 5 towns containing more than 5,000 inhabitants; and the total urban population, including the cantonments of Aurangábád and Jálna, amounts to 72,456, or 9·91 per cent. The rest comprising the rural population live in 1,804 villages, averaging 365 inhabitants to each village. There are 770 villages with less than 200 inhabitants; 629 villages containing from 200 to 500 inhabitants; 305 villages from 500 to 1,000; 18 villages from 1,000 to 2,000; 15 villages from 2,000 to 3,000; 4 villages from 3,000 to 5,000; 2 towns from 5,000 to 10,000 (Baizapur 5,300, Kádarábád 8,976); 1 town from 10,000 to 15,000 (Paitan 10,874); 1 town from 15,000 to 20,000 (Jálna and Cantonment 16,199); 1 town from 20,000 to 50,000 (Aurangábád and Cantonment 30,219). A large village, in which a weekly market is held, is officially called a *kasba*; and an ordinary village is called a *mauza*. The latter is also termed *gaon* or *pét*; and a hamlet is called *vádi* or *khera*. Aurangábád, Kádarábád, and some of the larger towns are

enclosed with a fortified wall of stone in mud, ornamented with brick or stone parapets, and the whole pointed with chunam. They have four or more stately-looking gates ; and bastions are constructed at intervals along the walls, and flank the entrances. Most of the villages have a *gáddi* or walled enclosure, more or less in ruins, which in former times afforded some protection against marauding bands of Pindháris and Mahrattas. The walls are high, and are built in layers of grey loam, but occasionally they are of brick in mud. The only entrance is through a spacious gateway opening into an antechamber or porch, from which a street leads to the "chaudi." The houses of the principal inhabitants are arranged on both sides. The temple, and the "ashurkhána" or building for travellers are outside the *gáddi*, and sometimes the main portion of the inhabitants live here, while the *gáddi* itself is occupied by the Tahsildar or chief patel. The Máhárs and outcasts have a separate suburb of their own called Dherváda.

Houses.

The district contains 157,251 houses, giving an average of 22·5 houses to the square mile. The unoccupied houses number 23,950, or 1 in 6·5 ; and on an average there are 5·33 persons to each occupied house. Many of the old houses of Jálna, Paitan and Gándapur are raised with very large bricks; and the *hávalis* or mansions of the wealthy merchants, &c. tower high above the surrounding buildings.* When the *gáddi* is occupied by the chief patel, the antechamber at the entrance forms a sitting room for the farm laborers, and leads into a tolerably large apartment in which the milch cows are stalled, and the patel's favorite horse or mare is picketed. An adjoining courtyard is closed in by an open verandah running all round, which is used by the men for sitting and sleeping. The verandah again opens into a series of rooms occupied by the women, and partitioned off for the different members of the family. Accommodation is

* Very large bricks measuring as much as 18 inches in length, were used in the walls of Babylon and in the pyramid of Howara in Egypt. They were common in India up to the 5th or 6th century of the Christian era. The early Pathans used bricks up to 12 inches in length, and the Moghals up to 10 inches.

provided for bathing purposes, for a dining room, and for a kitchen; and sometimes there is a cellar in which grain, straw, &c., are stored. A trader has a front verandah which he uses as a shop; then a sitting room, and next a dining room, with a few small rooms on either side to keep stores, &c., or to be used as sleeping apartments. A back verandah follows, and a yard with a back or side door. The roof of the house is tiled, and the walls are of baked or unbaked bricks pointed with chunam; but often the foundation and superstructure are raised in stone to a few feet above the basement. The better class of cultivators live in houses of stone or brick masonry, which are generally surrounded by a high compound wall. A low doorway opens into a courtyard, and across it is the main building, which consists of an open verandah extending the width of the court, and supported on wooden posts. This verandah is sometimes double, the inner portion being raised a step above the outer; and several doors in the back wall, open into a second court, or into small rooms, which are used as sleeping chambers and cooking apartments. These houses are known as the *dhábas* of Kunbis, Musalmáns and Pardésis, and have low flat-terraced roofs of clay or salt earth, resting on strong wooden beams which run from wall to wall. The household goods consist of bedsteads, swinging cradles, copper and brass utensils, bundles of clothing and bedding, wattle bins filled with grain, stacks of fuel, dried vegetables, handmills for grinding corn, &c., all scattered promiscuously over the place. The brood mares and milch cattle are generally kept in a shed in the compound. The houses of the ordinary cultivators are built in skeleton form,—the roof being supported on wooden posts, and earth filled in between these latter to form the wall; but some of the houses, up to a few feet above the basement, are of rough stone in mud. The principal room is entered through a low door; and there are three or four other rooms, used for stores, for sleeping apartments, and for a kitchen. A wall in front shuts in a small courtyard where the washing is done and where the cooking materials are cleaned. The cattle-shed is erected within the compound, or in one of the fields.

Houses.

Smaller houses again do not possess fore-courts ; and the poorest classes live in little *chappar* huts, with a fence of cotton stalks or branches of trees filled in with earth, and the roof thatched with long grass and leaves over a framework of bambu and twigs of branches.*

Village establishment.

In an agricultural district like that of Aurangabad, the model village consists entirely of husbandmen ; but as the cultivators cannot do without artisans, a certain number of the latter were received into the village establishment. This arrangement has resulted in the formation of a class of hereditary craftsmen who were required for the convenience of the agriculturists. The patel is the chief managing authority on the village establishment, and he is generally a Kunbi by caste.† He superintends cultivation ; and manages the police, being assisted in minor offences, by a *panchâiat*, while the more serious cases are sent up to a higher authority. The kulkarni is the accountant, and is usually a Brâhman.‡ He and the patel receive certain allowances in kind, and hold a portion of the village land rent-free. The patel has also certain rights and privileges called "man" and "pan" at the Pola, Dassara, and Holi festivals. In the procession of bullocks under the sacred rope of twisted "mol" grass covered with mango leaves, which takes place at Pola, the patel gives the word of advance, leading the way with the "gurhi" or sacred pole in his hand, and the bullocks pass in file under the "toran" or sacred rope, led by their respective owners in the order of their rank. At Dassara, a male buffalo provided at the village expense, is taken in procession to the flag opposite the "chaudi," where it is slaughtered by the Kunbi patel as a solemn sacrifice to Durga. At Holi the patel lights the sacred pile, and provides the "gulâl" or red powder and other accessaries of the festival.

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* The condition of the cultivators, the kinds of houses they occupy, and their household goods are given in the account of the Kunbis.

† The Kunbi patels form about 75 per cent of the total number of patels in the district ; the Brâhmans come next ; then the Musalmâns, Mâlis, Râjputs Banjâras, Dhangars, Pardêsis, &c.

‡ The Brâhman kulkarnis form 97 per cent ; the remainder consist of Golaks Brâhmanzâis Vidurs, and Khattris.

The remainder of the village establishment, or the "bára balutadárs", form the artisans and menial servants, and receive an allowance from each cultivator at harvest, amounting to about 4 per cent of the total produce. For example, a husbandman with four pairs of bullocks, and cultivating jowari, will pay something like the following to the balutadárs :—1, Mahár 110 seers of grain ; 2, Sutár 65 seers; 3, Chamhár 60 seers ; 4, Lohar 35 seers; 5, Parrít 15 seers ; 6, Návhi 35 seers ; 7, Kumhár 35 seers ; 8, Yeshkar, same as Mahár, besides receiving a piece of bread daily from each house ; 9, Máng 15 seers; 10, Koli 15 seers ; 11, Mulláni 15 seers ; 12, Bhát 15 seers. The Mahár is the most useful and hardworking of the "bára balutadárs," and serves as messenger, guide, and menial servant. The Yeshkar Mahár, gives orders to the others, and does duty at the village gate. He receives an extra share from the portion allotted to the Mahárs. The Sutár or carpenter is the head of the "bára balutadárs," and settles all disputes. He is supplied by the cultivator with timber, and makes or repairs the woodwork of agricultural implements, free of charge. The Chamhár furnishes a new whip annually for the bullocks, and repairs the cultivator's shoes and the large skin-buckets called "mhotes." The Lohár or blacksmith makes or repairs the iron-work of the agricultural implements, and the cultivator supplies the iron and coals, and works the bellows. The Parrít or dhobi washes the clothes of the cultivator and family, and receives one or two flat cakes of bread (*chapháitis*) each time. The Návhi or barber shaves free of charge, and receives a *chapháti* when he shaves the chief of the family. The Kumhár or potter supplies earthen vessels for domestic use. The Máng blows a horn and beats a drum before the temple and "chaudi" every evening, and also before marriage processions, and makes ropes of coir hemp, and leather, for the cultivators. The Koli brings water for travellers, and sweeps the temple and "chaudi" every day. The Mulláni administers to the spiritual wants of the Musalmáns, looks after the masjids and dargas, and slaughters sheep and goats for the

Village establishment.

cultivators. The Bhát is the common priest who performs the marriage ceremony for the villagers, and reads the "panchang" to them once a fortnight. The "bára balutadárs" are only found complete in the chief kasbas, and without them there can be no "wasti." The surrounding villages temporarily engage the services of such members as are wanting from the adjoining kasba. The "alutadárs" seldom receive their "haks" or dues; but the "havaldárs" and other "watandárs" attached to large kasbas, receive "baluta." The rest of the village establishment, such as cultivators, traders, &c., are called "Asámis." At the celebration of some of the festivals, as at Deváli, the head patel of a large kasba gives a "sádi" to the chief Mahár woman, and the wives of the "balutadárs" receive each a bodice.

Amusements.

The village amusements are few and simple. Swinging is a common pastime at festivals, and every evening the villagers assemble at the "chaudi," to discuss small gossip, or to indulge in singing and music.

Communities.

The following is adapted from Dr. Birdwood's sketch of the village communities, as given in his "Hand-book of the Industrial Arts of India." Outside the entrance of the single village street, the hereditary potter sits by his wheel, on an exposed ridge of ground, moulding the swift-revolving clay by the natural curves of his hands. Two or three looms are at work at the back of the houses, and the frames are suspended between the acacia trees. In the street, the braziers are hammering away at their pots and pans; and in the verandah of the rich man's house lower down, the jeweller is busy with his gold and silver trinkets. The great temple rises over the grove of trees at the end of the street, close to the running stream or village well; and in the afternoon, the moving robes of the women may be seen going down to the water's side. Later on, the men drive in the lowing kine, the weavers close their looms, the braziers are silent, the elders gather together, and feasting and music begins, and songs from the epics are sung to a late hour in the night. Oblations and adorations are performed next morning in the open air, and the same day begins again, and so on throughout all the villages.

CHAPTER VI.

RELIGION, LANGUAGE, AND LITERATURE.

I.—HINDUS.

A. RELIGION.

Religion of the Hindus.

The Hindu religion of the Aurangábád district has been derived from several systems, and consists of Bráhmanism, a modification of Buddhism, and the rude worship of the aborigines.

The objects of worship disclosed in the Vedas are of a kind too intellectual to be represented by figures of wood or stone, requiring houses and temples to shelter them; and the ancient gods, such as Agni, Indra or Vayu, Varuna, and Surya, are mere allegorical conceptions of the natural elements. In course of time the contact with the aborigines and the immigrations of the Skythians vitiated the Vedic worship. The Vedas however, were subsequently saved by being embedded on Vaishnavism and Saivaism, when the deities assumed substantial forms and individual characters. The present Bráhmanical religion, as contained in the Vedas and Puránas, inculcates the daily and periodic readings of the Vedas, the preservation of the sacred fire, and the adoration of Vishnu or Siva. To the initiated, Brahm is the absolute unity of the divine nature; and Vishnu, Siva, and Brahma are only illusions of Brahm. This doctrine does not influence the public teachings of the Bráhmans; and Vishnu and Siva are called by their respective votaries, "Náráiana," "Isvára," and "Parameswára" or supreme lord, attributes which belong properly to Brahm. The three mystic letters A. U. M. represent Vishnu, Siva, and Brahma, and thereby include the whole

Bráhmanism.

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of the Vedic gods,* although in reality, the place which Siva now occupies in the Saiva system, and Vishnu in the Vaishnava, was held in ancient times by Soma the deified moon, and Indra the pervading energy of the sun. Siva is not named at all in the hymns of the Vedas, but is said to be Rudra, and has been identified as such in the Linga Purána. The present form of Bráhmanism is not observed by the whole of the Hindu population, and is intermixed with different kinds of worship.

Bráhmanism.

Buddhism.

The rise of Buddha created a religious revolution, and it is evident from the caves of the district, that Buddhism prevailed to a great extent in the Dakhan, during the earlier centuries of the present era ; but the genuine religion no longer exists, and only a modification of it is to be found at the present day.† Buddhism is a religion

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* The words *bhur*, *bhuvar*, *swar*, or earth, sky, and heaven, signify the same thing ; and so do the three conceptions of the sun as the supreme deity, as the godhead, and as the illuminator of his worshippers. These conceptions are set forth in the three measures of the *gaiatri*, in the following words :—"Let us adore the light of the divine essence, may it enlighten our minds." (See Dr. Birdwood's Industrial Arts of India.) Dr. Stevenson in the J. R. A. S., Bombay Branch, states that the Vedas had three sacrificial fires derived from Agni, but no triad system of gods derived from one great Spirit.

† Buddhism seems to have thoroughly pervaded the Mahratta country from the third century before Christ, to the middle of the seventh century of the present era. The first Buddhists reverenced relics and relic shrines, and their temples and monasteries were extremely plain. The builders of the caves belonged to the Hanayánas ; and the objects of worship represented by the sculptures, are confined to personages and manifestations of the deity, belonging to the simpler and more philosophical form of Buddhism. But a reverence for images was manifested as early as the first century before Christ, when the figure of Buddha was pourtrayed on the coins of the Indo-Skythian king Kanishka ; and about the commencement of the Saka era, the Buddhists offered an inferior worship to the local deities of the Hindus. The images soon became more frequent, and in the 4th and 5th centuries, the builders belonged to the Mahayánas, who introduced a crowd of idols and displayed a lavish richness in the sculpture of the caves. By this time the decline of Buddhism had begun, and was gradual and gentle between the 5th and 7th centuries, but was rapid in the 8th century, and was finally extinguished in the 11th or 12th century.

The Bráhmanical revival commenced two centuries earlier than is generally assigned to it, for it was in the 7th century that Bráhmanism, by the sword of Khanderao (Khandoba) of Ujain and its other heroes, recovered its ancient power and assumed the form in which it now appears. The old Vedic form of

Religion of the Hindus.

Buddhism.

of reason, while Bráhmanism is a religion of tradition. The Buddhists make their constant appeal to "Buddhi," the human intellect, as the supreme judge in religious matters; whereas the Bráhmans observe certain things which have been handed down by the Vedas and Rishis as sacred and acceptable to the deity. Buddhism was popularly regarded as a system of atheism, to which the Vedanta school opposed the doctrine of pantheism. The former denied the existence of an intelligent First Cause; but the Agnostic teachings of the Sankhya school is the common basis of all systems of Hindu philosophy, and Vedantism itself is really nothing else than Nihilism. The philosophy of Kapila was a spiritu-material pantheism, a deification of nature, or of a primordial form of intellect-imbued matter. The "Nirguna" or final state among the Buddhists, was a cessation from desire and union with universal nature. The "Mukti" or "Moksha" of the Brahmans likewise involves an absorption in the deity; but their "Saguna" as distinguished from "Nirguna," has a separate consciousness and individuality, although after all it is only a "maya" or illusion of Brahm. The Buddhists like the Bráhmans used the mystic syllable A. U. M., —in which A. was Vijamantra, the generative power of the male Buddha; U. the Dharma or law, the type of the female productive power; and M. the Sanga or congregation, formed by the union of

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Bráhmanism however, passed away, and Saivaism and the worship of the Ling were substituted in its stead. The famous legend of Draksha's sacrifice destroyed by Siva, which is twice represented at Elura, is characteristic of the time, and refers to a contest between the followers of the ancient Bráhmanical ritual, and the adherents of the new system of Saivaism. There are marked traces at Elura, of Tantrika principles and Saiva mythology engrafted on Buddhism; while at Ajanta, there is an admixture with the more congenial principles of the Vaishnava faith. The Kailas cave at Elura is formed after the type of the great pagoda at Tanjore, and must have been built by the Cholas who made extensive conquests in A.D. 917. They and the Karnataka rajas seem to have been the propagators of Saivaite worship in the Dakhan; and the Saiva excavations of Western India may be limited to the 8th, 9th and 10th centuries after Christ. The Chalukyas were mostly devoted to Vishnu, but they protected and often patronized both Jains and Saivas. The Bráhmanical revival extended down to the 17th century.

Religion of the Hindus.

the essences of both. The great advantage of the Buddhist religion consisted in its mercy towards animal life. The Bráhmans in the same way are tender to living creatures, but they slaughter animals at sacrifices.*

Buddhism.

Jainism.

The Jains are a branch of the Buddhists, and maintain the chief peculiarities of Gautama's system.† Their final state is one of supreme knowledge and bliss, probably with separate consciousness. They practise astrology more than other Hindus, worship sidereal spirits called Báli or Báliah, adore deified saints, have a monastic priesthood, and consider it sinful to take away the life of any animal for any cause whatever. The first lesson of the "Jatis" or Jain priests when they seek to gain converts is, "observe *daya* or mercy;

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* The Matsya Purána declares that the feast to the manes of ancestors should consist of thirteen kinds of flesh. Sankar Achárya is universally recognized as the reviver of Bráhmanism in the Mahrátta country, and he is deemed an avatár of Siva, raised to put down the Buddhists. According to his Achárya Mayukha, five objectionable things are prohibited:—1, Agni-hotra or oblation to fire; 2, killing of cows at sacrifices; 3, Sanniása or self-torturing austerities; 4, use of flesh in the sacrificial feasts to the manes of ancestors; 5, marrying the widow of a deceased brother. Nareda subsequently restored the Sanniása and Agni-hotra. At the latter ceremony, animal oblations are made to fire, as when a ram is slain at the Soma-yaga. See Dr. Stevenson on the Bauddho-Vaishnavas, Vitthal Bhaktas, and the anti-Bráhmanical religion of the Dakhan, in the Journals of the R. A. Society, Bombay Branch.

† At the time of the Bráhmanical revival, there seems to have been a persecution of both Buddhists and Jains; but the latter were never wholly expelled, and they even made great efforts in the 11th and 12th centuries to re-establish themselves. The Jain excavations consist principally of old temples, and can scarcely be distinguished from similar Buddhist works, except that instead of Buddha, the chief place is usually occupied by Nemanátha or Parasvanátha, while the other Tirthankáras occupy secondary positions in the verandahs. Some authorities place the earliest of these temples as far back as A.D. 313; but a Jain inscription at Elura is dated A.D. 1234, and none of the temples in the district appear to be older than the 11th or 12th century. They were probably the work of the opulent Jain ministers of the Rajput princes of Dévgarh and Ellichpúr.

In A.D. 1157, Bijjála of the Kalachuryas, who was a Jain, supplanted the Chalukyas at Kalliani. Básava flourished in his reign and was the founder of the order known as the Lingaits or Vira Saivas. The Jains were the sworn enemies of the Lingaits, and this form of worship vanished from the Mahratta country owing to the want of the patronage of the Dévgarh rájas.

ours is *daya-dharma* or the religion of mercy ;" and this is the most common designation of Buddhism in the cave inscriptions.* Religion of the Hindus.

There are several other sects, such as Mángbhaus, Swámi Náráians, Khánpattas, &c., whose doctrines and monastic establishments are essentially Buddhistic. There is a tradition that in the 13th century, Hemád Pant, the prime minister of the rája of Dévgarh, attempted to suppress the Mángbhaus when they made their first appearance at Paitan. The Rishi Ananda Swámi is also said to have maltreated a Mángbhau who came for alms to the door of his house at Paitan. The injured man went to his co-religionists in the vicinity, and the Mángbhaus came in a body to obtain satisfaction, but were driven off by the sádhu, who was assisted by a number of gosáins. An appeal was then made to Ahalya Bhái, who tried to pacify the sádhu by saying that the Mángbhaus were her gurus, but Ananda Swámi would not be conciliated, and called them Mángs. The sádhu however, consented to forgive them, on condition that they should not approach a Bráhman's house to ask for charity, and that if any Bráhman repeated Ananda Swámi's name, and drew a line across a road along which a Mángbhau was advancing, the latter should return the way he came. The Mángbhaus do not heed this prohibition, and some of the Bráhmans make it a point of duty to supply them with provisions. The Holkar family was very kind to members of this community, and Ahalya Bhái bestowed several villages in jagir on them. The Mángbhaus, like the Buddhists, are exceedingly careful of animal life, and are most anxious to avoid giving pain to the smallest living creature. They assert that their chief religious instructors in the Kritta Yuga or first age, were the four sons of Brahma,—Sanak, Sanandan, Sanatan, and Sanak Sojat; that in the Mángbhaus.

* The Jain priest wears a white robe, but leaves one shoulder uncovered ; and with bare head and a piece of muslin thrown over his mouth, to prevent the entrance and destruction of animal life, he solemnly walks through the streets with a black staff in one hand and a fan in the other, to fan the spot on which he proposes to sit down, lest he should destroy any living creature.

Religion of the Hindus.

Mángbhaus.

Tret eir teacher was Dattatri Swámi ; that in the Dwarpa Yuga, Krishna declared himself the friend and instructor of their spiritual guides Arjun and Udhau; and that in the present age or Kali Yuga, Kuviswarbas and Upadbas are the chief "Mahunts" or superiors. There are a few "mats" near the district, as at Panchalesvar close to Rakisbon, Dombigram near Toka, Sukena near Násik, Waki south-east of Ahmadnagar, and at Bhir ; but the chief "mat" is at Ridhpur in Berar. The shrines found in the "mat" are called Rájmhar, Prasand Mhun, Siva Bhái, Abba Sáhib, and Bába Sáhib ; and the Mángbhaus invariably have a "chabutra" or raised platform built of brick and lime within the "mat" on some particular spot where the deity is said to have manifested himself during a former age. The religious Mángbhaus strive to lead a simple, innocent, and pure life, renouncing all connection with worldly affairs, and occupying their time, as much as possible, in meditating on the attributes of the deity, in the hope that they may obtain final beatitude, by absorption into the essence of the Supreme Being. They worship Krishna as their true and only god, to the exclusion of all other Hindu deities ; and believe the account of Krishna's life given in the Bhagavat, but reject all the Shastras. Every Mángbhau must be able to read the commentaries written in the Prákrit language on the Bhagavat Gita, and must have a copy of the Harri Vijaya, Rukmini Swáyamvára, Radha-Krishna, and the Pándava Pratap. The sect is chiefly recruited from the Kunbis and other Sudras, and but seldom from the higher castes, although there are a few instances of Bráhmans having joined them. Hindu females who are barren, often make vows to devote the first male or female child to the deity, and in the Mahratta country such children are frequently consecrated to the Mángbhaus.* The sect

* About a hundred and fifty years ago, a female Mángbhau was in charge of the mat at Sagur, three miles from Rakisbon; and a poor Mahomedan woman, who was barren, made a vow that she would dedicate any offspring she might have, to the sect. In course of time the Mahomedan woman had a son, and fulfilled her vow. The boy afterwards had charge of the shrine, got married, and his descendants continue in charge to this day.

Religion of the Hindus.

has followers among the Kunbis, &c., called Bhoals, who abstain from flesh, fish, or spirituous liquor, and receive the "mantra" of initiation, but do not wear black clothes. They vow on the Bhagavat Gita to worship Krishna only; and attend "mats" to receive offerings when the inmates are absent on their travels. The Mángbhaus discontinue their wanderings during the four rainy months, which correspond to the Buddhist "Wassu" or period of sacred rest; and take up their abode in any village where they may have friends, where they pass their time in religious meditation, and in teaching their converts to read and write.

Mángbhaus.

The Váishnava Hindus, and especially the section known as Buddho-Váishnava, which follows the worship of Pandharpur Vittoba, have an undercurrent of Buddhism. The deity, Vittoba, is worshipped only in the Mahratta country, and in the adjoining districts which have been permanently influenced by the Mahrattas. The Buddho-Váishnavas call themselves Váishnava Vira, and as worshippers of Pandurang, consider their god the ninth or Buddha-avatar of Vishnu.* They belong to the mercantile and manufacturing classes among the Hindus, who probably in ancient times were the most

Buddho-Váishnavas.

Vittoba.

* The influence of Buddhism on Brahmanism is seen in the transformation of two Jain devotees male and female, into a Hindu god and goddess. Such appears to be the origin and worship of Vittoba and Rukmini, who have been identified with Krishna and Rukmini. The legendary history in the Pandurang Mahátma mentions, that Pundalika Muni of Brahmanical origin, was the son of virtuous parents, but was himself a refractory and undutiful son. While on a pilgrimage to Benares with his wife and parents, he wandered from the path near the holy city, and came to the residence of a sage called Kurkut (meaning "assiduous"). The sage converted him to filial piety, and Pundalika Muni returned a dutiful son to Pandharpur, a city which derives its name and fame from himself. It happened about this time, that Krishna had so disgusted his wife Rukmini by his frolics, that she retired in a fit of ill-humour to Pandharpur. The god went in search of her, and having visited every other place in vain, at last came to this city, and was much taken up by the devotion of Pundalika to his parents. The saint who was holding his father's foot with his right hand, and scrubbing it by means of a brick with his left, did not observe the god, till the latter had assumed a luminous appearance (Pándurang). Pundalika then bowed to Krishna, or Vishnu, as he now appeared, and cast him the brick to sit down upon, but still held his father's foot in his hand. Vishnu was well pleased with such filial devotion, and took his station on the brick. Pundalika was next asked to request

Religion of the Hindus.

affected by the notions of the Jains, as is the case at the present day in Gujarát. Not a few Bráhmans notwithstanding, and multitudes from among the cultivator class, range themselves under its banners. The tombs of the principal saints, such as Náma, Dnánoba, Eknáth

Vittoba.

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a boon, and the sage expressed a wish that the god should remain where he was. The request was granted, and the worship of Vishnu in that form was established at Pandharpur.

The attempt made to join Vishnu to Pándurang, introduces Brahmanism to Buddhist morality. It is clear from the attention paid by Pundalika and his preceptor, solely to moral duties, to the utter neglect of religious rites and ceremonies, that they must have been Jains or Buddhists and not Brahmans. The want of suitable covering on the figures as originally carved, agrees with what is observed on the images which the Jains at present worship; whereas the Hindus always covered their idols in a way, not to give offence to modesty. Vishnu or Krishna appeared to Pundalika as a "Digambára," or naked Buddhist mendicant, with hands resting on his loins, rendering it necessary for the Hindus to furnish him with clothing; and cloth is actually purchased every year from the bazaar, to supply a dhoti and a pagodi for Vittoba and a lugdi for Rukmini. The god is called "Pitámbara," from being clothed in yellow, the dress of the Buddhist priesthood; and he is said to have his "vihár" on the Bhima, just as the Buddhist priests lived in "viháras." The colour of Pándurang is said to be of gold like that of Buddha, as quoted in the Buddhist writings. The Sanskrit interpretation of the word Vittoba is "he who stands on the brick;" while the Mahratta meaning is "he who receives the ignorant," which is quite a Buddhist feature. There are three annual festivals to Vittoba; but these have no relation to the festivals of the Hindu god Krishna, and correspond in a remarkable manner with the holy seasons of the Buddhists. One of the greatest days at Pandharpur happens just four days before the commencement of the "Wassu" or season of sacred rest; and another just four days before the completion of the same. The "Wassu" lasted from the full moon of Ashád to the full moon of Kartik (July to November), during which time the Buddhist priests were engaged in holy meditation; whereas the Hindus believe, that Vishnu the preserver of the universe sleeps during these four months. The day when the moon passes from Pausya to Mágh, called the "Vela" new moon, is also observed as a great festival at Pandharpur. The preceding full moon, the beginning of the Tibetan new year, is the anniversary of Buddha's visit to Ceylon; and it is a well-known fact, that in the Dakhan, all the months begin fifteen days later than they do in Hindostan. There is a strong party among the Brahmans, who deny the claims of Vittoba to a place in the Hindu pantheon; and assert that the great temple at Pandharpur once belonged to the Jains, and was bought from them by a party of Brahmans, who pay quit-rent to the descendants of the original possessors to this day. A certain shástri endeavoured to move the government of Mádhu Rao Peshwa, to interfere and proscribe a worship sanctioned neither by Veda nor Puráná; but Nana Farnáwis intimated that it was no affair of the government, to oppose the claims of a god who yearly

of Paitan, &c., are great places of pilgrimage with the Buddho-Váishnavas.

There are many more sects of Váishnavas that are represented in the district, but the most numerous are the worshippers of Krishna and Váishnavas.

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mustered tens of thousands of devoted followers. The distinctions of caste are in abeyance at Jaganáth, where Buddhism formerly prevailed; and in like manner, caste is laid aside within the precincts of the temple at Pandharpur. The image of Jaganáth is believed to contain the bones of Krishna; but it is no part of the Brahmanical religion to collect and adore dead men's bones. With the Buddhists however, it was a meritorious act to preserve the relics of departed saints, and the places that contained such relics were deemed peculiarly holy. The most common rite among them consisted of obeisance to the supposed prints of the feet of sages, and the practice is observed in the Dakhan to the present day. This symbolizing with Buddhism, also manifests itself in the offerings and worship made by the Hindus to the tombs of Mahomedan pirs.

The Bhakta Vijaya, a history of modern sages and saints composed in Prákrit by Máhipati, makes Pándurang a new avatar of Vishnu, and not a simple manifestation of Krishna. Vishnu becomes instructor (Bodhia), and takes his seat as such, surrounded by a multitude of devoted followers whom he sends abroad on every side to propagate the principles of piety and morality. Pándurang Vishnu declares himself in the Bhakta Vijaya as Suddha Buddha, just as Buddha is described in the Mahawanso as Susuddha Sam Buddha. Suka becomes incarnate among the Mahomedans as Kabir; Akrura among the Hindus as Ramdas; Udhava as Náma; Vyasa as Jayadeva at Jaganáth, &c. The Buddho-Váishnavas theoretically admit no distinction of caste among true worshippers; and Kesava, one of their number, declared that at religious assemblies, all castes should eat together; but the members of the sect have not been able to persuade the other Hindus to abandon these distinctions, and have themselves been forced in practice to submit to them. There is a legend that Náma, the chief of the worshippers of Vittoba, made a feast in the temple for the Bráhmans. Vishnu was present, along with a number of saints from heaven, and indulged in one of his frolics, by sitting with Náma the tailor, Gora the potter, Narhari the goldsmith, Savata the gardener, and Dnánoba and his two brothers who were outcaste Bráhmans. Vishnu's wife served, and among the true worshippers were Dnánoba's sister Mukta Bái, and 'Atmanáyak the Mahar. The Bráhmans remonstrated, and Vishnu defended himself; but in order to pacify them, he received purification at their hands in the pool of the Chandra Vág. On another occasion, Eknáth Swámi of Paitan is represented as having been deserted by a party of Bráhmans, who were invited to a feast in honour of the manes of his deceased ancestors. The Bráhmans were offended because Eknáth took some food which had been prepared for them, and gave it to a pious Mahár, who in passing by, had stopped at his door. It is said that the presumption of these Bráhmans was effectually put to the blush, for their ancestors came down and partook of the good man's dinner. The room is

Religion of the Hindus.

Radha, or of Rámachandra and Sita, either separately or conjointly. The anniversary of Krishna's birth is in July-August, when the

Váishnavas.

image of the infant Krishna is adorned with *tulsi*. The Holi in February-March is the great Saturnalia or Carnival of the vernal equinox, in which Krishna's sports with the "gopis" are enacted. A circular hole excavated for the Holika devata, is filled with fuel, and

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still shown in the house at Paitan. The Buddho-Váishnavas ridicule the washing and crowning of images with flowers, and similar Hindu practices; but like Hindus in general, they consider their deity sometimes as "Nirguna" and sometimes as "Saguna," and speak of "Mukti" and "Sayugata." They do not encourage men to separate themselves from society on the plea of an entire devotion to religion, and have no regular organization like the gosains, although they have a few bairágis. Náma describes the follies of the Hindus, and attacks the gosains in one of his most caustic epigrams. Sridhar writes with covert irony on Siva and his worship. Tukaram says, "what I have not found in the Vedas I have found on the brick," alluding to the legend of Vittoba; and in his "abhangs" he writes in a ludicrous manner of the slaughter of animals at the sacrifices of the Bráhmans, remarking that "ceremonies, holy places, and austerities are mere gossipry, when compared with celebrating the praises of the deity, they are as arrant trifles." The influence of Tukaram's works among the middle classes of the community, is greater than all the Shastras and Puranas; and has preserved among the Mahrattas some rational motives on religion and morality, in spite of the ceremonial of the Bráhmans. The age in which Pundalika flourished, was one of religious agitation and reform; and the worship of Pándurang may be traced with tolerable certainty to the last quarter of the 13th century. Towards the end of the 14th and the beginning of the 15th century, Rámanand and Kabir raised up a host of opponents to the numerous deities of the Bráhmans. The Buddho-Váishnavas agree in many things with the Ramanandis and the Kabir Panthis. There is a sort of connection between the latter sect of highly influential mystics and the Mahratta system, and a considerable resemblance will be found actually to exist between the two. Many wonderful acts are ascribed to Tukaram, and he is said to have ascended to heaven without dying. Kabir is also stated by Máhipati to have miraculously departed, "as air mixed with air." It was during the period of the Mahomedan ascendancy that the sect of Buddho-Váishnavas flourished in the Dakhan; and it was unquestionably for many generations an eclectic system, absorbing and assimilating much from the various forms of belief with which it came into contact. It sympathized with the religious equality which Islam extends to all her votaries, and furnished the principal Hindu converts to the Mahomedan religion. Tukaram the last didactic writer among the Buddho-Váishnavas, was a contemporary of Sivaji's; but after the Mahratta Peshwas arose, no more scope was given to the spirit of reform, as the Saiva Bráhmans monopolized all power, and did not care to unsettle people's mind on a belief, in which so many of their caste depended for a livelihood. See Dr. Stevenson on the anti-Bráhmanical religion of the Hindus of the Dakhan, in the Journals R. A. S., Bombay Branch.

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a green tree is planted; offerings and worship are made; and then the whole is lighted up. The Holika devata is said to have been a Rakshasi named Dhunda, who was slain by Máhádév, and at her death, received the boon of being worshipped. There are temples to Rámachandra throughout the district, and the anniversary of his birth in the month of Chaitra (March-April) is celebrated with the public reading of the Rámáyana. The salutation of "Ram! Ram!" so common among the Mahrattas, may have some connection with Rámachandra. It is said to have been adopted in the time of Sivaji, in accordance with the instructions of Ramdas Swami, who abolished the old form of "johar." Hanuman the monkey ally of Ráma is seen in every village smeared over with red lead, and his festival is in the same month. Vishnu is considered the preserving power of nature, and his festival as Indra or the giver of rain is celebrated in August-September. The Sauras worship the sun every day, and especially on Sundays. Their annual festivals are the Makar Sankranti in the month of Margaiswar (December-January), and the Ratha Saptami in the month of Magh (January-February). The followers of Vishnu also identify him as Náráiana and Paramesvára. They say that when the whole world was covered with water, Vishnu lay asleep on the serpent Sesha-Nága or Ananta, meaning eternity, and that a lotus sprang out of his navel, from which Bráhma was produced, while the navel itself is compared to the Yoni-linga symbol of Siva. Bálláji and Nanesvar are other manifestations of Vishnu worshipped in the district. Lakshmi, the wife of Vishnu, is identified with Rambha, the ideal woman or the Hindu Venus. Her festival called Rambhatritiya, is on the 3rd day of the light half of the moon, when she is worshipped by Hindu females, as an act auspicious to their beauty. She is worshipped as Máhá Lakshmi in the month of Bhadrapad; and also as Kalba Devi and Kam Devi.

Vaishnavas.

Saivas.

The modern system of Hinduism is much indebted to the local superstitions of the aborigines. Siva is not mentioned in the Vedas, but in the Linga Purána, he is identified with Rudra of the Vedic period. In the legend of Draksha's sacrifice, the Rudras were

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invited, but not Siva ; and when Draksha submitted, he received the desired fruit of his works, not from Bráhmanical ceremonies, but from adopting the "yoga" of Siva. The Linga Purána states that when Bráhma and Vishnu were struggling for superiority, an allusion which probably refers to the strife between the Bráhmans and the Buddhists, Siva as a fiery Linga occupied the field and set their claims aside. This appears to have been the new system, in which Siva and other heterogeneous elements of the aborigines were introduced at the Bráhmanical revival; but it was Sankaráchárya who established that compromise of sects called Panchaitana, or the five principal divinities, and admitted Máhádéva under the form of the Linga. Siva is now patronised by a great proportion of the Bráhmans, and has been celebrated in a majority of the Puránas, as Máhádéva and Isvára or the supreme god. The ancient faith of the Bráhmans, and the popular superstitions of the aborigines have thus become modified into Saivaism ; but no officiating Bráhman is needed in Saiva temples, nor is the Linga an object of Bráhmanical worship. In the Mahratta country, a Sudra of the Gaurau caste dresses the Linga and takes care of the temple ; while the Bráhmans offer dry rice, plantains, flowers, turmeric, sandal-wood paste, &c., to the Linga, but without touching the image. In Váishnava temples on the other hand, the Bráhmans dress the images of Vishnu and of the other gods connected with the ancient Bráhmanical worship. Again, the "Yogis" of Siva cover themselves with ashes, while the Bráhmans bathe before taking meals. Siva also rides on a bullock, a form of conveyance often used by the common people, but considered disreputable by the Bráhmans of the Dakhan. Linga worship appears to have become a national institution among all classes in Western India, prior to the 7th century, if not in the 2nd century of the Sáka era ; and although the Jains claim Sáliváhana as belonging to their religion, a prayer is distinctly addressed to Pasupati or Siva in the "Mangala" or introductory verse of the Sáliváhana Saptasáti. Siva or Máhádéva is the transforming and reproductive power of nature, and with his wife Parvati or Devi, is both auspicious and terrible. The most

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popular form of Siva worship is the Linga coalesced with the Yoni, which is intended to represent Siva in his character as the prolific power of nature. The Lingáiats are votaries of the Linga; the Saktas adore only the Yoni; and the Ganpatias worship Siva's son Ganpati. Siva is worshipped in various other forms, such as Vira Bhadra and Bhairava. As Panchamukhi Maruti, he is the Indian Hercules; and as Hari-Haresvar, he is coalesced with Vishnu. Parvati is called Devi, Káli, Durga, Bhaváni, and a host of other names. Siva and Parvati, in their terrible forms, with all their demon train, are evidently the remains of the fetish religion of the aborigines. Parvati's principal festival is the Durga Puja or Dassara held in Aswin, when she is represented as seated on, or attended by a lion, with the upraised trisul in her hand, slaying the demon bull Mahishasura, in triumph of virtue over vice. The Kunbi patels of villages slaughter a male buffalo to commemorate the event, and the Dassara is observed as a military pageant, with the horses led out in the full panoply of war, garlanded with flowers. Parvati in the character of the dreadful Káli, has sixty-four Yoginis or sorceress attendants, who are propitiated in Sravana. The 29th of every month is kept sacred by all Saivas, and especially by the women; but the great annual festival is the Máha Sivarátri, held in the month of Mágh.

Saivas.

There are many more forms in which Siva is worshipped, and several of the gods of the common people, unknown to the theogony of the Brahmans, have been introduced by a slight device,—the Brahmans finding avatars of the principal Brahmanical divinities, for each of which a Máhátma or legend of the god of the place is composed, and given out as belonging to one or other of the Puránas. There are Buddhist traits even in Saivaism, and at the shrine of Vyankoba, an obscure form of Siva at Pandharpur, caste is in abeyance, and the proudest Brahmans will accept the gifts of food from the hands of a Sudra or Mahár.*

* Saivaism is believed to be a northern superstition, introduced by some of the hordes who migrated to India, either before or after the Christian era. The coins of the Kadphises (B.C. 80 to 100), have the half-man, half-woman form

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Khandoba.

Siva, in the form of Khandoba, rides on a horse, and is the chief family god of the Mahrattas. The name Khandoba also refers to Vishnu, but it is more generally applied to Khandé Rao, an avatar of Siva, whose Máhátma, called the Mallárí, is attached to the Linga

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with the trident and the bull, which certainly prefigure the principal personage in this religion. The Buddhist trisul emblem is also found, as if the king, or at least his subjects, simultaneously professed both religions. The wildest Tantric forms of Durga are more common and more developed in Nepal and Tibet than in India proper. See Fergusson's History of Eastern Architecture.—The same writer states that the Dravidians who are chiefly Saivas, must have passed either by sea or land, from Southern Babylonia to the western shores of India. Reference has already been made to the semi-African Flora and Fauna of this part of India, and there is likewise a great similarity in the customs, habits, religion, language, and architectural remains of the ancient Egyptians and the Hindus. During the last Egyptian cycle, called the cycle of Sirius, which according to Bunsen, commenced in B.C. 1322, the Egyptians maintained an intimate connection with an eastern race. There are three accounts of the invasion of India under Bacchus, Ráma and Osiris,—the first of which is Greek, the second Indian, and the third Egyptian. The people of India claim Osiris as their own, and state that he travelled through Ethiopia and Arabia, and that after having conquered India, he returned to Egypt. Ráma, which means "high," is a pure Egyptian word, forming the root of "pyramid;" and the Hindus speak of the love which their Ráma felt for Egypt. The memory of Osiris as Bacchus has been preserved in Brahma; the wanderings of Osiris and Isis have been transferred to Ráma and Sita; and the deprivation of the virility of Osiris has been personated in Siva, who suffered in the same manner by the curse of the holy sages in the Daravanam forest. After the member of Osiris was lost, it was worshipped by order of Isis as the lingam in Egypt; and Osiris was carried about as a moveable phallus, while his statues were endowed with an enormous lingam. The same attributes and emblems have been bestowed on Isvára or Siva; and the bull is as sacred to him in India, as it was to Osiris in Egypt. Small effigies of the lingam in porcelain were used as neck ornaments by the women of Egypt, just as they are worn at the present day by the Lingaiat females in India. The story of Vishnu having cut the body of Sati into fifty-one pieces and scattered them in different parts of the earth, and that each piece formed a lingam for worship, corresponds with a similar story in the life of Osiris and Isis. The Nile is said to have its source in the tresses of Osiris, and the Ganges flows from the locks of Isvára. Misraim, a Biblical character, is represented in the name given to a class of Brahmans of Western India, called Misr, or Misra; while Ham, the father of Misraim, is revered in the mystical syllable A. U. M. The triad, Isis, Osiris, and Horus, which stand for Ammun the hidden god, and answer respectively to Ammun-ra, Ammun-neu, and Sevek-ra, with the unity expressed in Kneph the soul, was the only religious form that was honoured and accepted throughout Egypt. The Hindus likewise had three deities, but ultimately only one God. The Orphic and Pythagoric theory of abstinence from animal food and the shedding of blood, is the Buddhist doctrine inculcated in the Asoka edicts. The belief in the transmigra-

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Purána. Khandé Rao or Khandoba of Ujáin was the great champion of Bráhmanism in the 7th century of the Christian era, and derived his name either from breaking the hosts of his enemies, or from wearing a particular kind of sword called "Khandé." The Sanskrit name Mallári was given to him from the Daitya he vanquished. The Mallári Máhátma professes to belong to the Kshetra Khanda of the Bráhmanada Purána; and from it we learn that a number of Bráhmans were interrupted in their devotions at Jejuri, 30 miles east of Puna, by a Daitya called Malla, his brother Mani, and a great army of followers. The Bráhmans besought the aid of Khandé Rao of Ujáin, who with the help of Siva, destroyed the Daityas; but Malla and Mani were converted before dying and were absorbed into the deity. Jejuri is situated on the table-land, at the extremity of the cliff called "Man chudi," and there are three landing places which lead up to Khandoba's temple. The first landing place contains Khandoba's shepherd, with a herd of rocky buffaloes, cows, and horses, the gifts of devotees whose animals recovered from sickness. Khandoba's prime minister, who is supposed to have been of the mercantile class, is at the second landing place; and the giant Malla by the side of Khandoba's horse is at the third. Malla receives a kiss from worshippers; and

Khandoba.

tion of souls, and the distinctions of caste, were alike common; and so were the distinctions of dress, the costumes of divinities, their symbolic representation, human sacrifices, cremation, and the ceremonial processions and offerings to the gods. In sacred literature, the Vedas correspond to the Lays of the Egyptian priests, and the Institutes of Manu to the ordinances and ceremonials of sacerdotal books; but the Egyptians like the Hindus left no historical records, beyond what can be gleaned from temples, tombs, the remains of art, and from their hieroglyphics. The Egyptians had two languages, the Hieratic for the priests, and the Demotic for the people; just as the Brahmans used the Sanskrit for themselves, and the vernaculars for the lower castes. The language of the cuneiform characters is said to be Sanskrit, and all the alphabets of India seem to be derived from the ancient cave inscriptions, which are intimately connected with the arrow-headed characters of the old Phœnician. There are three dialectic differences of the cuneiform characters known as the Persian, the Median, and the Babylonian. Sir Henry Layard discovered the graves and hieroglyphics of an Egyptian race lying over the ruins of an Assyrian palace; and the language of the cuneiform characters occurred on slabs, with a primitive form of the Indian Lat writing, and the letters of some Phœnician dialect. See Journal R. A. S., Vol. IV.; Madras Lit. Soc., Vol. VIII.

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inside the temple itself are the principal objects of worship, consisting of the images of Khandé Rao and of his wife Mhalsa placed behind a Linga. Khandoba was the family god of Malhar Rao Holkar, who built another temple to the Linga at the foot of the hill, and behind the symbol, placed an image of himself and of his wife Ahalya Bái. Vishnu, Bhaváni, and Ganpati are mentioned with respect in the Mallári Máhátma, and are the principal deities, besides Máhádéva, which at this day are venerated by the Mahrattas. The Champa Shishthi in the month of Margaiswar is the great festival of Khandoba.

Khandoba.

Vitthal.

Vitthal is another avatar of Siva, and his wonderful exploits are related in the "Vitthal Pachisi," but this work is not included in the Máhátmas, nor do the Bráhmans recognize Vitthal as entitled to divine honors. Vitthal or Vitthal Báwa was the friend of Vikramáditya, and was one of the nine gems at Vikramáditya's court. His image is of the rudest kind, without arms and legs, or with two arms only, but sometimes he is represented as a fierce giant perfect in all his parts. Vitthal has no temple, and is placed in the open air under some wide-spreading tree, but when a tree is not available, his head only is raised. The commonest form of Vitthal is a rough unhewn stone of a pyramidal shape, 2 to 4 feet high, painted white and coloured on the top with red lead. This is surrounded by similarly coloured but smaller stones, arranged in the form of a circle 15 to 40 feet in diameter. Modern Hindus consider the whole as a personification of Siva and the eleven Rudras; but according to Bráhman mythology, Vitthal is the chief of the "Pisháchas" or fiends, and the smaller stones represent the army of fiends over which he presides. Vitthal is consequently an object of popular terror, and is propitiated in case of persons being possessed with a devil, or of persons suffering from epilepsy, madness, nervous sickness, and diseases of a like nature, which are ascribed to demoniacal agency. The blood of a fowl, sheep, or goat is offered, and the carcase is eaten by the votary who is his own priest. In the absence of sacrifices, "shindur" or red-lead is offered as being emblematical of blood.

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Mahishasura, who was slain by Parvati, and in honor of whom the feast of Dassara is celebrated, is probably Mahsoba, a demon much worshipped by the lower classes and especially by the cultivators, for the purpose of rendering their fields fertile. The image is like a natural Linga, consisting of any rounded stone of considerable size, found in the corner or to the side of a field. This when covered with red-lead becomes Mahsoba, to which prayers are addressed, and cocoanuts, fowls, and goats are offered. Mahsoba.

At the festival of Diváli, celebrated in honor of light on the last two days of Aswin and the first two of Kartik, the Hindus begin with a grand illumination, by burning a number of lamps,—an honor granted by Siva to Naraka whom he slew on the first day. Naraka
The second day is devoted to Lakshmi, and bankers and shopkeepers worship their account books to ensure prosperity during the coming year. The third day called Báli Pratipada is commemorative of Báli's dethronement by Vámana, and is an occasion when people Báli.
indulge in a little gambling, because Vishnu cheated Báli out of his kingdom and banished him to Patála. Horses are decked out, bullocks' horns are dyed with red-lead, and before the door of each house, a piece of ground is smeared with cowdung, images of Báli and of his family are placed within it, and the whole is worshipped with offerings of flowers, &c. The last day called Yama Dvitiya is commemorative of Yama, the Indian king of the infernal regions, Yama
having visited his sister Yamuna, from whom he obtained a boon, that brothers who visit their sisters or their nearest female relations on this day should not be cast into hell. The 1st and 3rd days, according to the Kartika Máhátma, are favors granted to an Asura and a Daitya slain by Siva and Vishnu respectively; but it would appear that the festival was firmly established among the people before it was adopted by the Bráhmans. Fifteen days after Diváli, the Hindus light up the Dipmála, ostensibly because Siva slew Tripurasura, Tripurasura.
but the ceremony seems to have reference to the heavenly luminaries, and fire was probably the chief, or one of the principal objects of Hindu worship. In the history of the sage Gritsamáda, the grand-

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son of Bhima king of Vidarbha, a legend is mentioned in the Ganpati Purána about a child who came to the sage, and by worshipping Ganpati, obtained a boon. It was promised that the child should possess three famous cities,—one of iron, one of silver, and one of gold; that it should only fall by the sword of Siva; and that at death, its spirit should be absorbed in the divine essence. The child was afterwards the famous Tripurasura, who vanquished all the gods and was finally overcome by Siva. The legend appears to be an allegorical representation of the conflict between Bráhmanism and Buddhism. Gritsamáda must have been expelled from the Bráhmans, and joined the Buddhists, whose fixed contemplation he practised. There is a legend of Devantáka and Narantáka in the second part of the same Purána, similar to that of Gritsamáda and Tripurasura.

Tripurasura.

Ganpati.

Ganpati is the lord of the Ganas or troops of inferior deities, especially those attendant on Siva; and his festival is in August-September. He is the god of wisdom, the remover of difficulties, and the Lar of the public ways. His image stands in every house, and he is invoked at the outset of every undertaking. The worship of Moroba, a gosain of Chinchwádi, in whose person, and afterwards in the persons of whose descendants to the seventh generation, it was foretold that the god Ganpati would become incarnate, originated when Siváji, who was himself called an incarnation of Bhaváni, was establishing the Mahrátta empire. The seventh generation is gone, and yet the adopted son of the last incarnate Ganpati is still venerated as a deity.

Moroba.

Lingáiats.

The Lingáiat form of worship seems to have had its origin in the Dakhan previous to the present Bráhmanical form, and its great apostle was Básava, who died in A.D. 785. Básava was born of Bráhman parents, but refused to be invested with the sacrificial thread, affirming that he was a worshipper of Siva, and that he did not belong to the generation of Brahma. The Lingáiats abound in Southern India, and perform their worship in the Máhádéva temples that have a distinct apotheosis of the Linga. They dislike the

Básava.

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Brahmans, neglect Brahmanical rules about purification for dead bodies, &c., and wear a little Linga, called "Ishta Linga" on their bodies. The ceremonies of their religion are conducted by Bairágis called Jangams, who are believed to be the offspring of the god, and are enjoined to be constantly on the move, to be unmarried and poorly dressed, and to beg their food from place to place. Their numbers are recruited by barren women who address themselves to the deity, and if favored with children, devote one to the god, which if a male, becomes a Lingáiat priest. The Jains are the sworn enemies of the Lingáiats; and the Linga form of Siva worship together with the practice of "Yoga," vanished from among the Mahrattas, which it is not likely it would have done, had it enjoyed the continued patronage of the Devgarh rájas.

Basava.

Besides the worship of Brahma, Vishnu, and Siva, no small portion of the inhabitants ascribe the origin of the universe to a female divinity whom they consider the mother of all the gods, and to whom they attribute the principal share in its government. The goddess 'Ai or mother, equivalent to Ammun, is worshipped in the form of a rude stone found in some lonely spot, in the passes and defiles among the hills, and smeared with red-lead. The goddess Mari 'Ai is a great deity with the Dakhan Banjáras, who use the broken branch of a *nim* tree as a wand, and invoke her in their most solemn ordeals; while 'Ai Bhaváni is a common form in which Bhaváni is worshipped in the district. There are many remarkable shrines resorted to by the cultivators of the Dakhan, which have no intrinsic value in themselves, but are memorials of religious changes which should not be altogether overlooked.

'Ai

Although the Mahrattas profess Bráhmanism, they indulge a great deal in demon, spirit, fetish and hero worship, and possess several Semitic names in their polytheism. A deity called Bawa Adam, whose shrine is near Pandharpur, is largely worshipped by the Mahrattas; and another deity, Jabral Abral, is evidently Gabriel of the Semitic races. Devil and spirit worship was very general in

Devil and Spirit Worship.

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ancient times, and the inhabitants still venerate men with supernatural powers, good or bad,—the worship of the latter being propitiatory. The Bráhmans term devils and evil spirits "Bhutas;" but according to the Hindu theory of ghosts, "Bhutas" are supposed to animate the bodies of dead men, and are called Dévas and Gramdévas, gods and village gods, and are considered to be beings of superior intelligence. In fact, the objects of worship which by custom are denied the use of temples, and do not require the aid of Bráhmans, are called demons, and were probably prior to the Bráhmans. Thus "Vitthal" is called a "Bhuta," but is worshipped as a Déva; and Bhutas or ghosts are attendants on Siva. The ceremony of propitiating "Bhutas" is called "Bolwan." Sheep and fowls are largely offered to the village gods, and in the absence of blood sacrifices, applications of red-lead are made. The hill tribes of Bhils, Rámosis, and Kolis have no communication in matters purely religious with the Bráhmans; and even the Mahárs who live outside the villages do not require the services of the latter in making offerings to the gods, and have gurus or spiritual guides of their own; but the Bráhmans have prevailed to be essential at births, deaths, and marriages.

Devil and Spirit Worship.

Tree and Serpent Worship.

The Dasyus of old who were said to include the Bhils, Kols, Nágas, &c., were worshippers of Trees and Serpents, and were the people who first adopted Buddhism in India. Trees and Serpents were worshipped from the earliest times, and the Nágas especially had a strange veneration for snakes. It would appear that no people became Buddhists who were not previously Serpent worshippers; and the 5, 7, 9, or 1,000 headed Nága is to be found in the temples of the Jains, and pervades the whole religion of the Vaishnavas. Thus Tree and Serpent worship underlies Buddhism, Jainism, and Vaishnavism; but it has no connection with the Vedas nor with Saivaism. The serpent of Siva is always a cobra or a poisonous snake, used as an awe-inspiring weapon; whereas the many-hooded Nág was a guardian angel. There is no Tree worship in Saivaism, and there is no trace of it among the Dravidians, who as rule are Saivas. In localities where Buddhism prevailed, the Vaishnavas are the

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more numerous. The worship of snakes still survives everywhere, and the most celebrated temple to the snake deity is at Bhomaparandan in H. H. the Nizam's dominions. Patála or the nether regions is the country of the Nágas; and Sesha, Ananta, and Vasuki are the three great Nága chiefs. The festival of the Nágapanchami celebrated in Srávan (August-September), is considered sacred to the Nágas or Serpents. In some localities, dancing takes place near an ant-hill (varula), or near the hollow of an old tree in which snakes are believed to live, and offerings of milk, grain, and other articles are made. An incarnation of Sesha, one of the nine great Nágas, is reverenced under the name of Subramania; and Sakináth is a deity who protects persons from snake-bite. The Nágpatris are a class of people who believe themselves to be the habitat of the Nága deity, and handle snakes with little fear of suffering injury from snake-bite. In every village, there are Mahrattas and Mahárs who are clever at catching snakes, and one of these brought a snake to Naráian Báwa, the son of a Kunbi of Pimpaváda, who was given out to be an incarnate serpent deity. Naráian Bawa was bitten by the snake and died from the effects of the bite; but a tomb was erected to his memory, and he is still worshipped as a god.*

Tree and Serpent Worship.

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* The following are the principal Hindu festivals of the year :—1. Gudi-Pádva or Mandosi, the Hindu new year's day, on the 1st of Chaitra; the "panchang" or almanac is read and interpreted by the astrologer; the worship of the flag called "Dhwaj Puja" is performed in honor of Indra, and the Hindus eat the first-fruits of the season. 2. Ráma Navami or the birthday of Ráma on the 9th of Chaitra; followed by Hanumat Jainthi in honor of Hanuman, the monkey ally of Ráma. 3. Sapta-sringi Puja, on the full moon of Chaitra; the name of the goddess means "seven horns," probably from the principal temple in the Násik district, being situated among seven peaks of the Western Ghats. 4. Akhai or Akshaya Tritáya on the 3rd of Vaishák; principally celebrated by the Bráhmans; and Akjur for orphan children is a feast observed by the Kunbis. 3. Vát or Bád Savitri, called also Jaist Ponam, on the full moon of Jaist; Hindu women worship the "bád" or "aula" tree to ensure long life to their husbands. 6. On the full moon of Ashad, the great Muni Vyása is worshipped, and disciples in general make obeisance to their spiritual guides. 7. In the month of Srávan, every day of the week is devoted to some deity, according to the belief of the worshipper. Saturday is set apart to Narsing; Sunday to Surya; Monday to Siva;

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Tradition ascribes a gorakchincha tree (*adansonia digitata*), found in a village in the Sattára district, to a saint called Goraknáth, whose staff germinated into a stately tree, and is now an object of worship. The officiating priests are the Khánpattas, who wear heavy ear-

Tree and Serpent Worship.

Wednesday to Buddha; Thursday to Dattatriya; and Tuesday and Friday to the goddesses Mangala Gauri and Gáj Gauri respectively. The two goddesses are only worshipped by Hindu females whose husbands are alive, and that too for a period of five years from their marriage. 8. Nág Panchami, on the 5th of Srávan; in honour of the Nágas or serpent deities. 9. Rakhi Ponam, on the full moon of Srávan; Brahmans change their sacred thread, and tie pieces of thread called "rakhi" on the wrists of their respective Jajmáns or persons to whom they act as spiritual guides. 10. Janmashtami, on the 8th of the dark half of Srávan; celebrated as the birthday of Krishna. 11. Pola, on the new moon of Srávan; the greatest festival among the Kunbis, who worship their bullocks, and march them in procession under a pandál. 12. Hartalkatij, on the 3rd of Bhadrapad; observed entirely by females, who worship figures of Máhádév and Párvati made of sand. 13. Ganesh Chaut, on the 4th of Bhádrapad; in honor of Ganpati whose image is principally worshipped by males. 14. Rishi Panchami, on the 5th of Bhádrapad; observed by widows who make atonement to the seven Rishis; and Pitru Paksha is a festival for deceased ancestors. 15. Maha Lakshmi Puja, on the 8th of Bhádrapad; females worship a clay image of Lakshmi. 16. Anant Chaturdasi, on the 14th of Bhádrapad; Anant Nága is worshipped. 17. Nava Rátri, or the nine days which commence with the Pratipada of the light half of Aswin, and end with Navami; strict abstinence is observed every day, and sacrifices are made to the particular gods of the votaries,—some worshipping Vishnu, some Krishna, and some their Saktas, or the female energy represented by their respective consorts. The 8th day is famous for the orgies of the Sakta-worshippers. 18. Dassara or Vijaya Dasami, in the month of Aswin, celebrated as the great day when Ráma started on his expedition against Rávana, and also in honor of Párvati having destroyed the demon Máhishasura. All weapons and implements made of iron, or containing some portion of this metal are worshipped; horses, &c., are gaily decorated; reverence is paid to the "apta" tree, and a male buffalo is slain by the Kunbi patel. 19. Diváli, on the last two days of Aswin, and the first two of Kártik. The first day called Narak Chaturdasi, is commemorative of Vishnu having killed the demon Narakasur; the second is devoted to Lakshmi, and a general illumination is made at night, and account books, &c., are worshipped; the third day is set apart to Krishna, who held up the hill Govardhan as an umbrella, to shield the gopas and gopis from the deluge which Indra sent down in his conflict with Krishna. The 3rd day is also called Yáma Dvitiya or Bhaubij; brothers visit their sisters or nearest female relatives, and partake of food cooked by them. 20. Devothan Ekadasi, on the 11th of Kártik; the gods are supposed to awake from their sleep of four months, and on the following day, called Tulsi-ka-laggan, the marriage of the Tulsi plant is celebrated. 21. Champa Shishthi, on the 6th of Márgaiswar; in honor of Khandoba. 22. Makara Sankránti, in Márgaiswar, to mark the sun's

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ornaments, and are a subdivision of the old Buddhists. There are similar traditions in the Aurangábád district of the walking-sticks of devout men having germinated, and such trees are pointed out in various parts of the district and are still objects of worship.

Tree and Serpent Worship.

A large proportion of the inhabitants of Paitan consists of Smarta Saiva and Vaishnava Bráhmans, among whom the Vaídik engaged in sacred work are much more numerous than the Grahasts or householders.* Three of the principal Hindu temples at Paitan are

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northern declination; presents of food and sweets made of sesamum are given to Bráhmans and friends; the ceremony of Sraddha, in honor of the deceased ancestors is offered, and the females worship a measure of new corn. 23. Saukat Chaturthi, on the 4th of the dark half of Paush; Ganpati is worshipped. 24. Basant Panchami, on the 5th of Mágh; a spring festival at which Bráhmans distribute the young buds of the mango tree to persons with whom they are related as spiritual guides. All dress in clothes of a yellow color called "basanti." 25. Ratha Saptami, on the 7th of Mágh; a ratha or wooden car is worshipped as being typical of the sun as Náráian, riding in his chariot. 26. Máhá Siva Rátri, on the 14th of the dark half of Mágh; in honor of Siva, who is supposed to have been born on this day. 27. Holi or Simgha, on the full moon of Phálgun; the great Carnival of the Hindus. Besides the above feasts, there are days for observing fasts, as the two Ekadasis held on the 11th of each half of the month; and the two Pradosas, on the 13th of each half of the month. The former are chiefly practised by the Vaishnavas, and the latter by the Saivas.

* The three distinctions among the Bráhmans, known as the "adwaita," "dwaita," and "vaishashik adwaita" are derived from the commentaries on the Náiáia, Mimánsa, and "Vaishashik" philosophies; and these again are based on the interpretation of the Vedas. The Bráhmans have six great systems of philosophy, or *darsanas*, and all of them aim to free the soul from the chain of future transmigrations, by absorbing it into the Supreme Soul or the primordial essence of the universe. The Sankháia philosophy of Kapila promulgates an evolution theory, by which the universe is said to have been evolved by successive stages from a primordial form of matter. The Yoga of Patanjali assumes a primordial soul, anterior to primeval matter; and defines the spirit of life to be the union of the two. This philosophy gave birth to the different classes of ascetics, such as jogis, bairágis, gosáins, &c., who keep the body in a perpetual state of mortification and subjection, and meditate on the deity, in order to effect mental union with the Divine essence, so that there may be no distinction between matter and spirit. The 3rd and 4th systems embrace the Vedanta schools, which assign the creation of the universe to an omnipotent God, who ordains all things. The 5th or Naiáia system of Gautama Buddha is generally classed with the next school or that of Vaishashik. The former enunciates the method of arriving at truth, and lays special stress on the sensations; and the latter teaches a kind of atomic theory of a transient world composed of atoms.

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dedicated to Máhádév, but it is as Khandoba that Siva is worshipped throughout the district as a household god (*ishta devata* or *kul devata*), and the temples to him are found everywhere in Máháráshtra.* Párvati is very familiar as Dévi, Bhaváni,

Principal deities worshipped in the district.

About A.D. 750 Kumarilla, a Bhatt of Behar, preached against Buddhism and Jainism, and taught the Mimánsa philosophy, derived from the old Vedic doctrine of a personal God and Creator. Shankar Achárya, who flourished in the 9th century, was his disciple, and preached the later Mimánsa, or the Vedantic philosophy of one sole and Supreme God. He combined the Bráhmanism of the Aryans with the fetishism of the non-Aryans, and moulded the two into the modern form of Hinduism. Siva worship claims him particularly as its champion, but he was also the general framer of all the other denominations known as Vaishnavas, Sauras, Saktas, Ganapatias, Bhairavas, &c. There are thirteen Saivite sects, among whom the Smartas are the Bráhman followers ; the Dandis beg and meditate ; the Jogis include every class of ascetics ; and the Aghoris practise self-mortification and abstraction. The Saktas are devoted to the worship of the female energy of nature as is represented by the wives of Siva and Vishnu. It is not Lakshmi who is worshipped as Vishnu's Sakta, but Radha and Rukmani, the mistresses of Krishna. Each Sakta has a twofold nature, white or gentle, and black or fierce. The worshippers are also divided into two orders, Dakshinachári or the right-handed, and Vámáchári or the left-handed.

About A.D. 1150, Rámanuj Achárya, a Bráhman of southern India, led a movement against the Saivites, and his followers are known as the Sri Vaishnavas. In the 13th century Mádhv Achárya established a sect called Mádhva Vaishnavas ; and in the 14th century Rámanand reformed the Vaishnavas in northern India. Kabir was a reformer who flourished between the years 1380 and 1420, and his followers are called Kabir Panthis. He tried to effect a coalition between Islámism and Vaishnavism. There was yet another reformer who established the sect of Vállabha Vaishnavas in the 16th century. An opulent body of bankers and merchants had, from an early period, attached itself to the worship of Krishna, and his mistress Radha ; and about A.D. 1520 Vállabh Achárya organised a religion of pleasure among them. There are twenty principal sects of Vaishnavas, but the minor subdivisions number not less than a hundred. —Hunter's Gazetteer, article "India."

* In addition to the temples and deities mentioned in the text, the following may also be enumerated. A tiled house in the ruined palace of Naukanda conceals a subterranean apartment, containing a much-venerated image of Máhádév ; and to the west of the city is a Hindu temple to Khudkésvar, supposed to be the oldest building in Aurangábád. The remains of a large Jain temple at Daulatábád is now dedicated to Káli, but the central portion is used as a mosque. According to a legend, the temple was erected before the Pándus built Dévgarh, to commemorate Máhádév's victory over Nagusar, the enemy of Indra. The waters of two masonry tanks in the vicinity, called

&c., and has a temple of some repute at Saptashringa near Násik. The other forms of Siva, as Bhairava and Vira Bhadra, are tolerably common, especially the former; while the image of Ganpati is seen in every Hindu house. The Vaishnavas resort to

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Saraswati and Brahma khund, are esteemed holy. A village at the base of the fort contains a building called Manpuri Dévsala, which is dedicated to a famous Hindu saint and poet of the Dakhan. The shrine in Ahalya Bai's temple to Siva at Elura, is called Gristanasvára or lord of the hills. Sattára contains another handsome temple to Siva. Váluj is said to have been named after a famous Hindu ascetic who lived there for many years, and contains a temple to Khandoba, with figures of Báhāji Bháu, Máhádév and Bhaváni. Kádarábád has temples to Vittoba and Máhádév; and a temple to Bhaironáth, with shrine to Bhairo or Máhádév, was built by Gaulia Sakharia, a Khattri or weaver by caste. There are besides, mandirs or religious houses, dedicated respectively to Anandaswámi; Ráma, Lakshman, and Sita; and Ganpati; while a fourth to Parasvanáth is attended by the Jains. Shevli has a temple to Vittoba. This village is said to have been the residence of Ráma, Lakshman, and Sita, during their compulsory exile from northern India. A deserted temple to Khandoba and his wife Mahlsa at 'Ambad, contains a large number of images of the Hindu pantheon, including Ganpati, Hanuman, Garuda, Phaironáth, Surya Náráian, Vittoba, and Rukmái. The Máthápur Dévi and the Tuljapur Dévi, worshipped by Dhangars, &c., are also represented. A mandir at 'Ambad contains Ráma, Lakshman, Sita, Garuda, and Maroti; and another has the figure of Bálláji holding an umbrella. There is also a shrine to Sitala the goddess of small-pox, a Hemád Panti temple belonging to the sect called Swámi Náráian, and a temple and khund built by Ahalya Bai to Máhádév. The village of Bádi possesses a temple to Bálláji; and the village of Ghansawngi has an annual fair in honor of the Nárasimha avatár of Vishnu. Jambuvat, 16 miles east of 'Ambad, is a hill visited at Dassara, and held sacred to the king of the bears, who assisted Ráma in his expedition against Lanka. Paitan is famous for its places of religious worship. The temple to Sivdin Kesri Náth contains images of Vittoba, Rukmái, Pandhari of Pandharpur, Lakshmi, and Vishnu in his character as Nárasimha, and as the four-armed Dámodar. The Náth temple erected to the memory of Yeknáth contains the footprints of the god Krishna, placed over his samadhi or tomb; and there are besides, the samadhis of Sivdin Náth, Har Hari Náth, Vittoba Náth, Raghonáth Bháu, Rághoba, Dhondi Bháu, and Atmárám Bháu. Yeknáth's footprints are also worshipped by his followers, in a large temple on the river bank about half a mile outside of the town. His ancestor Bhanudás is said to have brought back the idol of Pandharpur from Annagondi in a miraculous manner. There is a temple to Adi Náráian, with figures of Yasir Náráian, Dattátri, and fifteen followers. A temple to Renuka Dévi, the mother of Parasu Rám, was converted into a mosque by Sháh Maulana Sáhib; and according to a legend, the goddess fled before the Mahomedan saint and concealed herself on a spot where the present temple has been erected to her memory. The Talaoka khamba is a stone post, fixed to mark the site of a khund, which was formerly sacred to Brahma Dév. Of the numerous "mats"

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the temple of Vijáia Pándurang, with which is associated the name of Eknáth Swámi, a sádhu of Paitan who drowned himself in the Godávari in A.D. 1599. Vittoba, Bálláji, and Nanésvar, are local manifestations of Vishnu; and Lakshmi is Radha, Rukmani, and

Principal deities worshipped in the district.

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or monasteries that have been established at Paitan, Nittanandswámi's was built by one of his disciples named Mádhu Munkur Rao, a Deshpándia, and contains the images of Vittoba and Rukmái. There are several legends relating to Nittanandswámi who died about two hundred years ago, and he is even said to have convinced Sankarácharya of his superiority. Anant Rishi's "mat" contains an image of Máhádév. He had numerous followers, and was celebrated for having expelled the Mángbhán sect from Paitan. His heirs live at Anant Wádi in Bombay. The Dhondi Maráj mat and the Dayarnaswámi mat are on either side of Anant Rishi's mat. The Pashan mat was built by the Mángbháus. There are thirty-two ghâts or sacred bathing places on the Godávari about Paitan, extending from Gangalwádi to Wadali. The following five are the most important :—1. Nág ghát built in Saka 1656 by Anand Rao, son of Raghonáth Rao, on the top of which, Dádáj Kowdi subsequently erected the Kowdi mat, to commemorate certain incidents in the life of Sáliváhána. A temple on the ghát has Lakshmi for deity, with a figure of Náráian surmounted by a Nág; and a temple to Ganpati terminates a kind of parapet. A portion of the steps is marked off as sacred to Panchakal Dévi, who is worshipped when children are sick. 2. Kálika Tirat ghát, called also Rangar Hatti ghát, built in Saka 1635 by Trimbakji Sankardás. 3. Pánch Pipal ghát, named after five Pipal trees growing on the steps. 4. Dholi ghát, or Dholesvar ghát, built by Chimnáji Náik in Saka 1694; contains a temple to Máhádév, with a stone image of a tortoise in front, on which the Hindus take food and worship. 5. Siddésvar ghát; contains a temple to Máhádév. The suburb of Paitan called Sálewáda, where the weavers reside, possesses a fine temple to Mároti; and the village of Daurwadi, 8 miles east of Paitan, has a temple to Ráma. Saunkhéda has a fine old temple to Bhaváni, with a mat and other ruins; and another temple is on the right bank of the Godávari, to Narsin Bhau, which is half submerged during the rains. Manjagaon has a temple to Máhá Lakshmi, and an image of Bhairoba Báju Bhái worshipped by the Dhangars, &c. There are three temples to Máhádév, together with several mandirs at Gándapur; and of the latter, one mandir is dedicated to Ráma, Lakshman and Sita; another to Vittoba and Rukmái, with figures of Shéshésvar and Muralidar Krishna Paramátma; and a third to Bála Sáhib, whose chief temple is at Dévalgaon in Berar. There are besides, several smaller shrines of Hanuman, Máta, and a figure of Shéshésvar Bágwán. The village of Kaigaon on the Godávari is held in jagir by the family of the Bráhman guru to the Peshwas, and has a handsome temple to Khandoba or Ramésvar Máhádév. The temple is said to have been built by a saukár named Sidasheo Náik, who met the guru as Sindia was on his way to Hindostan; but according to the Ganga Máhátma, the founder was Rámachandra. An old Hemád Panti temple to Sankésvar at Niwargaon on the Godávari, was restored by Mádhu Rao Peshwa, in fulfilment of a vow which he made for an issue. Another temple in the Gánda-

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Sita, according as Vishnu is Krishna or Rámachandra. All these forms are familiar to the Mahrattas, especially Vittoba and Rukmani, whose chief temple is at Pandharpur. Rámachandra and Sita are

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pur taluk, to Máhádév Gangesvar or lord of the Godávari, was built by Mádháji Anant, a rich banker of the Peshwas; and Lassura has a temple dedicated to the goddess Dakshini. There are several shrines of Mároti in Baizapur, but the chief temple is to Vaizanáth, and the image is said to be a Lingam called Vaizanáthésvar, which a certain Kunbi turned up as he was ploughing. According to another account, the temple is dedicated to a Hindu princess Vaiza, who was a disciple of a Mahomedan pir. It contains figures of Krishna as Swayamprakásh and Tirthaswámi, together with images of Vittoba and Rukmái. In another temple, the deities are Krishna and Lakshmi, with Krishna Indraswámi and Krishna Jogésvaraswámi. Busar contains a temple built in Saka 1694 by Dhondo Máhádév, a Bráhman patel; and Khandalla has a fine temple to Mároti. There is a temple to Khandoba at Jánifal; and another to Máhádév at Chikatgaon contains some odd figures of gods and goddesses with animals like a lion, tiger, and deer. A temple to Máhádév at Seor was built by a Patwári, Rághoba Dundji; and Wakli contains a Gosai mat, and a figure of Bhairoba. Gauli has a darga to a Hindu named Panoba; and Bada Aulala has a temple to Máhádév, a mat to Rámachandra, and a temple to Vittoba, with a group of deities called Mári, propitiated in seasons of cholera. Kanhar has a temple surmounted by a Nág, to Hanuman and Máhádév; while a temple to Ganpati has a samádhi in front of it to Rághobáswámi. A second temple to Hanuman has a goddess on one side and Ganpati on the other; and close by is a figure of Kál Bhairoba. A mandir to Bálláji is attended by saukárs; and one to Jainmandra Parasvanáth is attended by Jains. The suburb called Lashkar has a temple to Bálláji, and another to Hanuman with a Nág surmounting the dome. A cave at Gaotola is pointed out as the residence of a Hindu ascetic named Gautam Assram. Bada Palsi has a temple to Máhádév, with figures of Hanuman, Bálláji, and Bhaváni; and a second temple to Máhádév has figures of Chan-Suri. Pisor has an Hemád Panti temple; and Sarola has a mandir to Vittoba, and a temple to Hanuman and Bhaváni There is a temple at Bada Borgaon to Bálláji, Ráma, Lakshman, and Sita Mai; another to Rámachandra, Lakshman, and Sita; and a third to Vittoba, Rukmái, and Ganpati. Báradi has a temple to Khandoba and Máhádév, with figures of Hanuman and Bálláji, and an old image of Kasoba. Antur has a temple dedicated to Máhádév; and a cave temple to Siva, near the fort of Baitalbari is dedicated to Rudrésvar. The neighbouring hills contain several excavations, and the chief of them has a colossal figure of Ghutatroja, one of the giant heroes of the Máhá Bhárata. Sivna has a temple to Sivabhái, and a cave temple to Máhádév,—the latter situated a couple of miles north of the village. Anwa has temples to Machadari, Vittoba, and Bhaváni; and a fine old temple to Máhádév and Ganpati. There is a temple to Khandoba at Bokardan; one to Ganpati at Rajur near Jáfarábád; and a temple to Vittoba at Dabdhai, south of Bokardan. Sillode has a temple to Máhádév, a mandir to Bálláji, and another to Rámachandra. Phulmari has a temple to Hanuman, and a figure of Bhairoba outside the village.

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also generally worshipped, and their principal temple is at Panchavati near Násik ; while Bálláji's is at Devalgaon in Berar. Sometimes the

Principal deities worshipped in the district.

combined forms of Vishnu and Siva as Hari Harésvar are worshipped. There are a few members of the Sakta sect or Vámacháris in the district, who are the adorers of the consorts of Siva, or Krishna, or Ráma ; and at 'Ambad they have a temple to Máhá Káli, Máhá Lakshmi, and Machadari. On the southern side of the Chauki pass, in the Lakenwára range between Aurangábád and Phulmari, there is a shrine of Mahsoba, consisting of a block of stone surrounded with smaller pieces, and all covered with red-lead. During the jatra which is held in the month of Chaitra, and lasts for four days, people of all castes, but especially the Kunbis, flock from a circle of a hundred miles, and offer many sheep in sacrifice. The objects of worship are wholly personal, and relate to the prosperity of the worshippers, and the preservation of the crops, sheep, and cattle. As a curious feature in spirit worship, it may be mentioned that the spirit of an officer of Sindia's artillery, who fell at the battle of Assaye, and was buried near the village, is said to be worshipped by the villagers.

Sikhs.

The Sikhs chant services daily to a Creator, whom they designate as " Paramesvára" the Supreme Being, " Sátnám" the True Name, " Tatkarta" the Maker of that which is, " 'Adipurusha" the First Spirit, and " Bhagwán" the Lord ; but they worship him most commonly as Rám and Hari, the popular names of Vishnu. The legends of Vishnu in the Puránas constitute much of their favorite literature ; and except in the mode of performing public worship, and in the profession of benevolent sentiments for all mankind, there is little difference between a Nirmála Sikh and an orthodox Vaishnava. Nanak and his followers are the only considerable class of Hindus, who have been able to rise completely above national prejudices in the matter of caste, which they abolished. The Sikhs pay adoration to the " Khalsa" in the " Book," but do not worship images. They receive proselytes from every creed and caste ; and while they treat the Koran with reverence, they acknowledge the whole scheme of the Hindu mythology, and do not question the existence of Brahma,

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Vishnu, and Siva. With the Hindus, they retain the doctrine of the metempsychosis, and the Vedantic philosophy of the individual soul emanating from one great universal Spirit in which it pines to be absorbed once more; and with the Sufyism of the Mahomedans, they substitute the language of passion for dogmatism, and typify the human soul and the divine Spirit as the lover and the beloved. The Sikhs observe the Holi, Dassara, and many of the Hindu holidays; and Devali is their favorite season of pilgrimage to Amritsar. The number of Sikhs in the district is small, but their doctrines largely permeate the lower classes of the population. The *kulswámi* of the Banjáras is guru Nanak; and not a few of the agricultural and manufacturing sections of the community are Satnámis and Raidasis, who contemplate the pure name of the deity.*

Sikhs.

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* The term Sikh is derived from the Sanskrit Sishya, a scholar or disciple. Bába Nanak or Nanak Sháh, the founder of the sect, flourished about the end of the 15th century, and was a disciple of Kabir. According to a legendary biography, Nanak travelled through India and even visited Mecca and Medina, working miracles and making numerous proselytes. He did not formally abolish caste, but his peculiar tenet was universal toleration. The "Adi Granth" or "First Book" ascribed mostly to Nanak, contains illustrations of his doctrines by various hands, in Hindi and Panjábi. The work was put together by Arjunmal the 4th Sikh guru; and many of the poems are by Kabir, Sheikh Farid-ud din, Rámanand, Mira Bhái and other well-known sectarian or Vaishnava teachers. Rámdás, the 3rd guru, enjoyed the favor of Akbar, and built the large tank at Amritsar, the sacred city of the Sikhs. The guru was put to death in 1604; and the event changed the Sikhs from their peaceful calling, into a warlike body of men. Guru Govind, the 10th pontiff, directed the worship of "steel" with that of the "Book," entirely abrogated caste, and allowed any one to enter the sect. He gave his followers the name of "Sinh" or lion, and instructed them to have steel always about their persons, to wear blue dress, to let their hair grow, and to use a war cry as their salutation. Guru Govind compiled the Vichitra Natak or "Dasama Padshah ka Granth," reverenced as the Book of the 10th pontiff. The character, Gurumukhi, is a perversion of the Devanágari, by which the forms are retained, but the sounds of the letters are altered. Guru Govind lost the Panjáb and led the life of a mendicant wanderer. He is said to have been killed at Nander in the Dakhan in A.D. 1708. There are five great divisions of religious mendicants among the Sikhs. The Udásis, Nirmálas, and Nanakshálhs are the more genuine descendants of Nanak, and resemble the Hindu bairágis, but with this exception, that the bairágis may join monasteries and partake of the worldly pursuits that are carried on there, whereas the Udásis cannot return to the world. They are found sometimes singly, and sometimes in Sangets or convents; and devote their

B. LANGUAGE.*

Aryan and Turanian languages.

According to the last Census, the Maráthi language is spoken by 602,248 inhabitants or 84·86 per cent of the population; the Marwári by 8,989 or 1·2 per cent; Telugu by 3,047 or ·4 per cent; Lamáni by 2,695 or ·3 per cent; Gujaráti by 1,629 or ·2 per cent; Rangdi by 70; Urdu by 90,547 or 12·7 per cent; Arabic by 98; Persian by

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time to daily prayers and observances which are addressed chiefly to the memory of Nanak, and to the perusal and adoration of the sacred volume. The Lodhis are descended from the 4th guru Rámdás, but have not the severe ascetic spirit of the Udásis. The Akálas call themselves "Immortals," and resemble the military gosains. They are also known as Govind Sinhis from having been the especial bodyguard of Guru Govind; and still retain the blue vesture, although after the guru's death, it was abandoned by the Sikhs in general. The Akálas count their beads repeating the word "Akál" or eternal; and the main body of them guard the sacred books at Amritsar.

The Khattris are the gurus of the Sikhs. Nanak and Govind Sinh were Khattris by caste, and the Lodhis and Bidhis of the present day are likewise Khattris.

* The alphabets of India seem to have been derived from the ancient cave character, which is intimately connected with the old Phœnician. Indeed, it would appear that all the alphabets in existence may be traced either to the old Phœnician, to the Egyptian Enchorial derived from the hieroglyphical system, or to the arrow-headed character. Writing in the most ancient times seems to have been hieroglyphical,—a mere rude painting of the object intended, or a symbol pointing it out by some obvious analogy. There is no evidence that the Hindus had any system of writing except the alphabetical; and the art was introduced about the rise of Buddhism in the 6th century before Christ. Previous to this, all knowledge was oral; but writing must have been established prior to any direct intercourse with the Greek and Western Asiatics. It is at least certain, that unless alphabetical writing had been known in India before the time of Darius, the arrow-headed character which was then in vogue in Persia would most probably have influenced the Hindu system, and there would not be so many analogies with the alphabetical system of Western Asia. —See Dr. Stevenson, &c., in Journal R. A. S. B.

The art of writing was unknown about the time when the Vedas were compiled, and the hymns and sacrificial words had to be handed down by word of mouth from father to son. A fairly continuous series of inscriptions on rocks, pillars, and copper-plates enable us to trace back the Indian alphabet to the 3rd century before Christ. Of the two characters in which the Asoka inscriptions were written, the northern variety or Ariano-Páli is now admitted to be of Phœnician or at any rate of non-Indian parentage. The southern variety or Indo-Páli is believed by some scholars to be of western origin, while others hold it to be an independent Indian alphabet, and an attempt has been made to trace back its letters to an indigenous system of picture writing or hieroglyphics in pre-historic India.

45; and English by 12. The Hindu languages thus represent both the northern and the southern family of languages in India. The northern family includes the Bengáli, Hindi, Marwári, Gujaráti, Maráthi, &c. It belongs to the Aryan tongue, and is mainly Sanskritic; while the southern family, consisting of Tamil, Telugu,

Language of the Hindus.

Aryan and Turanian languages.

Quintius Curtius mentions that the Indians wrote on leaves at the time of Alexander in B.C. 326, and they do so still. See Dr. Hunter's Imperial Gazetteer, article "India."

There are fifty-two simple letters in Sanskrit, each of which has a distinct and separate sound. Of these, seven are not sounded in Hindi, and six in Maráthi, Kanarese, &c., at least by the common people, as they are purely Brahmanical. The Sanskrit has the most perfect of all known system of letters, but it fails when applied to the vernaculars, from possessing redundant letters, and in not being able to express the peculiar sounds of these languages. It likewise abounds in combinations of letters, without the intervention of consonants. Sanskritic influence on the vernaculars has had a softening effect, in the elision of aspirates, and in toning down the harsh and difficult combinations of consonants. There are four sounds (*ts*, *dz*, *tsh*, *dzh*) in the Maráthi, Kanarese, and Telugu, which do not belong to the Sanskrit; and the Maráthi and Bengáli are likewise strongly inclined to the use of the long *a*. In the south, Sanskrit vocables are rarely used, except by Bráhmans; and the Sanskrit is consequently purer, but with the notable exception of dropping the proper marks of gender in the primitive forms. The final letter of a word is pronounced in the Sanskrit, but is dropped in the vernaculars; and there are many Hindostani and more Maráthi words that may be traced to the Kanarese and Tamil. There are also instances in Sanskrit of synonymous terms, or the existence of more than one word expressive of the same idea, which indicate that words have been borrowed from the vernaculars. —See Dr. Stevenson on the Languages of the Aborigines, &c., of India, J. R. A. S., Bombay Branch.

There are nine principal languages of the Kolarian group, and they have both the cerebral and the dental row of letters, and also aspirated forms, which according to Dr. Caldwell, did not belong to the early Dravidian. They agree with the Dravidian in having inclusive and exclusive forms for the plural of the first Personal Pronoun; in using a Relative Participle instead of a Relative Pronoun; in the position of the governing word, and in the possession of a true causal form of the Verb. They have a dual, while the Dravidians have no Negative Voice. Dr. Caldwell gives twelve distinct Dravidian languages, and some of the dialects are Gond, Uraon or Dhangar, Naikude, and Kolami Kaikádi. In the Dravidian group, the Nouns have a rational and irrational Gender, distinguished in the plural and sometimes in the singular, by affixes which appear to be fragmentary Pronouns, and by the agreement of the Verb with the Noun, the Gender of the Verb being expressed by the Pronominal suffixes. The distinction of Gender, though it exists in most of the Dravidian languages, is not always carried out to the extent that it is in Tamil. In Telugu and Gond, it is preserved in the plural; but in the singular the

Language of the Hindus.

Kanarese, Malayálam, &c., is of Turanian or Skythic stock. The latter however, is too wide a term to use, as it includes the Chinese, Tibetan, Tartar or Turkish, Arabian, and Syrian. The Turanian has consequently been subdivided into the Western Mongolian, represented in Southern India by the Dravidian; and the Eastern Mongolian represented by the Kolarian. The Bhils

Aryan and Turanian languages.

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feminine rational is merged in the irrational Gender. In Gond, the Gender is further marked by the Noun in the Genitive relation taking a different suffix, according to the number and Gender of the Noun on which it depends. The grammatical relations in the Dravidian are generally expressed by suffixes. Many Nouns have an oblique form, which is a remarkable characteristic of the Dravidian group; still, with the majority of Nouns, the postpositions are added directly to the Nominative form. Other features of the group are, the frequent use of formatives to specialize the meaning of the root; the absence of Relative Pronouns and the use instead of the Relative Participle; the Adjective preceding the Substantive; of two Substantives the determining preceding the determined; and the Verb being the last member of the sentence. There is no true dual in the Dravidian languages; and there are two forms of plural for the Pronoun or the First Person, the one including, and the other excluding the person addressed. As regards the Verb, there is a Negative Voice, but no Passive Voice; and there is a causal form.—See Dr. Hunter's Imperial Gazetteer, article "India."

The following differences between the Sanskrit, and the northern vernaculars such as the Maráthi, will show, that although the radical elements of the latter are Sanskritic, the formal elements are unlike those of the Sanskrit, but are similar to the Skythic group of languages:—

There is no Article in Sanskrit or Latin, and no such use of *unus* as *un;* yet in the vernaculars, the Numerical Adjective corresponding to "one," has occasionally the character and power of an Indefinite Article, and the idiom belongs to the aboriginal dialects. The Maráthi for example, substitutes *ek* for the Southern *onnu*, a change of word which does not affect the idiom. The place of the Definite Article is supplied by a particle affixed to a word. This particle in Maráthi is *ch*, and in Gujaráthi and Marwári *j*. A similar particle of the Sanskrit may be used in the same way, but the Gujaráthi and Maráthi cannot be traced back to a Sanskrit origin, and are probably parts of an aboriginal tongue.

The Adjectives of the vernaculars as a rule, have no declension, and resemble the Turkish. In the Sanskrit, the Adjectives agree with their Substantives in Number, Gender, and Case; but in the vernaculars, the Adjectives which end in certain vowels, agree with their Substantives in the Nominative Case, in Gender and Number, but the rest of the cases have one termination which does not vary. Adjectives which are declinable in Hindi, have *a* in the Nominative Masculine, *i* in the Nominative Feminine, and *e* in the oblique cases of the Masculine; while the Feminine keeps *i* throughout. In the Maráthi there is no change even for Gender, and *e* in the provinces below the ghâts, and *yah* in those above them, serve for all the oblique cases of the Genders and the two Numbers. They thus partially conform to the Sanskrit. In the Comparison of Adjectives, all the ver-

now speak a corrupt form of Hindostani, but their aboriginal dialect probably belonged to the Tibeto-Burman sub-family, and has been lost for some time, although a few Tibetan forms are still observed in the Maráthi.

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naculars desert the Sanskrit and adhere to the Turkish. The simple Adjective, with the Ablative Case of the thing compared, stands for the Comparative degree; and the same for the Superlative, but the words "above all," or some particles corresponding to "very," "excessive," &c., are joined to the Adjective. There is no analogy between the northern and southern family in regard to Numerals. Sanskritic words and their corruptions are alone used in the former; while the Numerals of the south belong to their own peculiar family.

The Nouns have two Numbers and two Genders, but the Gujaráthi and Maráthi have three Genders. The Nouns are also reckoned to have seven Cases besides the Vocative as in the Sanskrit; although in reality they have seldom more than three, or at the utmost four, and supply the deficiency in the inflexions required to mark the different relations of Nouns, by particles placed after the root, or separable articles affixed to the Nouns serving the same purpose as Prepositions. The Maráthi, Hindi, and most of the northern vernaculars have no flexional termination for the Nominative, and the case mark of the Accusative is also absent. The Nominative is used for the Objective in Nouns relating to inanimate things, while for animate beings, some of the languages have a separate form for the Objective Case, and in others the Dative supplies its place. There seems to be a purely aboriginal inflexion for the Dative derived from the Tamil *ku*, but Max Müller traces the Hindi *ko* to the Sanskrit suffix *ka*, which is largely used in modern Sanskrit as an expletive. The Maráthi Dative has *la* as in Tibet and Afghanistan, through which it is connected with the Syro-Arabic prefix *la*. The Ablative of the north is clearly derived from the Sanskrit *tah*; and the Maráthi *un* may be derived from *u* of the Prakrit *a*. The Instrumental Case formed by the Maráthi *ne* is a corruption from the Sanskrit or Prakrit. For the Genitive, the Gujaráthi *nu* is probably connected with the Tamil *in* and the old Maráthi *cheni*, while the modern Maráthi *tsa* is probably derived by contraction from the Telugu *yokka*. The Genitive in the north is a regular Adjective, agreeing in Number, Gender, and Case, with the Substantive, but it is not so in the south. Thus, the terminations for the declensions of some of the cases are the same; and the terminations for the plural are also like those for the singular. In both these instances they differ from the Sanskrit and agree with the Turkish and modern languages. In the north a nasal sound is introduced to mark the plural; but the general scheme is identical and only found in the Turkish and Tartar dialects.

The Pronouns like the Numerals are northern and southern; the former being mere corruptions of the Sanskrit, and the latter allied to the Turanian. One of the most striking peculiarities by which India is connected with the Chinese, is the use of honorific Pronouns. In the south, there is a regular singular form, an honorific form, and a plural form, for the Personal Pronouns. In the north, the *ap* of Hindi and the *apun* of Maráthi stand for them all. The Sanskrit *bhavan* is used in the same way, but it seems easier to derive *apun* from the Tamil.

Language of the Hindus. Aryan and Turanian languages.

In religion, law, the sciences, and the arts of civilized life, the south as well as the north, draw almost exclusively from the Sanskrit; but the connecting link between the two is not only the Sanskrit element, otherwise all the unity of the Indian nations would arise from Brahmanical institutions, language, and literature, while among the tribes who are not of Brahmanical descent, there would be no bond or connection whatever. On the contrary, the non-Sanskritic elements throughout India have a great resemblance to each other;

Sanskritic and non-Sanskritic Elements.

A very peculiar non-Sanskrit idiom is common to the Tamil, Gujaráthi, Maráthi, &c., and consists of a double Pronoun of the First Person plural. In Gujaráthi, *hame* is the honorific term, and *apane* refers to the whole. Another coincidence between the Gujaráthi and Tamil is the use of the particle *a* as a Demonstrative Pronoun; and this may also be connected with the Maráthi *ha*, *hi*, *hen*. In the north, the Relative Pronouns are only corruptions of the Sanskrit *yah*, but they are rarely used in familiar discourse, and as in the south, the Participial termination is often substituted. The cases of Pronouns are formed in much the same way as those of Nouns, but the *re* of the Hindi Genitive is from *rhe* in Malayálam, as the harsh *rh* does not belong to the Sanskrit, and the northern form is evidently a softening down of the original southern syllable. There are likewise coincidences between the terminations of the Dative in many of the northern and southern languages, and of the Accusative in a few of them, which are independent of any Sanskritic influence.

The niceties of the Sanskrit Conjugation, the ten Classes, the three Voices, and the ten Moods and Tenses have more or less disappeared from the northern vernaculars. The Sanskrit has different terminations for the different Tenses, whereas the Conjugation of Verbs in the vernaculars proceeds by means of auxiliaries. The Present Participle Active in the southern family, receives the signs of Persons as affixes to form the Present Indicative; but in the north, the verb "to be" joined to a Present Participle, serves for the Present Indicative. Both forms are used in Maráthi, according to the sense in which the Present Indicative is required. The Second Person Present Imperative is the root of the Verb, the letters of which in Regular Verbs appear in all the Moods, Tenses, and Persons; but this takes place only in one-half the Conjugations in Sanskrit. Verbs in all the vernaculars have properly speaking no Passive Voice, using instead the Third Person Plural Active, with "to go" in the north, and "to fall" in the south. The Negative Verb in the north has the particle *na* attached to the signs of Persons, which never disappears; but in the south, the *na* is between the Person and the Root, so that the *a* becomes lost and the Negative Verb is shorter than the Affirmative. The Past Tense is marked by affixes and not by prefixes as in Sanskrit; and an Infinitive of very popular use is formed by adding the same letters that are used for the Dative Singular of Nouns, a form quite unknown in Sanskrit.—See Dr. Stevenson and Rajendralal Mitra in the Journals of the Royal Asiatic Society, London, Bengal, and Bombay Branch.

Language of the Hindus. Sanskritic and non-Sanskritic Elements.

and the Turkish, Siberian, and Persian furnish the greatest number of analogous words. The cultivated representative of the Aryan tongue in India is Sanskrit, but it ceased before the beginning of the Christian era to be a spoken language, and was thus removed from the influences of the usual sources of change. The Sanskrit of the present vernaculars is the Sanskrit of a certain age, when the language had been brought out of the simplicity and barbarism of the period, nearly into the state in which it exists in the classic literature of the Bráhmans. In the northern family, the Hindi contains the largest proportion of Sanskrit, about nine-tenths of its vocables being of this origin, and the Maráthi has the least, containing about four-fifths. At the onset, the Bráhmans and the aborigines freely coalesced, and the vernaculars consequently must have had a mixed character from a remote period. Judging from the Vedas, the admixture was not extensive, as the aborigines receded before the Aryan invasion; and the interchange of vocables in the northern languages, show from 10 to 20 per cent which are of non-Sanskritic origin. Owing to the same cause, the dialects of the aborigines show a considerable stock of Sanskritic vocables, varying with the extent of their intercourse with the Bráhmans.

It is sometimes difficult to distinguish between the aboriginal and the Sanskritic element, on account of the changes produced by the natural process of phonetic decay and dialectic regeneration. Soon after the death of Sakya Muni in the 6th century before Christ, there was a common vernacular for the north, called Gatha, which was a corrupt form of Sanskrit superinduced on an aboriginal tongue, and was in use at the first great convocation of the Buddhist clergy.

Gatha.

In the 3rd century before Christ, Asoka's appeal to his people in favor of Buddhism is written in Páli, which is a further modification of the Sanskrit. The early Buddha temples contain long inscriptions which are in neither pure Páli nor pure Sanskrit, but near to both, and intelligible through their medium. The Páli stands midway between the Sanskrit of Panini and the

Páli.

Language of the Hindus.

grammar of Vararuchi who flourished in the time of Vikramáditya; and a careful examination of the Asoka edicts, makes it clear, that

Páli.

the Páli is a stage in the process of assimilation and differentiation, which the Sanskrit and the aboriginal dialects have undergone, from the Vedic period to the vernaculars of our day.

In the first century before the Christian era, a number of dialects arose such as Maghádi, Sauraseni, Maráthi, &c., bearing the names of some of the principal provinces of the time. They assumed their position as distinct vernaculars in the dramatic literature of Vikramáditya; but their mutual differences were slight, and they

Prákrit.

were all known by the common name of the Prákrit. The encouragement given by the Buddhists to the vernacular tongues, tended to throw Sanskrit a good deal into the shade, and left its cultivation to the more rigid ritualists. The development of the northern vernaculars continued up to the 12th or 13th century, when they assumed something of the form in which they now appear.

Maráthi.

In regard to the present Maráthi, the analysis of twelve pages taken separately throughout Molesworth's dictionary, gives a total of about 50,000 words; of which 10,000 may be reckoned as primitives, and the rest derived from these. Of the primitives, 5,000 may be called Sanskrit, and 2,000 more are still Sanskrit, though considerably corrupted. Of the remainder, 1,000 are Persian and Arabic; and 2,000 belong probably to the language of the aborigines, as they agree in many points with the Telugu, Kanarese, and Tamil. An examination of this last element also shows an intimate connection between the Hindi, Maráthi, and Telugu. A large proportion of the Persian and Arabic words relate to government, and to new phases of civilization expressive of the laws, religion, and arts, which the Mahomedans brought into India. The Moghals introduced Persian as the language of business, and its study has taken a deep root in the habits and customs of the people. The Maráthi in like manner, was adopted by the Mahrattas as the language of business. It is a very expressive language, and with the sources to draw upon

already mentioned, is capable of being applied to all the purposes of science and literature. It abounds in what have been called imitative words (onomotopœia), and is reckoned rather harsh, because none of the Sanskrit letters have been softened down as in the Hindi and Gujaráthi. There are also local variations in the language, which almost amount to different dialects, but they are not of sufficient importance to merit any particular notice. Language of the Hindus. Maráthi.

The Bráhmans of the Mahratta country have kept up the use of the Devanágari more than any of their neighbours. They never write Sanskrit in any other character, and many Mahratta books are written in it. They have however, another character called "Modh," meaning the broken character, for the transaction of business and epistolary correspondence. It is ascribed to Hemád Pant of Devgarh or Daulatábád, but the Bráhmans call it "Paishach Lipi" or the character of demons. It is nothing but the Nágari, rounded a little, and one or two letters borrowed from the alphabets of the south of India. This forms a character better fitted for writing with despatch than Nágari, the letters of which are not well adapted for cursive writing. Devanágari. "Modh."

C. LITERATURE.

The Mahrattas have a literature of their own written in Prákrit, which is the present spoken language in an antique dress, and without any of the additions introduced by the Mahomedans. The literature cannot boast of great antiquity, extent, or originality; but it exercises an influence over the popular mind, and may be denominated a living literature, as the mass of the people is still powerfully effected by indigenous authorship. It is in the Prákrit that most of the literary works in repute among the Mahrattas are written; and scarcely with any exception, all these compositions are in verse. The Mahratta Bráhmans can vie in their knowledge of the common stores

of Sanskrit literature, with the Bráhmans of most provinces of India; and there are instances of writers like Sridhar, who added their contributions to the general treasury. The country also abounds in *bokhars*, or prose narratives of particular events, written in the language at present spoken. Most of these treatises have a place in the M'Kenzie collection of manuscripts; but they are of an inferior order, being full of dry details, and making too free a use of Persian and Arabic words, to serve as models of style. The chief writers have scarcely touched on war, and their works are almost exclusively religious. Love only enters in the reproduction of Hindu mythology, as in the Puráns; but there is very little like the Sakuntalá or Damayanti of Sanskrit authors.* A class of writings called "Laványa" treats of

* The Bráhmans developed a noble language and preserved an unrivalled literature; but the inheritance was handed down to a great extent orally, and there are no Sanskrit manuscripts of remote antiquity. Besides being poets and philosophers, the Bráhmans were law-givers, administrators, men of science, and poets; and added a vast body of theological literature, which they composed at intervals between B.C. 800 and A.D. 1000. Sanskrit works are almost entirely written in verse, as being easier than prose to transmit by word of mouth. A Sanskrit prose style grew up during the early age which followed that of the Vedic hymns; but it soon died out, and was taken up for the Buddhist legends written in Gatha, Páli, and Prákrit respectively, which succeeded each other as the spoken dialects of ancient India. The Hindus believe that the Vedas existed from all time, or at least from B.C. 3001; but European scholars have inferred from astronomical dates, that its composition was going on about B.C. 1400. The Vedic hymns seem to have been the work of certain families of Rishis, some of whose names have been preserved, such as Vyasa, or the fitter together; but there were about twenty-eight Vyasas, who were incarnations of Brahma and Vishnu, and the name was rather indiscriminately used. Many of the Vedic hymns are also attributed to Narada, one of the attendants at the throne of Brahma. The Vedas are the divinely inspired psalms, and consist of the Rig Veda, the Sama Veda, the Yajur Veda (subdivided into the black and the white Yajur), and the Atharva Veda. As the ceremonies of the priests were elaborated, the prose Brahmanas, containing the divinely inspired theology, were compiled and attached to each of the Vedas. The Kalpa and the Grihya Sutras which followed, are the sacred traditions (smriti), and elaborated still further the Brahmanical system of sacrifice. The Upanishads, the Aranyakas, and the comparatively modern Puranas, make up a large body of doctrine, mixed with mythology, popular tales, and superstitions. The Code of Manu in its present form, is probably not earlier than B.C. 500 and later than B.C. 300. The Bráhmans claim it to be of divine origin, and it originally contained 100,000 verses. Narada shortened the book by 12,000 verses, and Sumati by another 4,000, but only 2,685 are extant at

love, but in its most sensual aspect. The Ramáyana and the Máhá Bhárata are related in stories every night throughout India, and are sung at all love assemblies, marriage feasts, temple services, village festivals, and at the receptions of chiefs and princes.

The majority of the Mahratta authors were Vaishnavas, and the greater portion of them Bauddho-Vaishnavas. There is not a single Saiva author of eminence, and yet four-fifths of the Bráhmans who

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the present day. The Code of Manu is the legal foundation of the whole social, religious, economical, and political system of Hindu life.

Modern philology dates from the study of Sanskrit; and Panini, who lived about B.C. 350, was the architect of Sanskrit grammar. It has been ascertained that the earliest grammar of the Páli, in which the great body of Buddha literature was written, was composed in the Dakhan. Sanskrit literature, apart from religion, philosophy, law, and grammar, consists mainly of two great epics and the drama, besides several treatises on astronomy, metaphysics, mathematics, and a vast body of legendary and mystic poetry. The Máhá Bhárata is attributed to Vyasa, and the incidents which it records, probably took place between B.C. 1200 and B.C. 543; although its compilation in its present form must have happened several centuries later. Panini (B.C. 350) and Megasthenes (B.C. 300) do not allude to it; but Dion Chrysostomos mentions it in A.D. 75. The Rámáyana of Valmiki is assigned to a period about B.C. 1000, but it could not have been put together in its present form many centuries before Christ. The chief of the later Sanskrit epics are the Raghu-vansa and the Kumara-sambhava of Kalidasa, the father of the Sanskrit drama; and the astronomical dates which these poems furnish, show that they could not have been composed before A.D. 350. Humboldt wrote as follows, regarding this celebrated author:—"Kalidasa is a masterly describer of the influence which nature exercises upon the minds of lovers. Tenderness in the expression of feeling and richness of creative fancy, have assigned to him his lofty place in the poets of all nations." This praise is mainly deserved by his two dramas, the Sakuntala and the Vikrama Urvasi. The Vikrama Charitra was composed by Sri Deva. Kalidasa flourished at the court of Vikramaditya, a great patron of learning, who is generally placed in the 5th or 6th century of the Christian era, but there were several kings of this name from B.C. 56 to A.D. 1050; and the works of the poets and philosophers who formed the "nine gems" of his court, appear to have been composed at intervals during this long period. The arts and sciences were introduced very early from the north of India into the Dakhan; and Sanskrit poetry flourished in various provinces, until the vernaculars were also generally employed for productions of this nature. Manu and other writers have included poets among the "Sapta anga" or seven ornaments requisite at the courts of all legal monarchs; and a great deal of half religious, half amorous poetry, together with a vast amount of domestic narrative

Literature of the Hindus.

cultivate literature are Saivas, but they had a contempt for the vernaculars as a medium for religion and philosophy, whereas the Bauddho-Vaishnavas did not hesitate to use a language intelligible to all. The Bauddho-Vaishnavas are consequently the fathers of Mahratta literature, and the most distinguished authors belong to their sect. Their rise may be assigned to the last quarter of the 13th century; and their principal writers were Dnánoba, Námdev, Sridhar, Eknáth, Tukarám, &c. The Bauddho-Vaishnavas tried to propagate the tenets of their sect, by associating them with the popular legends current among the Hindus. The older Maráthi works are different in grammar and style from the Maráthi that is now spoken. A portion of the Sátaváhana Saptasati written in the Maráthi form of Prákrit, was obtained by the late Dr. Bhau Dáji from a Bráhman of Bassim. Dnánoba, who wrote his commentary on the Bhagavat Gita in A.D. 1350, is also antique in style and phraseology; and so is Mukunda rája who preceded him and flourished at the end of the 12th and the beginning of the 13th century. The Maráthi language however, was tolerably settled at the time of Mukunda rája and Dnánoba, and there is a greater difference between the Máhárashtra-Prákrit of the Sátaváhana Saptasati and the Maráthi of Dnánoba, than between the latter and the present Maráthi.

Maráthi Literature.

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in the form of novels, was written in the numerous capitals of mediæval India. There are exhaustless legends of Krishna; and separate episodes of Nala and Damayanti, Devayani and Yajati, and Chandrahasa and Bikya, illustrating respectively, faithlessness in love, marital fidelity, and the fickleness of fortune. The Puránas recount the deeds of the gods of the Bráhmans; but the older works among them were either lost, or were incorporated in the compilations that were made from the 8th to the 16th century A.D. They have practically superseded the Vedas, and during the last ten centuries, have formed the sacred literature on which modern Hinduism rests. The Dravidians have no ancient literature like the Vedas, and Dr. Caldwell ascribes the oldest work in any southern language to the 8th or 9th century of our era. The literature of the period belonged to the Jains, and was superseded about the 12th century by a Vaishnava literature, which again made way for Saiva writings about the 13th century.—See Dr. Hunter's Imperial Gazetteer, article "India;" Dr. Birdwood's Industrial Arts of India, &c.

PRINCIPAL HINDU AUTHORS OF THE AURANGABAD DISTRICT.

SÁLIVÁHANA.—According to a tradition, Sálivâhana was born in the first century of the Christian era, during the reign of Somakanta rája of Paitan, and was a great Sanskrit scholar. He compiled a *Kosha* or dictionary consisting of 400,000 *Kathas* or Prakrit verses, and was assisted by the following authors :—1 Bodissa, 2 Chulluha, 3 Amarrája, 4 Kumarila, 5 Makarandasena, 6 Srirája. The Sálivâhana Saptasati, a portion of the *Katha Kosha*, contains 700 verses, and abounds in ironical expressions and love sentiments. It mentions the Vindhya mountains, sings in praise of Vikramáditya and Sálivâhana, and in the *Mangala*, or introduction, invokes Pasupati or Siva. The Sálivâhana Saptasati is exceedingly rare, and appears to be the only portion of the *Katha Kosha* that has been preserved. The *Sali-hotra* and the *Gaja-chikitsa* are also attributed to Sálivâhana. The former, consisting of about a hundred verses, is a treatise on the horse ; and the latter relates to the elephant, and contains about fifty verses. The Násik inscription gives a dynasty called Sálivâhana, but it is not quite certain whether the author of the *Kosha* was the same as the reputed founder of the Sáka era. There are several works relating to Sálivâhana, and the *Sálivâhana Charitra* in Maráthi, composed by Raghonath Shastri of Puna, recounts the popular belief of his descent from a *kumhar* or potter. In another Maráthi work, the *Kavi Charitra*, Sálivâhana is called,—1 Sáka Karta or founder of the Sáka era ;* 2 Vikramjit or remover of Vikram's era

Sálivâhana.

* According to the "Jotish Shastra," the different Hindu eras are :—1 Yudhishthra at Indraprastha near Delhi 3,044 years ; 2 Vikrama of Ujjayini 135 years ; and 3 Sálivâhana of Pratisthâna 18,000 years. There are besides, 4 Vijayabhinandan at Vaitarani on the Indus 10,000 years ; 5 Nágarjuna at Dharatirtha (Dharasena ?) in the Gauda country 400,000 years ; 6 Kalanki at Karavira-pattana (Kolhapura) in Karnataka 821 years. Thus Sálivâhana is the third of the "Sáka-kartas" or "era-makers." The Sáka years are in cycles of 60 each ; and in old astronomical works like the Narada Sanhita, each cycle has a particular name, being called after some quality inherent in it. The first twenty years of a cycle are believed to be prosperous, and the last twenty years

Principal Hindu Authors of the Aurangábád district.

from Southern India; and 3 Kanin, the son of a virgin, in allusion to the tradition of his having been born of a virgin under four years of age. Hemachandra the great Jain writer who flourished at the court of Siddha rája and Kumarapala, the Chalukya king of Anahilpura Paitan, includes Sálivâhana among the four learned kings named in his lexicon.* Hemachandra styles him *Hala*, and several Prakrit writers call him *Vâhana*. The best Jain work regarding Sálivâhana is the *Kalpa Pradipa* written by Jinaprabhasuri, about the beginning of the 14th century of the Sámvat era.† The *Harsha Charitra* of Bánabhatta

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inauspicious. Vishnu presides over the first twenty, Brahma over the second, and Siva over the third.—See R. S. V. N. Mandlik, J. R. A. S., Bombay Branch, Vol. XII.

* They are 1, Vikramáditya, 2 Sálivâhana, 3 Munja, 4 Bhoja. All four were versed in Sanskrit literature, and were authors of works. Hemachandra was born in A.D. 1088, was initiated as a priest in A.D. 1097, became a "Suri" in A.D. 1109, and died in 1172. He was a promoter of the Jain religion, and became the most brilliant star of a long list of learned and pious Jain hierarchs. His name was Somadeva, but was changed to Hemachandra. He was the author of a variety of standard works in Sanskrit and Prakrit, such as "Dhatu Paráyana," "Parisishta Parva," &c. The "Hemachandra Kávya" is a history of the Chalukya kings of the Dakhan, and its "tika" or meaning is given in the "Lesabhai-tilak" by another Jain writer.—See Dr. Bhau Daji, J. R. A. S., Bombay Branch, Vol. XII.

† The author writes about many places sacred to the Jains, and among them Pratisthána, once a beautiful city in Máhárâshtra in the southern half of Bhárata Varsha (India), which vied in splendour with the capital of India, but is now a poor trifling village. It is related that three Bráhmans lived in Pratisthána, and that they begged for uncooked food, which they brought to their widowed sister to prepare for them. On a certain day the girl went for water to the river Godávari, and Sesha the Nága king of Patala or the Serpent region, became enamoured of her, and assuming a human form, had connection with her against her will. The girl, although by age incapable of conception, became a mother by the divine power of Sésha; and the brothers observing her state, deserted her. She however, continued to live in Pratisthána, and gained a livelihood by taking service in several families. Her son grew up in good qualities, and frequently in play, was elected king of his companions, to whom he gave men, horses, elephants, carriages and other toy conveyances, and hence his name Sátavâhana, from "sátani" given, and "vâhanani" conveyances. He threw these clay figures into a well, and in his subsequent war against Vikramáditya, they all issued out endowed with life and enabled him to defeat that monarch. Pratisthána then became a rich city, having wide roads, large temples and private dwellings, and brilliantly white markets, fortifications, and ditches. Sátavâhana conquered the country as far as the Narbada, and having made all the people of Dakshanapatha

alludes to the *Kosha* or treasury of *Kathas*; and so do the *Prabhanda Chintámani* of Merutung 'Achárya, and the *Chaturvinsati Prabhanda* of Rájasekhara.* The latter contains the traditions of Sálivâhana, Sálivâhana,

free from debt, introduced his era therein. Jinaprabhasuri in another chapter, states that Sátaváhana became converted to the Jain faith, and built Jain chaityas or temples, and that his example was followed by fifty of his "viras" or sirdars. The author after praising Pratisthána, mentions that the city had sixty-eight sacred places, and that fifty-two heroes were born there; that the Jain king Sátaváhana went on horseback to preach his religion at Bhrugu Kachha (Broach), and that the Arya Kalaka established an annual festival at Pratisthána on the bright half of Bhadrapada; that intelligent persons seeing the line of temples to the gods, gave up witnessing the line of heavenly cars (vimans); and that in this city containing many deities, there were numbers of "anasatras" or houses for distributing food; that Kapila, Atreya, Brihaspati and Panchala, in consequence of being troubled by the king, published one "sloka" or verse, containing the drift of their four lakhs of verses.—See R. S. V. N. Mandlik, J. R. A. S. B., Vol. XII.

The Kalakachárya Katha, a Sanskrit treatise, gives the names of Kalaka Suri and his sister Saraswati, who were Jains. Kalaka went to Broach and converted the king of that place, a circumstance which offended the Bráhmans, and so he retired to Prithivi Pratisthána, in the Maratha Desa, where ruled the mighty and virtuous (Arhat) Sátayana rája. The guru established at Pratisthána, the Paryushana ceremony of the worship of Jinanátha (Prabhavani) pauspadhapalana, on the 4th day of the bright half of Bhadrapada; and finding the "Suris" or priests becoming corrupt, he left for Swarna Mahipura, and lived alone with Sagara Chandra Suri. In the "Bharaheswara Vritti" by Subhasilagani, the story of Kalakachárya is similarly related; and likewise in a third manuscript in Gujaráti, and also in a fourth in Marwári about 300 years old. There is another Marwári manuscript by Jinaranga Suri, in which Kalakachárya introduces himself to certain Moghal chiefs! A treatise called Paryushana Sataka in Maghádi, with a commentary in Sanskrit, considers the proper day on which the Paryushana ceremony should be performed. It states that Kalakachárya went to Pratisthána Pura, and that at the request of Sátaváhana, the Paryushana Parva which was hitherto observed on the 5th, was changed to the 4th of the bright half of the month of Bhadrapada. The Prabhavaka Charitra mentions that Kalakachárya flourished 480 years after "Vira's" nirvána; that Srimána Sátaváhana repaired the "tirth" or sacred place; and that Padalipta Suri established his standard there. In the Prabhanda Chintámani of Merutung 'Achárya, and in the Chaturvinsati Prabhanda of Rájasekhara, it is stated that Nágarjuna was a contemporary of Sátaváhana and of Padaliptachárya. A third Kalakachárya is said to have flourished in A.D. 993, and all three divide the honor of having changed the ceremonial day.—See Dr. Bhau Daji, J. R. A. S. B., Vol. IX.

* Bána alludes to Harichandra the commentator of Charaka as Bhattara or Bhattaraka Harichandra. He also mentions the great poet Kalidasa, who according to Hiouen Thsang flourished at the court of Harsha Vardhana in the first half of the seventh century; and some authors have consequently fixed the age he

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and mentions his minister Sudraka.* There is an old Sanskrit and Prákrit drama called *Mrit Sakati*, or the Toy-cart, by a king Sudraka, but its age has not been determined. A different Sátaváhana is

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mentioned in the first *lambaka* or section of the *Katha Sarita Sagara*

Bána about the 7th or 8th century. The Bhárat Khand Kosh by Raghonath Bháskar states that Bána died in Sáka 572 (A.D. 650). The Harsha Charitra of Sri Harash refers to Kalidasa and also to Rájasekhara and Bhámaha. It seems remarkable to trace the residence of the Maitrayaniya Bráhmans, who appear to have lived at the foot of the Vindhyas at Bhadgaon, and other conterminous villages of the Satpudas. They have been rarely found at other places from the time of Harsha Vardhana to the present day ; and when they have been found elsewhere, they may oe generally traced to Bhadgaon. The other classes of Bráhmans do not eat with the Maitrayaniyas, probably on account of their early Buddhist tendencies.—See Dr. Bühler, J. R. A. S., Bombay Branch, Vol. IX.

Merutung 'Achárya was a Jain pandit of Kattiawar who composed the "Prabhanda Chintámani" in A.D. 1423. His Merutunga Theravali is a geneological succession table. Merutung 'Achárya published two other works.—See Dr. Bhau Daji, J. R. A. S. B., Vol.

* According to the Chaturvinsati Prabhanda, Sátaváhana lifted a large stone fifty-two cubits in circumference as high as his knees ; and fifty of his sirdars also lifted the stone, some one inch and some two inches in height. A Bráhman named Sudraka, only twelve years of age, threw the stone up to the skies, and in falling, it split into three pieces,—one piece fell at a distance of twelve kos, another fell into the pool of serpents called "Naga-rhada" in the Godávari, and the third is still to be seen at a crossing where four roads meet. The king made Sudraka his minister, and appointed him chief magistrate of Pratisthána. Sudraka is said to have recovered the king's wife who had been carried away ; and there were in those days fifty warriors without, and fifty warriors within the city. Sátaváhana after a time became sensual, and wanted a virgin every fourth day, from one of the four classes of Hindus. The people became enraged, and a Bráhman of the village of Vivahavátika besought the goddess Pithaja to deliver them. The goddess consented, and assuming the form of the Bráhman's daughter, was married to the king, but when the "parda" was removed, she turned to a fiend and pursued him. Sátaváhana fled before her and jumped into the "Nága-rhada" pool of the Godávari and was drowned. —See R. S. V. N. Mandlik, J. R. A. S. B., Vol. XII.

One account alleges that there was no king of Paitan after Sálivábana, but the Hindus of Paitan profess to be able to trace his descendants down to the period of the capture of Devgarh by the Mahomedans in A.D. 1295. According to a document preserved at Paitan, the Sálivábana dynasty reigned there from Sáka 1 to Sáka 294 (A.D. 373), but the names of the different kings are not known. The next dynasty, that of Sudrak, a Bráhman by caste, ruled from Sáka 295 to Sáka 881 (A D. 960). The names of only two of the kings are known,—Sudrak and Indukirit who ruled 95 and 48 years respectively. A Rajput or Mahratta family followed, founded by one Pulliduth, and lasted till

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by Bhatta Somesvara, who flourished in the 12th century of the Sámvat era.* There is consequently some difficulty in determining the author of the *Kosha Katha*, for the Sátaváhana described in the *Brihat Katha* must have been a contemporary of Nanda, and the Sátaváhana of some of the Jain writers probably lived about A.D. 466.†

Sálivábana.

Mukunda rája.

MUKUNDA RÁJA.—This author was born at Amba Jogi on the *Bánganga*, and flourished towards the end of the 12th century. He was a Smarta Bráhman of the Madhiandin Sakha, who propitiated Siva at twelve years of age, and then propitiated Dattatriya, Muniswára and Guru Sankara on the banks of the Gautama (Godávari). Later in life he practised *raja yoga* and became a

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Sáka 936 (A.D. 1014). The seat of government was then removed to Devgarh where a Gond rája reigned till Sáka 956, and was succeeded by a Bhil king who ruled up to Sáka 1006 (A.D. 1085), being a period of fifty years. The dates in this account are evidently vitiated by mistakes :—If the first dynasty were the Andhras, the second may be the Rathas, Rathors, or Balharos first ruling near Násik and afterwards at Malkhed, and who were subdued by "Taliapa" in Sáka 895, after which the district must have been under the Chalukyas till the rise of the Yádavas of Devgarh in Sáka 1110, of whom Bhillama, the first king, may indeed be the Bhil rája of the legend, but who ruled only 5 years and not 50. —See Burgess, Arch. Surv. of West. India, Vol. III., p. 57.

* Somdev, whose titular name was "Gunádhya," composed the "Brihat Katha," a work in seven books, containing a lakh of slokas. By the advice of his pupils Gunodia and Maodidena, the author presented the seven great tales to Sadáshev, in the hope that the king being a man of taste, might preserve and spread them. The work was however rejected, because it was written with blood in the "Paisachi" or language of goblins. On learning this, Gunádhya burnt six of the books, and the seventh was preserved only by the entreaties of his pupils. Sátaváhana heard that the recitation of the remaining book charmed even the beasts, and having visited Gunádhya, obtained possession of it, and after having studied the work, inserted an introduction in Prákrit.—See Burgess, Arch. Surv. of W. India, Vol. III., p. 56.

Bhatta Somesvar or Somadev Bhatt of Kashmir translated the "Brihat Katha" into Sanskrit in the 12th century of the Sámvat era, and called it "Katha Sarita Sagara."

† Bháskar 'Achárya, a Bráhman astronomer, and an inhabitant of Bidar studied arithmetic, astronomy, and astrology, and in Sáka 1026 (A.D. 1104) composed a work on arithmetic called "Bija Ganita," which he dedicated to his only child, a daughter Lilavati. He wrote the "Siddhanta Siromani" in Sáka 1050 (A.D. 1128), and died at Bidar in his 65th year.

great *sádhu*. His tomb or *samádhi* is near the town of Amba Jogi.

Mukunda rája. Mukunda rája wrote several works, but few of them are to be met with at the present day. The *Veveka Sindhu* and the *Paramamrut* are metaphysical pantheistic works; the *Mulasthambh* is in praise of Siva. Mukunda rája has given the following succession of his gurus—Adinátha, Harinátha and Raghunátha; and he himself is said to have been the guru of Jaipal rája. He also mentions Nrisinha, Ballala (Bhillam), and Jaitapala (Jaitra-pala) of the Yádava dynasty.

Dnánoba. DNANOBA OR DNANESVAR.—The most celebrated of Mahratta poets, was born in Sáka 1194 (A. D. 1272) at Alandi, sixteen miles from Puna. He was the son of Vitthal Pant, a kulkarni of Appaigaon in the Paitan taluk, and his mother was Rukma Bai, an inhabitant of Alandi. Vitthal Pant was a Deshast Bráhman of the Sukla Yajurved, and the Madhiandin Sakha. Soon after his marriage he became a *sanniási* and retired to Benares; but the head of his establishment, when visiting the holy places of the south, saw Rukma Bai at Alandi, performing worship with great devotion. He gave her his blessing, promised her four children, and sent Vitthal Pant back to Alandi. In course of time, Rukma Bai bore three sons, Nivritti, Dnánoba, and Sopandev; and a daughter named Mukta Bai. As these however were born after Vitthal Pant became a *sanniási*, they were classed as *Vidurs*; and the Bráhmans would neither receive Vitthal Pant nor his children back into caste, till Dnánoba and his brothers convinced the learned men of Paitan, that they were under the special protection of the deity, by making a wall to walk, and a buffalo to recite the Vedas. Nivritti then became *chela* or disciple to Gyni-náth, and Dnánoba became *chela* to Nivritti. In Sáka 1212 (A.D. 1290) Dnánoba wrote a Prákrit commentary on the Bhagavat Gita of Vyasa, for the sake of those who did not understand Sanskrit. He wrote another work, *Amrutanubhav* or *Anubhavamrut*, treating on *Yoga Shaster* or the science of respiration; besides several moral and religious precepts, delivered in metrical poems called *abhangs*. Dnánoba died in Sáka 1222, and his tomb is at Alandi. His brothers were

also authors, and so was his sister Mukta Bai, some of whose *abhangs* have been handed down to posterity. In fact the three brothers were considered incarnations of Brahma, Vishnu, and Siva, and the sister an incarnation of Brahmi. Dnánoba was the founder of a sect, and Sindia endowed his temple at Alandi with a grant of the revenues of the village. The anniversary of his death is celebrated in the month of Kártik. Dnánoba and Námdev were fellow-disciples of Pundalika.* Dnánoba.

HEMADRI OR HEMAD PANT.—A Bráhman of the Sukla Yajurved, and the Madhiandin Sakha. He was an inhabitant of Paitan, and became prime minister to Máhádev the Yádava king of Devgarh, and afterwards to Rámachandra-sen his successor.† He was of the Hemádri or Hemád Pant.

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* Náma or Námdev was born at Gokalpur near Pandharpur in Sáka 1200, and was the adopted son of Damaseti, a "shimpi" or tailor by caste. He became a famous "sádhu" and was one of the first disciples of Pundalika, who established an ecclesiastic Hinduism at Pandharpur. Námdev was a Prákrit writer of "abhangs," treating on religion, prayers, hymns, and love. He was helped in this work by sixteen persons, including his father, mother, brothers, sister, wife, daughter and a female slave named Zana Bai. A few of the "abhangs" of Zana Bai have been preserved. Námdev died in Sáka 1268 (A.D. 1346), and his tomb is at Pandharpur.

† There is some doubt about the age of Hemádri. Dr. Bhau Daji in the Journal R. A. S., Bombay Branch, Vol. IX., fixed it about the end of the 12th and the beginning of the 13th century; and the "Bharat Khand Kosh" by Raghonath Bhaskar of Puna mentions that he was born in 1125 Sáka (A.D. 1203). There is an inscription on a stone slab at Patan near Chálisgaon, which records the grant of a village named Vaula by Achyuta Naika of Gautama-gotra, and states that he was a contemporary of Rámachandra, whose minister was Hemádri. The date on the inscription is A.D. 1206, and a list of rájas is given, containing the names of Bhillam, Jaitrapala, and Singhana. In the Journal R. A. S., Vol. V., 1839, Mr. Wathen published two copperplate grants, dated Sáka 1194 and 1212 respectively (A.D. 1273 and 1291), in which the following kings are mentioned :—Bhillam, Jaitrapana, his son Singhana, next Krishna, then his younger brother Máhádeva, and then Rámachandra the son of Krishna. Hemádri was the minister of Rámachandra, who succumbed to the Mahomedans in A.D. 1295. Mr. R. G. Bhandarkar in the Journal R. A. S., Bombay Branch, Vol. X., in alluding to the quotations from the Máhá Bhárata to be found in Hemádri's Dána Khanda, states that he was the minister of Máhádéva, who ascended the throne in A. D. 1260. On the other hand, Hemádri in the "Ayur-vedarasáyana" calls himself the "mantri" or minister of Rám rája, and states that he was in possession of the Sri-Karna (seal ?). In the

Hemádri or Hemád Pant.

Vatsa-gotra, and his genealogy is traced to Vámana, then Yasu-déva a very learned Bráhman, and then Káma-deva, the father of Hemádri Suri. At the present day, Bráhmans of the Madhiandin Sakha prevail in the Daulatábád district where Hemádri was born. The following treatises are attributed to Hemádri :—1 *Chaturvarga Chintámani* on the Dharma Shástra, a work not now met with in a complete form ; 2 *Ayur-vedarasáyana*, a commentary on the *Ashtanga-hridaya*, the medical treatise of Wágbhatta ; 3 *Muktaphala*, containing extracts from the Bhagavat, on the nine sentiments and for the support of Bhakti or faith. This last however, is attributed to Bopadéva, who was patronised by Hemádri and wrote other works. Mr. Arthur Steele in his summary of the laws and customs of the Hindu castes, alludes to "a very ancient work of notoriety, treating on all subjects," called *Hemádri*, containing 100,000 slokas in twelve divisions, written by Hemádri Bhatta Káshikar. The Maráthi character called *Modh or Modhi* is said to have been first introduced by Hemádri, to whom the *Lekhenpadhati* or Letter Writer is also attributed. Hemádri is a well-known name among the learned, and he and Mádhava are regarded as the two pillars of the Dharma Shástra ; but Hemádri's style is antiquated, while Mádhava's is elegant and refined.* The *Chaturvarga Chintámani* treats of Achára (custom or practice), Vyavahára (civil and criminal law), Ishta (essential ceremonies), Purta (acts of liberality) and Adhyátma Vidya (the nature and essential properties and relations of all beings). Modern authors do

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Vrata-Khanda, he mentions the capital Daulatábád as being situated in the "Setuna-Desa," probably the ancient name of the Daulatábád district ; and gives the following genealogy of the kings of Devgarh—1 Bhillam, 2 Jaitrapala, 3 Singhana-deva, 4 Jaigaki. The last had two sons, Krishna and Máhádeva, and in the reign of the latter, Hemádri the minister possessed all the regal power.—See also Chapter on History.

* Mádhava flourished in the 14th century of the Christian era, at the court of Sri Bukka rája of Bijayanagar, and was the preceptor of the rája's family. He and his younger brother Sáyana are the authors of a learned commentary on the Big Veda. He also wrote a commentary on the "Parasara Smriti ;" and on law and grammar. "Mádhava in his style is at once learned and deep, yet simple and pleasing."—See Dr. Bhau Daji, J. R. A. S. B., Vol. IX.

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not quote Hemádri so frequently on Vyavahára as on Dharma Shástra. The *Chaturvarga Chintámani* is divided into five parts or *Khandas*. The first or Vrata Khanda is taken chiefly from the Bhavishya Purána, but there are many *Vratas* or religious observances given by Hemádri that are not found in the works of other authors. The Dána Khanda, also taken from the Puránas, deals with charitable gifts, and the ceremonies which should accompany them. The *Dána Mayukha*, the *Dána Chandrika*, and other popular treatises of the present day do not contain many of the Dánas of Hemádri. The Tirtha Khanda relating to pilgrimages, and the Moksha Khanda on emancipation are not procurable. The Pariséshta Khanda is divided into several parts, such as Sraddha, Kála, Pratistha and Anhika treating on daily ceremonies. The whole work is called *Chaturvarga Chintámani* from its embracing Dharma (virtue), Artha (wealth), Kama (pleasure) and Moksha (emancipation). The texts quoted by Hemádri are from the Mantras and Bráhmanas of the various Sakhas of the four Vedas; but the citations from the Gautami Sakha which prevails in Gujarát, and the Ranayani Sakha which is current in Drávid Desa, are the greatest in number. Hemádri exhibits great acquaintance with the Maitráyani Sutra; and Maitráyani Bráhmans are still to be found in the villages and towns in the neighbourhood of Daulatábád, and at the foot of the Vindhyas about Bhadgaon. A commentary on the Katyáyana Sutra by Karkopádhya or Bhashyakhára is frequently cited; and so is the annotator of Manu, called Medhatithi, who was subsequent to Kumarila Bhatta. Quotations are also made from Viswarupa who commented on Sankara's school; and likewise from the Rikat Sutra of Saunaka. Viswarupa must have lived after Sankaráchárya, but he was prior to Vidnánesvára.* Saunaka was the

Hemádri or Hemád Pant.

* The preceding is chiefly taken from Dr. Bhau Daji on Hemádri, J. R. A. S. B., Vol. IX. Vidnánesvára or Vijnánesvára is the author of the Mitakshara, the highest authority on Hindu law over the greatest part of India. He was a worshipper of Vishnu; but belonged to an order of ascetics founded by Sankara, who is generally supposed to have flourished at Kolhapur in the commencement of

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author of the 'Asválayana. In the list of works quoted by Hemádri, —Viswarája, Jayanta, and Apararka belonged to the Mahratta country.

Hemádri or Hemád Pant.

Hemádri or Hemád Pant has a reputation of having been the founder of the temples and wells known as *Hemád Panti* that are to be seen in various parts along the banks of the Godávari, &c.

Atmanayaka.

'ATMANAYAKA.—A Mahár by caste and a follower of Pundalika. He composed several *abhangs*.

Janárdhan Pant.

JANARDHAN PANT.—A Bráhman who flourished in the middle of the 16th century, and was the prime minister or chief adviser of the governor of Daulatábád. He was the preceptor of Eknáth of Paitan, and was the author of several works, but few of his writings have been preserved.

Eknáth.

EKNATH.—A Deshast Bráhman of the 'Asvaláyana Sakha, and an inhabitant of Paitan. He was born in Sáka 1470 (A.D. 1548), and came of a noble family, his father Surya Naráiana or Surya Pant having been the son of Chakra-pani, and grandson of Bhanudás, a famous *sadhu* of Paitan, who brought back the idol of Pandharpur from Annagondi in a miraculous manner. His mother's name was Rukmani. Eknáth was a follower of Pandurang, and became a

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the 9th century. Vijnánesvara lived at Kallianpur under a king named Vikramáditya. He could not have lived in the time of the Vikramáditya who reigned in the beginning of the 11th century, as he quoted the writings of Bhoja of Dhar who flourished about the same time; so that he was probably a contemporary of the next Vikramáditya, who reigned in the latter half of the 11th century. The Mitakshara was written for Kalivikrama whose empire embraced the greater part of the west and south of India; and similar treatises were prepared at the courts of other sovereigns. Thus the Viramitrodya was written for Virasimha; the Vyavahára Mayukha for Bhagavantadeva of Bhareha; the Sarasvati-vilasa for Pratapa Rudra, &c. The text books of the Dharma Shástra which are of recognised authority throughout Gujarát and the Dakhan in all matters affecting the legal as well as the social status of the Hindus, are those of Manu and Yajnavalkya, with Vijnánbhikshu's commentary on the latter; the Mitákshara; Vyavahára Mayukha; Nirnaya Sindhu; Hemádri; and Mádhava on Parasar. The Subodhinia commentary on the Mitakshara was written by Madanapala, a native of Kato-nagara, who quotes Hemádri in his work. The Vyavahára Mayukha, which is next in authority to the Mitakshara in Western India, was written by Nilkant, a Deshast Bráhman.—See Dr. Bühler, J. R. A. S. B., Vol. IX.

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great *sádhu*. He drowned himself in the Godávari in Śáka 1531 (A.D. 1609), and Mahipati gives his life in the *Bhakta Vijaya*. Eknáth was the author of numerous works, but the most celebrated is the *tika* or translation of a portion of the Bhagavat, which he issued in several parts. The *Chatu Sloki* gives the meaning of four verses in the second part of the Bhagavat; the *Eknath Bhagavata* written in Śáka 1495 (A. D. 1573), refers to the 11th part, and the *tika* of Kishenji's marriage as contained in the 10th part; the *Bhavardha Ramáyan* is an interpretation of Valmiki's great work; and the *Rám-gita* contains Rámachandra's advice to Lakshman belonging to the 7th part of the Rámáyana. The *Su-átmasukh* or self-pleasure relates to the Vedant Sháster; the *Su-kashataka-Bodh*, and the *Hástamalak* are on the same subject; and so is the *Anandalhari*, in which Eknáth gives the *tika* or meaning of a Sanskrit work by Sankaráchárya. The *Siva-lilamrut* relates to the followers of Máhádev. Eknáth also wrote several *abhangs*, some of which reflect severely on idolatry.*

Eknáth.

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* Sridhar a learned Bráhman of the same religious profession, was the next author of eminence. He was a lineal descendant in the tenth generation from Dattatriya, an original disciple of Pundalika; and was the son of Yádhav Rao, a Deshast Bráhman and kulkarni of the village of Nazhar near Pandharpur. Rangnáth swámi, an elder brother of Yádhav Rao, was a great sádhu in the time of Sivāji Chatrapati. Sridhar flourished towards the end of the 16th and the beginning of the 17th century, as a postscript to the Hari-vijaya, one of his works, gives about Śáka 1524 (A.D. 1602) for its completion, while according to another account, the Hari-vijaya was finished in Śáka 1493 (A.D. 1571). He became a *sanniasi* in his 14th year, and translated several Sanskrit works into Maráthi, such as the Bramhoter Khand and the Jaimini Aswamedh, besides writing a commentary on the Bhagavat. His other works are the lives of the Pándavas; and a life of Rám, of Krishna, and of Siva, called respectively the Pándava-pratap, the Rám Vijaya, the Hari Vijaya, and the Siva-Lilamrita. The Kasi Khand is an account of the river "Bhagirathi"; and the Pandurang Mahátma gives a description of the greatness and sanctity of Pandharpur.

Tukarám, the contemporary of Siváji, was a Prakrit writer of great eminence, and may be called "the poet of Mahárashtra." He was born in Śáka 1530 (A.D. 1608) at a village called Dehu, situated 18 miles from Puna; and died in Śáka 1571 (A.D. 1649). He was a Sudra by caste, and his father Balhoba traded as a Vaisya. His mother's name was Kanka Bai. The Bhagvat Purána as interpreted by Eknáth, is expressly specified as forming part of the studies of Tukarám; and he was also a professed follower and ardent admirer of Dnánoba. Tukarám wrote the Sidha-pal charitra, the Pralhad charitra and the Abhang Sangraha.

Principal Hindu authors of the district.

RAMDAS SWAMI.—The spiritual guide of Sivâji, was born in Sáka 1530 (A.D. 1608) at a village called Jam, situated about 40 miles from

Rámdás Swámi.

Rakshasa Bhavan on the Godávari, in the Ambad taluk. He was the second son of Suryáji Pant, a Deshast Bráhman of the Rigved, and a kulkarni by profession. Rámdás swámi's original name was Naráian Pant; and his brother's name was Gangádhar Pant. He left Jam in his 12th year, and resided at Panchavati near Násik till he was 24 years of age. He then travelled about, visiting various holy places, and in Sáka 1556 retired to a jungle on the bank of the Kistna, near Sattára. In Sáka 1571 (A.D. 1649), Sivâji Chatrapati became a *chela* or scholar, and Rámdás swámi his spiritual guide was called *Samardh* or high professor. Rámdás swámi was never married, and died in Sáka 1603 (A.D. 1681). He was considered an incarnation of Mároti or Hanuman; and several persons in Máháráshtra profess to be his followers, and call themselves Rámdásis. An account of his life is given in the Rámdás Charitra, written by his *chela* Hanmant swámi. Rámdás swámi was a Prákrit writer, and composed a dialogue on the Hindu religion called *Das bodh*, for the instruction of his pupils, and especially for Sivâji. He also wrote the *Sphut abhang*, the *Samas Atmaram*, and a treatise on the mind called *Manachei slok*.

Muktésvar.

MUKTESVAR.—A Deshast Bráhman of the Rigved, was born at Paitan in Sáka 1531 (A.D. 1609). His father's name was Visvambhar, and his mother was Lila Bai the daughter of Eknáth. Muktésvar wrote in Maráthi; and his works are much esteemed for their

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The influence of Tukarám's works among the middle classes of the Hindu community, is greater than all the Shástras and Puránas. He invariably concludes his "abhangs" with "Tuka said," and spares neither Bráhman nor gosain, but lashes all with his unsparing ridicule. The life of Tukarám is contained in the Bhakta Lilamrita, and the Bhakta Vijaya. The former was written by Máhipati, who styles him the "Kabir" of the Máhrattas. Mahipati first wrote the Bhakti Vijaya, then the Santa-Lilamrita-Sara, and lastly the Bhakta Lilamrita. The first was drawn up from two others,—one by Nabháji, and another called Udhav Chidghan. Nabháji wrote in the Gwalior language, and his work was probably the original Bhakta-mala of Wilson. Nabháji seems to have lived before Tukarám.—See Dr. Stevenson, J. R. A. S. B., Vol. III.

Principal Hindu authors of the district. Muktésvar.

language and poetical beauties. They consist of 1 *Bharat*, 2 *Rámáyana*, 3 *Satamukh Ravan Vadh*, or the story of the hundred-faced Rávana, 4 *Vatsala Haran*.*

Amrit Rao.

AMRIT RAO.—A resident of the city of Aurangábád, was born in Sáka 1620 (A.D. 1698), and died in Sáka 1675 (A.D. 1753). He was a Deshast Bráhman of the Rigved, and was employed as *Sir daftar* or manager to the Moghal subadar (Visa-moro) of Aurangábád. There are several styles of poetic composition, such as *Arya Abhang*, common to both the Mahratta and the Brij Bhásha, a dialect of Hindi. The particular style used by Amrit Rao is called *Katav*, and consists of *padas* or long lines of sixty syllables each. He wrote the following works :—*Dámáji Pant Basad*, an account of Damáji Pant, a subadar in the time of the Báhmani kings ; *Suka charitra*, relating to Suk the guru of rája Parikshet of Dehli ; *Sudam charitra*, about Sudam, the ally and friend of Kishenji ; *Draupadi Vastra haran*, or Duryodhana's removing the clothes from Draupadi the wife of Dharma rája ; *Jiva dasha*, or advice on life ; *Durvasa yatra*, or the travels of the Durvas ; *Ramachandra Varnan* and *Ganpati Varnan*, relating to Rámachandra and Ganpati ; *Markandeya churnika* ; and a novel called *Dhruva charitra*.

Mahipati.

MAHIPATI OR MAHIPATI BHAVA.—A Deshast Bráhman of the Rigved, and an inhabitant of Záharábád, a village in the Ahmadnagar district, near to the river Godávari, not far from Paitan. He was born in Sáka 1637 (A.D. 1715), and died in Sáka 1712 (A.D. 1790).

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* Váman, of the same era, possesses much fame as a Sanskrit and Prákrit writer. He was a Deshast Bráhman of the Mádhava sect, and belonged to the Rigved. Váman became a sádhu at an early age, and was the "josi" or astrologer of Khoregaon in the Sattára district. He died in Sáka 1595 (A.D. 1673). Váman translated the Bhagavat, the Bhárata, the Ramáyana, and the Gangal Hari, a Sanskrit work by Jaganáth Pandit Rao Vadip. He also wrote the "Gita Sama Sloki," the "Vidartha Dipika," the "Nigam Sar" on the Hindu religion, and a Sanskrit grammar. His other Sanskrit works have not been preserved.

Raghunáth Pandit was born in the 17th century and wrote a book called "Nala Khian," giving an account of the marriage between Nala and Damayanti, as described in the Máhá Bhárata.

Principal Hindu authors of the district.

His father Dádo Pant was the kulkarni of the village, and Mahipati succeeded him on his death. Mahipati was a very prolix writer and intolerably verbose. He wrote a historical record of the sages called Bhakta Vijaya in A.D. 1774, and followed this up with the Santa Lilamrita and the Bhakta Lilamrita. His other works are Santa Vijaya ; Krishna Lilamrita ; Rádha Sáramrita ; Pándurang Máhátma ; Sant Máhátma ; and Tukarám charitra. Mahipati in his Bhakta Vijaya places Dnánoba, Námdev and Kabir as contemporaries.*

Mahipati.

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* Kabir could not have been a contemporary of Dnánoba and Námdev, as he flourished between the years 1380 and 1420 of the Christian era ; whereas Dnánoba was born in A.D. 1272, and Námdev died in A.D. 1346. According to the Bhárat Khand Kosh, Kabir was adopted by a Momin or Mahomedan weaver of Benares. He wrote several works in Brij Bhásha, and was a "chela" of Rámanand swámi. His followers called "Kabir Panthis" do not worship idols or kill any animal, and intermarry with the Mahomedans. The reform wrought by Kabir seems to have been very great, and Mahipati styles him "the illustrious Yávana devotee."

Moro Pant, the most popular of the Prákrit writers among the Bráhmans, was a Vaishnava, but wrote poems in honor of other gods as well as Vishnu. He was an inhabitant of Panalla in the Kolhapur district, and was born in Sáka 1651 (A.D. 1729). His father Rámachandra Bápuji Paradkar was a Deshast Karhada Bráhman of the Rigved, and was the karkun of Bápuji Naik Josi, the jagirdar of Baramatti, situated 40 miles from Puna. Moro Pant succeeded his father, and after a time, received a mansab of 500 rupees a year and was allowed to retire to Pandharpur. He adopted the "arya" style of composition, and his works are very numerous. They consist of translations from the Máha Bhárata, the Rámayana, the tenth part of the Bhagavat, and a Sanskrit work on the Hindu religion by Sankaráchárya called "Pras-nottari-malika." He also wrote the "Sapta sati" relating to a Hindu goddess, the "Mallari máhátma" on Khandoba of Jejuri, the "Pandhari stuti" on Pandharpur Vittoba, the "Hanuman varnan" relating to Hanuman, the "Kekávali," and the "Sam shayaratna mala" about the deity. Moro Pant went to Benares in Sáka 1710, but returned again to the Dakhan and died at Pandharpur in Sáka 1716 (A.D. 1794).

Anand Phandi was a Deshast Bráhman of the Madhiandin Sakha, and was born at Sangamnir in the Ahmadnagar district in Sáka 1666 (A.D. 1744). He is said to have obtained the name of "Phandi" from his belief in a Mahomedan fakir called Malik Phandi. His family surname was "Gholap," and his father's name was Bhaváni Bháva. Anand Phandi wrote several songs and hymns in honor of the second Báji Rao, and a history of "Savai Mádhu Rao Peshwa." He died in Sáka 1741 (A.D. 1819).

Rám Joshi of Sholapur was a Deshast Bráhman of the Madhiandin Sakha,

Principal Hindu authors of the district

Some of the translations from Sanskrit into Mahratta that have not been mentioned in the foregoing, are Sakuntala, Mádhava and Malati, Veni Sanhar, Janaki Parinaya, Párvati Parinaya, Bhama Vilas, Madan Parijat, Mudra Rákshas, Madalasa-akhyan. The original works in Marathi are, Hiranya Kasyapa Vadha, Rávana Vadha and Bhárata bhet, Daksha Prajapati akhyan, Harischandra akhyan, Angadu Srishtai, Bhasmasur Vadha, Bhaumasur Vadha, Babhruvahan akhyan, Sudaina Charitra, Lakshman Sakti, Abhi mamju Vadha, Uttara-go Haran, Dakshina-go Haran, Ahi Mahi akhyan, Ras Krida, Rukmini Swayamvara, Sita Swayamvara, &c. The principal works of fiction in Mahratta are,—Munju ghosa, Vichitra Puri, Kadambari Sar, Raja Madan, Chandra Prabha, Mukta Mála, Vishevas Rao, Mitra Chandra Kadambari, Sulochana and Mádhava, Kishwar Sita, Saumag Bodhak Striya Charitra, Mano Rama, Báláji Báji Rao, Basant Vilas.

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2. MAHOMEDANS.

A. RELIGION.

The Mahomedans are divided into four great sects,—Sunnis, Shiáhs, Wáhabis, and Máhdavis; but all believe in the Unity of God, and in Mahomed as the Prophet of God.* The Sunnis greatly

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and was born A.D. 1762. He wrote songs and hymns, and a set of rules for making verses called "Chandomanjari." He died in Sáka 1734 (A.D. 1812).

Makunda Rao and Sadásiv Mankesvar were other Mahratta writers, and there are several more that can be traced up to the present time. Their works are not of equal fame, and generally consist of "Lavanyas" in praise of heroes and females.

* It was the great mission of the Arabian Prophet, to restore the worship of the Unity of God, at a time when his country was sunk in idolatry. In the earlier stage of his career, Mahomed was supported by religious enthusiasm; and even subsequently, when enforcing his doctrines and Apostolic claims, he appears to have relied entirely on reason and eloquence. The Korán which he offered to the eastern world is written in an inimitable style, and its elegance, purity of diction, and melody of sentences, constitute it the most poetical work of the East. Its teachings emanate with irresistible authority, and it is held

Religion of the Mahomedans.

preponderate and form 98 per cent of the Mahomedans of the district. The Shiáhs come next, and then the Máhdavis, while the Wáhabis are barely known. Aurangábád furnished a genial soil for the spread of the religion of the Prophet, and was the centre of great missionary movements in the 8th century of the Hijri.

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by the Mahomedans in the greatest respect and reverence. The Korán teaches the Unity of God, and its conception of the Deity is that of an infinite and eternal Being, without form or place, without issue or likeness, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all intellectual perfection. But this primary idea of the Godhead has nothing abstract and indistinct about it. God is not a mere philosophical First Cause, who stands aloof in unapproachable majesty, regulating the universe by established laws ; but he is an ever-present, ever-working energy. The religion of the Korán is a stern and severe monotheism. It is stripped of all controversy, and restricts the imagination to a plain and invariable worship. It has no idol of any kind ; no mystery and metaphysical subtlety ; no monastic establishment and enthusiastic penance ; and it is eminently practical. Mahomed's precepts established the adoration of one God, and directed the extirpation of idolatry ; but they also inculcated moral duties, to regulate men's actions towards one another ; and the Korán is consequently the chief authority in all matters religious, social, civil, commercial, military, judicial, criminal, and penal. Every Mahomedan is his own priest, for Islam is without a priesthood. The doctors of the law are doctors of divinity, because the law is the Korán ; but their functions are judicial and not sacerdotal, and they are supported by judicial fees and the revenues of lands appropriated to mosques. There are five fundamental points of Islam,— 1 the profession of faith, that "there is no God but God, and Mahomed is the Prophet of God" ; 2 charity ; 3 pilgrimage to Mecca ; 4 the fast of the Ramzán ; and 5 prayer. The Mahomedan religion is thus divided into two branches,—faith and practice. Faith comprises belief in God, in his Angels, Prophets, the revelations of the Korán, the resurrection of the dead, the day of judgment, and God's absolute decrees. Practice includes prayer, charity, fasting during the Ramzán, and pilgrimage to Mecca. Of these chief duties, prayer is indispensable, and is the "pillar of religion," and the "key to paradise." It should be directed towards Mecca at five appointed hours every day ; and washing and cleanliness are enjoined as accessories to prayer. Almsgiving should embrace the one-fortieth part of a person's property. Mildness, abstinence from spirituous liquor, and toleration are also inculcated. It is obligatory on every Mahomedan to propagate Islamism, and particular merit is ascribed to those who die in the cause of religion.

The differences, &c. of the Mahomedan sects may be briefly enumerated as follows :—

The Sunnis consider Abu Bakar, Omar, Osman, and 'Ali to be the four vicars of Mahomed ; and observe the "Ashura" or 10th of Mohoram, because several important events took place on that day, and Husain and Hasan suffered martyrdom. They have six books of traditions, and their canonical legists are the

Religion of the Mahomedans.

The town of Roza or Kuldábád contains the shrines of the most famous saints of the Dakhan ; and there is scarcely a village in the district which is without its tomb to its patron saint, known by the general name of "Aulia," "Saiad," "Wáli," or "Sádat." The "Urus" or the anniversary day of each saint is observed with more

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four Imáms or Mujtahids. The Sunnis have various orders of dervishes, and each order has a community of its own in which particular principles and modes of worshipping God are inculcated ; but the points of difference between them are slight, and of recent years there is a general tendency to union.

The Shiáhs consider 'Ali to be the only lawful successor of Mahomed ; have one special Imám to whom all matters spiritual and temporal are referred, and in his absence consult the Mujtahids or enlightened doctors. The term Imám is also applied to the twelve great leaders of the Shiáhs proper. There are nearly thirty-two sub-divisions of Shiáhs ; but the Shiáhs proper form the largest and most influential section, and their chief duty consists in devotion to the twelve Imáms. Some of the Shiáhs affirm, that the twelfth Imám Mahdi was born in H. 258, but mysteriously disappeared at 7 years of age. Many however believe that he will come again, while others say that Mahdi is still alive and rules in the far west. According to the prophecies of Mahomed collected by the great Sunni doctors of traditional science, Imám Mahdi will appear at the millennium, and consequently, the Sunnis believe that he is yet to come. The Shiáhs further have their own five books of traditions, and observe the 10 or 12 days of Mohoram as a time of mourning for the martyrdom of Husain and Hasan. They sometimes shorten the "Fárz Namáz" into three periods of daily prayer ; and at the "wuzu" or ablution, they first touch their feet with water, while the Sunnis do this last. The "Muezzin" who proclaims the summons to prayer, adds certain sentences which are omitted by the Sunnis ; and in the absence of the Imám, the Shiáhs perform their devotions individually and privately, but the Sunnis always pray in a body, and choose any able person to conduct the prayers. The Sunnis in their attitude of prayer, stand with the right hand over the left, and both placed below the navel ; while the Shiáhs keep the hands hanging by the side and omit certain Arabic phrases which the Sunnis use. In the "ruku" or bending, and in the "sijdah" or prostration, the Shiáhs have a slight addition to the phrase used by the Sunnis ; and at the close of a prayer, they omit the Sunni "salám" of turning to the right and then to the left. A Sunni uses a "tasbih" or rosary made of any material, but a Shiáh has a "kuntha" made of the dust from Kerbela, and performs his "sijdah" on a small earthen tablet composed of the same material. In the absence of this "sijdah-gah," the Shiáh may use the leaf of a tree, or even his own hand ; whereas the Sunni performs the "sijdah" on the bare ground. Among the points of minor importance, the Shiáhs contract temporary marriages ; repeat the "Damépanjetan" in honor of five holy heads, Mahomed, 'Ali, Fatima, Husain, and Hasan ; and sometimes chant the names of God on the knots of their fingers.

The Wáhabis call themselves Muwáhids or Unitarians, and follow the

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or less ceremony by the Hindus as well as by the Mahomedans; and weekly offerings are also made at some of the principal shrines, on every Thursday or Friday. The following is a brief account of the chief Mahomedan saints of the district, and the different orders to which they belonged.

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teachings of Mahomed the son of Abdul Wáhab. Mahomed was born in A.D. 1691 at Ayina in the Nejd country, and first propagated his doctrines in his native land; but on encountering much opposition, he fled to Deraiah, the chief of which embraced his tenets. The Wáhabis overran the whole of Arabia, and even threatened the Turkish empire, when the leader Abdulla was taken prisoner in A.D. 1818 and executed at Constantinople. The movement reached India, and Saiad Ahmad, a great Wáhabi leader, was killed in a struggle with the Sikhs in A.D. 1831. The members of this sect are not much known, as they are believed to be associated with some political interests, and propagate their doctrines with great secrecy. The following are the principal features by which the Wáhabis are distinguished :—

The Wáhabis perform the "wuzu" at home, and attend the mosque for such public worship as is enjoined in the Korán, but do not lift up their hands in supplication, and in their attitude of prayer, stand with the hands placed upon the breast.

They do not seek the intercession of prophets and saints, and consequently will not perambulate tombs, nor illuminate them, nor make *tawaf*, nor even build domes over graves. The women also are not allowed to visit graves to make votive offerings, and to pray at the tombs of venerated saints.

They do not celebrate the anniversary of Mahomed's death, but only observe the "'Id-ul-Fitr," the "'Id-ul-Zoha," the "Ashura" and the "Shaha Barát" or night of record. They neither smoke nor wear silk robes, nor do they believe in lucky and unlucky days, good and bad omens, &c.; and count the names of God on the fingers and not on the "tasbih" or "kuntha."

The Máhdavis are chiefly Pathán, who believe that the promised Imám Mahdi has come and gone away. The other Mahomedans called the members of this sect "Ghair Máhdavis," implying that their Imám was not the true one; and these again called their opponents "Ghair Máhdavis," till in course of time the name "Máhdavi" became generally applied to the new sect. The Máhdavi movement dates from the 10th century of the Hijri era, when the Mahomedans throughout India were expecting the millennium. In Hijri 905, Mir Saiad Mahomed of Jonpur, claimed to be the promised Imám Máhdi, and commenced preaching. He had numerous adherents, but the great mass of the Mahomedans bitterly opposed him, and he fled from Jonpur. Mir Saiad Mahomed proceeded to Gujarát where he converted some of the inhabitants, and then came to Daulatábád. He made a pilgrimage to Roza, and also visited Ahmadnagar. The king Ahmad Nizám Sháh and his successor Burhán Nizám Sháh became his adherents; and in those days, the court at Ahmadnagar teemed with the Máhdavis. The followers of Mir Saiad Mahomed consider their Imám to be equal only to Mahomed the Prophet in position and dignity, and to be superior to every one else. They

Religion of the Mahomedans. Nakshbandi. *Bába Shah Mosafar.*

NAKSHBANDI.—Founded by Báháu-d din whose surname was Nakshbandi the painter. Bába Sháh Mosafar was one of the most celebrated Nakshbandis of Aurangábád. He was born at Ghájdáwan and studied at Bokhára under Bába Palang Posh Nakshbandi. At Hasan Abdul, his spiritual preceptor gave him his final initiation of

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believe in his revealed verses called "Mansukhing," and in the "Tafasir" and "Ahádis" which he practised; and attribute supernatural knowledge to him, and to his kaliph, Mir Dilawar. In offering up the prayer called "Dúa," the Máhdavis do not lift up their hands to catch a celestial blessing; and in addition to the five "Namáz Fárs" which are usually practised, they have a sixth period of prayer on the 27th Ramzán, called "Suttiaswin Ramzán-ki-Dugana." The Máhdavis like the Jews set apart 10 per cent. of their income for charitable purposes, while the Sunnis, &c., devote 2½ per cent. Some of the other ceremonies of the Máhdavis are also peculiar, as at marriages, when the bride and bridegroom sit opposite each other on a bullock saddle, placed under a "madwa" or booth, erected in front of the bride's house. In the case of persons who are about to die, the "Khonkar" or priest is sent for, and is left alone with the dying man. After death, the friends and relations are admitted and find the corpse with a white turban placed on the head, studded with flowers. The body is carried on the same bed to the "Khonkar's" house, where it is washed and wrapped round with a winding sheet of calico. The funeral service is read at the "Ehádat Khána" attached to the "Khonkar's" house, and the body is then carried to the place of interment. No confession of faith or other cry is made at the grave. A piece of the winding sheet is torn away, and given to the widow, to be worn as a mourning garment; and a small pit is excavated close to the grave, and some flowers are placed in it. On the 4th day after death, the "chauth" ceremony is performed, when a pitcher full of sweet sherbet and some "halwa roti" are placed on the spot where the Máhdavi died, and the Khonkar offers up some prayers. If the party be rich, the "chauth" is observed on a grand scale, but no meat is served on the occasion. On the 10th day after death, called "Duswan," another feast is given, at which also no meat is used. The widow remains within the house for a period of four months and four days.

The principal Mahomedan festivals are as follows:—1 Mohoram, commemorative of the martyrdom of Hasan and Husain, and inaugurated at the appearing of the new moon of the month of Mohoram. It lasts till the Ashura or 10th day, but some minor ceremonies pertaining to it are carried on till the Ziarat or 12th day, when the graves are visited. During the festival, the Sunnis are usually clad in green, and the Shiáhs in black as a sign of mourning; but general rejoicing prevails in the bazaars; "ashur-khánas" and "Imám báras" are appropriated for "tábuts" and "panjahs," and "abdar khánas" or places where water, &c. is offered to the public, are seen everywhere. On the ninth day, the "tábuts" and "táziahs" are taken out in procession; and on the tenth day they are thrown into the water. Mohoram is one of the four sacred months in the year, and it is believed that in this month, Noah's ark emerged out of the flood, and Moses was delivered out of the hand of Pharaoh.—

Religion of the Mahomedans.

Bába Sháh Mosafar.

"Baiát," and invested him with the cap and mantle. Bába Sháh Mosafar travelled over Bengal and Orissa, and arrived at Aurangábád by way of Ginj and Haidarábád. He resided in the "tekkiéh" (convent) of Sháh Enáit in Katabpura; but resumed his travels again, and after proceeding as far as Mecca, returned once more to Aurangábád. Sháh Mosafar was not welcomed this time by Sháh Enáit, and moved to the Mahmud *darwáza*, where Sháh Sherin an Azád or free dervish was living. The Azád was well versed in theological literature, but had a regular tavern for his dwelling-place as he belonged to the "be-shára" class of fakirs, who are hermits and live "without the law." However, he courteously gave up the mosque, and retired to Sultánganj; and Bába Sháh Mosafar cleared the place of the bhang drinking vessels, as he belonged to the "ba-shára" fakirs who are travellers and pilgrims living "within the law." Sháh Mosafar settled down to a monastic life, and was visited by various eminent persons, who reconstructed his humble dwelling with more substantial materials, and added a "madrissa," a travellers' bungalow, and a system of water-supply with cisterns and fountains. Among those who called on him were Háji Jamil Beg Khán, Mahomed Tahir of Persia, Kháji Manzur a eunuch of the royal harem, Háji Abdul Maoni a learned poet of Balkh, and Tahir Beg of Tashkand. Mahomed Kalich Khán gave

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2 Akhri Char Shamba; held on the last Wednesday in the month of Safar, because the Prophet recovered from his illness and took a bath for the last time.—3 Bara Wafat or Bara Maulad; on the 12th Rabiu-l Awal, in commemoration of the death of Mahomed in A.D. 632-33.—4 Yaz-daham Sharif; on the 11th Rabiu-s sani, observed chiefly by Sunnis as the anniversary of the death of a celebrated saint, Saiad Mohidin Jilani.—5 Shab-i Barat or night of record; on the 14th Shaban; one of the three lesser 'Ids. It is the general belief that on this night, departed souls descend to the earth, and visit their relatives and old habitations.—6 'Id-ul Fitr or feast of alms; on the 1st Sháwal, after the fast of the Ramzán. The night of the 27th Ramzán is called "Lailutu-l Kádar" or the night of power, because the Korán is believed to have descended from heaven on that night.—7 Bakr-íd or 'Id-i Kurban or 'Id-uz Zoha; on the 10th of Zilhej, when goats, rams, &c. are sacrificed in honor of Abraham's offering Ishmael as a sacrifice to God. The Musalmáns believe that the animals they sacrifice, will convey them safely over the "Pul-Sirat" or narrow bridge, sharp as the edge of a sword, which guards the entrance to paradise.

Religion of the Mahomedans.

him the jagir of Kasab-Khera in the Elura pargana, and a mansab of 150 Rs. a month. The emperor Báhádur Sháh expressed a wish to call on him, but sent the prime minister instead, and afterwards the emperor's son prince Muizu-d din visited the Bába. Sháh Mosafar died in H. 1110; and in H. 1117, Turktáz Khán Báhádur, a noble on the staff of Nizámu-l Mulk 'Asaf Jáh, erected the present handsome stone "tekkiéh," the mosque, and the "pánchaki" or water-mill. Twenty years later, Jamil Beg Khán added the oblong reservoir with fountains, in honor of which, the poet Saiad Gholam 'Ali Balgrámi composed a "Mesnávi" and consecrated it to Imám Husain.

Bába Sháh Mosafar.

Mir Mahomed of Waikan in Bokhára succeeded Sháh Mosafar as "kaliph" and went to Karnul with Khajam Koli Khán, a companion to Chin Kalich Khán, where he was killed in a scuffle in H. 1119.

Of the other Nakshbandis, Khaja Yadgar Khán became a recluse in the mosque of Jamil Beg Khán, and received an annual allowance from the emperor Aurangzib. Saiad Másum lies buried towards Sangwi. Saiad Husain-ushak was a recluse for whom Aurangzib built the Shabina masjid. Rahmat Alla Sháh came from Baghdad in the time of Aurangzib, and stayed in Mosafar Sháh's "tekkiéh" for thirty years. He then returned to Aurangpura, where Mir Khalil, the emperor's steward, built him a mosque, &c. Rahmat Alla Sháh sent his kaliph Husain Ali to Jálna.

Suherwerdi.

SUHERWERDI.—Sprang from the Nakshbandi at Baghdad, and was founded by Sháhabu-d din in H. 602. Saiad Sháh Jalálu-d din or Ganj Rawan Ganj Báksh (which means "moving treasure"), was born at Khirkan near Bokhara, and established the earliest Islamic mission in the Dakhan about H. 700, or a little before the invasion of 'Aláu-d din Khilji. He settled down at Unásnagar, between Daulatábád and Roza. Ganj Rawan's tomb at Roza has two trees growing near it, one of which is reputed to have grown from a staff given him by his preceptor, and the other from a branch of the first. Both are said to possess miraculous properties.

Ganj Rawan Ganj Baksh.

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Sháhabu-d din. Sháhabu-d din was an able author, who flourished in the 9th century Hijri, and wrote several works. He spent the greater part of his life at Daulatábád of which he was the "kázi," and had a dispute with Saiad Ajmal the minister of justice about Saiads and Ulemas. Sháhabu-d din died at Daulatábád about H. 848.

Nizámu-d din. Nizámu-d din came into the Dakhan with a number of Mahomedan missionaries in the beginning of the 11th century of the Hijri era, and lived at 'Ambad, on a spot where he destroyed a temple of a Hindu goddess. He possessed great literary qualifications, and Malik 'Ambar appointed him "kázi" of 'Ambad. His son Báháu-d din suffered martyrdom at Ahmadnagar, where his tomb is still venerated. Nizámu-d din's daughter was buried with her husband at "Nag-jhari," a mile south of 'Ambad. A document dated H. 1113 in the possession of the present descendant, is sealed by Amjud 'Ali Khán Fiawar, an employé of Sháh 'Alam Badsháh Gházi.

Sháh Latif Tawizi came to Paitan and was invested with spiritual power by Maulana Muizzu-d din. His tomb on the bank of the Godávari, opposite to Maulana Sáhib's darga, is without a dome.

Dáwal Sháh Wali. Dáwal Sháh Wali or 'Abdul Malik Latif is said to have been the groom of 'Ali. After the death of his master, Dáwal Sháh Wáli travelled about; and monuments were erected to his memory in the different places which he visited. In this manner, there are about 360 "chillas" to him in the Dakhan, besides numerous "astánas" containing some of his sacred relics. He suffered martyrdom while fighting against the Kafirs in Kattiawad. A "chilla" to Dáwal Sháh Wáli is found within the city walls of Aurangábád to the left of the Mecca gate, and is resorted to every Thursday by Mahomedans and Hindus. The poor people ascribe all manner of sickness to Sháh Wáli, and make offerings to his tomb. There is another "chilla" to him at Elura, and a shrine to his mother called "Mán sáhib ki chilla." Bábulgaon in the Gandapur taluk, and Pipalwári 6 miles from Paitan, have "astánas" to Sháh Wáli. Two more "astánas"

occur in the Baizapur taluk, at Wudgi and at Bhingiboarsir,—the latter in charge of a Dher, who however, is not admitted into the shrine. Religion of the Mahomedans.

KADARIA.—Originated about H. 561, with Saiad 'Abdul Kádar whose shrine is at Baghdad, and is the chief order of fakirs in the district. Shah Nasiru-d din or Shah Nasir Alla Kádar was instructed by Saidu-d din of Delhi to accompany Burhánu-d din to the Dakhan on a religious mission. The party arrived at Pirbohra, a village 24 miles north of Aurángabád, where the members separated. Shah Nasir pulled down a Hindu temple on a "tekri" or mound not far from the "ashába," and erected the earliest mosque in Jálna on its site. Jala Rao, or Mahomed Islám Khán, a freebooter whom Sháh Nasir converted, built the "Khás bhág," and on his death which happened in a religious war, Nasir Alla became possessed of the "shish" or mud fort. Nasir Alla died in the 8th century Hijri, and was buried on the Aurangábád road, not far from the "shish." Kádaria. *Sháh Nasiru-d din.*

Sháh Latif Kádari, one of the seven patron saints of Jálna, was a learned man of Dehli, who accompanied Burhánu-d din to the Dakhan, and separated from him at Pirbohra. He opened two "maktábs" or schools near the Jama Masjid at Jálna, and his tomb lies close by. Students offer sugar on the threshold of the tomb, in the hope of improving their memories. *Sháh Latif.*

There is a mosque, reservoir, and tomb at Wakla in the Baizapur taluk, to Luta 'Ali Sháh of the Kádari order, who arrived in the Dakhan about 400 years ago. *Luta 'Ali Sháh.*

Saiad Ráhman or Saiad Rafi came with Aurangzib, and settled at Jálna. The Mális or gardeners give an annual feast called "kundun" at his tomb in Anandi's garden beyond the 'Ambad *darwaza.* *Saiad Ráhman.*

Táju-d din and Saifu-d din of Baghdad, the descendants of 'Abdul Kádar Jilani, proceeded to Mecca, and then came to India, where they separated. Táju-d din arrived at Aurangábád in H. 1070, and on his way, converted a band of robbers 14 miles north of the city, *Táju-d din*

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some of whom settled down on the spot and founded a village called Tájnapur. He subsequently became a recluse, and retired into a cave in Chamán Tékri, to the east of Daulatábád, where he was accidentally discovered by Aurangzib when out hunting. The saint was taken out in a very emaciated state, and was attended by the emperor's physicians who carried him to the Bharkal gate of Aurangábád. Táju-d din improved in health, and his staff which was buried in the ground began to grow after forty days. The emperor ordered a mosque to be erected at Chamán Tékri and called it "Taimur Beg masjid." In the meantime Ruknu-d din, the son of Táju-d din, who had been left behind at Baghdad, as being too young to travel, had heard nothing of Táju-d din for twenty years, and travelled by way of Mecca for the Dakhan in search of his father. At last he came to the mosque at Chamán Tékri where he obtained news of Táju-d din, and soon afterwards joined the latter at the Bharkal gate of the city. On the ensuing "Urus" of 'Abdul Kádar Jiláni, Ruknu-d din, under the title of Mir Mahomed Shaikh Soliman, was appointed successor to his father. Táju-d din had an aversion to music and singing, and earned his livelihood by carpet-weaving. He died in H. 1110, and his darga stands near the Bharkal gate of the city.

Táju-d din.

Ruknu-d din

Ruknu-d din or Shaikh Soliman left two months later for Mecca, and returned to Aurangábád after an absence of nine months. He died in H. 1156, and was buried near his father. Chin Begam, the daughter of H. H. 'Asaf Jah, was a staunch disciple of Ruknu-d din's, and was buried near him in H. 1161. An inscription mentions that Saiad Sháh Azíz Bádsháh, the grandson of Ruknu-d din, erected the present darga in H. 1190. He also composed a small Persian work in H. 1291, called "Nokat-a-Azízi," and dedicated it to his son Saiad Sháh Azim Bádsháh, tutor to H. H. the Nizam.

Sháh Nur Hamwi.

Saiad Sháh Nur Hamwi came from Baghdad and lived for some time at Burhánpur and then at Ahmadnagar. He visited Aurangábád after Aurangzib's arrival, and initiated nawáb Diyanut Khán,

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the emperor's minister, into the Kádaria order. He died in H. 1104, and was buried outside the Paitan gate of the city of Aurangábád. Sháh Nur was succeeded as "kaliph" by Sháh Mazlum, and the latter by Sháhabu-d din Farrakábádi. *Shah Nur Hamvi.*

Sháh Unás Kádari flourished at Harsul in the time of Aurangzib. He probably came from Constantinople, and belonged to the *Kavas-jilar* order of dervishes. Kanduri is a feast held in his honor. The elders of the "*Kalbay Kádar ka fakir*" come from Bidar to Siwar in the Baizapur taluk. The members of this order are often absorbed in silent meditation, with eyes closed or fixed on the ground. There is a Kalbay Kádar tekkiéh at Badnapur near Jálna, and another close to the Killa Arak in the city of Aurangábád. When the latter was deserted, it was sold to the Shiáhs of the city, who converted the place into a burial ground. The wealthier Shiáhs only temporarily interred their dead in the cemetery, and afterwards transferred the remains to Kerbela. Sháhab Jang, uncle of the late Sir Salár Jang, was buried in this cemetery. An inscription over his tomb gives the date of his death as H. 1210. *Sháh Unás.* *Kalbay Kádars.*

CHISHTIA.—This order is a sub-division of the Kádariá, and contains some of the most famous saints of the Dakhan. Sháh Muntajabu-d din, surnamed "Zar Zari Zar Baksh," meaning "generous," was one of the earliest of the Chishtias, and was sent to the Dakhan by Nizámu-d din Aulia of Dehli, in the beginning of the 8th century Hijri. He was accompanied by 700 disciples, and is said to have converted a Hindu princess near a well at Roza. The place is called "Sohan baoli" or "pleasing well," and the princess is buried close to the saint. *Chishtia.* *Sháh Muntajabu-d din.*

Sháh Burhánu-d din studied under Nizámu-d din Aulia, the sultánu-l mashaikh of Dehli; and Saiad Mahomed of Karmania relates in the "Seyaru-l Aulia," that Burhánu-d din was invested with the mantle and cap, the symbols of the kaliphat, in succession to the sultánu-l mashaikh. Other writers state, that on the death of Sháh Muntajabu-d din at Daulatábád, his brother Burhánu-d din *Burhánu-d din.*

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Burhánu-d din.

was sent to succeed him, and was accompanied by 1,400 disciples It appears more probable however, that Burhánu-d din succeeded the sultánu-l mashaikh as kaliph, and that he emigrated to the Dakhan when sultan Mahomed Tughlik Sháh transferred the capital from Delhi to Daulatábád. Mujudu-d din in his "Bakiat-el-Gharib" gives a biography of Burhánu-d din; and Kháji Saiad Baksh and Shamsu-d din, the nephew of Hasan bin es Sanjari, were the particular friends of the saint. Burhánu-d din allowed music and dancing in the religious exercises at his convent. He remained for some time at Daulatábád and then left for Roza, where he died in H. 741.

Zainu-d din.

Shaikh Zainu-d din Daud was born at Shiráz in H. 701 and went to Delhi by way of Mecca. He studied under Maulána Kamálu-d din of Samána, and came with him to Daulatábád. The author of the "Mayrat-al Walayeh" mentions that Zainu-d din on his arrival at Daulatábád, disapproved of the singing and dancing in the convent of Burhánu-d din; but when he visited the "tekkiéh," he was perfectly satisfied, and he and his companions were initiated in the Chishtia order. Shaikh Zainu-d din held the office of "kázi" at Daulatábád, and in H. 737 was invested with the mantle of the kaliphat, but did not actually succeed till after Burhánu-d din's death in H. 741. Shaikh Husain has recorded all the sayings of Zainu-d din in his "Hidayatu-l Kalul," and mentions that in H. 747, sultan Mahomed Tughlik directed him to leave for Dehli with the other inhabitants. After the death of the sultan, his successor Firoz Sháh permitted the saint to return to Daulatábád. Zainu-d din was greatly respected by the Báhmani king sultan Mahmud, who was first reproved by the saint for misgovernment. Malik rája the founder of the Faruki dynasty of Kándesh became one of Zainu-d din's disciples, and when the next sovereign Nasiru-d din Nasir Khán Faruki captured Asirgarh in A.D. 1399, Zainu-d din went expressly from Daulatábád to Asirgarh, to tender his congratulations. It was to commemorate this visit that the town of Zainábád, on the left bank of the Tapti, was founded after him; and Burhánpur on the opposite bank was founded about the same time in honor of

Religion of the Mahomedans. *Zainu-d din.*

Burhánu-d din. Zainu-d din died in H. 771, and a handsome mausoleum was erected over his tomb at Roza, which is visited by devout Musalmáns of the Dakhan. The relics of the "parahan" and "táj" given to Burhánu-d din on succeeding to the kaliphat, are carefully preserved in a wooden box placed in one of the apartments of Zainu-d din's "darga." Every year on the 12th Rabiu-l Awal, the sacred hair of the Prophet is first shown to visitors, and then the "parahan," the "táj," and a few likenesses of some of the most sacred personages among the Mahomedans are exhibited. The tombs of 'Azam Sháh, of his Begam, and of a Mahomedan saint, are in a small enclosure to the east of Zainu-d din's mausoleum; while Aurangzib's tomb lies to the west. Opposite this last is a large quadrangular courtyard, having open-fronted buildings on all sides, and a "nakar-khána" or music hall at the east end. The west end is used as a school where the Korán is taught, and gives access to an inner courtyard which contains a number of graves. Facing the entrance is the shrine of Burhánu-d din; and a little to the right is the last resting-place of 'Asaf Jáh and of one of his consorts. To the left is the tomb of Nasir Jang, the son of 'Asaf Jáh, who at one time contemplated rebellion against his father, but overcome by contrition for his conduct, performed penance at the tomb of saint Zainu-d din.

Saiad Yousaf.

Saiad Yousaf or Sháh Ráju Katal was instructed by Charágh Dehlwi to proceed to the Dakhan, and arrived there in H. 726. He was accompanied by his sons Saiad Chanda and Saiad Mahomed Banda Nawáz surnamed "Gaysu Daraz" or "the long-ringletted." The latter is the patron saint of Gulbarga. Saiad Yousaf was a Sufi "mashaikh," and wrote a religious poem called "Tuhfet-en-nasayeh." He died in H. 726 and was buried at Roza.

Amir Hasan.

Amir Hasan bin es Sanjari came from Seistan and was a disciple of Nizámu-d din Aulia. He was called the "Sádi of Hindostan," and recorded all his preceptor's sayings in the "Fawaid-ul Fáwad." His "Lataif-al-Ashrafi," is full of jokes; and his writings were eulogised by Jami the Persian poet, by Shaikh Faizi, and by others.

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Amir Hasan. He left for Daulatábád on the transfer of the capital from Dehli, and died in H. 737. His tomb is outside of Roza, and is surrounded by a wall, but has no dome over it. Students offer sugar on the threshold of the tomb on Thursdays, to improve their memories. A mosque and "tekkiéh" are attached to the tomb ; and close by is the grave of the poet Mir Gholam 'Ali 'Azad Balgrámi of the 12th century Hijri.

Faridu-d din. Maulána Faridu-d din the Adíb was one of the leading disciples of Burhánu-d din and died 17 days before his preceptor. His tomb lies to the west of that of Muntajabu-d din.

Khájí Husain. Kháji Husain was born at Shiráz, and was a merchant. His son Zainu-d din started for Mecca *en route* to India ; and Kháji and his brother came to Dehli in search of Zainu-d din. They then left for Daulatábád where they settled down and died, and were buried to the north-east of Roza. In former days, religious Mahomedans spent 40 days in this dome, in prayer and fasting.

Nizámu-d din. Nizámu-d din came in the 8th century Hijri, and Burhánu-d din gave him a "turra" or crest for his turban, and the title of "Saidus Sadat" or "chief of chiefs." He left Daulatábád for Paitan, and on his way, pulled down a Hemád Pant temple dedicated to a demon called Bhirgi, and erected a mosque and dome over its ruins. Saiad Sadat performed a "chilla" or fast for 40 days within the dome, and after his death a cenotaph was raised to his memory. The patelship of the village of Bhirkan which he populated, was for a long time in the hands of Saiads, whose tombs are scattered over the *kasba* and *pet*, and are objects of veneration to the inhabitants. Saiad Sadat proceeded on his journey, and subdued a Hindu goddess who presided over Paitan. He peopled the eastern portion of the town and died in H. 792. On the Urus day, the spire of the dome over his tomb is adorned by the Maimars or builders of Paitan with a "turra" or tuft, at the ceremony called "turra churhana," to commemorate the crested turban which Saiad Sadat wore. The Maimars, the Dhanday Momins, and the descendants of the Moghals and Persians who set-

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tled about Paitan in the time of Aurangzib, are among the "khadims" of Saiad Sahib. A date stick, and a "kutchkoal" or beggar's bowl which belonged to the saint, are carefully preserved in the darga. Newly married persons perambulate the tomb three times, and place offerings of food in the beggar's bowl. Báwa Ramzán or Kánoba was a Hindu sorcerer who was converted by Saiad Sadat. He was called Báwa Ramzán, from having been converted in the month of Ramzán; and died at Tisgaon Marri near Ahmadnagar. He was held in great reverence; and a pitcher with which he drew water for 12 years and filled a large jar for Saiad Sadat to wash in, is preserved in the darga.

Nizamu-d din.

Soliman Shah, &c.

Soliman Sháh, a rich dervish, accompanied Aurangzib in his early expeditions into the Dakhan, and retired to Gándapur where he died. His darga is in the "barra tekkiéh" close to the "sháhi bágh" or royal garden. A cenotaph and lamp-pillar to Zinda Sháh Madar were also erected in the "barra tekkiéh" by Azmatu-l la, a son of Soliman Sháh who joined the Khadman sect of the Madaria order. Habibu-l la or Hakkani Haknuma flourished at Ranjani in the Jálna taluk; and respect is paid to his memory by the Hindus and Mahomedans, especially by the females. Jana Sháh Mian came in the time of the first Nizam, and settled at Seona, where he practised fixed meditation. A hill six miles from Kanhar, near Nandarbari, is called "Kalandar-ki-páhár," possibly after one of the *Kalandri* order, which is a branch of the Chishtia. Sháh Bu 'Ali Kalandar came with Burhánu-d din, and is said to have had his seat on a huge boulder, close to one of the Kanhar hills. Great reverence is paid to this boulder by the Hindus and Mahomedans of the surrounding country. Sháh Bu 'Ali afterwards went to the Panjáb and died there. The Mewátis of Kunjkhaira in the Kanhar taluk, belong either to the Chishtia or some other branch of the Kádaria order. A little to the east of Kunjkhaira is a darga to Jangli Sháh Mian, and another to Chumman Sháh Dulah.

Kalandri.

Shattaria.

Shattaria.—A branch of the Kádaria, in which the members repeat their devotions with great rapidity. Arif Alla Sháh was

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about the earliest arrival in the Dakhan, who belonged to this sect. He was buried in his "tekkiéh" outside the western gate of 'Ambad,

Shattaria.

near a mosque about 400 years old, called "Bin khami masjid." Saiad Ahmad of Gujarát spread the Shattaria sect in Aurangábád, probably in the time of Aurangzib. He was a follower of Burhánu-d din, and his shrine is outside the Jáfar gate.

Razak Sháhi.

RAZAK SHAHI.—A branch of the Kádaria founded by Abdúl Razák of Baghdad. Arif Sháh Sain of this sect came to 'Ambad, where he destroyed a Hindu temple and erected a mosque on its site. His "tekkiéh" and tomb are to the north of 'Ambad; and the graves of his six successors are close by. Shér 'Ali Sháh Sain arrived from the Panjáb, and his "tekkiéh" and tomb are near the Sháhgarh darwáza of 'Ambad. The remains of a furnace are close by, where he made amber beads which he distributed to fakirs, &c. Sháh Khaksar came from Bijapur to Roza in the time of Akbar, and his "tekkiéh" and tomb are at Sulibhajan. He established the

Khaksari.

Khaksári sect at Daulatábád; and the graves of several of his followers are near his tomb. The Mohkam Shahi is another branch

Mohkam Sháhi.

of the Kádaria to which Data Wáli of 'Ambad belonged. Data Wáli never left his "tekkiéh" which is outside the Jálna darwáza, and when he died, was buried in the convent.

Jan Alla Shahi.

JAN ALLA SHAHI.—A sect founded at Jálna by Ján Mahomed, who was born at Sinnur near Delhi in H. 1030. He was early left an orphan, and started with his brother for Baghdad; and on completing his studies, was instructed at the tomb of 'Abdul Kadar Jilani to proceed to the great spiritualist, Miranji of Burhánpur. After studying with Miranji for five years, Ján Mahomed's name was changed in open congregation to Ján Alla (Life of God), and that of his brother to Báb Alla (Door of God). In H. 1046 he started for Mecca accompanied by the ancestors of the present "khádims;" and on his journey, was assisted by the "Jins." After an absence of

Jan Alla.

twelve years Ján Alla was instructed to proceed to Jálnapur, which he did by way of Baghdad. On arriving at Aurangábád, he occupied

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a chamber on the left of the Jumma masjid of Malik Ambar, and was quite a recluse, performing the "Sunnat" prayers in his own room, and only the "Fars" prayers in the mosque. His sanctity was noised about, and he was invited to Jálnapur by Kháji Bur Khurdar the faujdar. Aurangzib also wished to see him and went for the purpose to the Jumma masjid, and even to the "Hujra" or chamber, but did not succeed in his object. A copy of a letter is still shown, which is said to have been written to Ján Alla by order of Aurangzib. The emperor next sent his vizier, but before the latter could come, Ján Alla and his brother had quietly gone away to Mungi Paitan, and from thence proceeded with Abdur Rahman, the deputy faujdar, to Jálnapur. Aurangzib then sent prince Muazzam to Jálnapur, and the saint received the prince kindly in a small dwelling in a mango grove where Ján Alla's tomb has since been erected. It was on this occasion that Ján Alla received a *sanad* for five hundred bighas of land nearJálnapur, where Kádarábád and the cantonment now stand.

Jan Alla.

Sháh Abdul Wahab, or "Janaza Ráwan," a "khádim" of Ján Alla, conducted the funeral services for the colony of Kádarábád. He compelled the "Jins" to carry him on his cot to Bijapur, to meet Sháh Azimu-d din or "Tazim Turk" who mistook him for Ján Alla. Of the other "khádims," Hidayat Alla in H. 1070 copied Imám Gazib's work in the Kufic character. In H. 1085 'Ali Bin Mahomed wrote the "Monovarul Kalub," a work on spiritualism. Háji Sháh Ismail was buried at Bájipura in Aurangábád; and his grandson Amam Alla's tomb is near Ján Alla's in Jálna. Amam Alla wrote a Persian work in H. 1169. Saiad 'Abdulla was a "mohudis" versed in tradition; and Mian Háji Mahomed Kasim was tutor to Báhádur Sháh. Mir-al Hasan was a studious khádim who died at Haidarábád, and his remains were transferred to Kádarábád. He was a prominent subject of H. H. Násiru-d-Daula, and was contemporary with Maulvi Shujau-d din of Haidarábád, and Alla Wáli Sáhib of Burhanpur, two of the most learned men of the time. Nur-al Hasan or Gholami Sáhib collected a number of books, and had the honor of

Khádims.

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bringing from Mecca, a copy of the Korán, and a sacred book called "Dalail-us Sharif," which he kept in Jálna. The clan of Ghori Patháns found about Jálna belong to the "khádims" of Ján Alla. They fought under Ranmust Khán against rája Sambha of Sattára; and Nahir Khán, a Ghori Pathán, held Jálna in jaghir. According to an inscription, Nahir Khán built the 'Ambad darwáza with a bastion on each side, and a well and masjid for his spiritual director Sháh Miran. There is another mosque close by, which was built by Sultán Mahomed, son of Malik 'Abdulla Beg, faujdar of Jálna.

Khádims.

Nirgun Sháh Wáli.

Nirgun Sháh Wáli came from Bengal, and lived as a recluse at Nidhára, two miles north of Jálna. His principle was, "retirement from the eyes of the world, and cessation from seeking the honor and respect of any one." When Aurangzib was at Jálna, he is said to have visited Nirgun Sháh Wáli. Many others called to see him, including Ján Alla, Báb Alla, rája Bágh Sawar, &c., and Nirgun received them, seated on a stone which is still pointed out. He also paid return visits, and took with him a starling (*maina*), which was always his companion and was able to talk. There is a story current, that Nirgun was murdered by the patels of Nidhára and Tándulwára, for the sake of this *maina*, which Ján Alla coveted. It is said that three days after Nirgun's death, Ján Alla gave a great feast to all the dervishes, on which occasion, the *maina* pointed out the corpse of Nirgun, and denouncing Ján Alla as his murderer, fell down dead upon its master. From that day, Ján Alla was stigmatised as "Ján Alla mana mar," and the fakirs of the Nakshbandi, Kádaria, Mádaria, Rafái, Sada Sohag, and Jaláli orders, and the numerous sects to which these gave rise, consider the khádims of Kádarábád out of caste and will not eat with them. The khádims on the other hand deny the accusation, and assert that there was no talking bird, but that the *maina* refers to a woman named *mana*. They further state that the woman was instructed to say that she had been cruelly wronged, because the other dervishes were envious of the 500 bigahs of land which the khádims possessed. Regarding Nirgun the khádims and the patels of Nidhára and Tándulwára affirm, that

he was a "ghaus," and that at midnight, in one of his acts of worship called "Tahajud," the intensity of his devotion was so great, that his head and limbs fell asunder.* Religion of the Mahomedans. *Nirgun Shah Wali.*

Rafai. RAFAI.—Founded in Syria in the 6th century Hijri by Saiad Ahmad Rafái, nephew to Abdul Kádar Jilani. The Rafáis are celebrated for their penances with red-hot irons, and are also called "howling dervishes." The order was introduced into Aurangábád by Rahmat Alla Sháh Rafái in the time of Aurangzib; and the members became very numerous in the days of H. H. Nizám 'Ali Khán, when there were 360 houses belonging to them in Aurangábád. During the subahship of Shabar Yár Jang, the Rafáis cut themselves with lances whenever alms were refused them. Rahmat Alla came from Baghdad, and lived for thirty years in Mosafar Sháh's "tekkiéh." He then moved into a house in Aurangpura which Aurangzib's steward built for him. His tomb is beyond the western gate of Aurangábád. Medina Sahib came from Medina, and his frenzy as a Rafái is still spoken of by dervishes. He was buried inside the Jafar darwáza. Masum Sháh was a famed Rafái of Tisgaon Mori, ten kos from Paitan towards Ahmadnagar. He often visited Kádarábád and built a "tekkiéh" near the "Rangár khirki." He was buried in front of the "darga" of Nur Sháh Wáli. Chand Bi founded Chandaigaon in the Baizapur taluk, and held it in fief under Malik Ambar. It is said that the earth from the grave of Chand Bi has a salutary effect on those bitten by snakes, so that she probably belonged to the *Saadi* order, the fakirs of which go about with snakes. The ordinary snake jugglers of the district are called "Miran-Summa-ka-garuri," and are followers of Miran Summa, whose shrine is at Mirj Tajgaon near Kolhapur.

Rahmat Alla, &c.

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* The word "Nirgun" suggests a connection with "Nirvána," and the story of this saint has an under-current of Buddhism. The Buddhists sympathised with Mahomedanism, and Nirgun's *maina* is probably the Daitya *mana* who is said to have been killed by Khandoba. The reverence paid to sacred boulders is derived from the aborigines; and rájá Bágh Sawar, and even Ján Alla and Báb Alla are believed to have been converted Hindus.

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BIABANI.—Originated with a disciple of Nizamu-d din Aulia, called 'Abdulla, who interceded with the emperor Babar on behalf of certain Saiads, but without success. He then retired to Mandur and requested the governor to be allowed to dwell unmolested in the "Biabáni" or desert, from which the order took its name. The Biabánis of 'Ambad are descended from 'Abdul Karim the son of 'Abdulla. According to some writers, 'Abdul Karim and four of his relatives came from the Arabian desert to "Ambica" or 'Ambad, and hence they were called "Biabáni" or children of the desert. They settled down near a Hemád Panti well called "Máhádari baoli" in proximity to the "Shamshér masjid," and were known as the "Pánj Pir Biabáni" or the five Biabán elders. 'Abdul Karim belonged to the Rafai order, and married the daughter of Sankaray Sultan Mushkil 'Asán, whose shrine is at Kandahar near Nander. The tombs of the five Biabánis are within the walls of the 'Ambad fort, and are situated to the north.

Biabáni.

'Abdul Karim.

Zainu-d din.

Zainu-d din Biabáni, the son of Abdul Karim, who was born in H. 811 at 'Ambad, became the Rafái kaliph in H. 811, and died in H. 909. His fakirs inhabited the village of Fukrábád, a mile from 'Ambad; and a hill close by, on which he was fond of spending his time in meditation and prayer is called "Fukrábád-ka-pahár." The tombs of his mother and wife are also at Fukrábád, and are called respectively "Piráni Mán" and "Bua Mán." Offerings of sugar-candy and dates are made to the former. The Biabánis have a tradition that Zainu-d din was on one occasion seen by a woman in a convulsive state of religious ecstacy. The woman swooned away, but recovered after an hour, and observed something moving under a scarlet cloth (sákilát). In her fright, she called out "Sákiláti Sáhib" several times, which attracted the attention of passers by, but on examination the movement ceased, and only a "sákilát" or scarlet cloth was found. To commemorate this event, a tomb was raised, which for eight months in the year is much frequented by the surrounding population, and by the women in particular; but it

is not visited during the rains.* The tomb is called "Bághwán" and "Sákilàti Sáhib" or "Sákaláti Báwa," and sacrifices and offerings are made to it on Thursdays and Fridays. It is thus a source of revenue, and was a subject of dispute between two rival parties. A commission was appointed in H. 1284, which settled the matter in favor of the "khádims" of Ravna and Parora. These assert that 'Alau-d din was buried beneath the tomb in the nálla, and that they are the descendants of his "khádims." 'Alau-d din was the son of Zianu-d din, a native of Gujarát, who married a daughter of Burhán-ud din and died at Roza. He visited the tombs of the saints of Gulbarga and Bidar, and was returning to Roza by way of 'Ambad, when he is said to have encountered a troublesome Hindu goddess, whom he annihilated. A band of demons then made their appearance, and in fighting with them, 'Alau-d din suffered martyrdom. The "sákiláṭ" or scarlet cloth which he wore served as a shroud for his remains, and hence he is called "Sákiláti Sáhib." Biabáni.

Sháh Ashráf the son of Zainu-d din assisted the army of a governor of Daulatábád, who changed the name of 'Ambika to 'Ambad, and endowed the "tekkich" at Fukrábád with lands and cash. There is a local saying that "Ashráf the Biabáni supplies bread to the hungry and water to the thirsty." *Sháh Ashráf.*

Sakray Sultan is reckoned among the great saints of the Dakhan. His tomb is at Kandahar in the Bidar district, and there is a "chilla" to him on the platform above the subterranean passage in the Daulatábád fort. Some Hindus think that the "chilla" contained an image of Ganpati, and say that it was removed to Kaigaon Toka in H. 1207. The place is held in more or less reverence by both Mahomedans and Hindus, and especially by the females. According to a "khádim" at Roza, who is the guardian of this "chilla," Sakray Sultan came with the missionaries who accompanied Burhanu-d din, and his proper name was Ainu-d din. The missionaries *Sakray Sultan.*

* This would seem to correspond with the Buddhist "Wassu" or period of sacred rest which was observed during the four months of the rainy season.

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separated at Roza, and Ainu-d din proceeded to Kandahar, but before leaving for that place, he performed a "chilla" or fast at Daulatábád.

Madaria.

MADARIA.—One of the four Tafuria sects founded in Asia Minor by Badiu-d din Rustami surnamed Zinda Sháh Madár. The Madaria is in four subdivisions,—1 *Diwangan*, 2 *Talban*, 3 *Ashkan*, and 4 *Khádman*. Some of the fakirs are jugglers, or take about bears, monkeys, &c., from place to place; while others go about playing on a fiddle and singing in praise of Sháh Madár. The Madaria do not shave their beard and moustaches on being initiated; and when any person has gained the object of his desires, he invites the fakirs of this order to perform a ceremony called *dhammal*. Those who allow their hair to grow are called *malang*, and adopt celibacy like their preceptor.

About H. 1000 Sháh Gul Husain, also called Sir Mur Ganj Lashkar, and Sháh Daud Ganj Lashkar Maghrobi, two Madaria fakirs, came to Roza and Aurangábád respectively, to propagate the tenets of their order. Sir Mur Ganj's tomb is near the "Nakhar Khána" gate of Roza; and Sultan Saiad Sháh Nur, one of his kaliphs, was buried near the Pángri gate. Zabarak Ali Sháh another kaliph was taken by H. H. Nizám 'Ali Khán to Haidarábád, but he subsequently returned to Roza where he died, and was buried near the Chauk. Shah Daud Ganj Lashkar Maghrobi introduced the sub-order *Diwangán* into Aurangábád. His tomb stands near the "tekkiéh" called "Til-ki-Mundi."

There are "astánas" and "tekkiéhs" at Sangwi, Salaikaon, Dhamori, Borgaon, and Lasura in the Gándapur taluk; at Kandalla in the Baizapur taluk; and at Roza, inhabited by one or more fakirs of the *Khadman* subdivision; while Salál Ghogargaon and other villages contain "tekkiéhs" of the *Diwangán* subdivision. The *Tálban* sect is not represented.

Chingi Sháh came about a hundred years ago to 'Ambad, and introduced the *Ashkan* subdivision. Joat 'Ali the Sain, also of this

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subdivision, came from northern India and died at Dehgaon Murmi in the Gándapur taluk in H. 1275. He was accompanied by a Hindu ascetic, who retired to Kaigaon Toka; and was himself a Kanoja Bráhman, but was subsequently converted. Joat 'Ali was also called "Malang Sháh Máhárája," and was in great repute among Hindus and Mahomedans.

Madaria.

Tabkáti.

TABKATI.—The fakirs of this order beg from door to door, and many of them are athletes. The athletic arts and the "tálims" of Aurangábád owe their origin to Pir Murshad Chatan Sháh who came from Upper India in the 17th century of the Christian era. Fata Sháh was an athlete of Aurangzib's time, and won a wrestling match at Mujunburj, one of the bastions near the Delhi gate, against "Makhna pahalwán," an Ahír athlete. He was buried in the "Fata Sháh-ki-talim" to the left of the road leading into the Paitan gate. At the foot of the grave is the tomb of his friend Mansaras, a Hindu convert; and close by are the tombs of Pir Murshad Chatan Sháh and of two others. Dewána nawáb or the mad nawáb was an athlete who had charge of the great doors of the Delhi darwáza. His tomb is near the Aiwaz-Khán-ki-bárádari." Aplatun Khán came with Aurangzib. He broke the tusk of a wild elephant that was set on him, and dashed it against the "Hathi darwáza." Sháh Kuds Sháh was a very strong man of Jálna, and a large boulder which he lifted is shown within the Nagar darwáza. This stone is chunamed every year, and is held in great reverence. A smaller boulder which stands near is said to cure persons suffering from lumbago. The Hindus ascribe the healing properties to a certain "taili" or oilman; and offer "gur" and "chana" to the stone. Sháh Kuds Sháh was buried near his "tálim" outside the Nagar darwáza; and mothers bring their children when they begin to walk, and present offerings to the tomb.

Sada Sohag.

SADA SOHAG owes its origin to Musa Sohag of Ahmedábád. The members dress in women's attire, and wear a "dupata" of deep red colour. About 50 years ago, Bahar 'Ali Sháh of Tonk sent two

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Sada Sohag fakirs, Golah Sháh and Chamáli Sháh, to Aurangábád. They lived in Nawábpura, and erected a "tekkiéh" to the right of the Jafar darwáza. Chamáli Sháh went to Haidarábád, and Goláh Sháh subsequently joined him, but died soon after his arrival and was buried at Gadjigora. Sháh Bungri Lahil of this order was buried in front of the "Rakásh-ki-masjid" at Jálna. Young Mahomedan females visit the tomb to consult their prospects of marriage, and tie a piece of cloth on the "turbet" in evidence of their "nazars" or vows. After marriage, they offer prayers at the tomb, and present one of their marriage bangles.

Sada Sohag.

Hakkam Sahib accompanied Aurangzib, and probably belonged to the "Ehl-ul-Huk" or People of Truth. His tomb is at Goraigaon in the Baizapur taluk.

Ehl-ul-Huk.

Mahomed Ibrahim, the "Asháb Resúl" or "Companion of the Prophet," is buried out of the "Tuttu darwáza" to the north of Jálna. It is said that he came in one of the early Arab raids about H. 15, and that he was nine yards in height and was called "naugaja sahib." From another account, it seems that a "nau-gaja-náh," or a leg nine yards in length, was found after a flood of the Kundalka river; and that a tomb 27 feet long was erected over it. In old manuscripts, Jálna is called "Asháb Resul-ki-pandri," or the soil possessed by Asháb Resul. Two large iron cauldrons are close by; and to the left of the tomb is the grave of a dwarf that attended Mahomed Ibrahim. There are many other graves in the vicinity, and the place has been used for a long time by the Mahomedans as a burial ground. A "tekri" or rising ground on which stood an old temple with a deep well attached to it, is found not far from the Ashába. The mound is now surmounted by a dome which covers the remains of Shaikh Ahmad, surnamed "Shér Sawár" or the "lion-mounted." The attendant "khádim" makes him contemporary with 'Abdul Kadar Jilani (H. 561); but the dome is only a "chilla" or cenotaph, and the body was buried elsewhere. The Ashába also contains the grave of Rája Bágh Sawár, a contemporary of Jan Alla. Rája Bágh Sawár

Asháb Resul.

Mahomed Ibrahim.

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Ashábi Resul.

is said to have visited Nirgun Sháh Wáli, seated on a lion. A "pilu" tree with an enormous trunk is found growing to the south-west, within the precincts of the cemetery.*

Ruknu-d din was another "Ashábi Resul" or "Companion of the Prophet," and his huge tomb, nine yards in length, is seen near the western gate of Baizapur. It is said that the tomb existed in the time of Malik 'Ambar, and that Aurangzib reconstructed it of brick and chunam. One of the Peshwas spread a rich "chaddar" over the tomb; and the rája of Indore covered it with a "ghiláf" or shawl made of Ahmadábád *mashru*, which is still preserved in the house of the khádims. The tomb is held in great reverence by both Hindus and Mahomedans. Vaija Ráni, a devout princess after whom Vaijapur or Baizapur is supposed to have been named, frequented the tomb of the "Ashábi Resul," and at her death was buried within the precincts of the darga.

Ruknu-d dín.

Kourgaon, an ancient village in the Baizapur taluk, has a tomb to Said Sáhib under a "bar" tree (ficus indica). Bhikan Sháh Wáli accompanied Burhánu-d din, and his tomb is under an old tree at Loni Khurd on the Nandgaon road. He came with his mother and his horse; and the latter is buried close to his master. The tomb is called "Ghora-Pir-ki-kabar," and the Kunbis make offerings to it when their cattle fall sick. A large and elegant mausoleum was

Other saints.

* Allusion has already been made to the Buddhist name "Nirgun," and attention may also be directed to "Bágh Sawár" "Shér Sawár," and the "pilu" tree. General Cunningham believes the tombs of the "nau-gaja" or "giant of nine yards" to be the remains of recumbent statues of Buddha, after his attainment of "nirvána" or death. Ransi and other parts of Northern India contain tombs of the "nau-gaja;" and similar gigantic statues of brick and mud are still made in Barma, which present exactly the same appearance as the "nau-gaja" tombs. As Buddha is believed to have died with his face towards the east, all the "Nirvána" statues are placed in a direction north and south; and as Mahomedan tombs in India are placed in the same direction, the early Musalmáns took advantage of the Buddhist statues, to form ready-made tombs for their leaders or "gházis" who fell fighting against the infidels. The "tekris" likewise are not natural elevations, but are old artificial accumulations; and are frequently covered with broken bricks of large size, or abound in saltpetre.—See Cunningham's Ancient Geography.

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erected about 400 years ago at Wakla, by a Hindu convert, Bibi Bohra Khátum. It has seven tombs inside, with two smaller ones in two of the inner corners, and eighteen other tombs in the verandah. There is a story current that a certain person Achal Rao had two sons, Amai Rao and Yeswant Rao. Amai Rao became a Mahomedan, and he and his family are buried in this mausoleum.

Mir Mahomed Shafi, &c.

Mir Mahomed Shafi of Badakshan was made killadar of Peotála fort by Aurangzib. He belonged to the *Vaisi* sect, and was buried at Harsul. Mir Fukru-d din Aurangábádi Tirmusi was a Sufi doctor who composed several Persian verses. Sháh 'Ali Sahib Barri was a recluse who lived in the hill to the north-west of Aurangábád. Sháh 'Ali Sáhib Shairi lived within the city; and so did Sháh 'Ali Sahib Nahari, who constructed canals. Saiadi Sahib, a religious Abyssinian, lived in the shop of a poor dyer in the "chauk" of Aurangábád. Offerings of flowers, &c., are placed on his tomb. A ruined mosque inside one of the gateways of the Daulatábád fort was erected by a Mahomedan of great sanctity; and to the right of the last entrance is Pir Kudus Sáhib's darga. Elura has a shrine to a Mahomedan saint which is visited by large numbers of Hindus and Mahomedans.

Tuttu Sodágar, &c.

Tuttu Sodágar was a wealthy merchant of Surat and a Bohra by caste, who built the "Tuttu" darwáza of Jálna in H. 1126. He died near the 'Ambad gate, on his way back from Rakisbon, and was buried near the mosque which he built. There were six other rich Musalmáns, and in former days Jálna was noted for its wealth. According to an old Urdu proverb, "the children in Jálna were lulled to sleep in cradles of gold," and a *kasár* or dealer in bangles named Gangáji, is said to have had such a cradle. Mális and poor people offer fruit to Pir Ghaib Sáhib's tomb in front of the "Tuttu" darwáza. Similar presents are made to the darga of Dervash Sháh Awáz on the Aurangábád road,—especially by the dhobis, in order to preserve the clothes in the "bhattis" from getting burnt. The inhabitants of Jálna pray for worldly success at Sháh Shumli's

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tomb; and mothers offer supplications at Pir Darbári's tomb, so that their children may attend "darbárs," or become courtiers. Sháh Mánik's tomb is in the "churi mohulla" of Jálna, where glass bangles are manufactured and sold. Sháh Shubli had his residence in the "mánik chauk," and was a follower of 'Abu Bekr Shubli, a renowned mystic Shaikh of Baghdad. Musi Makái possessed a valuable library, and was buried in the Ashába to the north of Jálna. Jamshad Khán built the "Káli" masjid, inside the Mecca gate, together with the "hammám" or bath, and the "sarái." He also constructed the large tank at Jálna, and laid down pipes and reservoirs for the water supply of the city. Jamshad Khán flourished in the 10th century of the Hijri, and was buried in his garden to the north of Jálna. The cultivators sacrifice to his tomb, so that their crops may not suffer. A masjid at Georáhi, not far from Jálna, is resorted to by Hindus and Mahomedans, as it is believed to possess powers of divination. A saint Rafiu-d din is said to have possessed similar powers, and his masjid has a "woqf" or pious legacy of 200 bigahs of land, granted by Aurangzib. Bahar Khán was a religious man that came from Bidar to Ranjani in the 8th century Hijri. A mosque beyond Ranjani was built by his wife Ayisha Bi; and near it is the darga of Latif Sháh Aulia. Gudar Sháh Wáli arrived in Aurangzib's time, and destroyed an old Hindu temple at Rajura, with the materials of which he erected a mosque. A mound called "Islám tékri" at 'Ambad contains an old Mahomedan building known as "Fatehay Islám" or the "conquest of Islam," which appears to have been built over a ruined Hindu temple. A piece of land at the foot of the tékri is appropriated as a "woqf" in support of the mosque. Nur Sháh Wáli's tomb is outside the Sháhgarh darwáza. He made lanterns, which the inhabitants purchased as votive offerings; and at his death he left his money to a Hindu devotee. The "chilla" of Maul 'Ali is on one of the tékris of 'Ambad. The Jumma masjid is ascribed to Malik Ambar, but the Hindus say that Aurangzib built it from the materials of a temple which he pulled down. The Mecca masjid is attributed to a devout Musalman who

Other saints.

Jamshad Khán, &c.

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constructed it about 200 years ago; while others affirm that it was raised by the Kharár Kháni Pathán who served in Holkar's army.

Other saints.

A colony of these Pathán settled at 'Ambad, and built a mosque to the west of the town. 'Ambad further contains a "Kadami Resul" or footprint of the Prophet, which is placed on a brick platform covered over with a small dome, within the Aurangábád gate.

There is a tradition that seven Saiads of Arabia were commissioned to deliver Paitan from four goddesses, Hatái Devi, Durga Devi, Revona Devi, and Agna Devi; and that on their arrival at Paitan, they were arrested and imprisoned in a cave. Maulána Muizu-d din, popularly called Maulána Moaz, or Maulána Sáhib, a native of Shiráz, proceeded to Mecca at an early age, and was directed to liberate the seven Saiads. He left for Paitan, which was then presided over by Revona Devi; and in a battle fought outside its walls, lost many faithful attendants and disciples. The Maulána triumphed in the end, and the seven Saiads were released; but they died soon afterwards, and their tombs are pointed out in a mosque called "Sat-Saiadon-ki-masjid." The numerous fanes of the goddess were demolished, and her large temple was converted into a mosque. The saint's darga, which stands in front of this mosque, has a little room attached to it for holy meditation; and his disciples resort to this room in times of difficulty. Each Momin or Mahomedan weaver of Paitan subscribes 8 annas per cent. from his income for the maintenance of the darga. According to some people, the Maulána obtained his surname of "Moaz," which means a "wave," from having saved a ship that was foundering; and according to others, he received the name from having miraculously brought up waves of water to quench the fires of the goddess Agni. Dancing is allowed at his darga, and the Urus is observed by Hindus as well as Mahomedans. 'Abdulla Changal accompanied Maulána, and had a contest with a demon called Goglia, who presided over a village of that name in British territory 1½ miles from Paitan. Both 'Abdulla and Goglia perished, and the former was buried beyond the mud walls of the village. Sona Mian, called also Husaini Saiad and Siddiki Shaikh, was another companion

Muizu-d din.

Abdulla Changa, &c.

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of the Maulána's, and suffered martyrdom at Seogaon, 14 miles from Paitan. His head was buried at Khontaphul, 2 miles nearer Paitan, and the body at Seogaon. Sháh Mian Duryai, a general merchant of Arabia, possessed many ships, and it was one of these that Maulána Moaz is said to have saved in a storm. He gave up his wealth and joined Maulána's band, and his tomb is inside the gateway of the saint's darga. Sháh Mian erected a mosque, nakarkhána, and house for travellers, within the precincts of the darga.

Other saints.

Moizu-d din.

Moizu-d din the Bhandári came with the band of missionaries that accompanied Muntajabu-d din ; and his duty was to take charge of the stores and distribute cooked provisions to the different members. He was also surnamed " Nánpásh," or the bread-giver. After the party arrived at Roza, Moizu-d din and five others left for Gangapurbarri, the present Gándapur. A gosain was practising austerities in a " mat," from which he retired before the new-comers ; and the Nánpásh and his party dismantled the building and erected a mosque on the site. Gangapurbarri was then infested with freebooting Mángs, and contained a temple of Durga Bhaváni to which the Mángs offered human sacrifices. The saint tried to convert these outlaws, when a religious war ensued ; and in H. 748, the Nánpásh, Saiad Kharay Pir Pakhar Sáhib, and many others suffered martyrdom. The survivors however, succeeded in destroying the temple of Durga Bhaváni, and a mausoleum to the Nánpásh was built over its ruins. Newly married couples kiss the threshold of the tomb ; and presents of food, &c. are offered in times of sickness. The nakarkhána attached to the darga was built by a Kharar Kháni Pathán in fulfilment of a vow. The tomb of Saiad Kharay Pir Pakhar Sáhib is to the east of Gándapur, and is frequented by the poorer people on Thursdays. The Mángs continued their depredations till the advent of the seven Saiads, who surprised the freebooters, and numbers of the latter settled down to a peaceful life ; but the wilder spirits still kept at large, and in a subsequent raid, succeeding in killing the seven Saiads. After this, the depredations gradually ceased, as the Saiads destroyed the jungle of brushwood that was used as an ambush. There

The seven Saiads, &c.

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was a Vaishnava temple in those days, with a subterranean apartment, containing marble idols, which the Mángs stole in Hemád Panti's time and brought to Gangapurbarri. The Mahomedans pulled down the temple and erected the tombs of the seven Saiads upon the spot. The descendants of the Saiads were also made patels of Gangapurbarri, an office which is still partly in their hands. A legend about Gangapurbarri relates that a Mahomedan saint miraculously supplied a large quantity of "ganda" or sugar-cane juice, to some ruler who was passing by and was famishing with thirst. When the prince heard the name of the place, he requested that it should be called "Náishakarpur," in reference to the sugar-cane juice; and this was changed to a similar word in Hindostani, Gándapur. The "Sháhi Bágh," or royal garden, commemorates the event, but it exists in name only, and is covered with cultivation. When the "jánazah" or bier of the emperor Aurangzib was being carried from Ahmadnagar to Kuldábád, it was kept for the night in the "Sháhi Bágh." A "chilla" or cenotaph was erected on the spot, but it has since fallen down. A similar "chilla" was built at Botaibargaon, 12 miles north of Gándapur.

Other saints.

Saiad Sadát.

Saiad Sadát of Wálúj came with the Mahomedan missionaries of the 8th century Hijri, and lost his head in fighting against the infidels at Balore in Berar; but the body is reputed to have continued fighting till it reached Wálúj, where it fell down and was buried. The darga was erected in H. 1100 by a Béldar, in fulfilment of a vow, and is frequently visited by the villagers. Behind the darga is the tomb of Saiad Sadát's brother, Saiad Summon, who came with him from Balore. A nim tree close by is said to possess some remarkable qualities.

Saiad Sáhib, &c.

Kanhar has a darga to Saiad Sáhib, another to Sidi Sáhib, and a third to Imám Sáhib. A mosque near the kacheri was built by Momin Khán, one of the Khatkar Pathán who were stationed at Kanhar to protect the country from the ravages of the Bhils. There is a darga at Pisora to Muskin Sháh Mian; and another called

"Chihal-tan-ki-darga" contains a brick that was brought from Medina. Sillode possesses a masjid erected by Háji Kabir of Northern India. He was made Kázi, as well as Khátib, of the Seona pargana, by Aurangzib. Arifu-d din surnamed Mogar Sháh Wáli, is the patron saint of Ajanta, which was formerly called Ranjani or Anjani. He died in H. 1101, and was buried beneath a nim tree. His tomb is propitiated in times of sickness, and the "Dub ghát," or "Chusmah Mogar Sháh," where he occasionally performed a "chilla" or fast, is also visited. Bokardan has a darga to Bahir Sháh Wáli.

Language and Literature of the Mahomedans. Other saints.

B.—LANGUAGE AND LITERATURE.

The language of the Mahomedans of the district goes by the general name of Hindostáni or Urdu; but the majority speak a form of this dialect called Dakhani. The Urdu is an Aryan tongue, with a large infusion of Semitic words. It is written in the Persian character, and has a system of diacritical marks, in order to represent adequately the phonology of the Hindi from which it is derived. It was originally a camp dialect used by the Afghan soldiery, and was afterwards taken up by the chiefs and nobles, till in course of time, it became the language of the bulk of the Mahomedan population. Many however, still speak Hindi; and the largest extent to which the Semitic element has been traced in any Urdu work, does not exceed 40 or 50 per cent, the remainder being Sanskrit vocables. The grammar of the Urdu is the same as that of the Hindi; and its literature consists mainly of novels, religious works, and poetry. There has been a great advance in recent years in style and composition; and scientific translations have even been attempted.

Urdu.

The Urdu which was brought into the Dakhan by the Mahomedans, became intermingled to the extent of about 30 per cent. with the Mahratta and the Dravidian languages, and constituted what was called Dakhani. It was written in the Persi-Arabic character, and received many Arabic, Persian, and Turkish importations during the

Dakhani.

Language and Literature of the Mahomedans.

reign of Ibráhim 'Adil Sháh; but Dakhani has ceased to be a written language, and its literature consists principally of religious works.

Dakhani.

Dakhani, as at present spoken, contains many peculiarities of idiom, and differs from Urdu in the syntactical arrangement of its sentences.

Persian.

The Mahomedans of India have long adopted the Persian as their cultivated tongue; and have commented on, and edited some of the most valuable of the original literature of Persia. They introduced the art of the historian into India, as the Hindus before them paid little attention to history. The other literary compositions are chiefly adaptations of the Persian and its poetry; and although such efforts are often well directed and diligently acquired, a strong claim of preference is naturally given to the works of the native Persian, whose language contains the pure taste of his birth, education, and

Arabic.

residence. The Arabic is also studied by the educated class, and most of the scientific treatises are written in this language. The following is a brief account of the principal Mahomedan authors of the district.*

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*Besides the authors who may be said to have belonged to the district, several others made a temporary sojourn in Aurangábád. A reference to Elliot and Dowson's history of the Mahomedan period in India, will show that this district held a prominent place in the history of the Dakhan; and some of the principal historians who wrote about Aurangábád are here enumerated. The Tazjiyatu-l Amsar wa Tajriyatu-l Asar by 'Abdu-l lah Wasáf was written in A.D. 1300, but was subsequently brought down to A.D. 1328. The author is commonly known as Wassáf the panegyrist. He gave the earliest account of Alau-d din's expedition to Devgiri.

The Tárikh-i 'Alái or Khaizainu-l Futuh by Amir Khusru gives an interesting account of the first years of sultan 'Aláu-d din Khilji, from his accession in A.D. 1296 to the conquest of Mabár in 1310. In the "Nuh Siphir," Khusru relates that he accompanied Kutbu-d din Mubárak Sháh in the expedition against Devgiri. He was next sent to Tiling, and when this campaign was over, returned in triumph to Devgiri; but before he arrived, Mubárak Sháh left for Dehli. Khusru however, was directed to follow; and soon afterwards murdered the sultan, and usurped the throne in A.D. 1321, under the title of Násiru-d din. In the following August he was defeated and killed by Ghiyasu-d din. Khusru is esteemed for the purity and elegance of his style. He produced a "Khamseh" in emulation of Nizámi's celebrated composition of the same name, which it resembles both in subject and metre.

Ziau-d din Barni gives an account of the usurpation and death of his friend

Málik Kumi travelled from Persia to Ahmadnagar, and after the death of Nizám Sháh, held some lucrative appointments about the person of Ibráhim 'Adil Sháh. His compositions are said to comprise nearly a lakh of couplets, but they are of no great merit. The poet Zahurí espoused one of his daughters. *Málik Kumi.*

Amir Khusru in his Tárikh-i Firoz Sháh. His uncle Malik 'Aláu-l Mulk was made deputy of Karra and Oude during 'Aláu-d din's expedition to the Dakhan. After Devgiri was taken, there was a great famine; and 'Aláu-d din opened royal granaries of the state, and sold grain to the people until the prices were reduced. Barni gives a full account of the wars in the Dakhan up to the death of sultan Tughlik Sháh; and states, that as early as 1310, regular information was obtained of the movements of the army, by establishing posts all along the road, from Dehli to the Dakhan. The journey to Devgiri occupied 40 days, and the road was continued further to the country of Tiling and Mabár. In the space of every mile there were three *dáwas* or posting houses, and "at every station there was a palace for the sultan, a corner for the traveller, and the poor people had no need to carry with them provisions for the journey." Barni then gives an account of Mahomed Tughlik's attempt to remove the capital from Dehli to Daulatábád. The sultan was a poet and a man of great learning, and surrounded himself with clever men. According to the odes of Kasáid of Badr chách (Badru-d din), Barni was sent in H. 745 to Devgiri, and was accompanied by Jamal Málik the poet, and Nekroz the slave. The king gave Barni a letter of introduction, in which the following occurs; "Speak not of Devgiri, for it is Daulatábád to which I allude—a fort exalted to the heavens! Although it is but a point in my kingdom it comprises what is equal to 1,000 kingdoms of Jamshid," Sheikh Mubárak in the Musáliku-l Absar Fi Mamáliku-l Amsar of Shahábu-d din Abdu-'l 'Abbás Ahmad, mentions that Dehli was the capital of the kingdom. "Next came Dawákir (Devgiri) which was founded by the sultan of that empire and named by him 'Kabbatu-l Islam' or the Metropolis of Islam. This place is situated in the third climate. When I left it six years ago, the buildings were not completed, and I doubt if they are yet finished,—the extent it covers being so great, and the number of its intended edifices so vast. The king divided it into quarters, each of which was intended for the men of the same profession. Thus there was a quarter of the troops, that of the ministers and clerks, that of the *kázis* and learned men, that of the *Shaikhs* and *fakirs*, and that of the merchants and those who carry on trade. Each quarter was to contain within it everything necessary for its wants,—mosques, minarets, markets, baths, mills, ovens, and workmen of every trade, including even blacksmiths, dyers, and curriers, so that the inhabitants should have no necessity to resort elsewhere for buying or selling, or for the other requirements of life. Each quarter was to form a separate town, entirely independent of those surrounding it. The sultan has had drums placed at every post-station, all through the country which separates the two capitals of the empire, Dehli and Devgiri. When any event occurs in one city, the drums are beaten, and this is continued through every succeeding station to the other city,

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Khán Zamán.

Mahábat Khán.

Khán Zamán Báhádur wrote a *diwan*. He was a noble of the court of Sháh Jahán, and died in the Dakhan in H. 1044. His father Zamána Beg or Mahábat Khán, who was for a long time viceroy of the Dakhan, was still more celebrated for his poetical talent. Some account of him is to be met with in the "Tawárikh-i Hind."

In this manner, it is even known when the gates of the respective capitals are opened and closed." When the traveller Ibn Batuta arrived at Dehli, the king was re-peopling it.

The Tárikh-i Firoz Sháhi of Shams-i siráj 'Afif gives an account of Bahram Khán, the son-in-law of Hasan Gangu, who was governor of Daulatábád, and invited sultan Firoz Sháh on Hasan Gangu's death, to occupy this city. The sultan declined, as he was engaged in relieving Thatta.

'Abdu-r Razzak the author of the Matláu-s Sádain was sent in the latter part of Sháh Rukh's reign as an ambassador to the king of Bijayanagar. He experienced various extraordinary incidents in his journey, and at length returned to Khurasán in safety. He described the war between the king of Bijayanagar and the sultan of Gulbarga, by which the latter enforced obedience to an order which he sent on the Bijayanagar treasury.

The second book of the Tabakat-i-Akbari of Nizámu-d din Ahmad Bakshi, contains a concise history of the kings of the Dakhan giving—1, the Báhmani dynasty; 2, the Nizám Sháhi kings of the Bahri dynasty from its foundation to A.D. 1593; 3, the Adil Sháhi kings of Bijapur up to A.D. 1593, and 4, the Kutbu-l Mulkiya kings of Golkonda up to A.D. 1593. The author states that Amir Fathu-lla, one of the Saiads of Shiráz, a very wise and learned man, proceeded to the court of 'Adil Sháh at Bijapur; and in A.D. 1581, visited Akbar at Fathpur, by whom he was employed in the imperial service. In 1587 the Moghal troops under 'Azam Khán and Amir Fathu-lla Shiráz fell back before the Dakhanis; and the author, Nizámu-d din, was appointed to succeed the Khán Khánan, but was recalled to the court the following year.

Shaikh 'Abu'l Faiz Faizi was a courtier of Akbar's and was honoured with the special notice of the emperor. He was a distinguished poet, and it is said that his productions amount in number to one hundred and one. The poet Faizi was one of the four ambassadors that were sent by Akbar in A.D. 1591 to the rulers of the Dakhan. He went first to raja 'Ali Khán of Kándesh, and then to Burhán Sháh of Ahmadnagar. Faizi is mentioned in the "Zumretu-l Ulema" as being endowed with many excellent qualities. He died of asthma in H. 1004. A Persian writer named Khusgu was intimately acquainted with him; and a "Suhuf" in the life of Faizi, quotes the "Muasiri Rahimi" by Abd-al Baki, and calls its author Faizi's contemporary.

Shaikh 'Abu-l Fazl, the famous historian of Akbar's reign, was the brother of the poet Faizi. He was sent to the Dakhan in A.D. 1598 with instructions, that if the Amirs were willing to undertake the administration of the country, he should leave it in their hands and return with prince Murad; but if otherwise, he should send the prince to court, and remain and associate himself with the other officers in supporting Mirza Sháh Rukh. The prince however, died suddenly on

'Abdu-l Hakk Dehlawi flourished in the reign of Jahángir, and wrote a work containing memoirs of the most famous philosophers and poets of Delhi. He mentions that one of the learned men of Firoz Sháh's reign was Maulána Khwajagi, the preceptor of Kázi Sháhábu-d din Daulatábádi. Maulána Ahmad Thanesúri and Kázi 'Abdul Muktadir Shanihi

'Abdu-l Hakk Dehlawi.

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the very day that 'Abu-l Fazl arrived at the Moghal camp, which was twenty *kos* from Daulatábád. 'Abu-l Fazl was present at a drawn battle in which rája 'Ali Khán was killed, and then proceeded to the imperial camp at Mandu in the Dakhan. On the fall of Ahmadnagar and Asirgarh, he was appointed governor of Kándésh, and was sent to Násik to watch the insurgents of the Dakhan. The emperor returned to Agra in 1602 as prince Selim had revolted; and after having subdued the insurrection, he ordered 'Abu'l Fazl to court. The historian gave the command of his army to his son Abdu-r Rahman, and set out for Agra; but was murdered near Gwalior by rája Bar Sing Dev, at the instigation of prince Selim. 'Abu-l Fazl is best known for his "Aiyini Akbári" which gives an account of Akbar's revenue system, and the "Daftar 'Abu-l Fazl." The "Akbar Náma" is brought up to the 46th year of Akbar's reign.

Shaikh Illahad Faizi Sirhindi completed the "Akbar Náma" by supplying the history of the remaining four years of Akbar's reign. He gives an account of 'Abu-l Fazl's death.

Asad Beg, the servant of 'Abu-l Fazl, states in his autobiography, styled "Wikáyá-i Asad Beg," that when Akbar was at Burhánpur, the emperor sent Mir Jamálu-d din Husain to Bijapur in H. 1009, to arrange a marriage between prince Daniyal, and the daughter of the king of Bijapur. The negotiations made very slow progress, and in H. 1013 Asad was commissioned to bring the Mir with the promised bride. Accordingly he proceeded to Bijapur, and brought the princess and the Mir to Ahmadnagar. Asad was next furnished with royal *farmans*, and was sent to the governors of Bijapur, Golkonda, Bidar, and Karnatik.

The Muntakhabu-t Tawarikh of Hasan bin Mahomed relates the incidents connected with the Moghal campaign in the Dakhan, which resulted in the conquest of Berar and Ahmadnagar.

Muhammad Kásim Hindu Sháh Ferishta came to Ahmadnagar during the reign of Murtaza Nizám Sháh. His father was appointed to teach prince Miran Husain, but died soon after his arrival. Ferishta was thus left an orphan at an early age, but was high in favour with the king. On the death of Murtaza, there were religious struggles which induced Ferishta to leave Ahmadnagar, as he was a Shiáh. He went to Bijápur in 1589, and the minister Diláwar Khán introduced him to Ibráhim 'Adil Sháh. In 1593 he was again introduced by Ináyat Khán of Shiráz, and received some marks of favour. In the following year Ferishta escorted Begam Sultána from Bijapur to Ahmadnagar, and was present at her marriage with prince Daniyal Mirza at Mungi Paitan. He attended the Begam as far as Burhánpur, and on his return to Bijapur, was deputed on a mission to the emperor Jahángir. His "Tárikh-i Firishta" is the best authority on the Mahomedan dynasties of the Dakhan. The

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are also said to have been distinguished literary characters of the period.

Kázi Sháhábu-d din.

"During the time of Sultan Ibráhim Sharki, a prince who ruled in the direction of Jaunpur, there flourished Kázi Sháhábu-d din Záwáli Daulatábádi, who was both a shining star and a brilliant luminary of that realm. He was called the "king of sages" by his contemporaries,

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author relates the following story of Mahomed Sháh Báhmani, one of the kings of Gulbarga who flourished in H. 780. Mahomed Sháh was a great patron of Persian and Arabian poets, and sent Hafiz a present, together with a letter which he directed his minister Mir Faiz 'Ali Anju to write, inviting the great poet to Gulbarga. Hafiz quitted Fars and embarked for India at Ormaz, when the vessel encountered a severe gale, and was forced to put back. The poet returned to Shiráz, but despatched an ode by the same vessel to the king of Gulbarga's minister, in which he deplored the crime he had been guilty of, in having suffered himself to be seduced by gems and gold and the splendour of a foreign court, to forsake his country, friends, and the delicious wines of Shiráz. The king was extremely delighted at the elegance of style manifested in the ode, and delivered over a thousand pieces of gold to Mahomed Kásim Mushadi, to purchase presents for Hafiz.

Mahomed Abdu-l Baki was invited to Hindostan by 'Abu-l Faiz Faizi and arrived at Burhánpur in H. 1023. His "Ma-A'sir-i Rahimi" contains a great deal about the Dakhan.

Muhammad Amin the author of the Anfau-l Akhbar resided chiefly at Ahmadnagar.

The memoirs of Jahangir, styled "Dwazda Sála Jahángíri Wáki'at-i Jahángíri," contain an account of Sháh Jahán's rebellion, and of the struggles in the Dakhan with Malik 'Ambar.

The Tatimma-i Wáki'at i Jahángiri by Muhammad Hadi, and the Ikbál-Náma-i Jahángiri, continue the account of Sháh Jahán's rebellion and Mahábat Khán's revolt to the 21st year of Jahángir's reign.

The Ma-A'sir i Jahángiri of Khamgar Khán describes Sháh Jahán's insurrection; and the Intikhab-i Jahángir Sháhi states that four or five persons were selected to distribute money or land to the people, and that among them Azmat Khán was appointed for the Dakhan.

'Abdu-l Hamid Láhori gives the history of Sháh Jahán's reign up to the 20th year, and furnishes the following description of Daulatábád when it was captured by the viceroy Mahábat Khán:—"The fortress consists of nine different works—five upon the low ground, and four upon the top of the hill. The latter, which formed the old fortress of Deo-gir or Dhárágar, stands upon a rock which towers to the sky. In circumference it measures 5,000 legal *gaz*; and the rock all round is scarped so carefully, from the base of the fort to the level of the water, that a snake or an ant would ascend it with difficulty. Around it there is a moat, forty legal yards (*zara*) in width, and thirty in depth, cut into the solid rock. In the heart of the rock there is a dark and tortuous passage, like the ascent of a minaret, and a light is required there in broad daylight. The steps are cut in the rock itself, and the bottom

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and was the author of several works that have been received with general favour and celebrity, such as Havash Kafiah, the cleverest of his writings,—Irshád, Badiu-l Báyán, &c. He wrote an unfinished commentary on the Pazhdáni, and an exposition in Persian entitled Bahr-i Nahwaj. After Kázi Sháhábu-din's demise, Maulána Shaikhu-l Hadád

Kázi Sháhábu-d din.

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is closed by an iron gate. It is by this road and way that the fortress is entered. By the passage is a large iron brazier, which, when necessary, can be placed in the middle, and a fire being kindled on the brazier, its heat will effectually prevent all progress. The ordinary means of besieging a fort by mines, *sabats*, &c., are of no avail against it."

Kelim or Talib was born at Hamadan in Persia, and was a contemporary of Kudsi and Sheida, in the reign of Sháh Jahán. He came to India, and wrote several works, among which is an account of a famine in the Dakhan.

The Tarikh-i Mufazzali of Mufazzal Khán gives Sháh Jahán's reign up to Aurangzib's first appointment to the government of the Dakhan. The Mir-at-i Alam, Mir-at-i Jahán-nama of Bakhtáwar gives the revenue of the four provinces of the Dakhan. The Sháh Jahán-nama of Inayat Khán contains the history of Aurangzib's second viceroyalty of the Dakhan. It mentions Aurangzib's advance against Bijapur; and refers to Mir Mahomed Sáíd 'Ardastáni's having sought Aurangzib's protection which led to the expedition against Golkonda. The 'Amal-i Sálih of Muhammad Sálih Kambu, and the 'Alamgir Náma of Muhammad Kazim describe Aurangzib's return to Agra on the illness of Sháh Jahán, and his usurpation of the throne.

Muhammad Sáki Musta'idd Khán remarks in his Ma-A'sir-i 'Alamgiri, that after the tenth year of Aurangzib's accession, authors were not allowed to chronicle the events of the emperor's reign. A few persons however, disobeyed this order, and particularly Musta'idd Khán, who secretly wrote an abridged account of the campaign in the Dakhan, which resulted in the capture of Bijapur and Golkonda.

Muhammad Hashim Khafi Khán mentions in the Muntakhabu-l Lubáb, that the history of Aurangzib's reign for two or three years subsequent to 1683 were not procurable; but that he wrote from information given by his brother Muhammad Murád Khán, a servant of the court, and from what he himself witnessed during his travels, and while at Haidarábád. He gives an interesting description of Golkonda.

The Tárikh-i Báhádur Sháhi describes the arrival of Báhádur Sháh at Aurangabad, on his march against Kám Baksh, whom he pursued to Haidarábád.

Muhammad Hádi Kámwar Khán entered the service of Aurangzib, and was for a long time employed in the Dakhan. His "Haft Gulshan-i Muhammad Sháhi" contains the story of the Brahman and his servant Hasan Gangu, the founder of the Bahmani dynasty.

The Burhánu-l Futuh of Muhammad 'Ali describes a pestilence in the Dakhan from H. 1099 to H. 1104, which destroyed half of the people, and was followed by a great famine from H. 1116 to H. 1119.

The Tárikh-i Chaghatai of Muhammad Shafi Teherani relates Nádir Sháh's

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Jaunpuri made notes on the Kázi's commentaries, and wrote expositions of the Hidayah, Madarik, and Pazhdáni. Many more people of that country made notes on the Kázi's commentary, and in comparison with them, those of Mianu-l Hadád are clever and pertinent."

Muhammad Sharif.

The Majalisu-s Salátin of Muhammad Sharif Hanáfi contains some anecdotes of Muhammad Tughlik. This author was born in the Dakhan, and flourished in the reign of Sháh Jahán. One anecdote states that Kázi Kamálu-d din, the chief justice, reported to the sultan that Shaikh Zida Jám had called him unjust, because he massacred the wives and children of the criminals condemned to die. The Shaikh was placed in an iron cage, and on the sultan's journey to Daulatábád, was taken on the back of an elephant. When the sultan returned to Delhi, the Shaikh was taken out and cut in pieces before the court.

Muhammad Sáki Musta-idd Khán.

The Ma-'Asir-i 'Alamgiri of Muhammad Sáki Musta-idd Khán alludes to the circumstance of Muhammad Tughlik's transfer of the seat of government to Devgiri which he calls Daulatábád ; and gives the earliest account of the caves of Elura as follows :—"Elura is only a short distance from this place (Daulatábád). At some very remote period, a race of men, as if by magic, excavated (*nakkab*) high up among the defiles of the mountains."

Khafi Khán

Muhammad Hashim Khafi Khán composed a *diwan* in the reign of Farrukh Siyar, to Nizámu-l Mulk, and wrote with interest on all

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invasion of India, and Nizámu-l Mulk Asaf Jáh's negotiations for peace The Tárikh-i Hindi of Rustam 'Ali, and the Jauhar-i 'Samsam of Muhammad Muhsin Sadiki make allusions to the same subject. The Tazkira of A'nand Rám Mukhlis states that heavy contributions were levied by Nádir Sháh, and that Asaf Jáh's share comprised thirty lakhs of rupees, besides elephants and valuable jewels. Asaf Jáh was appointed with three other nobles to collect the contributions from the city, and he performed it in the most humane manner.

The Tárikh-i Ahmad Sháh records a few events in the Dakhan after the death of Asaf Jáh.

The Tárikh-i Ibráhim Khán contains the history of the Dakhan, with special reference to the Mahrattas, from the time of Aurangzib, to their wars with Nizám 'Ali Khán.

The Tárikh-i Muzaffari of Muhammad 'Ali Khán mentions Ghaziu-d din's arrival at Aurangábád from Dehli, in order to contest the Nizamate with his brother Su'ábat Jang.

that concerned that chief. For this reason he is sometimes styled Nizámu-l Mulki. His Muntakhabu-l Lubáb gives the history of the Dakhan in detail, from the time Aurangzib left Bijapur for Agra, to the death of Asaf Jáh. Referring to Saiad Husain 'Ali Khán's viceroyalty, the author states that "before he was appointed to the Dakhan, he was exceedingly averse to the exaction of money; but while there, Muhkam Singh and other officials perverted his nature. He was liberal and kind to the learned men and to the needy, and protected men of merit. At the time of the scarcity at Aurangábád, he appropriated a large sum of money and a great quantity of grain, to supply the wants of the poor and of widows. The reservoir at Aurangábád was begun by him, and although A'azu- Daula 'Iwáz Khán enlarged and made higher the buildings and mosques, still he was the originator of that extensive reservoir, which in summer, when water is scarce, relieves the sufferings of the inhabitants." After Báhádur Sháh's death, Jahándar Sháh became emperor, and Chin Kalich Khán is thus alluded to by the author:— "Kalich Khán, son of Gháziu-d din Khán Firoz Jang, was a man of courage, action, and intelligence. His mansab had been taken away from him by Báhádur Sháh, through heedlessness and want of appreciation of his merits, and he retired from court in disgrace. He was now restored and received a mansab of 5,000." Farrukh Siyar augmented Kalich Khán's mansab to 7,000 men and 7,000 horse, and appointed him subadar of the Dakhan with the title of Nizámu-l Mulk Báhádur Fath Jang. In 1711, "after Nizamu-l Mulk arrived in the Dakhán, the might of his hereditary sword, and his own sound judgment, brought about, as they had done before, a great abatement of the ravages of the Mahrattas, without even resorting to war." He was subsequently recalled and held other appointments; and on the accession of Mahomed Sháh in 1719, was sent to Málwa, where "he collected men and materials, and was cautious and watchful, as he had formed the design of conquering the Dakhan, and of setting free that land of treasure and of soldiers." He accomplished this in 1720; and in 1722 proceeded to Dehli, "as

Khafi Khán.

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letters had been repeatedly written to Nizámu-l Mulk, calling him to court, for several affairs of state required settlement, and the

Khafi Khán. matter of the office of *wazir* waited for the counsel of that master of the sword and pen." But "owing to envy and opposition, and the indifference of the emperor, it appeared to Nizámu-l Mulk that he could not accomplish what was right by continuing to act as *wazir*, and so he returned to the Dakhan." Nizámu-l Mulk was removed from the office of *wazir*, but a gracious *farman* was sent to him, with a robe and other presents, appointing him to the *wakalat*.

Mir Hashmi. Hakim Mir Hashmi was a native of Jilani in Persia, and settled down for some time at Aurangábád, but when his literary fame became noised about, Sháh Jahán invited him to Delhi, and placed prince Aurangzib under his tuition. On the appointment of the latter to the viceroyalty of the Dakhan, Mir Hashmi returned to Aurangábád and died there in H. 1061.

Irádat Khán. Mir Mubáraku-l lah Irádat Khán Waza was made *faujdar* of Jagna in the 33rd year of Aurangzib's reign, and at other periods held similar appointments for Aurangábád and Mándu. He wrote the Tárikh-i Irádat Khán, and opens his work with a statement of his removal from the command of the fort of Imtiyáz-garh (Adoni), and of his subsequent appointment to the government of Ahsanábád (Gulbarga).

Mir Jalil. Mir Jalil, a poet of the time of Aurangzib, was born at Balgram and came to Aurangábád on a visit to his friend Saiad 'Ali. He studied under several able teachers, and composed verses in Arabic, Persian, Turkish and Hindostani. He was well up in Indian music, and in H. 1111, Aurangzib presented him with four purses of golden "Huns" at Aurangábád. His titular name at first was Tarázi, then Wásti, and then Mir Jalil.

Muzaffar Husain Muzaffar Husain was born at Aurangábád in A.D. 1706, and after studying under great teachers, went to Delhi. He wrote the Jam-i Jahán-nama, and was one of the physicians in attendance on the emperor. Hakim Ghulám Muhammad Khán was another able person

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who came to Aurangábád towards the end of Aurangzib's reign. He died in A.D. 1764, and Muzaffar Husain died two years later.

The "Tufehay 'Alamgiri" is a manuscript in the possession of a "khádim" of Ján Alla Sháh at Jálna, but the name of the author is unknown. It was written about H. 1089, and consists of a series of congratulatory letters to Aurangzib and some of his principal officers, &c., in the Dakhan.

Gholám Hasan.

Saiad Gholám Hasan Kádari was born at Junár, and proceeded to Ahmadnagar and Gujarát, but finally settled down at Aurangábád, where he became famous for his learning. He was held in great esteem by Saiad Husain 'Ali Khán, Azadu-d Daula Mashwara Jang, Nizám-l Mulk 'Asaf Jáh, Nasir Jang, and Nizám 'Ali Khán. Gholam Hasan wrote a poem in imitation of the Persian *masnávi* "Molana Rum." He died in H. 1176, and was buried near a mosque which he erected in his lifetime in the Arrak fort.

Naváz Khán.

Sháh Naváz Khán Samsamu-d Daula was born at Lahore in A.D. 1669, and was originally called 'Abdu-r Razzak al Husain. Early in life, he went to Aurangábád where most of his relations resided, and was appointed *diván* of Berar by 'Asaf Jáh; but subsequently had to retire in disgrace into private life for having favoured the revolt of Nasir Jang. After passing five years in seclusion, 'Asaf Jáh took him again into favour, and in 1747 reinstated him in the *diwáni* of Berar. It was during this period of retirement that Sháh Naváz composed the Ma-'asiru-l Umra,—a biographical dictionary of the illustrious men who flourished in Hindostan and the Dakhan from the time of Akbar to H. 1155. He enjoyed the highest honors under Nasir Jang, and became the chief minister under Sulábat Jang. Sháh Naváz played a conspicuous part in the struggles for supremacy between the English and the French; and was assassinated at Aurangábád in A.D. 1757.

Gholám 'Ali.

Mir Gholám 'Ali, surnamed 'Azad, was born at Maidanpur in Balgram in A.D. 1704, and was instructed in language, &c., by Mir

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Abdul Jelil of Selsibil ; in prosody and polite literature by Mir Saiad Muhammad ; in the Koran by Shaikh Muhammad Hayat ; and in all excellences by Shaikh 'Abdul Wabhat Tantáwi. According to the Masúlati Shuara, he studied eloquence with Muhammad Aslam Salim and Shaikh Sáad Ulla Gulshan of Ahmadábád. 'Azad was a poet and a biographer of poets. He was the friend of Sháh Nawáz Khán, and when the latter was murdered, he collected his friend's manuscripts which were scattered in all directions, and published them. 'Azad travelled a great deal, and in H. 1150, visited Mecca, where he remained two years, and then came to Aurangábád. The Miratu-l Khayal or " Mirror of fancy" by Shir Khán Lodi, mentions that " the author of the Khazánahi A'amirah calls himself 'Azad, Husaini, Wasiti, and Balgrami," and says that in H. 1176 'Azad composed the Tazkirah at the request of his relation Muhammad Auladi Muhammad. Ibráhim Khalil gives the life of 'Azad in his Suhuf, and states that " up to the present time, which is the 7th year of Sháh 'Alam, he is still occupied in the composition of Persian and Arabic poetry. His works are numerous, and among others, he has arranged three Tazkirahs of poets,—the first called Yadi Bayza ; the second Servi 'Azad ; and the third Khazanahi 'Aamirah." In the Khulasátu-l 'Afkar, it is mentioned that " 'Azad was a distinguished poet settled at Aurangábád, where he was much honoured, and associated on friendly terms with the sons of 'Asaf Jáh. He wrote a Persian *diwán*, and a book of Arabic elegies and *mesnáwis*. His Tazkirahs are considered noble proofs of his proficiency in everything connected with prosody, versification, and composition, both in Persian and Arabic." Fakir 'Azad died in H. 1200. He was celebrated all over India, Arabia, and Egypt for his learning and literary productions.

Gholám 'Ali.

Samsamu-d Daula.

Samsamu-d Daula or 'Abdul Hai Khán, the son of Sháh Nawáz Khán, was born in A.D. 1729, and was elevated to the rank of "Khán" in 1748 by Nasir Jang, who also bestowed on him the *diwáni* of Berar. Sulábat Jung made him commandant of Daulatábád ; but after the murder of his father Sháh Nawáz Khán in A.D.

1757, 'Abdul Hai Khan was imprisoned at Gol-konda, till released in A.D.1759 by Nizam 'Ali Khan, who treated him with marked distinction, and reinstated him in his paternal title of Samsamu-d Daula Samsam Jang. 'Abdul Hai Khan's title as first was Shamsu-d Daula Dilawar Jang, but he was call-ed Samsamu-l Mulk, and his poetical name was "Sarim". He completed his father's manuscripts which had been collected and published by Mir Gholam 'Ali, and gave them to the world in their present form in A.D.1779.

Mir Aulad 'Ali was born at Balgram in H. 1182, and studied under his uncle at Aurangabad. He wrote theological poems under the titular name of Zoka, but there are no traces of them now.

Mir 'Abdul Kadar was born at Naishapur, and held the appointment of manager to the shrine of Burhanu-d din. He was a pupil of 'Azad's, and wrote moral poems. His titular

titular name was "Mahirbanay Aurangabadi".

Nizamu-l Mulk 'Asaf Jah studied under Haidar Yar Jang to Bokhara, and was a clever Persian scholar. He composed two large poems. His daughter Chin Begam is also said to have written some poetry. Gholam Imam Khan, a historian of Haidarabad in the 13th century Hijri, mentions in his "Tarikh Rashidu-d din Khani," that Nasir Jang knew music and drawing, and that he composed a few poems, which were examined and corrected by Gholam 'Ali 'Azad Balgrami.